

# livelihoods

today and tomorrow

May 2019

# Mujkuva



## Supplements

**livelihoods**  
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May 2019

How to do Visioning

How to do Visioning

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Livelihoods (Rural) Cement Rings Making

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TV - Livelihoods Linkages Analysis of Congress and BJP Manifestos

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TV - Livelihoods Linkages Nurturing Leadership Traditional

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Special Supplement Channeling Feminine Power

*May Day! Buddha! Election Results! New Government! Hot Summer!*

*Let us be together for rights, entitlements, learning and solidarity.*

*Let us let everyone to exercise the freedom of expression.*

*Let us recharge. Let us have renewable energy. Let us be athletic. Let us have peace.*

*Let us laugh. Let us have no diet sessions, maybe once a fortnight. Let us be vaccinated.*

*Let us have no tobacco. Let us be aware and be healthy. Let us respect and appreciate our caregivers.*

*Let us have joy with our mothers, fathers, children and families and let us give them joy. Let us coexist with joy.*

*Let us care for diversity. Let us be aware and appreciate our heritage, culture and environment. Let us care.*

*Let us leverage technology, information and communication for people.*

*Let be together locally, and globally.*

*Parents | Innocence | Environment | Oceans | Blood | Children | Elders | Fathers | Integration | Picnic | Refugees | Music | Olympics | Public Service | Widows | Drugs | Trafficking | Torture*

Elections crossed half-way mark. 50:50 forecast. NDA has the edge. We await the results and the common minimum programme.

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

Please find time and read the classic 'Sapiens: A Brief History of Humankind' by Yuval Noah Harari.

#### Supplements include:

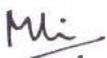
7L Notes – Livelihoods and Linkages (Analysis of Congress and BJP Manifestoes); Nurturing Leadership Traditionally; Special Supplement: Channelling Feminine Power; Supplement (News): Livelihoods Update (April 2019); Videos - How to – How to do Visioning? Livelihoods – Cement Rings Making

Development Leadership Course is discussing Final Trimester where the focus is on Individual Project Work preparing for life.

Usual e-links include: VCA – Cotton VCA-Konaipally; Subsector – The Poultry Meat Subsector; e-book: The Second Sex; v-book: Microfinance Helps Women in Rural India Find Paths out of Poverty

Again, we have begun to rethink about frequency, focus, and presentation of 'livelihoods'. In the coming 3-4 months, we will present a set of diverse villages; 1000 classic books; 1000 classic articles; customized leadership programme templates etc. We are also revisiting coming to you in a portfolio of media forms.

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



the 'livelihoods' team

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| Sub-sector                                     | The Poultry Meat Subsector<br><a href="http://www.eastagri.org/docs/group/447/3_poultry.pdf">http://www.eastagri.org/docs/group/447/3_poultry.pdf</a>  |    |
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# Mujkuva

The village of Mujkuva is in Anklav Tehsil, Anand District, Gujarat State of India. It is located 3 Km away from the Tehsil Headquarters and about 21 Km towards south from District Headquarters, Anand. The village is connected by well-laid State highways. It is surrounded by Borsad Tehsil and Anand Tehsil. The village got its name from a villager called Muj, who had dug a well in the village; hence, Mujkuva! This month 'livelihoods' focus tried to understand the Mujkuva Village.



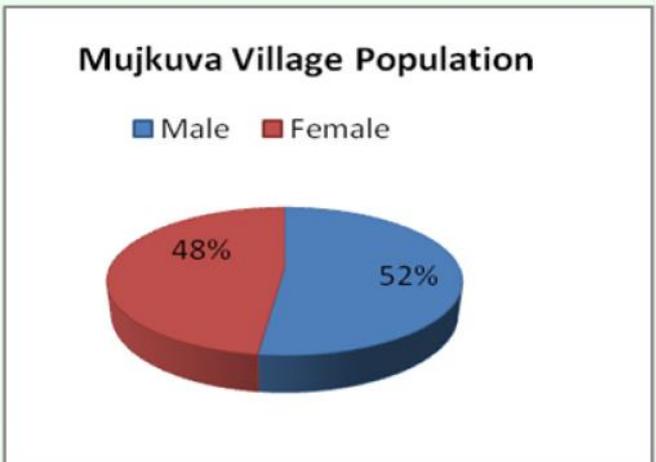
The village of Mujkuva is in Anklav Tehsil, Anand District, Gujarat State of India. It is located 3 Km away from the Tehsil Headquarters and about 21 Km towards south from District Headquarters, Anand. The village is connected by well-laid State highways. It is surrounded by Borsad Tehsil and Anand Tehsil. The villages is surrounded by Araku Valley on the West, Kashipura village towards East, Joshikuva village towards West, Asodar village towards North and Ankalv towards South. The timeline of the village is very long; Mujkuva was under the Vadodara Empire. The history of the village dates back to the times of Sayajirao Gaekwad Kingship. Pratap Singh Gaekwad was his successor. After their time, it came under the British rule. After a man named Munj dug a well (kuva in hindi), which was the first well in the village of its own kind; so, the village was named as Mujkuva.

The Mujkuva village is located at 22'.4044" North Latitude and 73.'0081" East Longitude at an altitude of about 44 meters and odd AMSL (above mean sea level).

As per 2009 census, Mujkuva village has become a gram panchayat. It is connected by all-weather roads for better connectivity. It is very easy to approach the village as the road was laid recently by state government in three phases. Mujkuva is very near (3 Km) to its Tehsil headquarters. This is

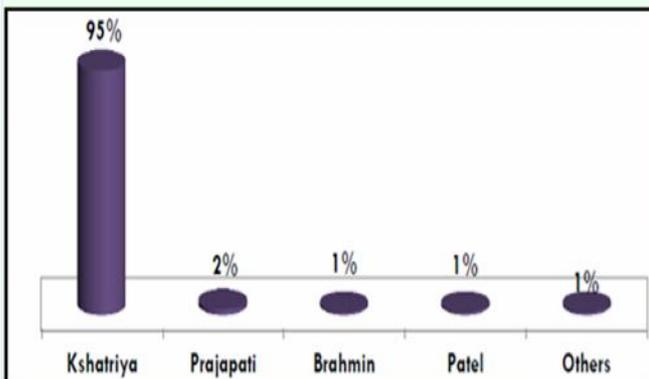
the major constraint for the villagers. The village is politically diverse. The bus station is also situated in sub-district headquarters of Anklav. The road connectivity is well-maintained from both Tehsil (Sub-district) and district headquarters. This village is well-connected by Auto services. Most of the roads in the village are Pucca roads. But there are some houses, constructed in the farm area by villagers, which are not connected by Pucca roads.

**Village Population:** Mujkuva village hosts 997 houses inhabited by about 1102 families with 5557 individuals. In that population, males are 2890 and females are 2667. Sex ratio is 923 (female) for 1000 (male).



**Lingua-franca:** Mujkuva village has a Hindu community and all the villagers speak Gujarati and most of them understand Hindi as well.

**Social Composition:** The village has diversity of social composition which includes groups of farmers, agricultural labors, non – farm labor and others including blacksmiths, basket weavers, washer-men, etc.



**Literacy Rate:** Literacy is the other key indicator of the living standards and the potentiality of a village to develop. The village has a literacy rate of 80.99% (Male 92.5% and Female 68.6%). Though the village has such a high rate of literacy the problem of development still persists due to lack of higher education and other reasons. The other factors adversely affecting this village include child marriages.

The village has institutions like Gram Panchayat, Anganwadi center, primary school, primary health care unit, library, veterinary clinic, public toilets, UBI Bank Vakrangi center, and community hall.

**Basic Infrastructures of the village:**

**Drainage Facility:** Drainage facilities are crucial for maintaining sanitary conditions in a village. Mujkuva village has a good drainage system. The villagers manage the drainage system.

**Electricity:** Electricity supply is another major indicator that severely affects the quality of life. Mujkuva village does have 24 hours of electricity supply. Even if there is a power cut, then it doesn't last for more than 30 minutes.

**Drinking Water Facility:** In the village, drinking water facility is very good and it is supplied through overhead tanks. There are sufficient numbers of overhead tanks, which provide seamless water service to villagers. The water available for drinking purposes is groundwater. There is no such facility for

RO water. In the future, the villagers would plan for providing RO water supply for drinking water supply of the village.

**Land details of the village:** The village has 830 acres of land. Of which, wetland is 747 acres and dry land is 83 acres. Most of the people live near their farm fields and about 90% of the land is under cultivation. The total land comprises of residences, agricultural fields, waste-lands, water bodies.

Irrigation facility is a canal, wells with electric motors and tube wells. There are 3 ponds in the village, so water availability is very good. The village has got good groundwater sources at about 110 feet. Mahisagar lake is located at 12 Km from the village.

| S. No. | Particulars            | Acres/ Units                                 |
|--------|------------------------|--|
| 1.     | <b>Land Resource</b>   |  |
|        | Agricultural Land      | 800 Acre                                     |
|        | Pasture Land           | 30 Acre                                      |
|        | Irrigated Land         | 100 %  |
|        | Irrigation Facility    | Canal, wells with electric motor. tube wells |
|        | Forest Land            | 0 Acre                                       |
| 2.     | <b>Important Crops</b> |  |
|        | Wheat                  | Yes  |
|        | Paddy                  | Yes  |
|        | Bajra                  | Yes  |
|        | Vegetables             | Yes  |
|        | Banana                 | Yes  |
|        | Tobacco                | Yes  |
| Cotton | Yes                    |  |

**Major crops of the village:** In the village, the land is divided into two types of soil - red soil and black soil spread across in patches. The villagers cultivate wheat, paddy, bajra (pearl millet), cotton, banana, and vegetables.

**Housing system in the village:** Most of the villagers are the beneficiaries of Pradhan Manthri Awas Yojana (PMAY)

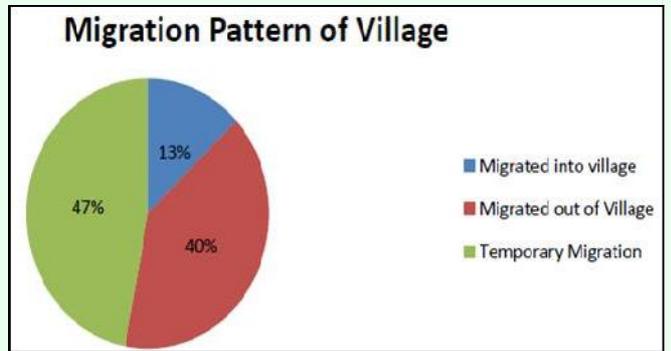
scheme. There are many houses under construction as part of the scheme. Some of the villagers have constructed Pucca houses on their own. About 80% of houses are Pucca houses while 20% are Kuccha houses.

**Government on ground:** The village has a Sarpanch (Sajjan Ben Thakur Bhai Padhiyar), Upasarpnach (Rekha Ben Bharat Shri Goher) and 10 ward members. Panchayat Secretary – Harsha Ben Dhabhi and Village Revenue Officer- Hetal Ben Parmar. Under Mujkuva Gram Panchayat there are five sub—committees such as a) Education committee, b) Sanitation committee, c) Drinking water committee, d) Health committee and e) Social Justice committee.

**Existing Government Programs and Schemes:** Following development programs of the government are being implemented in the village covering social security, income generation activities, education, health, family planning, potable water, agriculture, hygiene and sanitation. However, these programs appear to have very little coverage. The governments’ schemes being implemented includes - PMAY, Pradhan Manthri Gram Sadak Yojana (PMGSY), Public Distribution System (PDS), Swachh Bharat Mission, Ujjawala Scheme, Widhwa Pension Yojana, Niradhar Pension Yojana, Vridh Pension Yojana, MGNREGS, NRHM, Sarva Siksha Abhiyan, SRLM, Mid-Day Meal Scheme, Janani Suraksha Yojana, Antyodaya Yojana, Beti Bachao Beti Padhao Mission.

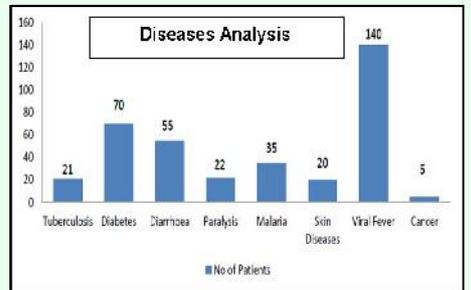
**Livestock:** Livestock is one of the primary livelihoods of people other than agriculture. The same is reflected in this village. Livestock here included cattle, buffaloes, poultry and goats. Whoever has cattle in the village, are all members of the cooperative.

**Migration:** It was noted that the few of the villagers migrated to nearby towns/cities for various livelihoods namely car driving, working in the cotton industry and service sector.

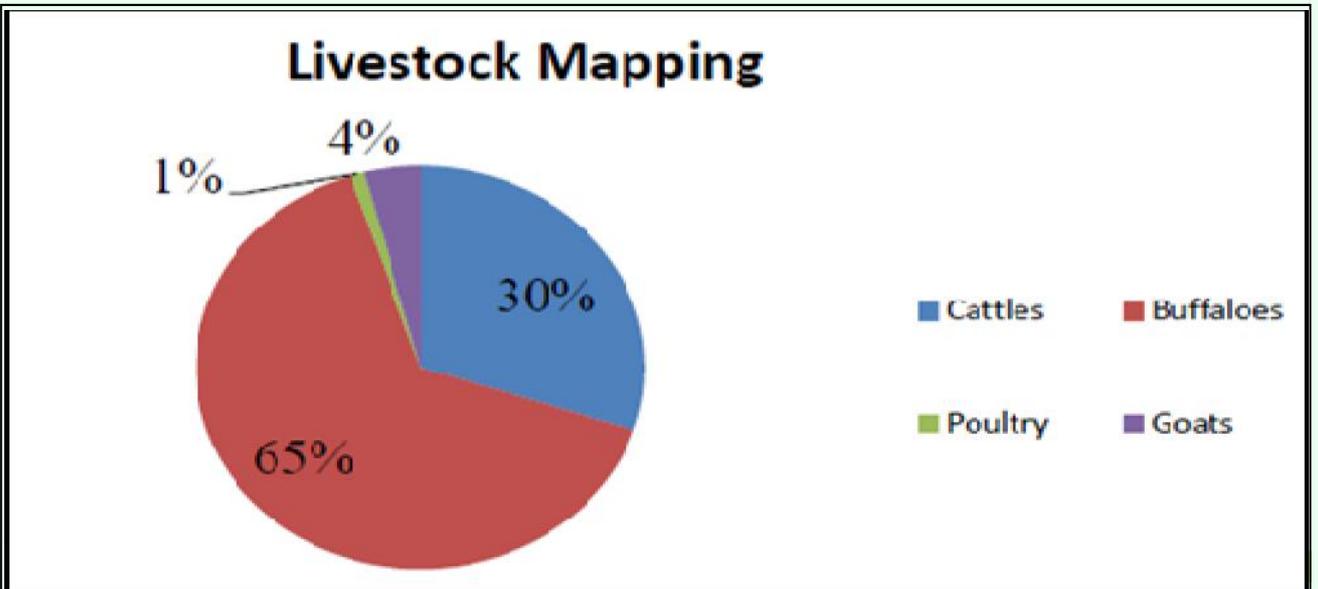


**Seasonality:** Mujkuva Village has good irrigation facility. Therefore, the villagers are doing agriculture activities the entire year. Moreover, the marketing facility is running well for its agriculture products in the village. After agriculture work, some of the villagers are depending on construction work for their livelihoods in the village. They will get work entire year except for June and July (less work) months.

**Diseases’ analysis in the village:** As per the observation shared by the Sub-center staff in the village, the following major



diseases were identified namely TB, diabetics, diarrhea, paralysis stroke, malaria, skin diseases, cancer, and viral fever. These diseases are dependent on season-wise, hereditary or due to addiction to alcohol. Villagers are



suffering from health issues visit the government hospital and private hospital at Tehsil headquarters.

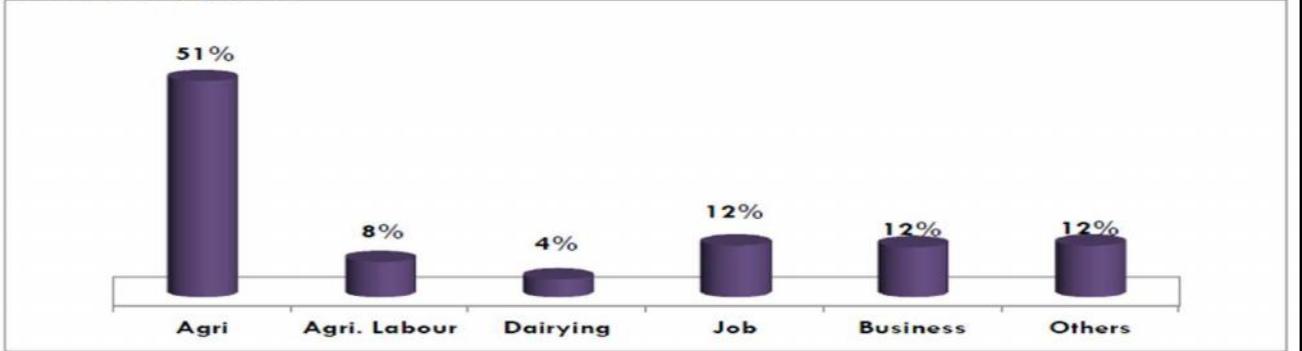
**Livelihoods:** The villagers take up diverse activities for their livelihoods. There are nearly 30 different livelihoods identified in the village namely running petty shops (Kirana shop, pan shop, puncture shop, soda shop), business, or work as teachers, ASHA worker and Aya, Anganwadi teacher, pundits, daily wage workers, contract workers, private jobs, vegetables vendor, government job, saloons, postman, nursery farm, DCS employee, tailors, electricians, mason workers, cab/auto/tractor drivers and wheat flour mill.

The major livelihoods of the village are on-farm. In 1102 families, around 51% of families depend on Agriculture as primary livelihood. The average land holding per family is 2 acres irrigated land. 40% of the families depend on dairy as secondary livelihood. As Mujkuva comes under district milk cooperative society,.

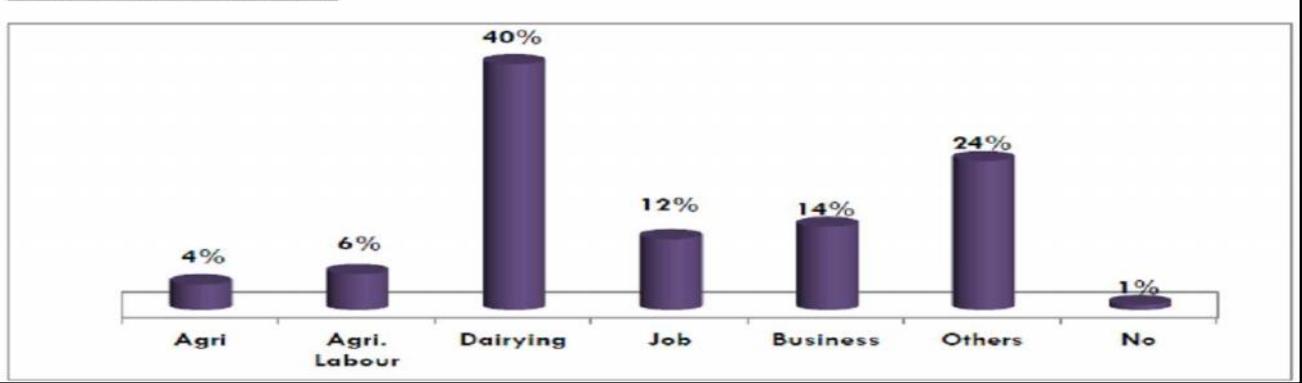
this farm is a little far from the main village, it is a must-watch location when you come to Mujkuva Village.



**Primary occupation:**



**Secondary Occupation:**



**Emu Farm:** There is one Emu farm being run by the villagers. In this farm, besides Emu birds one can see white ducks, love birds. This farm area is covered by a solar panel based well-pump system, as it has an open area. The people from surrounding villages and Mujkuva villagers come and buy emu birds for consumption. Along with these birds, a large variety of fruits are also being cultivated on this farm. Though

**Nursery Farm:** There are around 3 Nursery farms in Mujkuva village from where villagers/ people from surrounding areas can buy different varieties of plants for home at affordable prices. The following varieties of plants are available in the Nursery farm such as Red Sandalwood, White Sandalwood, Mango, Lemon, Flower Plants, and Pomegranate.



**Banana Farm:** It is a treat to watch big banana farms in this Mujkuva village. It usually takes 10 months to get bananas. However, the emerging trends show that many farmers are restraining from raising banana plantation due to increased monkey attacks.



**Kalam Library:** The Kalam library was established in Mujkuva village in the year 2017 at Primary School. It was going well, but due to limited time slot (As school is closed at 05:00 PM), it was not much accessible to other persons of the village. Then, people thought of changing its location from primary

school to the old dairy society office, as this old cooperative society was idle & was vacant. Their first priority was to get it cleaned thoroughly. Initially, they got a good response from the students. They were coming to the library to learn computer operation; some of them also asked to study books. Now, it is completely run by the students of the village, with them managing its day to day activities. It is open from 04:30 PM to 06:30 PM all 7 days of the week. It is a

**Pottery:** There are a total of 7 families who are involved in Pottery business in Mujkuva village. They make around 100 pots a week per family. The traditional livelihoods is also ensuring a decent source of income for practicing family. As pottery making is very interesting to observe, you can experience this artistic work in progress. You can not only observe pot making, sun drying of pots, but also furnace drying of pots and coloring of pots.

**Association with NDDB:** Mujkuva is one of the adopted villages by National Dairy Development Board (NDDB) and it is a model village for various projects on going.





e) Average % of fat for cow milk = 4.20%.

There are a total of 1601 members (Approx.) in this DCS; out of which, 300 are nominal members. Here, the Male & Female members are 1386 & 215 respectively. At one time, 900 members are active (means approx. 900 members supply milk to DCS). This DCS comes under AMUL (Anand Milk Union) & this union comes under GCMMF (Gujarat Cooperative Milk Marketing Federation). This DCS procures almost 95% of surplus milk of this village.

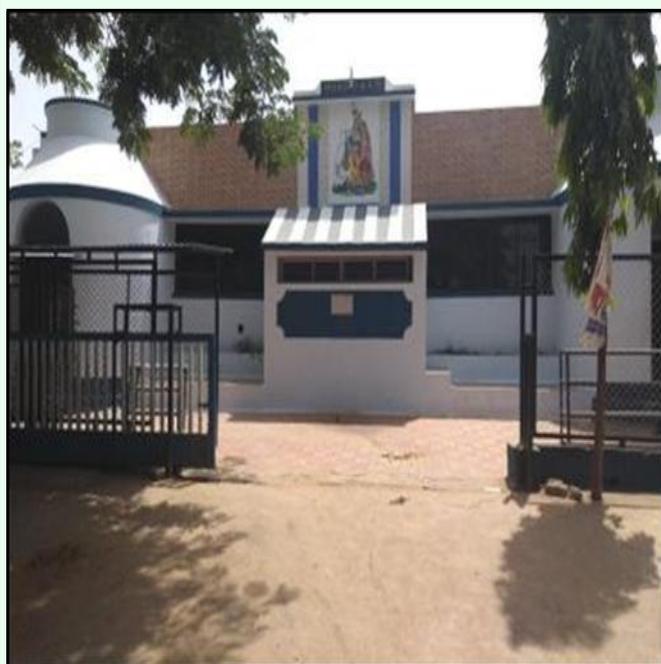
must for all of them, and a lesson to us as well as to how a library can be run well by students themselves.

**Dairy Cooperative Society (DCS):** The Mujkuva dairy cooperative society is registered on 25th March 1957. It has one main center & one sub-center. The average milk collection ranges from 4500 liters (summer season) to 6000 liters (winter season).

Number of Milch animals & their respective % of fat in this village are as follows:

- a) Number of buffaloes (Surti & Murrah) = 2252
- b) Number of Indigenous cows = 14
- c) Number of cross-breed cows = 375
- d) Average % of fat for buffalo milk = 7.20%

Milk collection in DCS happens two times a day: From 06:30 AM to 08:30 AM & from 06:30 PM to 08:30 PM. For pouring milk into the milk collection unit, villagers need to come on time, otherwise, their milk will not be taken by DCS. Before pouring milk into the balance tank, a sample is taken & it is analyzed for Fat content but not Solid Not Fat (SNF). Here, it is assumed that SNF content will be above 9.0%. If the SNF content is below this, it means that they have added water in it. DCS members who take the milk sample are so experienced that they can detect any abnormality in the sample & then they analyze it for adulterant & SNF check. They have the equipment to check Fat, SNF & Adulterant. In general, but they don't check SNF & Adulterant for each sample; they do it on the sample when they have doubts on sample quality.





**SPICE:** SPICE stands for Solar Panel Irrigated Cooperative collect all the slurry & segregate all the slurry into Solid & Enterprise. It's a unique concept launched by International Water Management Institute (IWMI) along with NDDB in this village. As per this initiatives, Farmer needs to install solar based bore well pump in their well & use it to irrigate their land. As solar energy is free of cost, then the cost of irrigation for the farmer is almost negligible. As we all know that agriculture electricity is highly subsidized, so farmers won't get any benefit on this. But the electricity which is produced when the bore well pump is not running is sold to the grid (Electricity department), which will give monetary return to farmers. This concept is known as Solar pannel farming. The grid will buy electricity @ Rs. 3 – 4 /KWh. There are a total of 11 farmers who are a part of SPICE.

liquid waste which will be further packed & sold in the market as bio-fertilizers. All the revenue which will be collected after selling of bio-fertilizers will again be distributed among members as a bonus. Even the construction of this biogas plant is simple. After construction, it will take 15 days to utilize biogas.

**Bio Gas:** Biogas mandali has been formed where all women are its members. Biogas has been registered on the name women of the households. They are also trying to



**Vulnerable groups:** In the village, families are categorized by the work they are engaged in, the alternate sources of income, holdings of dry land and livestock, number of dependents in the family and their physical condition (handicapped, aged, etc.), their living condition, etc.

The people who are not capable of earning a living as they are disabled or very aged. These people are receiving the pension and do not have any other means of livelihood.

People who are physically capable of earning but having means of livelihood. They have a single source of income, which is also not assured; they are mostly daily wage laborers/earners. Other indicators include: No land, no livestock and stay in temporary shelters/sheds or bad quality kaccha house.

The poor people with assured, but limited means of livelihood (basic family needs, however, are not covered by income). The family has multiple sources of income, but basic family needs stretch beyond income. Example – families with different members engaged in different works as agricultural laborers, Anganwadi workers, in the garment industry, tailoring units, solar plant, etc. Some also own agricultural land.

The members of Vulnerable Groups faced different kinds of challenges that make it difficult to access the basic/minimum needs of life. Because of these additional challenges, they need more income and social support to lead a normal life as compared to others. The persons who are members of Vulnerable Groups are: physically and mentally challenged (handicapped), widows, old aged women, landless laborers.

### **Case studies**

**Out of poverty:** Himmat Rao Maharaj Padhiyar belongs to Mujkuva Village. He studied BE. He got married. His family consists of his wife and 3 children. His family depends on agriculture. He has 2.4 acres of land. His family has 2 buffaloes and a calf. Himmatrao's family had been residing in a kutch house around 10 years back which had no water and electricity facility. Himmatrao and his three sons are educated and are working in agriculture. Moreover, his wife has joined in SHG. Thus, regular employment of the family generated income and the socio-economic condition of the family started lifting up. In the past 10 years, the family built a pucca house replacing the previous kutch house and got their own hand pump and electricity connection. The regular

income has enabled the family to own 2 motorcycles. Himmatrao has provided their children with better education in a private school. It can be concluded that a better understanding of the then existing conditions, priority to education, good planning and an inclination to save for future needs has helped the family to move out of poverty.

**Into Poverty:** Jigneshbhai is a native of Mujkuva Village. He belongs to the Darbar community. He studied up to SSC. He got married. His family consists of a wife, mother and two children. He has a cow and a bicycle. His family is staying in the kutch house (grass). He sells 'Ice cream' in the village for a livelihood. Earlier, he was one of the richest persons in the village and had a stone business; but due to business losses, he lost all his property and fell into the trap of poverty due to financial burden. He had 2 trucks and 2 bikes which he sold due to losses in the business and is now repaying a loan he had taken.

**Vulnerable Person:** Ramnabhai has 3 members in his family – his wife is very aged, his son is a daily wage laborer and earns Rs. 250 per day and is employed only for 15 – 20 days in a month. He is the sole earning member of this family. The family owns a cow and a cycle. During winter, Ramnabhai used to sleep outside his kutch house under the tree because his house has only one room and is occupied by the rest of the family members. One of the ways envisaged for supporting the poorest and vulnerable families in the community was by encouraging savings and credit activities in the group and by creating financial linkages. There were other ways planned for supporting such families like providing skill training, accessing entitlements, conducting health camps, building their capacities in group management aspects, etc. The vulnerability among the elderly is not only due to an increased incidence of illness and disability, but also due to their economic dependency upon their spouses, children, and other younger family members. Lack of economic independence has an impact on their access to food, clothing, and healthcare. Among the basic needs of the elderly, medicine features as the highest unmet need. Healthcare of the elderly is a major concern for the village as aging is often accompanied by multiple illnesses and physical ailments. ❖

[Source: Puneet Bodele and Anurag Kushwaha, PGDRDM—B15, NIRD-PR]

# Crisis Curtails Women Employment

Women and vulnerable people like elderly persons, persons with disabilities (PwDs) are the worst victims during times of crisis. A crisis might be economical, social, but its effects are mostly on vulnerable people. According to the report of Periodic Labour Force Survey (PLFS) 2017 – 18 by National Sample Survey Office



(NSSO), women labour participation decreased in rural India by half during one and a half decades. Rural women labour participation decreased from 49.4% to 24.6% during 2004-05 to 2017-18. Over five crore rural women left the job market in the country. In urban areas also, women labour participation decreased from 24.4% to 20.4% during 2004 – 05 to 2017 -18.

The decline in women's employment has been very high in the last four decades. For finding the reasons behind the decline in women's employment, the experts are predicting various causes such as agriculture crisis, low education qualifications in women, economic disruptions like demonetization, Goods and Services Tax (GST), prevailing age-old social norms, lack of possibilities for acquiring multiple skills and declining farmland. Generally, women are involved more in agriculture activities. Women

spend 352 minutes per day in domestic works, while men spend only 52 minutes per day in domestic work.

Most men are shifting from farm to non-farm jobs compared with women. Due to the farm crisis, almost 33 million people lost livelihoods. More than 94% of the 33 million people are women and

the rest of them are men. Men are opting for market demand jobs and skills-based jobs. Moreover, more men are migrating from rural areas to urban areas for jobs. Women's situation seems vulnerable due to unpaid household works such as cleaning, cooking, fetching water, taking care of elders and children etc. Along with the unequal livelihoods' opportunities, women are also facing discrimination. For the same work, women are getting lesser wages compared to men. Earlier, the gap in wages between men and women had been higher. However, due to Mahatma Gandhi National Employment Guarantee Scheme (MGNREGS), the wage gap has reduced slightly. Still, Government needs to design women-friendly policies to increase women work participation into multiple livelihoods. ❖

Story

## The Needs and Desires

Once upon a time, there lived a King who, despite his luxurious lifestyle, was neither happy nor content. One day, the King came upon a servant who was singing happily while he worked. This fascinated the King, why was he, the Supreme Ruler of the Land, unhappy and gloomy, while a lowly servant had so much joy. The King asked the servant, "Why are you so happy?"

The man replied, "Your Majesty, I am nothing but a servant, but my family and I don't need too much, just a roof over our heads and warm food to fill our tummies." The king was not satisfied with that reply. Later in the day, he sought the advice of his most trusted advisor. After hearing the King's woes and the servant's story, the advisor said, "Your Majesty, I believe that the servant has not been made part of The 99 Club."

"The 99 Club? And what exactly is that?" the King inquired. The advisor replied, "Your Majesty, to truly know what The 99 Club is, place 99 Gold coins in a bag and leave it at this servant's doorstep." So the King ordered to do it. When the servant saw the bag, he took it into his house. When he opened the bag, he let out a great shout of joy, So many gold coins! He began to count them. After several counts, he was at last convinced that there were 99 coins. He wondered, "What could've happened to that last gold coin? Surely, no one would leave 99 coins!"

He looked everywhere he could, but that final coin was elusive. Finally, exhausted, he decided that he was going to have to work harder than ever to earn that gold coin and complete his collection. From that day, the servant's life was changed. He was overworked, horribly grumpy, and castigated his family for



not helping him make that 100th gold coin. He stopped singing while he worked. Witnessing this drastic transformation, the King was puzzled. When he sought his advisor's help, the advisor said, "Your Majesty, the servant has now officially joined The 99 Club."

He continued, "The 99 Club is a name given to those people who have enough to be happy but are never content, because they're always yearning and striving for that extra 1 telling to themselves, "Let me get that one final thing and then I will be happy for life."

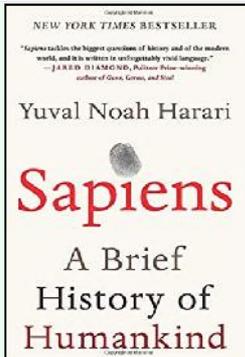
Moral: We can be happy, even with very little in our lives, but the minute we're given something bigger and better, we want even more! We lose our sleep, our happiness, we hurt the people around us, all these as a price for our growing needs and desires. We must learn to maintain a balance of our need and desires to enjoy a happy life with what we already have. ❖

[Source: <https://www.moralstories.org/the-needs-and-desires/>]

# Sapiens - A Brief History of Humankind

The book Sapiens - A Brief History of Humankind was a best-seller written by Yuval Noah Harari, historian, author and professor. As the name suggests, the book is a layman's guide to the history of Homo Sapiens right from their origin in Africa which is 2.5 million years ago to their life of today. Yuval tries to explain the events that shaped and changed human history across three revolutions.

The book is a page-turner from the word go! Yuval starts by raising the point of how Sapiens think that 'they' are a creature apart from others. However, by trying to forget the fact that from the start of our race and until about 13,000 years ago there were many other Humans species who inhabited Planet Earth. Yuval talks about what brought our transformation which drove other human species to extinction and marked it as the deadliest creature in Earth's history - a chance genetic mutation that brought along a Cognitive Revolution around 70,000 years ago. This Revolution, Yuval says, gave us the capacity to hold, share, utilise information (or gossip) not only of real things like threats, but also imagine and create unreal things such as myths, legends, gods; which ushered in the era of social relationships and cooperation among thousands of Sapiens. Moreover, these changes brought along cultures for the first time among tribes through which they could program next-gen Sapiens easily without need for a genetic mutation to evolve them. What followed was the second revolution or what Yuval calls the biggest fraud in history - Agricultural revolution which occurred around 10,000 years ago. He controversially claims that this Revolution, in which Sapiens domesticated plants, actually made the lives of Sapiens worse off than before. His logic is that hunter-gatherers ate a variety of food such as berries, fruit, meat based on availability and in case of natural calamities roamed from place to place wherever food was available, while the farmers had to work all day long, make a permanent settlement, and had to eat a limited type of food.



Also, it increased the population but did not necessarily make people's lives better as they had to worry about weather and future as continuous drought or crop failure meant famine. The same situation persists till today as farmers continue to be vulnerable and marginal, he observes.

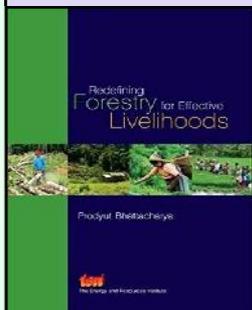
Agriculture, however, ushered in the creation of villages, towns, cities, kingdoms, countries where pampered elites ate all the fruits of labour of farmers. Slowly, this led to the creation of money, bourgeoisie, hierarchies, politics, law, justice, he observed.

Mostly, Sapiens had a tendency to imagine superiority and discriminate people based on their imaginations of superior religion, blood, colour, sexuality, caste and so on. Gods or being god-ordained gave the kings and ruling classes legitimacy to dictate. Yuval says that in those times people thought that everything that was to be known was already known, as gods and scriptures provided all the answers. But around over 500 years ago, people in imperial Europe began accepting ignorance, and seeking answers elsewhere. On one hand, scientists and at the other explores, both wanting to gain knowledge and realising knowledge was their money began an expedition of daring - conquering new lands and discovering and inventing things.

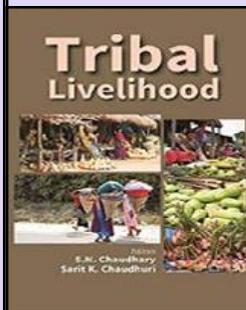
Thus, emerged the scientific revolution! But one other thing also emerged with it - capitalism; which not only became a way of life but also almost an ethic. Global economy, nowadays, is pushing for new scientific inventions driven by greed, so much that Sapiens are on the cusp of becoming super-humans or even gods. He ends the book by wondering if the world needs such irresponsible and dissatisfied gods.

The book, apart from being filled with thought-provoking facts, tales, consists of interesting and even controversial personal musings and hypotheses. Yuval's narrative is such that it makes us almost live the days of prehistoric Sapiens. ❖

## Latest Books



**Title:** Redefining Forestry for Effective Livelihoods  
**Author:** Prodyut Bhattacharya  
**Publication:** The Energy and Resources Institute, TERI



**Title:** Tribal Livelihood  
**Author:** Sarit K. Chaudhuri & S.N. Chaudhary  
**Publisher:** Gyan Publishing House (2018)

# 'Yoga'kshemam

May Day! Buddha! Elections! New Government! Hot Summer!

Workers! Press! Energy! Athletics! Peace! Laughter! No Diet! Vaccination! No Tobacco! Asthma! Hyper Tension! Thalassaemia! Nurses! Midwives! Red Cross! Family! Mother! Children! Biological Diversity! Migratory Birds! Meteorology! Museum! Culture! Technology! Information! Communication! Common Wealth!

Parents | Innocence | Environment | Oceans | Blood | Children | Elders | Fathers | Integration | Picnic | Refugees | Music | Olympics | Public Service | Widows | Drugs | Trafficking | Torture

General Elections - Electioneering is still underway. 4 Phases are over, and three more phases to go. There is a long wait for results. 23 May is the Counting Day. Field feeds suggest that BJP/NDA may cobble up majority to form the Government, with some difficulty. There is some anti-incumbency and NDA is discussing 'nation' more than the issues of the people. Nyuntam Aay Yojana announced by Congress has caught imagination of some voters. Ghatbandhans in NDA, UPA, Mahaghatbandhan and local tie-ups have some ramifications. "Do not look at candidate, look at party and look at party leader" is another emphatic trend that is being seen. So far, Voter turnout is similar to that of previous election, more or less. All this point out that Regional parties and camps seem to have some decisive say in the future government. However, as far as Telugu States are concerned, they may not have MPs to influence the would be Government at the Centre.

Let us see and discuss how the Common Minimum Programme of the Government(s) emerge in a month from now.

On reflection, it appears that Livelihoods-Poverty Reduction-Development (LPRD) domain has increased the age of programme leadership. Two decades ago, many state level and national programmes were led by people in late thirties and early forties. Today, the leadership age has increased at least by 10 years. This may be because there is some saturation in programmes/missions/organizations and development effort is not growing up enough. The leadership has extending tenures beyond the traditional retirement age. Retired persons are able to get co-leadership positions on retirement. People are at helm of a certain function-position for longer periods, which may be a good thing from one perspective.

But, this situation is making younger people to wait in the wings for longer periods, leading to suppressed energy, enthusiasm and fresh talent on one hand, deep frustration on the other. This situation is also pushing brighter minds to go for start-ups, without adequate experience and planning. This situation is also making some young minds to move back out of the domain, with disillusionment.

This situation is further precipitated with community professionals, leaders, animators and activists occupying slowly professional slots and/or reducing the professional slots. While this is a good thing, we need to take the professionals on board for the tasks they are cut out for. We need to reimagining the roles of various players in this setting. Professionals have to get on to more 'new' roles and keep evolving into 'newer' roles while

community penetrates into the 'existing' roles of the professionals.

When the students of ABC Institute seek to get back the old mentor, and think that there is only one God and God is not replaceable, the mentor in me is debating how we nurture young men and women into young professionals for LPRD domain with hope, faith, promise and integrity, with freshly charged-up energy and drive to establish themselves as significant players in the domain, in a 10-15 horizon. If this does not happen to people with ability and promise, we reach a reflection post, with fingers crossed, with a fond hope that we find new ways of going forward. Let us see.

Even then, we need to facilitate Communitization single-mindedly in the LPRD domain. Communitization happens in layers. These include: Community (and institutions, cadres, leaders, volunteers etc.) takes charge of the work that is being done by the Programme/Professionals now; Community Cadres occupy slots hitherto meant for professionals in a significant way, over the levels; Community takes charge of the institutions; Community take charge of the results; Community takes charge of implementing the plans; Community takes charge of planning and the plans; Community takes charge of tracking, monitoring and assessing; Community takes charge of scaling-up; Community takes charge of Fish, Fishing and Meta-fishing; Community takes charge of Learning; Community takes charge of Resources;

## G Muralidhar

Community contributes and invests; Community takes charge of Accountability; Community ensures Convergence; Community discusses Legacy; Community ensures Sustainability; Community ensures mobilization; Community trains; Community learns; Community leads; Community cares and loves; Community takes their destiny back into their hands; and in the end Communitization is a Community Movement of the People, By the People, For the People. Technology can play huge role in this. Learning Apps can be the catalysts. Social Enterprises can trigger some of these. Favourable Policy Environment can be important. Importantly, we need ever-learning leaders and mentors committed to Communitization and committed to quintessential philosophy - Problems of Communitization would only be resolved by more Communitization.

Let us be part of these flows of communitization and the communized silent movements. Let us be part of making them communitized at the highest levels. Yesterday is the time. Let us hurry up. Let us love, lead, be led, be connected, for Communitization. Let celebrate life and live with Communitization.

This is sanghayoga. This is flowing in the flows of the flows. This is ganayogam.

Can we be there? Yes, if we pursue Atma Yoga. If we flow with people to become one with them! If we let people flow with us! If we let people lead us to being actively useful! If we flow with the innermost! If we let innermost lead us subtly but fully inside! Krsna confirms 'he' is in community and community brings one to 'him'.

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

## Links

## Supplements

|  |  |
|--|--|
| How to (?)   | How to do Visioning<br><a href="https://youtu.be/bOX4KMWMqnc">https://youtu.be/bOX4KMWMqnc</a>   |
| Livelihoods Video  | Cement Rings Making<br><a href="https://www.youtube.com/watch?v=pHjecZ6POQk">https://www.youtube.com/watch?v=pHjecZ6POQk</a>   |
| 7L - Notes 1. Livelihoods & Linkages<br><br>2. Life, Living, Leadership, Learning and Love | Analysis of Congress and BJP Manifestoes<br><a href="http://livelihoods.net.in/sites/default/files/pdf/7l- i - supplement may 2019_0.pdf">http://livelihoods.net.in/sites/default/files/pdf/7l- i - supplement may 2019_0.pdf</a>                                    |
|  | Nurturing Leadership Traditionally<br><a href="http://livelihoods.net.in/sites/default/files/pdf/7l- ii - supplement may 2019.pdf">http://livelihoods.net.in/sites/default/files/pdf/7l- ii - supplement may 2019.pdf</a>  |
| Special Supplement   | Channeling Feminine Power<br><a href="http://livelihoods.net.in/sites/default/files/pdf/special_supplement_-channeling_feminine_power_may_2019.pdf">http://livelihoods.net.in/sites/default/files/pdf/special_supplement_-channeling_feminine_power_may_2019.pdf</a> |
| Supplement (News)  | Monthly Livelihoods Update (April 2019)<br><a href="http://livelihoods.net.in/sites/default/files/pdf/supplement_livelihoods_update_may_19.pdf">http://livelihoods.net.in/sites/default/files/pdf/supplement_livelihoods_update_may_19.pdf</a>                       |
| Development Leadership Course  | Advanced (Trimester - III)<br><a href="https://drive.google.com/open?id=1kuvzKREMZ5t0UuRHp68WxR7u5yLLky5d">https://drive.google.com/open?id=1kuvzKREMZ5t0UuRHp68WxR7u5yLLky5d</a>  |

