



livelihoods

today and tomorrow

October 2018

Ballipur Khurd Village



Supplements

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October 2018
Today and Tomorrow

How To Value Chain Analysis

How to do Value Chain Analysis (VCA)

By Anshu Livelihoods Pvt Ltd

Video Format

Video Format
Livelihoods Idol Makers

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Producing Naturally

Video Format

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Natural Livelihoods

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Multi-Dimensional Poverty

Video Format

Gandhi enters 150th year. Country is gearing up for celebrations!

Durgasthmi! Dussehra!

Teachers' Day! SMILE! Coffee! Music! Older Persons! Girl Child! Rural Women! Wildlife! Animals! Habitat! Architecture!

Sight! Mental Health! Handwashing! Mathematics! Statistics! Standards!

Food! Egg! Disaster Reduction! Decent Work! Savings! Poverty Eradication! Development Information!

United Nations! Science | Television | Tolerance | Philosophy | Children | Diabetes | Toilet | Violence

Tsunami hits Indonesia.

Kerala recovers. Monsoon is retreating.

Supreme Court delivers some quick judgments – on Aadhaar; on Section 497; Section 377 earlier; Creamy layer etc.

Telangana dissolves Assembly early. Code comes into effect. New Maha Coalitions are emerging.

Four states are getting ready for elections in 2018 itself.

Whole of the country is getting ready for General Elections by April 2019. 'Raphael' is making news. Prices of petrol and Diesel are rising and Rupee is sliding with unusual pace.

'livelihoods' has changed its template significantly. From now on, we are focusing on a village/GP, in all its livelihoods dimensions and nuances. We will continue to provide material on livelihoods management course through links. We are going to add governance, enterprises and well-being specialization streams soon. We will also start Leadership course soon. Livelihoods Update will continue as supplement. We will increase videos, starting with two for now. We will run a 7L Notes supplement. We will continue to run a topical special supplement. Hope you like the changes we are making. You also might have seen some changes in the presentation patterns and spaces.

Village of the month is Ballipur Khurd, an Himalayan Village in UP. Social dimensions, livelihoods, Programmes, Schemes and Facilities, Traditional Institutions, Enterprises, Collectives, Poverty and Vulnerabilities – Poor and Vulnerable, Case Studies, incomes and expenditures, LEAP details, gaps and possibilities, needs and aspirations etc., are appreciated from the lenses of common persons.

'One-Dimensional Man', a classic by Herbert Marcuse, is a must-read.

Supplements: 7L Notes – Producing Naturally; Natural Livelihoods; Special Supplement: Multi-dimensional Poverty; Supplement (News): Livelihoods Update (September 2018); Videos - How to – How to do Value Chain Analysis? Livelihoods – The Idol Makers'.

Usual e-links include: VCA – Coffee Making in Gonduru; Subsector – Crab Farming Potential in India; e-book: One - Dimensional Man; v-book: Transforming India Initiative - Bamboo House India

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



the 'livelihoods' team

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e-links		
VCA	Coffee VCA in D Gonduru http://www.livelihoods.net.in/pdf/coffee-value-chain-analysis-1-acre-d-gonduru-village	
Sub-sector	Crab Farming Potential in India http://eprints.cmfri.org.in/7827/1/683. Mar.pdf	
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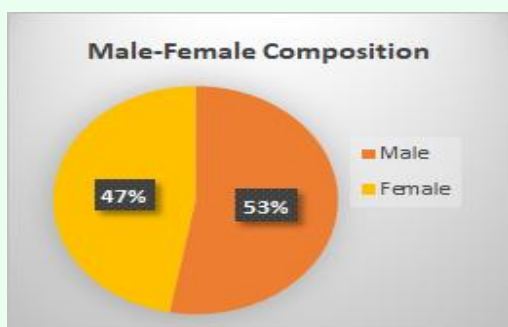
Brief About Ballipur Khurd

Ballipur Khurd, also known as Choti Ballipur, is one of the hamlets of Ballipur Panchayat, Nighasan block, Kheri district of Uttar Pradesh. It is situated in northern side of Uttar Pradesh (Terai region), and is surrounded by Nepal and Himalayan mountain ranges and has forests within 5km of the limits. Kheri is a minority concentrated district in India as per 2001 census in India. Nighasan block has 118 villages and is one of intensive blocks of UPSRLM. It is rich in natural resources with lush greenery and rivers. Lakhimpur is the headquarters of the district. This district is a part of Lucknow division, and is the largest district in terms of area in the state. It is located 48 km towards north from district headquarters of Lakhimpur, 22 km from Nighasan, 192 km from state capital of Lucknow. Pallia is the postal head office.

Ballipur Khurd is approximately spread in an area of 264 hectares. The region has three seasons - summer, winter and rainy seasons – which are from February to May, October to January, June to September respectively. The average temperature is 24.7°C and average rainfall is 1274 mm. The highest temperature is 31.6°C on an average in May, while the lowest average temperature in the whole year is 15.5°C observed in January. The variation in the precipitation between the driest and wettest months is 362 mm.

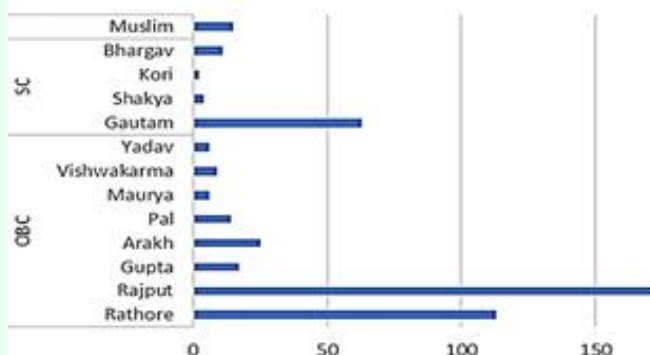
The area has 60% of cultivable land as mold (clay + sand) and 40% sandy soil. Sugarcane is the major crop grown in the area which is sold to Bajaj Hindustan Sugar Mill in Pallia Kalan at fixed prices. Paddy, wheat, red lentils, mustard and berseem (for animal fodder) are also cultivated. Whereas some other pulses and turmeric are grown in less quantity; vegetables are grown as a part of backyard gardening by the women. The Sharda river cuts the village, separating the farm lands and the houses in the west. The river is shifting towards east year by year, cutting the lands and forming new land on the other side. Most of the people in the village are migrants from a nearby flood hit village called Murgaha, who are settled for security and livelihoods. The village has been facing severe floods in the rainy season since last 10 years which has had a severe impact on the livelihoods and infrastructure of the place.

The population of the village is 2509. The figure below shows the composition of the population-



There are a total of 470 households, out of which, 80% are OBC households, 17% are SC and 3% are Muslim households.

Social Composition of Ballipur Khurd



Hindi and Awadhi languages are spoken majorly in the area. There are 707 people are availing white card benefits, 132 people are availing Antyodaya card benefit, three people are availing APL Yellow card benefits here as per the PDS records. Most of the farmers are marginal farmers, with around 195 households being landless or holding less than 1 bigha land (5 bigha = 1 acre). The cropping is done on the basis of type of soil and the distance from the river (to prevent crop damage due to flood).

Around 37% of households have no education at all, while 47% have education of less than 10th grade, and 16% of households have education of intermediate, graduation and post graduation.

A large population is indulged in migration labour as agri-labour in the village as well as in nearby places like Kashipur; some also work as construction, factory and hotel labours in Lucknow, Haryana, Punjab, Gujarat, Himachal, Meerut, Dehradun and Delhi. The wage rate is Rs.100 to Rs.150 for men and Rs.60 to Rs.120 for women in the village, and Rs.175 per day for MGNREGA. Other livelihoods like shop keeping, tailoring, small hotel business, collection of NTFP, meat selling, tanning, agri equipment lending, tenant farming and rickshaw driving are being practised here in a very small proportion. During summers and winters, collection of NTFP is taken up. NTFP include Kans, Fuss, Khagar and Gondi (Type of grass) used for making ropes and thatch for kaccha houses; and firewood from the forest 4 km away from the village. Cattle-rearing is taken up on a large scale, but the type of cattle-reared is based on the community; with the Lodhi (Rajputs) and other OBCs usually rearing Cows and Buffalos, while goat rearing and poultry being largely practised by the Muslim community. However, there is an emerging trend where the other communities are also getting involved in goat rearing in small numbers. Meat selling (goat and chicken) and tanning work is mainly done by the Muslim community in of the village. There are also some seasonal livelihoods like boat rowing during the floods. ❖

Schemes and Facilities of the Village

Government on ground: The village is managed by the Pradhan, Mr. Anik Kumar, with the help of Panchs (Ward members) who are responsible for selection of proper beneficiaries for the schemes. The works are supported by Panchayat Mitra whose responsibility is to ensure the proper implementation of schemes especially Awas Yojana, MGNREGS and construction of Toilets by providing photo evidences from time to time. There is a Panchayat Secretary to maintain all the records and keep them updated. A Prastav (Estimate and village plan) is made by the Pradhan with the help of the Panch and send to Block for further works.

Local Judiciary: The Pradhan is also involved in delivering justice to maintain harmony in times of individual quarrels related to lands and assets. These gatherings are done in an informal way but are respected by both the parties; so the issues are sorted down at village level. In case of crimes like murders, police are involved.

Awas Yojana: Amongst 179 pukka houses in the village, approximately 109 household have benefitted from Awas Yojana. The houses under Dr. Ram Manohar Lohiya Awas Yojana have been given a solar panel for electrification of the house as an additional benefit compared to the Indira Awas Yojana or currently Pradhan Mantri Awas.

Swaach Bharat Sauchalaya Yojana: Out of the 138 toilets in the village, 49 toilets are built under Swacch Bharat Abiyan, where the beneficiaries have received their first instalment of money out of Rs.12000 allotted for each toilet. However, many households are still practising open defecation which makes them prone to many health issues, sanitation problems and vulnerability of women, especially during the floods.

Pensions: Pension schemes like Pradhan Mantri Vriddha Pension Yojana, Pradhan Mantri Vidhwa Pension Yojana and Pradhan Mantri Divyang Pension Yojana are benefitting 3 old people, 3 widows and 1 disabled person with Rs.1200, Rs. 1500 and Rs.1200 per month respectively.

MGNREGA: People, on an average, get 30 to 40 days of work under MGNREGA with Rs.175 per day wage rate. The works usually involve building Awas Houses and making roads. People prefer to migrate for 3 to 6 months in the rainy season due to unavailability of livelihoods as well as lower wage rates in the village.

Energy and Fuel facilities: A while ago, solar study lamps were distributed in the village at a subsidised rate of Rs.100 per lamp. There are a total of 243 households having gas stoves; amongst these, 150 households received gas stoves under Pradhan Mantri Ujwala Yojana (PMUY). However, very few people have shifted to use of LPG, as only some of them can afford to refill the gas bottles for Rs.750 per month as the average family size is of 5.7 members. Generally, people use cow dung cake and fire wood for cooking and for heating purposes in winters.

PDS Shop: The Public Distribution System (PDS) of the village is located in Ballipur Kalan and is managed by Raj Kumar Shakya. The items are distributed between 5th to 7th of every month. For Antyodaya card holders, 10 kgs of rice is sold at Rs.3 /kg, 15 kgs of wheat is sold at Rs.2/kg and 4 litres of Kerosene is sold at

Rs.25/ litre. And for BPL card holders, 2 kgs of rice is sold at Rs.3/kg, 3 kgs of wheat is sold at Rs.2/kg and 2 litres of Kerosene is sold at Rs.25/ litre are. The monthly consumption as per the PDS of Ballipur Khurd is 88.89 quintals wheat and 59.34 quintals rice for white ration card holders, and 26.60 quintals wheat and 19.95 quintals rice for Antyodaya card holders and 1831 litres of kerosene is distributed in total.

Credit Facilities: Around 156 households have availed loans using Kisan Credit Card (KCC) facilitated by Allahabad Bank, but the money was used for different purposes like marriage, medical reasons etc. A state-based loan waiver came to rescue the indebted situation by waiving loans up to Rs.1 lakh. Some shops were started with the help of MUDRA loan available at 5% per annum interest rate. Other credit options were from landlords lending Rs.20000 after taking mortgage of 1 bigha land and with interest of 5% to 10% per month. Small loans were availed from the SHGs in the village at 2% per month interest rate. Other sources of loans were from the relatives, neighbours and sonar at negotiable terms. Lands were available at lease in exchange of half the produce irrespective of the input cost borne by the farmer. The Muslim community as whole was landless and availed loans from their relatives and neighbours with any interest applied.

Education and Health: It has 2 private schools with kaccha infrastructure, 1 government school for education till 8th standard and 2 Anganwadis. The fees of the private schools in the village vary from Rs.100 to Rs.500 per month. The teachers are also indulging in giving private tuition to the children in the village. The teacher-student ratio in the government school is 1:110 and 1:162 for primary and secondary classes respectively. The private schools are owned and run by the locals with minimum qualification of intermediate. The schools have common toilet facilities for the students. The schools shut down in the rainy season because of the poor infrastructure. There are 7 private schools in a 5 km radius of the village and the nearest government higher secondary school is in Majghain. There are two private dispensaries in the village and a few ayurvedic medicine shops in Ballipur Kalan. There is 1 ANM center with provision for deliveries and vaccinations. The nearest community health center is at Nighasan.

Water Facility: All the houses in the village receive water through taps for drinking purposes from a 4.5 lakh litre capacity water tank which is shared between 3 villages namely Ballipur Khurd, Ballipur Kalan and Gadiyana. Around 58% of households have access to electricity and 158 households have privately owned toilets.

Connectivity and Roads: The village is connected by a bus stop where 2 state transport buses and 10 to 12 private busses are available. The nearest bus station as well as railway station is in Pallia, which is approximately 28 km away from the village.

An Allahabad bank branch transaction limit of Rs.40000 is built in the premises of the house of previous Pradhan, Mr. Saras Shukla, for the ease of financial transaction for the villages, especially for pensioners, SHG Women, and other scheme beneficiaries. There is approximately 3 km of brick road and 1.5 km of kaccha road (mud road) which is built and maintained by the Pradhan. ❖

Traditional Institutions of the Village

There are 6 temples, 1 Mosque and 1 Madrasa in and around the village maintained by the respective communities with the help of Pradhan. There is 1 common temple on the common ground maintained by the Panchayat, which shares its premises with one of the private schools managed by Mr. Ram Tirth with some other voluntary members of the village. However, there are conflicts with the elders of the village about the school being disturbance for daily rituals for the temple; however, the Pradhan has given his support to the school and resolved the conflict. The other temples are individually owned by

households and some communities. The nearest mosque is located in Ballipur Kalan and is maintained by the Muslim community, and majority of their children are getting their education from the Madrasa.

Traditionally, they have the skill of making ropes out of Kans and fuss which the SC community uses to make Thatch (roofs) for the houses and also makes soops used to clean rice grains at home. 1 family of carpenters is taking care of all the wooden works in the village. ❖

Individual Enterprise

Hotel & Provision Shop

There are small enterprises run by individuals like small provision shops, e-rickshaw drivers, beauty shops (cosmetics and bangles), mechanic shop, SHGs women involved in making candles on seasonal basis, small hotels serving snacks, tent houses, oil extraction vehicles, small rice mills, barber shops, one fertilizer shop, small milk sellers, tailoring shops etc. Some illegal activities like preparing alcohol in the sugarcane field are also going on.

when he started, as now his income is good and stable.

Rajkumar got married at a very tender age of 14 years. He and his wife started working as labourers and soon realised working in the village is doing no good. He decided to migrate, a decision which his father denied. Therefore, he and his wife left their home; thus, he has no family support. Due to this, all the family assets like land and house was inherited by his elder brother who promised to take care of his parents. Then Rajkumar

migrated to Dehradun as a construction labourer where they lived in plastic tents. After that, they migrated to Nepal doing labour works. Later, he got a job in a hotel there for Rs.180 per month. This was all in a span of 14 to 15 years. Afterwards, he decided to start a business with whatever he saved and returned to the village.

Meanwhile, his wife joined a SHG and availed a loan of Rs.8000 for 2% interest per month for starting a hotel business. He also took a loan of Rs.25000 with 3% interest per month from moneylender (*sonar*) and he also received Rs.25000 as a loan without any interest from his friends.

He finally started the snack and provision shop, and is now earning well. The rolling of the provision shop is done from retail shops in Pallia. Every year, they spend around Rs.200000 on maintaining the hotel and Rs.100000 on their household expenses. Currently, he has cleared all the loans except for some to be repaid to his friends.

According to Rajkumar, what made him grow his business was his planning and his courage to take an initiative. He wishes to build a house followed by more investment in his business once all his loans are cleared. ❖



Rajkumar's Hotel & Provision Shop

Rajkumar belongs to an OBC community and his family holds 5 units of white ration card. He lives with his wife, 2 sons and a daughter in a small space behind his hotel which is shared by the 2 buffaloes he owns. His sources of income are from the provisional store from which he gets Rs.800 per day, the hotel from which Rs.700 per day; and he also works as a confectioner in marriages with an average of 5 contracts a year, earning approximately Rs.2000 per marriage. All his children are studying in the private school. The current situation is far better than

Common Person

Wants to Build Pucca House

This household comprises of husband, wife and their 3 children (two sons and one daughter). Munni Devi a 26 years old woman lives with her children and brother-in-law in Ballipur Khurd. Munni Devi is a differently abled woman with difficulty in walking as well as her brother-in-law has mental disability and is not capable to earn. Her brother-in-law receives disability pension while she does not, for which they are struggling to get her identified. They have spent good amount of money as advised by different people to get their document ready for the pension, but nothing worked out. Her husband 32 years old was a rickshaw driver in Pallia. He drove a rented Rickshaw. He used to save very little after paying the rent of the vehicle and his living expenses which he sent home. She tried to get labour works in the village to contribute her bit to the income of the family.

Being a landless family, it was very difficult to manage a house of 6 people. Specially with their educational and medical expenses from the only source of income. They also incurred huge losses after every flood, to rebuild their kuccha house. The husband and wife both being illiterate, knew very little about the ongoing schemes of the government and many times been misguided. In the family, only the husband had a cell phone and the only way they could connect is when her husband contacted her.

The main turning point of their lives was when Sagar Ajivika Swayam Sahayata Samuh was formed. It is the latest SHG formed in village. Munni Devi was away from the village, when her husband was convinced with the idea of Self-Help Groups.

On observing the other SHGs, enrolled her without her consent in the newly formed SHG. Initially when she learned about it, she was angry and frustrated. Blaming her husband for adding on to her burden of chores to be done. Somehow, she decided to give it a try and attended the first meeting and understood the concept, entitlements and duties of the idea. She was not only convinced but was motivated to work for the cause and growing together. With more time spent she got more clarity. Her involvement in the works, finally got her elected as the President of the SHG. She felt the best advantage was not only availing low interest loans but also, being updated on all the on-going government schemes, getting connected socially in the village, knowing her rights and obtaining knowledge through trainings.

Soon she took a loan of Rs.50000 from her SHG to buy E-Rickshaw after learning about Aajeevika Gramin Express Yojana (AGEY). The times have changed since then. Her husband drives their own E-Rickshaw from Ballipur to Pallia and some days only in Pallia. The earning is enough to sustain the family and loan repayment. Only Rs.11000 is remaining. Their children are going to a private school and they personally feel the financial condition of their family has stabilised. Now they are working hard to build their pakka house.

Words By Munni Devi – *"Kam byaj me paise lene ka sabse acha jariya hai"* ❖



Vulnerable Person

She Wants Widow Pension

When loneliness remains the perpetual state of a mother of 5!

The story of 65 year old Gangajali Ji goes back as long as her memory holds. Brought up with 4 other siblings; she lost her mother at the age of 6 due to Tetanus infection and later her father died due to Asthma attack. She was taken care of by her brothers, and later, the conditions at home led to her early marriage to Ramsahay ji of Ballipur.

She recollected her life of sustenance in her initial days of marriage. Her husband was a farmer and they also held sufficient cattle back home. They married away their 2 daughters and sons, and the couple had been left with 1 son who worked in Punjab.

For a while, everything seemed alright, but an incident questioned their very reality. The family of the girl whom Gangajali Ji's son eloped with, filed a case against forceful marriage of their daughter. The matter aggravated with the son moving to Shimla without prior information to them. Failure to attend the hearings led the police to take action against the family of Gangajali Ji. She fought for 7 years from the jail itself. Their family went into a cycle of bad debts for meeting the

expenses of court procedures. Unable to handle pressure, her husband passed away due to heart attack.

Currently, she lives in a house, without a toilet, constructed in 2014 sanctioned under Awas yojana. She spends most of the time in meeting the daily chores and rearing cattle for survival. She is left with a flood-prone 4 bigha of land not procuring much for her, and a teenage son who had been supporting her from 6 years of age, who visits her once in two-three years. Her 8 years of struggle for a Ration Card didn't turn fruitful.

In her entire journey, she emphasized the acceptance and support extended by a SHG of both financial and social nature. However, the social stigma of her returning from a prison still continues to haunt her, she says. Even with most of her day spent outside her house to forget the belittling loneliness, she still manages to smile. She prefers to sleep outside those safe walls of her pukka Awas house as it feels too lonely inside. ❖



Aspire to Keep Learning



Asha Devi belonged to a poor family. She had never attended school her whole life and cannot read or write. She spent her childhood in Kothiya village where she was known as Kalindi. Her in-laws changed her name to Asha after her marriage with Ram Naresh in Ballipur Khurd. She is the second wife of Ram Naresh. Asha Devi has 3 children - 2 boys and 1 girl.

The girl is from her husband's first marriage and is married now. Both their sons are studying in schools.

She is purely a housewife. They have 4 bighas of land which is given by the government under land distribution scheme. Agriculture is the only source of income they have. A while back, her husband fell severely ill because of blood impurity and was treated at Majhgain government hospital. A lot of money was spent in his treatment. So Asha had to take a loan. Her economic condition was very weak at that time.

Somehow, she managed to get her husband treated and he managed to recover to an extent. However, he is not yet capable of doing hard laborious works. All the burden lies on her shoulder itself.

Her life changed when she joined a SHG. Though she was illiterate, she had this immense courage and motivation from the Bihar CRPs, which made her take a stand and follow the purpose

of SHGs. She became the Treasurer of Saraswati Ajivika Swayam Sahayata Samuh, which was established on 25 February 2015.

Once, she was wrongly penalised Rs.40000 by local judiciary accusing her and her children of setting fire on a higher caste family's heap of hay. At this time of emergency, she got support from her SHG; she loaned the amount from the SHG and paid the penalty. Earlier, her husband was not ready to let her join a SHG, but in due course of time he understood the importance and is now completely supporting her.

She got a lot of support and encouragement from other women. They helped her in developing her personality, and let her be vocal about things. This is how she emerged as a leader. She is now the President of Suraj Village Organization. She is also the Krishi Sakhi of the village. She was given training of preparing Poshan Vatika.

After joining the SHG, she feels like she has gained respect and a different identity from the villagers. She has gone as Community Resource Person to Unnao. She frequently attends trainings going on in Lakhimpur and Lucknow.

She believes that she is heard and followed because of the knowledge she gained from becoming a part of the SHG. She aspires to keep learning by being open to every opportunity she gets and hopes to give the same opportunities to other women. ❖

Women Should Motivate and Self-Dependent

Nitu Devi was born in Ballipur Khurd. She is the 4th and youngest child of her parents. Her father is a farmer. She was good in studies since childhood and was always interested in it. Though her brothers were not willing to go to school, her father, Mr. Gaya Prasad, decided to educate Nitu Devi. She has completed intermediate and had pursued B.A. but missed to clear the exams by 1 mark.

She got married at the age of 19 years with Kaushal Kishor. She used to live happily with her family in Lakhimpur. But soon, they started having some marital issues to which she was told to keep mum. After a while, she realised that the situation was worsening and she tried to talk about this with her mother-in-law. But her mother-in-law was in favour of her son and asked Nitu Devi to not react and let the things go the way they were going. Nitu Devi was very disappointed and then talked about it with her parents. Even her family tried to sort the issue, but it was futile. This is when her family showed immense support, encouraged her to get out of the situation and come back home.

She wanted to study further, but because of circumstances she could not study further. Even though her family was in support of her getting educated, her in-laws never supported here. Now it's been 5 years since she had left her husband and is living in

her parents' house. She is currently working as Samuh Sakhi of the local SHG. She got trained in book keeping, NADEP preparation, SRI Vidhi, BRP, CRP and also as Samuh Sakhi. As all the women in the VO are illiterate, she is playing the role of book keeper for all the SHGs. She has been to many trips around the state to motivate women to form SHGs by sharing her own experience.



She plays a crucial role in encouraging the women and supporting all the SHG related works like maintaining records, maintain regular discipline in meetings and making sure the groups are working in harmony in all the 20 SHGs in Suraj VO. Parallely, she tries to build the capacity of the women to make them more independent and to let herself commit to more external works. In this process,, the main issue she faces is the lower literacy level of the women. She aims to motivate the women and make them self-dependent so that they may work for a higher cause. ❖

People Should Update on All Technologies

Om Prakash, 45 Years. Block Manager Aajeevika (Livelihoods), Uttar Pradesh Rural Livelihood Mission (UPSRLM). He has completed M.A in English, Kanpur University, Uttar Pradesh; Master's in journalism and Mass Communication, Lucknow University, Uttar Pradesh.



About Om Prakash: He belongs to Narsinghauli village of Mishrikh block in Sitapur district of Uttar Pradesh. His family consists of his father, mother, wife, three daughters and one son. They were three sisters and five brothers. They had one acre of agriculture land which could not suffice the needs of the family. Thus, his father has involved in different livelihood activities with one of them being driving private taxi. Later his father started a dairy business and mother worked as an anganwadi worker. He took care of his education after 10th grade by himself working odd jobs.

Professional Timeline: He is a Block Manager Aajeevika (Livelihoods), Uttar Pradesh Rural Livelihood Mission (UPSRLM). His responsibility involves all kinds of SHG works includes community mobilisation, SHG formation, cadre development, capacity development, initial sustainability, trainings and facilitating the cadres for their works. They have developed the 2nd level cadre CRP, which is very important to spread the work effectively. He is responsible for supporting them, training them, their timely payment, and monitoring. Till date he has experience of manging up to Cluster Level Federation (CLF).

He started his social work career in 1999 from Nehru Yuva Sangathan and continued for five years. Then he spent some months in road ways. He then worked for six to seven years as a Village Development Officer implementing Swarnajayanti Gram Swarozgar Yojana (SGSY) in Sitapur District. Further he started taking training contracts from different organisation.

He has been part of projects like Mahila Kisan Sashaktikaran Pariyojana (MKSP) implementation- Undertaking of UPSRLM for promotion of organic agriculture. he almost covered all the functions involved. He has done few projects for NABARD. He also had an opportunity to be part of Census activities as a trainer and observer in 10 to 12 districts in UP. He conducted many trainings as a professional trainer with Sarthi Development Foundation, Lucknow

During this stretch he has attended more than 100 trainings till date. His most notable experience was the training he received in Nehru Yuva Kendra on, how to approach social work which still inspires him, as shared. Their he learned the status of the country and the structure of the governance in detail. He received numerous training on SHG works like SHG formation, Meeting, bank linkage, cadre development etc. He received training on entrepreneurship development under Start-up Village Entrepreneurship Program (SVEP) from Entrepreneurship Development Institute of India (EDI), Ahmedabad and many trainings on agricultural enhancements.

Issues Faced: Main issues is with community trust. There were many schemes in which people have been duped several times. Thus, they don't to trust easily. The communication is a slow loop. The women are informed about opportunities and then they have to wait for a long period for their reply after they consult their spouse.

There are many natural problem he faces. Extreme cold in winters and floods in rainy season. Also Dudhwa National Park is near by which increases risk of encountering wild animals.

Then there are social issues like alcoholism in the villages which hinders them to propagate ideas there. They also face political issues where the works are target based to which he believes community mobilisation it cannot be imposed on such grounds. Also, the workforce is less. There is no standard procedure or format decided or declared for reporting, which creates miscoordination between the employees and the department.

Achievements: He formed more than 100 youth organisations working in Nehru Yuva Sangathan. He shared it was a very difficult as it need to flame the social responsibilities in the youth, inspire them, motivate them and demand their voluntary involvement in social development activities. He takes pride on this achievement of his as he sees many youths taken right approach to life and involved in productive works who earlier were spotted gambling, drowned in alcoholism and involved in other such activities. Also, the youth groups receive financial aid by the government which needed to be directed. He received, District Youth Award. While he finds more pride in earning community.

He also motivated large number of households to go for Prerna Poshan Vatika(backyard kitchen garden) which contributed to the nutritional need of the family. he himself worked in the field to demonstrate and promoted organic ways to grow and plan the garden. He gives all the credit to the self-motivated and enthusiastic women of the village

He also trained many women in sowing techniques like SRI Vidhi where their yield almost doubled. The community accepted the methods and are been practiced in the village. He also started many small enterprises of mushroom cultivation, masala making and candle making. Currently those families are earning around Rs.10000 a month.

Vision: To be updated on all the techniques involved with farming and not losing the roots.

Primarily he wants to see a change wave in the society, with each taking charge of themselves. He wants a society without caste barriers. And finally, to keep his family happy.

Personal Note: I have adopted each and every best practises and model techniques that I have learnt traditionally from my family as well as in the trainings. Which I love to demonstrate on the fields by myself in the trainings. ❖

Suraj Gram Sangathan



Women of Suraj Gram Sangathan

There are 10 SHGs in the village of Ballipur Khurd. They are all running successfully, and their frequency of lending was also very good. However, there was a need to make an organisation which will head all the SHGs, which was already indicated by the Bihar CRPs while forming the SHGs. Hence, a Village organization was formed, facilitated by the Community Resource Persons from Bihar, on 2nd February 2016 and was named as Suraj VO by the members of the Organization.

Each member of the 10 SHGs paid Rs.10 as the membership fee while joining the VO for registration. So, a SHG of 10 members has to pay Rs.100 to VO on the whole. The VO was registered within a month of its formation and got a joint account opened for it in the bank in the name of all the three chair-holders.

Around 4 committees were formed in the VO at the time of formation:

1. Social action committee
2. Trade committee
3. Investigation committee
4. Book keeping committee.

With the consent and mutual agreement of all the members, the heads of different committee were elected at the time of formation of VO itself. Mrs. Asha Devi was elected as president, Mrs. Shalini Lodhi was elected as the treasurer and Mrs. Manni Devi was elected as the Secretary of the Suraj VO. The SHGs which formed Suraj VO are as follows -

1. Sarawati Ajivika Swayam Sahayata Samuh
2. Santoshi Ajivika Swayam Sahayata Samuh
3. Ganga Ajivika Swayam Sahayata Samuh
4. Sagar Ajivika Swayam Sahayata Samuh

5. Genda Ajivika Swayam Sahayata Samuh
6. Chameli Ajivika Swayam Sahayata Samuh
7. Jai Mata Ajivika Swayam Sahayata Samuh
8. Akash Ajivika Swayam Sahayata Samuh
9. Ramband Ajivika Swayam Sahayata Samuh
10. Navjagaran Ajivika Swayam Sahayata Samuh

They were given funds of Rs. 25000, known as start-up cost to buy stationery like registers, table, chairs, board, almirah, carpets and other accessories for their office.

After 5 months of registration of the VO, they received revolving funds of Rs.150000. This was distributed among 10 SHGs and each SHG was given Rs. 15000 which was distributed among members for their livelihood improvement.

Timely meetings of the VO are conducted on the 11th of every month. The instalment for the repayment of the loan was decided by the staff members of NRLM, but the women on their own decided that they will reduce the instalments in order to reduce the interest. The interest rate is 2% for any kind or amount of loan taken from SHG. From this interest amount 1% remains in the SHG, and 0.5% goes to the VO and CLF each.

A fund from NRLM named as community investment fund has also been given to the VO to the tune of Rs.9,90,000 which was disbursed to the 9 SHGs. It was given to them with the purpose of setting up a new livelihood, either individually or in group. The heads of the committee are the ones who access the bank accounts and withdraw and deposit money from the banks. Recently, they have been introduced with Vulnerability reduction Fund in which each member will be given Rs.1500 as loan at the time of emergencies. The purposes for which they have lent money to the women so far are: to buy cattle, to set up provision store, to buy seeds for agriculture, to buy fertilizers, to open tent house, to set up cosmetic store, to pay school fee, etc.

These women are planning to start some new business collectively like papad making, to set up spices factory, fertilizer shop, etc.

There is no permanent book keeper for this VO, but currently Nitu Devi is working as the book keeper and is regularly maintaining the registers. Monthly meetings of the VO are also done regularly. Trainings like candle making and mushroom cultivation, utilisation of VRF has been imparted to these women. Staff members of SRLM are always in touch with these groups and keep their eyes on their proper functioning and also guide them. ❖

Japan International Cooperation Agency (JICA)

Lakhimpur is one of the 20 forest divisions spread over 14 districts of the state of Uttar Pradesh where the Uttar Pradesh Participatory Forest Management and Poverty Alleviation Project is under implementation. The project is being funded through a soft loan provided by the Japan International Cooperation Agency (JICA), formerly known as Japan bank for International Cooperation. It aims at restoring degraded forests, augmenting forest resources and improving livelihood for and empower the local forest dependent communities. The empowerment is sought to be achieved by promoting sustainable forest management including JFM plantation and community development; thereby, improving environment and alleviating poverty.

For this purpose, Self-Help Groups (SHGs) and Forest User Groups (FUG) were made which mainly included the members of families dependent on collecting NTFPs. This was carried out

with help of NSOs and NGOs. They were active in Lakhimpur region from year 2011 to 2013 when they were involved in activities like masala making and goat rearing, tree plantation by forming Joint Forest Management Committee. They were also involved in trainings and workshop for the self-help groups as well as the resource people. After the period, they withdrew from the area because of issues like maintaining the records and tracking of Funds by different stakeholders and monitoring of selection of targeted beneficiaries. ❖

नाम	पिता/पति का नाम	पद	मो. नं.
1 श्री. रमेश शर्मा	श्री. लक्ष्म स्वामी शर्मा	प्रधान	9919345995
2 श्री. सुदीप शर्मा	श्री. महेश्वर शर्मा	अध्यक्ष	8858917423
3 श्री. बबन शर्मा	श्री. राम लखन	सदस्य	9239443063
4 श्रीमती. कुमुदा देवी	श्री. राजेश्वर	सदस्य	9161264716
5 श्री. बलराज देवी	श्री. अजय	सदस्य	9540023654
6 श्री. मंजु देवी	श्री. अजय ताल	सदस्य	9428780732
7 श्री. रमेश शर्मा	श्री. भगवान शर्मा	सदस्य	
8 श्री. राजेश्वर	श्री. राजेश्वर	सदस्य	
9 श्री. राजकुमार	श्री. नरेश्वर	सदस्य	

Vulnerabilities of Ballipur Khurd

In Ballipur Khurd, people amongst the most vulnerable are the landless people living in kuccha houses as well as the marginal farmers growing sugarcane. The houses having kuccha houses are damaged in the floods and during other extreme weather conditions. These houses are generally shared with the cattle where the hygiene and sanitation are compromised.



Monkey Attack on Sugarcane Harvest



Agri wage works - Sugarcane Harvesting

The marginal farmers produce very less amount of sugarcane and cannot even afford the transportation cost till the factory in Pallia. Moreover, there are no provisions for storage to protect the produce from animal attack (monkeys). Thus, they become bound to sell it locally at a rate of 250/ quintal to middle men. Generally, large farmers sell these produces with theirs in the factory at a fixed rate of Rs.316/ quintal. This also happens if a farmer needs immediate money as the factory usually gives a promise cash receipt to the farmer which should be encashed within 15 days. However, it takes 6 to 9 months for the farmers to get their money. The farmers who lose their lands due to shifting of Sharda river get into lots of hardships to get their land registered.

The women in the households without toilet are very vulnerable and are prone to get hurt by the iron wires around the field and are attacked by other animals during the night time when they have to go to defecate in the outskirts of the village. Also, the women don't have any contribution in the decision-making of childbearing, and they do not take birth control measures because of some social and religious believes. Due to which, the women face serious health issues. The children of the POP households accompany their parents to the fields as wage labour

during the harvesting season or are left to take care of their siblings at home. Many children from the village are sent to nearby cities as house maids or hotel workers for years together.

Very few beneficiaries of Old age, Disability and Widow pension are being identified in the village. Most of the Awas households received by the old age people are used by their children, while their parents are left in very poorly constructed kuccha houses with no weather proofing. Also, they are not able to earn properly and get their bare necessities of food and medicines.

The landless old people in the village totally depend on agri daily wage work in the village like sowing, weeding and harvesting. They earn Rs.2 per bundle of sugarcane crop they harvest; at most, they harvest 40 to 45 bundles a day. The process includes cutting of the cane, cleaning the scales and tying them in bundles.

Amongst the wage labours, mainly, the men migrate in groups and stay away from their families for 4 to 6 months at a stretch. They are not able to bring back much money because of their daily expenses to live away from their homes. There are no provisions like a formal labour market here, the only way they know about work is what they know from each other; people take risk and cluelessly migrate and find work. The worksites they work in may not give the basic facilities like drinking water, rest area, proper safety measures etc. There is no insurance for the accidents that happen in the worksite even if the person loses his ability to work for the life-time. They are not even ensured timely payment of their wages or any fixed wage rate system. There are instances when they are worked for months together unpaid. ❖

Interventions in the Village

Lakhimpur is one the 20 worst Arsenic contaminated districts; having over 5 times the permissible limit of 0.01mg/litre. Nighasan is one of the four blocks of Lakhimpur most critically contaminated, with Arsenic of more than 0.05gm/litre as per findings of UNICEF supported Study by UP Jal Nigam. There are 26 cases of surgeries because of intestinal infections and many deaths because of it. Also, there are 17 cases of kidney stone because of other minerals present in the water. Thus, a water tank of 4.5 lac litres was built with whole infrastructure of water distribution to provide mineral free drinking water through taps to Ballipur Khurd, Gadiyana and Ballipur Kalan. Approximately, 250 households in Ballipur Khurd receive this water in their homes through tap. There are also 2 community taps. The filling and water distribution are maintained by the community itself.

The SHGs formed by Uttar Pradesh State Rural Livelihood Mission (UPSRLM) was itself a great intervention. The village has newly developing SHG trends. Thus, they are briefly described as a growing prospective facilitated by NRLM and have proved to be a very good example of scaling out. Ballipur, being the first block, the initial formation of SHGs was officer driven, and later, CRPs from Bihar initiated more of them. Initially, women here faced a lot of social problems while joining SHGs. In the beginning, many women were not only reluctant to join a SHG, but also had to bear comments of the villagers. And it was also hard for them to take this kind of decision as they were duped earlier by some people with similar concept. But with constant efforts by the UPSRLM officers they came together. The tables have turned now, with many people wanting to join SHGs and the members together vote to decide to bring them in by assessing their mind sets as per the SHG's values. There are 20 SHGs and 2 Village organisations in the village. NRLM has successfully nourished their cadre; thus, CRPs were formed in this village. The CRPs had initiated SHG formation in Unnao and are currently forming them in Bahraich. This intervention has led to many financial as well as social enhancements. The women have now started indulging in starting up small shops with the SHG loans, doing seasonal Businesses and planning for entrepreneurship activities. They have two functional VO offices. On a community level, they have started celebrating different national celebrations. Various trainings and capacity building activities are facilitated by SRLM and are benefitting the women in NADEP preparation, SRI Vidhi, Poshan Vatika etc.

"Samuhkimadad se samasyake waqt pe hume udhar lenekeliye kisike darwaze par nahijanapadta" ~ Ramkali Devi (SHG member)

"Achalagtahai jab hum gharkisamasaya ko hal Karen me apnabhi



Postion Vatika at Nitu Devi's Backyard

hath bata pate hain" ~ Shivani Yadav (SHG Member)

Un-scaped Potential: "Dalliya" – baskets made from Kans and Senth collected from the forest.



Colourful Dalliyas made by Women in Village

Kans and Senth are wild weed which are procured free of cost after monsoon from the forest (NTEP) by the women in the village. They are of half meter length and are green in colour. They are dried and are then beaten, soaked in colours and weaved into beautiful colourful baskets which can be used on a daily basis to keep dry items. They are made only by the women in the village, and the livelihood is not regarded good socially. These baskets are beautiful, strong and marketable. But currently, they are used only for household use.

The quality and the aesthetic beauty of these baskets are up to the mark, and thus, they can be easily marketed nearby in Pallia and in Nepal. They also have good potential to be marketed in the nearby cities like Lucknow which can be showcased in the various art Melas. ❖

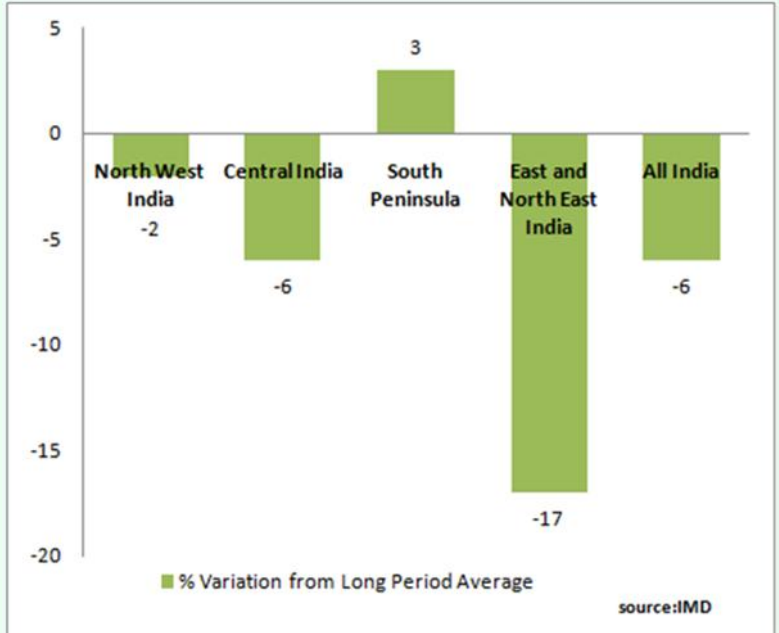
2018 Southwest Monsoon Rainfall

As per the rainfall data given (1st October, 2018) by India Meteorological Department (IMD) for the South West(SW) monsoon season (June to September), the overall deficiency for the country stood at 9%. The deficiency is 6% for all India, when long period average rainfall is considered. Some notable observations are:

-) Northeast India which generally receives good monsoon has a very large rainfall deficiency of 24%, which is attributed to overall deficiency
-) 2018 SW monsoon saw large day to day variability within the season
-) Indiaspend's analysis of the monsoon data found that drought looms over 251 districts of the country, mainly in the east, north east and south.

) With wide regional variations, the country saw rain, drought and floods all at once.

The accuracy of predicting South West monsoon rainfall-



national, state and regional needs to be improved as India receives more than 70% of its rainfall from SW Monsoon and our agricultural economy is heavily dependent on this monsoon. ❖

Story

Thinking Out of the Box (Creative Thinking)



In a small Italian town, hundreds of years ago, a small business owner owed a large sum of money to a loan-shark. The loan-shark was a

very old, unattractive looking guy that just so happened to fancy the business owner's daughter.

He decided to offer the businessman a deal that would completely wipe out the debt he owed him. However, the catch was that we would only wipe out the debt if he could marry the businessman's daughter. Needless to say, this proposal was met with a look of disgust.

The loan-shark said that he would place two pebbles into a bag, one white and one black.

The daughter would then have to reach into the bag and pick out a pebble. If it was black, the debt would be wiped, but the loan-shark would then marry her. If it was white, the debt would also be wiped, but the daughter wouldn't have to marry the loan-shark.

Standing on a pebble-strewn path in the businessman's garden, the loan-shark bent over and picked up two pebbles. Whilst he was picking them up, the daughter noticed that he'd picked up two black pebbles and placed them both into the bag.

He then asked the daughter to reach into the bag and pick one.

The daughter naturally had three choices as to what she could have done:

1. Refuse to pick a pebble from the bag.
2. Take both pebbles out of the bag and expose the loan-shark for cheating.
3. Pick a pebble from the bag fully well knowing it was black and sacrifice herself for her father's freedom.

She drew out a pebble from the bag, and before looking at it 'accidentally' dropped it into the midst of the other pebbles. She said to the loan-shark;

"Oh, how clumsy of me. Never mind, if you look into the bag for the one that is left, you will be able to tell which pebble I picked."

The pebble left in the bag is obviously black, and seeing as the loan-shark didn't want to be exposed, he had to play along as if the pebble the daughter dropped was white, and clear her father's debt.

Moral of the story: It's always possible to overcome a tough situation throughout of the box thinking, and not give in to the only options you think you have to pick from. ❖

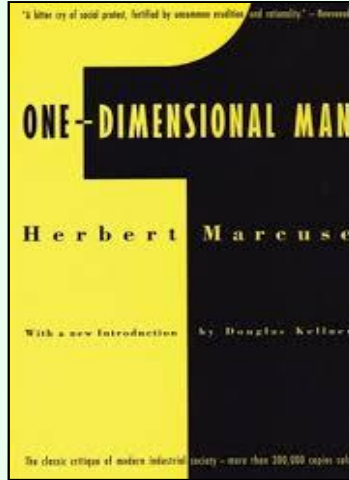
[Source: <https://wealthygorilla.com/10-most-inspirational-short-stories/>]

One-Dimensional Man

The book, *One-Dimensional Man*, was written in 1964 by Herbert Marcuse, a German-American sociologist, political theorist and philosopher, who is hailed as the Father of the New Left. The book, as the name suggests, deals with what the author perceives the unidimensional way people's lives have transformed in the industrialised and technologically advanced capitalist societies.

Marcuse starts the book by directly calling out the unfreedom that is charading as freedom among the people in industrialised capitalist societies. He comments on how the oppressive social domination of the past has cunningly been turned into a different type of 'softer' control, and on how technology is being used by society to conquer man and nature to increase productivity of its industries! Marcuse points out how war is a business that propels growth and consumerism has become an instrument of control through preconditioning people's thoughts, needs and ambitions. By supposedly satisfying false 'needs' such as the unnecessarily high-powered cars, the fancyly designed dresses, the vacations etc., the society is accomplishing two goals - pushing the serious issues such as higher prices, pollution, rationalised killing of people under a beautiful carpet, and at the same time, selling the produce of its industries more. Thus, the seemingly decreasing class distinction, and increasing standard of living among those in the low-rungs of society act just as ploys to camouflage the administered life people are being doled out in this society.

In this manipulation, Marcuse claims, the mass media acts as the mouthpiece of society by cleverly indoctrinating people without their knowledge. Marcuse observes how linguistic technics are being used in media, discourses, studies to project what the society wants to project instead of the facts. With technological aid, this propaganda can be drilled into people's brains in the



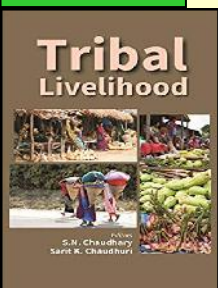
comforts of their homes via T.V, newspapers etc.. The result - a population that is bereft of its faculties to question whether it is living a free life, and which knows only one-dimension, the 'rational' way to live. Anyone not conforming is labelled as irrational, and straightened out to become like others. As this life seems more comfortable on the surface than earlier times, with lesser physical work and more comforts, people are ready to live with the 'small' problems of invasion of privacy, higher taxes, environmental destruction, etc for the greater good. In this way, the voices of protest of people who want to dissociate from the prevalent

society are cut down to create one-dimensional political views. Marcuse talks about how art, which always tried provide critique, and sexuality are being commodified through a process called repressive desublimation. Marcuse delves into philosophy too; he observes how operationalism of scientific thinking has taken over other systems of thought. He proposes that instead of formal logic which is rigid and linear and shows only one perspective, dialectical logic is needed for providing multiple perspectives to show the true character of any object or subject including negative and positive aspects so that an individual can determine what is the reality.

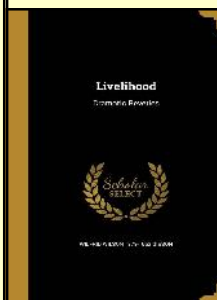
Marcuse proposes the power of negative thinking instead of positive thinking towards society, as positive thinking gives the leeway to society to make wrong decisions and to the big corporations to take people for a ride.

This is a thought provoking book which makes you question the 'reality' you live in. It is not a book that you can understand at first perusal, but needs an in-depth study. Though written more than 50 years ago, this book reverberates even today, especially in India, considering the political situation here and also because of the way social media is acting as the means for the politicians to achieve their ends. ❖

Latest Books



Book Name: Tribal Livelihood
Author: Sarit K. Chaudhary S.N. Chaudhary
Publisher: Gyan Publishing House (2018)



Book Name: Livelihood
Author: Wilfrid Wilson 1878-1962 Gibson
Publisher: Wentworth Press

'Yoga'kshemam

Older Persons!

Gandhi! Non-violence! Blood Donation! Teachers' Day! SMILE!

Durgasthami! Dussehra!

Wildlife! Animals! Habitat! Architecture!

Food! Egg! Coffee! Music! Sight! Mental Health! Handwashing!

Mathematics! Statistics! Standards! Posts! Unity!

Girl Child! Rural Women!

Disaster Reduction! Decent Work! Savings! Poverty Eradication!
Development Information! United Nations!

Science | Television | Tolerance | Philosophy | Children |
Diabetes | Toilet | Violence

We cannot stop working for children, elders and women. We need to intensify now.

We need to work on food and nutrition. We need to work for decent work to all, air, water, food and nutrition security to all and poverty reduction.

And as we enter 150th year of Gandhi, we need to distil Gandhi and take the path that works better for a happy life, living, livelihoods, linkages, leadership, learning and love.

Substantial population not having decent work, air-water-food security and poverty is a concern to all of us. Gandhi is also concerned.

For Gandhi, Poverty is an affront to human dignity, and a cost to economy and polity; it creates vulnerability, dependence and helplessness; it deprives society of productive energies, contributing to social unrest. This is not OK. Therefore, it is urgent that we need to work on this agenda forthwith.

As I reflect on the ways forward, our 7L thought - we live, we lead and we are led - has come to the fore:

- ⊙ 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.

As I appreciate the above, Prof. C Balaji's CIP – Causing Incredible Performance – has surfaced (www.causingincredibleperformance.in). Key elements include:

) CIP Framework has three obsessive foci - measurable results against set incredible goals stated unambiguously; actions to produce results and achieve incredible goals; and individuals as individuals have goals and only they take actions

) CIP's Ten Action Principles –

Reset Mind – Only actions produce results; and Thoughts of facts produce actions

Discover A Compelling Purpose – key beneficiaries, deeper impacts

Declare An Incredible Goal – intended result(s) – business-as-usual → stretch → impossible → incredible; and publicise

Fore view For The Future – Commit to results and action plans, authentically developed based on what helped and what did not help

Simplify – the results – may be into smaller elements; create do-able processes; seek support; use technology

Commit and Account – Tell the world; keep a record of actions and results

Be Present (always) – remove physical and mental clutter – periodically; say 'no' and delegate

Rally Others – get each one to commit to the result from the one, build capacity and seek accountability

Overcome Obstacles – track progress, identify obstacles and seek solutions

Execute with Ruthless Focus – set a rolling plan and be persistent

Let us appreciate our universe. Let us figure out our compelling desire and purpose. Let us celebrate life. Let us live. Let us have enough to live. Let us not borrow from future. Let our livelihoods be decent; let all of us have air-water-food-nutrition security with equity; and let us be not poor. Let us be connected. Let us be reflective. Let us lead. Let us be led. Let us be learning, unlearning and relearning. Let us Love. Let us Smile. Let us be joyous. Let us be simple. Let us be with the nature. Let us be with our innermost. Let us be with the Universe. Let us be deliberately useful. Let us be perpetually useful. Let us live. Let us celebrate life. Let us lead and let us be led.

This is jeevanayoga. This is flowing. This is flowing together. This is visistayogam.

Can we be there? **Yes, if we pursue Atma Yoga.** If we love and celebrate life, all life! If we learn, lead, link all to love all life! If we simply flow in the flow of love! If we are purposefully, deliberately be with nature and useful! If we and inner us become one! Krsna confirms one is Krsna.

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

G Muralidhar

Links	
Supplements	
How to (?)	How to do Value Chain Analysis https://youtu.be/udUHXDNj3c
Livelihoods Video	The Idol Makers' https://www.youtube.com/watch?v=FzJUNE8f2B4
7L - Notes 1. Livelihoods & Linkages 2. Life, Living, Leadership, Learning and Love	Producing Naturally http://www.livelihoods.net.in/sites/default/files/pdf/7l- i - supplement_producing_naturally_oct_2018.pdf
	Natural Livelihoods http://www.livelihoods.net.in/sites/default/files/pdf/7l- ii - supplement_natural_livelihoods_oct_2018.pdf
Special Supplement	Multi Dimensional Poverty http://www.livelihoods.net.in/sites/default/files/pdf/special_supplement - multi_dimensional_poverty.pdf
Supplement (News)	Monthly Livelihoods Update http://www.livelihoods.net.in/sites/default/files/pdf/special_supplement_livelihoods_update_oct_18.pdf
Livelihoods Management Course	Introduction and Foundation Course http://www.livelihoods.net.in/sites/default/files/pdf/lmc - oct18.pdf

THE FIRST Editorial

Ourselves

In accordance with the long-standing etiquette obtaining among the journalistic community, we, seeking admission into it as a new member, herald our first appearance before the public by a leader rather ostentatiously styled "Ourselves", in which we will presently set forth the circumstances that justify the appearance of a new paper, its professed intentions and aims, the line of policy it proposes to pursue and the principles by which it is to be guided. It is with great diffidence that we usher this paper into existence presuming that the indulgent public will give us a warm reception by supporting and encouraging us in spite of our shortcomings. We say with great diffidence because we had the misfortune of witnessing several attempts similar to that of ours that were made only to fail. Our diffidence does all the more weigh upon us when we remember that our predecessors were men of longer experience and superior attainments. But their lamentable failure is, in our humble opinion, owing to their individual drawbacks, and to the fact of the public not being prepared to encourage such attempts. Within recent years, circumstances have combined to produce so many changes in our society in all its aspects and these changes have so rapidly succeeded one another as to justify fresh attempts of this kind at very short intervals. When we cast a glance around us we are struck with the existence of very able and eminently successful organs of the public, ever on the alert to ventilate the opinion of the public together with their wants and grievances on the one hand, and to guard enthusiastically the honours and prestige of the ruling Power on the other. But we are at the same time struck with the humiliating fact that all of them with a single exception are conducted either by disinterested Europeans or enterprising Eurasians. We beg leave to state that there is room as well as necessity for more than a single native organ in the metropolis of Southern India. We hope the public will pardon us the wretched platitude that one of the greatest evils that keep behind the advancement of our people is the absence of an organised public opinion. We do not share in the opinion that the educated Hindus are without convictions. On the other hand, it is not so much the alleged barren ways of thinking and speaking imputed to the educated Hindus that has occasioned the absence of public opinion as the want of a well conducted native press to which the public may look to regulate their opinion. The Press does not only give expression to public opinion, but also modify and mould it according to circumstances. It is this want that we have made bold to attempt to supply. It is the duty of that section of the native community that claims to be educated to fill up as far as it is possible and practicable the gap separating the governors

from the governed. We feel this and we attempt to do justice to our feeling.

We shall confine ourselves as much as possible to Indian politics. We do not belong either to that class of men who altogether ignore the superiority of a Western rule and find fault with everything the Government does or to that of those who are so far carried away by the influence of their English education as to cry down everything native and advocate as a rule the preferability of Western institutions to those of our country. With many Anglo-Indian statesmen such as Sir T. Munro, Sir H. Lawrence and several others we are of opinion that there has been a tendency on the part of our rulers to interfere too much in the internal administration of the country. We are inclined to be conservative as much as is consistent with the material progress of the nation. The whole world is destined to be guided by Europe and it will not be desirable even if it were possible to withstand the pressure of the European influence brought to bear upon us by the spread of Western knowledge and civilisation amongst us. The principles that we propose to be guided by are simply those of fairness and justice. It will always be our aim to promote harmony and union among our fellow countrymen and to interpret correctly the feelings of the natives and to create mutual confidence between the governed and the governors. In religion, though there have been, of late, occasions to look with unpleasant feelings and suspicion upon the conduct of a particular sect of missionaries, we shall observe strictest neutrality; sectarian disputes we shall never allow to appear in our columns. But when religious questions involve interests of a political and social character we shall keep our columns open to any prudent remarks and legitimate criticisms. We have thus endeavoured to give an account of ourselves. We are fully conscious of the difficulties and responsibilities that devolve on the conductors of the Press; and we feel ourselves so unequal to the task that we have no other apology to make than the fact that the importance of the undertaking has tempted us to make an effort. If our attempts prove successful, we shall have reason to congratulate ourselves and feel proud that we have succeeded in doing what we consider to be our duty. But owing to a want of encouragement and co-operation from the public, if our attempts follow in the footsteps of the "undiscovered country" we shall retire from the field with the melancholy conviction that the native public of Southern India are not prepared to support among them more than one Native Newspaper and beg the pardon of the public for having disturbed their equanimity.

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