

# livelihoods

today and tomorrow


February 2018

# Languages and Livelihoods

## Supplements

**livelihoods**  
today and tomorrow  
February 2018

'How To-Videos'    How To Form ESHGs



**livelihoods**  
today and tomorrow  
February 2018

'Kshetram'    Magadha



**livelihoods**  
today and tomorrow  
February 2018

'Kshetram'    Mining Workers



**livelihoods**  
today and tomorrow  
February 2018

Special Supplement    Chit Funds



We have nearly 42% of population residing in rural areas. Our country is a developing nation. In rural areas, the population have poor access to formal banking facilities, or some even think it is inaccessible to formal banking facilities. Rural population, being with low income and coupled with poor access to formal banking facilities, approach money lenders for their financial needs. The money lenders, who charge high interest rates, exploit rural population. The dire need for financial needs, gave rise to an informal system referred to as 'Chit Fund'.

Happy Blood Blue Super Moon! Happy Republic! Happy Budget!

Happy Sivaratri! Happy Valentine! Happy Ugadi and New Year!

Let us fight Cancer! Let us work for social justice! Let us speak in mother languages!

Let science and mathematics thrive! Let us be rational and rationally spiritual!

Let us sleep, rest and be fully active! Let us be happy and joyous!

BJP slows down marginally in Gujarat.

Elections again. In North-east. Early national elections are not ruled out.

Padma awardees include Abhay and Rani Bhang from Maharashtra.

Economic Survey talks about trying Universal Basic Income in select states.

Currency circulation appears restricted.

AP CM makes a pitch at Davos for seeking support for climate resilient zero-budget natural farming green and happy AP in 9 years.

7L Coexistence, a national collective/platform of professionals to service the individuals, organizations, enterprises and missions that are working for the people in livelihoods-poverty reduction-development domain, has come into being. It is seeking Lifeworkers and workers to come along.

Livelihoods live in language. In songs. In literature. In Books. In folklore. As the livelihoods disappear, the words and their use comes down. The language – the vocabulary in daily use – bring out the dynamics of livelihoods within and outside. The entire thought and concepts are internalized in language. The use of words keep the livelihoods skills and knowledge active in the minds of the people at large and the next generation grows up taking up/appreciating/supporting these livelihoods. Communication about livelihoods in various media promotes changes in livelihoods. Livelihoods make language rich. In this context, 'livelihoods' has explored "Language and Livelihoods".

Gabriel Garcia Marquez's One Hundred Years of Solitude cannot be missed.

Supplements: Kshetram discusses Magadha Region and Sukshetram discusses Mining Workers.

Special Supplement: Chit Funds

Video - How to form and run an Elders' SHG.

Usual e-links include: VCA – Groundnut;

Subsector – Zimbabwe's Dairy Subsector;

e-book: Report on World Social Situation 2016;

v-book: How 7 million Women are leading change in rural Bihar, India.

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



the 'livelihoods' team

**'livelihoods' team**

Editor-in-Chief	G Muralidhar
Working Editor	T Venkateshwarlu
Edit Associates	V Aravind Kumar
	M Bhavya
	K Chayadevi
	S Laxman
	S Mahidhar Reddy
	K Ramesh
	G Swathi
	T Vina

**Walked/walking with us**

V Ankiith	P Mahesh
T Aparna Gayathri	D Narasimha Reddy
K Bharathi	Naval Shaini
G Bhargava	G Pulakeshi
Bhima Shankar	T Nirmala
Chandranshu Gupta	LB Prakash
Dharmendhar	M Raja Srinivas
Glen Shewcheck	S Rekha
S. Janaki	B Ramya
K Krishna Chaithanya	B Sai Srinivas
P Kishore	M Siddhardha
Krishna Murari	K Sridevi
M Lavanya	Soumya
B Madhusudhan	R Swati
P Madhusudhan	M Vijaybhasker
G Madhu Vamsi	K Visweswar Rao
Mansi Koushik	A Uma

**Private Circulation**

*Contact:*

**Akshara Livelihoods Pvt Ltd (ALPL)**

HIG-II B12/F1 APHB Colony  
Baghlingampally

Hyderabad - 500044

09951819345/ 9848930034

aksharakriti@gmail.com

www.aksharakriti.org  
www.livelihoods.net.in

[https://www.facebook.com/  
livelihoods.portal.75](https://www.facebook.com/livelihoods.portal.75)

[https://www.facebook.com/  
groups/355847681149768/](https://www.facebook.com/groups/355847681149768/)

<b>Focus</b>	Languages and Livelihoods	7
News		4
Open Page	National Vegetable Initiative	5
Enterprise	My Life - My Success	
Case Study	Sky Is My Limit	6
Community Worker	Reach More Individuals	
Community Leader	Work for Welfare of the Community	12
Development Worker	Business Advisor to Rural Entrepreneurs	13
Classic Book	One Hundred Years of Solitude	14
Story	The Needy King And a Sage	
'Yoga'kshemam		15

**Supplements**

How to (?)	How to form and run an ESHGs <a href="https://www.youtube.com/watch?v=mqrVDS_GvIE">https://www.youtube.com/watch?v=mqrVDS_GvIE</a>
Kshetram	Magadha <a href="http://livelihoods.net.in/pdf/supplement-kshetram-magadha-feb-18">http://livelihoods.net.in/pdf/supplement-kshetram-magadha-feb-18</a>
Sukshetram	Mining Workers <a href="http://livelihoods.net.in/pdf/supplement-sukshetram-mining-workers-feb-18">http://livelihoods.net.in/pdf/supplement-sukshetram-mining-workers-feb-18</a>
Special Supplement	Chit Funds <a href="http://livelihoods.net.in/pdf/special-supplement-chit-funds">http://livelihoods.net.in/pdf/special-supplement-chit-funds</a>

**e-links**

VCA	Groundnut _Kappatralla <a href="http://livelihoods.net.in/sites/default/files/pdf/vca_ground_nut_kappatralla_village.pdf">http://livelihoods.net.in/sites/default/files/pdf/vca_ground_nut_kappatralla_village.pdf</a>
Sub-sector	Zimbabwe's Dairy Subsector Study <a href="http://www.snv.org/public/cms/sites/default/files/explore/download/rarp_2016-dairy-subsector-study.pdf">http://www.snv.org/public/cms/sites/default/files/explore/download/rarp_2016-dairy-subsector-study.pdf</a>
e-Book	Report on world social situation 2016 <a href="http://www.un.org/esa/socdev/rwss/2016/full-report.pdf">http://www.un.org/esa/socdev/rwss/2016/full-report.pdf</a>
v-Book	How 7 Million Women Are Leading Change in Rural Bihar, India <a href="https://www.youtube.com/watch?v=Uq1e71jnGvs">https://www.youtube.com/watch?v=Uq1e71jnGvs</a>

**WEF ranks India at 62nd place on Inclusive Development Index:** India was ranked at the 62nd place among emerging economies on an Inclusive Development Index, much below China's 26th position and Pakistan's 47th. Norway remains the world's most inclusive advanced economy, while Lithuania again tops the list of emerging economies, Narendra Modi and U.S. President Donald Trump. The index takes into account the "living standards, environmental sustainability and protection of future generations from further indebtedness," the WEF said. India was ranked 60th among 79 developing economies last year, as against China's 15th and Pakistan's 52nd position.

**More women than men admitted to Oxford University for the first time:** For the first time in its 800-year history, the University of Oxford admitted more women than men in undergraduate courses, according to official figures released. In 2017, a total of 1,275 women received offers from the world-famous institution, compared with 1,165 men. "Out of them, 1,070 women achieved

**Economic Survey reveals 10 new facts of the Indian economy:** The Economic Survey 2018 has estimated that the Indian economy will grow by 7-7.5 per cent in 2018-19, thereby reinstating India as the world's fastest growing major economy. Tabled in Parliament by Finance Minister Arun Jaitley, the Survey says the second half of FY 2018 can clock 6.75 percent growth.

**A stable, transparent and progressive India is good news: PM Modi in Davos:** The World Economic Forum 2018 gathers world leaders to discuss the state of the world, and how to improve it. Prime Minister Narendra Modi, who arrived in the snowy town of Davos in Switzerland, addressed the plenary session of the 48th World Economic Forum (WEF). Speaking in Hindi, Modi showcased India's growth story to world leaders and called out for tackling the three major challenges that world faces currently — climate change, terrorism and threat to globalisation. "Come to India if you want peace," said a confident Modi, saying India's gross domestic product has risen six times compared to \$400 billion an Indian PM last visited Davos in 1997.

**Narendra Modi addresses World Economic Forum plenary:** Prime Minister Narendra Modi delivered the keynote address at World Economic Forum in Davos. Mr. Modi, delivering his speech in Hindi, touted India's economic successes and stressed that the nation is open for business. Highlights from the speech: "A predictable, stable, transparent, and progressive India will continue to be the good news in an otherwise state of uncertainty and influx," Mr. Modi says. An India where enormous diversity exists harmoniously will always be a unifying and harmonising force, he says in English. Quoting Rabindranath Tagore, Mr. Modi says Tagore had dreamt of a heaven of freedom "where the World has not been broken up into fragments by narrow domestic walls." Let us join hands to make the world such an "heaven of freedom" and not divide or fracture it, Mr. Modi says as his concluding remarks.

**Govt to Construct Rural Roads at 10 km Per Hour in Next 14 Months:** Ministry of Rural Development has already sanctioned 1,00,000 km roads in the last 14 months and aim to construct it

the grades required to secure their place, compared with 1,025 men who will start their courses in September this year," according to the data released by the UK's centralised universities admissions body, the Universities and Colleges Admissions Service (UCAS).

**Heat wave leaves thousands of Australian homes without power:** More than 10,000 homes in Australia's second most populous state were stuck without power as a surge in demand amid scorching heat overloaded the grid, in the latest blow to the nation's stretched power sector. The outages on distribution networks, which hit more than 50,000 homes, came less than a year after Australia's biggest city Sydney, was hit by blackouts during a heat wave, and 16 months after a state-wide outage in South Australia. The latest blackouts, however, were caused by grid failures, rather than supply shortages, which had sparked a national debate over the nation's rush to adopt renewable energy at the expense of coal-fired generation. ❖

in the same timeframe. New Delhi: Aiming to provide better connectivity in the hinterland ahead of the 2019 Lok Sabha elections, the Ministry of Rural Development is planning to construct 1,00,00 km roads in rural areas in the next 14 months.

**Budget 2018: Highest Funding To MGNREGA in 2017. Yet, 56% Wages Delayed:** The 2017-18 budget saw the highest ever allocation to Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA)—the world's largest make-work programme—at Rs 48,000 crore, but 56% wages were delayed and 15% wage seekers did not find work in 2016-17, an India Spend analysis of government data shows. The allocation to be announced by Finance Minister Arun Jaitley on February 1, 2018, when he presents his government's last full-year budget ahead of the general elections in 2019 will be closely watched, even as his government has decided to "pump an additional Rs 7,000 crore into the rural job scheme" for the current financial year, as the Telegraph reported on January 5, 2018.

**Govt Builds On Pradhan Mantri Awaas Yojana To Lessen Rural Distress:** To stem rural disquiet caused by falling crop prices, the central government has turned to the Pradhan Mantri Awaas Yojana-Gramin (PMAY-G). Over 51 lakh permanent houses are slated to be built in 2017-18 and the government hopes to equal the number of rural houses in the coming fiscal. Of the 51 lakh houses slated for construction under the scheme in 2017-18, Madhya Pradesh, Chhattisgarh and Rajasthan — eight lakh, 4.5 lakh and four lakh — account for more than 30 per cent of the houses to be built. All three states go to polls later this year just before the general elections in 2019. West Bengal accounts for eight lakh houses and Odisha another six lakh houses, both states where the BJP seeks to emerge as the main opposition party. "We have so far completed 16.02 lakh houses. There are another 35-36 lakh, where beneficiaries have already received the final instalment of money to enable completion before March-end. In all, we expect construction of 54 lakh units this fiscal, including about three lakh under the old Indira Awaas Yojana (IAY) scheme," a top Rural Development Ministry official told The Indian Express. 2013-14 and 10.47 lakh in 2012-13. ❖

## National Vegetable Initiative

National Vegetable Initiative (NVI) is a project being run by Cohesion Foundation (CF) in Chhattisgarh since 2011-12. It is working for promotion, organization and strengthening of Farmers' Producer Organizations (FPOs).

The project's target groups are small and marginal farmers, dependent on vegetable crop, especially single women farmers, and people of tribal communities of Dhamtari, Durg, Bilaspur districts dependent on both Forest produce and small scale agriculture.

NVI has so far formed eight FPOs. Of them, five FPOs, based in Bilaspur and Durg, are registered as Farmer's Producer Companies (FPC). The other three FPOs (two in Dhamatri and one in Bilaspur) have 5000 member farmers under them.

NVI has formed FPOs after following steps such as identification of villages/cluster, mobilization of farmers, data collection (Sugyan), linkages with Horticulture and Agriculture Schemes, training for capacity building of farmers with regard to developing the concept of FPO, identification of Promoters and Board of Directors (BOD) for FPO registration, need based networking with private farmers companies like pesticide companies, share collection to form collective business, selection of roles and responsibilities among BODs and appointing CEO of FPOs, opening input shop for their initial collective business.

The company was registered on 18th July 2016 under the "Government of India Ministry of Corporate Affairs" Pursuant to sub-section (2) of section seven of the Companies Act, 2013 and rule 8 the companies (Incorporation) Rules, 2014.

The impact of the initiative is immense as, it has made the

farmers understand the benefits of getting organized and importance of collective purchasing, selling and marketing. Farmers have also got an identity under legal entity i.e. Farmer's Producers Company (FPC) and have got recognition from NABARD. Business Plans (BP) have also been prepared for each of the 8 FPCs on various aspects like marketing vegetables, seeds, fertilizers.

The preparation of Business Plans for other five FPCs, which are recently registered, is still in process. The farmers are now aware about various schemes being implemented by the government, which they did not know earlier. They have acquired knowledge about the pesticides to be used on their lands. Moreover, costs of purchasing pesticides, have reduced as they are procuring from the company. Farmers have also availed various trainings for upgrading their cultivation skills through government departments and are receiving different agriculture equipment for subsidized rates. The Shree Rajiv Lochan Agro Invention Producer Company has initiated mushroom business by producing spawn & cultivating mushroom, vermin compost, vermi wash etc. The rest of the FPOs are doing pesticide business.

The main challenges that the FPOs are facing is that the government lacks a long term plan for sustainability of FPO, lack of trust among BODs in the business etc are dampening the spirit of FPOs. Moreover, farmers do not want to lose the marketing opportunities at Mandis and are scared of taking risks in marketing of the products. The FPOs are now planning to adopt a rule that all the FPOs should be linked to government departments for technical support with regard to their products.

Source: (Cohesion Foundation Trust – Striving for Holistic Development). ❖

### Enterprise

## My Life My Success

Fukko bai (35 years old) hails from Shahdol District's Ahmatola, Maharashtra. She is illiterate. Being illiterate, the challenges she faced included irregular labor work, vulnerabilities attached to the labour work, irregular income, health issues and harassment. Plagued by so many challenges, she decided to open a simple tea stall, which she used to operate from the window of her own hut, before she could avail any SHG Loan. Linkage to a financial support system, enabled her to extend tea stall into a micro enterprise. Now she prepares snacks and also packs food (packed food) for the market. Today, turnover of her enterprise is over Rs. 7000; and the monthly income is

around Rs. 4500. She spends around Rs.1000 to purchase material for her shop.

Fukkobai avails continuous credit services from Annapurna Microfinance Private Limited (AMPL). In 2014, she enjoyed her first cycle of credit worth 12000 INR, since then, she has never looked back and has enjoyed better economic as well as social returns. This case study takes inspiration from the statement that- *It's a false belief that people in rural areas don't have entrepreneurial capacity. All they require is an investment of both kind i.e. Credit and Trust.* ❖

[Source: Rohan Vachharajani, Annapurna Micro Finance]



Thakor Rameshbhai Manjibhai is from Sadv village of Waotaluka, Chavwada Gram Panchayat (GP), Banaskantha district, Gujarat.

After completing his 10 Standard from State Board, he could not pursue higher education, due to poor economic condition of his family. His father works as an agriculture daily wage labour (Bhajia) and earns an annual income of Rs. 25000/-.

Ramesh bhai and his family reside in the village itself and survive on his father's income. To support his family, Ramesh started working in a transport company in Santej, he used to unload trucks and managed to earn around Rs.3000-4000/- per month.

To gain stability in his life and to support his family in a better way, he joined turner trade a short term course of six months at MARG- A centre for learning life-skills run by Sarjan Foundation. The Foundation, since 2007, has been operational in tribal belt of Amirgadh, Banaskantha, Gujarat.

The MARG centre has facilities for learning Welding, Electrical wiring, Mechanical fitting, Turning, CNC lathe Machine-CNC Vertical Milling Machine and Computer operating skills. It offers both short terms (35 days to six months duration) and long term (one and two years duration) training courses. The centre has moderate hostel facilities.

The workshops are graciously provided for free permissive use by D. K. Trivedi Marbles Pvt. Ltd. After completing the course successfully, he got placed at Fincare Bio system, Gandhinagar, as maintenance supervisor through campus placements from MARG.

Ramesh was awarded the Best Worker Achievement Award for the year 2015-2016 for his performance in the organization, which is equivalent to that of an Engineer. He also got an increment, and his current salary is Rs. 17500/- per month.

His willingness to learn, through training from MARG, Amirgadh and his good performance have not only helped him to improve his living, but also facilitated his children's education in private schools of Ahmedabad.

He has also enrolled his younger brother into Govt ITI, Palanpur and is supporting him financially. Ramesh is very happy and is preparing himself to start his own venture in the same field. ❖

[Source: Aditya Kumar, Sarjan Foundation]



### Can you introduce yourself and your family?

I am Asha Ramdayal Kevat, aged 25 years, native of Kapshi village, Barshitakdi block, Akola district, Amravati division, Maharashtra state. I have Bachelor of Arts and Diploma in Agriculture. I live with my parents in the village. My father is a farmer and mother is a homemaker. I have two siblings a brother and a sister. They are studying in school.

### What are you doing at present?

Currently, I am working as a Community Worker (CW) at Haqdarshaq. My work involves dissemination of information about various government schemes to the community & explain them the benefits. Currently, I work in four villages and travel 40 kms from village to all these four villages. I am receiving good recognition in the villages and other villages populations are interested to know about government schemes. As on date, 52 individuals have so far, benefitted from our work. I have helped and facilitated five individuals to avail Pan Card, 17 of them availed caste certificated and six individuals availed Sukanya Samridhi Yojana (SSY).

### What are the challenges you faced?

I was having fear that village people would be reluctant to pay me a remuneration of Rs.40/- for the services that I would offer. Initially, village population did not trust me and frequently kept saying that they would pay me, once they receive the benefits. Individuals refused to come forward, in spite of me explaining to them about schemes and their benefits in detail. I realized about this issue and started explaining to people about the schemes which would be important for them and which they can avail immediately. I told them the benefits of SSY scheme, LPG subsidy and some other subsidies in detail. I helped them to get these certificates, and slowly they began gaining confidence in me. Now my workload has increased and I have started working from home. People visit my home for enquiries and for help.

### What changes did you find in yourself as a Community Worker?

Earlier, I never used to go out of my village. Today, as a CW, I travel to nearby villages, this provided me with exposure and recognition. I also got an opportunity to work at the District level covering other villages. Since I was unemployed earlier, I did not have money for sustainable living. As a CW, I am able to earn on daily basis and could even purchase a two-wheeler for myself with my money. Because of the two-wheeler, I am able to travel easily and guide 40 to 50 people in other villages to do the same work. I developed confidence and gained financial sustainability through my work. I have got basic training on community management, schemes and in filling the documents.

### What is your future goal?

I wish to continue my services and reach out to more individuals. ❖

[Source: Sivesh Shinde, Navneet & Haq Darshak]



Language is a treasure that will follow its owner everywhere. Every language possesses a unique world view and is a repository of traditional knowledge and learning. Human life would have been impossible and unconceivable without language. It is language that made the growth of civilizations possible and society developed.

Language made it possible to transfer this knowledge from one generation to another. Centuries old livelihoods have been able to survive and thrive because of this transfer mechanism in various forms. Language strengthened itself as these livelihoods helped form its own rules and syntax to help people communicate what they are trying to express. Thus, livelihoods and language have a symbiotic relationship with each other.

### Livelihoods with languages

In the district of Barmer and Jaisalmer regions in Western Rajasthan in the heart of Thar desert the tribes of Langas (meaning 'song givers') and Manganiyars (meaning 'those who ask for alms') are multi generational families of skilled musicians who earn their livelihoods by singing raw, throaty vocals depicting stories of love and war accompanied by instruments that produce the trademark gypsy music of the desert .

Livelihoods knowledge through language: *Ropni* songs are sung while sowing the crop in the field by women who get together to sow many fields. *Pani Patalu* ( meaning work songs) are songs sung by labours carrying heavy weights. *Indunis* are songs sung by women as they walk to fetch water. *Jantsar* songs are sung while the women are at the 'Chhakkki'. *Hudka* is a form of song where a main singer sings with his *hudka* while all the men or women repeat after him.

### What is language?

Language is the expression of ideas by means of speech-sounds combined into words. Words are combined into sentences, this combination then answers ideas into thoughts  
- English scholar Henry Sweet

Historical linkages: Human beings domesticated as they became settlers and started practicing agriculture. They learnt various techniques of farming, understood cropping patterns, seasonality etc. thus developing songs and rhythms inspired from the images and metaphors of plough, wet clay and young grain shooting from the ground swaying gracefully in the breeze.

### Forms of languages

- a. Speech: Speech is the basis of all language. It likely developed along with physiological changes in the throat, tongue, teeth and lips which made a range of sounds more diverse.
- b. Written: Speech involves symbolic thinking, writing involves processing the thoughts to an even higher degree. Each letter creates a visual representation of a sound, something one hears but don't see, so they interpret these visual symbols to form the sound that symbolically represents a real object
- c. Gestures: Gestures are physical motions used to communicate.

Harvesting season became celebratory in nature due to the result of the hard work put in the fields. These practices started giving rise to rituals and practices which was passed on to other generations as they grew up. Moreover, the *varna* system formed the basis for division of labour in the society. So transfer of specific knowledge about their professions got restricted to their own varna.

Priest taught his son spiritual teaching while the carpenters or blacksmiths taught their art form to only their offspring. This differential knowledge started giving identity as well as bargaining power to the communities. Years after years this wisdom has been transferred either orally or through texts and fused with the societal fibre resulting language into a social , cultural and linguistic capital.

Language as a social capital, Language acquired productive value as it safeguards .

Livelihoods with languages: Those livelihoods which are directly depended on languages for its survival.

Livelihood knowledge through language: Those livelihoods which language supports indirectly by means of documentation and knowledge transfer

Ways of documenting language, Conventionally knowledge transfer was done in the following ways:

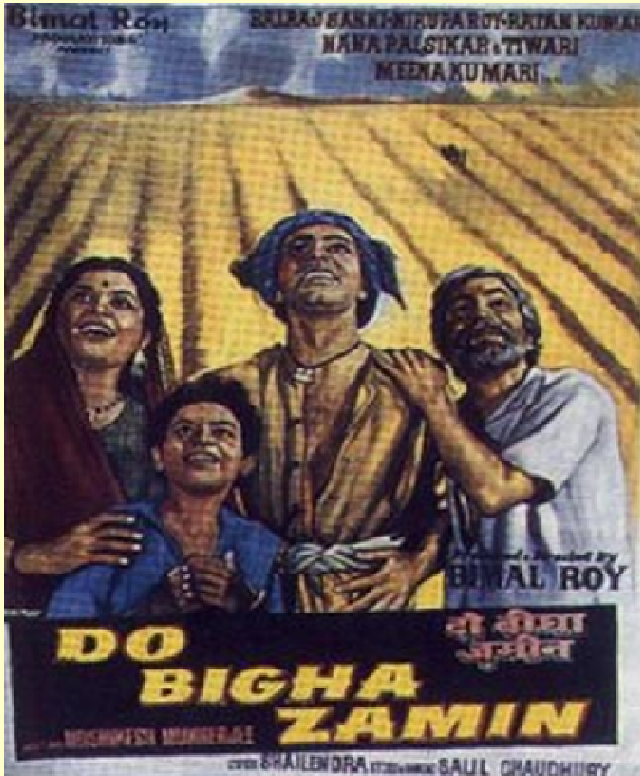
1. Literature: Spoken language and word of mouth became an important way through which thoughts were expressed.

Songs became one of the most popular way through which various emotions were displayed. These songs also helped people during work to divert their minds of the tedious labour and hardship. They also reflected the socio-economic aspects of



life and livelihoods of the rural community. Due to the subsidiary nature of the livelihoods the songs went beyond agriculture and talked about other work like Naga Pounding Songs, Sadra work, Ovi Grinding songs, boatman songs, Chhad Peta songs, Gangireddu songs, Punjabi folk songs etc.

Poetry, prose, proverbs captured major events of life like birth, puberty, wedding and death. These were rendered by the



villagers or musical tribes which specialise in them. Proverbs like *kaam na kaaj ka, dushman anaaj ka* (meaning 'useless person') started developing to define characteristic traits of people related to their work.

2. Chronicles and texts: Stories imparting morals and life lessons became an important source of information eg. Panchatantra tales, Jaataka tales, *nani/dadi ki kahaniy'*, *Uggu katha*, *Burra katha*. Books and novels depicted the lives and struggles of people and communities. Texts like Sangam literature dealt with emotional and material topics such as love, war, governance, trade and bereavement while Vedas formed a large body of knowledge texts, *Susrutha Samhita* talks about ancient medicinal knowledge.

As times has changed the advent of industrialization and technology has changed the pattern of language and livelihoods.

Cinema, television and theatre, became a popular mechanism of documentation of livelihoods. Over the years hindi movies like *Do Bigha Zameen*, *Ankur*, *Lagaan*

And regional cinema in Marathi, Tamil, Telugu and other depicted stories of struggle and survival among occupation, class and categories.

Internet has become an efficient repository of information which is accessible anywhere and anytime. Government of India has also started separate channels and programmes related to agriculture, handloom, pottery and other livelihoods to ensure effective practices and archiving traditional practices on its national television channel.

Language in Agriculture Perspective: India being an agrarian country it is essential to speak about language in agriculture perspective. Since agriculture is predominantly the major livelihood in rural areas the language it is inherently fused with the rural culture and life in metaphors and rituals. Songs being the most popular method, sung in rhythmic cappella to increase productivity along with reducing boredom. Most of the agricultural work songs were sung during the sowing and harvesting seasons. These songs also built camaraderie among the village community as they toiled together in harsh weather.

For example Tabo which is an agriculture song from Tabo, Lahaul and Spiti district of Himachal Pradesh. In these songs the women sing while digging the soil. The song is rounder in style, overlapping one another and roughly translates as "forgive us for all our sins because we're simple people and we don't know what we do, and please don't let our sins mix into the soil and let us have a good crop".

Other forms of folk songs are stories of farmers capturing their varied emotions. When the farmers are worried about their fields during land preparation, uncertainty about monsoon, because of its delay planting of paddy saplings getting delayed. These folklore also brings their emotions like fear and pain, having tears in their eyes. It also describes the moments of rejoice when the clouds showered his fields with rainwater and the trees became green again. The songs also carry important

### Dead language

*On January 26, 2010, when 85-year-old Boa Sr passed away at Port Blair, Andaman and Nicobar Islands, many things died with her. The most important of the cultural heritage that faded into oblivion with her passing away was her language - Bo, of the Great Andamanese family of which she was the last speaker. And with that an endangered language had met its end.*

Source : Times of India

messages of planting more trees and saving the land and conserving water etc.

Language capturing Life cycles events : Oral/Folk epic songs have captured the life cycle events in ways of Epic songs. The three features of these variants are: An epic is narrative, it is poetic, and it is heroic. Although epic performances are dominated by song, many also include significant prose and non-sung sections (vaykhyanam, varta, arthav), which are used to explain or elaborate the sung material.

Dying Language, Dying Livelihoods: Even after these construed efforts India is on a verge of a silent mishap. India especially rural India is diverse in many sense than one. Around 833 million people along with several communities speak languages which are several thousand years old.

According to the People's Linguistic Survey of India there are 780 languages spoken along with 86 different scripts. Of these 780 languages currently only 4% of the languages are covered in the existing educational system. There are many main languages spoken by millions of people but at the margins of these languages are several unique tribal languages spoken by fewer number of population.

This diversity of language is visible in their occupations, arts and crafts, culture, literature, legend, transportation, and other fields. Due to the changing times many of these features are disappearing. For example traditional weaving communities are facing real threat along with occupations of professional storytellers, poets and singers.

Then there are livelihoods known only to few like toddy tapper climbing palm trees daily to make palm jaggery or fermented liquor along with those of potters, metal workers and other skilled craftsmen. The uniqueness and diversity of these communities would be gone since there is no systematic documentation in visual or oral form.

Thousands of years has been spent on developing these

languages which took a large amount of human effort of our ancestors. The implications of a lost language is a loss to the human capital along with that of the cultural capital.

With languages dying there would be a number of livelihoods which would be threatened especially the coastal and the tribals communities as they are the foremost communities who face the direct implication of any change be it social, political, economical or environmental.

It would be culturally devastating as the dead language is the key that can unlock medicinal secrets, ecological wisdom, weather and climate patterns, spiritual attitudes, and artistic and mythological histories of the communities. Language also enhances the bargaining power of the people with various stakeholders.

Major reasons for languages dying: Rural Distress: One of the biggest drawback of rural distress is migration. Migration means the community has to leave its existing habitat and livelihood and move to another place for survival. In this process they have to let go of their indigenous knowledge and way of life. Their knowledge loses its relevance in the new place leading to disassociation of their identity.

Advent of English/Hindi: It would be difficult to debunk the theory that English is destroying the Indian languages. The advent of globalisation has brought the craze for English language which is resulting into communities shedding their mother tongues and learning English to make themselves relevant. The tussle between Hindi versus other regional language supporting the one nation- one language theory also have resulted into weakening of dialects as they struggle to become popular.

Changing times: Due to the change in lifestyle and globalisation the youth are more attracted towards cosmopolitan ways of living in comparison to a rural way. This has resulted into languages which has no script on the verge of extinction as the younger generations do show inhibition to learn their mother tongue. The advent of internet but the lack of content in native language and the lack of electronic accessibility tools also played an important factor in stopping a large number of people from accessing information and contributing to languages.

Reclaiming languages and livelihoods, Keeping the above points in mind the desperate need of the hour is to reverse this alarming rate at which languages are disappearing. There are multilevel solutions required through which language revitalization would be possible along with multi stake holder involvement.

Digitization: To start with creation of audio-visual

**When an old women dies a library burns to the ground – African proverb**

*The above proverb subtly indicates the loss of ancient wisdom as the older generation dies. A language is considered critically endangered if the youngest speakers are grandparents or older and they speak the language partially and infrequently. Endangered languages not only affects livelihoods of people but also a loss of culture and knowledge, and social and economic imbalance.*

Life cycle event	Tradition
Birth songs	These are ceremonial songs usually sung before, during, or right after the birth of the child. They celebrate the arrival of the new member into the family. They can also be in the form of lullabies, where the mother prays for the protection of her child, and also in the form of stories, where she urges the child to go to sleep.
Puberty rituals	Puberty rituals are coming of age ceremonies performed to mark certain important transitions in a child's life. Some of the common ceremonies practiced in India include the Thread ceremony (Janeu) and the First hair cut ceremony (Mundan).
Weddings	Weddings provide one of the most important contexts for music and song in India. The various ceremonies and rituals leading up to the wedding, during the wedding and after are all accompanied by songs sung by women or in many cases by professional musicians. The departure of a bride from her natal home is one of the most emotive motifs of these songs.
Death	<p>There are many forms of folk traditions that deal with the subject of death. The theme of safe passing, from one world to the next, is characteristic of most funeral rituals. The beliefs and methods of performing these rituals vary from region to region.</p> <p>Source:<a href="http://vmis.in/ArceCategories/mus1">http://vmis.in/ArceCategories/mus1</a></p>

documentation of some of the most important socio-cultural aspects of the language is a must. Technology can be used to make applications which are in native languages and are user friendly. The internet has been playing a pioneer role connecting the rich linguistic heritage and the knowledge surrounding it to the outer world and allowing a level playing field to the vulnerable communities through which it can help attract the younger generations.

**Governmental Role:** Government has been lacking when it comes to saving endangered languages. It should play a pivotal role in promoting not just the 22 official languages but also encourage speakers of various sub languages and dialects to document their language. Moreover the government needs to commit to lessen the rural distress and cater to the migration issue in the rural areas. It should strengthen the existing livelihoods of the people along with reviving the dying livelihoods and ensure that the knowledge of important livelihoods doesn't get destroyed.

**Intervention of civil societies and NGOs:** There has been several ground breaking initiatives nationally and internationally to ensure saving of vulnerable languages. Internationally global language hotspots by The Living Tongues Institute For Endangered Languages and National Geographic have started documentation of the endangered languages in India.

There are several Indian initiatives to preserve language in its various forms:

- ♦ PARI is a living journal and an archive. It generates and host reporting on the countryside that is current and contemporary, while also creating a database of already published stories, reports, videos and audios from as many sources as they can.
- ♦ Anahad Foundation is a music organisation which works for the recognition, preservation and evolution of cultural, classical and folk music of India for the contemporary mass.
- ♦ Rythms of Rajasthan is an Initiative to collaborate with the various folk performing artists of Rajasthan.
- ♦ The Virtual Museum of Images and Sound (VMIS) is a virtual museum created by using the resources of two image and sound archives of the AIIS – the Center for Art and Archaeology (CAA), Gaon connection and the Archives and Research Centre for Ethnomusicology (ARCE).

**Way forward:** It is going to take extreme scale, scope and energy along with several form of media and communication to ensure that the rich historical heritage and knowledge is not lost. The question as an individual we need to ask ourselves is how do we contribute to saving our dying language. ❖

## Can you introduce yourself?

I am Sita Ram Mandal, a native of Narri village, Govindpur Panchayat, Pratapganj Block, Supaul district, Bihar state. I am 66 years old, and have studied up to IX standard. I am married. I belong to the Scheduled Class (SC) community, and to Below Poverty Line (BPL) category.



## Can you tell us about your family?

My wife is a homemaker. I have two sons and one daughter. All my children are married. I also have grandchildren. My elder son works in a shop at Gurugram, while my younger son works as a painter in construction sector.

## How did you become a community leader?

In 2008, when Bihar was affected by floods, Helpage India (HI) had come to help us in affected areas. HI decided to make ESHGs in 2010. At first, I and my peers thought, it was just a company, which will dupe us and leave the village. But after looking at their work in other villages, we decided to join them. In 2014, due to my integrity and hard work for the group, I was chosen as a community leader/field worker for HI. My motivation comes from being able to work for and help the community. Even though I can utilize my time for personal works, this work is satisfying.

## What are you doing at present?

Presently, I am a member of Sriram Brij ESHG; Village Level Federation (VLF); and Grain Bank (GB). I started working as a community leader, since 2012 with Helpage India; as a treasurer in Gram Panchayat (GP) Federation since 2012; and as Chairman and founder member of Apex CBO (Akshayvat Buzurg Mahasangh) of North Bihar Livelihood Project since 2016.

As a community leader, I motivate members to conduct meetings regularly, promote the benefits of joining ESHGs to non-members, impart trainings to ESHGs in other states like Jharkhand and to new ESHGs in my village, attend all meetings and trainings conducted by HI and Gram Panchayat (GP), and provide information about various schemes to the people in the community. I also help and facilitate BPL families to attain their Rights and Entitlements by visiting the Block office regularly.

As a treasurer of Panchayat level federation, I had taken a few steps to improve the status of my village. After the floods in Bihar, I got sensitized towards the pain, one goes through when they lose everything. Thus, I have made a rule that, whenever there is any calamity at someone's home, we at Panchayat level federation would help them by providing ration; rice, wheat,

clothes, blankets etc. We decide collectively on the amount of grains to be given and then make food packets to distribute among the victims.

We also provide loans for marriages, death anniversaries and a pension of Rs. 200 to people under BPL category and Poorest of the Poor (POP) families, who do not get any benefits from the government and do not fall under the category of ESHG groups. We also help the destitute, by providing them with food and clothes. Every year, I along with my team from Panchayat federation and 7-8 other Gram Panchayat (GP) federations come together to conduct an AAM Sabha, wherein around 4000 to 5000 people get mobilized to participate in the meeting.

The Block District Development Officer (BDDO), Police also participate in this programme to discuss issues related to rights and entitlements, security, challenges of old people and issues related to ESHGs, Pensions, etc.

## What are the Challenges you face?

As a community leader, gathering people initially to form groups was a challenge. People used to question us, about the benefits from ESHG, and we were clueless about, what is to be done after saving money. After forming groups, I could observe that in a few groups people were not repaying loans. This makes the job more challenging and tough for me. Initially, people thought that, I will somehow benefit by forming and promoting ESHGs, convincing them otherwise was a challenge.

As a treasurer at Panchayat Federation (PF), coordinating with GP, other GPs in the district and other members of the federation, becomes a time consuming process. As Apex board Chairman, I have to dedicate lot of time to visit every GP, monitor and evaluate ESHGs, how the funds are being managed and given to the members, evaluate the repayment mechanisms, because in a few groups the members do not repay money for 3 months. The convergence with every Panchayat becomes a little challenging.

## Did you participate in training programs?

Yes, I have participated in various training programs; ESHG training, Federation Training, Community Resource Person (CRP) Training.

## Did you get any benefits from the government?

Yes, I have availed Aadhar card, green ration card, Voter ID card.

## What is your future goal?

My future goals such as I want my community to progress. I want to work for it effortlessly, without any selfishness and maintain transparency. ❖

## Business Advisor to Rural Entrepreneurs

### Can you introduce yourself?

I am Narendranath Middya, aged 28 years, native of Piprakhali village, Pathar Prathima block, South 24 Paraganas district in West Bengal. I have completed Higher School Secondary Certificate (HSSC) in my village. Later, while doing my job, my friends made me understand that along with field experience, education was also very important for career development. So I started studying Degree in distance mode. My family consists of my father, mother and myself. My father does agriculture in my village. My mother is a housewife.



### What are you currently doing?

Presently, I am working as an Associate and Senior Community Resource Person (SCRCP) in a Central Government programme in Pathar Prathima block, West Bengal. The programme's name is Start-up Village Entrepreneurship Programme (SVEP). It aims to facilitate people as entrepreneurs in the villages (rural areas).

### Can you discuss about your previous works?

Earlier, I worked as a coordinator in Janakalyan Public Trust (JPT). The organization works for women's economic development and is also into Micro-Finance (MF) too.

I also worked as a volunteer in Nehru Yuva Kendra (NYK) Sanghatan. I formed youth clubs with local youths and motivated them for Rural Development (RD) in their respective rural areas. Along with this, I worked in Ambuja Cement Company (ACC) as a marketing executive. I have seven years of experience in development sector.

### How did you get this job at SVEP?

After I left my job at Janakalyan Public Trust, I struggled a lot for job opportunities. While searching for job, I saw a notification in a newspaper and applied for the position in SVEP programme. Later, I received an interview call from SVEP programme and was selected through interview as SCRCP.

### Can you tell us about your responsibilities?

- ◆ Conduct surveys in the village.
- ◆ Identify individuals, who are willing and establish enterprises in the village; predominantly, we focus on those, who are members in SHGs and their families.
- ◆ After identification, we list them and provide training based on their interests and viability of enterprise activities.
- ◆ Finally, with the support of our CRPs, prepare enterprise plans and link them with Banks for availing loans for their enterprise activities.

### Can you tell us about your SVEP program?

The SVEP is a focused intervention to promote start-up entrepreneurship at village level among rural poor households by providing assured availability of need based financial support, capacity building and advisory services for establishment of village enterprises. SVEP envisages creation of sustainable self-employment opportunities for a large number of rural poor youth, enabling them to engage

effectively with the market and help generate wealth locally. In the process, SVEP will bring banks and financial institutions closer to the village entrepreneur. In this regard, SVEP programme was launched on 14 February 2017 at our Pathar Prathima block.

### Who monitors your works?

My work is monitored by District Manager (DM). He guides me and gives me suggestions on how to implement the programme in the villages.

### Do you face any issues on field?

Yes, initially, I faced many problems. In our operational villages, the population of Scheduled Caste (SC) groups and Scheduled Tribe (ST) community is high. Initial interaction days, they were reluctant to initiate any enterprising activities in the village. Later on, when we increased our frequency of visits and interaction with them, we discussed and informed them about benefits of enterprises and motivated them.

Afterwards, they came forward and told about their interest in enterprises. Many of them are interested to start their traditional business activities in the villages. Based on the above, they are requesting to impart them training on respective enterprises.

### Did you receive any trainings?

Yes. I received trainings on skill up gradation, field management and mobilization from Nehru Yuva Kendra Sanghatan. Along with them, I received training from marketing and sell growth development from Ambuja Cement Company.

### Did you get any achievements in your job?

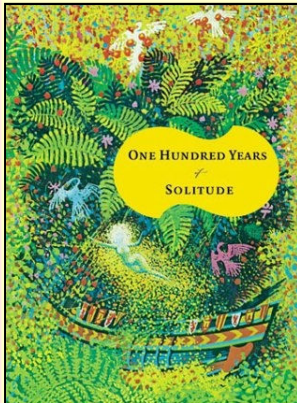
Yes. After launching the programme in our Pathar Prathima block, we reached target within one year in our block. The villagers came forward and interested to do enterprises activities in villages.

### What is your vision?

Now, I am in a learning stage in this programme. With support of our team and district team, I want to increase my skills in rural enterprises. In future, I want to become as Business Advisor. ❖

Classic

# One Hundred Years Of Solitude



GABRIEL GARCÍA MÁRQUEZ

The book 'One Hundred Years of Solitude' was written by Gabriel García Márquez, a Colombian novelist, and Nobel Prize winner in Literature. It is the story of Macondo, a fictional South American town founded by Jose Arcadio Buendía. It is written in the magical realism style and encompasses a gamut of emotions and subjects.

The book begins with the patriarch, José Arcadio Buendía, in the 1800s and continues into the 20th century with his descendants still living in the town. It tells why and how José Arcadio Buendía, and his wife Úrsula Iguarán leave their original town and how Arcadio builds Macondo and slowly shapes it, into how he wants a city to be. It also tells how Macondo begins to miraculously attract unusual people and extraordinary events that make for a gripping plot.

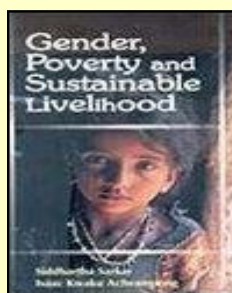
It depicts the vastly different characters of the family, some bizarre, some brutish; the quirky, wild and unpredictable men and women make the story enchanting. It shows how Úrsula Iguarán lives to be well over 100 years old and oversees the Buendía household, through six of the seven generations and how she exhibits a very strong character.

It describes, how Macondo is touched by modernity and imperialist capitalism, when a banana plantation firm moves in

and exploits land and workers, the Americans who own the firm settle in their own fenced-in section of town.

It depicts the rebellion, inhuman suppression, massacre, non-stop rain and floods and so on happening in the end. It also narrates, how along with Macondo, Buendía family also starts declining. The book ends with the last surviving Buendía discovering that, the village has been living out a predestined set of events predicted in some ancient prophecies.

The book is a must-read for those interested in understand imperialism, magical realism style and useful for students, readers and research scholars in American Studies. ❖

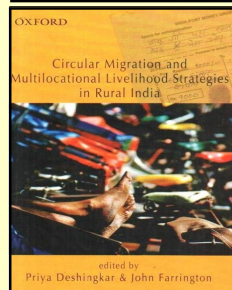


Latest

**Book Name:** Gender, Poverty And Sustainable Livelihood

**Author:** S Sarkar/Isaac Kwaku

**Publisher:** Arise Publishers & Distributors



**Book Name:** Circular Migration and Multilocal Livelihood Strategies in Rural India

**Author:** Priya Deshingkar, John Farrington

**Publisher:** Oxford University Press, USA

Story

## The Needy King And A Sage

A Sage was passing through the capital city of the famous king. While he was walking, he noticed a single currency coin on the road. He picked it up. He was satisfied with his simple living and he had no use of that coin. So, he planned to donate it to the one who is in need of it. He strolled around the streets throughout the day but didn't find anyone such. Finally, he reached the rest area and spent a night there. Next morning, he wakes up in the morning for his daily activities and sees that a king is going for his invasion of another state with his war ready army. When the king saw the sage standing, he ordered his army to be stopped. He came to the Sage and said, "Oh Great Sage, I am going to war to win another state so that my state can be expanded. So bless me to be victorious". After thinking, Sage gave a single currency coin to the king! The king was confused and annoyed with this because what use he has for a single coin while he is already one of the richest kings! He curiously asked a sage, "what's the meaning of this one coin?"

A Sage explained, "Oh Great King! I found this coin yesterday while strolling around the streets of your capital city. But I had no use of it. So, I had decided that I will donate it to someone needy. I strolled around till the evening in your capital, but found no one such. Everyone was living a happy life. It seemed that they were satisfied with what they had. So I found no one to give this coin. But today, the king of this state, still have the desire to gain more and not satisfied with what he already has, I felt you were in need of this coin." The King realized his mistake and gave up the planned war.

**Moral:** We all should learn to be happy with what we have. Yes, we all desire more or better than we already have, but do not waste a chance of enjoying what you already have. There are those who may not have what you have, and there will be some who have lots more than you have. Do not always compare, be happy and lead a healthy life. ❖

Source: [<https://www.moralstories.org/needy-king-sage/>]

# ‘Yoga’kshemam

Happy Blood Blue Super Moon! Happy Budget! Happy Sivaratri!  
Happy Valentine! Happy Radio! Happy Thinking! Happy Ugadi and  
New Year!

Let us fight Cancer! Let us work for social justice! Let us speak in our  
mother languages! Let us work for thriving good NGO movement! Let  
science and mathematics thrive! Let us be rational and rationally  
spiritual! Let us sleep, rest and be fully active! Let us be happy and  
joyous! Let equity and equality flourish without discrimination all  
across!

Wetlands! Sparrows! Wildlife! Forests! Water! Transgenders! Women!  
Consumers!

Puppetry! Theatre! Poetry! Colours!

Again, Chinaveerabhadradu led me to Rumi this time. Through a book  
RUMI by Annemarie Schimmel. Three important dimensions – divine  
love – when you are thirsty and search for water, water is also  
searching for you; forms, stages and nuances of love – it is everything  
– borderless sea, water fall, life support, wild life, worm, bird,  
emperor, doctor, so on so forth; and seeing life and love in day-to-day  
existence. Rumi is teaching us the discipline of love to go to heaven  
from the nuances of daily chores.

May be – Kabir learnt from Rumi; and Tagore from Kabir.

The Future of The Professions by Richard Susskind (father) and  
Daniel Susskind (son) is looking at how technology transforms the  
work of human experts. The difficulty lies not in the new ideas (new  
dogs in the street), but in escaping from the old  
ones (old dogs in the street).

- ◆ Professionals have knowledge that others do not have in that domain.
- ◆ Admission into profession tends to depend on certain credentials.
- ◆ Activities of the professions are regulated in terms of exclusivity in doing certain tasks, self-regulation in the profession itself, and/or code of conduct specific to the profession.
- ◆ There is something called professional ethic, broadly running across the professions.
- ◆ Technology is changing the professions and the ways of the professions. Health. Education. Divinity. Law. Press/Media. Management Consulting. IT. Tax and Audit. Architecture. Livelihoods. Poverty Reduction. Social Development. Ecology. So on. So forth.
- ◆ Patterns and Trends across Professions include –
  - Reactive to proactive
  - More-for-less
  - Automation
  - Innovation
  - Multiple ways of communication
  - Data mastery
  - Relationship building
  - Diversification

Disintermediation and re-intermediation

Paraprofessionalization

Flexible self-employment

New specialists

Machines

Online self-help and collaboration

Personalization and mass customization

Emerging Business Models

Demystification

- ◆ Constantly evolving Information substructure of the society is influencing the ways of sharing experience and expertise.
- ◆ Big Data, Artificial Intelligence, Siri and Google, Wiki, Robotics, Affective computing, Pervasive devices, Connected Humans (facebook, linkedin, skype, whatsapp ...), e-commerce – they are changing the professions and their ways.
- ◆ Liberation of expertise and knowledge commons.
- ◆ Decomposition into tasks and division of labour.
- ◆ Models of production and distribution of practical expertise include from traditional, networked experts, paraprofessionals, communities, embedded to machine generated.
  - ◆ There are limits (moral) to markets. Standardization may lose traditional crafts in the various professions. Personal interactions may be the casualty.
- ◆ Increasingly capable non-thinking machines, differently evolved needs for human beings, increased technological un/underemployment, uncertainties and job-losses etc., are certain in the future. The trends are already there.
- ◆ Knowledge commons in professions happen because knowledge tends to get liberated, given the ecosystem and technology in its favour.

The future is in having most of the help, guidance, advice, news, insights etc., available through liberalized expertise. This in turn leads to having direct access to living, and help for healthier and happier lives for most of us in the universe.

This is Parivartan yoga. This is transformation.

We seek to transform ourselves in ever expanding whole to be sharing expertise and experience with no or little cost.

This is sahayogam.

Can we be there? **Yes, if we pursue Atma Yoga.** We are flowing ahead together, albeit slowly! We feel the path and guide one another! We are practicing! We are exploring micro and macro simultaneously! We are transforming ourselves! We transforming all life and all beings. We are on our way. Krsna confirms that Krsna keeps watching all along and comes to take us into him.

Join us in the world of yoga – for life – towards

aanandaamalayogasiddhi. You will not regret it. ❖

## G Muralidhar

