

livelihoods

today and tomorrow

September 2019

In the Margins



Supplements

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How to (Video Format) Logical Framework

Logical Framework

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Livelihoods Video Ferrier Work (Cattle)

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7.1 - 11 (Livelihoods Video) VLF Leader

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7.1 - 11 (Livelihoods Video) Tiffin Centre

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Special Supplement Policies for Elders

Ganesh! Teachers! Moharram! Onam! Equinox!

Let us remember our teachers and let us be learning facilitators.

Let us learn more languages. A sure way to conquer Alzheimer's.

Let there be no illiteracy. Let there be no suicides.

Let us practice forgiveness. Let us not test patriotism in false indicators.

Let us practice democracy on ground. Let us have peace – physical, emotional and mental. Let us pursue social justice.

Let us contribute and let us pay back to the cause of the people and planet. Let us reclaim our rivers. Let us preserve our diversity, our ozone and our ecosystems.

Let us travel and visit around. Let us be tourists, non-stop. Let us fight to be fit. Let us be careful. Let us care our ill. Let us have a heart.

Elders | Gandhi | Habitat | Animals | Post Office | Air Force | Mental Health | Girl Child | Sight | Natural Disaster Reduction | Standards | Students | Food | UN | Development Information | Thrift | Unity | Savings | Blood | Polio

Rest in Peace; Sushma Swaraj; Arun Jaitley

B16 PGDRDM Students graduate from NIRD.

Jammu and Kashmir is no longer a state, now a UT with Assembly; Ladakh becomes a separate UT. Article 370 and 35A are abrogated.

RBI transfers Rs.1.76 lakh Crore to Gol.

27 Public Sector Banks to become 12 Banks, with Bank Mergers announced.

GDP is growing at 5%.

E-wallets for farmers with fertilizer subsidy amount?

'livelihoods' is presenting a focus – 'In the Margins'. This focus discusses the marginalized communities and groups and how they are in the margins and how margins are becoming smaller. How do they cope with this? Will they transcend and get into mainstream world?

Please do not miss reading the classic 'Beloved' by Toni Morrison.

Supplements include: 7L Videos – Tiffin Centre; VLF Leader;

Special Supplement: Policies for Elders;

Supplement (News): Livelihoods Update (August 2019); Supplement (Images):

Monthly Update (August 2019, Compiled);

Videos - How to – Logical Framework? Livelihoods – Ferrier Work (Cattle)

Usual e-links include: VCA – Sal Seeds; Subsector – An Overview of Livestock Sub-sector in Kenya; e-book: Heart of Darkness by Joseph Conrad ; v-book: Eco India: Farmers in West Bengal have switched to solar-based pumps to become 'water entrepreneurs'

Customized modules of leadership for select groups of 'leaders' are under finalization and will be shared soon.

We are getting ready for presenting you a revised magazine from October issue.

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



the 'livelihoods' team

'livelihoods' team

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In the Margins

Hierarchies and discriminations based on caste, gender, religion, tribe, ethnicity etc. are prevalent in our country. People are divided into thousands of caste groups and various religions. There are around 4000 caste groups and seven religions in the country. The caste groups can be broadly categorized into four categories namely Scheduled Tribes (STs), Scheduled Castes (SCs), Backward Classes (BCs) and Forward Castes (FCs). These categories are divided based on social, cultural, economic backwardness. In India, STs, SCs, BCs and Islam religion people are marginalized and have been prevented for centuries to access equal share in opportunities, resources, recognition, decision making and livelihoods. The groups were pushed from mainstream to margins. In these marginalized groups, more extreme marginalized groups are existing as well. These extreme marginalized people are unable to access equal opportunities and have control on resources compared to a few advanced groups within the marginalized category. In these extreme marginalized groups, vulnerable persons are facing multiple burdens and discriminations according to their place in social layers. In this regard, the 'Livelihoods' team has made an attempt to understand extreme marginalized groups & its people's lives and livelihoods situation.



Weakest of the weak

Marginalized or deprived categories are generally used to describe the situation of disadvantaged people who are prevented from accessing participation in economic, social, culture, political fronts. This exclusion is facilitated by the systems, mechanisms and practices which are designed and implemented by the dominant groups, which developed ideologies to ensure marginalization by convincing the marginalized people that the discriminatory practices are described as pure and divine orders. This process thus prevents the individuals from practicing an active, dignified and meaningful life in all aspects in the mainstream society.

This marginalization creates barriers for people from marginalized communities to achieve prosperity, well-being, and a secured and dignified life. Marginalization, which has complicated multiple dimensions, has evolved from various causes in our prolonged human history. It is against modern values such as freedom, equality and fraternity. In marginalization, people are recognized and valued based on their place in social, economic, culture and political fronts instead of as human beings. People of STs, SCs, BCs or Other Backward Classes (OBCs) are victims of such marginalization. According to the National Sample Survey Organization (NSSO), out of total population, ST population constitutes 8.63%, SC population constitutes 19.59% and OBC or BC population constitutes 40.94% in the country. About 91.4% of STs, 79.8% of SCs and 78% of BCs are in rural areas. Relatively, the severity in marginalization is more in rural areas than urban areas. Historically, among marginalized communities, SC people have been facing more vulnerable situations for centuries.

Apart from different caste groups, people are suffering based on their religions, ethnicities, geographical areas and other identities such as elders, women, child labourers, migrant workers, transgenders etc.

Types of marginalization

There are three types of marginalized groups in the country such as social, economic and political marginalized groups. In social marginalization, people as individuals or groups are prevented from participating in social functions, events along with higher castes people and make relations with other castes. Socially marginalized people are deprived from utilizing opportunities and resources because of their birthmark in the shape of being born in backward castes. They cannot utilize social resources and participate in development process. They cannot erase this birthmark identity and overcome the caste-based discriminations thought-out their life. Economic marginalization makes persons from downtrodden groups unimportant due to their poverty. Political marginalization prevents persons from

Religion-Wise Population of Community in India - 2011

S. No	Community	%
1	Hindu	79.8
2	Muslim	14.2
3	Christian	2.3
4	Sikh	1.7
5	Buddhist	0.7
6	Jain	0.4
7	Other Religions and persuasions	0.7
8	Religion not stated	0.2

Source: Census of India, 2011

participating in decision-making and getting elected into political positions.

Marginalized people's persistent efforts for better life, governments proactiveness and committed people like Dr. B R Ambedkar's efforts resulted in framing various special measures such as reservations in educational institutions and jobs, financial assistance, Acts against discrimination, political reservations and other supports. The aims of these measures are to provide justice, facilitate overall development and facilitate special opportunities to the persons who belong to the marginalized groups. These measures played an important role in the development of people from marginalized groups' in all aspects. But within these marginalized groups, a majority of groups which are more marginal have been denied equal opportunities and resources.

Scheduled Castes

In united Andhra Pradesh, most marginalized caste groups of SC people brought the demand for sub-categorization of SC reservations according to their groups' populations. They demanded segregating SCs' reservations into four categories such as A, B, C, D. There are many causes behind the demand such as the cases of people from advanced caste groups taking more opportunities in the common reservations, high number of people accessing financial supports and political positions. Most marginalized groups' people within the SC category are denied their share, and therefore, they are unable to access opportunities and resources by competing with advanced groups within their SC category. Their struggle is one of key factors which facilitated people in exploring the vulnerable situation of people from the most marginalized groups within the margins.

According to a Ministry of Social Justice Report, 2017, the central government listed 1284 castes under SC category in the country. The highest number of caste groups are listed in Karnataka (101), Odisha (95) and Tamil Nadu (76). Around 1% reservation is allotted for SCs in educational institutions, employment and

State-Wise Number of Castes as Specified Scheduled Castes (SCs) as on 26.10.2017

S. No	State/UT	Number of Castes	S. No	State/UT	Number of Castes
1	Andhra Pradesh	61	19	Nagaland	0
2	Arunachal Pradesh	0	20	Odisha	95
3	Assam	16	21	Punjab	39
4	Bihar	23	22	Rajasthan	59
5	Chhattisgarh	44	23	Sikkim	4
6	Goa	5	24	Tamil Nadu	76
7	Gujarat	36	25	Telangana	59
8	Haryana	37	26	Tripura	34
9	Himachal Pradesh	57	27	Uttar Pradesh	66
10	Jammu & Kashmir	13	28	Uttarakhand	65
11	Jharkhand	22	29	West Bengal	60
12	Karnataka	101	30	A & N Islands	0
13	Kerala	69	31	Chandigarh	36
14	Madhya Pradesh	48	32	D & N Haveli	4
15	Maharashtra	59	33	Daman & Diu	5
16	Manipur	7	34	NCT of Delhi	36
17	Meghalaya	16	35	Lakshadweep	0
18	Mizoram	16	36	Puducherry	16
INDIA				1284	
<i>Source: Ministry of Social Justice & Empowerment</i>					

political positions. In SC category, most of the castes are less developed in terms of education, livelihoods activities, market skills and world exposure along with having less population. Only a small number of castes are advanced in terms of economic, social and cultural aspects. For example, in Andhra Pradesh and Telangana states, out of 5 SC caste groups only Mala and Madiga have large number of populations. In the 15% reservation allotted to SCs, a major part is taken away by Mala caste due to their better position.

Whereas in North India, Lather workers are better situated while Valmikies are less developed, and in Maharashtra, Mahars are advanced and Mangas are backward. The same situation is prevalent in Bihar and Punjab states. The deprived caste groups are thus demanding sub-quota within the SC category and have brought to notice how the most marginalized groups within the marginal communities are facing vulnerable situation and are

unable to access opportunities and sources alongside advanced castes within the category. Women are more vulnerable in most marginalized castes. Recognizing this situation, government rationalized the reservation system for women, instead of common reservations to SCs, 33% reservation has been allotted in political positions at Gram Panchayat (GP) level.

Scheduled Tribes

According to Ministry of Tribal Affairs 2017 – 18 report, central government listed 747 tribal groups in country. Highest number of tribal groups are listed in Odisha (62 groups), Karnataka (5) and Maharashtra (47 groups). Recently in Telangana, Adivasi groups such as Gondu, Koya, Nayakollu and Kolams waged persistent struggle demanding exclusion of non-Adivasis like Lambadas in ST reservation category. Forest dwelling Adivasi communities’ opportunities are being taken away by non-forest

State-Wise Number of Castes as Notified in the Central List as Scheduled Tribes in India as on 31.12. 2017

S. No	State/UT	Number of Castes	S. No	State/UT	Number of Castes
1	Andhra Pradesh	34	19	Nagaland	5
2	Arunachal Pradesh	16	20	Odisha	62
3	Assam	29	21	Punjab	0
4	Bihar	32	22	Rajasthan	12
5	Chhattisgarh	42	23	Sikkim	4
6	Goa	8	24	Tamil Nadu	36
7	Gujarat	32	25	Telangana	32
8	Haryana	0	26	Tripura	19
9	Himachal Pradesh	10	27	Uttar Pradesh	15
10	Jammu & Kashmir	12	28	Uttarakhand	5
11	Jharkhand	32	29	West Bengal	40
12	Karnataka	50	30	A & N Islands	6
13	Kerala	43	31	Chandigarh	0
14	Madhya Pradesh	46	32	D & N Haveli	7
15	Maharashtra	47	33	Daman & Diu	5
16	Manipur	34	34	NCT of Delhi	0
17	Meghalaya	17	35	Lakshadweep	0
18	Mizoram	15	36	Puducherry	0
INDIA				747	

Source: Ministry of Tribal Affairs Annual Report, 2017 - 18

dwelling communities like Lambdas is what they feel. According to a study by human rights forum Nallamala forest area, in present Nagarkurnool district, Telangana, government established a 105 seat capacity Industrial Training Institute (ITI) for Chemchu (Particularly Vulnerable Tribal Group community) children; however, in that ITI centre, 101 Lambada children got admissions and only four Chemchu children accessed admissions in the ITI. Lambadas did not prevent Chemchu admissions in the ITI, but Chemchus did not know about the facilities and benefits and did not recognize the opportunity. Largely, they are a food gathering and hunting community, which is reluctant to practice even agriculture. Lambadas have been engaged in trading for the last four centuries. Mostly, they reside in plain areas and are therefore introduced to education and market skills. But Chemchus are far away from these facilities. These extreme differences are prevailing in tribal communities within the ST category.

OBCs

OBC community's population constitutes over 40% of our country's population. According to National Commission for Backward Classes (NCBC) 2012 - 13 report, central government listed 2342 caste groups and state governments listed 2449

caste groups under OBC category. In South India, backward classes known are known as BCs, while in North India backward classes are known as OBCs. Highest number of BC caste groups are in Maharashtra (250 groups), Odisha (199 groups) and Karnataka (195 groups). In OBC category, castes listed did not have land, and were dependent on service-based livelihoods / artisan activities, small, marginal, medium farmers, or people engaged in works such as animal husbandry, toddy tapping, weaving, home based production and other small enterprises. Christian, Buddhist and Jain who converted from ST and SC category are also listed in OBC.

Extreme inequalities can be seen in OBC category. On one side, there are some castes which resemble characteristics of STs and SCs, and on the other, there are some castes which are equal to FCs. Some castes did not even have any characteristics of OBC and who are identified with De-notified and Nomadic Tribes in many aspects are listed in OBC category. Some of the castes are extreme backward groups and are unable to access equal opportunities along with other caste groups within OBC category. For example, in Andhra Pradesh and Telangana states castes like sub – groups of Kamma, Kapu, Velama, Raju, Gowda castes are advanced. Padmasali caste group is advanced but within the weaving caste Padmasali category other sub – castes

Entries in Centre & State List of OBCs							
S. No	State / UTs	Central List	State List	S. No	State / UTs	Central List	State List
1	A& N Islands	5	5	16	Karnataka	195	207
2	Andhra Pradesh	106	128	17	Kerala	83	81
3	Assam	28	30	18	Madhya Pradesh	66	91
4	Bihar	132	138	19	Maharashtra	256	301
5	Chandigarh	59	60	20	Manipur	4	4
6	Chhattisgarh	67	91	21	Odisha	199	209
7	Dadra & Nagar Haveli	10	13	22	Pondicherry	58	80
8	Daman & Diu	44	47	23	Punjab	66	69
9	Delhi	54	65	24	Rajasthan	68	82
10	Goa	16	17	25	Sikkim	9	12
11	Gujarat	105	137	26	Tamil Nadu	181	285
12	Haryana	74	74	27	Tripura	42	44
13	Himachal Pradesh	52	49	28	Uttar Pradesh	76	79
14	Jammu & Kashmir	21	23	29	Uttarakhand	78	84
15	Jharkhand	127	147	30	West Bengal	61	108
Central List		2342		State List		2449	
<i>Source: National Commission for Backward Classes Annual Report, 2012 -13</i>							

like Devanga, Jandra, Kaikala, Thogata or Pattu Sali are most backward groups. In Karnataka, castes like Okkaliga and Lingayats are advanced and castes which depend on clothes washing and barber works are backward. In common reservation for OBCs, advanced Okkaligas and Lingayats used to get more opportunities. Extreme backward castes demanded sub-categorization, and in this context, Most Backward Classes (MBCs) category evolved in Karnataka state. These extreme inequalities can be seen in many parts of the country. It facilitated the evaluation of A, B, C, D categorization in Telugu states and Most Backward Classes (MBC) category in Bihar and Karnataka states.

Other vulnerable groups

Along with different caste categories, individuals like Persons with Disabilities (PwDs), elders, Transgenders, manual scavengers, women, child labourers and people dependent on beggary are extreme marginalized within the most marginalized groups. People of these groups across all categories are most vulnerable and are facing various discriminations based on their identity within the most marginalized communities. The

vulnerability increases based on their place in the different social categories in hierarchal system. Vulnerable persons belonging to downtrodden communities suffer the most.

PwDs

According to Census 2011, there are around 2.68 crore PwD people in the country. They constitute 2.21% in total population of the country. Highest number of PwD people are located in

Distribution of Persons With Disability (PwD) by Type of Disability in India, 2011			
S. No	Category	Population	In %
1	In Seeing	5033431	19
2	In Hearing	5072914	19
3	In Speech	1998692	7
4	In Movement	5436826	20
5	Mental Retardation	1505964	6
6	Mental Illness	722880	3
7	Any Other	4927589	18
8	Multiple Disability	2116698	8
Total		26814994	
<i>Source: Census of India, 2011</i>			

Uttar Pradesh (41.5 lakh), Maharashtra (29.6 lakh) and Bihar (23.3 lakh). PwDs have different categories such as people suffering in Seeing, in Hearing, in Speech, in Movement, Mental Retardation, Mental illness, Others, Multiple disabilities etc. People suffering in Movement, Seeing and Hearing are high with over 50 lakh in each category. PwD people have 3% reservations and most of these reservations are being taken up by orthopedic handicapped (suffering in Movement) while Blind, Deaf, Autistic people are unable to compete with orthopedic handicapped people. The PwD people are marginalized across the castes, class, gender, religions and tribes. They also face injustice within the PwD category based on their form of disability. Most marginalized among PwD people demand sub-categorization of PwD reservations and special provisions for them according to the form of disability.

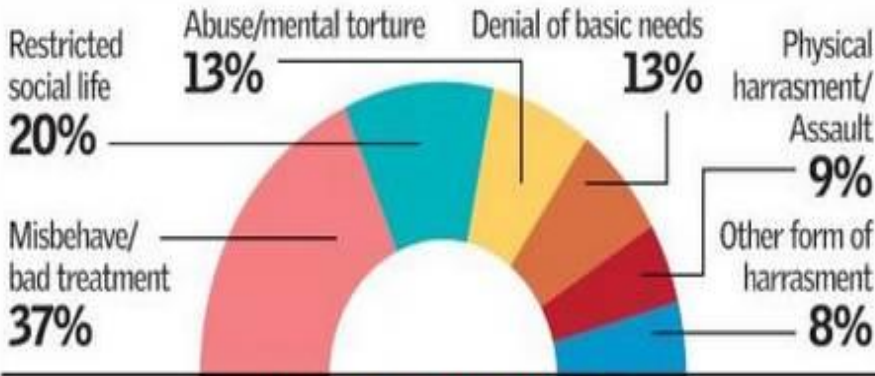
Elders

According to Census 2011, there are around 10.38 crore elders in the country. They constitute 8.58% of total population of the country. Highest number of elderly people are in Uttar Pradesh (1.54 crore), Maharashtra (1.11 crore) and united Andhra

Pradesh (82.7 lakh). Due to rapid changes in society, economy and culture, made elders lives in vulnerable conditions. Elders are suffering with various problems such as abuse, boredom, economic insecurity, loneliness, fear, failing health, inability to mainstream (unpreparedness to old age), isolation, low self-esteem, loss of control and neglect. The severity of the discrimination and suppression is based on the elders' position in social category and financial security. According to the HelpAge India sample survey, 25% of elders are victims of abuse. The saddest part is that the main abusers are sons (52%) and daughters-in-laws (34%). According to the Ministry of Statistics and Programme Implementation (MOSPI), 2018 report, 41.6% of the elders still engage in various livelihoods activities. Diseases' prevalence is very high in elderly persons, particularly elderly more urban areas are suffering with diseases compared with rural elders. Organizations like HelpAge India, Smile Foundation and GiveIndia Foundation are working for elders' rights, entitlements and dignified life. Particularly, HelpAge India is mobilizing elders into Elderly Self-Help Groups (ESHGs) and its higher-level federations.

GRIM REALITY

After retirement, many elderly people are forced to live a life of humiliation, abuses and isolation



KINDS OF ELDER ABUSE:

<ul style="list-style-type: none"> Denial of food Denial of medical attention/medicines Abusing Humiliation 	<ul style="list-style-type: none"> Beating Not allowed to meet grandchildren/outside/relatives/neighbors/friends Tied in case 	<ul style="list-style-type: none"> of disability Forced to do household chores Emotional blackmailing Ignoring daily needs 	<ul style="list-style-type: none"> like clean clothes, proper food Snatching their belongings, even savings, useful legal documents
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I rely on my son and daughter-in-law to provide meals and medicines. My daughter-in-law orders me to wash clothes and utensils and if I deny, she threatens me of not giving me meals and medicines. When they (her son's family) go out, they lock me inside the house, all alone for long hours.

-Savitri Devi, a 71-year-old widow



Women

According to Census 2011, there are around 58.75 crore women in the country. They constitute 49% in total population of the country. Sex ratio (Number of female per 1000 male) in our country is 943. Because of historical, cultural, social and religious causes, women are prevented from important jobs, occupations and assets' ownership. In Assembly and Parliament, women's representation is confined to 10% only in the light of demanding 33% reservations in political positions for two decades. Women participation in labour is above 60%, but ownership on assets did not cross 1%. Women are relatively marginal and victims by the male across the castes and religions in many aspects. Women are more vulnerable in marginalized caste groups compared with male people. The situation of disabled women who belong to most marginalized caste is extremely vulnerable.



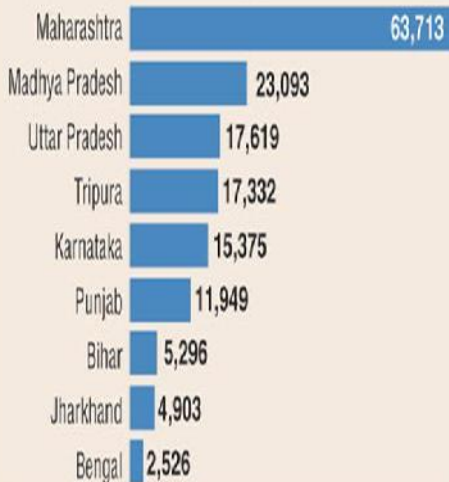
Manual scavengers

Manual scavengers are engaged in the most inhuman and risky occupation named manual scavenging. They clean, carry and dispose human excreta and everything from the toilets. They are forced to stay in sewers and septic tanks, open drains for hours and clear the filth with bare hands and bear breathing sewage stench. It is the worst and most inhuman occupation in the world. Around 25 years ago, government passed the Employment of Manual Scavengers and Construction of Dry

Latrines (Prohibition) Act, 1993 to ban manual scavenging in the country. Still it is prevalent across the country. According to Socio – Economic and Caste Census, 2011 report, 1,80,657 manual scavengers are in our country. Most marginalized SC sub castes people of Valmiki or Hela in North India and Paki caste in Telugu states do manual scavenging work. Manual scavengers are affected with various dangerous diseases such as Hepatitis A, E. coli (A wide range of bacteria and can cause various diseases), Rotovirus, Norovirus, Painworms, Cholera, Meningitis, Typhoid etc. According to the government reports, in the last 26 years, 623 manual scavengers died in this work.

THE NUMBERS

The numbers of manual scavengers in some of the states



ALL INDIA: 180,657

Source: The socio-economic and caste census

A PERVERSIVE SCOURGE

1.8 lakh households are engaged in manual scavenging to earn a livelihood

■ Total households ■ Manual scavenging households

ALL INDIA

17.9 crore 1.8 lakh

Maharashtra	Uttar Pradesh	Karnataka
1.3 crore	2.5 crore	80.4 lakh
63,713	17,619	15,375
Madhya Pradesh	Daman & Diu	Bihar
1.1 crore	31,795	1.7 crore
23,093	6,277	5,296

Tripura
6.9 lakh
17,332

DIP IN NUMBERS

➔ According to the 1961 Census, there were 35 lakh manual scavenging households in the country



Transgenders

According to Census 2011, transgender persons' population is 4,87,803 in the country. Uttar Pradesh has highest number of transgender people with 1,37,465 and Maharashtra is in 2nd place with 40,891 transgender persons. Transgender people face stigma and discrimination in the society. Due to the dominance of gender identity and opposite sexual relations as the acceptable form in the society, people who don't fit the society's image and same sex people like transgender people are facing discrimination and suppression in the society. They are prevented from mainstream places and livelihoods activities. This condition forces most of them to do begging or prostitution for survival.



Muslims

According to Census 2011, Muslims constitute 14.2% in country's population. According to Sachar Committee report, Muslims are near to SCs in vulnerability, particularly in terms of poverty, education and employment. Muslims comprise of only 6% in state government jobs. Compared to other communities and religions, Muslims have slowest development in economic and



social aspects. The prevalence of poverty among Muslims is highest. Within the Muslim category, most marginalized communities are facing extremely vulnerable conditions.

Marginalization process is happening in a complicated way due to the system of thousands of castes and sub-castes placed like

ladder method from the lowest to highest castes. Caste system is one of the world oldest hierarchal forms. Rapid changes of social, cultural, political and economic made marginalization most complicated. It is difficult to even appreciate the marginalization process in margins. Most marginalized groups people situation very pathetic. They are small number, placed faraway from mainstream society and prevailing indifference make them invisible.

The marginalized groups within the margins are most vulnerable in our country and their problems need to be addressed urgently. Providing education, employment, rights, entitlements,

protection and ensuring dignified life to the people of most marginalized groups are critical tasks of the government and civil society. Central and state governments have designed many policies and schemes for the well-being of marginalized groups' people. Constitution stated that all the citizens should access rights, protection and dignified life without any discrimination based on caste, class, gender, ethnicity etc. Various Non-

Government Organizations (NGOs) are working for the rights and entitlements of the most marginalized people in our country. The writers of our Constitution have done their job well, it is now our turn to help the most vulnerable marginalized people come out of vulnerability and margins. ❖

Renewable Energy Statistic - 2019

A day without power is a day that the world comes to a standstill; however, with the way we human beings are exhausting fossil fuels, the need for renewable energy sources is increasing day by day. The International Renewable Energy Agency (IRENA) published the Renewable Energy Statistics – 2019 in July to help people world-over to observe the changing trends over the years in the renewable energy sector. Let us try to see what we can discern from it.

The world and India

The world has been trying to push for renewable energy sources for its sustainable future, according to the report the renewable energy capacity grew from 2181577 MW in 2016 to 2356346 MW in 2017, whereas in India, the capacity grew from 105266 MW in 2016 to 117955 MW in 2017. The total share of renewable energy in total electricity consumption in the world in 2017 increased to 24.4% in 2017 compared to 23.7% in 2016. The renewable energy generation in the world in 2017 stood at 6190948 GWh, up 5% from 2016 when it was 5897647 GWh. Out of all the renewable energy sources, hydropower topped the charts by constituting 65% of the total generation at 4158175 GWh. However, according to the report the growth rate is witnessing a marginal decline from 4163728 GWh in 2016 to 4158175 GWh in 2017. At the same time, India saw a small rise from 130161 GWh in 2016 to 131360 GWh in hydropower generation.

It is sunshine for solar power generation, which grew by 35% to 486085 GWh in 2018 from 388268 in 2017, while wind power grew by 20% year on year to 1134451 GWh in 2018 from 954658 GWh in 2017. Solar power generation in India followed the same increasing trend as across the world with a whopping 78% increase in production year on year with 10182 GWh in 2016 to 18128 in 2017, while wind power generation in India grew by 31.42% from 36273 GWh in 2016 to 47670 GWh in 2017.

Asia's renewable energy generation story has been a remarkable one contributing a share of 39% of the whole world's generation.

Interesting observation

Coming closer to home, India's generation stood at 209181 GWh, which is a growth of 6.91% per annum since 2009. When you compare this figure of India's growth rate with the world's annual growth rate of 7.35% since 2009, a rather disheartening picture emerges. But it is interesting to observe that the annual growth rate excluding China, which has a growth rate of 18.83% per annum since 2009, the world's renewable energy growth rate falls to around 5.04%, which is much below India's growth rate.

Renewable energy generation in Giga Watts Hour

#	2009	2017	Growth	% Growth P.A
India	134696	209181	74485	6.91%
China	654484	1640511	986027	18.83%
World	3897851	6190948	2293057	7.35%
World excluding China	3243367	4550437	1307070	5.04%

Spending on Renewable Energy

The investment on renewable energy in the world grew from USD 26 030.49 billion in 2016 to USD 29 101.2 billion in 2017. During the same period, investment in India declined from USD 2 049.82 billion in 2016 to USD 692.26 in 2017, which, though surprising, doesn't necessarily mean the renewable energy is not being given priority in India as the cost of some inputs such as solar power panels seems to have come down.

Conclusion: Sustainability is a way of life that will help save our resources for our future generations. Renewable energy is and should be a top priority for government and private players across the world. The annual growth rate in production of renewable energy in India is quite decent, though not at the rate of the world. Apart from that, the increase in production of clean energy such as solar and wind power is a welcome sight for sore eyes. With this report comes a hope that maybe our children won't curse us for using all the resources. ❖

The Struggles of Our Life

Once upon a time a daughter complained to her father that her life was miserable and that she didn't know how she was going to make it.

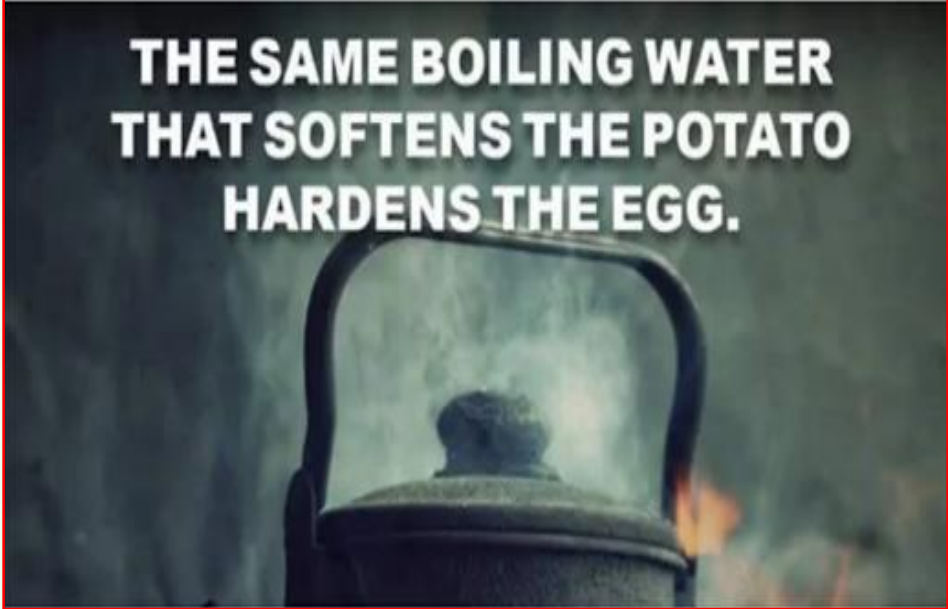
She was tired of fighting and struggling all the time. It seemed just as one problem was solved, another one soon followed.

Her father, a chef, took her to the kitchen. He filled three pots with water and placed each on a high fire.

Once the three pots began to boil, he placed potatoes in one pot, eggs in the second pot and ground coffee beans in the third pot. He then let them sit and boil, without saying a word to his daughter.

The daughter, moaned and impatiently waited, wondering what he was doing. After twenty minutes he turned off the burners.

He took the potatoes out of the pot and placed them in a bowl. He pulled the eggs out and placed them in a bowl. He then ladled the coffee out and placed it in a cup.



**THE SAME BOILING WATER
THAT SOFTENS THE POTATO
HARDENS THE EGG.**

Turning to her, he asked. "Daughter, what do you see?"

"Potatoes, eggs and coffee," she hastily replied.

"Look closer" he said, "and touch the potatoes." She did and noted that they were soft.

He then asked her to take an egg and break it. After pulling off the shell, she observed the hard-boiled egg.

Finally, he asked her to sip the coffee. Its rich aroma brought a smile to her face.

"Father, what does this mean?" she asked.

He then explained that the potatoes, the eggs and coffee beans had each faced the same adversity-the boiling water. However, each one reacted differently. The potato went in strong, hard and unrelenting, but in boiling water, it became soft and weak.

The egg was fragile, with the thin outer shell protecting its liquid interior until it was put in the boiling water. Then the inside of the egg became hard.

However, the ground coffee beans were unique. After they were exposed to the boiling water, they changed the water and created something new.

"Which one are you?" he asked his daughter.

"When adversity knocks on your door, how do you respond? Are you a potato, an egg, or a coffee bean?"

Moral of the story: In life, things happen around us, things happen to us, but the only thing that truly matters is how you choose to react to it and what you make out of it. Life is all about leaning, adopting and converting all the struggles that we experience into something positive. ❖

[Source: <https://wealthygorilla.com/best-short-moral-stories/>]

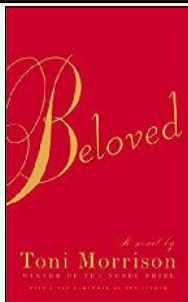
Beloved

The book *Beloved* was written in 1987 by the recently-demised Toni Morrison, an author, editor, and professor. A Nobel Laureate, Ms. Morrison's contribution in bringing literature of Black people to light either by editing or by writing them is noteworthy. *Beloved* won Ms. Morrison a Pulitzer Prize.

Beloved is set a decade after the American Civil War, and is inspired by a real life incident about a mother who killed her child to save her from slavery which Ms. Morrison had come across while editing a book on black history.

The book revolves around the protagonist, Sethe, and starts by talking about a ghost in Sethe's house, which scared away her two young sons into running, leaving Sethe and her younger daughter Denver to live alone. Sethe believes the ghost to be her dead daughter's, whose death remains suspicious and a mystery to the reader, on whose tombstone Sethe only had enough money to have the word *Beloved* written, which she regrets. The whole neighbourhood is scared of Sethe and avoid talking to her; but we don't know why yet. Sethe works as a cook and Denver stays at home and is unhappy, often having only the ghost for company and feeling kinship with it.

Sethe keeps reliving her time in Sweet Home farm as a slave, and keeps justifying in her mind to her dead child why she had to do what she did - like the scars she got on her back, which she received for complaining about white men who raped her and stole her breast milk while she was pregnant; the incident which made her determined about escaping slavery along with her husband Halle and children. Unfortunately for her, her husband doesn't escape and she doesn't know his whereabouts. Just as she is reminiscing about it, a fellow ex-slave of Sweet Home called Paul D comes to her house and brings with him some normalcy, some fleeting moments of happiness. He has his own scars – of the time when he was shackled, caged and made to have sex with white men before work. Paul reveals to Sethe that her husband Halle couldn't come all those years back – because



he had gone mad after seeing his wife raped. Soon, a romance begins between the two due to their shared pain.

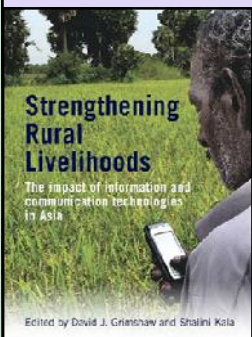
The ghost and Denver both don't like Paul, seeing Sethe find a bond with him. After Paul D tries to get rid of the ghost and succeeds, they find a mysterious and seemingly-sick girl called *Beloved* and give her shelter. Denver realises it might be her dead sister, and is elated about it. It is then revealed how Denver

had turned into this sullen girl because she got bullied by neighbourhood kids who told her the truth – That her mother had killed her sister when her former masters tried to capture them back to slavery.

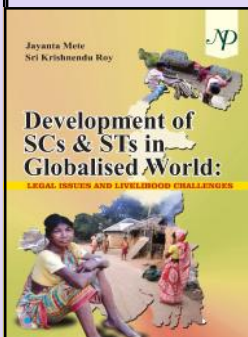
Beloved keeps trying to get Sethe's attention and seems obsessed about her; once almost strangling Sethe. *Beloved* even has a weird pull over Paul D and even seduces him to make him leave out of guilt. However, when Paul comes to know of Sethe murdering her daughter, he finally leaves her. Sethe is shattered and depressed that she can never escape the past; until she finds out *Beloved* is her daughter, and then she stops caring about anything else but convincing *Beloved* that she killed her because she couldn't let what happened to her happen to her children. *Beloved* eats away at her happiness and grows strong while Sethe goes weak. Denver for the first time in her life realises and even sympathises with her mother and looks to stop *Beloved*. In the end, when a white man approaches their porch, Sethe begins hallucinating that it was her former master out to get her *Beloved* and tries to kill him, but once the neighbours stop her and start praying, *Beloved* disappears.

The book is indeed a horror story, but in a different sense; the ghost in this book is a representation of the horror of slavery not leaving survivors or their children in peace, often casting a dark shadow even on posterity. It is a simple yet profound book that gives even small characters fathomless depth and is a must-read for everyone. ❖

Latest Books



Book Name: Strengthening Rural Livelihoods
 Edited by David J. Grimshaw and Shalini Kala
 Publication: Practical Action



Book Name: Development of SCs & STs in Globalised
 Authors: Jayanta Mete, Sri Krishnendu Roy
 Publication: New Delhi Publisher

'Yoga'kshemam

Ganesh! Teachers! Krsnam Vande Jagadgurum! Moharram! Onam! Equinox!

Teachers! Forgiveness! Literacy! Suicides! First Aid! Alzheimer! Cancer! Deaf! Heart! Charity! Patriots! Democracy! Social Justice! Peace! Rivers! Coconut! Ozone! Preservation! Tourism! Elders | Gandhi | Habitat | Animals | Post Office | Air Force | Mental Health | Girl Child | Sight | Natural Disaster Reduction | Standards | Students | Food | UN | Development Information | Thrift | Unity | Savings | Blood Donation | Polio

Namaami Sirasha, all my teachers. Reminiscing the teachers in life. Jagadgurum Krsnam Vande!

I think I should plan and visit learning facilitators and ecosystems soon.

Rest in Peace; Sushma Swaraj; Arun Jaitley

B16 PGDRDM Students graduate from NIRD.

Jammu and Kashmir is no longer a state, now a UT with Assembly; Ladakh becomes a separate UT. Article 370 and 35A are abrogated. Kashmir is yet to come to terms with it!

RBI transfers Rs.1.76 lakh Crore to GoI.

27 Public Sector Banks to become 12 Banks, with Bank Mergers announced.

GDP is growing at 5%.

P Chidambaram is in CBI Custody. Is he getting proved guilty?

We hear Government is considering fertilizer subsidy to be transferred into farmers' wallets.

Government is gearing for announcing a National Mission of sorts on Natural Farming.

National Rural Livelihoods Mission → National Urban Livelihood Mission, on similar lines. Natural Farming Mission is emerging and it may have to work closely with NRLM. NRLM-NULM Social Inclusion is leading us towards having a Nation Civil Society Coalition around Food-Nutrition-Health Security, and Poorest of the Poor that cooperates with NRLM and supports; may be pressurises too. Missions for the vulnerable have to emerge now. One big ticket item is Elders.

National Mission for Elders, NME - Mission's Mission is to facilitate, support and ensure Senior Citizens lead a secured, dignified and productive life, while ageing actively, with established access to age-sensitive rights, entitlements and livelihoods and care services, through age integrated society - with sensitive social support and eldercare systems, elders' collectives, elders for elders, community and civil society for elders, state for elders and convergence approach.

Elders - 50% are poor; 50% are literate; 70% are rural; 50+% are active and working, mostly in informal sector; women are a majority; visual and locomotor disabilities are common; significant numbers are single/widowed; increasing steadily from 8.6% in 2011 to 20% in 2050; considered valuable resource and do not want to be a burden to anyone.

Elders/Community/State/Society for Elders is the approach. Institutional platforms of Elders take charge of their agenda and lead forward through evolution of plans to address their 10+1 problems (across physical, psychological and financial aspects). Mission directly takes up building Institutional Platforms for the Elders to service themselves, and access their rights, entitlements and services, on demand side; and on supply side, as part of nodal Ministry, Mission facilitates/coordinates/ensures Elders' accessing their rights, entitlements and services to Elders at their door step.

Elements of NME Vision Portfolio include:

- Men and Women; Universal Coverage

- Institutional Platforms - Elders for Elders; Community/State/Society for Elders
- Institutional Platforms taking charge gradually
- Institutional Platforms as strong demand system - build linkages with supply system(s)
- Dedicated sensitive mission and support structures at various levels
- Pensions; Public Distribution System
- Comprehensive elder-centric healthcare and eldercare services
- Elder sensitive Microfinance, Age-appropriate livelihoods
- Family System
- Cadre of geriatric care specialists; eldercare professionals; trained caregivers
- Geriatric care facilities; Geriatric care wards in district hospitals
- Elder Abuse Tracking and Punishment
- Helplines/Call Centres; Legal Aid; Counselling
- Shelter; Housing; Oldage Homes; barrier-free housing; social interaction centres
- Age-friendly barrier-free access in public places
- Welfare fund; Rights, Entitlements and Services; Convergence
- IT Concessions; Recognition and Aadhar
- Civil Society Services; Partnerships

- In due course, programme for the elders becomes the programme by the elders.

- Learning Mission, Dynamic Framework

- Mission-mode, reaching out and working with 100+ million elders in the coming 10+ years, directly, indirectly and as a campaign/movement so that the elders do not fall back into their own vulnerability and poverty traps.
- Mission can be up scaled in a time bound manner, only if it is driven by the elders.

Elders for Elders movement and Mission for Elders has to succeed. This cannot fail. Communitize more. Equip with more knowledge. More Tools. More Models. More demonstrations.

We must go on. Soon enough. As a movement of vision-led leaders leading NME agenda. Together with NRLM-NULM Social Inclusion. Elders and Children hand-in-hand. Intergenerational bonding. Together with Natural Farming, and therefore, Natural living. We need ever-learning leaders and mentors committed to better India, better Planet, better Universe. We need to identify, build, nurture, mentor and be with them.

Let us be part of the flows of loving, learning, leading and mentoring beings in the N domain. Let us include Es in N. Let us be part. Let us be connected. Let us live, flow and be.

This is mahayoga. This is being in the flows of being. This is agrasevayogam.

Can we be there? **Yes, if we pursue Atma Yoga.** If we flow! If we be! If we practice! If we let people think, be and flow with us! If we be with and flow with the innermost! If we become one with innermost and take charge! If we lead ourselves subtly but fully into ourselves! Krsna confirms 'he' is in us and we are in 'him', and we are flowing side by side already, getting ready to be one and flow in to 'him'.

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

G Muralidhar

Links - livelihoods August 2019

Supplements

How to (?)	Logical Framework https://www.youtube.com/watch?v=avElw8SQ1zl&feature=youtu.be
Livelihoods Video	Ferrier Work (Cattle) h
7L - Videos 1. (Leadership)	VLF Leader https://www.youtube.com/watch?v=egsApW6sNR0&feature=youtu.be
2. (Livelihoods)	Tiffin Centre https://www.youtube.com/watch?v=vYYW7dspmL0&feature=youtu.be
Special Supplement	Policies for Elders http://livelihoods.net.in/sites/default/files/pdf/special_supplement_-_policies_for_elders_sep_2019.pdf
Supplement (News)	Monthly Livelihoods Update (August 2019) http://livelihoods.net.in/sites/default/files/pdf/supplement_livelihoods_update_sep_2019.pdf
Supplement (Images)	Monthly Livelihoods Images (August 2019) http://livelihoods.net.in/sites/default/files/pdf/supplement_-_monthly_images_compiled_-_sep_19.pdf

