Yakshi

Annual Report

April 2015- March 2016

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INTRODUCTION

In the year 2015-2016 Yakshi played a major role in strengthening the leadership of youth from diverse communities. Various activities were initiated in developing the capacities of young adivasi, dalit, shepherd, farmer and co-producer youth to build their leadership in strengthening peasant food farming systems, cultural revival, creative expressions and traditional knowledge.

Broad Objectives 2015-16 :

- To develop creative, learning skills for youth to empower and enhance their leadership roles in community development.
- To enhance the livelihoods, through rejuvenating people's knowledge of biodiverse agriculture, traditional agro-ecological practices, animal welfare , vocational skills and learning capacities and to create local markets.
- To develop skills for woman leaders to take forward food farming and to facilitate sharing of knowledge between diverse communities
- To enhance people's knowledge and traditional agro-ecological practises, through research and public education on good food for all.
- To develop creative, learning skills for children to reconnect to their environment, biodiversity, culture, art, and crafts.
- To build the Learning Centre as a creative intergenerational learning space.

Broad Activities:

- Capacity Building and strengthening Youth leadership.
- Women's Empowerment
- Strengthening Food Farming Systems
- Creative expression with Children
- Inter- generational Learning Centre
- Research and Public Education

Yakshi played a key role to strategise with communities to strengthen local governance and leadership, strengthening food farming systems, engaging in critical dialogue to shape and co-construct strategies, capacity building, networking, information dissemination, cultural revival, public education, peer learning processes, exchange programs and organizing state/ national level events to involve the wider society.

Beneficiaries:

Yakshi engaged with and supported around **240 villages** in 4 districts in Telangana (Adilabad, Mahabubnagar, Medak and Warangal) and 5 districts in Andhra Pradesh (Srikakulam, Vijayanagaram, Vishakapatnam, East Godavari, West Godavari and Chittoor). More than **960 leaders** have been elected from the villages through the local governance, which includes **430 young people** and ***535 women leaders;*** and they strengthened the traditional governance structures, build women's leadership, tribe wise leadership, make food and agriculture plans, enhanced elder's knowledge, revived songs,festivals and musical instruments. ***1533 families*** started growing food crops agro-ecologically this year.

District	Community	No of villages	Total Youth participated	Women's empowerment	No. Of household Growing food crops
Telangana					
Adilabad	Adivasi	40	80	53	140
Warangal	Adivasi	10	20	20	30
Mahabubnagar	Adivasi	15	30	30	70
Medak	Dalit	10	10	40	50
Medak	Shepherd	12	12	40	30
Andhra Pradesh					
Srikakulam	Adivasis	15	30	30	150
Vijayanagaram	Adivasis	15	30	30	245
Vishakapatnam	Adivasis	30	60	32	405
Vishakapatnam	Peasants	3	2	10	25
East Godavari	Adivasis	60	120	120	132
West Godavari	Adivasis	10	20	20	70
Chittoor	Dalit	10	10	100	70
Chittoor	Peasants	5	5	10	116

I) Capacity Building and strengthening Youth Leadership

1)Strengthening Youth Leadership

Yakshi with the community organisations recognised that young people are strengthening community led processes. To build the leadership of young people, Yakshi conducted 4 workshops with young people across communities.

The major achievement of 2015-16, through community actions, the youth led discussions on agriculture, forest produce, etc in their respective villages. They also played a major role in strengthening traditional governance systems in adivasi areas, building women's leadership, starting local markets, reviving food crops, initiating seed registers, mapping food consumption, documenting songs, stories, oral histories. Youth are also involved in maintaining gram sabha registers, writing minutes, learning to document resolutions, writing stories.

In each district, the youth were trained to take leadership to work in their villages. In each district, the youth trainings were done by the leaders of the district sangham

a. Communication workshop:

August September 2015, 15 youth leaders from all the districts met in Hyderabad for a 10 day communication workshop. The workshop aimed to understand the various forms of communication in current times and to learn various skills and techniques to use these forms of communication so that they can work on communication related work in their respective districts.

The youth were introduced to basic computer, word typing, opening emails, internet security, telugu reading and writing, gender perspective, documentation, photography and video workshop. Along with this, the youth has a session on understand various forms of written material and genres of writing. By the end of the workshop, all the youth had written a poem or a story.

b. Adivasi Youth Leadership:

The Adivasi youth leadership program held between 27th-29th October 2015, in GD Resource Centre, D. Bheemavaram Village, brought together 44 adivasi youth from Adilabad, Warangal, Mahaboobnagar, Khammam, Srikakulam, East Godavari, West Godavari, Vijayanagaram, Vishakhapatnam districts of Telangana and Andhra Pradesh. The objective of this workshop was to develop a collective understanding on pedagogy, training course and time frame,; to build collective solidarity between young people, training culture and values

and begin a discussion on adivasi history. Overall the this 3 day youth leadership program was replete with various ideas generated through individual thinking, buzz groups, group discussions that led to collective decisions and plans on training themes, a schedule and training culture and values. The youth were asked to document the local songs, food crops, medicines, dance, learn musical instruments, livestocks etc. Curriculum was prepared to put the expectations and what the youth want to learn into a broad framework for the youth workshops in 2016. The course was divided into three parts: Understanding who are we, what are the forces of change and ways to move forward. The curriculum was built in such a way that the learning of ways to move forward happens. The pedagogy of the leadership is to learn the above from resource persons in the training as well as from elders in the villages.
Another course of adivasi youth leadership was held in Girijan Deepika Centre between 26.2.2016 and 3.3. 2016. The leadership aimed to sharpen the understanding of democracy, various forms of power structures that exist in the village, the various government programs. This involved both sharing by participants, observations, and inputs from resource persons. the leaders from the respective community organisation shared their ways of organising and the need to build collective understanding of various issues. Around 60 youth underwent the youth leadership to take forward the vision of Manchi Jeevitam.

c. Peasant Youth Training:

The youth leadership program for dalit and peasant youth in December 2015 in Hyderabad, brought 20 youth from Medak, Chittoor and Vishakhapatnam districts of Telangana and Andhra Pradesh. The objective of this workshop was to develop a collective understanding on pedagogy, training course and time frame; to build collective solidarity between young people. The ideas generated led to collective curriculum building for the workshop, plans on training themes, a schedule and training culture and values.

In December 2015, taking the themes, curriculum, few people, coproducers and leaders of the movements held a meeting to put the plans and decisions into a broad framework for the youth workshops in 2016.

In March 2016, Dalit Peasant youth training program held between 26th-31st March 2016, in Satyodayam Centre, Hyderabad, brought together 17 youth from Medak, Chittoor and Vishakapatnam who are youth leaders from Dalit Mahila Sangham- Medak, Deccani Gorrela Mekkala Pempakadarula Sangham- Medak, Dalit Mahila Sangham- Chittoor, Sri Gopi Rythu Sangham- Chittoor and Chinna Sanna Vyavasaya Sangham- Vishakapatnam respectively. The training was aimed at bringing together the youth leaders from various districts, to sharpen their discussions on food farming, bring out sharing and understanding on various hurdles and changes in the past that changed the food farming systems. This involved both sharing by participants, observations, and inputs

from resource persons. To further the learning, the youth leaders visited two villages in Medak and Badampet learning centre in Medak and interacted with various people in the villages and interacted with artisans in Badampet centre to understand the mud and its properties used for construction. On the last day of the leadership, the leaders from the respective community shared their expereinces. They along with youth shred what all do they need in the next leadership.

d. ***Vocational training of youth***

We organised different vocational training and skill building workshops for over 45 youth from villages of Medak district in developing their skills in carving, carpentry, ecologically appropriate construction skills, using renewable, low energy local materials. The components of the training program were : learning about the properties of mud, building with mud, crafts, carpentry, sculpting, stone-works, masonry, plumbing, book-keeping, computer and electrical works. Most of the youth had not built a mud structure before and this was a new learning experience. The youth learned from the elders, traditional masons and artisans drawing upon their immense knowledge.

The youth learnt how to prepare the mud, they learnt about the properties and proportion of materials such as dung, straw and natural lime stone used to strengthen the mud. They also learnt ‘cobbing’ which is traditional technique of building the wall. In this practice mud is made into balls and then slammed into layers, that make up the wall. The other skills that the youth learnt were to carve stones. The plinth of the building traditional uses craves blocks of stone that both protects the building from rain and adds beauty.

The youth learnt traditional techniques of carpentry and wood work, from local traditional artisans. The woodwork consists of pillars, beams, hedges, arches and designs that support a building both aesthetically and structurally. The interlock and balancing method of support, design and carvings are part of an ancient traditional system, without nails, that draws upon specialised skills and knowledge.

The youth were able to get hands-on practical training, by working with experienced craftspersons who were involved with building the public library, day-care centre, disability rooms , all of which
are part of an inter-generational learning centre being built from mud in Medak district, by Yakshi.

Photos: Youth internship- village level, communication workshop, Adivasi youth internship, dalit youth internship

2)State and National Capacity Building Workshop

Yakshi played a key role in facilitating State and National level workshops with community organisation leaders to initiate the community actions with leaders and strengthen leadership of youth and women.

a.Capacity building of community leaders:

State and National level workshops with community organisation leaders were organized to initiate this process. Several meetings were held with adivasi, dalit, shepherd and peasant leaders. 2 meetings were held with all the community leaders. 1 meeting of only dalits, 1 meeting with peasants and pastoralits, 1 National Rural Meeting, 1 Telangana Adivasi leaders meeting, 1 Andhra Pradesh State meeting and 3 National level adivasi leaders meetings and were held.

A workshop on Local Customary Knowledge Systems was organized, for 56 leaders of all the community organisations in Telangana and Andhra Pradesh, with the aim how to strengthen the local governance through traditional councils. The framework of the workshop was to identify the various traditional governance systems and ways people use the traditional governance system towards arriving at an understanding on a) strengthening traditional governance b) democratic traditional governance and its relation to gram sabha c) women and youth leadership in traditional governance system. Village visits were made to understand the local traditional governance system in East Godavari. By the end of the workshop, the leaders committed to reorganize through traditional governance systems in their villages and district.

In December 2015, workshop on networking with government was held in Hyderabad for 3 days. The aim of the workshop was to a) identify various government schemes, laws, programs, acts that are available in Andhra Pradesh and Telangana; b) to find collective strategies to network with government officials on various issues. **By the end of the workshop, the participants had generated a detailed matrix of various government programs, schemes, laws. Participants decided to meet the program officers and government officials to take forward those in their areas.**

The main achievements and outcome of these workshops and meetings were :

- Formations and strategies for local governance to strengthening community organisations towards food farming based on Buen Vivir.
- Perspective Building and a collective vision was developed.
- Formation of working groups to take forward the issues. The three issues for working group was identified as Seeds and Dairy.

- A solidarity and sharing between communities was strengthened through regular collective meetings and visiting one another's district.
- Identify the various themes for capacity building and trainings required for youth, women, and leaders to take forward the agenda on food farming in district, mandal and village level.
- Discussions on gender related issues in every workshop and training on leaders to address the issue of patriarchy, violence, education, in village level.
- Collective strategies and methodologies for youth leadership
- Develop actions for 2016 to address the drought situation in Telangana and Andhra Pradesh that has affected the food farming and agricultural practices in the last one year.

b. National Workshop : Adivasi Dishum

Adivasi communities from Rajasthan, Gujarat, Jharkhand, Telangana and Andhra Pradesh *formed the* a national Adivasi forum under the leadership of Adivasi people, to build and strengthen Indigenous Resilience for Buen Vivir, the Adivasi worldview of life. The platform vision to celebrate the knowledge, philosophies, histories, memories and systems of self-governance, which are deeply connected to mother earth, and form the basis of existence and life. The activities of the platform were to record, recover, share and revive the practices of the indigenous worldview.

In September 2015 key leaders of Dishum met in Delhi to discuss the ways forward and share the experiences in their state. In April 2015 adivasi leaders from Telangana and Andhra Pradesh visited Maharastra to meet adivasi communities.

In March 2016, an exchange visit was organised were key leaders of Telengana and Andhra Pradesh visited the adivasi communities in Jharkhand.

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Photos: Capacity building of leaders and leadership meetings and Adivasi Dishum

II. Women Empowerment

Women are the key custodians of seeds and of the knowledge of agriculture. Several village level and district level meetings were held with women. In these meetings, women shared how they would grow food crops and plans of creating local markets for the produce. Women also exchanged seeds from diverse communities, and celebrated the seed festival. In the training workshops, the leadership of women were strengthen to build their resilience, health, awareness and gender equality.

More than 300 women were elected from their villages to take leadership in evolving food sovereignty plans, addressing violence against women etc. Meetings were held regularly in the village as well as Mandal level. In each district, the meetings were held in mandal level for training, strategising, collective actions every month. The actions for ban on illicit alcohol, to fight domestic violence, issues of sexual abuse, challenges faced by young adult, against child marriage and more importantly push the agenda of food sovereignty in their governance systems and grow food crops, rear local breeds of animals.

Photos: Village level and mandal level meetings of women in various districts

III) Strengthening Food Farming Systems

Yakshi played a major role in strategizing with the communities to strengthen Food Farming Systems. To strengthen the food farming systems, Yakshi supported communities in the following areas:

a. Local Governance
b. Food Sovereignty Plans
c. Local Markets

Agro-biodiverse farming was carried out in various districts. Food plans were developed in villages as a method for people to go back to food farming. Training was given on various agro-ecological practices to strengthen the soil fertility and crops. These sessions were held under the leadership of women and through the exchange of knowledge.

Young people were involved in discussion on aspirations and ways in which they could also learn agriculture.The children were part of discussion with their parents on aspects of family agro-ecological farming. Animal welfare is key in practice of agro-ecological farming and training on animal welfare was provided to cure and prevent illness or diseases. Meetings with the various elders with traditional knowledge was held at village level. Youth were identified to learn various knowledge from elders. The traditional knowledge of elders ranges from agro-ecological practices, traditional medicines, local cultures, songs.

a. Local Governance

Adivasis were involved in various activities towards strengthening their traditional governance systems, building women's leadership and tribe wise leadership. The process of capacity building of the 2 elders and 2 youth, women and men from the villages was initiated. This form of reorganization enabled equal decision making of women and youth and tribe wise representation. This process was completed in 201 villages, and 804 (402 women, 402 men) key leaders of the village were elected. This year 110 traditional adivasi village councils / gram sabhas passed resolutions for food farming systems. After the leaders were elected in village level, leaders from each tribe were elected in Mandal, District and State Level.

There were three State level leadership meetings, where the elected members tribewise from each district (2 youth and 2 elders) formed the State level body for AP and Telangana.

Dalit, Shepherd and Peasants strengthened their organizations and leadership in 40 villages. They too passed resolutions in village gram sabhas towards food farming. They also interacted with their village panchayats to encourage farmers to grow food crops in the villages.

Photos: Mandal level meetings in various districts and district level meeting in various State

b. Food Sovereignty Plans

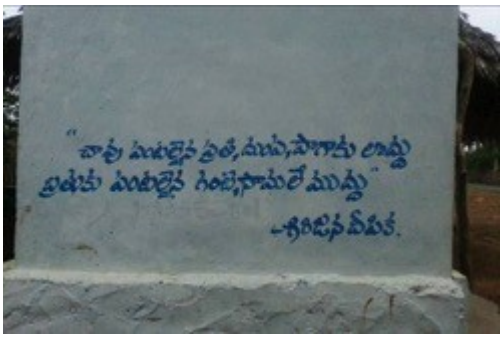
In April 2015, a national workshop on Food Sovereignty Plan was organized, for members and leaders of all the community organisations in Telangana and Andhra Pradesh, in April 23-25th, 2015, with the aim how to take forward the food sovereignty agenda and commit to make plans – personally, in their village and in their districts. 54 leaders- both men and women, participated in the workshop, from the age group 18 years to 60 years, from adivasi, dalit, shepards, peasants and co-producer communities. The framework to strategies was to reflect on food- What is desirable to eat, visa vis what we are currently eating ; what we are growing, what we are purchasing, what are our expenses visa vis food, agriculture, and what we earn: towards arriving at an understanding on : a) whether its important that we change? And if so how and where do we begin; and if we decided to change- lets vision the change and translate the change into actions and map the challenges.

By the end of the workshop, all the leaders committed to make an action plan to change at personal level- which is committing to change the agricultural practices, food consumption patterns, cutting down on expenditure etc to live a life with values of sovereignty and then commit to change at least 5-10 people in their village in the same manner through continuous conversation on food sovereignty plans and finally to make an action plan at the community organisation level. This commitment brings in a lot of strengthen for change. The food during the workshop was locally procured from the farmers from various districts.

In May and June, all the community organisations held FS plan workshops in their villages and districts to build the capacities and make action plans to carry forward the commitments that each leader made in the workshop – for themselves, for their village and district level.

In June, in various districts, campaign and action plan of food sovereignty took place. As part of the campaign, various youth and elders engaged in conversation, theatre workshops, painting walls and street with messages. Along with the seeds were exchanged through the traditional seed exchange process- *agaullapadati,* where the person who borrows the seeds would have to return double the amount of seeds after harvest to their village seed keeper. If the seed fails to grow, then they have to return any other food crop grown using traditional methods. The list consisted of **Sama (little millet), Korra (foxtail millet), Tella jonna (Sorghum), Ragi (finger millet), Porso millet, Makka Jonna (Maize), Budama, Kandhi Tella (White Gram), Kandhi (yerra) (red gram), Peserlu pachcha(green gram- yellow variety), Beberlu (cow peas), Bireddulu (variety of dry land rice), Ulavalu (Horse gram), Anumulu, and vegetable seeds** with one another

based on their agro-climatic conditions. A lot of women came forward this year to grow food crops for their consumption and save local breeds and made plans to save seeds at village level. A considerable amount of women in this journey is an indicator that the women reasserting their autonomy over traditional seeds and challenging the patriarchal systems of decision making at household level.



c. *Local Markets*

Aseel:
In East Godavari, West Godavari and Vishakhapatnam under strong women leadership, the *aseel* (indigenous breed) poultry has been revived and local markets were established. For over 10 years, the community organisation in East Godavari was pivotal in revival of the fast disappearing local breed. Today the local market in Endapalli village, fosters efforts of conservation, mitigates the exploitation of middlemen, traders, external market forces and builds a local economy controlled and managed by adivasi women for adivasi communities. The weekly market is led by the women gotti leaders from 15 villages, who have formed a committee. In each village across 4 mandals these women take forward the agenda of food sovereignty. Further Gram Sabha resolutions were passed to oppose the broiler chicken industry and other non-local poultry breeds.

The exposure visit for women from Vishakapatanam, Vijayanagaram, West Godavari was organised. The purpose of this exposure visit is to build the capacity of women in the Mandal level committee to share, deliberate and plan for conservation activities along with management of market, stock taking of aseel and train to treat Aseel through home remedies. 30 women participated for the a 3 day training and exposure visits that was held in D. Bhimavaram village and Endapalli village in Adateegala Mandal, East Godavari. On the first day, the training was held in Endapalli Aseel market to demonstrate the functions and management of the market. The women who were managing Endapalli market trained how to measure the hens, how to maintain stock, ways to handle finances, village level transactions etc so that the market will function smoothly. On the second and third day, the women were trained to effective ways to conserve the bird in Girijan Deepika center in D. Bhimavaram village. As part of the training, they were taught ways to identify various ailments for aseel hens; remedies them various home remedies to cure the ailments and identify medicinal plants and make medicines to cure the ailments.

Millet Mill:
The women’s gotti of East Godavari is running the local Millet Processing unit successfully and has been received positively by the community, especially by women who are freed of the physically labour intensive process of pounding millets. The mill is used by women of 10 villages and the husk is reused as healthy fodder for poultry.

In Vishakhapatnam and Srikakulam, the local millet processing unit was started in October, 2015 and the mill is used by women the husk is reused as healthy fodder for poultry. In Vishakhapatnam, the aseel market was started in July in G Madugula Mandal under the leadership of women and the market runs twice a

week since October and people from 4 mandals come to process their millet. It is the only millet mill in Vishakhapatnam.

The exposure visit for women and youth leaders from Srikakulam and Vishakhapatnam was organised and the purpose of this exposure visit is to understand the basic functioning of the mill, build the capaicty of leaders who would be running the mill and management, stock taking.

Dairy and millet
In Chittoor, the small dairy set up in Mandavaripalli that was selling 600 litres of milk everyday had to reduce the price of procurement from farmers by Rs 1 due to the milk crisis. They held meetings with consumers who buy regularly from them to create awareness about the crisis as well as not to put pressure on them to reduce the price of fresh milk when the prices of packed milk are low. The sangham also set up a millet shop in the nearby hospital to promote millets to people, patients, doctors etc. The shop is running successfully as the local people are buying millets from the sangham. The Sangham is also marketing fresh vegetables to Rishi Valley School as well as local weekly market.

Honey
In Mahaboobnagar, a local Honey Market was initiated in 2014, where the youth are trained to collect honey. This year they collected around 100 kgs of honey and sold it in local markets as well as market in Hyderabad through exhibitions.

Gongadi
In Medak, the pastoral communities sell their gongadis in the local markets at various jatras and also organised a Gongadi exhibition in Daraam handloom store, in Hyderabad. Through this, the members interacted with people who attended the exhibition and shared about the link between livestock, food and culture, and their relation to Deccani sheep and crops. Visitors also shared about their memories and personal\cultural relation with the Gongadi. Community members ensured that the story, struggles and policy demands to the new government was widely covered by newspapers and News channels in the new state of Telangana. Around 300 people visited the exhibition, including school children, college and university students. The exhibition thus served as an income generating source, which also allowed community members to voice out their demands and share their perspective.

Photos: Local markets- millet mill in Vishakhapatnam, East Godavari, Aseel market in East Godavari, Dairy market in Chittoor

These local markets were further strengthened by a number of producer-coproducers interactions were carried out most of the districts between April 2015 to March 2016 in various ways through meetings, dialogues, discussions, panels, movie screenings, and day to day producer and co-producer interactions through their (various) markets.

S.No	District	Spaces of Interactions	No of coproducer- producer interactions (Approximately)
1	Chittoor (Dalit and Peasant Sanghams)	Milk market – producer, consumer interactions Millet market Vegetable market Rishi Valley Schools Government School Milk vendors	500
2	Vishakhapatnam (rural)	Milk vendors Milk market	75
3	Vishakhapatnam	Millet mill Aseel market	200
4	East Godavari	Millet Mill Aseel Market	400
5	Srikakulam	Millet Mill	100
6	Medak	Gongadi Sale of Ram (Sheep)	300
7	Mahaboobnagar	Honey Forest produces	150
8	Adilabad	Post Food Sovereignty Summit, lot of people held discussions in their village, Mandal and district meetings and invited leaders from the summit to address people	300
9	Hyderabad and other cities/ countries	Educational Institute Open Spaces farmer's Markets Individuals	800

The table below is the overview of the activities done and the achievements of the actions in each district

District	**Community**	**No of Villages**	**Women leadership**	**Food Crops gown this year**	**Animals related**	**Outcomes**
TELANGANA						

Medak	Dalit	10 villages	20 women leaders are elected.	Food crops: korra, Ragi, kandi pesaru, paddy, ulavalu, corn.	Nawabpet - 15- 20 local cows
					Local poultry
					Local buffaloes a few
						• ***50 dalit farmers*** came forward to grow food crops among 10 villages.
						• Seed banks been set up in ***4 villages***. Seeds have been exchanged through nagulapadaiti (Reciprocity)
						• Dalit families have local breeds of poultry at their household.
						• In Nawabpet, only dalit families have 15-20 local cows.
						  • Training on agro ecological food crops and preparation of Jeevamrutam and Herbal tea.
						  • Celebrated women's day and over 40 women participated. There were discussions on the equality between men and women.

Medak	Shepard	12 villages	Women leaders were electted.	Red gram Green gram Corn Paddy Vegetables	Deccani Sheep and Osmanabad goat	• ***30 farmers*** came forward to grow food crops using agro ecological ways instead of cotton this year. Most of the seeds were borrowed within the sanghams from 4 villages and foxtail millet and corn was borrowed from other sanghams. • The sangham pressurised ***government to give Deccani sheep*** instead of Nellore sheep and Osmanabad goats instead of soda goats. • ***50 vaccination camp***s were done by the youth of DGMPS • 300 kg wool procured. • 84 kg yarn. ***32 gongadis*** were woven and sold. • The sangham got funds from the Vetinanry Department, Telangana Government to produce gongadis. • Celebrated women's day and over 40 women participated. There were discussions on the equality between men and women.
Mahaboob nagar	Adivasi	15 villages	Women's leaders – FRA	Seeds – got all seeds –	Goats- Poultry, cow	• The elders and youth from 25 villages have been elected and elders and youth

			committee Sara nishedam (ban on illicit alcohol) Child Marriages Cultural , elders meeting Women reservations 2 women leaders selected	Korra, Sama, gante, kandi, pesaru, minmaulu Vegetables , Minor forest produces such as uduma, chenchu gadda teega, honey etc		meetings were held with the members • The climate change and its impact on the lifecycle the chenchus has been documented. • The songs and the musical instruments have also been revived. • The youth are actively involved in the grama sabha • Strengthening Penta Sabhas • Discussions on Food Sovereignty, advantages of food crops vs. cash crops. • Resolutions were passed in penta sabha to get seeds in tholakari (first rains) • Gram sabhas and elders meeting were conducted in all the villages • Practices of collective farming have been revived • Celebrated lingamayya festival during the harvest • Awareness was created by wall writings about food crops. • ***70 Chenchus*** started growing food crops agro ecologically. • In two pentas(hamlets), they passed a resolution to sell goats, forest produce, honey at a rate fixed by the gram sabha. • in every village, women leaders were selected and formed a group to work towards alcohol ban, against child marriage etc. • In two gram sabhas the villagers passed a resolution to sell goats in the market according to the rate decided by the gram sabha. • The work on honey has also strengthened, the honey has been marketed in both the local area and outside • In 10 villages, solar based electricity has been installed. • Celebrated women’s day and over 40 women participated.

						There were discussions on the equality between men and women.
Warangal	Adivasi	10 villages	We selected women in the villages where we work.	Paddy Corn Kandi Korra Sama	Goats, poultry	• The mandal level, and district level leaders have been selected and they have met. • Youth,elders and women's meeting have been held both in the village, mandal and district level. • The traditional governance is today strengthened to address various issues. • Elders sharing their knowledge about food crops • ***30 farmers*** grew food crops agro ecologically. • in every village, women leaders were selected and formed a group to work towards alcohol ban, against child marriage etc. • Public education in villages through vaccination of goats to rear more local animals. • Celebrated women's day and over 100 women participated. There were discussions on the equality between men and women.
Adilabad	Adivasi	40 villages	Women's 53 women leaders – special vedika for women to grow the leadership . Gender balance Violence and discrimination in the hoe and outside . Leaders	Seeds – from exchange Sama (little millet), areka, korra (finger millet), ragi, red gram, corn, green gram, Sama (little millet) Ragi(finger millet) Areka (kodo millet),	Cows, buffaloes, goats, sheep, poultry and bullocks	• The mandal level, and district level leaders have been selected and they have met. In the zilla level leaders are representative of the Naikpod, Gond, Kollam, Pardhan, Toti communities. • Youth,elders and women's meeting have been held both in the village, mandal and district level. • Youth and women leadership have been democratized and strengthened in the panch. • The registers have been maintained in every grama sabha. • Discussions on food crops, analysis of household expenses and advantages of food crop and losses due to cash crops, using local songs to spread awareness.

				Oilseeds, *After many years, adivasis have in the last agricultural season revived some rare varieties of crops.*		• ***60 farmers*** grew food crops additionally this year. The new farmers who converted towards food crops are the ones who attended the food sovereignty summit. A total of ***140 farmers grow food crops.*** • After the Food Sovereignty Summit, the Program office of the District issued a statement to ensure ragi(finger millet) porridge is fed to children under mid day meal program in the district. • The Food Sovereignty Summit generated a local dialogue that still continues to have an impact both in the Panch and the administrative departments. • This year, the animals were treated using local medicines. Vaccinations, deworming were given to the animals. • Efforts were also made to prevent child marriages. Violence and atrocities against women have also been addressed. • ***53 women*** were elected and a special platform was formed to grow the leadership of women. The issues discussed were gender balance, violence and discrimination in the homes as well as outside. • Youth are actively involved in maintaining the register, writing resolutions. The youth leaders have also taken a lead role in participating and initiating discussions in the Grama Sabha. They have particularly brought in discussions related to food sovereignty. • Various cultural celebrations, as also adivasi day, women's day were celebrated in asserting adivasi culture and governance • ***Celebrated women's day***

						and over 40 women participated. There were discussions on the equality between men and women.
Andhra Pradesh						
Chittoor	Dalit	10 villages	Women level village and mandal 100 women in 10 villages	Paddy, ragi, sajja, sama, vegetables Urad, kandi, pesaru, ulavulu	Cows, goat, sheep, poultry Buffaloes	• ***70 farmers*** came forward to grow food crops using agro ecological ways. • Awareness among people about Forest Rights Act and there are using this to rear their livestock in forest and there is no pressure on the rearers by forest officials. • Poultry at household level has increased. • Celebrated women's day and over 40 women participated. There were discussions on the equality between men and women.
Chittoor	Peasant	5 villages	Women's sangham is formed	Areka, sajja, Sama, Waragalu,odalu,jonna, ragi, ulavalu, anapakaya, korra,		• This year ***60 farmers*** started growing food crops. Total number of farmers growing food crops in ***116 farmers*** in about 50 acres of land in 5 villages. • there has been an ***increase of local breeds by 20%.*** • Each farmer has around ***50 sheep and goat flock***. Around 10 livestock has increased per farmer. • The sangham is ***selling 600 litres of milk*** to the consumers in the nearby town and 2 of the consumers are buying local cow's milk at Rs 45/litre. • The sangham is ***selling millets*** in the nearest health centre to the local people. • The Sangham is ***selling vegetables*** grown agro ecologically to Rishi valley School as well as local weekly market.
Vishakhapatnam	Peasants	3 villages	10 women leaders . women in the	Seeds : Chittoor. Korra, Areka Kandi	Animal – local cows purchased by 2 farmers	• This year ***25 farmers*** started growing food crops. 4 framers from neighbouring village started growing food crops using agro ecological

			existing meetings .	Nuvvulu Ganti Jonna Areka Korra Some grew cotton. Most of them grow vegetables	Slowly the animal populatio n is increasing 15 local cows in the 3 villages goats – 5 farmers purchase d .	method. • Awareness on food crops, local animals, local seeds, agro ecological ways of production. • The animal population is increasing in the villages. ***2 farmers*** purchased local cows instead of jersey of Hf cows. • There are around 15 local cows and 5 farmers purchased gats to rear this year. • There is no problem from the forest guard to graze the animals in the forest.
Srikakulam	Adivasi,	15 village s	Women's 2 of these villages They are facilitatin g the meetings . Discussio ns. 1 meeting with the women specially. Women – Husband fight we resolved.	Korra, sama, buduma,	570 – cows, and bullocks goat- 620 sheep- 120 1312 total .	• In all the villages, with the Savara, Jatapu tribe, the elders and youth have been elected • The youth and elder meetings of the leaders were held • The mandal level and the district level committees were formed. • In very village, in the dacco jamber, the resolution and minutes book was introduced and maintained. • Using life cycles, songs and dances in villages food sovereignity plans were made in villages • ***150 farmers*** came forward to grow food crops • Most of the seeds were borrowed locally. Some of them were borrowed from Farmers- east Godavari, Vishakhapatnam and Vijaynagaram. • ***570 cows and bullocks, 620 goats, 120 sheep*** in these villages. • ***20 women*** from these villages form a sangham for poultry market, to rear and sell local poultry in these areas. • Women also organised to fight domestic violence and resolve fights between husband and wife. The Dacco jamber, also have taken up

						issues of sexual harassment issues. • 300 women, celebrated women's day, and resolved to shut down the illicit liquor.
Vijaynagaram	Adivasi	15 villages in 2 Mandals	Women in gottis – we made aware on all the issues of food, violence	Sama, korra, ragi, jonna, maize, mettu danyam, konda kandhulu, vari, alsandalu, mirupa, tomato, chikudu erra kandi nagali dumpa era pendulum minamulu pasapu	Livestock, goats, poultry	• In all the villages, with 5 tribes, the elders and youth have been elected • The youth and elder meetings of the leaders were held • The mandal level and the district level committees were formed. • Discussions on food crops, to form a working group to take forwards, advantages of food crop and losses due to cash crops, using local songs to spread awareness was taken forward through gotti basa and dacco jamber • ***245 farmers*** grew food crops agro ecologically. • ***2600 livestock, 1220 goats, 2800 poultry*** in 10 villages in 2 mandals. • 40 farmers submitted individual forest rights act for 220 acres. • ***Itiki pandaga*** was revived, a traditional practice of saving seeds in every house and shared with one another through reciprocity. • Pushing women in gottis to take actions on violence against women, to grow more food crops. • women's day was celebrated in the mandal level. The youth took a lead and took forward a meeting to discuss women and food sovereignty.
West Godavari	Adivasi	10 villages	Women leaders – we are discussing on domestic violence – in the women gotti	Kandi pesaru Minamulu Nuvvulu Bobberal Alsandalu Vegetables seeds – anapakaya Beerkaya ,	Local cows , goats, poultry,	• In all the villages, where the elders and youth have been elected • The youth and elder meetings of the leaders were held • The mandal level and the district level committees were formed. • Discussion on livestock, fodder, food crops were take up in

			Women	bhendi		Kuttavas. • Bike rally in 5 villages to celebrate Bhupanduga(festival to celebrate first monsoons and sowing of seeds). • Campaigned on BT cotton and its dangers and losses. And grow food crops. • ***70 farmers*** grew food crops agro ecologically. • women leadership are discussing ways to combat domestic violence through gottis. • Seeds were exchanged through naamu (reciprocity) • Food Crops have been revived in many villages where many cash crops and plantations were grown. • dug tanks for water for livestock. • women's day was celebrated in the mandal level.
Vishakhapatnam	Adivasi	30 villages	32 women leaders The Mandal level forum are taking leadership to discuss and address issues of violence .	21 varieties sama, korra, ragi, jonna, maize, mettu danyam, konda kandhulu, vari, alsandalu, mirupa, tomato, sama from Srikakulam and korra from Chittoor nela chikudu erra kandi nagali dumpa era pendulum minamulu	Cows, buffaloes, goats, sheep, poultry and bullocks	• In all the villages the elders and youth have been elected • The youth and elder meetings of the leaders were held • The mandal level and the district level committees were formed. • Working with elders with tradition knowledge • Discussions on food crops, to form a working group to take forwards, advantages of food crop and losses due to cash crops, using local songs to spread awareness • ***405 households*** grew food crops agro ecologically. • Collective grazing in all the villages. There are around ***930 cows, 1210 bullocks, 490 goats, 109 sheep, 1564 poultry and 18 buffaloes*** in 15 villages. • Women meetings are held every month. • Cultural revival and celebrations related to food crops, seeds exchanges.

						• Worked closely with the veterinary department to ensure the vaccinations and treatment for our livestock.
East Godavari	Adivasi	60 villages, 5 mandal, 14 panchayats	60 villages- 120 women . gotti level .	Seeds – Anata Korra, Sama, Areka 48 farmers took 37 farmers- in exchange mechanism 8 seeds exchanged	Local cows, goats, Aseel poultry.	• In all the villages the elders and youth have been elected • The youth and elder meetings of the leaders were held • The mandal level and the district level committees were formed. • Major achievement is to discuss and resolves issues through the gottis. • Discussion with every family in the village by village leaders on what to sow, seeds that they have in villages were taken forward through gottis • ***139 families*** are already growing food crops. This year an additional 120 families came forward to grow food crops. • For ***FS plans, 120 youth in 67 villages*** were trained to make FS plans in their villages. • The campaign around food sovereignty were through FS pamphlets, wall writings in 6 mandals on food, printing books on food crops. • During bhupanduga (festival of harvest), seed exchanges took places in ***8 different locations to exchange seeds*** through nagula (reciprocal exchange) way. • in 60 villages, women leaders were elected through their gottis and formed a group to create awareness and work towards alcohol ban, against child marriage, violence and cases of abuse. • The de-worming of goats were done in monsoon and RD vaccines were given to poultry. • There are around ***156 families who have around 536 animals***.

						• Aseel poultry for the market is running and people from 60 villages access the market every week.. • The millet mill is being used by the local villages and led by the women. Demands have been submitted to PO to subsidize and sanction more mills in different mandals.

IV). Creative Expression with Children

Children have been involved in learning different skills, understanding biodiverse agrciculture, the biodiversity of land, animals, nutrition of soil, the philosophy and structure of mud architecture and have engaged in artistic and creative expression.
Over 200 children from Medak district participated in different activities. 54 children from Panyala, Madaram and Badampet schools visited the centre and learnt about the mud architecture. They had an interactive session with the mud architect and understood the ecological value of mud homes, and the polluting nature of cement based homes. The children also went around the fields, learnt about the different crops. They also had food prepared with agro-ecological crops grown such as finger millet and foxtail millet. The local community leaders, facilitated a discussion on the importance of food crops and the revival of the local sheep breed the Deccani Gorre, and the blanket made from the wool of the sheep called the Gongadi. Over 60 children from Madaram, Panyala and Badampet school took part in wall mural art to explore food and agriculture. The art sessions were interspersed with discussions on food, and the children were also encouraged to speak to their elders to find out about the situation of agriculture and health in the past. The images of food, crops, animals and nature that came out of these discussions formed the mural. These images were then organised on a wall and painted by the children themselves. Over 40 children from 3 schools took part in this process.

In Srikakulam, the savara adivasi children in schools participated in discussion on forests foods and agriculture. They were also part of sessions on the importance of savara language and ways in which the children could learn the language in school. Over 60 children from 3 schools took part in this process.

In East Godavari, sessions were held with the children in local schools on adivasi culture , knowledge and agriculture. The children were involved in mapping the food and agriculture seasons, through life-cycles. Discussions on the importance of the Koya language were also held. Village mapping were also done as an exercise - ‘Know your village’. Over 160 children from 4 schools participated in this process.

In Medak district, Over 30 Children from Badampet village took part in several ongoing learning initiatives. They have observed the seasonal agriculture, interacted with children from urban schools of the same age group and also learnt songs and local games. 20 children from Badampet village come regularly to the day care centre. 50 children from Hyderabad schools also visited the centre to participate in various activities.

Between 5 to 7th January 2016, 40 students of 6th standard and 4 teachers of a

school in Hyderabad spent 3 days in Medak as part of their learning exposure visit. Hosted by pastoral community and the Badampet Centre, they visited villages to understand the revival of Deccani sheep, relation between shepherds and their livestock, and agroecological farming. The students interacted with farmers as well as nearby commercial rearers (such as broiler farms) and got the chance to observe the difference between traditional vs commercial livestock rearing and breeds. The students also interacted with the local school in the village and the 4th and 5th class students of the government school took the school children from Hyderabad around their village to show the various crops.

V) Intergenerational Learning Centre

Kūdali, Intergenerational Learning Centre, a transformative space for intergenerational, intercultural learning education initiatives. It draws upon emancipatory ideas, theory and practice to work for a future based on the indigenous philosophy of Buen Vivir, wherein Food Sovereignty is a critical framework of action and practice. Kūdali is a space to deepen dialogues on democracy and social justice, sustain food farming, explore multiple knowledge systems, performing arts, crafts, music, literature, theatre and ideas, and restore seeds of sovereignty for the future.

Kūdali is located in the land of the Deccani sheep and the Gongadi, in village Badampet, Panyal Panchayat, Medak district, Telangana. It is made of mud and is a revival of the traditional architecture of Telangana. It has meeting spaces, a community library and reading room, work rooms, art rooms, community living and resting spaces, a community kitchen, community seed bank and an open air amphitheatre. It is off the grid using renewable energies, principally solar and biogas. It is nestled between a dargah, a sacred grove, a village pond and 3 acres of land where we are drawing upon community knowledge to recover soil health and restore local biodiversity, including food crops cultivated agro-ecologically and indigenous animal breeds.

Our young architect, studied the local mud architecture of the region and designed the centre based on these concepts. Over 50 traditional skilled artisans from Medak (mud artisans and masons, carpenters, potters, sculptors, stone masons, as also local plumbers and electricians) along with mud masons from Himachal Pradesh and carpenters from Uttar Pradesh were involved in its creation. They used their indigenous building knowledge of the unique local cob (mud balls) technique of mud construction and intricate wood carved roof construction, an integral component of mud houses of the region. We recycled and used wood and traditional pottery roof tiles available from local old homes being dismantled. Over 50 adivasi and 20 urban youth worked along with the local youth of Badampet village, at different points of the construction. Further more, being a mud and local materials architecture project, nearly 2/3 rds of the expenditure has supported the livelihoods of diverse communities (women and men) involved in its construction since January 2014. The remaining was expended for materials, of which maximum are renewable resources such as wood, bamboo, mud, clay, neem leaves, etc. In short the project has generated ecologically appropriate community livelihoods. This has been particularly important in context of successive droughts that gripped the area in 2014, 2015, continuing into 2016.

The objectives of the Intergeneration centre are:

- *To revive and preserve the traditional arts and crafts of Telangana and Andhra Pradesh that support community practices.*
- *To develop the vocational skills of young people through an inter-generational learning process to sustain the livelihoods of the communities.*
- *To develop creative, learning skills for children to reconnect with their environment, biodiversity, culture, art, and crafts.*

a. Revive and preserve traditional arts and crafts

In today society, it is increasingly important to conserve biodiversity, ecology, culture, heritage, crafts and provide welfare to impoverished communities for the public good. All of these efforts are closely linked to the livelihood of people, and help tackle the problems of increasing poverty, climate change and reduced employment opportunities. The revival of knowledge systems is key to the survival of community practices of conservation and the transfer of knowledge to children is key as they are beholders of the future.

The koya, kondareddy, kondadora, savara, kondh tribes, dalits and shepherds communities from Andhra Pradesh and Dalit and Shepherds communities from Telanagana revived their diverse cultural expressions, musical instruments and art forms. The Tudum dappu of Kondadora and Kondh adivasis of Vishakapatnam was revived by the local musicians. The ancient Savara wall art Idingsin was revived by the elders. Workshops were held to bring different Idingsin artists from the region to interact with each other and the youth. The Koya adivasis revived the dhol for the traditional bixon dance. The dalits and shepherds restored the traditional instruments, the dhol and tholu dappu.

The youth and children of medak learned about the process of making the gongadi the ancient woollen blanket of Telangana. These instruments and art forms are intrinsically linked to the culture, heritage, traditional skills and history of the community.The public library catres to the rural youth and children, with books and creative learning materials.

VI)Research and Public education:

There was a severe drought this year, in Telangana and parts of Andhra Pradesh. Telangana recorded an average rainfall of 610.8mm, as against the normal rainfall of 713.6 mm, with a deficit of 14 percent; the agricultural production in the state came down by 25% due to adverse seasonal conditions; over 1000 farmers committed suicides in Telangana; Telangana government declared 231 mandals are drought prone in 2015.

The community members across the district as well as in State level, collectively researched and campaigned about various issues, stratergised towards collective actions. Working group was formed for issues regarding Seeds, and Dairy. Yakshi played a major role in building leadership and strategies and work towards collective actions at District, State and National Level.

a. Milk Crisis of 2015 and its impact on producers and coproducers

Community leaders of Dalits, peasant and Pastorlists of Telangana and Andra Pradesh and coproducer members did a detailed research about the changes in the milk market in Hyderabad, the newly formed capital of Telangana in early 2015. In July 2015, one of the famers from chitoor reported that that milk of small dairy farmers in Andhra Pradesh was being rejected by both private and Cooperative dairies. Milk procurement prices had been reduced. Farmers poured milk down the drain in protest. They formed a working group to look into the issue and immediately carried out a fact finding of the problem with the farmers and investigated it further through secondary research.

Based on the findings and situation of small and marginal farmers, the situation was alerted and the working group called for a meeting of all the farmers organisations in Chennai in October to discuss, build collective strategies as farmers. At the dialogue, farmers were alerted to some of the key factors driving the destruction of small milk producers' livelihoods. Farmers' movements reiterate the critical importance of livestock in agriculture and assert how in these times of deep agrarian distress, livestock rearing and dairying are the only dependable livelihoods and the central and state government should come forward to protect small farmer livelihoods that depend upon dairying and livestock rearing.

In November, the working group worked on the detailed report on th e milk crisis, which is under publication. The working group also made a small movie based on the findings of the crisis, which was circulated.

b. Good Food for All

In June- 2015, Co-producer members identified and documented revived practices and interesting new practices around Good Food far All. The coproducer members approach to "Good Food for All" is based on the idea of food sovereignty. The case studies identified and documented the Restoring indigenous breeds through a local poultry market by Adivasi women; Educating through Food – efforts with schools and urban communities; and Local production, local consumption – symbiotic relationship between an urban community in a rural setting and a small farming community.In November, one of the coproducer member shared theses experiences of revival and new practices along with situation in India with small farmers, coproducers, academicians and politicians in Germany. In February, an interactive workshop was held in Delhi where several aspects around malnutrition, under- and over nutrition; expansion of Bad Food and positive trends towards Good Food; food policies and food security programs; changing food systems from perspectives of marginalized groups;and exchange information and experiences on innovative alternatives for Good Food was discussed.

THE MILK CRISIS

THE MILK CRISIS

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