

YAKSHI ANNUAL REPORT 2018-2019



Introduction

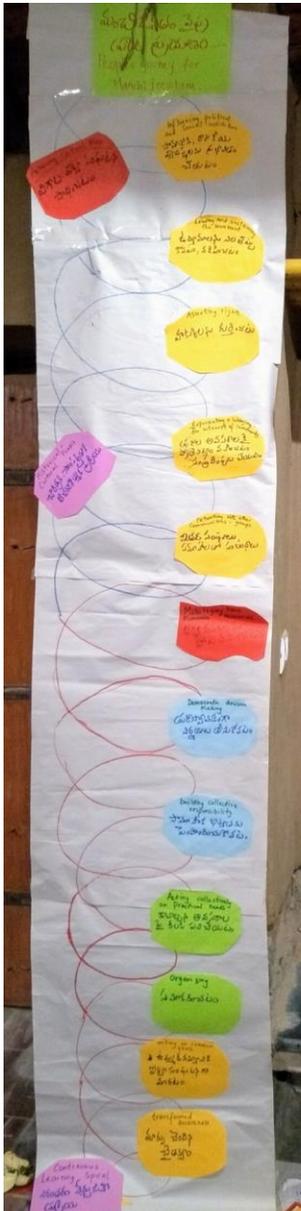
The Annual Report of Yakshi Resource and Creativity Centre for Rural Children and Youth for the year 2018-19, highlights the key activities that were undertaken between the period April 1st 2018 to March 31st 2019.

The activities were under a framework of practice that encompasses organizing for transformation.

While in the national context several changes were underway in the social, economy and political situation, the effort has been to sow the seeds of hope and sprout the actions for change.

Framework and Principles of Practice

The vision of communities is for Buen Vivir – Manchi Jeevitam (living well), and Social Justice. The clarity that Yakshi gained was that, organizing for transformation is key. The framework below gives an idea of how organizing can be understood. It is not a blueprint but an indication of direction. The spiral below is the framework towards organising, based on action-reflection-action in different levels.



Peoples Journey For Manchi Jeevitam

Influencing Political and Social Institutions

Achieving Critical Mass

Leading and Sustaining the Movement

Asserting Rights

Representing and Lobbying for the interests of the community

Networking with Other Communities and Groups

Base Formation – Gotti

Mobilising New Economic Resources

Democratic Decision Making

Building Collective Responsibility

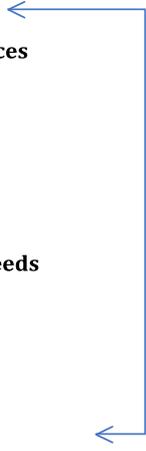
Acting Collectively on Practical Needs

Organising

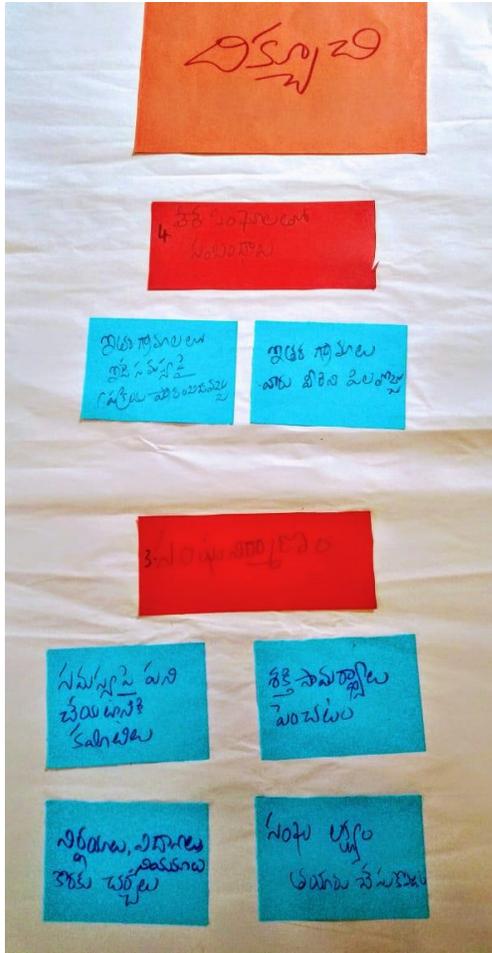
Uniting on Common Goals

Transformed Awareness

The Continuous Learning Cycle of Reflection-Action Taking us to higher and higher levels of Organising for Transformation, Emancipation for Manchi Jeevitam



The key steps for community organising :



4.Alliances with neighbouring villages/ sangham

Communities invite the Community Activist to facilitate the organising process in their village

Communities initiate the process themselves and reach out to build solidarity and strength

3. Community Organisation Structures in the village.

Strengthening the mechanisms and policies

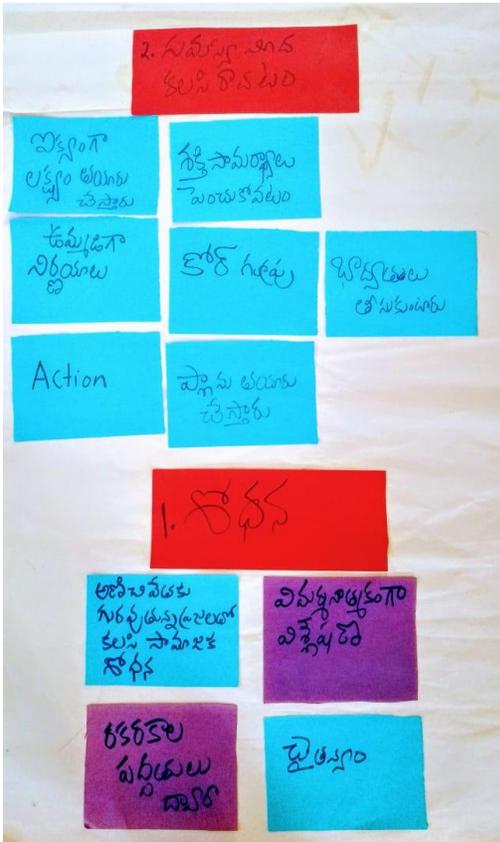
Formation of need-based committees.

Building/strengthening leadership.

Reflection (assessments evaluations)

Democratic decision-making

Shared responsibilities.



2. Uniting together around common goals

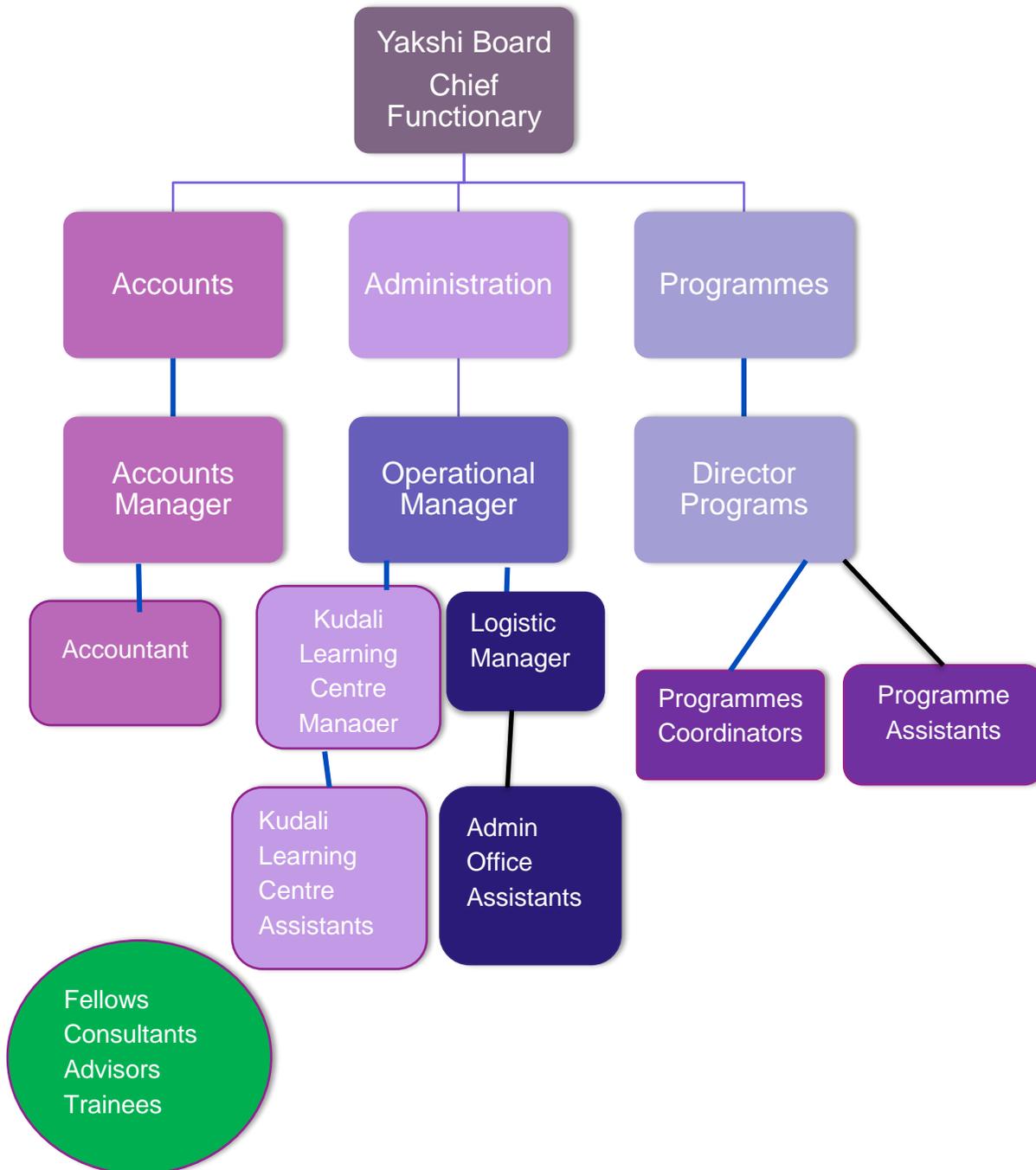
- Building the core group/nuclei
- Have collective/common goal
- Community dialogues
- Community action plan, meetings
- Capacity building as desired by the people

1. Social Investigation

- As community activists we facilitate SI with the oppressed community.
- Social Investigation and Situational Analysis
- Critical analysis by the community. starting and where they are
- Communities raise their awareness on the issues and crises

Organogram

The structure of Yakshi, encompasses the strategic functions and programmes. The organogram is as follows :



Yakshi advances its goals and visions through main programmatic strategies:

i) Popular Education Programme

The Popular Education Programme, advances community organising through creative ways of enhancing community participation towards transformation for Manchi Jeevitam and Social Justice. Yakshi collaborates with communities to advance this goal. In 2019 we consolidated the years of experience, and developed a pedagogy for the popular education of youth towards organising for transformation. The key aspect of facilitation is to 'break the culture of silence' toward authentic participation of marginalised people. The continuous pedagogical cycle involves creating a safe space where people identify and express the crisis they are in. The deep analysis of the crisis, leads to strategic actions. These collective actions will be sustained through the process of action and reflection. The pedagogy brings together various tools, and cultural action appropriate at each stage. This pedagogy is the key framework that guides the popular education process with adivasi and rural youth.

The Popular Education Programme is operationalized via a team consisting of fellows from the communities who are community organisers along with Yakshi staff and advisors. This team meets regularly to decide upon the programme and anchor the activities.

The team :

- Conceptualises actions at the community level
- Design and plan
- Execute the operational plan
- Assessment and Monitoring
- Review and Reporting

How :

- Strategic thinking and collective thinking
- Support and accompaniment
- Annual Plans and Operational. These will translate into Quarterly and Monthly plans.

ii) Critical Dialogue and Cultural Action

Through dialogue with students, artistes, writers, poets and other members of civil society, Yakshi enables a solidarity space for voices on the margin. The program has specific focus conceptualising and implementing a

creative learning program for children connecting them to the concerns of *Buen Vivir* and Social Justice. The program also involves mentoring and guiding interns. Yakshi also has a continuous programme with Children.

iii) Knowledge Governance

Knowledge governance involves documentation, information dissemination, voicing narratives from communities, making available relevant policies, legislations, information on current affairs and the management of Yakshi's social media presence via website, Facebook, and so on. Documentation is both written and visual required for Training workshops , Events, Process reports , Donor reports , Financial, social media, community stories. A coordinator anchors this programme.

Activities

I) Popular Education with District Facilitators and Youth

Capacity Building of District Team Change Facilitators (Molaka)

The district team facilitators from Nagarkurnool, Asifabad, Medak, Sangareddy, Chittoor, Vishakapatnam, East Godavari, West Godavari, Srikakulam and Vizianagaram from the adivasi, dalit, shepherds, small and marginal farmer communities district team change facilitators met in August 2018 (August 29th --3rd Sept 2018). The workshop's objectives included sharing the process of our organising practice for food sovereignty in our communities and identify challenges, evolving new strategies to overcome the challenges and move forward and finally as always to deepen perspectives on contemporary issues. Through the process the change facilitators used the 'Dikhsuchi' or guiding framework for organising, as the basis for their reflection and discussion. They identified specific points of challenge, as also strategised ways of overcoming them. Sharing of self-organising by activists such as Mallikarjun from Chenchu Adivasi community, re-affirmed the self-organising momentum and processes which has led to new organising processes and realisation of how co-responsibility is core to building leadership. The CFs returned to their village with clearer ideas to overcome their challenges.

The Change Facilitators met once again between 26th October to 2nd November 2018. The workshop which began in Kudali, Medak continued to the communities in Kalahasti Chittoor, and the workshop concluded in Kalahasti. The workshop objectives included a review of the practice of CFs in their villages, during the past 2 month, analyse and gain awareness on the issues, through various tools and analytical frameworks and deepen our praxis and strategies of organising for Food Sovereignty in dialogue with Dalit Communities from Chittoor district, Andhra Pradesh. Review of the praxis revealed how in most districts women and youth meet separately to organize around their issues.

Vithanam collective youth dialogue: social investigation and analysis workshop :

A 5 day workshop from December 17th to 22nd 2018, was organised at Kudali on SICA. The objectives of the workshop were (i) to reflect as Vithanam on our experience as a collective and sharpen our Vithanam Vision, (ii) to deepen our understanding of our society, social injustice, and organising for change and (iii) to prepare action plans towards working for this desired change. Reflecting on the past two months of working as a youth collective, the workshop began with the collective revisiting and framing their vision and objectives as a youth collective. From here they identified their challenges as youth organisers. Based on these questions, the youth were introduced to SICA, through which they would be able to deeply understand their society and understand it in terms of oppressed and oppressor, and through delving into the political, socio-economic, cultural and demographic facts, arrive at an authentic and honest analysis of the oppressed and oppressor. This helps as young people to recognize who one will begin to organize.



In February in 2019 the adivasi district facilitators were part of a workshop to conceptualize and ideate the youth popular education process. They also developed a curriculum and modules for the Adivasi youth capacity building. This workshop was followed by the training of facilitators workshop in March 2019. The first workshop of the series of the popular education of Adivais Youth began in April 2019. The workshop objective was – ‘ me, my village and my territory’. The youth enquired into their lives, analysed the crisis in their village, mapped the Adivasi history and through that developed a framework of resilience.

The focus of the popular education has been on the practice of Action-Reflection-Action (also known as PAR-Participatory Action Research) which is shown to be a powerful and democratic strategy in organizing people towards evolving organic leadership at the village level. The basis of this practice is that the community leader facilitates the people to recognize a crisis that they face, and through an indepth enquiry and social investigation, the people build their critical consciousness and perceive the social and political conditions of their reality and the forces behind their crisis. Organizing in the framework of PAR is organically developing people led committees who are taking the lead to address the crisis, and organize themselves into a collective.

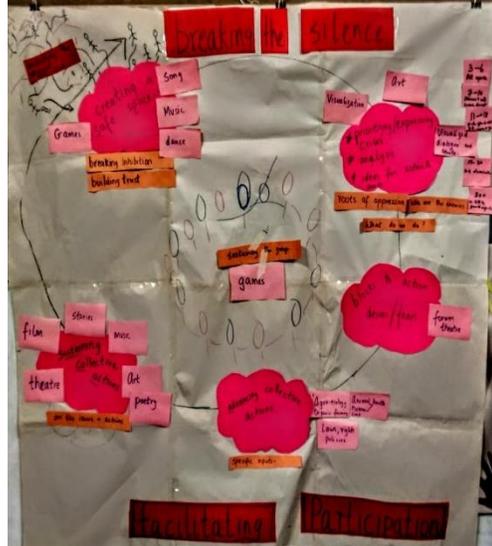
Capacity Building of District Team Facilitators : This workshop was a training of facilitators, which involved an indepth training of the district facilitators to enable them to facilitate the popular education workshops as well as discussions in the village. The years of experience was developed into a pedagogy for the popular education of youth towards organising for transformation. The key aspect of facilitation is to ‘break the culture of silence’ toward authentic participation of marginalised people. The continuous pedagogical cycle involves creating a safe space where people identify and express the crisis they are in. The deep analysis of the crisis, leads to strategic actions. These collective actions will be sustained through the process of action and reflection. The pedagogy brings together various tools, and cultural action appropriate at each stage. This pedagogy is the key framework that guides the popular education process with Adivasi and rural youth.

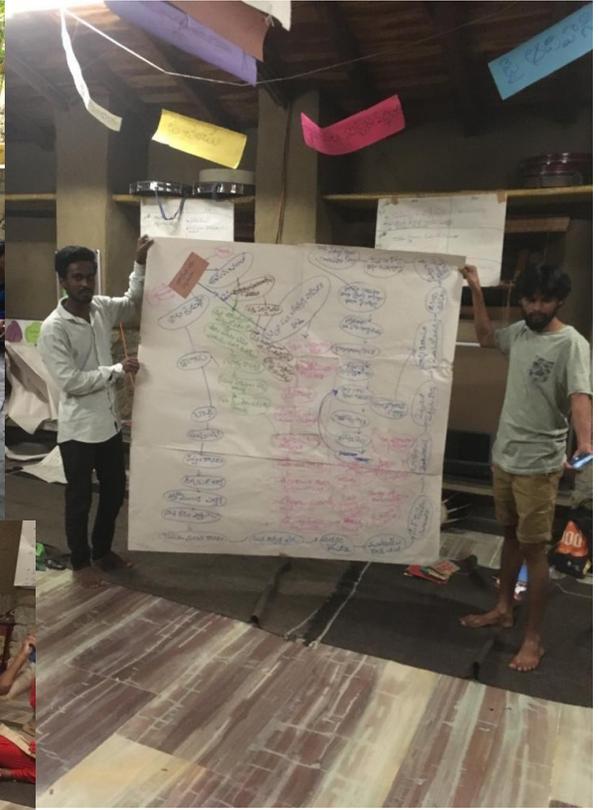
Community Youth Facilitators from Sangareddy and Nizamabad / Kamareddy districts, Telangana participated in a 10 day training workshop on photography and video production. The workshop was facilitated by Mr Prithvi, a cinematographer. The youth were taught the basics of photography, making photo-stories, video, making story boards and shooting and editing a film. The youth produced a short film at the end of the workshop. The skills will be utilised by the youth to facilitate dialogues in their communities and organise their youth around their concerns and issues of Food Sovereignty and social justice. Interestingly during the workshop training, the youth were invited by a local shepherds organisation the Deccani Gorrela Mekala Pempakadharula Sangham to make a short-film for the sangham as a fund-raising short film. It was greatly appreciated by the all.





Popular Education: the courage to become Training of Facilitator







District Facilitators and Youth- Organising for transformation

The district facilitators and youth who were involved in the Popular Education workshops have taken up key leadership to organise for change. The impact of the popular education on the individual and community level is part of the various actions that they are involved in.

Youth working with Children :

The youth who were part of the popular education, have been conducting regular activities with children from the villages and the school were carried out. The best part of this initiative is that the youth from the local areas are taking leadership to connect to children from their own community. Children's education program by supporting volunteers towards enhancing the government school to equip children: Various activities were held with children of Panyal, Madaram and Badampet villages. 2 groups of children between the age groups 7 to 10 and 11 to 14 were part of the learning activities and creative actions. In the schools regular classes were held with the children on the subjects Mathematics, English and Telugu. The youth who were part of the training in the previous year, have now gained the skills to teach children through creative means various subjects. The children learn various songs, local games and proverbs. Meetings were also held with the teachers to collectivise the pedagogy. Children have learnt a variety of songs in the local languages. The songs are about society and a harmonious way of life. Through games they are learning subjects too. Regular activities are being held in Kudali with the local children. The children are involved in a continuous learning process. Reading circles were held with them and they read poetry and short stories. The children are also learning about biodiversity, ecology and sustainable agriculture, through experiencing and observing their surrounding environment. The parents of the children are also getting involved in the learning process. They have been attending meetings to discuss issues of agriculture and women's health. This is leading to a holistic way of interacting with the family

Production of creative education material for children and youth and developing vocational skills and sports related training for rural youth: Creative and participatory learning educational materials for the schools have been prepared by the youth for the children's education programme. Meetings were held with other educational experts, and a curriculum of teaching tools and pedagogy was developed. Meetings were also held with the school teachers. For 3 months the youth from Badampet and Panyal village, regularly went to the schools and thought the children.

The schools were supported with sports materials, and activities were held to encourage the children to participate in sports. The children and teachers from the school, were interested in cultivating the team spirit through sports, where girls and boys were encouraged to play together.

Books were also distributed in the school and reading activities were held with the children in the schools. Regular reading sessions, were held in the school, with the children of classes 5th to 7th.

Agroecological activities were carried out with the children. The children cleaned up their school premises and are looking at cultivating a food garden.



Organising Women

Gender workshops with boys and girls held with the young community organisers, from Sangareddy and Nagarkurnool district. In these workshops they enquired into the forms of patriarchy in an agrarian, caste society. A feminist art workshop was held with the women community organisers.

Across 9 districts in Telangana and Andhra Pradesh, nearly 150 women are growing food crops, and saving their seeds.

Impact of the Gender workshops

Medak and Sangareddy:

- Young women held meetings with Muslim women in the districts. Around 20 women have been regularly part of these meetings.
- The young girls who were part of the youth Vithanam workshop, went around the villages, held meetings on violence against women and put up posters on sexual harassment and help line for women, in 8 villages. Over 60 women were part of these meetings. They also conducted a 2 month tailoring workshop with young girls , especially dalit girls from Panyal and Badampet village, to create a space to dialogue and share each other's problems.
- Small and marginal farmer women were held in Medak and Sangareddy district. 45 women were part of these meetings. The strategy was to hold meetings with farmers of neighbouring fields so the action to change to food crops, were collectively taken forward.
- The youth used the methods of facilitation and SICA analysis to facilitate sessions with women to map the women's labour in cotton production. This was done to generate discussion on the exploitation of women's productive relations in industrial agriculture systems.
- Meetings with the women who share labour in neighboring fields, as well as those who go to coolie together were also held.
- The young women organisers from Badampet and Panyal village visited Hyderabad to interact with women groups who are working on empowerment and awareness of women and girls. This trip inspired them to understand the cultural, historical and contemporary issues, and also learn ways to build awareness in their villages. They took back posters of helplines for women and put them up in 8 villages. They have held meetings on the violence against women issues and have created awareness about the helpline.

Nagarkurnool:

- The young women who were part of the Gender Workshops have been regular holding meeting in their villages. In Nagarkurnool district, women have organised themselves into a committee and are addressing the issue of violence against women. They have taken up the problem of the sale of illicit liquor in the village and have successfully stopped this market.



Similarly, different committees have been formed to address the crisis of Forest Rights, and issues related to youth. This organic formation of committees and different people taking leadership are key to the process of action – reflection- action.

- The Chenchu women have also successfully, led a struggle against the new Forest Officer who stopped them from accessing their *pentas* (villages) beyond 6 pm. This struggle mobilized women across 15 villages, and the women even took up the issue with the collector.

Asifabad/ Kumaram Bheem District :

- Several meetings have been held in 20 villages, bringing together around 300 women. The women have met both at the village level and Mandal/ district level.
- The women used the provision of PESA and stopped the sale of illicit liquor in the area.
- The key district facilitator who was part of the Molaka workshops has been leading the process at the village and district level.

Srikakulam:

- Over 90 women have formed separate committees, and have been meeting regularly in three villages. The issues of seeds, water and food crops have been discussed by them.

West Godavari:

- Women committees were formed in addressing the issue of domestic violence. Discussions to develop a support system for the redressal of such issues is being discussed.

In Kalahasti, Chittoor district, Andhra Pradesh, in villages Rayapedu and Oluru, over 100 women community members (on average 50 in each of the villages) gathered for in-depth two days meeting . The women met to discuss their concerns including issues such as landlessness, recently obtained land titles and how to plan for their agriculture on the land, womens issues and young womens issues. The women discussed on the source of their crises and problem and identified ways to address these. The intense dialogue demanded responsibility to be taken by women on carrying forward the dialogue. Amazingly 16 women volunteered to lead their respective smaller issue-based group formations. They also identified further inputs they needed to enhance their capacities such as knowledge on laws that protect Dalits, rights of Dalits, laws that protect women, ways to obtain land rights, and so on.

The young women from Sagareddy who were part of the Popular education decided to facilitate a capacity building with other young women from surrounding villages during July-August. They reached out and convinced the young women and their parents about the program with teach young women tailoring along side having dialogues on womens laws, rights, challenges faced by young women and so on. It was an empowering process for all.

March 2019 – Women’s Day was celebrated across the districts in Chittoor, Badampet, West godavari

and Asifabad. A large meeting was held in Asifabad by the district team facilitator, where thousands of women participated. In Chitoor women resolved to build their collective (sangham) to fight violence and also come together to take forward the idea of collective farming. The women's day celebration in Badampet got together women who discussed their lives and also were part of theatre exercises that enabled them to break their fears and vision a life of equality.

Food Sovereignty , Buen Vivir and Spiral of Organising

In the Chenchu village the organising process has led to committees being formed by the people : A committee for Land and Forests, A committee for agriculture and food, A committee for women, A committee for youth, A committee of 'alcoholics'. The members of the village are all members of one or the other such committee. They discuss, decide on actions, dialogue on the problems, and then each committee shares their plans in the monthly village meeting. These plans are then subjected to critical collective dialogues, and finally resolutions towards their implementation passed.

Medak and Sangareddy:

- Youth through the process of a 6 month popular education process, have now formed a sangham called ' Vithanam'. Through this sangham they are taking the leadership to organize other youth in 10 neighboring villages.
- The villages that they have visited and held meetings in are- Panyal, Badampet, Madara, Konyal, Navabpet, Secundelapur, Peddagottimukla. Over 70 youth from each of these villages have shown interest in being part of future popular education initiatives.
- The youth have also reached out to over 250 children in the government schools in Panyala, Badampet, Navapet, Madura, Konyala, Govindrajpalli, Hatnoora and Chottakur villages . They are initiating a children's program with the children from these schools.
- A great achievement is that youth in Badampet and Panyal have taken a leadership in organising small and marginal farmers, involving over 75 farmers. Over 15 meetings have been held with these farmers and they have now formed a committee called ' Rytu Rajyam'. This committee is addressing the issues of seeds, pesticides, food farming, water and resources. In Badampet village, under the youth leadership, resolutions were passed for the water resources in the villages.
- The youth also formulated demands for the upcoming elections and highlighted the issues of local transport, agriculture support, water, the 3 acres dalit land program and the mitigation of loans program. They presented the demands in the meetings held by the local candidates.
- The youth have produced short films on their lives and that of farmers and shepherds.

Nagarkurnool:

- Over 120 youth in the villages have formed into committees and are looking into issues related to education, job reservation, habitation rights and rights of SCST youth.

- Meetings were held by the youth leaders, on ways of documenting their elders knowledge, and reasserting the adivasi way of life.
- The youth are specifically learning the traditional instruments- Kinara, dhol etc from their elders.
- Workshops with the Chenchu children in schools, on food, Adivasi culture and forests, were held.
- The major achievement, is that youth played a critical role in stopping the tourism from entering their villages.

Asifabad/ Kumaram Bheem District

- The youth, are playing a major role in organizing for jobs, forests rights and education- both primary and higher education.
- Committees were formed by the youth, to pass resolutions for the resurvey of Forest rights.
- Kollam youth writers and Gond film makers , have shown interest in documenting and writing about their histories.
- They have organised festivals, to assert the Gond culture and the adivasi way of life.
- The youth are conducting workshops in schools with children, on the importance of Gondi language, and learning about the adivasi forests and food.

Srikakulam

- The youth have formed committees in 15 villages, to pass resolutions against the reservoir that is displacing them from their land.
- The youth organised an art workshop with the children on the topic ‘ Manchi Jeevitam’. The children also learnt about their territorial maps and seasons.
- The youth organised press meets and relief camps for the damage created by Titli Cyclone.

Vishakapatnam

- Youth meetings were held in the Kondh and Konda reddy villages.
- They have come together to pass resolutions against the traders and middlemen who are selling and procuring goods through unfair practices.
- They passed resolutions and have successfully secured individual titles of about 126 acres of forests, under Forest Rights Act, 2006.

East Godavari

- Committees were formed in 12 villages to pass resolutions against the illegal granite mining.
- A series of meetings were held by the youth to discuss and resolve the excessive migration of youth from the villages.

- Meetings were held to address the question of Adivasi health and the increase in illnesses. Meetings were held in the schools to regularize the midday meal programs.

West Godavari

Committees were formed in 15 villages to address the rehabilitation packages, both land for land and monetary package.

The practice of action – reflection –action is key in organizing communities organically, and the capacity building workshops held with the community district facilitators have been very impactful towards developing leadership and an organizational base. Popular education is the key strategy in developing the critical thinking and leadership of youth, who in turn organize in their villages/communities. Art and creative action was a major part of the collective dialogue, and to sustain this is key in keeping the spirit of collective organizing and resilience. One of the unintended effects is the youth who were part of the theatre and community dialogues from Sangareddy, Medak villages and who were part of the 6 month program between January and June have taken up a leadership in their communities, and have formed a collective. The leadership of women in Nagarkurnool district was also a major achievement.

III) Internship and Engagement with students

The higher education of 3 young students were supported, to enable them to complete their higher education. This scholarship was given to a dalit girl, to continue her studies in the field of commerce, and to 2 adivasi boys to pursue their higher studies in Sciences.

In the words of Ramakrishan Reddy, Konda Reddy Adivasi, Tumbakonda village- “ Very few adivasis from my village, get an opportunity to complete their higher studies. With my degree in science I want to work for my community. I am also interested in herbal medicines and the traditional healing techniques. Our forests, has a lot of medicinal plants, that can be used to cure both animals and humans. With the knowledge of science, I also want to know deeper into the Adivasi way of life. There are various festivals that are connected to our history and forests. It is important that young people today, have a knowledge of various things’

Adivasi Students from Universities in TS and AP : Adivasi students met in September 2018 in the intergenerational learning centre. The students had a vision to create a platform of Adivasi students. They critically reflected on the importance of youth leadership and the interstate platform of Adivasi students.

MA in Womens Studies students from the Tata Institute of Social Sciences, Hyderabad, interned with



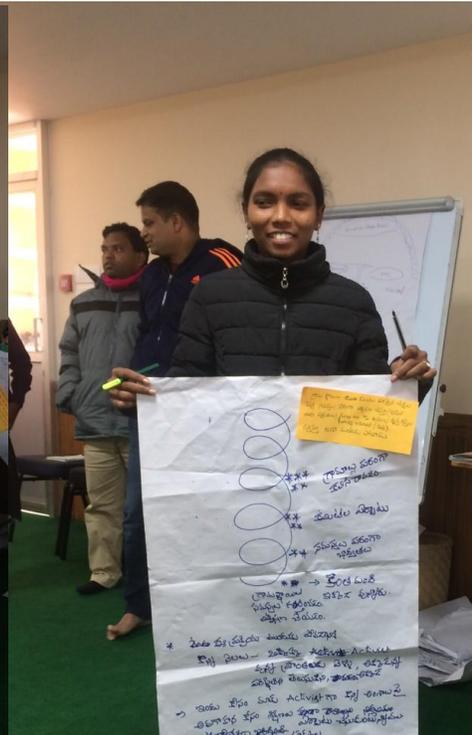
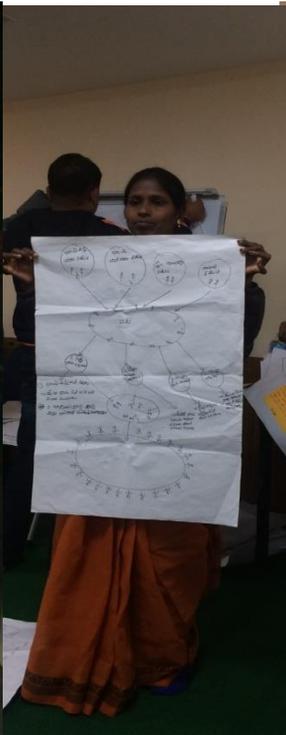
Yakshi for a week in November 2018. The aim of their internship was to enquire into the theme concerning women from Dalit, BC and Muslim communities in farming systems as also the concerns and challenges of young women from these communities. Prior to their arrival the youth leaders of Badampet village had a follow up workshop on gender. Collectively the rural youth leaders from the village and the youth students from TISS, developed their questions they would like to explore and understand through the course of the stay. The enquiry was thus a joint enquiry through dialogues, individual and group and observational walks and participation and living with families to experience the day to day work and life of these communities. The experience generated a lot of dialogue around womens labour in agriculture, agriculture wages, labour exchange, labour in commodity production and so on. The students shared their learnings and the youth as well. The local youth will carry forward these dialogues as part of the larger vision of organising their families and communities to change their practice towards sustainable farming and food consumption from what they grow



IV)Regional Exchange Learning Platform towards Food Sovereignty.

Women community leaders from Adivasi and dalit communities participated in the 4th RLEP workshop in Nepal between November 28th and December 8th 2018. This workshop focused on Emerging Global Issues on Food Sovereignty and Collective Strategies to Counter the Challenges. The framework of the workshop was designed keeping in spirit of PAR, where the participants reflected on their own practice and ways to move forward.

The praxis of Murugamma and the Food Sovereignty members was greatly appreciated by the participants in RLEP. The community visit to Nepal villages, followed by reflection to identify strategies to counter the global forces that threaten Food Sovereignty, once again brought focus to the core aspect of the ARA cycle of learning, through which communities get conscientized and organise for change.



V)Artists and Cultural Actions

Seethakalam Writers Meeting

In December 2018 the progressive writers met in the intergenerational centre. Peddulu M an adivasi youth participated in the workshop. This workshop looked into the ways in which issues of social justice could be creatively written as stories, narratives, biographies and poetry. It looked into the subjective experience of writing and the importance of using literature as a counter narrative. A Chenchu leader Mallikarjun also participated in the workshop as a resource person and shared the entire experience of the Adivasi way of life and his personal story. This was a tremendous experience for the other writers who were even willing to visit the Adivasi area and write about the stories and conduct workshops with the other youth. 36 writers in Telugu, from Telangana and Andhra Pradesh, met in Kudali for three days at a convention where they met to discuss the challenges and experiences of Telugu writers. As part of the proceesing, Yakshi, Youth from Badampet who are members of the Youth Collective Vithanam and members of Food Sovereignty Alliance had an opportunity to share about our work on Food , Farming, Food Sovereignty and Social Justice. The play Dhoolam Ekkina Moodu Koyalu was performed and the Nakashi scroll depicting the farming crises unveiled. The play and scroll triggered a lot of debate and dialogue on the crises in farming and food. The writers were moved by the issues portrayed and the forum that ensued at the end of the play. Ghausbi from Badampet village and Mallikarjun from the Chenchu Adivasi Community, shared their lives and struggles. The dialogue has certainly brought on board 36 more people to engage on the questions we raise.



కూడలిలో కథకులు

“కూడలిలో ఒక రచయిత ఉన్నాడు. ఆయన 'ట్రేజీవ్ స్టోరీస్' పేరుతో ఒక సంపుటి వెలువరుచాడు. మారుతున్న కథాపన్నువు ఈ సంపుటి ఒక సూచన అనుకుంటాను. ఇవాళ రేపు పిల్లల నుంచి వ్రేమ గురించి వినడానికి తల్లిదండ్రులు ఘర్షణా సిద్ధపడటం లేదు. అలాంటిది వ్రేమలో ట్రేజీవ్ అయిన బాతుడు, లేదా కొడుకు మనస్థితిని అర్థం చేసుకునే స్థాయికి ఎప్పుడు చేరుకుంటారు? ట్రేజీవ్ అనేది ఇవాళ సర్వసాధారణమై పోయింది. దానికి యువతీయవతులకంటే తల్లిదండ్రులను సిద్ధం చేయడానికి ఇలాంటి సంపుటి అవసరం” అన్నారు ఆచార్యులు.

అనువాదకుడైన ఆచార్యులు డైరెక్ట్ మీట్-యశో-కూడలి అధ్యక్షులు డి.సెంటిల్ 1-2 కేటర్లలో జరిగిన శీతాకాల కథా ఉత్సవానికి బిగ్గరారునుంచి హాజరయ్యారు. ఇది హైదరాబాద్ కు చెందిన డిజైనింగ్ మిటర్ల ద్వారా అన్ని సంగారెడ్డి సమీపంలోని ఇదం పేట గ్రామంలో జరిగింది.

కన్నడలో ఇప్పుడు సిద్ధాంత ప్రాతిపదికన కథ రాయడం కష్టం. గతంలో విప్లవ కథలు, స్త్రీవాద కథలు విస్తృతంగా వచ్చిన మాట నిజమే. కానీ ఇప్పుడు వ్యక్తి ఆధారిత కథలు వస్తున్నాయి. వ్యక్తికి జరిగింది సమాజానికి జరిగినట్లు. వ్యక్తి ప్రతిపదనమే సమాజ ప్రతిపదనం అనే భావంతో కథలు వస్తున్నాయి. కన్నడంలో దళితలు, ముస్లింలు ఏదైనా రాస్తే విమర్శకులు పోటీలుపడి వాటిని సమీక్షించడం, ప్రశంసించడం చేస్తారు. ఈ రెండురకాలు నేను విన్నదానినిబట్టి తెలుగులో అలాంటి వాతావరణం ఉన్నట్లు లేదు. ఇది బాధాకరమే” అన్నారు వసుదేంద్ర.

వసుదేంద్ర కన్నడ రచయిత. ఈ సమావేశం కోసమే బెంగుళూరు నుంచి వచ్చాడు. కీర్తిధర్ కాదు... తిరువతి నుంచి. ఒంగోలు నుంచి, కేరళీ, మంచిర్యాల, యానాం, సిరిసిల్ల, విశాఖ, ఓమినర, విజయవాడ, చాలామటుకు హైదరాబాద్ ఈ అన్ని ప్రాంతాల నుంచి దాదాపు నలభైమంది రచయితలు పాల్గొన్నారు కథను సెల ట్రేజీ చేసుకున్న ఉత్సవం అది. అందులో ఎన్. వేణుగోపాల్,

కాత్యాయని, జి.లక్ష్మీనరసింహులు వంటి విమర్శకులు ఉన్నారు. కృష్ణమోహన్ బాబు వంటి వ్యక్తి ఉన్నారు. దేవిరెడ్డి రాజీశ్వరి, వాసవి పైడి వంటి కథకులు ఉన్నారు. స్నేహారెడ్డి, విరాజిత వర్మ వంటి ఇటీవలే కలంపట్టుకున్న టిఫ్టరు రచయితలున్నారు. మూడుతరాల రచయితలు. టిఫ్టరు రచయితలు, విద్యార్థి ప్రాంతాల రచయితలు, టిఫ్టరు రచయితలు సాధన చేస్తున్న రచయితలు.. అందరూ ఒకే కూడలిలో.

“తెలంగాణ కథ వెబ్సైట్ అండ్ సీ” పాలసీలో ఉంది. తెలంగాణ రాష్ట్రం ఏర్పడక పాలనలో ఉన్న పేదలను ఇప్పుడే చెప్పాలా మరకాంత కాలు అని చెప్పాలా అని రచయితలు ఆలోచిస్తున్నారు. మిక్కిలి కొంత తెగబడింది కానీ రచయితల కలం ఇంకా డైరెక్ట్ డిక్టబుల్స్ కోలేదు” అని పెద్దింటి ఆశోక్ కుమార్ చెప్పారు.

“మాకు సీజన్ వస్తే పొలం వస్తుంది. వీర మీను వస్తుంది. ఈసారి ఆ రెండూ తినలేదు. సముద్ర తీరాన్ని కాలేజీలో బదా సంస్థలు ఎలా విధ్వంసం చేస్తున్నాయో అనడానికి ఇదొక ఉదాహరణ. నేను రాస్తున్నాను. కానీ నేనొక్కణ్ణి సంపాదనా. తూ.గో. ప.గో ప్రాంతంలో కథకుల సంఖ్య కథల సంఖ్య పెరగడానికి అక్కడ కూడా ఇలాంటి కార్యక్రమాలు జరిగితే బాగుంటుంది” అని దాట్ల దేవదాస్ రాజు అన్నారు.

“కథలు వస్తున్నాయి. బాగానే వస్తున్నాయి. కానీ మంచి మంచి కథల్లో కూడా పరిశోధనా లేమి నన్ను బాధిస్తోంది. భృత్య కథలు లేకపోవడం నన్ను బాధిస్తుంది. జీవితానుభవాన్ని కథనం చేసే స్థాయి నుంచి ఒక భృత్యం నుంచి చూస్తూ ఆ జీవితాను భవాన్ని చెప్పడం వల్ల ఈ రెంటి మధ్య సమ సానుభూతి సాధించడం వల్ల మరల మంచి సాహిత్యం సృష్టించవచ్చు అనే అవగాహనా లేమి నన్ను బాధిస్తుంది. కథా వస్తువు ఏదైనా కావచ్చు. కానీ అది వ్యక్తిమతాన్ని మూత్రం సమాజ వైతన్యం కోసమే” అని ఎన్.వేణుగోపాల్ అన్నారు.

“కథావిమర్శకు ప్రతికూలు గేట్లు మా సీజీ చాలా కాంతులుంటుంది.

ఆ విధంగా కథలు, కథా విమర్శకుల చాలా అన్వయం జరుగుతోంది. మాకు స్నేహ ఇస్తే మేము కథా విశ్లేషణకు మామతు వని చేసేందుకు సిద్ధంగా ఉన్నాం” అని లక్ష్మీ నరసింహులు అన్నారు.

చాలా మంది మాట్లాడారు. చాలా ఆసక్తికరమైన వాదనలు చూడడంలో తమ తమ లక్షణాలతో వచ్చిన కథావాదులు ఏ మాత్రం వైపు మలుచుకు సాగాలో అన్న విషయం పై ఒకరిలో మరొకరు అందరిలో అందరూ చర్చించి ఏదో ఒక చూపునైతే చేత బట్టకున్నారు.

కానీ ఈ మీట్ వెంట్రానికి అందరినీ ఇంజనీర్ చేసింది మాత్రం వసుదేంద్ర. తనను తాను 'గే' రచయితగా ప్రకటించుకున్నారు. ఇవలూ దక్షిణ భారతదేశంలో మొదటిసారిగా. తన జీవిత ప్రయాణాన్ని చెప్పడం, వినడం, నవ్వతూ గుండెకు రిక్కులు పొడుచుకోవడం చాలా గాఢమైన అనుభవం. మీట్ కు హాజరైన ఈ ఒక్క ఉపన్యాసాన్ని మీన్ అయిన రచయితలు చాలా మీన్ అయినట్లు, వసుదేంద్ర కథలు తెలుగులో అనువాదమయ్యే మోహనస్వామిగా ఇప్పుడు అందుబాటులో ఉన్నాయి. 'గే' మీట్ అంటే రావడానికి ఇంకే గేలు 'సత్యనారాయణప్రసాద్' పేరుతో



కలుస్తారని ఆశించి చెప్పినప్పుడు నవ్వు, ఏడుపా వచ్చాయి.

ఒక ఈ సమావేశం జరిగిన కూడలిలోనే అనలు విశేషం ఉంది. వ్యాపార వంటల కోరుకు చిక్కి బిడ్డమమతున్న రైతులను సంప్రదించి తిండి వంటలు వైపు ప్రోత్సహించే ఈ సంస్థ రచయితల కోసమే ప్రత్యేకంగా వత్తివంట చేసే విశాఖాన్ని గ్రామీణ కూకారులతో ప్రవర్తించింది. యక్షి డైరెక్టర్ మడు దర్శకత్వంలో ఆ రీకేట్ సందర్భంలో సాగిన ఆ నాటకం రచయిత లంటి కళ్ళపై డిగ్రీలు వెలుతురు ప్రసారం చేసింది.

మాట్లాడు నేరు కావచ్చు. గమ్యం మాత్రం ఒకటి కూడలిలో కాసేపు కూడితే ఉత్సాహం. 'శీతాకాల కథా ఉత్సవం' చేసిన పనే అది. రైతుల్ని మీట్ కన్నెత్తు మహావ్యక్తి బడిరూపాలు, కె.మర్షి అనే సంగతి వార్త కాదు. కానీ రచయితలు ఇలా మళ్ళీ మళ్ళీ కలవడం, రెండు రోజులు పాటు కలుపు కలహాసకావడం మాత్రం వార్త. ప్రతిసారీ వార్త.

■ కరుణ కుమార్, మహీ బెజవాడ, వెంకట్ సిద్ధారెడ్డి
రైతుల్ని మీట్ పాల్గొనిపెట్టే



'యూడాదికొక్క దినమో.. బడంపేట కాశీమయ్య..
కలిసిమెలిసి ఆడుకుందమో.. బడంపేట కాశీమయ్య..
కులము లేదు.. మతము లేదయో.. బడంపేట కాశీమయ్య..'
అని పాడుకుంటూ,

తిండి పంటలు వేసుకుంటూ
సంతోషంగా బతికే ఆ ఊరికి ఒక కష్టమొచ్చింది.
కొని తెచ్చుకున్న కష్టం అది.
ఆ కథనంతా ఊళ్లో వాళ్ళే నాటకంగా వేసి చెప్పారెలా.

రైతు కథ @ బడంపేట్



బడంపేట్ ప్రాంతం
ప్రాంతంలోకి 70 కిలోమీటర్ల దూరంలో ఉన్న ఒక చిన్న ఊరు బడంపేట్. పొత్తుల మండలం, సంగారెడ్డి జిల్లా 'పట్టి' గ్రామం వద్ద ఉన్న 'కూరు' పేరుతో ఒక మట్టి కవచాన్ని నిర్మించింది. వ్యవసాయాన్ని లాభసాటిగా మార్చడం ఏలా? వాణిజ్య పంటలకు సాటిగా తిండిపంట సాగును అభివృద్ధి చేసుకోవడం ఏలా? అన్న విషయాలను చర్చించానికి, అందుకు పరిష్కారాలు కనుగొనడానికి ఏర్పడింది 'కూరు' పేరిక. కాంట్రీట్, స్టేట్ వాడుకండా పూర్తి స్థాయి మట్టితో నిర్మించిన ఈ భవనంలో గ్రామస్థులకు వ్యవసాయంలో కిక్కురా తార్చుకోవాలని నిర్ణయించుకున్నారు. డిసెంబర్ 1, 2 తేదీల్లో 'కీలాకాల కవచ ఉత్సవం' పేరుతో కూరులో తెలుగు కవచ తరణుల సమావేశం జరిగింది. మొదటిరోజు సాయంత్రం 'చేరం దియేటి' అభ్యర్థనలో 'దులబెత్తిన మామ కొయ్యలు' నాటకం ప్రదర్శించారు. ఈ నాటకంలో నటించిన వాళ్ళంతా ఊళ్లో వాళ్ళే! వాళ్ళేమీ సాహసనరే సటులు కాకున్నా నాటకాన్ని అద్భుతంగా పండించారు. **జిజ్ఞాసుకుంటే..**

నాటకం కథంతా ఊళ్లో వాళ్ళ వేదాల నుంచి వచ్చినవే. 'గాలిపంటలు'.. అంటే గాలికి పంట అపోక పంటలు వేసుకొని సంతోషంగా బతికే



నాటకం.. జీవితం..

నాటకాల్లో 'లిమిటర్ అం ది అప్లిస్' అని ఒక ఫ్రీమ్ ఉంది. బ్రిటిషియన్ నాటకకర్త ఆగ్నేష్ లోక్ డిన్నీ ప్రయోగానికి చెందినవారు. ఈ నాటకం అప్పటికే సామాజిక సమస్యలను ప్రచారం నాటకాల్లో చెప్పడం, బుందలో స్పెల్లిట్ అందరు, స్పెల్లి యాక్టర్ల మాత్రమే ఉంటారు. స్పెల్లిట్ అంటే నాటకాన్ని హాసాత్మకం, స్పెల్లి యాక్టర్ల అపోక అ నాటకంలో భాగమైవచ్చును. 'కూరు' లైబ్రరీ మరుసూయ్, సాగరి రామేశ్వర్ తరఫు ఈ నాటకాన్ని రాశారు. "సాగరి రామేశ్వర్ గ్రామస్థులతో మాట్లాడుతుంటే, రైతులు అపోక పంటలు పండించడం మానేసి, అనే మార్కెట్లో కొంటువారు తెలిసింది. వాళ్ళోనే ఈ విషయం నాటకంగా చెప్పాలంటే డిన్నీ రాశారు." అన్నాడు మరుసూయ్.



అంతా చేసి పండిస్తే, ఆ పన్నే కొంత డబ్బుతో తినుదానికి మార్కెట్లో కొన్నాలో, అదేకలో కొనుక్కోవాలి. ఇవేమీ తెలియని యువకులు బుల్లో గొడవ చేస్తారు. తల్లిదండ్రులు వారినినా.. 'ఈసారి పత్తి పంట వేస్తున్నామంటే' అని అంటారు. అం తమయింతు తమకు అలవాటైన, సులువుగా పండించిన అపిరెలు, స్వల్పం, కొన్నా వయసుకుని పత్తి పంట చేస్తారు. ముంబైకి అంటి అంటి అని ఒకరి పంటకు బుల్లోకం తోపండివచ్చు. పత్తి పంటకు అన్నింటికీ దబ్బు కోనే పని. అదంతా తెలియకే వివిధ రైతుల పత్తి పండించి రోడ్డు మీద కొనివచ్చి, రోడ్డు మీదేమో కందివచ్చు. కనకపప్పు అని తిరుగుతూ బండ్లు కనిపిస్తాయి. బుల్లోకా తాము పండించినదే బప్పుడు కొనుక్కొన్నామంటే పత్తి పంట అని తనని తాను ప్రశ్నించుకుంటారు ఆ రైతు. కథ అయిపోతుంది.

Traditional Cultural performances for communities:

A theatre performance of Dhoolam Ekina Moodu Koyalu was performed in December 2018. This time the performance amongst popular telugu writers and poets, who write on aspects related to society. The youth who were involved in the play were particularly happy and felt encouraged by the performance. Some of the writer journalists did a detail article on the play and the significance of the particular form of theatre. This was published in the newspapers.

The performance was highly appreciated and concluded with a vibrant dialogue. The dialogue was on the content of the play- about the agriculture crisis and the ways out of it. Some of the writers reflected on the beauty of the local language and words used by the farmers that depicted their deep connection to nature and agroecology. For instance in the villages farmers refer to the food crops as galli panta which translates to crops of the wind. The term itself carries a historic meaning that these galli panta needed very little water and grew with the winds and spells of rain. The writers also reflected on the format of the theatre that brings to forefront the peoples voices and stories.

The Beerappa cultural event was held in Peddagottimukla village. This is a local shepherd festival, and the Oggu Katha performed during this festival. This community performance supported the young performers from the region.

Enhancing diverse musical skills:

Rural youth from Sangareddy and Kamareddy districts of Telangana, from the dalit and OBC communities, have been learning to play traditional instruments. 16 youth were part of an intensive workshop, where they learned to play instruments, write lyrics and compose songs. They learnt the basics of music structure and song composition. Songs of love, loss, freedom, justice and hope were created, and these evoking songs were performed in Kudali centre for the people from the villages. 12 original songs were composed by the participants. The songs were, recorded at Kudali. This was a great initiative, where youth explored their creativity and expressed their emotions and ideas for change.





Bahujan Writers meet : Kudali co-hosted the Bahujan writers dialogue. Bahujan is being defined today as an umbrella and alliance term for dalit, muslim, OBC and adivasis. The discussion happened on various aspects and subjects including Bahujan philosophy, literature and what it means to build solidarity. There were specific sessions on muslims literature and bahujan women feminist writing. A very key element in all of this was looking at the relationships between production, food cultures and today's economic framework and its implications on bahujan lives. Food cultures was a critical element in the cultural celebrations, and in reaffirming the culture of eating beef. There were discussions on how many of the participants were interested in creating a market for traditional millets where food grown by Bahujan small and marginal farmers that will be directed purchased by bahujan consumers. 50 Bahujan writers across Telangana and Andhra Pradesh took part in this forum.



VI) Knowledge Governance

FRA eviction order : Information regarding the eviction circulation was immediately translated and shared with the district community facilitators. Memorandum and Press statement were prepared and each of the leaders, gave a press statement in the local media. Critical dialogues were held in the district level, and meetings were held with the Sub Divisional Level Committee members. FRA surveys were held in the village level, as well as enquiry into the rejected claims. An article explaining the process of implementation in both Telangana and Andhra Pradesh, was published in the leading Telugu news daily.

Building modules.

Information regarding rehabilitation, the recent Farmers Bill, The Minimum Support Price bill, Recent Judgements on the amendment of Sec 377, The Adhaar Judgement, Right to Privacy Judgement, the Shabrimala Judgement, the National Ban on Pesticides, Supreme Court order on forest evictions, Unemployment statistics amongst youth in Telangana and Andhra Pradesh, Articles on the increase of fundamentalism, Gender violence reports and information regarding subsequent changes etc were disseminated to community leaders. There is periodic sharing of information and translation on relevant issues.

Report released '*Exploring the Potential of Diversified Traditional Food Systems to Contribute to a Healthy Diet*'

Joint meetings were held with, Adivasi, dalit, small and marginal communities from East Godavari, Srikakulam, Medak, Sangareddy and Chittoor districts, who were part of the enquiry on traditional food systems. A report on the strength of the traditional food systems was published and will be released in December 2018. This report places the argument against technological fixes in food systems and brings out the strength of the traditional food systems of people.

VII) Global Week on Food Sovereignty

Joint actions were carried forward in 8 districts, to celebrate food sovereignty through meetings and seed festivals. The seed as a practical need was used as a strategic point of organizing through organizing seed festivals. The seed festivals were organised in, East Godavari, West Godavari, Chittoor, Sangareddy, Nagarkurnool, Vishakapatnam, Srikakulam and Vijaynagaram. Women were the key organisers and asserted the importance of seeds.



YAKSHI RESOURCE AND CREATIVITY CENTRE FOR RURAL CHILDREN AND YOUTH

Consolidated Balance Sheet as on 31st March, 2019

Liabilities	Amount	Amount	Assets	Amount	Amount
<u>Corpus Fund</u>		4,500,000	Fixed Assets (as per schedule)		691,098
Capital Fund:			Construction Cost of Intergenerational - Learning Centre	10,867,924	
Excess of Income Over Expenditure			Less: Depreciation	1,086,792	9,781,132
Opening Balance	6,831,490		Fixed Deposit		4,850,000
Less :Excess of Expenditure Over Income	2,591,013	4,240,477	TDS Refund Receivable		68,688
	4,240,477	4,240,477	Program Advances		152,748
Earmarked Funds			Closing Balances		
Construction Cost of Intergenerational Learning Centre		9,829,871	Cash on Hand		27,423
Expenses Payable		241	Bank Accounts		2,999,500
		18,570,589			18,570,589

for Yakshi Resource & Creativity Centre for Rural Children and Youth

As per our report of even date
Chartered Accountants
FR.No. 006601S

N.Madhushadhan
Executive Secretary
Place:Secunderabad.
Date:22.08.2019



J.Raja
Partner.
Membership No.200490



YAKSHI RESOURCE AND CREATIVITY CENTRE FOR RURAL CHILDREN AND YOUTH

Consolidated Income and Expenditure Account for the Year ended 31st March, 2019

Expenditure	Amount	Income	Amount
To Foreign Contribution Program Expenses		By Grants In Aid Received From Foreign Funds	
Building Community Leadership for Food sovereignty and Social Justice in Andhra Pradesh/ Telangana (Supported by Misereor)	3,785,175	- Misereor-Building Community Leadership for Food Sovereignty and Social Justice in Andhra Pradesh/Telangana	3,048,075
General Support to the Organisation (Supported by Fund for Global Human Rights -FGHR)	1,960,198	- Fund for Global Human Rights (FGHR) For General Support	2,095,809
- Climate Justice for Marginalized Communities in Rural Telangana (Supported by American Jewish World Service)	986,098	- American Jewish World Service (AJWS) For Climate Justice for Marginalized Communities in Rural Telangana	1,008,750
Capacity Building of Community Leaders (Supported by Unitarian Universalist Holdeen India)	2,789,172	- Unitarian Universalist Holdeen India Program (UUHIP) For Capacity Building of Community Leaders	2,652,190
- Exploring the Potential of Diversified Traditional Food Systems to Contribute to a Healthy Diet (Supported by CHAI)	124,602	- The United World College of South East Asia (UWCSEA) For Children Education Activities	154,229
- Health Fund (Supported by Unitarian Universalist Holdeen India)	188,274	Donations	22,338
- UWC South East Asia Program Expenses Admin Expenses	245	Intergenerational Learning Centre Receipts	1,096,800
- Intergenerational Resource centre Expenditure	1,241,576	Bank Interest	
- Expenses Incurred from out of Bank Interest	74,682	On Savings Bank Accounts	94,532
- Expenses Incurred from out of Donations	20,000	On Fixed Deposits	400,319
- Un spent amount refund to CHAI	169,588	By Grants In Aid Received From Local Funds	
To Local Contribution Program Expenses		M/s Orient BlackSwan for CSR Activities	600,000
- Corporate Social Responsibility Supported by Orient BlackSwan	608,021	Donations	129,500
- Other Program Expenditure	688,928	Intergenerational Learning Centre Receipts	110,800
- Intergenerational Learning Centre Expenses	320,184	Other Reimbursements	175,118
To Depreciation	1,237,782	Bank Interest Received	15,050
	14,194,524	By Excess of Expenditure Over Income	2,591,013
			14,194,524

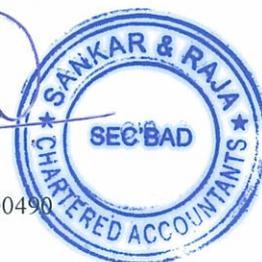
for Yakshi Resource & Creativity Centre for Rural Children and Youth

As per our report of even date for Sankar & Raja Chartered Accountants FR.No. 006601S

N.Madhusudhan
Executive Secretary
Place:Secunderabad.
Date:22.08.2019



J.Raja
Partner.
Membership No.200490



YAKSHI RESOURCE AND CREATIVITY CENTRE FOR RURAL CHILDREN AND YOUTH

Consolidated Receipts and Payments Account for the Year ended 31st March, 2019

Receipts	Amount	Payments	Amount
To Opening Balances		By Foreign Contribution Program Expenses	
Cash on Hand	26,083	Building Community Leadership for Food	3,785,175
Bank Accounts	3,414,403	sovereignty and Social Justice in Andhra Pradesh/ Telangana (Supported by Misereor)	
To Grants In Aid Received From Foreign Funds		General Support to the Organisation	1,960,198
- Misereor-Building Community Leadership for Food	3,048,075	(Supported by Fund for Global Human Rights	
Sovereignty and Social Justice in Andhra Pradesh/Telangana		-FGHR)	
- Fund for Global Human Rights (FGHR)	2,095,809	Fixed Assets.	36,600
For General Support		- Climate Justice for Marginalized Communities	986,098
- American Jewish World Service (AJWS)	1,008,750	in Rural Telangana	
For Climate Justice for Marginalized Communities		(Supported by American Jewish World Service)	
in Rural Telangana		Capacity Building of Community Leaders	2,781,272
- Unitarian Universalist Holdeen India Program (UUHIP)	2,652,190	(Supported by Unitarian Universalist Holdeen	
For Capacity Building of Community Leaders		India)	
- The United World College of South East Asia (UWCSEA)	154,229	Fixed Assets	31,000
For Children Education Activities		- Exploring the Potential of Diversified	124,602
To Donations	22,338	Traditional Food Systems to Contribute to a	
To Intergenerational Learning Centre Receipts	1,096,800	Healthy Diet	
To Bank Interest		(Supported by CHAI)	
On Savings Bank Accounts	94,532	- Health Fund	188,274
On Fixed Deposits	368,642	(Supported by Unitarian Universalist Holdeen India)	
To Fixed Deposit	1,500,000	- UWC South East Asia Program Expenses	245
To TDS Payable	241	Admin Expenses	
To Accured Interest on FDs	18,752	- Intergenerational Resource centre Expenditure	1,241,576
To Grants In Aid Received From Local Funds		- Fixed Assets	2,200
M/s Orient BlackSwan for CSR Activities	600,000	- Expenses Incurred from out of Bank Interest	74,682
Donations	129,500	- Expenses Incurred from out of Donations	20,000
Intergenerational Learning Centre Receipts	110,800	- Un spent amount refund to CHAI	169,588
Other Reimbursements	175,118	- Expenses Payable	663
To Bank Interest Received	15,050	- Fixed Deposits	350,000
		- Advances(Net)	23,848
		By Local Contribution Program Expenses	
		- Corporate Social Responsibility	608,021
		Supported by Orient BlackSwan	
		- Other Program Expenditure	688,928
		- Intergenerational Learning Centre Expenses	320,184
		- TDS Receivable	3,436
		- Program Advance (Net)	99,900
		- TDS Paid	7,900
		By Closing Balances	
		Cash on Hand	27,423
		Bank Accounts	2,999,500
	16,531,313		16,531,313

for Yakshi Resource & Creativity Centre for
Rural Children and Youth

As per our report of even date
for Sankar & Raja
Chartered Accountants
FR.No. 006601S

N. Madhusudhan
Executive Secretary
Place: Secunderabad.
Date: 22.08.2019



J. Raja
Partner.
Membership No. 200490

