



Yakshi Annual Report 2017-2018



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Introduction

2017-18 has been a very enriching year of popular education, creative action, engagement with youth, community leaders, children and women from diverse communities. The initiatives were undertaken to address social justice, adivasi way of life, Agriculture and resource crisis and ways to build community resilience through cultural action, creative forms and popular education.

This year, Yakshi focused on understanding, tools and methodologies, developing pedagogy and strengthening praxis, to enable communities to self-organize, identify, analyse and act upon the issues that are alienating them from their livelihoods, cultures and knowledge systems. Specifically women, children and youth, were involved in a transformatory processes towards organizing their communities.

The broad activities of 2017-2018

I)Capacity Building and Popular Education

II)Community Actions

III)Cultural dialogues

IV)Children's Education Program

V) Public dialogue platforms



Narrative

I) Capacity Building and Popular Education

Capacity building and popular education with community leaders and diverse youth was a significant activity to build community leadership. The objective is to build the capacity of community leaders, is to develop their capacity to facilitate critical participatory processes in their communities, towards collective transformation.

1) Capacity Building and Popular Education : Community leaders and Youth

a) Molaka Workshops - Capacity Building of District Team Change Facilitators.

Molaka means sprout. These series of workshops for community leaders or district team facilitators, were named Molaka, to further enhance their capacities as they have already sown the seed (vithanam) of leadership. The community leaders from Warangal, Mahabubabad, Nagarkurnool, Asifabad, Medak, Sangareddy, Chittoor, Vishakapatnam, East Godavari, West Godavari, Srikakulam, Vijayanagaram from the adivasi, dalit, shepherds, small and marginal farmer communities have been part of the district team change facilitators capacity building process. The district team facilitators popular education was held in April, May and December 2017. These residential trainings looked into:

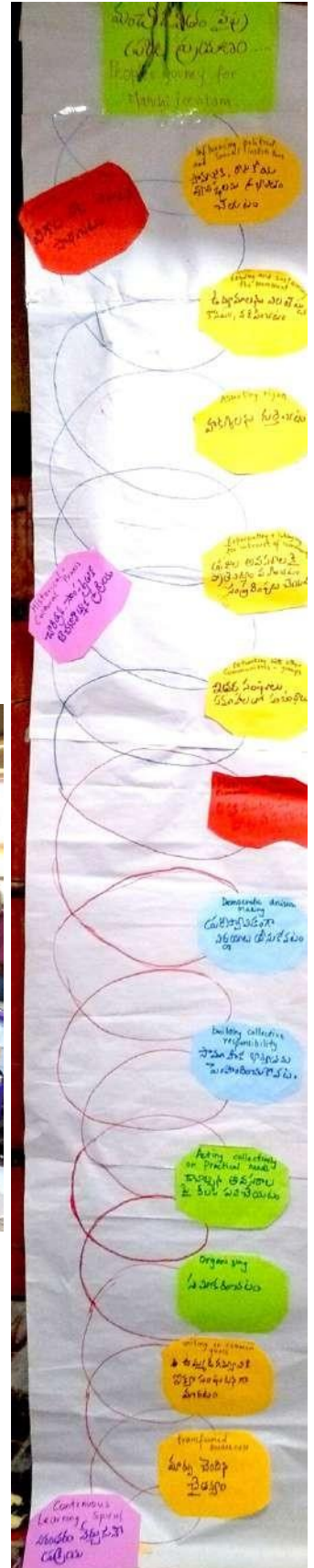
a) In April the workshop focused on capacity building of creative and critical strategies to counter the caste system, religious bigotry and capital exploitation. Theatre was an integral part of this workshop, as a pedagogical approach to build one's agency to organise. The theme of the workshop was '**Food Sovereignty, Social Justice and Buen Vivir: Reflecting on our Praxis**'. 25 community leaders from Telangana and Andhra Pradesh, participated in the workshop. Various creative transformative and emancipatory methods such as visualisation in participation, art in transformation, media for action, and forum theatre based on '*Theatre of the Oppressed*', were used to deepen reflection for advancing actions.

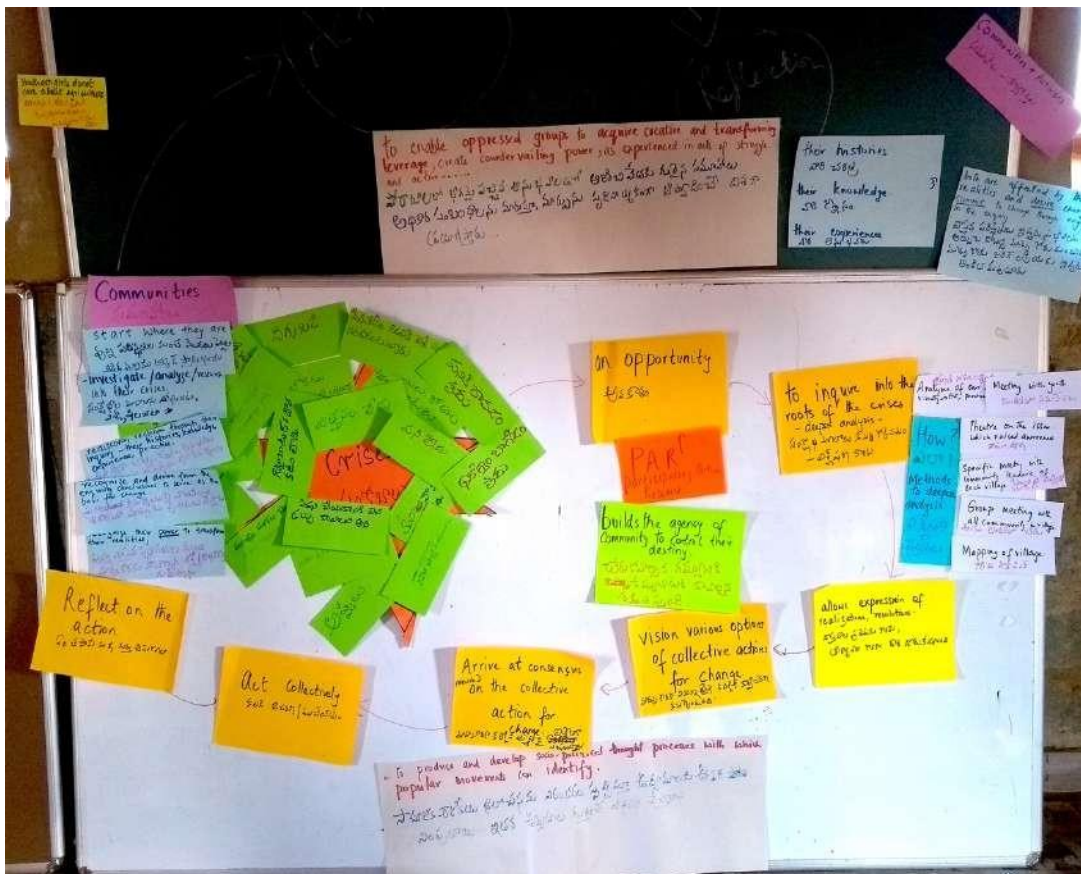
b) In May the workshop looked into the various visualization techniques and specifically into agroecological farming practices. The workshop covered philosophy of visualisation, the role of methods and tools in PAR. PAR is about communities enquiring deeper into points of crises they are in, and through enquiry recognise the source of their crises, and the power of their own experience and knowledge to transform their situation through collective actions. The participants visited the communities and initiated dialogue on issues concerning food and agriculture.

A workshop with Narsanna on Permaculture was organised with the objective to look into the agro-ecological practice. The community activists, got to visit *Aranya* farms in Zahirabad and also share their knowledge of natural farming. This enriching exchange was a positive step towards building and strengthening food farming systems, especially before the onset of the agricultural season. It

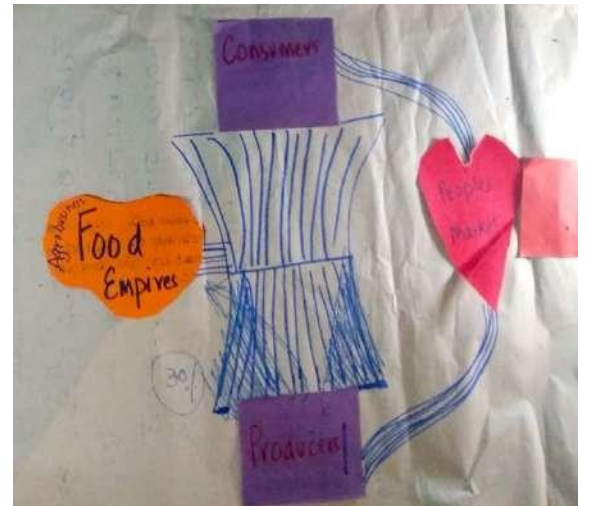
provided the community leaders with new ways to practice agro-ecological farming and plan for the agriculture season.

c) In December the capacity building workshop was on PAR and food sovereignty. This key workshop, strengthened and informed the practice at the village level. The workshop went into indepth understanding of the Crisis, Action-reflection-action, Tool and methods to facilitate deeper analysis and critical thinking, spiral of movement building, agency of the community, agency of the facilitator, case studies on sharing of the practice of PAR within one's communities and changes in our practice, within the framework of PAR. Strategic actions also emerged from this workshop, and there is a stronger solidarity between the community leaders. The facilitators who were trained in these workshops are inturn collectivising the learning through organising workshops in their districts, and carrying forward the new learnings in the organising at the village level. The philosophy of PAR has further strenghtened the understanding of critical mass towards building new leadership and expanding owned action.





Above (left to right) : Analysing ways of organizing.
 The different tools of analysis
 The PAR process – Begin where we are in the Crisis



b) Vithanam : Popular education for Youth leadership

Vithanam : Residential Popular education for diverse youth

Diverse youth from adivasi, dalit, bahujan and muslim youth from across the country participated in a month long exploration of Food Sovereignty, Democracy and Social Justice, through dialogue, debate, theatre, music, art and community actions. This intensive residential workshop brought together rural and urban youth, students of life from across the country, journeyed together exploring ideas and creative collective actions for change.

The workshop began with the participants articulating the questions they wished to explore through one month, and these questions got categorised and grouped into the following thematic areas: Understanding Power - Gender and Patriarchy, Adivasi way of life and Manchi Jeevitam, Caste, Religion, Class, and Constitution, The Crises in Agriculture and Food: which covered questions of agriculture and food past and present with respect to: land ownership, nature, farmers, knowledge, technology, market, seeds and breeds. It also addressed the historical trajectory of the change and major policies that had shaped the situation. Sessions were highly interactive with reflection-action as a core approach to exploring the issues: visualization, input, gallery walk, discussions, individual reflections, dialogue and debate, readings, and games were important methods used. Forum Theatre or Theatre for Life was part of the pedagogy.

The workshop was conceptualized to bring together theory and practice. The Participants were divided into groups. The participants were involved in community action at the Centre: Kitchen work, Cleaning Public Restrooms, Working on the fields, General cleaning, Washing Clothes and Water Management. The objective of collective work was to break the divisions of work, that are based on class, caste and gender. Each group also prepared an input at an 'Assembly' termed Maayasabha to start the day to instill a spirit of learning based on social justice. Evenings were dedicated to community singing and song writing, learning to play the Drum (dappu) and dance. Films were also screened followed by discussions.

Participants visited farmers in villages in Medak to understand caste, class, gender and the food and agriculture situation. They also had visits to local markets to explore the produce which is in markets which helped to derive a better perception on the trajectory of local foods and their relationship to national and global food markets and trade. Towards the end of the workshop all participants spent about 6 days with Adivasi Communities in Nagarkurnool, Srikakulam and East Godavari to explore the Adivasi worldviews and ways of life, challenges and organising strategies. A collective mural was created by all the participants, which captured the visions and dreams of the participants of a life of social justice and happiness and living well.



Vithanam : Non-residential popular education for rural youth

This 6 month rural youth popular education, was evolved as a program through a youth centric process. The youth who were part of the theatre, felt a strong need to continue the process of conscientisation through a sustained education process. The course began in January 2018 and would continue beyond March until June 2018. The youth from Konyala, Panyala and Badampet villages are part of the course.

The objective of this program is :

To create a learning environment for

- young people to critically understand their own reality
- To be equipped to identify actions which nurture intellectual, creative and emotional potential
- To envision a future of Social Justice lived in harmony with Nature.

The courses that were part of this program included :

Foundational Courses:

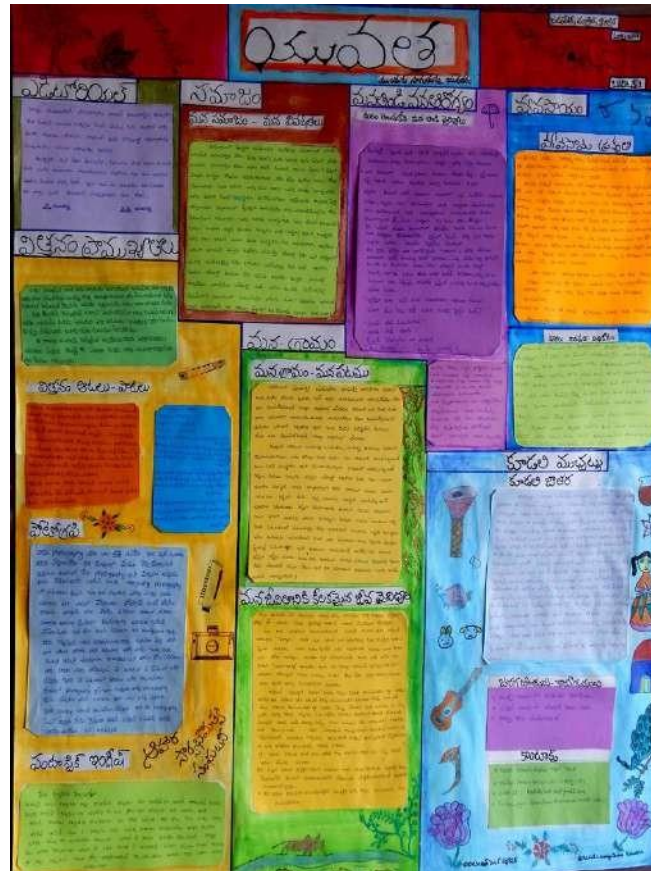
- (i) English
- (ii) Computer Literacy and Understanding Social Media
- iii) Society and Social Justice
- (iv) Food sovereignty, Biodiversity and Agriculture
- (vi) Living with nature
- vii) Means to deepening our understanding –
Theatre ii) Poetry ,iii) Visualisation ,iv) Writing ,v) Video- Audio ,vi) Literature

Elective courses :

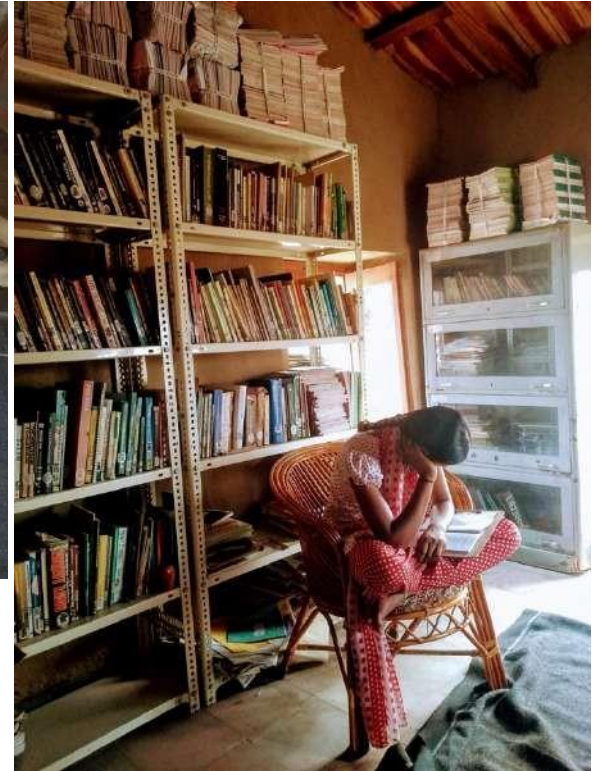
Subjects	Creative	Life Skills	Sports and our body
Telugu - Learning Mathematics Chemistry	Musical Instruments (Dappu, Guitar) Dance Photography Film-Video Art Community Singing	Community Cooking Driving Sewing	Handball Traditional games Carom Chess Volleyball Badmiton

In computers the youth learnt the basics of computer, theory and practicals. The syllabus for English is both written and spoken English. Photography broadly have included workshop where the youth are learning to document their own lives and village through the use of a camera. Specific workshops on the technicality and use of the camera was conducted for the youth. The youth are also involved in various art projects. Apart from these vocational skills the youth were also involved in a looking at aspects of Social Justice . They explored questions of caste, gender, religion, class and looked at the various forms of injustice. Agriculture and Biodiversity was an important component in the course, the youth learned about the theory and practical of doing agriculture, as well as mapped the

biodiversity in their village. The course involved a participatory pedagogy where the youth explored their own questions through various methodologies.



Above (Left to Right)
Community Singing- Songs of Freedom
Sports – Building the collective strength
Wall Newsletter – Prepared by the youth that was displayed in the village.



From Below (Clockwise)

Stories of Discrimination : Placing our cards as per Gender, Caste, Racism, Class and Religious based discrimination.

Our Citizenship : Understanding the strength of the Preamble

Mapping our village : Resource and Social map.

Community Library : 'Read the word and read the world.'



c) Regional exchange Learning Platform toward Food Sovereignty.

Women community leaders from Adivasi, dalit and co-producer community participated in RLEP workshop in Sri Lanka between 4th October and 11th October 2017. This workshop was an insight into the philosophy and practice of Participatory Action Research towards Food Sovereignty. The framework of the workshop was designed keeping in spirit of PAR, where the participants reflected on ones practice and ways to move forward. It was an enriching experience to visit the communities in the villages, and learn about the commons, agro-ecological practices and exchange seeds and knowledge. The facilitators who were trained in this workshop, inturn shared their experiences with other community leaders on return to India.

d) Food Sovereignty Sharing and Strategy meeting

The district community leaders met between October 2017 to share and strengthen the actions towards realising food sovereignty. The sharing of experiences, learning from each other and ways to move forward were discussed. The planning of solidarity platforms, and village level action were finalised.



Regional Learning Platform : Farmers exchange meeting, Srilanka

II) Community Actions- Impact of the Popular Education Workshops

The Adivasi, dalit, small and marginal farmers and pastoralists district facilitators who were part of the capacity building across the state of Telangana and Andhra Pradesh have been involved in actions to sustain their resources, strengthen food farming and build youth leadership. In 60 adivasi villages and 8 rural villages, specific woman proposed resolutions and decisions were passed that seek to advance food sovereignty. In 64 adivasi villages and 10 rural villages youth actively participate in village- level food sovereignty actions. 100 consumers have been actively involved in campaigns for food sovereignty and have a better understanding of the producer issues.

2 working groups have been formed one on Adivasi and resource questions, and the second one on the Farmers Income Insurance bills- and their relevance to small and marginal farmers.

Telangana :

District	Community	Actions
Mahabubabad	Koya	<p>a) Meetings were held with the youth in 8 villages on ways to organise for Food Sovereignty and reduction in the use of chemical fertilizers.</p> <p>b) Resolutions were passed to shift from commercial crops like cotton to food crops like rice, black gram, green gram etc., were initiated for discussion in the villages.</p> <p>c) The community leaders addressed the dispute on the land records, which prevented the adivasis from cultivating. After taking the issue to ITDA some protection and support was provided to adivasis. For land compendations, demands were made to the local government and 11 day hunger strike to increase the compensation packages.</p> <p>d) FRA was implemented for the ownership of land and fair compensation.</p> <p>e) Discussions in the Gotti, Kottuva on the issues faced in the village were mapped by the elderly, youth and women. The villagers themselves came up with solutions and took leadership for collective action to address the issues recognized.</p>
Nagarkurnool	Chenchu	<p>a) Several meetings were held across all villages in the district, to organise on the issue of jobs, reservations and entitlements for adivasis, especially chenchu adivasis. The Grama Sabhas were strengthened to pass resolutions on this front.</p>

		<p>b) The chenchu young leader who participated in the month long youth course – Vithanam, took leadership in his district and organised meetings with the youth, to discuss the identity of adivasis and how youth can ascertain their future. Discussion with the youth were held on, culture, way of life, chenchu adivasi history. Debates were organised in colleges and schools, regarding the growing intolerance of consuming beef.</p> <p>c) Women from several villages organised meetings and met the Forest Department, regarding the restriction placed in the entry of chenchus after 6 pm. This new restriction, has caused several problems, to the community. The day long meeting with the forest officer, led to the repealing of the restriction.</p>
<p>Sangareddy and Medak</p>	<p>Dalits Pastoralists and Small and Marginal Farmers</p>	<p>a) Several meetings were held on 'Our food, agriculture and health' in 4 villages, at the family level, village level, in which many youth and elderly of the village took part.</p> <p>b) A larger meeting bringing together 4 villages, was held in which 40 key community leaders who were part of the dialogue took part. In this meeting, an indepth analysis on the expenditure of cotton, commercial maize was analysed by the people themselves. The timeline of the cropping patterns, history of the village and health of the community was ascertained. A group of youth, woman, elders, voluteered to devise a play, in lines of theatre of the oppressed, on the agriculture crisis.</p> <p>c) A month long training and workshop on theatre of oppresseed with 15 community members, led to the play "<i>Doolamekkina Moodu Koyyalu</i>", it was performed at Kudali, Badampet village and Nawabpet village.</p> <p>d) The shepherd sangham have been organising to demand the government to provide black deccani sheep, in the recent sheep program. The efforts to sustain the Gongadi craft is ongoing. Young kada makers have learnt the craft and new weavers have also come forward to sustain the craft. Local market , in Sangareddy local market for Gongadi has been initiated, to strengthen the diverse markets.</p> <p>f) In recent times, in the Telangana, there is an emergence of caste based sanghams, that have sprung up and have become active. In a way this the political trap for dividing the people again into their tradition castes and occupations. All the schemes and programs are also based on the caste and its occupation. The community leaders are working in solidarity with diverse castes to counter this fragmentation of society.</p>

		<p>g) A series of dialogue platforms have been organised with villages in Sangareddy. The dialogue resulted in the deep realisation that the small and marginal farmers are steeped in a debt and loan crisis. In February a farmers was held with Narsanna, a permaculture expert, to understand new methods or ways of farming and reconnect to people’s knowledge.</p> <p>Subsequently a major achievement is after several dialogues with the farmers have been held to address the issue and the people have formed a committee to take forward the actions. The committee is known as ‘Rytu Rajyam’.</p>
<p>Asifabad/ Kumaram Bheem District</p>	<p>Gond Kollam Toti Naikpod Pardhan</p>	<p>a). Discussions took place in the Panch, regarding the food crops . Last year a number of people, stopped growing cotton and returned to food crops. Discussions were held to widen the dialogue amongst other farmers.</p> <p>b) Between the months of September and November several meetings were held in the villages. Gram Sabha resolutions were passed in all villages, on the ST reservation issue. Boycotts were carried forward against the unjust reservation, and the severe lack of opportunities, job , educational opportunities, for Gond, Kollam, Naikpod and Toti adivasi communities members.</p> <p>c)The community leaders are organising with the youth for the documentation of adivasi songs, dance, history of adivasi leaders and culture, to publish it as books.</p>



Andhra Pradesh

District	Community	Actions
West Godavari	Koya	<p>a) Meetings and discussion with Youth and elders in the traditional governance systems on good food and well being in the village.</p> <p>b) Resolutions were also passed to demand government schemes and for the implementation of their rights, esp Forest Rights.</p> <p>c) Meeting are being held in the community to address the issue of communal tension that is increasing in the villages. Meetings were held particularly with the youth to discuss the issue of financial extortion from money lenders and the debt based business that is affecting the communities. The issue of migration was also discussed.</p> <p>d) A meeting was held with the SDLC,DLC (Sub Division Level Committee committee and Division Level Committee) for the survey of Podu Land (Shifting cultivation) where farmers demanded the implementation of FRA rights for Podu land.</p> <p>e) Participatory practice such as visusal maps, small group discussions, visual representations, people's analysis of their crisis were used to deep the dialogue for change.</p>
East Godavari	Koya Konda Reddy Konda Kamara Kondh	<p>a) The struggle for FRA implementation continues, demands were made to the SDLC and DLC committee members to renew the survey process and allocate the lands titles. The resurvey process is underway.</p> <p>b) The community leaders, addressed the problems of the loan and debt trap that farmers are exploited by. This crisis provided the opportunity to further the dialogue on food crops.</p> <p>c) Many farmers have reduced the use of fertilizers and pesticides. The food festivals is used as an organizing space to dialogue on food crops and agriculture,</p> <p>d)A meeting among the elders was held to enlist the number of people who get pension and those who have not received the same. This list was then submitted to the concerned authorities and Sarpanch.</p> <p>e) Meeting with the youth hostel was also held to take action aganist the warden, who physically abused 24 adivasi hostel students. The parents of the adivasi students have demanded the case to be filed in the courts.</p>

<p>Srikakulam</p>	<p>Savara Jatapu</p>	<p>a) The people of the 11 villages who are losing their access to the Panchayati due to change of governance bodies, got together to demand a Panchayati for the 11 villages. They passed collective resolutions. All the welfare schemes, health facilities, roads, welfare programs, were stalled because of not having a Panchayati.</p> <p>b) The Panchayati Sadhana Committee, Swayam Upadi Sadhana Committee, were formed to look at the specific issues. Each committee consist of 15 people and are regularly meeting every week. They are taking actions such as meeting the collector etc, and are regularly sitting to reflect on the action. The committee ensures that there is representation from each village.</p> <p>c) The 11 villages also identified that there is a problem in the health facilities, and there is no path for the ambulance, due to the diversion of the roads for development projects.</p> <p>d) There has been an increase in the food crops- Korra, Gante, vegetables, Pulses that have been grown. Seed festivals were held in the village level.</p>
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Vijayanagaram	Savara Konda Dora	<p>a) 1500 families of 60 villages from two mandals have exchanged seeds and grown food crops. This is a significant achievement in the efforts towards food sovereignty .</p> <p>b) 1300 families in 3000 acres of land are growing 13 varieties of food crops like white jowar, red jowar, green jowar, Ooda, foxtail millet (Korra), saama, mettu danyam, pitta ganti, ganti, chodi, masoor (kandi), horse gram (uluvalu), cow pea (bobbarlu) etc.</p> <p>c) This effort was led by woman, especially elderly woman, who shared traditional agricultural practices with the youth.</p> <p>d) The Gram Sabha has recognized FRA rights to about 390 families and sent the same to the Sub divisional committee. Out of this 203 families have got 700 acres of land and legal titles to the same.</p> <p>e) The traditional customary boundaries were mapped of 20 village and resolutions were passed in the Gramasabha. 20 collective rights were identified in the process and submitted to the Sub division committee.</p> <p>f) Implementation of PESA were carried out in 50 villages to strengthen the Grama Sabha.</p> <p>g) World Indigenous Day was celebrated with 1000s of adivasis, and collective resolutions were passed.</p>
Vishakapatnam	Kondh Poroja Kondadra	<p>a) 275 families of 7 villages have cultivated chodi, sama, korra, jonna in about 550 acres of land.</p> <p>b) Resurvey of forest land is ongoing in the villages.</p> <p>c) A variety of millets were cultivated in the villages, which are threatened by Tourism. 15 acres of the food cultivation area was diverted for tourist purposes. However people are asserting by continuing to cultivate food crops in the surrounding areas. Devarapalli has been recognized as a new spot for tourism. Many farmers are in the verge of losing their lands due to this. Resolutions are being passed in the villages, regarding these issues.</p>
Chittoor	Dalit	<p>a) Discussion with women on various issues like the situations of women labour, sexual harassment cases, and protection of woman against violence. There has been an increase in the desertion of woman, by their husbands. These cases were also addressed by the community leaders.</p>

		<p>b) Continued dialogue on hybrid variety seeds and chemicals used by the farmers. There has been a positive shift from growing commercial crops to food crops.</p> <p>c) Family level discussion in 10 villages on people's analysis of food, the nutritional aspects of food, the source and ways of growing food.</p> <p>d) District level youth training with the youth, on agriculture, health, nutritional benefits of food, constitutional rights of dalits, and building leadership.</p> <p>e) Establishing district level Resource and Study Centres for Dalit Youth. Various information, laws, books, related to the dalit issues, are available in the resource centre. The centre was named – Ambedkar Study centre. Study sessions were held with the youth, and books were also distributed to youth from 5 villages. Sessions were held specifically with youth who have dropped out from school.</p> <p>f) The significant change in the way of organising, is through the principal of PAR, where people are enquiring into their own reality and crisis. In-depth reflections at the family level, on food, expenditure on food, etc were held, that culminated into village level discussions.</p> <p>g) The major achievement this year was that a committee of 49 dalits were formed to look into the land distribution (which they had won in a supreme court case 3 years back). They held detailed discussions on ways to distribute the land in a just manner. They decided to use a lottery system to choose which land was allotted to whom. If the land allotted to the person, had a lot of stones and was fallow, then they would get 5 cents more. The youth took a leadership in this process. The next step of discussion would be what to grow in the land.</p>
Vishakapatnam	Small and Marginal Farmers	<p>The construction of the proposed industrial corridor has led to the boom of industries that threaten to displace nearly 35 villages. Over 250 acres which were under food cultivation of the Seekalpalli mandal have been taken away for industrial purpose. The farmers have taken the issue up with the MRO. The villages where the lands are owned illegally by large landowners, the large land owners are accepting compensation and selling the land. This has severely affected the small and marginal farmers. The loss of land, would lead to the severe loss in the food systems. Discussions are being held regarding this in the villages.</p> <p>c) Meetings were held with the youth to transform against the practice of cock fights, and illicit liquor consumption. These issues were addressed in the Grama Sabha.</p>

		d) Cases were filed against the desertion of woman by their husband.
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Common Actions across districts

Milk Crisis :: Sangareddy, Medak, Hyderabad, Chittoor and Vishakapatnam

In 2015, community leaders carried out a detailed research about the changes in the milk market in Hyderabad, the newly formed capital of Telangana in early 2015. In July 2015, peasant group in Chittoor reported 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. Dairy working group was formed constituting various leaders across two state, 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. In 2017 a report “Milk Crisis 2015: the story behind the numbers” was published and public dialogues were held on the same.

Exploring the potential of diversified traditional food systems to contribute to a healthy diet: Medak, Sangareddy,, East Godavari, Srikakulam and Chittoor districts

Amidst the intensive industrial agriculture, food culture, monoculture of crops, and the degradation of the resources, land and local markets, community leaders of Medak, Sangareddy,, East Godavari, Srikakulam and Chittoor districts of Telangana and Andhra Pradesh are involved in a deep reflection, at the family, community and village levels to enquire into the roots of why our food and agriculture systems have changed, the strength of our traditional food cultures, and ways to organise and envision collective actions to reclaim and recover our sovereign agricultural systems and food webs. The dialogues at the family were collectivised at the community level and finally several villages met to deepen discussions for actions.

An analysis workshop was held in February 2018 with the community leaders from the different districts who were involved in this enquiry, to build a consensus on the community analysis of the strengths of such traditional systems.



*From Left Below (Clockwise):
Analysis workshop on the traditional food
in 5 districts
The long list of over 200 traditional*





*Top to Bottom (Clockwise) : Growing food crops in the Konda Poddu,
People's knowledge for Food Sovereignty
Celebrating Adivasi day
Culture and Agriculture*



*Left to Right : Farmers Meeting with Narsanna on Natural Farming
Community Library in Chittoor District*



III) Cultural Dialogues

a) Theatre :

Landless, small and marginal farmers and shepherds from dalit, muslim and OBC communities; elders and youth between the age of 18 and 80 years from villages Badampet, Sikandlapur, Peddagottimukla and Ismailkhanpet (Sanga Reddy and Medak districts), come together to voice out their lived experiences of the ongoing agriculture and food crisis, through theatre facilitated by Madhoo (N. Madhusudhan).

These farmers and shepherds engaged in a month long Theatre of the Oppressed process in the month of November 2017. This Theatre workshop which involved various exercises with the objective of making the youth emancipated individuals who regain agency of their lives. The process of sensing and image making, strengthened the individual commitments and group commitments. The youth are in a point of crisis, where neither are they connected to their agriculture and community, nor are they finding gainful employment. Many of the young people discontinued their studies due to the inability to pay the school or college fees.

This theatre workshop culminated in a powerful theatrical moment *Doolam Ekkina Moodu Koyalu* . (*The Moodu Koyalu is a traditional agriculture implement used to sow crops across rainfed regions of Medak, Telangana. The title means : the Moodu Koyalu is now resting on the wooden beam in the house*). The play insightfully captures the story of the agriculture crisis that grips our nation today. Small and marginal farmers of Telangana, India, like thousands across the country, have lost control over their resources and food to agribusiness corporations. These destructive forces resulting in crippling debt and suicide amongst people in rural areas have become a national epidemic. The play depicts the historical timeline of the advent of commercial crops and shows the severe losses incurred by growing commercial crops like Bt Cotton. It touches upon the issues of loss of food crops, seeds, farmers turning into dependant consumers of food, tenancy farming and the unequal distribution of land.

The play was performed in Badampet Village, on December 6th 2017, in Nawabpet village on 26th December 2017 and in Kudali on 29th November, 17th December 2017 and 25th February 2018.

This play is performed as a forum theatre, a format through which the crisis is presented and the theatre involves the audience- where the spectators becomes specactors. The forum theatre deepened the realisation of the crisis and evoked dialogue. People who, have felt isolated in their struggles, recognised the power of collective action. Through theatre and discussions a new vision is being fostered to take back control of land and food.

The play strike a chord with each of us, as food is central to life, and today that life is in question.



పూలమెక్కిన
మాడుకొద్దల



b) The unique Nakashi scroll and Artists workshop

This is the first time, that the *Nakashi (Cheriyala)* artists, have painted on the themes of agriculture where the farmers are the protagonists and storytellers.

Every state has its own story to tell. *Nakashi* (known by the government as Cheriyala) artists paint the stories are the communities. The stories are usually around the theme of mythology and caste histories. But this is was the first time that the Nakashi artists painted the story of the agriculture crisis, where the farmer is the protagonist. This was the first time that the scroll broke away from the caste lines and narrated the story of food crops, the advent of commercial crops and the ways in which the changes have affected the farmers. This unique effort, went a long way in not only supporting the art but also is now a living scroll that can be taken to the villages to initiate dialogue and discussion.

Process of making of the scroll :

The artists who were part of the residential workshop and who were involved in the making of the scroll were- D. Vaikuntam, D. Vanaja, D. Rakesh, D. Vinay and N. Sarika one of the only families hailing from the village Cheriyala, who are carrying forward this tradition. D. Vaikuntam and Vanaja the senior most artists have been practicing for over 35 years.

There were several rounds of discussions with the artists, initially in their homes, to collective understand the concept of the scroll and the idea. After these discussions, the artists visited the centre and interacted with the youth and elder farmers. They also saw the theatre performance which was key in bringing out the narrative of the scroll. The initial sketches were discussed and the artists then began finalizing the scroll. This was the first time that the artists were involved in painting a *darga* and *peer* , that are related to the *sufi* tradition. Elements such as tractors, cotton fields, were painted for the first time.

The painting of the final scroll took about 3 months. Once the scroll was painting, a unveiling of the scroll was held in Kudali, learning centre where the scroll was dedicated to the farmers.

Challenges:

The *Nakashi* art as an art form that is only practiced by 15 families in the entire state. Today only two to three families seriously practice the art. To completely become a Cheriala artist one needs to be continuously trained for 3 years and dedicate one's life to the art form. Once the stipend has stopped from the government's side, hardly any of them turned up for the training.

However there are young people like Vaikunta's sons are taking forward the tradition

For 1st time Nakashi scroll paintings on social issues

DC CORRESPONDENT
ADILABAD, FEB. 21

The traditional Nakashi 'scroll paintings' have moved first time from 'caste histories' to depicting social issues in their paintings such as an agriculture crisis and how the commercial cotton crop affected the farmer's families and created a shortage of food grains.

Some of these Nakashi artists are engaged in making famous Nirmal toys and these traditional artists settled in Nirmal area when King Nimmanaidu was ruling this area.

In the past, some students of MIT, Hyderabad trained the Nakashi artists of Nirmal in modern designs in making Nirmal toys and other toys to attract more people and to improve their sales.

This is the transformation time in Scroll painting of traditional Nakashi art form till now the traditional Nakashi painters just confined to scroll paintings of caste histories.

The traditional Nakashi artists of Cheriya in Warangal recently drawn some scroll paintings depicting agriculture crisis and will exhibit their work at a play 'Doolam Ekkinu Moodu Koyyalu' at Bhadampet in Hathnora district on February 25.

THE TRADITIONAL Nakashi artists of Cheriya in Warangal recently drawn some scroll paintings depicting agriculture crisis and will exhibit their work at a play 'Doolam Ekkinu Moodu Koyyalu' at Bhadampet in Hathnora Mandal in Sangareddy district on February 25.

Mandal in Sangareddy district on February 25. The artists of dependent castes tell the history of the castes using the scroll paintings of respective castes.

Senior Nakashi artist D. Vaikuntam of Cheriya drew the scroll paintings that narrates the crisis in food and Agriculture in the Telangana.

Speaking to this news paper, social activist N. Madhusudhan who wrote a play titled 'Doolam Ekkinu Moodu Koyyalu' said the Nakashi artists for the first time draw the Scroll painting of 12 feet height and 4 feet width with the subject of agriculture crisis and the ill effects of cotton crop in

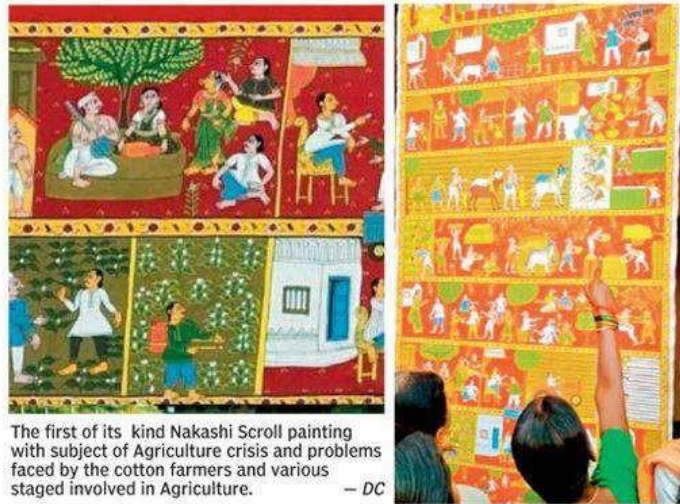
the rural areas.

He said the remarkable work of the Nakashi Scroll painting with the subject of Agriculture and farmers will be unveiled and dedicated to farmers at a function at Rudali Learning Centre in Bhadampet village in Hathnora mandal in Sangareddy on February 25.

The Nakashi artists draw the painting after watching Madhusudhan's play twice and interacting with the cotton farmers and the problems they were facing brought in by cotton crop.

According to farmers, the philosophy behind the seed sowing tool made of three pipes is that seeds drop through one pipe will be dedicated for the farmers and second one is for the families depends on the farmers for their livelihood (artisan communities and dependent caste people) and third one is for the birds and animals.

There was a strong opinion that the commercial cotton crop forced the farmers to depend on market for food grains for their own consumption as they have stopped cultivation of traditional food grains unlike in the past and most of the farmers cultivating cotton crop.



The first of its kind Nakashi Scroll painting with subject of Agriculture crisis and problems faced by the cotton farmers and various staged involved in Agriculture. — DC



c) Traditional Cultural performances for communities

This year several cultural performances were conducted in the Kudali Learning centre. The region of Telangana is a historic bedrock for a number of cultural and folk artists. They are the storytellers, the sufi singers, the ballads, painters, performers and dancers who traditionally perform caste based narratives, histories and mythologies. The performances usually in the villages can go up to days or nights. Each of the artists, have villages that they traditionally perform in, and the people of that village honor them. However with the breakdown of various linked festivals, food crops, and the youth who are not learning the art, there are hardly any performance artists who will carry on this art. The engagement with these artists were with the intent of keeping the form, but engaging with new stories. The stories of the agriculture situation and of changing times.

Chindu Bagavatham

The *Chindulu* are the traditional storytellers who belong to the dalit community. They narrate, sing and perform their stories through a dialogical form. This is a distinct form where there is a creative and vibrant interplay of these distinct forms. Women are the singers, while men are the performers.

Buddunga Jangalu

These artists are the ballad singers, who perform with traditional instruments that are made up of dried gourds. These artists especially perform during celebrations and ceremonies of birth and death. They narrate the life stories of people, and different folklores that touch upon the various morals and ethos of society and a range of emotions. 2 different group these artists performed in Kudali. One of the groups also performed as part of a theatre performance. This was the first time that they had performed as part of the theatre, and had narrated the story of food crops, the take over of commercial crops and how these affect the social relations in the village and communities. This poignant form of singing, strikes a deep chord with people. They came for many workshops in Kudali and were part of the theatre training.

The *Buggunga Jangalu* also performed to the scroll that was painted by the *Nakashi* artists. This was a vibrant confluence of two traditional art forms with a contemporary story.

Panyala Dandora

The *Panyala Dandora* are a team of *dhol* performers, who sing and are also accompanied by other traditional wind instruments. They create an ambience of vibrancy, and are called to play for different occasions. However this is also a caste (dalit) based occupation and rightly so many young people do not continue to play these instruments. The *Dandora* was invited to perform in Kudali as part of an event that had nothing to do with caste, or rituals but rather an occasion of people gathering and the performance of the theatre. Their stunning performance, created a new space of keeping the art alive, whilst doing away with the restriction of caste based occupation.



c) Revival of Traditional musical instruments

The traditional instruments such as the *dhol*, *Senai*, are being revived as both part of the performance as well as in villages. The art of making the dhol has been replaced rapid by the plastic ones. Instruments for the village groups were made. *Dholak* which is also used by the muslim women when they sing *Quawali*, was also brought back to light this time.

d) Supporting the Gongadi woolcrafts

The Gongadi woolcraft of Telengana, woven out of the black wool of the Deccani Sheep. Deccani Mekala Pempakadarula Sangham, the local shepherd organisation this year produced over 60 gongadis were women 20 spinners, 3 Kada makers 4 weavers were involved in the production process. The support provided to the sangham was in exhibition of the gongadi in Hyderabad. This year the exhibition was held in Daraam. This time too , the media covered the event extensively that created awareness about the decline sheep breed and the craft. The government in 2018, undertook a massive sheep breeding program, where the Nellore and other breeds of sheep are being provided with subsidy. This is further destroying the Deccani breed, and with no support, the production of

the gongadi , the biodiversity and people's livelihood will be severely affected. In this Gongadi exhibition and dialogue held in Hyderabad in January 2018, which used the opportunity to draw focus on how the Telangana Governments program to subsidise and support the distribution of 'non Deccani' , non-wool, hairy sheep, sourced from outside the State, under the Governments Sheep Development Program launched in 2017, will be the final death-knell of the Deccani sheep in the state. Despite repeated demands from the Deccani Sheep Rearers of the DGMPs Sangham to the government to procure Deccani sheep breeds from their members as also from other Deccani breeders, for distribution to other shepherds, and to stop further dilution of the remaining Deccani breed in Telangana, the government went ahead with their thoughtless ambitious plans of distributing hairy-sheep breeds. The result: (i) high mortality amongst many flocks distributed under this program and (2) a massive reduction in the Deccani sheep populations of Telangana. This might well be the last original hand-spun on kaduru (spindle) and hand-woven Gongadis that are being produced in Telangana. The press picked up on this, and widely covered the issue in print and visual media- English and Telugu. Over 500 people visited the exhibition.



IV) School and Children's engagement

a) Children in Government Schools

The importance of engaging with government schools is one of the efforts and ways of engaging with diverse children. The public education system is the anchoring systems of education, however today many government schools are been replaced by private schools. Our efforts is to train volunteers with creative pedagogy and facilitation skills, to engage with children in schools and involve them in various actions.

This year the school volunteers went through various meetings and workshops which enabled them to understand society, work with children through participatory ways and also engage with them through creative learning.

The children of the schools are learning mathematics, algebra, language and science through poems, art, games, and practice. The idea is to also have training with children from various schools on such creative learning initiatives.

b) Supporting Children's education

The children of dalit, adivasi, communities were supported for their higher education to join the schools, and continue their education. These young people had discontinued their education due to financial constraints. Along with supporting the young people, they were also counselled and spoken to. They shared their fears, and also aspirations. Under this initiative we also supported a Adivasi who is training to become a teacher. She is one of the community leaders and has decided to dedicate her life to teaching children of her adivasi community. Working in schools especially Adivasi residential schools, are important as the children go home only 3 months a year. Thereby engaging with them on lifeskills, language, culture and other community engagements is vital for multiple knowledge systems.

c) Creative workshops for children and youth to enhance there intellectual and creative capacities.

Children have been involved in workshops on art, education, games as well as day visits to broadly understand the aspects of agriculture and so on.

About 80 students along with 6 teachers from Government High School, Panyal had visited Kudali in December,2017. They understood the significance of the centre, the importance of food and agriculture, The students were amazed with the infrastructure of Kudali and eagerly listened to the varieties of food crops that are grown. The teachers were keen to know about ways of preparing organic fertilizers that are used to grow and its making. The teachers had a discussion on the markets and other stores where daily food is bought, which is filled with poisonous substances. It not only pushes the farmer into the debt web but also makes the family prone to dangerous diseases. In a way

it's a great learning for us to know more about the variety of food crops and the olden ways of growing.

The youth shared their views on the pattern and shift in agriculture today and how they used theatre as a platform to express the same. Later on, few students shared their experience of visiting Gangapur village in Narayankhed and learning about the Gongadi making process last year. It was an educational tour that was organized by Kudali. The visit ended with an entertaining cultural programme and lots of cheerful greetings.

Children continued to be involved in pedagogical initiatives, to understand biodiversity. agriculture, seeds, breeds and ways to live with nature. The children learnt subjects such as Mathematics, English, Telugu and Science through relating it to their surroundings, agriculture and biodiversity. Regular Art activities are being held in Kudali with the local children. They have been involved in image make and art as a transformatory process.



V) Public dialogue Platforms

a) Bovine Politics

Beef production and its role in the agrarian and food economy of India, is an ongoing dialogue.

On 15th and 16th September 2017, in Bengaluru, dialogue platforms on Bovine Politics were organised at the Azim Premji University (APU) Post Graduate Campus, APU Undergraduate Campus and the Baduku Community College. The dialogue unpacked the link between ban on slaughter, impact on local markets, farmers and the catastrophe of stray cattle. The sparked off critical debates, unpacked the reality of markets, the key role of slaughter in sustenance of the bovine economy and the livelihood of the farmer. The dialogue in Baduku Community College, was an interaction with youth from rural Karnataka, students, professors, ecologists, artists, animal rights activists and youth from other organisations. This rendered a very vibrant, debate that is critical in today's context and political climate. The dialogue specifically with the students in the APU undergraduate, was taken in with much interest as many of the students are from villages and suburbs of Telangana.

b) Dialogues on Food

A sustained dialogue has been held in Goa, Bookworm. Continuous dialogues between July and December 2017 with a group of people on the aspects of land, resources, food, food cultures, and various other issues concerning the people have been held in the spirit of bringing in diverse opinions, nurturing debates, and collectivising thoughts as a beginning to understand and unpack these aspects. The continuous dialogue, where a group of people meet regularly has built a community, who through a process are willing to engage and take small actions towards change.

c) Food Sovereignty Summit

In February 2018, The Food Sovereignty Summit was held in Badampet Village, Telangana. The Food Sovereignty Summit in the past 4 years have been held in the Adivasi areas. This is the first time that the summit was held in the rural small and marginal farmers area. The crisis of farming is in a acute situation in these area, with the take over of commercial farming and a loan economy. The summit bought together small and marginal farmers, pastrolists, adivasis, co-producers and other farmer union leaders, scientists, educationists, students, children and youth.



Visitors : Learning from each other -



Left to Right (Top to below) : Tom Wakeford, Coventry University and Bob from Imperial College London in discussion about a film making workshop.

*Visitors from AJWS
Students of Karve Institute, Pune*

We Thank

*Misereor- Germany; UUHIP- USA; FGHR- USA; AJWS- USA;
CAWR - University of Coventry; UK, Orient Blackswan, India,
Individual Donors and well wishers.*


YAKSHI RESOURCE AND CREATIVITY CENTRE FOR RURAL CHILDREN AND YOUTH

Consolidated Balance Sheet as on 31st March, 2018

Liabilities	Amount	Amount	Assets	Amount	Amount
<u>Corpus Fund</u>		4,500,000	Fixed Assets (as per schedule)		772,290
Capital Fund:			Construction Cost of Intergenerational - Learning Centre		10,867,924
Excess of Income Over Expenditure			Fixed Deposit		6,000,000
Opening Balance	4,092,113		Accrued Interest on Fixed Deposits		18,752
Add :Excess of Income Over Expenditure	2,739,379		TDS Refund Receivable		41,475
	6,831,492	6,831,492	Program Advances		29,000
Earmarked Funds			Closing Balances		
Construction Cost of Intergenerational Learning Centre		9,829,871	Cash on Hand		26,083
Expenses Payable		8,563	Bank Accounts		3,414,402
		21,169,926			21,169,926

for Yakshi Resource & Creativity Centre for Rural Children and Youth

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


N.Madhuchandhan
Executive Secretary
Place:Secunderabad.
Date:27.07.2018




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, 2018

Expenditure	Amount	Income	Amount
To Foreign Contribution Program Expenses		By Grants In Aid Received From Foreign Funds	
- Strengthening Democratic Governance System of Food for Food Sovereignty Program (Supported by Misereor)	2,336,503	- Misereor-Strengthening Democratic Governance System of Food for Food Sovereignty	1,934,080
- Building community leadership for food sovereignty and social justice in Andhra Pradesh/ Telangana (Supported by Misereor)	3,413,657	- Misereor-Building Community Leadership for Food Sovereignty and Social Justice in Andhra Pradesh/Telangana	3,702,858
- General Support to the Organisation (Supported by Fund for Global Human Rights -FGHR)	1,778,293	- Fund for Global Human Rights (FGHR) For General Support	2,244,217
- Climate Justice for Marginalized Communities in Rural Telangana (Supported by American Jewish World Service)	1,012,356	- American Jewish World Service (AJWS) For Climate Justice for Marginalized Communities in Rural Telangana	937,125
- Capacity Building of Community Leaders (Supported by Unitarian Universalist Holdeen India)	1,733,107	- American Jewish World Service (AJWS) For Travel,Board and Lodging and Hiring of Hall	150,000
- Exploring the Potential of diversified traditional food systems to contribute to a healthy diet (Supported by CHAI)	971,719	- Unitarian Universalist Holdeen India Program (UUHIP) For Capacity Building of Community Leaders	2,557,189
- Convening five community workshops for the resources of Hope Project in Telangana (Supported by Coventry University)	440,543	- Unitarian Universalist Holdeen India Program (UUHIP) For Institutional Health Fund	200,678
- Intergenerational Resource centre Expenditure	1,447,354	- Unitarian Universalist Holdeen India Program (UUHIP) For Workshop Expenses Reimbursement	136,892
- Expenses Incurred from out of Bank Interest	50,319	- Coventry University For Convening five Community Workshops for the Resources of Hope Project in Telangana	440,893
To Local Contribution Program Expenses		- Catholic Health Association of India (CHAI) For Exploring the Potential of Diversified Traditional Food Systems to Contribute to a Healthy diet	1,266,000
- Corporate Social Responsibility (CSR 2) Supported by Orient BlackSwan	237,301	Receipts from Intergenerational Learning Centre	1,713,800
- Corporate Social Responsibility (CSR 5) Protection of Arts and Culture	869,026	Bank Interest	
- Other Program Expenditure	218,877	On Savings Bank Accounts	145,186
- Resource Centre(Local) Expenses	134,804	On Fixed Deposits	326,829
To Depreciation	170,504	By Grants In Aid Received From Local Funds	
To Excess of Income Over Expenditure	2,739,379	- M/s Orient BlackSwan for CSR Activities	1,200,000
		Donations	396,698
		Receipts from Intergenerational Learning Centre	166,000
		Bank Interest	35,296
	17,553,741		17,553,741

for Yakshi Resource & Creativity Centre for
Rural Children and Youth

N.Madhusudhan
Executive Secretary
Place:Secunderabad.
Date:27.07.2018



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

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, 2018

Receipts	Amount	Payments	Amount
To Opening Balances		By Foreign Contribution Program Expenses	
Cash on Hand	54,758	- Strengthening Democratic Governance	2,336,503
Bank Accounts	2,521,024	- System of Food for Food Sovereignty Program (Supported by Misereor)	
To Grants In Aid Received From Foreign Funds		- Building community leadership for food sovereignty and social justice in Andhra Pradesh/ Telangana (Supported by Misereor)	3,464,307
- Misereor-Strengthening Democratic Governance System of Food for Food Sovereignty	1,934,080	- General Support to the Organisation (Supported by Fund for Global Human Rights -FGHR)	1,782,483
- Misereor-Building Community Leadership for Food Sovereignty and Social Justice in Andhra Pradesh/Telangana	3,702,858	- Climate Justice for Marginalized Communities in Rural Telangana (Supported by American Jewish World Service)	1,026,260
- Fund for Global Human Rights (FGHR) For General Support	2,244,217	- Capacity Building of Community Leaders (Supported by Unitarian Universalist Holdeen India)	1,855,421
- American Jewish World Service (AJWS) For Climate Justice for Marginalized Communities in Rural Telangana	937,125	- Exploring the Potential of diversified traditional food systems to contribute to a healthy diet (Supported by CHAI)	971,719
- American Jewish World Service (AJWS) For Travel,Board and Lodging and Hiring of Hall	150,000	- Convening five community workshops for the resources of Hope Project in Telangana (Supported by Coventry University)	440,543
- Unitarian Universalist Holdeen India Program (UUHIP) For Capacity Building of Community Leaders	2,557,189	- Intergenerational Resource centre Expenditure	1,594,903
- Unitarian Universalist Holdeen India Program (UUHIP) For Institutional Health Fund	200,678	- Expenses Incurred from out of Bank Interest	50,319
- Unitarian Universalist Holdeen India Program (UUHIP) For Workshop Expenses Reimbursement	136,892	- Fixed Deposit	1,500,000
- Coventry University For Convening five Community Workshops for the Resources of Hope Project in Telangana	440,893	- Expenses Payables for FY 2016-17 (Net)	737
- Catholic Health Association of India (CHAI) For Exploring the Potential of Diversified Traditional Food Systems to Contribute to a Healthy diet	1,266,000	- TDS Refund Receivable on Fixed Deposit Interest	32,683
To Intergenerational Learning Centre Receipts	1,713,800	- Accrued Interest on Fixed Deposits	18,752
Bank Interest		By Local Contribution Program Expenses	
On Savings Bank Accounts	145,186	- Corporate Social Responsibility (CSR 2) Supported by Orient BlackSwan	237,301
On Fixed Deposits	326,829	- Corporate Social Responsibility (CSR 5) Protection of Arts and Culture	869,026
Program Advances (Net)	5,200	- Other Program Expenditure	218,877
To Grants In Aid Received From Local Funds		- Resource Centre(Local) Expenses	134,804
- M/s Orient BlackSwan for CSR Activities	1,200,000	- Fixed Assets	158,000
Donations	396,698	- Program Advance (Net)	9,500
To Intergenerational Learning Centre Receipts	166,000	By Closing Balances	
Bank Interest	35,296	Cash on Hand	26,083
Payables	7,900	Bank Accounts	3,414,402
	20,142,623		20,142,623

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:27.07.2018



J.Raja
Partner.
Membership No.200490

