

*Report on
Tribal Farmer's Sovereignty March and Conclave*

2nd October 2017-31st October 2017



VAAGDHARA, Banswara, Rajasthan

1 Background

Tribal communities at the tri-junction of Rajasthan, Gujarat and Madhya Pradesh face malnourishment, especially among women and children. The overall situation of human development index is very poor. The region is known for divided community, anger, poor education status, low productivity in rain fed area, youth alienation, and fast depletion of soil, hunger, under-nutrition, and anemia. Even after 70 years of independence development and tribal are at two opposite ends and they are not able to get minimum basic services that too where there are provisions of reservations and various specific schemes. The resource management is such that youth and children are required to migrate in search of occupations to feed. Lands are sloping, hence undergoing fast soil erosion and they are vulnerable against climate change induced weather variability. In this rainfed agriculture higher prevalence of poverty and backwardness is not because of poor resources, but because poor management, lack of area specific policies, programs, schemes, and poor implementation of schemes dedicated to these tribal.

Small and marginal farmers in this tribal region are in the dilemma of whether to live in the area which is resource rich but poorly managed or to migrate to the metro which offers nothing except currency. To achieve a breakthrough in this area which is more or less rainfed and to generate sustainable livelihoods, it is necessary to move to a new paradigm, based on the cropping systems approach. The overall support system, be it health system, be it education system, be it food system, be it trade and industrial system each and every of them need to be seen from the tribal perspective.

VAAGDHARA, a non-government organization, working in parts of this tri-junction from last two decades, believes that this can only be possible if tribal lead this process of revival. Therefore, in this regard, VAAGDHARA has organized 'Tribal Farmer's Sovereignty March' and 'Tribal Conclave' starting from 2nd Oct, 2017 to 31st Oct, 2017.

2 Aim and Objectives

The ultimate aim of the sovereignty march is sustained and dignified life for tribal communities in this tri-junction with the spread of concept of **True Childhood, True Farming, and True Democracy** through the following objectives:-

- To sow seeds of "tribal centered development thinking" within the minds of tribal leaders at grass roots level, women's groups, and youth.
- To make the community aware about the concept of *True Childhood, True Farming, and True Democracy* and need of adopting them for overall dignified tribal life.
- Prepare Citizen Charter on Dignified Tribal life and submit it to government, various forums and other development stakeholders.
- Create foundation and prepare a road - map for farmer's led advocacy and action agenda for "Tribal Focused Development in this area"

In order to achieve the above objectives and to generate awareness among the tribal community, VAAGDHARA has adopted multiple approaches in the duration of **sovereignty march** starting with the farmer's sovereignty march, developing the citizen charter, organizing tribal conclave and exhibiting live development models on True Farming, True Childhood and True Democracy. The program adopted two events one is **Tribal Farmer's Sovereignty March** and another is **Tribal Conclave**.

3 Tribal Farmer's Sovereignty March

With the target of **throwing stones and get ripple effect**, VAAGDHARA reached into communities in 101 villages located in remote regions of blocks Ghatol, Sajjangarh, Kushalgarh, Gangar-talai, Arthuna, and Anandpuri (Banswara); Peepalkhunt (Pratapgarh); Sabla (Dungarpur); Fatehpur (Santrampur). This March which covered 1248 kilometers, 101 villages, 40 Gram Panchayat covered and reached to minds of 10413 individuals 5368 women and 5045 men. In this campaign VAAGDHARA first oriented its own team members towards the processes required to trigger discussions on various topics be it health, education, child rights, food, production systems, facilities, service, infrastructures, politics, policies, schemes. Once team members were oriented, all human power was grouped into six teams, each containing four to five members supported by six-seven village volunteers.

Though each event took its own flow of discussions, but overall there was a process of transect walk through main locations in the village. Once arrived, the team gets divided in two or three groups, visited different hamlets and makes acquaintance with families, their resources, their life, their issues, and trigger discussion on any issue such that it raises interest, then call to participate in meeting organized on some central place. Transect walks also provided opportunity to know some clues about all the three themes, i.e. Childhood, livelihoods, and democracy or governance. This exercise of transect, which took nearly one to two hours was a truly interactive platform for sharing and developing open conversation with intimacy. In most of the villages, transect, which started with three to four locations and two to three team members ultimately got converted into, village march with groups of eight to ten individuals in each group ultimately 30-40 people reaching meeting center together. By this time team members were also acquainted with some basics, some names, some leaders, elders and practices. By the time other people arrive other members go through the display of various charts and flex, which gives space for thinking.

True Farming discussions emphasized utilizing indigenous practices which helped farmers in the area thrive in the past. Currently, farming is dependent on the market for seeds, vegetables, and farming goods. However, through the march, efforts were made to create awareness about the nutritious benefits of local seeds and locally grown vegetables. Diversities

which are lesser known now Individuals were often unaware of nutritious vegetables which were readily available in their farms and the positive economic impact that relying on home-grown seeds and farming could have on their lives. The aim of these discussions was to create an awareness of the tremendous capabilities of the communities in this region and to create a desire to shift towards more nutrition based agriculture practices.

True Childhood What rights does a child have? Throughout the March we aimed to highlight and embrace the idea of children having four major rights. These rights being: *Right to Survival, Right to Protection, Right to Development, and Right to Participation*. The four rights mentioned combine to form a Saccha Bachpan, one in which a child is able to lead a life where he or she is given all of the opportunities they deserve. Furthermore, a true childhood ensures that a child is able to speak up and fight for their rights when the rights have been taken from them.

True Democracy The focus during discussions of Saccha Loktantra was largely placed on the entitlements individuals have and how they can best take advantage of them. There are dozens of existing government schemes which could aid people in southern Rajasthan. Unfortunately, people are not always aware of them. Saccha Loktantra requires active involvement with local government bodies such as Gram Panchayat, where people can engage in discussions of their needs, but also discover existing schemes and how to best utilize them.

It was followed by some trigger questions gathered during the transect walk, to make them common for the whole village and also triangulate the information generated so far. In most of these places, this process of the village meeting took two to three hours where giving nearly 20-30 minutes on each theme of livelihoods, childhood, village development, governance, and youth involvement. Mostly the meetings were interactive except for a few locations.

3.1 Highlights from Field

Tribal Farmer's Sovereignty March was a platform for VAAGDHARA to interact with the community to exchange knowledge and ideas for revival of "Farming System within Rainfed area". During this *March* VAAGDHARA explored and sensitized tribal community on traditional knowledge and nutritive value of indigenous foods to eliminate malnutrition and improve food and nutrition security in the area. Some of the key issues discussed were:

- How many children are involved in education? Whether teachers are regular? How many youths migrate or commute for labor? Is our village a labor colony, if not how

many youth or people in our village are in government Job or some other work? Is there any doctor, engineer or scientists, if no what is the reason?

- How many families have got linkages with Indira Awas Yojna or other social benefit schemes?
- Team members identify some children facing stunting/wasting and starts talk about nutrition, health conditions, health services etc. Slowly
- During the interactions, the indigenous practices of food and nutrition were discussed along with the indigenous varieties which nowadays are away from their plates and community is not including those in their daily dietary intake.



Figure 1 High lights of Tribal Sovereignty march

- Cultivating for whom? From where we bring seed? How we plough? From where we bring manure, fertilizer, pesticides, etc.? What we eat? From where we get these items, do we cultivate or buy them from the market? Where it is purchased? Who sales it? One by one realization started that mostly we are taking up agriculture for market not for us.
- Community members also recalled names and uses of vegetation's over commons such as pasture, forest, revenue lands, land along road, vegetation along streams, rivers and land around the school, Panchayat, etc.

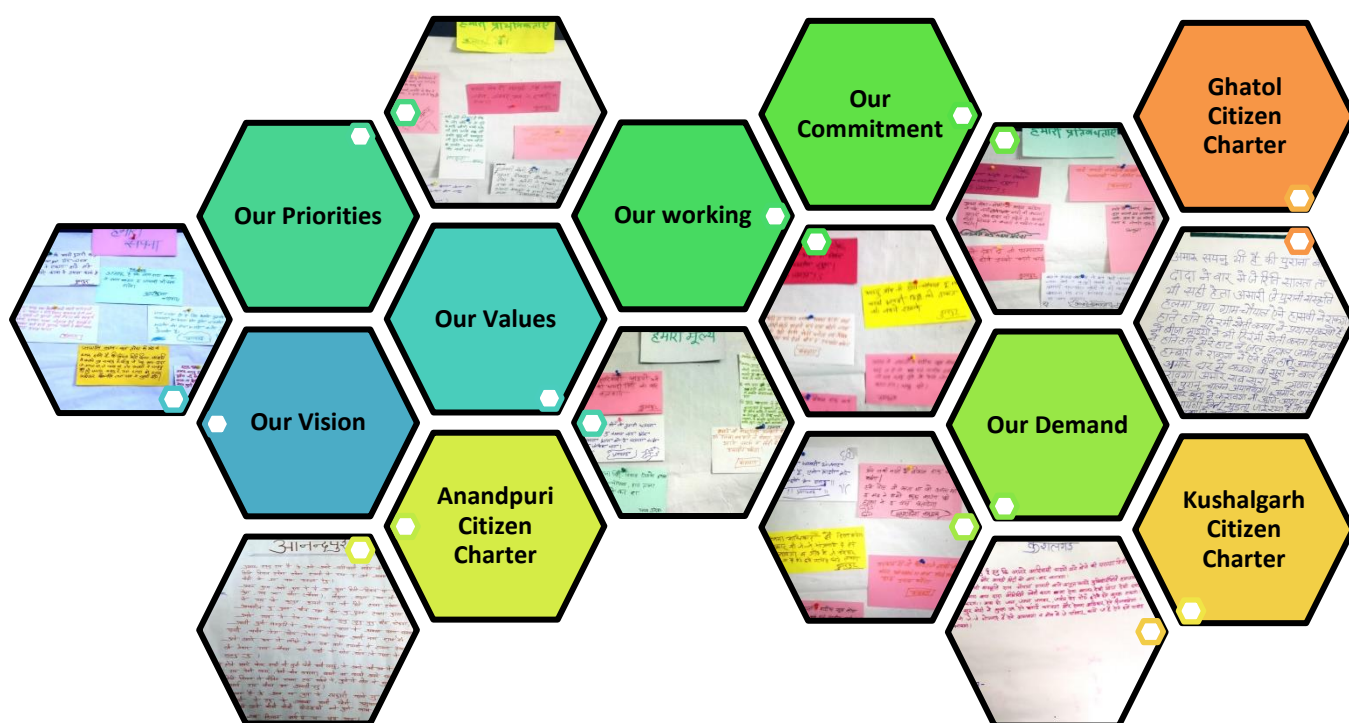


Figure 2 Process of Synthesis of Citizen Charter

- Farmers were shown movie on *True Farming*, which included low external input sustainable agriculture (LEISA). This raised good awareness about the application of organic approach in cultivation practices particularly in rainfed areas.
- Why malnutrition in Vaagad and how to eradicate it? What are our traditional farming practices and what were our traditional food items? What were the zero cost practices of fertilizing crops? Identification of traditional crops, seeds, and creating space for seed exchange?

- Listing of food groups indicated wide diversity of indigenous foods available and consumed from the natural environment. Specifically, a number of micronutrient rich plant foods were part of their daily dietary intake, but most of them are diminishing slowly-slowly.
- What were the approaches of pest management in an earlier time? Discussion on “Farmer’s suicide and reasons of youth alienation from farming; tribal way of worshiping nature “mother earth, water, tree, and local deity; Tribal agri-culture.
- Why youth are moving away from agriculture? How do they relate with land, water, plants, animals, local deities, agriculture and animal husbandry? Why soil erosion is fast and people do not take joint actions for prevention of such resources?

This way the whole process (Figure-2) was carried out during 2nd October to 16th October 2017, and information collected during the *March* such as village level charters and the oath was consolidated at block level charter involving few selected leaders, as village representatives. Later on 26th October in another consolidation process block level team and village volunteers participated in the development of Citizen’s Charter of Dignified life and livelihood.

4 Tribal Conclave

Farmers who participated in the **Tribal Farmer’s Sovereignty March**, along with other beneficiaries of various projects and programs associated with VAAGDHARA, Samarthak Samiti, and Sampark Sanstha came together to participate in this conclave. The conclave was perceived as the first step towards farmer’s network to lead synergetic actions towards **True Farming, True Childhood and True Democracy** to mainstream tribal development in this remote region of three states. In this conclave 7000 tribal farmers (3759 women and 3241 men) and around 500 other stakeholders participated. The participants represented tribal communities from 12 blocks of seven districts of three states.



Tribal community normally do not follow human gods rather worship elements of nature, such as soil, water, plants, seeds, fruits, grains as their god and goddess. Considering the fact, that they blindly follow Chief Mahant Shri Achutyananad Ji, of Beneswar Dham, a place which is considered equivalent to Haridwara, among tribal and every year gathers there for worshipping river Mahi as a mother goddess, VAAGDHARA conceive to revive the age old tradition of “mitti puja, Pani puja, and beej puja” under the guidance of their mentor.

A traditional institutional mechanism within the tribal community of the area follows Mahant, Kotwal, Gameti to guide them on social issues mainly. Therefore, instead of creating a new institutional mechanism for developmental aspects leading to dignified tribal life, VAAGDHARA planned to take advantage of this institutional mechanism and approached Mahant Shri Achytyananad ji and explained him whole purpose of March, and conclave. His presence was mobilized to synergies social energy with development programs through an oath, which tribal sticks till death.



Seed Rangoli

The oath mainly covers various aspects of *True Farming*, *True Childhood* and *True Democracy*. Consequences of oath can be seen in the form of majority of farmer, women and men taking the worshiped soil and water back home to put it with their agriculture fields.

4.1 Exhibition

During the conclave an exhibition was also organized to facilitate the thinking process within the tribal community. This exhibition held components and displays pertaining to all the three themes of the conclave i.e. *True Farming*, *True Childhood* and *True Democracy*.

True Democracy	True Childhood	True Farming
List showing various schemes of government focusing on social welfare	Exhibit of growth pathway for children specially girl child	Model of Sustainable Integrated Farming System Approach in tribal region
	Kiosk of - Child line giving details about what are the processes and benefits of this for child in distress	Sharing about the food and nutrition diversity of tribal region through fruits and seeds collected during <i>Tribal Farmer's Sovereignty March</i>
Individual sharing about the processes of various schemes	Nutrition Pyramid to share about various food groups and their importance in fighting malnutrition	Demonstration of quality organic manure production such as Jeevamrit, Amritpani, dry jeevamrit
Sharing details about MNREGA for livelihood Support actions	Display of Child rights and booklet on sanitation practices	Demonstration of biological pest control measures such as Dasparni, Neemastra, Neem-oil, plant repellent,
Flow-Chart of Revival of "Gram Chopal"	Distribution of Nutrition Toran for fighting malnutrition among children	Seed Exchange among the farmer groups on forgotten crops and vegetables

Distribution of various IEC material developed and collected from various department

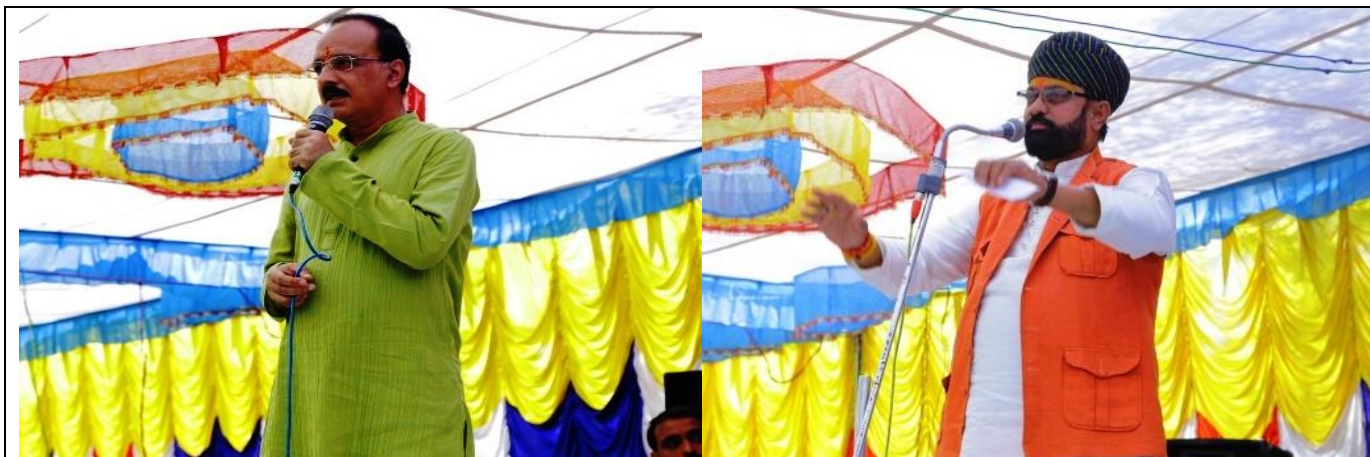


4.2 Speakers and other dignitaries

Shri Devendra Sharma, Agriculture analyst and advisor, blessed the conclave with his presence and thanked participant to keep alive the traditions of praying soil, water, and seed as nature's gift. He also discussed importance of tribal farming and traditional food for fighting malnutrition. He motivated farmers saying that it is a tribal farming system, which incorporates the use of local inputs, which has kept them active and engaged; otherwise farming in other parts with modern approach has resulted in farmer's suicide at many places. He asked farmers for five actions to protect the traditional farming system in this tribal region.

1. We will stop using chemical pesticides in our agriculture ¹
2. Slowly-slowly we will shift to organic manure practices
3. Strong bonding with natural resources
4. Phase out the application of chemical fertilizers
5. Conserve and protect local breeds and seeds

This helped in passing resolution by farmers to farmer representatives of this region to rejuvenate agriculture through farmer's and stakeholder's network led community action.



Mr. Mahendrajeet Singh Malviya, MLA Bagidora, shared about the situation against these themes. Ex-Rural development Minister also discussed about the need for child rights, child education and need for tribal network for taking part in democracy and getting benefits of various schemes. He told me that He also talked on tribal culture and customs that community members are forgetting. He said to community in local dialect that to save our culture we need to preserve and start usage of our indigenous seeds, plants, minor millets, crops, paddy, agriculture practices, land, forest, and cattle. (एने हारू आपण ने आपड़ो बीज, आपडा रोकड़ा, नानो अनाज, धान, फसल, खेती पद्धति, जमीन, जंगल, पशु अवेरी ने राखवु पड़ेगा)

¹

Tribal Spiritual leader Mahant Shri Achytyananad Ji, of Beneswar, also explained the importance of soil, land, water, seed as nature's gift and tradition of prayer of these by tribal from generations. He insisted on reviving of these traditions so as to revive rainfed farming system within the area. He also shared about the need for true childhood for better growth for coming generations and the betterment of the tribal region. He also discussed about the education of girls and boys. Mahant Ji asked community to take oath with him, which included following aspects.

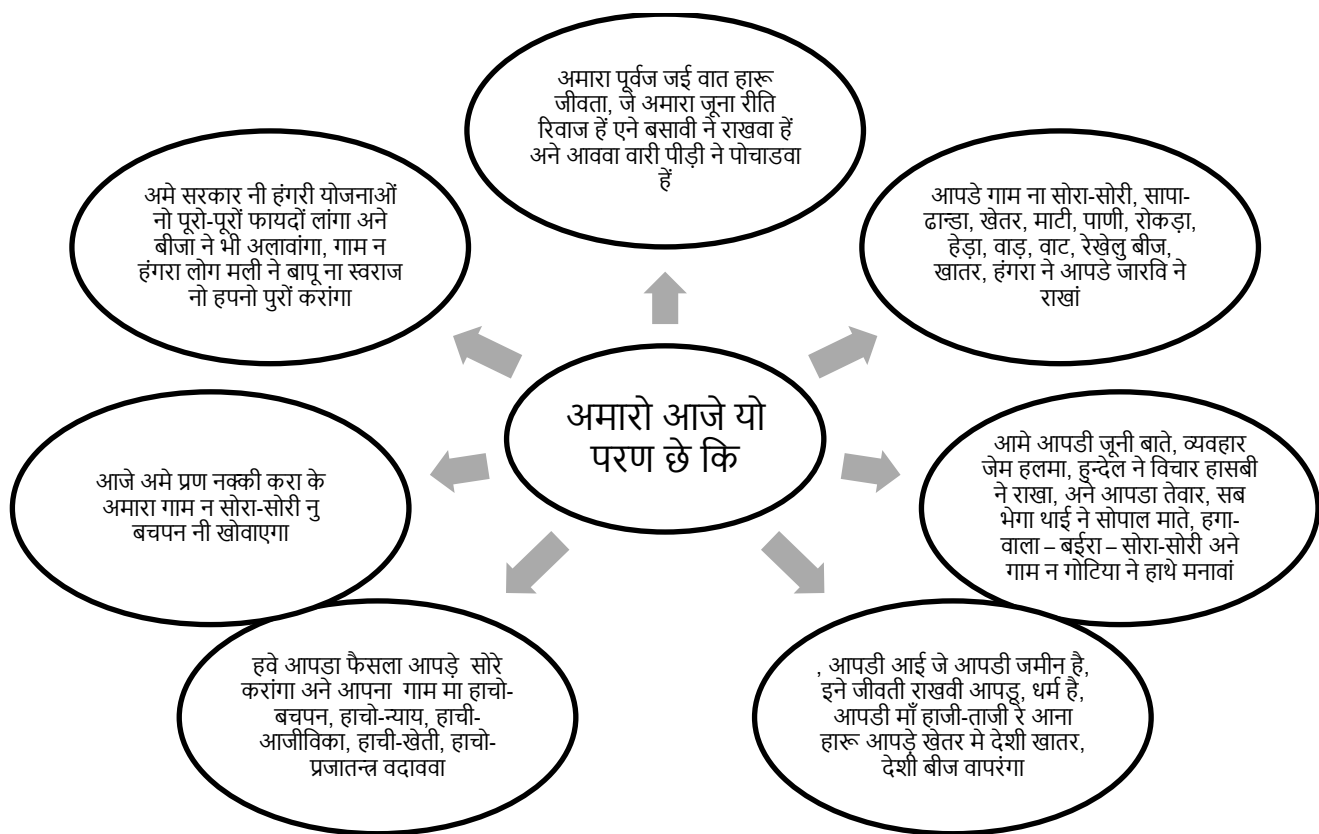


Figure 3 Key points of oath taken by Farmers



Secretary, VAAGDHARA, Mr. Jayesh Joshi, shared the data about the human development indices of different districts in the area historical background about the *Tribal Farmer's Sovereignty March* and tribal conclave. He also indicated that after 70 years of effective democratic processes within the country and many beneficial programs, schemes, and project tribal farmers have moved backward not forward. Therefore farmer community in this tribal dominated region need to come together and lead development paradigm which suits their lifestyles and which can provide dignified sustainable life for themselves. They also need to provide an environment which is conducive and provides opportunities for their children to fight malnutrition and bringing them at par with urban counterparts. He also asked farmers to not only participate, but lead tribal in mainstream development by joining *Tribal Farmer's Sovereignty March*.

He insisted that tribal community need to analyze various policies, schemes, programs, projects with the glass of tribal growth. If tribal women, men, youth join together they can bring out policies that can help bring dignified life to tribal in this “resource rich but poorly managed” region. He also asked community members to participate in more and more government schemes and create demand for wider allocation from the government, instead of the present situation where governments make some small amount in budget and later a small part of that is released, which itself is not utilized by different departments, mainly due to ignorance of the community itself and local leadership.



Besides these prominent speakers following dignitaries were also present and shared their views with farmers on different themes in separate groups

Name	Agency/Department	Themes Discussed
Mr. Gagan Sethi	Janvikas, Ahmadabad	True Democracy
Ms. Bhavani	MSSRF, Chennai	Sachcha Poshan
Mr. Sanjay Sharma	Save The Children, Rajasthan	True Childhood
Mr. Bijoy Patro	Welthungerhilfe (WHH), Delhi	Linking Agriculture & Nutrition
Mr. Viju James	VAAGDHARA	True Democracy
Mr. Mahendrajeet Singh Malviya	MLA-Government of Rajasthan	Tribal Culture and Practices
Mrs. Resham Malviya	Zila Pramukh-Zila Parishad	Tribal Development
Mr. Subhash Jain	NABARD	Agriculture Livelihood
Mr. Deepak Pal Sharma	Udaipur	Sustainable Integrated Farming

5 Summary of Citizen Charter

In this event, Citizen Charter on Tribal Farming System and strengthening rainfed agriculture is released by the farmers collective for submission to the appropriate authority. Altogether the village level charters were gathered together to culminate in the form of “Citizen Charter on of Dignified Tribal Farming System and Sustainable Culture, which is given in Annexure-I. The charter has a vision of “Our village provides equal growth opportunities to everybody within tribal culture and traditions”. It includes values such that traditionally tribal has been worshipped different components of nature as their gods and goddess, but somewhere there is dilution within these values. Villagers reaffirm that they will revive these traditional values and adopting true-farming to strengthen the tradition of self-dependency; empower youth towards True Democracy; and create situations for True Childhood. Altogether their priorities will be to protect livelihood resource base, i.e. land, animals, vegetation; strengthen social, cultural, democratic and economic systems; revive traditional foods and farming system to fight malnutrition; and create an environment conducive for growth, education, and participation of new generations. The charter also speaks about the advocacy aspects and indicated following as demand from the government.

- While developing policies, schemes, programs, and projects for tribals, Government should take-care that they should not negatively affect the tribal culture and traditions.
- Every block should have a residential school for boys and girls in this region, so as to benefit more and more children with quality education.
- The district Child welfare committee will be demanded to regularly update the situation of malnutrition in the districts dominated by tribal
- Agriculture related policy schemes, and programs should focus to strengthen and revitalize rain-fed farming systems of indigenous community in the tribal area.
- The Government should immediately expedite schemes dedicated to prevention of soil and moisture for sustainable production within this undulating rainfed area.
- Agriculture subsidies should be broadened to promote traditional farming
- There should be provision of monthly honorarium for tribal farmers, for appreciating their actions as “custodian of tradition and nature”

6 The Way Forward

Both these events, *Tribal Farmer's Sovereignty March* and Tribal Conclave, laid foundation for establishing a network of well-meaning farmers, institutions, NGOs, and other agencies who can help in building capacity of local farming communities to take appropriate steps towards revitalizing rain-fed farming. Farmers have taken an oath for:

- Reviving traditional practices of Village Forum, *Halma* (Working together for common cause), *Hundel* (Working together with Synergy for each-other), Praise soil, water, and seed as godly element *and other* indigenous practices
- Identification of traditional crops, quality seed production, preservation and establishing system of quality seed production and distribution.

- Explore the seeds of traditional edible and not-edible items in the area, collect them, protect them and make village self-sufficient for quality seed material.
- Promoting “True Farming” in the rain-fed agriculture, living soils, organic farming, agro-forestry, etc. as part of traditional farming systems for fighting malnutrition
- Adopt food-forest, kitchen-nutrition garden, and plantation, for nutrition security.
- Motivating and building youth capacity take-part in mainstream through networking.
- Optimizing water use efficiency and soil management on farms, pastures, commons, forest and other lands for revitalizing farming particularly in rain-fed
- Providing true-childhood for each and every child, by creating opportunity for growth and development through education, eradicating child-labor, and checking migration through overall coordination with government programs and schemes.
- Further exploring farming system in tribal dominated rain-fed area, interacting with the CSO and the farming community, and resolution by wider farmer groups during farmer’s conclave.
- Sharing the findings with government and put a charter of demand to appropriate departments.
- Evolve roadmap for advocacy with Government for action and schemes which will ultimately result in revitalizing farming system without negatively affecting tribal life and livelihoods

List of dignitaries (other than farmers) who participate in Farmer’s Conclave

	Name	Agency/Post	Place
1	Mr. O.P. Kulhari	CULP/Director	Jaipur
2	Dr. Hemant Acharya	Save The Children	Jaipur
3	Mr. Harish Chandra Ravat	Child Welfare Committee/President	Banswara
4	Mr. Madhusudan Vyas	Child Welfare Committee/Member	Banswara
5	Mr. Gopal Pandya	Former President-CWC	Banswara
6	Mr. Dheeraj	Prexis	Delhi
7	Mr. Kanji Charpota	VAAGHDARA/Board Member	Banswara
8	Ms. Palak Nandani	Times of India	Jaipur
9	Mr. Varun Bhatt	Rajasthan Patrikra/Editor	Banswara
10	Mr. Bhagwat Kundan	Retired Forest officer	Banswara
11	Mr. Satish Acharya		Banswara

1. ECO NET, Maharashtra
2. Prexis, Delhi
3. Samarthak Samiti, Dhariyawad, Pratapgarh District
4. Sampark Samaj Sevi Sansthan, Raipuriya, Petlawad, Jhabua, M.P.
5. Save the Children
6. Welthungerhilfe (WHH)
7. Child Welfare Committee
8. Zila Parishad

Annexure-I : English Translation of the oath

- અમારો આજેયો પરણ છે કિ : This day we mandate to ourselves and take oath that
- અમારા પૂર્વજર્જઈ વાત હારૂ જીવતા, જે અમારાજૂના રીતિરિવાજ હેં એને બસાવીને રાખવા હેં અને આવવાવારી પીડીને પોચાડવા હેં : We will safe-guard all traditions, lived by our elders and transfer them to coming generations
- આપડે ગામના સોરા-સોરી, સાપા-ઢાન્ડા, ચેતર, માટી, પાણી, રોકડા, હેડા, વાડ, વાટ, રેચેલુબીજ, ચાતર, હંગરાને આપડે જાર વિને રાખાં : We will protect and sustain all the children, animals, agriculture and non-agriculture lands, trees & plants, orchards, grooves, places of worships, water sources, seeds, manure and all other resources.
- આમે આપડી જૂનીબાતે, વ્યવહાર જે મહલમા, હુન્દેલ ને વિચાર હાસબી ને રાખા, અને આપડા તેવાર, સબ ભેગા થાઈ ને સોપાલ માતે, હગા-વાલા – બર્ડરા – સોરા-સોરી અને ગામન ગોટિયા ને હાથે મનાવાં : We will keep alive, all our traditions like working together for commons and Working jointly to complete each-others tasks to develop synergy. We will also celebrate all our festivals collectively including all men, women, boys, girls, friends and keens.
- અમારી જમી અમારી માતા હૈ, માતા કા રિ યે જૂની નથી-થાતી, આપડી આઈ જે આપડી જમીન હૈ, ઇને જીવતી રાખવી આપડૂ ધર્મ હૈ, આપડી માંહાજી-તાજીરે આનાહારૂ આપડે ચેતર મે દેશી ચાતર, દેશી બીજ વાપરંગા : Our land and our soil is our mother, and motherhood never get old; Our duty, religion is to keep mother happy and alive, for this purpose we will apply organic manure and traditional seeds and seeding materials.
- આપડે બાપ-દાદાથ કી આપડા ફૈસલા ગાંવ ને સોરે કરતાથા, હવે આપડા ફૈસલા આપડે સોરે કરાંગા અને આપના ગામ માહાચો-બચપન, હાચો-ન્યાય, હાચી-આજીવિકા, હાચી-ચેતી, હાચો-પ્રજાતન્ત્ર વ દાવવા : These days, modern judiciaries are not able to settle our conflicts, which were easily settled democratically at *Chopal*, we will revive that traditional platform for democratic settlements of every conflicts and achieving ; true childhood, true justice, true livelihoods, true farming, and true democracy.
- અમે સરકાર ની હંગરી યોજનાઓં નો પૂરો-પૂરોં ફાયદોં લાંગા અને બીજા ને બી અલાવાંગા, ગામન હંગરા લોગ મલીને બાપૂના સ્વરાજ નો હપનો પુરોં કરાંગા : We our-self will take, and make others to take, benefit of all eligible schemes and programs of Government, this way we will achieve Gandhi ji's dream of self-governance.
- આપડા સોર-સોરી આજે પારકાનસપાસરાવવાજાએ, ગુજરાત ને માલવા મેં ચેતર મેં મજૂરી કરવા જાએ, મળવા ને રમવાના દાડામૈ, સોરા-સુરિયે નુ બચપન ચોવાઈ હ્યુ હૈ. આજે અમે પ્રણ નક્કી કરા કે અમારા ગામન સોરા-સોરી નુ બચપન ની ચોવાણા: These days our children are migrating to Gujarat and Malwa for working as labor in farms, cattle rearing and other works, this take-away their quality time of true-childhoods i.e. Education and play. Today we also take oath that childhood of our children will not be affected.

Annexure-II Charter of Dignified Sustainable Indigenous Tribal Culture and Life

Our Vision:

- Our village provides equal growth opportunities to everybody within tribal culture and traditions.

Our Values

- Adopt all the components of nature as Godly.
- Adopting true-farming to strengthen tradition of self-dependency.
- Empowerment of community and promoting traditional approach of true-democracy.
- Creating opportunities for true-childhood and overall growth for our children.

Our Priorities

- Protect our lands, farming, animals, vegetation and life within the situation of climate change induced weather variability.
- Strengthen social, cultural, democratic and economic systems within village.
- Revive traditional foods and strengthen farming system so as to make tribal community free from malnutrition to lead a healthy life.
- Create an environment conducive for growth, education, and participation of new generations.

Our strategies

- Reviving “Gram Chopal” for regular discussion, planning and action on development.
- Adapt to traditional like *Halma* and *Hundel* for revival of indigenous and tribal culture
- Conserve and develop resources
- Praise water as godly element, conserve and harvest wherever possible in ditch, pond, pokher, dam, anicut etc. and prevent pollution among them.
- Adapting to “True-Farming” in the form of rainfed agriculture, living soils, organic farming, agro-forestry etc.
- Identification of traditional crops, quality seed production, preservation and establishing system of quality seed production and distribution.
- Adaption of traditional food and farming system for fighting malnutrition
- Building leadership skills and guide youth for participation in democratic processes.

- Village level efforts and coordination with government programs and schemes for overall growth and development of children.
- Linking and networking with other institutions and villages for strengthening and sustainable development of village community

Our Commitments

- Explore seeds of traditional edible and not-edible items in the area, collect them, protect them and make village self-sufficient for quality seed material.
- Adopt approaches of food-forest, kitchen garden, nutrition garden, plantation and nutrition sensitive farming systems for food and nutrition security through traditional and modern day food items.
- Prevent erosion of soil from farms, pastures, commons, forest and other lands and keep them fertile and improve their fertility.
- Adopting water as nature's gift and optimize its best utilization.
- Providing true-childhood for each and every child, by creating opportunity for growth and development through education, eradicating child-labor, and checking migration.
- Rejuvenating system of "*Gram Chopal*" within village.
- Motivating girls and boys to participate in various schemes, programs of government, targeted to mainstream tribal development by the constitution of India

Our expectations

- While developing policies, schemes, programs, and projects for tribal Government should take-care that they should not negatively affect tribal culture and traditions.
- Agriculture related policies schemes, and programs should focus to strengthen and revitalize rainfed farming systems of indigenous community in tribal area.
- Government should immediately expedite schemes dedicated to prevention of soil and moisture for sustainable production within this undulating rainfed area.
- Agriculture subsidies should be broadened to promote traditional farming
- There should be provision of monthly honorarium for tribal farmers, for appreciating their actions as "custodian of tradition and nature"