



Pushing for Peace Training Series for SWaCH Waste Picker Leaders

Pune, India * 2016-17

In an effort to boost the self-advocacy capacity of waste pickers in Pune, India, these trainings were delivered over the period of one year to 150 selected leaders of the SWaCH waste picker cooperative. To facilitate a small group learning environment, each training was conducted 4-6 separate times for waste picker groups of 25-60 people. Trained waste picker leaders then taught the basics of some of these lessons to other waste pickers throughout Pune. SWaCH members also utilized their learnings to train the public on SWaCH services and proper sanitary waste disposal. These trainings were coordinated by SWaCH and the KKPKP waste picker union, and funded by a Rotary International Global Grant #1637149. The Pune Municipal Corporation provided the venue. For more information about the Pushing for Peace project, please visit: www.pushingforpeacepune.weebly.com

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Training One: Leadership

October, 2016

Trainers: Lakshmi Narayan and Malati Gadgil, KKPKP waste picker union

Photo credits: Brodie Cass Talbott

Administered to 165 waste picker “leaders” over a period of 6 days (20-35 people/day)

Introductions exercise

Since participants arrived after their day’s work, many were not there at 1pm. So KKPKP and SWACH films were screened from one until the actual session started (once 70% of the participants showed up). This helped orient some of the newer participants to the organisations and key waste picker issues.



The training started with an introductory exercise in which each person was asked to give a short introduction about themselves and listen attentively. After participants went around the circle introducing themselves, Lakshmi asked people to give the name of the person to their right, without asking them to repeat their name. If they didn’t recall, then they were expected to state that they didn’t know. Most could not name their immediate neighbours. Lakshmi then emphasized the importance of listening to each other and other wastepickers, who the trainees (“leaders”) are supposed to represent, which is even more important than listening to the trainer. A true leader listens to the issues that other waste pickers are voicing and is willing to discuss the issues with them. Not listening to their base inhibits them from leading the community that they represent. Alienating oneself from her base is not a good leadership strategy. It is imperative to be one with the community the one is representing.

Lakshmi asked participants which KKPKP and SWACH activists they could remember, and why did they remember those names? They recalled the names of people who had helped solve their problems in the field, like *ghabtagadis* problems, citizen complaints, and personal problems. They recalled the names of people who listen to their personal problems. They recalled the names of those who are committed, honest, effective, sincere and those who respond to their calls. Lakshmi pointed out that these skills are now also necessary for the participants to learn and demonstrate in order to be memorable and effective leaders in the organizations (SWaCH and KKPKP).

While current leadership is made up of non-waste pickers, they will hopefully be replaced soon with waste picker leadership. For that to happen, prospective leaders need to ensure that they emulate the very best leaders- those who we consider our role models. Even if their names are not remembered, we should be able to describe their qualities and make sure we imbibe them:

Honesty

Commitment

Sticking to one's word

Being careful with other people's money

Being bold

Able to lead others

Able to listen carefully and represent others

Able to solve the problems raised creatively

Etcetera

The reasons for a training programme that would enable waste pickers to take on the leadership role were then analysed. The main reasons given were that waste pickers are the best representatives of themselves and that external leaders invariably tend to leave work after some time. The reasons given for their departures included that people don't like to work with garbage. Salaries are low. People are not all skilled. It is very hard to find good coordinators who can lead them in an effective way. A lot of time goes in orienting them to issues, backgrounds, waste pickers etc. Participants were asked to list all of the skills, knowledge and attitudes (the 3 components of training) that KKPKP SWACH leaders bring what they needed to learn to become effective leaders. The future training topics were then listed based on issues where waste pickers said they needed inputs. Proving that SWaCH had done a good job assessing the needs of waste pickers prior to the trainings, all of the issues that waste pickers identified as needing support is already slated to be addressed in future trainings.

Exercise: Unlocking the fist

Lakshmi asked participants to group up into pairs and to hold hands, raising their connected hands over their heads. Then they were instructed to have one person in each pair make a fist, instructing the other person to try to open ("unlock") the other's fist using any method. Eventually, Lakshmi asked them to relax and consider which methods worked for unlocking the fist. Most



people attempted to pry the other's fingers open one at a time or used sheer force with both hands to open the single fist. Lakshmi explained that this exercise could be symbolic of strategizing. First of all, Lakshmi had never told participants that they couldn't simply ask the other person to open her fist, or tickle them, emphasizing that people need not only use force. She explained that often when this exercise is done with Police, they simply bribe the other to get them to open the fist. Often, communication is more effective than force. Furthermore, tickling (using humor) can be a good strategy. Finally, unlocking one or a few fingers (symbolizing making a few allies in their work) can help considerably in unlocking the entire fist. Using sheer force (protest marches, sit-ins, etc) is not the only strategy that can be used.

Focus Group: 20 minutes

To establish a baseline understanding of confidence levels and perceived leadership ability of waste pickers, a focus group was administered. Participants were instructed to hold their hands up high and keep them up until they were counted. These sessions generated considerable discussion, particularly regarding the effectiveness of current sanitary waste disposal.



A brief introduction to the training program

An introduction of the basics of the project was given. This is a one-year project designed to enhance leadership and organizing capacity of waste pickers so that they can advocate for improved sanitary and health conditions. Participating waste pickers are henceforth considered “waste picker leaders.” There will be monthly workshops related to leadership and health, and we hope waste pickers will help determine some of the content.

Project objectives:

- To improve waste picker capacity to lead, self-advocate and mobilize.
- To improve waste pickers' understanding of health issues.
- To increase public and governmental support for waste pickers.
- To increase public compliance with waste segregation.
- To improve sanitary conditions of their work.
- To decrease waste picker dependence on SWaCH and the KKPKP union.

Rules of the Program

Lakshmi began discussing the rules of the program by asking participants how many times they were informed of the training. Most were informed at least a few times. Participants were asked to consider the cost of calling each one participant four times, for ten months. Participants should only expect one notification in the future. Then, Lakshmi asked participants to consider the cost of a wedding invitation, asking: “would you receive multiple invitations to a wedding?” This training, she asserted, is every bit as important as a wedding.

Other Rules:

- Participants need to arrive on time.
- Participants should not bring their children (explaining that adults wouldn't accompany their kids to school. It's just as inappropriate to have their kids attend trainings with them).
- Participants will be given handouts, folders, CDs and other resources, and must make use of the supplies they are given. If they take the CD of labor movement songs, for example, then they will be expected to learn the songs and lead them in the future. If they take the DVD of videos, then they will be expected to watch them with a few other people and come to the next training more informed. They will be quizzed on the information verbally, and their performance and participation during each training will be tracked.
- Participants are expected to do their homework and put what they learn to practice in the field. (They were asked: “is it enough that your kids to go school and come home? No, they must use their knowledge in order to learn. They have to do homework, practice and sometimes go for tuition classes, too. The situation is the same with these class room sessions.”)
- If participants lack the confidence to perform their field assignments, then they must ask SWaCH coordinators for assistance.
- Participants will be given 150 Rs at each training to cover their transportation costs. Every three months, they will be given additional funds to cover the cost of missed work.
- Participants who do not have a phone will be given one, with a set amount of credit. If participants exceed their credit on personal matters, they are expected to refill it so that coordinators are able to connect with them when needed.
- 2 meals- a snack and a lunch will be served to participants – the snack will be served only between 1 and 2 pm and should be taken by participants to save the amount of time that Santoshini (project assistant) spends on this so that she can be freed up for other things. Those who show up late will have to eat lunch at the end of the programme.
- Each session will begin with an assessment of the tasks done the previous time.

Good Leader Bad Leader

Participants are asked to consider the three local terms used for leaders:

Pudhari- Leaders

Pratinidhi- Representative

Karyakarta- Activist

What do these terms mean? Who are past examples that they can think of and what have their tasks been? One can be a good leader, but she will not continue to represent them if she doesn't stay connected them and continue to understand their day to day experience. An activist is expected to fight on behalf of the team. What are the qualities of the good leaders they have known over the years?

Participants listed:

- Those who have consistently been leaders for a long time, who have not given up.
- Those who are effective in the field.
- Those who don't talk down to others.
- Those who are careful with accounts and take note of every expenditure.
- Those who are outspoken and not afraid of standing up for what's right.
- Those who are reliable.
- Those who are actually able to solve problems.
- Those who represent waste pickers and nobody else (not speaking on behalf of *nagarsevaks*/citizens).

What does a *Karyakarta* (*gadebai*) do when she shows up in the field? Participants reported that they usually ask them about their wellbeing. They make lists, they use their phones, they bring pamphlets and information. Since they can read and write, they help them with little things here and there. Lakshmi emphasized the importance of learning how to read and write, and using children as resources to help them learn.



Lakshmi then explained that participants are now held to the same standard as the activists/leaders who they respect, and are expected to lead with the qualities of those leaders and avoid the mistakes of those who have not performed well.

Lakshmi then asked participants to identify their gaps in leadership strength. Most waste

pickers mentioned lack of literacy. Waste pickers do, however, have their ways of bridging this gap, through help from kids or literate friends. This led into a conversation about youth involvement in KKP. The children of waste pickers have benefited

Leadership skills to
) and others.

greatly from the organization, but most are ashamed to admit that their parents are waste pickers. How can youth be engaged to understand how they have benefited from their parents' organization to that they feel proud of it? Increasing an understanding of the waste picker organizations is key.

History of the Organizations

A KKPKP ppt presentation was given detailing the different waste picker organizations associated with KKPKP in Pune and some of the issues waste pickers have faced over the years, including problems of bullying by officials and broken promises by government entities. The trainer explained how KKPKP has dealt with such problems in the past and what strategies have been effective.

Films about SWaCH and KKPKP were shown, including one about the Pimpri waste picker model, in which waste pickers drive tempos (small vehicles) to collect waste rather than using pushcarts. The income of waste pickers in Pimpri is about double that of the reported Pune SWaCH workers.



A discussion was held after the movie to understand whether participants would be willing to emulate the Pimpri model in Pune. Are waste pickers willing to work under a contractor for 15,000 Rs a month (7,000 Rs in user fees and about 7,000 Rs in dry material sale), as is done in Pimpri? Or would they prefer stay with SWaCH? Most of the participants voiced their preference to stay with SWaCH, though their response is not necessarily representative of other waste pickers. The pros and cons of the Pimpri model were then discussed. The participants acknowledged that having women driving in Pimpri is admirable, but that segregation rates are lower there because mechanized waste collection is faster, with greater quantities of materials, and is therefore less able to ensure high levels of segregation. Driving vehicles also uses gasoline and pollutes. Managing motorized vehicles is more difficult and intimidating. Waste pickers also feel more autonomy and ownership with SWaCH, as compared with a contractor.

Waste pickers in Pimpri make about double that of waste pickers in Pune, though, so why wouldn't they be willing to switch models? This led into a discussion about the under-reporting of income, which is a major issue. Waste pickers under-report their income for

many reasons, one being that it reduces the 5% fee that they owe to the organization (SWaCH). It may be that the Pimpri model does not seem as appealing to Pune SWaCH workers because SWaCH workers are under-reporting their income so drastically (meaning that there isn't as much of an income disparity between the two models as it appears). Income taxes are not levied against waste pickers, and waste pickers are not worried that their houses will be burgled if they declare their true incomes. So why is there a need to underreport all the time? Lakshmi emphasized the importance of accurately reporting income, as dishonesty within the organization demonstrates a lack of loyalty to SWaCH.

Homework

Participants were prompted with the idea of engaging the children of waste pickers in the organizing activities of the KKPKP waste pickers union and SWaCH cooperative. Lakshmi made the point that many kids of waste pickers are embarrassed to admit to others that their parents are waste pickers. In an effort to build pride among youth in their parents' organization (KKPKP), the union is proposing to start a youth program. Participants were requested to identify youth in their areas who may be interested.

Participants were each given 50 KKPKP door stickers, and were asked to go door to door to identify themselves to other KKPKP *sabhasads* (members) in their area. KKPKP coordinators are available to help them with this tasks. Participants then performed a role play to practice the conversation they would have to introduce themselves as new leaders in their area and distribute the door stickers.

Participants were given lists of registered waste pickers in their area so that they can conduct outreach distributing stickers and introducing themselves. They will use these lists to continue following up with these members for educational outreach as time goes on.

Training Two: Cleanliness, Governance and Sanitary Waste

November, 2016

Trainers: Ranjit Gadgil, Parisar organization (Cleanliness & Governance)
Malati Gadgil, KKPKP waste picker union (Sanitary Waste)



Photo credit: Brodie Cass Talbott

Cleanliness & Governance

**Trainer: Ranjit Gadgil, Parisar organization
(with photos from Ranjit's presentation)**

Introduction

What is development? Who does it benefit and who is it performed by? What is sustainable development? Leaders in the country take decisions, enact laws and enforce schemes, keeping in mind an idea of a nation and looking at the idea of cleanliness in other countries, which is why we must understand why there is such a big gap between their schemes and our implementation.



Mahatma Gandhi and the Swachh Bharat Campaign

Indian society is caste based, and meetings in the congress were also segregated. People of different castes sat separated and away from each other. The idea of cleanliness as progress (an experiment in caste emancipation) was started by Gandhiji, but he stood for much more than cleanliness via sweeping campaigns, etc. His concept of cleanliness included caste issues and religious ideas. During the meetings of the Congress party, it was observed that Indian leaders would sit according to their respective castes and social hierarchies. This separation on the basis of caste meant a clear refusal of participating in certain social activities. The Dalits as a caste group were responsible for disposing of the waste of the upper castes. Gandhi believed that one step towards modernization would entail that each individual, irrespective of caste and gender, would be responsible for his/her own cleanliness. The Swachh Bharat Campaign is based on the principle of every individual's active participation in this process.



MNC and other corporate organizations are participating in the Swachh Bharat (Clean India) Campaign because it was launched by the Central government and became important and in-line with the public image of any company. But its implementation has been superficial.

Corporate Social Responsibility – A lot of companies joined in this campaign superficially by aligning their CSR projects with cleanliness. But there was no follow up, nor any sign of active participation from the companies after the first few months, after which it was considered as good as ineffective and dormant.



The pictures shown in the presentation are merely a far-fetched unrealistic dream with respect to cleanliness. The urban and architectural designs of the cities shown in the presentation are really different than Indian cities. The population density is five times more than that of any major metropolitan city and therefore the idea of cleanliness and civic sense is also really different. One of the reasons for this is that our government is unprepared and perhaps lacking in infrastructure to deal with India's many people and many different modes of transportation.



Manufacturing- Use – Waste Dynamic

The biggest manufacturing plants are based outside of the city. They are developed there and brought into the city, into the markets for people to buy. Because of our lack of awareness of ‘Reduce-Reuse-Recycle’, a lot is thrown away after minimal use, which then, is also disposed outside of the city leading to environment pollution (landfill sites).

Problems with Urbanisation

Population, density, increase in purchasing power (leads to increased consumerism), problematic slum rehabilitation, increased waste generation, traffic, pollution.



Benefits of Urbanisation

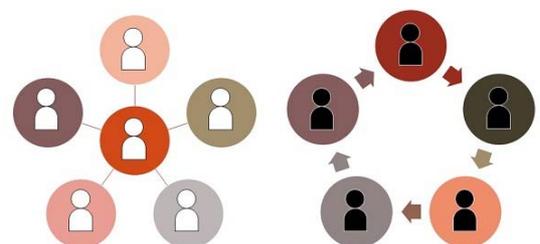
Caste oppression is not as prevalent in urban areas, where it is easier for people to assemble and associate, form associations like trade unions and worker unions. There is a vibrant public sphere in the city that enables organizations like Swacch to create awareness about waste management and public health issues. There are legal ramifications to how one can engage in social dialogue that makes it more effective in the city. Urban areas have better livelihood opportunities, slightly better status for women, and tend to be more progressive and innovative. Reform change is more possible in urban areas.

Centre – State Relations (No mention of the Panchayat System)



In 1992, the Indian constitution was amended to change the centre state power dynamic. Certain special powers were given to the village heads, to the districts and the zillas that led to the formation of municipal corporations and panchayats.

Centralization vs. Decentralization on the basis of distribution of finance and implementation of decisions based on consent and practicability. The



CENTRALIZATION VS DECENTRALIZATION

73rd amendment designated that decision-making power be decentralized.

The picture introduced here is a group of people sitting (An example of the heads of the different departments in the municipal corporation were shown to the people)



The problem of centralization and decentralization (Examples of municipal elections abroad. For e.g., In the United States, the mayor, once elected, holds all powers of execution and power is centralized on that level. Since the Indian polity is federal, corporators govern different provinces within the city, which leads to a dilution of executive decision-making and leads to more debate and less implementation. The US presidential election was explained in comparison with the Indian system.



Participatory Budgeting



What should happen on the local level? What is the level of participation that people should have on a local level?

Who should make local level decisions regarding infrastructure? Whether it is necessary to make park benches or public toilets?



The cleanest city: Mysore

Let us assume, all the garbage in the city was dumped outside of the city, in a proper manner, but do we see any people? No, because most of it is technologically managed.



Street vacuum cleaner, India

But in India, we need jobs. Even if a factory is set up, there is no social justice in it. Our people need jobs, building factories is expensive and non reliant on human labour force, a lot of people look at waste management as an occupation. This is a major hurdle in waste management.

Reduce- Reuse- Recycle

It is absolutely necessary that we all come together for this dialogue to happen.



Reduce Reuse Recycle

Waste Types

Biomedical, debris, garden, recyclable, organic, hazardous, sanitary, e-waste: and the risks of handling each. What systems will ensure the best handling of each? Issues with the municipalities were discussed. Incineration and the failure of other big SWM projects discussed. Consistency in planning should be adopted.

Biomedical Waste Treatment

Handling biomedical waste and electronic waste:
How should it be ideally treated? And how is it done?



Chemical Waste and Natural Waste

Concrete and Construction waste: Generally disposed of into water bodies.
An experiment in Delhi where waste material from construction sites were turned into fine powder and turned into brick blocks that were used on the streets.



Presentation 2: Sanitary Waste Trainer: Malati Gadgil (KKPKP) (Including photos from Malati's presentation)



Malati Gadgil presents

Photo credit: Brodie Cass Talbott



What are the different types of sanitary waste- sanitary napkins and diapers. The trainer has waste pickers give different names for pads and diapers (Huggies, Whisper, Pampers, Mamy Pokopants, etc). Types of menstrual management supplies: plastic pads versus plastic ones; tampons and menstrual cups. Participants didn't understand why Indians are so resistant to tampons. Malati asked if anyone knew what a hymen is and if they had gone through virginity testing prior to marriage. Nobody had, and generally people were surprised to learn of such things, as Dalits don't appear to concern themselves with such practices. Malati explained that some people worry that tampons or sanitary cups will break their hymen, which must be intact in order for a young women to pass unscientific virginity testing. Such testing is not an accurate test of virginity, as a person's hymen can be broken naturally prior to a first sexual encounter, while other women will maintain an intact hymen throughout their life, even after losing her virginity. Some participants agreed to try tampons, which are a less wasteful method of menstrual management than pads. The tampons sold in India come without plastic applicators.

There is considerable social stigma with regard to handling sanitary pads and diapers, which results in a loss of dignity for having to handle such waste. How do men and women feel about handling them? What can we do to lessen this stigma?

The law against manual scavenging was enacted and passed in 1993

Female Sanitary education introduced by UNICEF in schools. The irony that awareness regarding female education is rapidly developing but menstruation is still a social stigma. This restricts or creates a hurdle in female education.

Incinerators are being introduced in different schools to increase awareness of the disposal of sanitary waste. Generally SWaCH and KKPKP are opposed to waste incineration, but it is important to know that this is happening with support from the municipality.

From the workers perspective, a persistent argument is that if urban middle class women refuse to handle sanitary waste, why should they be allowed to dispose of it in unhygienic manner or be allowed to chose what materials they will use to manage fecal and menstrual waste?

Statistics with respect to the use of sanitary waste were given. About 3% of all household sanitary waste is sanitary. Let us assume, that the average population of the Pune district is about 20 lakh's. Out of which, let us assume, that 10 lakh are men and 10 lakh are women. Out of those ten lakh women, 20% (2 lakh women) are assumed to be menstruating. Therefore a total of about 20 lakh pads are sold.

After repeatedly approaching companies that manufacture sanitary pads with the intent of discussing a solution for the safe disposal of sanitary waste, the organization and the workers realized that it is necessary to be self-sufficient in the management of waste.



Still, Procter and Gamble is initiating a sanitary waste recycling facility in Pune. Malati had participants practice pronouncing “Procter and Gamble.” The super-absorbent polymers present in sanitary waste are valuable, so this will be a profit-making venture. If P&G is willing to pay waste pickers for the collection of sanitary waste, how should they price it?

One member suggested 20Rs/kg, which is one of the highest rates around for waste. But if the cost is that high, with P&G be willing to take it? If they do, then households will want to sell their own sanitary waste, bypassing waste pickers, which would also not serve them. A discussion was held on how to price such materials, where there is currently no national precedent for such a thing.

Malati distributed flashcards that were developed to help the waste pickers give presentations to households educating them about a new system they have established for the household management of sanitary waste. The flashcards (see below) are visual on one side (for waste picker reference) and have words on the other side (so households can read the text).



Photo: Brodie Cass Talbott

Flashcard training

1. Sanitary waste makes up 3% of total waste that we handle. If each menstrual-age woman uses 12 sanitary napkins per month, then India is generating 12,000 tonnes of waste every month. We handle that.
2. Unwrapped sanitary waste makes us sick, and can give us a number of illnesses like Staph, Hepatitis, Typhoid, E coli, Salmonella, etc.
3. Having to manage your unwrapped sanitary waste is a lack of dignity for us.
4. Immediate solutions to this problem involve you! You can help us by wrapping your sanitary waste in newspaper and marking it with a big red dot so that we know not to open it while segregating waste. At this point, the waste pickers can demo how to wrap sanitary waste with newspaper.
5. Long-term solutions to this problem should not include incineration or landfilling. Recycling is best. (Malati explained to the waste pickers what the recycling symbol means, as they were not familiar with it).
6. Other alternatives include cloth sanitary napkins, menstrual cups and compostable options (like non-applicator tampons).

Finally, Malati trained participants on how to wrap sanitary waste in newspaper, without tape, and how to properly mark it. Waste pickers were given newspaper, a red pen, flashcards, red stickers (with which to first accustom households to the red dog campaign) and sets of flyers showing households how to segregate their waste. Waste picker were asked to stand and practice what they will say to residents.



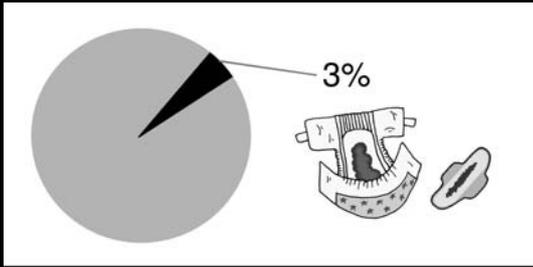
Marking packets and practicing outreach

photo: Brodie Cass Talbott

Homework

Participants are expected to visit 5 households to distribute flyers, stickers, and practice their sanitary waste campaign presentation with them, with the help of their flashcards.

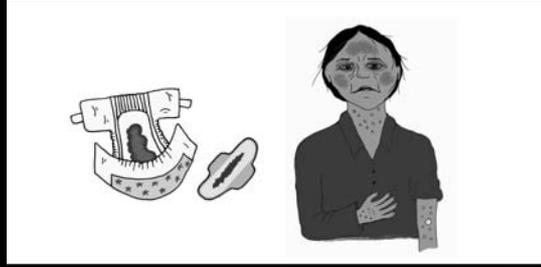
Flashcards: 6 flashcards with front and back



36,000,000 women use sanitary napkins in India each month

At 12 napkins / woman / month:

- = 432,000,000 soiled pads
- = 12,000 tonnes
- = covers 24 hectares...**EVERY MONTH!**



Unwrapped sanitary waste can spread:

- *E coli
- *Salmonella
- *Staphylococcus
- *Hepatitis
- *Tetanus
- *Typhoid...

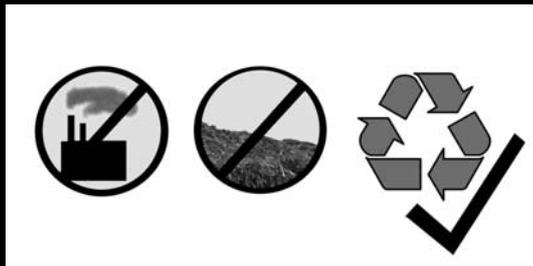


Improperly discarded sanitary waste is
a lack of dignity



Immediate solutions for safeguarding our health and dignity:

- *Pack it
- *Seal it
- *Mark it with a red dot
- *Put with your **DRY WASTE**



Long-term Solution:

- ***Recycling by producers**
- ***NOT landfilling or dumping**
- ***NOT incineration or burning**



Alternatives include:

- *Cloth napkins & menstrual cups
- *Compostable napkins & tampons, with systems reclaiming and composting them

Training Three: Introduction to Indian Economics & Demonetisation December, 2016

Trainers: Dr. Rohini Sahni, Pune University
Kalyan Shankar, Pune University



photo credit: Brodie Cass Talbott

In an effort to help waste pickers understand the economic and social implications of demonetisation, which is having a major impact on daily life for people across India, economics professors from Pune University were invited to give an introduction to Indian economics and demonetisation.

What is ‘Arthashastra’?

Arthashastra is a Sanskrit word and literally translates as ‘The Science of Money’

Artha – Capital, Money

Shastra – Science

Arthashastra literally translates to ‘The Science of Money’, better known as Economics in colloquial terms. With the Indian government’s on-going battle against black money and tax evasion, the lecturer and the trainer thought it was necessary that we inform ourselves about demonetization, its implementation and the effect it has on our every day lives. The move to demonetize has hit all stratas of Indian society in some way or another. This lecture was an attempt at invoking a critical discussion regarding the same. The instructor started off by putting forth two important questions as the point of departure for the discussion.

Questions to be dealt with given the current scenario

Is demonetization the way to go? Is it good or bad?

How have people have been affected by this? Have they been affected in a good way?

The instructor then explained a few basic concepts in modern economics, which unconsciously affect our idea of the state and its relations to the citizens. She explained the origin of private property, the idea of socialism and its modalities in this part of the world (India's Non Alignment Movement, The first leaders of the Independent Indian government and their affinity to socialism vs. capitalistic development in the late 1980's and the 90's). She also explained the idea of Organized and unorganized labour forces and a brief history of labour movements in India. Having given a background of money and its socio-political aspects, she went on to explain the basic definition and fundamentals of black money

What is Black Money?

Money that is unaccounted for is called Black Money. The government cuts a small percentage of money from your annual income. The Indian government follows the system of progressive taxation, i.e. the amount of tax the government collects is directly proportional to the annual income. A few examples are given below.

If you earn:

1.5 Lakhs a year; 20K a month, 700 bucks daily

If one's daily income is below seven hundred rupees, one is not liable to income tax.

2.5 – 5 lakhs (10% taxation)

5 – 10 Lakh (20% taxation)

How many kinds of taxes are imposed?

The three primary taxes imposed are the Income Tax, Sales Tax and Value Added Tax. According to the instructor's figures and research, only 3 to 4 % of the total population (approx. 1.2 billion) pay income tax. This means that either 96% of the population earns below the lower limit as described previously or that they evade taxes.

A few examples of what is heavily taxed and what is not:

Sales Tax: In India, basic commodities that are required for daily sustenance aren't taxed, because they are basic necessities for everyone. (e.g., Milk, oil, Wheat, rice, Cooking Gas). On the other hand, Alcohol, Petrol, Tobacco, Gold, Silver and other luxury commodities are heavily taxed.

How does one decide the cost of a particular commodity?

The idea of demand and supply is central to this concept. (Air is abundant, its demand is high and its supply is high as well, but something like gold is extracted at a high price, the demand for gold is high but its supply is relatively low. It is here, that we put the idea of cost price vs. selling price and profit vs. loss into perspective. Any basic rule of business would demand that the cost price be lesser than that of the selling price so as to increase profit. The demand to supply ratio + the cost vs. selling price ratio + profit vs. loss are all integral factors in determining the price of a particular commodity.

In India, the cheapest commodities are food grains and Pulses, because the farmer is the poorest in India. Fruit farmers are not poor, but farmers primarily producing the bulk of food grains like wheat, pulses and sprouts find themselves to be at the lowest rank in food production. Because of the heavy dependence on food grains and its exclusion from the list of taxable commodities, the farmer remains the poorest in India.

The instructor gave a brief account of the origin of money and how it came into being.

The History of Money

The Barter System

The discussion went back a few thousand years, to the Stone Age and how early humans used their prized commodities as mediums of exchange. Man mostly used grains and cows as a medium of exchange. But with the advent of agriculture, the idea that seeds thrown into the field would grow into plants and trees, humans that were wanderers and hunter-gatherers began to settle down and experiment with this phenomenon. People went in search of a common medium of exchange. From cows to seashells to coins being minted in the name of the sovereign and finally to paper money, they began to realize the importance of having a quantifiable medium of exchange. From minted coins, to paper money, to modern day debit and credit cards, the idea of money has endured a long trajectory from simplicity to complexity, until it has become the most important aspect of modern life.

While the idea of money was being consolidated, a general idea of private property, family, hereditary wealth emerged in parallel. With individuals earning their own money, questions as to whom, in the family, will own that money came to be. The emergence of private property and the family laid the foundations of feudalism based on production. The protection of private property bought about powerful individuals to assert their strength by building armies. Landowners consolidated their strength by building armies and annexing other lands into their own based on armed conflict. Kings formed kingdoms and started attacking other kingdoms for the acquisition of wealth and legitimized their sovereignty over people. The first instance of legitimizing power through trade that led to the annexation of territories under a single sovereign was the British Raj in India. The East India Company entered India that was divided into princely states and acquired trading rights from kings ruling the provinces and began to annex territories based on economic supremacy. After an attempt at a united rebellion against the expansionist policies of the East India Company, the queen of England took control and annexed the whole of India and made it a part of the commonwealth.

The British Raj in India and their economic strategies are integral to understand the nature of economics in India.

Fundamentals:

Capitalism vs. Marxism

The ownership of the product being created lies with the owner of the factory and not with the one creating it. The alienation of the labourer/factory worker from the product that he/she creates is, in brief, the oppressive nature of capitalism. In a capitalistic setup, the landowner/factory owner does not buy labour time, but he buys the labour capacity of the labourer and keeps him/her on a minimalistic wage and sells the final product for a higher price, way beyond the means of the labourer. Hence the final product is never bought by the labourer creating it, which leads to the creation of hierarchies. Capitalism allows prices to be set according to the competition and a socialist setting would mean that governments regulate all aspects and parameters of business.

India Post 1947

The green revolution and all private banks turned government banks. From a partial socialist standpoint to a complete socialist set up, Indira Gandhi created a network of banks all around India that brought all aspects of business under government control and regulation.

The instructor then went on to explain India's affinity to socialism and its landmark alliance with the Soviet Union.

India in the 1970's

The India Pakistan War or the Bangladesh Liberation war is regarded as a point of departure for the Indo-Soviet Alliance. As a majority of the population in East Pakistan (now called Bangladesh) began to demand a new and independent government from West Pakistan, the separatists appealed to India for help. As Pakistan declared war on India and India replied to its aggression, the United States Navy sent two warships into the Indian Ocean to intimidate India and compel it to reconsider its decision, the Soviet Union came to India's rescue as it sent two of its own warships to counter American warships. This strengthened Indo- Soviet relations and influenced India's socialist policies for its internal governance. The Indian government saw another tumult as the socialist policies in India began to take on an authoritative turn, with Indira Gandhi as its autocratic head. This led to the advent of student activism and political unrest in India and the Prime Minister declared a state of emergency and jailed all political leaders that rose up in revolt of the government.

The government was overthrown and the Janata Dal Party established a new government with Morarji Desai at its head. This government fell as it rose due to internal conflict within the party, and the Gandhi family rose to power again, this time, with new and improved capitalistic policies. It was decided that the mistakes in the past were not to be repeated again.

The Rajiv Gandhi government brought capitalization policies to India and developed the automobile, pharmaceutical and the IT industries.

The idea of poverty

If one earns less than Rs. 47/day in the city, and less than Rs. 36 in the rural areas is considered to be at the poverty line.

The percentage of unorganized labour in India is very high (93%)

The instructors did an exercise with the workers where they asked them about the amount of money they had when demonetization was announced. The instructors asked them whether they had an amount close to forty thousand. They gradually reduced the amount and made a note of it.

They were asked about how much time and effort they spent standing in the long lines outside banks to manually withdraw money. Demonetization has definitely affected people in a lot of ways and on various levels. Some workers said that there was no money in cash to buy rations for the households. Hospitals were unable to procure change and some refused to accept the old notes.

Slightly richer black money holders tried to hand over the old notes, the unaccounted money to people having a lower income. The instructors also asked them whether there was a change in their diet because of the lack of availability of certain food grains.

The instructors then asked them whether they make use of any other forms of money, like cheques, debit and credit cards.

The instructors then asked them how many people gave them hard cash and/or cheques, old or new notes.

The instructors asked the workers whether they had a bank account prior to the Organization (SWaCH) opening it for them. The response was mild, only two to three people had bank accounts.

There was a mixed response from the crowd, but the general tone was about the inconvenience of buying daily basic necessities using the old notes, people changed big amounts for a small percentage in which they ended up losing all the money. Small and big are relative in this case, but a person earning a small daily wage felt it the most.

Homework

Participants were asked to go out in their zones and begin sharing what they have been learning to other waste pickers in the KKPKP union and other SWaCH members. They were also asked to convey information about the new sanitary waste campaign both to households and to other waste pickers.

**Training Four: Welfare/Scheme Benefits for waste pickers
January 2017**

Trainers: Poornima Chikarmane, SNTD Womens' University
Lakshmi Narayan, KKP KP waste picker trade union



Photo credit: Brodie Cass Talbott

Training administered to 147 waste pickers leaders over a period of 4 days (30-45 participant/day)

The day kick-started with a registration process. Once the registration process is completed participants are provided tea and snacks for refreshment. We noticed that some participants were late to attend the session. Meanwhile, some educational and useful videos were screened before training session began.

We started with an introduction round as an icebreaker to make the session go smooth, where each participant introduced themselves. To grab the participants' attention, Lakshmi sang some union songs and introduced the rules for the training session which are as follows.

1. Switch off the cell or keep cell on silent.
2. Don't lean against the wall.

3. Participants need to arrive on time
4. Don't bring kids.
5. Don't chit chat between session.

In between the session, she also went over what was taught in past session to see if they could remember the information. Once done with this exercise she gave a brief introduction to the current session and its importance in our daily routine life: what benefits they will get, who are the key members, how they work etc. This session included comparing the structures, issues, revenue, expenditure, overheads etc. of family, government, KKPKP and SWaCH. The main purpose of this training was to give information on taxation, revenue, budgeting, schemes started by the Government, KKPKP and SWaCH.

Poornima Chikarmane then took over the session and asked some questions to participants:

- What are your income sources?
- What do you spend money on?
- What do you do if there is a shortfall?
- How do you decide what you spend on?
- What is the purpose of spending?

In these same ways, organizations and governments decide how to generate and spend income – for the benefit of citizens.

Poornima was able to get different answers from participants, who showed interest in the inquiry.

Some responses:

- Doing a job, some ladies are an entrepreneur.
- They are spending money on food, medicine, travel, education etc.
- They are borrowing money from the bank, from the neighbour or from an organization.

It showed that all participants were excited to get more information. These questions were helping to understand the process of earning and spending, how we are contributing our part of earnings to achieve a better future and benefit from the schemes started by KKPKP/ SWaCH and the government of India / Maharashtra.

Introduction

What are schemes? What are the levels of government budgets? Revenue means what and what different types of taxes are there? Who is paying income tax? How are government earning and

spending? What is a budget? What are the different types of schemes? What kind of schemes are there in KKP/ SWaCH?

Poornima explained different types of government budgets. She showed different logos and asked the participant if they could identify them. She got a positive response from participants, demonstrating their knowledge and interest in the subject matter.

1. The first level is the Indian Government. The Indian government is responsible for making schemes, different types of taxes, upcoming project for developing country. The Indian government is approving the projects as per budgets. The government of India is responsible for making different kind of budgets, including those for education, medical services, transportation, food etc.



2. The second level is the Government of Maharashtra. We know that Maharashtra is becoming well-known state for its development in various sector like education, jobs, medicine, travel etc. As such, there are many schemes in Maharashtra. These schemes are approved by the Indian Government. Lots of Municipal Corporations are working under the Maharashtra Government. Pune Municipal Corporation, for example, which helps to support SWaCH, comes under the Maharashtra Government.



Logo of Maharashtra Government

3. The third level is the Pune Municipal Corporation (PMC). PMC works in different sectors like hospitals, slum area development, education, health and safety, transportation etc. PMC started some schemes on education, medical treatment, life insurance, and different types of loans for low income people. PMC made some guidelines to benefit from scheme systems.



Logo of Pune Municipal Corporation

Revenue

Definitions:

Income generated from the sale of goods or services, or any other use of capital or assets, associated with the main operations of an organization before any costs or expenses are deducted. Revenue is shown usually as the top item in an income (profit and loss) statement from which all charges, costs, and expenses are subtracted to arrive at net income.

&

The income of a government from taxation, excise duties, customs, or other sources, appropriated to the payment of the public expenses.

&

For non-profit organizations, annual revenue may be referred to as gross receipts. This revenue includes donations from individuals and corporations, support from government agencies, income from activities related to the organization's mission, and income from fundraising activities, membership dues, and financial securities such as stocks, bonds or investment funds.

The below chart helps explain the tax structure in India

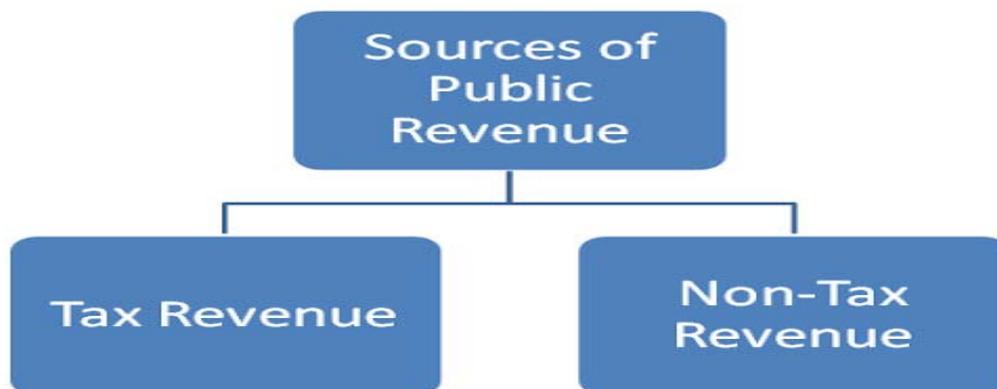
Tax Structure in INDIA

A well developed tax structure with a three-tier federal structure, comprising the following:

The main taxes/duties that Union Government is levy are as follows:



Government revenue is money received by a government. It is an important tool of the fiscal policy of the government and is the opposite factor of government spending. Revenues earned by the government are received from sources such as taxes levied on the incomes and wealth accumulation of individuals and corporations and on the goods and services produced, exports and imports, non-taxable sources such as government-owned corporations' incomes, central bank revenue and capital receipts in the form of external loans and debts from international financial institutions. The sources of finance used by the central government are mainly taxes paid by the public.



1. Tax revenue:

Tax revenue is the income that is gained by governments through taxation.

There are different types of taxes listed below for an example: -

- **Union Excise Duties:** sugar, cotton, mill cloth, tobacco, motor spirit, matches, and cement
- **Customs:** import and export duties
- **Income Tax:** Levied on and paid by the same person according to tax brackets as defined by the income tax department
- **Corporation Tax:** Paid by companies and corporations on their profits.
- **Wealth Tax:** Levied on the value of the property that a person holds.
- **Gift Tax:** An individual receiving the taxable gift pays tax to the government.
- **Hotel Expenditure Tax:** An Individual is paying for using the facilities of 5star hotels.
- **Tax on Foreign Travel:** Paid by a person who travels to foreign by any reason.

2. Non-tax revenue:

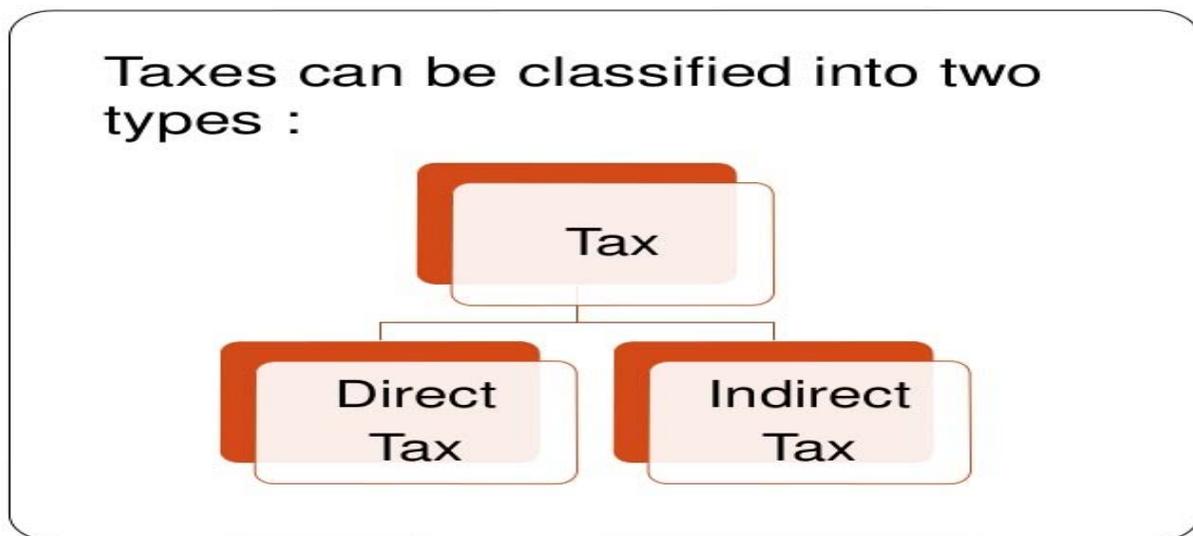
Non-tax revenue or non-tax receipts are government revenue not generated from taxes.

There are different types of non-taxes revenue listed below for an example:

- **Interest Receipts:**
- **Surplus Profits of the Reserve Bank of India (RBI):**
- **Currency, Coinage, and Mint:**

- **Railways:**
- **Profits of Public Enterprises:**
- **Public enterprises owned by the Central Government, e.g., the Steel Authority of India (SAIL), Hindustan Machine Tools (HMT), Bharat Heavy Electricals Ltd. (BHEL), State Trading Corporation (STC). The profits of such Public-Sector Units (PSUs).**

Wouldn't you like to know exactly what taxes we end up paying in our day-to-day lives, both knowingly and unknowingly?



Direct and Indirect Taxes

The most fundamental classification of taxes is based on who collects taxes from the taxpayer.

Direct Taxes, as the name suggests, are taxes that are directly paid to the government by the taxpayer. It is a tax applied to individuals and organizations directly by the government e.g. income tax, corporation tax, wealth tax etc.

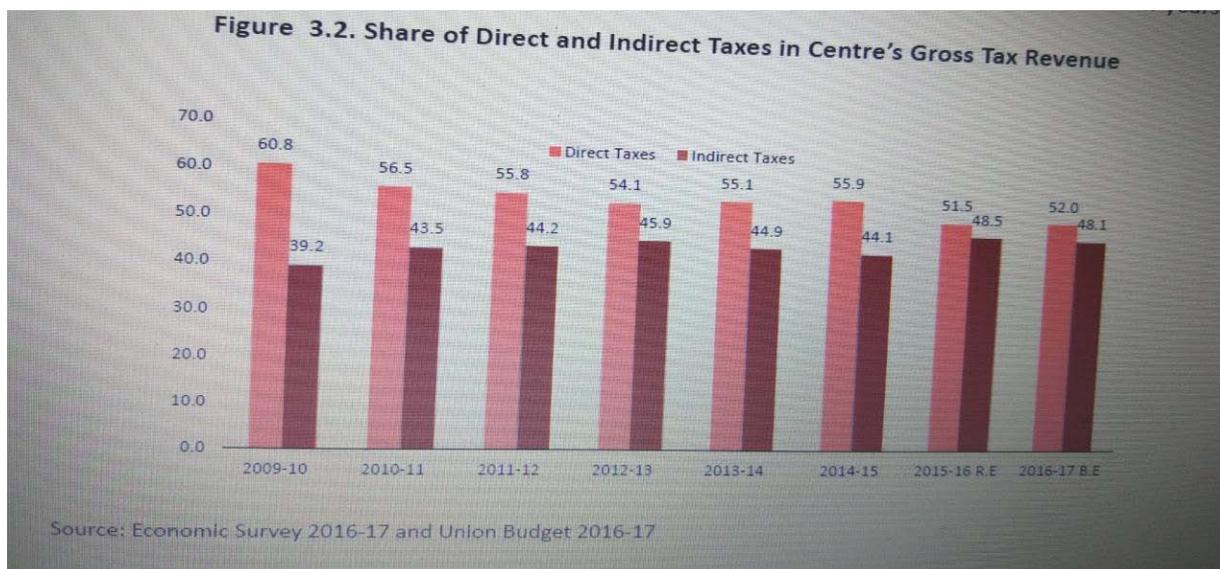
Indirect Taxes are applied to the manufacture or sale of goods and services. These are initially paid to the government by an intermediary, who then adds the amount of the tax paid to the value of the goods/services and passes on the total amount to the end user. Examples of these are sales tax, service tax, VAT, entertainment tax, excise duty etc.

Direct and **indirect** taxes are defined according to the ability of the end taxpayer to shift the burden of taxes to someone else. Direct taxes allow the government to collect taxes directly from consumers and is a progressive type of tax, which also allows for cooling down of inflationary

pressure on the economy. Indirect taxes allow the government to expect stable and assured returns and brings into its fold almost every member of the society – something which the direct tax has been unable to do.

Both direct and indirect taxes are important for the country as they are intricately linked with the overall economy. As such, a collection of these taxes is important for the government as well as the well-being of the country. Both direct taxes and indirect taxes are collected by the central and respective state governments according to the type of tax levied.

Below figures are only for reference to understand Direct and Indirect Taxes Revenue



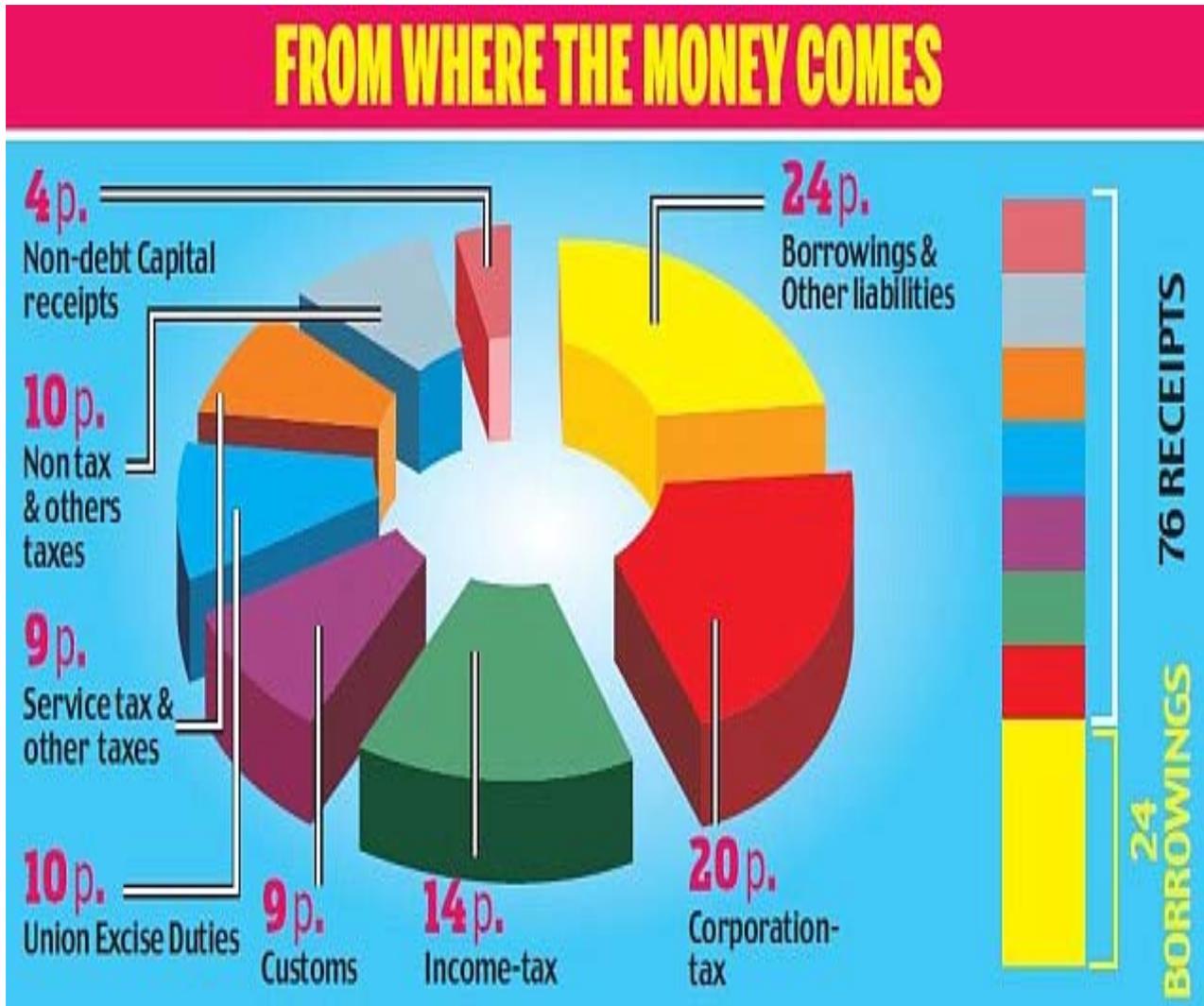
Earnings by the Indian Government

The Indian Government is earning money from different sources which are listed below:

1. 24% of the money is coming from two sources- borrowing from banks and other liabilities.
2. 20% is coming from corporation tax.
3. 14% is earned by income tax which is paid by companies or businessmen.
4. 9% of earnings coming from customs duties.
5. Union excise duties are paying 10% to the government.
6. 9% are coming from service taxes and other taxes to government.
7. 10% is coming from non-tax revenues.

8. Last 4% is coming from non-debt capital receipts.

The below graphic explains where the government is earning money from



Government Spending

Every year Indian Government is making a budget. As per budget, they are fixing some amount of money to spend on a different sector. The finance minister is presenting this budget to the government.

Types of the sector are below:

Social Sector	Groups	Infrastructure	Industry & Defence
Education	Women	Railways, Airports,	SEZ

		Ports	
Health	Children	Electricity	MIDC
Drinking Water	Dalits	Irrigation	Arms, Ammunition & Equipment
Sanitation	Adivasi	Water	
Labour & Employment	Religious Minorities	Roads & Highways	
Agriculture	Urban & Rural Poor (BPL)	Sewerage	
Food Security	People with disabilities	Bridges	
Nutrition	Youth	Telecommunication	
Social Security		Housing	

As per the budget, the government is spending the highest amount of money on defense (Indian Army/Airforce and Navy) to protect our nation from enemies. This includes buying new technologies for defense, weapons, vehicles, fighter jet etc. This amount includes the salary of defense personals, medical, pension etc.

Consumer affairs, food, and public distribution make up the second highest sector where the Indian government is spending, forming 7.15% of the budget.

The ruler development department is getting 4.43% of the money from the Indian government to spend on different kinds of development as per the budget.

Home affairs and human resources development are getting 3.80% and 3.64% from government.

The Indian government is spending 3.56% on chemicals and fertilizers as per union budget of 2016-2017.

Road Transport and highways are getting 2.92% from union budget for development. Railways are getting only 2.27% of the money from the budget.

As per the budget, the government started some schemes on education like BETI BACHO BETI PADHAO, UDAAN, Swami Vivekananda Scholarship and loans for higher education etc. If

anyone wants to get benefits, they need to submit proper documents as per the guidelines and rules.

Union Budget Proposal, 2016-17: Expenditure



Schemes

A plan, program, or policy officially adopted and followed, as by a government or business.

Or

A large-scale systematic plan or arrangement for attaining some object or putting an idea into effect.

Direct Benefit Schemes

Pension: - A pension plan is a retirement plan that requires an employer to make contributions into a pool of funds set aside for a worker's future benefit. The pool of funds is invested on the employee's behalf, and the earnings on the investments generate income to the worker upon retirement.

Scholarships: - A grant or payment made to support a student's education, awarded based on academic or other achievements.

Subsidies

A subsidy is a form of financial aid or support extended to an economic sector (or institution, business, or individual) generally with the aim of promoting economic and social policy.

Although commonly extended from the government, the term subsidy can relate to any type of support – for example from NGOs or as implicit subsidies. Subsidies come in various forms including: direct (cash grants, interest-free loans) and indirect (tax breaks, insurance, low-interest loans, accelerated depreciation, rent rebates).

From where are we getting subsidies?

1. PDS, 2. Gas, 3. Fuel, 4. Fertilizer, 4. Pharmaceuticals, 5. Medical Insurance, etc.

KKPKP Revenue

Poornima explained, from where and how KKPKP is getting revenue with some examples.

- Membership Dues: - KKPKP members are paying membership dues so it will to generate revenue for an organization.
- Gold Loan: - KKPKP having a gold loan schemes for their members, if anyone is taking this services, as per rules some amount need to pay as interest, this amount of interest goes to revenue account of the organization.
- Shop: - KKPKP having some shop where they are selling goods which are made by reusable materials. this will help them to increase the revenue of the organization.
- Service Charges: - Some service charges are there which are help to increase revenue
- Donations: - KKPKP is getting donations from people, companies, Government etc.

Some schemes are stated by KKPKP but after some time some schemes are still there to get benefits and some are abandoned. Below is the list:

Experiment & Abandoned Schemes	Ongoing Schemes
Ration	Credit Coop
Sarai	Education Loan
Pension	Notebooks

Cycle Members & Children	Scholarship
	Gold Loan
	RTE
	Unclean
	JBY (Including Education)

Lakshmi took the lead and she continued with the session with some topic related to KKPKP/Swach Schemes. She explained what are the issue to get benefits from schemes which are started by government and KKPKP/SWaCH/KP.

Internal vs external schemes:

Should we use the internal money of KKPKP /SWaCH or raise more money from donations etc. or fight for entitlements provided for by govt? All agreed that we should do the latter, explaining that this means they will be able to come to KKPKP and KP and SWaCH less often and fight for things, but should fight with larger structures- yet all agreed that we should do that and not get stuck with just mobilising more and more resources when much larger resources (which they feel are theirs by right) are available and underused. This was specifically discussed in the context of:

- EG of Rte. versus advocacy in municipal schools and of notebooks distribution
- KKPKP scholarships access vs demands of PMC
- Trust hospital or insurance versus govt hospitals
- KP loans versus bank loans with subsidy
- Education schemes internal versus govt schemes
- Pension- KN money being used as opposed to current method being followed of advocating for pension from govt

Decision making/determining criteria

How are decisions made? what to spend on? How should they be made?

The issue of conflict of interest in decision-making if leaders are representing one profile of member- so younger leaders may allocate more money towards education as they have younger children in school/college whereas if leaders are older they will fight for allocation towards pension. There is a need to ensure that all kinds and profiles of members are represented both in leadership and in entitlements that KKPKP provides.

How can KKPKP and SWaCH increase member/leader participation in such decision making in a fair manner- without leaders cornering benefits for themselves or people of their profile?

This issue was raised in the context of all leaders having better incomes in SWaCH compared to average members- (Lakshmi said this is a complaint we have heard from SWaCH people- and no

one disagreed) this is akin to corporators grabbing benefits for themselves. We need to ensure the spread of benefits to all members.

Roles and responsibilities right accessing schemes

The overall role of KKPKP and SWaCH as organisations through their paid staff members was discussed. All agreed that a lot of overhead goes into implementing schemes- compared with govt schemes where overhead can sometimes reach 75percent. Waste picker organizations need to ensure that their overhead is not so high, but still pay our staff member fair wages for their work. The organizations are looking for ways to minimise overhead by having members do more for themselves.

The role of general members (both eligible and otherwise)

Getting their own paperwork together, being compliant writing all rules of organization with regards to payment, attendance, participation, and articulation of issues and problems.

Role of responsibility is higher than that of general members, Leaders are responsible for convincing others to comply with rules, to participate, to share issues shared by pther members and to ensure ccess to all schemes.

The role of SWaCH and KKPKP staff is to ensure actual support in filling out forms, campaigning, helping with paperwork etc. However, waste pickers nd leaders shouldn't start a blame game like PMC- each pointing to the other. A leader's role is to ensure that all members know of schemes and get waste pickers to help with forms.

The session ended on an informative note and all the participants were given a list of homework as below:

- All participants had to count the number of pieces of sanitary waste in their waste stream by using the handheld counting devices given during the training. The counters will ultimately enable the waste pickers to track the impacts of the Red Dot campaign by counting the amount of sanitary waste being wrapped and market after the campaign has taken off. For now, leaders are to practice using the counters.
- Explaining the new schemes or yojnas to other members and spread the awareness.
- Place the green and white sticker on all doors of their area while collecting waste.

Once done assigning homework, Lakshmi and Poornima kept the session open for the participant to share their problems on the field:

Shobha Ram Kamble shared her problems while collecting the waste in her area.

- People are not responding to her properly.
- People are not segregating wet and dry waste properly.
- Whenever she is trying to explain proper household waste management, she is getting a bad response from homeowners. Sometimes people are ignoring her because she is working as a waste picker.

Training Five: India's Caste System March 2017

Trainers: Anjali Maydeo (Guest Trainer)
Lakshmi Narayan (KKPKP waste picker union/SWaCH)
Malati Gadgil (KKPKP waste picker union)



Photos: Brodie Cass Talbott

The day started with registration. This time all participants were on time to the session.

Malati gave updates on the Red Dot Campaign, reminding leaders of the campaign's intent: this campaign educated the public about hazards of sanitary waste and the impact of that waste on waste picker health. Sanitary waste can't be disposed of easily, and organizations like SWaCH must think to find better solutions for this type of waste.

Lakshmi then introduced Mrs. Anjali Maydeo. Anjali is a granddaughter-in-law of Dr. B. R. Ambedkar, famed dalit hero and writer of India's constitution. Anjali is a faculty member at the Karve Institute of Social Services in Pune and has been an active social worker educator for the past 33 years. All participants were very excited to listen to her. Ms. Anjali Maydeo began by asking some questions to participants: -

- What is caste?
- What is the different type of categories in the caste system?
- When did caste categorization start?
- What kind of problems are there for widows in Hindu?
- What is sati-pratha? who stopped this sati-pratha?
- Why is inter-caste marriage not allowed?

- Why male person having a more power in their hand?
- What are the advantage and disadvantage of the caste system?

Replies were as follows:

Saru Bai said that caste includes Hindu, Muslim, Sikh and Christian. Hinduism is divided into different caste categories like Brahmin, Kshatriya, Vaishya and Shudra etc. other participants agreed with her. Participants knew about the caste system, but, interestingly, seemed to feel that it doesn't apply much in society anymore. The group was reminded of the lasting impact of caste- in their case, that nearly all waste pickers are still dalits.

Caste

Caste is a group of communities and sub-communities, characterized by endogamy, hereditary transmission of a lifestyle, includes an occupation, status in a hierarchy and customary social interaction and exclusion. India's caste system is based on the social groupings called **Jati** and the theoretical **Varna**.

Ms. Anjali asked what is Jati? Participants replied that Jati is related our religion- for an example, if I was born into the Hindu religion and my parents belongs to the un-touchable caste, then my Jati is untouchable. Ms. Anjali agreed and continued the session.

Under the Jati system, a person becomes a part of social roles and endogamy. A person from a specific Jati should not marry outside of his Jati. Jati gives security, status, identity and financial help. Jati typically has an association with a traditional job function or tribe. Jati is essentially a community. We find several variations of Jati's across the country.

Varna means color and grouping of people into classes, and was first used in Vedic Indian society. The four classes were the Brahmins, the Kshatriyas, the Vaishyas, and Shudras. The varna categorisation implicitly had s fifth element, being those people deemed to be entirely outside of its scopes, such as tribal people and the untouchables.

1. Brahmins (teachers, scholars, and priests): Brahmins are at the top in the caste system in Hinduism. They were traditionally responsible for religious rituals in temples, as intermediaries between temple deities and devotees, as well as a rite of passage rituals such as solemnizing a wedding with hymns and prayers.
2. Kshatriyas (warriors and nobles): Kshatriya comes second in the caste system. Their role was to protect society by fighting against enemies in war zone, and governing in peacetime. Most of the Kshatriyas ruled society as kings.

3. Vaishyas (farmers, traders, and artisans): In Hindu religion Vaishyas are associated with doing business, owning land, agriculture, cattle rearing, and money lending.
4. Shudras (service providers): Shudra is the fourth varna found in the texts of Hinduism. They are ranked as the lowest of the four varnas. The traditional occupation of Shudra is described as laborers and service providers.

A person's caste is determined hereditarily by birth.

Between 1860 & 1920 the British segregated Indians by caste, they granted administrative jobs & senior appointments only to upper-class caste people.

After Independence, new developments took place in India. New policies were made on the caste-based reservation of jobs with lists of scheduled caste (Dalit) & scheduled tribes (Adivasi). In the 1950's, the country instituted many laws to protect and improve the social conditions of lower caste populations. These caste classifications are used for college admission quotas, job reservation, and other initiatives declared by the supreme court of India. Discrimination against lower castes is illegal in India under article 15 of the constitution, and India tracks violence against Dalits nationwide.

Some years ago, Hindu widows were facing a lot of problems, including pervasive social taboo. These taboos exist predominantly among the upper castes, like brahmins and kshatriyas, and restrict women in many ways. When a man dies, his widow is expected to renounce all earthly pleasures. Widows should no longer look attractive and are expected to wear only simple white saris for the rest of their lives. On news of their husband's death, they break their bangles & can no longer wear jewelry or use sindoor (the red powder women wear in their hair part and on their foreheads to denote their married status.). An orthodox widow may be expected to cut her hair or even shave her head. She's expected to fast several times a month, sometimes eating nothing but fruit for days on end. Widows can also be subject to severe sexual harassment and abuse. If a widow is impregnated, she may leave the newborn at a nearby temples or river bank because the pregnancy cannot be justified.

Sati Pratha is an obsolete Hindu funeral custom in which a widow self-immolates on her husband's pyre or commits suicide in another fashion shortly after her husband's death.

Raja Ram Mohan Roy fought for Hindu widows for their rights, and banned sati pratha as well. He established several schools to popularize a modern system of education in India. He promoted a rational, ethical, non-authoritarian, worldly social-reform Hinduism.

Endogamy

Endogamy is marrying within a specific caste or ethnic group, class or social group. Endogamy is common in many cultures and ethnic group. Endogamy is a form of communal self-segregation.

Inter-caste marriage

Inter caste marriage is not allowed as per the caste system in India. Inter-caste marriages have gradually gained acceptance due to increasing education, employment, the expansion of a middle-class, and urbanization.

The first recorded inter-caste marriage in modern India took place on 4 February 1889. On this date, Yashwant and Radha (alias Laxmi) were betrothed. Yashwant was the adopted son of Jotirao and Savitribai Phule. Radha was the daughter of Gyanoba Krishnaji Sasane. This marriage was the first 'Satyashodhaki' (truth seeker society) marriage. Savitribai bore all the expenses on this historic occasion. This method of marriage, like a registered marriage, is prevalent in many parts of India. These marriages were opposed by priests and 'bhatjis' (Brahmans), and they went to court on this matter. Savitribai and Jotirao faced many difficulties but that did not deter them. The Satyashodhak marriage required the bridegroom to take an oath of giving education and equal rights to women. The 'mangalashtake' (the mantras chanted at the wedding) were to be sung by the bride and the bridegroom themselves, and these were in the form of pledges made by the bride and the groom to each other. To ensure that they got better acquainted with each other and with each other's likes and dislikes, Savitribai made Radha stay in the Phule household before the marriage. She made provisions for Radha's education.

Dr. B.R. Ambedkar also placed an example for inter-caste marriage. He got married with the Brahmin woman in his final marriage.

Women's Rights in India

Historically, the position of Indian women in society has not been good. Indian women have faced numerous problems, including violent victimization through rape, dowry killing, marital rape, forced prostitution as children and adults, honor killing, etcetera. These problems still exist today. India is dominated by men, and women typically occupy household roles. Manu Smriti asserts that, as a female, she should obey and seek protection from her father, brother, husband and son.

Over the past few years, the status of women in India has been changed with great effort by the government and certain social bodies. In modern India, women have held high offices including that of the President, Prime Minister, Speaker of the Lok Sabha, Leader of the Opposition, Union Ministers, Chief Ministers, and Governors.

Women's rights are secured under the Constitution of India – including equality, dignity, and freedom from discrimination. Furthermore, India has various statutes governing the rights of women.

Advantages of the Caste System

1. **Preservation of Culture:** Caste system helped in the preservation of culture and these were passed on from generation to generation.
2. **Preservation of Purity:** Caste system, because of its endogenous nature, permitted marriage only within the caste and thus preserved the purity of each caste.
3. **Division of Labour:** Caste system required everyone to do the work prescribed for his caste, i.e. Brahmins job was to teach, Kshatriyas to fight a war, Vaishyas to run trade and Shudras to serve other castes. This division of labor ensured smooth functioning of society.
4. **Co-operation within Castes:** Caste system fastened cooperation with each caste. They co-operated with each other to preserve their culture and protect it from degradation by other castes.
5. **The absence of Competition:** As social status was hereditary and no amount or personal accomplishments could change it, there was no competition to improve status. People, therefore, utilized their energies for the general benefit of society rather than personal advancement.
6. **Panchayat System:** Panchayat system is an outcome of the caste system. All disputes within a caste were referred to the caste Panchayat. Panchayats, though secular in outlook, exist even now in rural India.
7. **Increased Professional Proficiency:** Caste system helped in increasing proficiency in each vocation because accumulated experience and professions and property were handed over from father to son.
8. **Healthy Social Life:** Caste system made people disciplined and co-operative. People carried out the duties assigned due to their caste with responsibility. There was social amity between members of the same caste.
9. **Protected the Society:** Rigidity of our caste system was responsible for protecting our society from cultural invasion by alien societies.
10. **Permanency and Continuity:** Each cast had a permanent body of constitutions to guide his social behaviors and action. The customs and beliefs were passed on from generation the generation. Thus, caste system had permanency and continuity.

11. Improved Living Standards: Each caste struggled hard to maintain and improve living standards of its members to retain its superiority over subordinate castes. This resulted in overall progress and prosperity.

12. Social Life Not Dependent on Political Conditions: Caste system was predominantly influenced by religion. It was totally independent of prevailing political conditions and, therefore provided stability in society.

Disadvantages of the Caste System

The caste system has several disadvantages which come in the way of social progress and development, curbing individual freedom.

1. The caste system, which was expected to raise a man from savagery, acted to stop them half-way on the road to progress. The caste in which a man was born pre-determined his vocation. He had no option for self-assertion or social security.

2. Caste is hierarchically graded; each caste being graded inferior to those above it and superior to those below it. The status of man is determined by the rank of that caste in the hierarchy. Once born in that caste, his status stands pre-determined and immutable irrespective of any talent he may show or wealth he might accumulate.

3. The caste system acts as an obstacle to national unity. It demands foremost allegiance to itself. It comes in the way of national integration and nation-building.

4. Caste, as supported by ancient scriptures, curbed individual initiative and thus made him fatalist. For example, the doctrine of Karma theory holds that birth in a high caste or a low caste is the reward and punishment of man's past birth and behavior and which should be accepted by each.

5. In the ancient time, the caste system acted as a shield for justifying the anti-social conduct of some persons. A Brahman, despite committing a crime, used to get a soft and avowed decision against a Sudra. Separate laws for each caste enabled high castes to indulge in anti-social activities. It also led to the moral degradation of high castes.

6. Caste acted as an obstacle in the way of economic development of all sections of society. The rigid rules of caste system compelled everyone to follow his hereditary occupation and this acted as a big limitation on the economic progress of the individual and the society.

7. The caste system also became responsible for several immoral social practices and low standards of morality. As the population increased, people had to adopt under-hand means and immoral practices for earning their livelihoods. Casteism acted as the major source of social inequality and injustice.

8. The caste system also led to inhuman practices like Sati, infanticide, prostitution and exploitation. Lack of suitable bachelors or brides in one's own caste led to immoral practices and crimes.

9. The caste system gave birth to the inhumane and immoral practice of untouchability in the Hindu society. In the ancient period and even in the recent past, the mere touch of an untouchable was regarded as a sin. The so-called untouchables remained barred from some social and religious activities and places.

10. Individual freedom remained crushed under the weight of the evil practice of untouchability. Our Constitution now prohibits this inhumane practice and holds it to be a criminal offense which entails strict punishment.

11. In the past, the caste system caused grave injustice to women. It prescribed a double standard of morality, one for man and the other for women. A man who indulged in any anti-social activity was only rebuked, but a woman committing the same act used to face excommunication from her caste and punishment.

Dr. B. R. Ambedkar - a true fighter against caste discrimination in India

Dr. B. R. Ambedkar, prominently known as Babasaheb Ambedkar, was one of the modelers of the Indian Constitution. He was an extraordinary government official and a famous law specialist. Ambedkar's endeavors to end social injustices like untouchability and standing confinements were amazing. The pioneer, for the duration of his life, battled for the privileges of the Dalits and other socially backward classes. Ambedkar was named as the country's first Law Minister in the Cabinet of Jawaharlal Nehru. India's most regarded non-military honor, the Bharat Ratna award, was declared posthumously in his name in 1990. DR. B.R. Ambedkar is highly regarded by Dalits, and his birthday inspired massive celebrations among Dalits.

Ambedkar wrote key laws for the protections of dalits and women:

Minimum age for marriage for males is 21 years and for females is 18years.

Both men and women have same rights on their father's property.

A divorced female has the legal right to get money from her ex husband to cover living expenses.

Conclusion

Lakshmi then closed the session by asking waste pickers about their experiences with caste:

Keshar Bai shared her experience and began to cry. She said that while working, whenever she asks someone for water to drink, people ignore her because she is from a low caste.

Indu Bai also shared her experience while working. People are not respecting her because she is from schedule caste and working as a waste picker.

Devi shared her experience that upper caste people were not treating her well. She was fed-up with them and one day decided to explain her work process to them. After that, these all people changed their behavior to her. Now she is very happy.

Anjali followed up with the following questions and assertions:

1. Do we really see any differences in caste system today?
2. To date, we are facing problems with inter-caste marriage. Why?

No one had a proper answer for these questions. These two questions are forcing us to think again on the caste system.

The Dalit movement to secure better rights for Dalits is undermined by a lack of support from Dalits who make their way into the middle class.

Brahminization of the middle classes among dalits- want the protection but not willing to associate with the movement . This dalit middle class is competent, assertive, ready to compete on merit, but still wants protection of affirmative measures and not willing to associate with the movement

Violence against Dalits has risen dramatically in the past ten years. Recent bans of beef have exacerbated this violence.

Most of the low paid jobs are occupied by Dalits.

The diminishing public sector reduced the power of Dalits to access jobs and other benefits, as the private sector has no specific mandate for inclusion and support of Dalits.

**Training Six: Chalwal (Women Movements)/ Feminism in India
April 2017**

Trainers: Medha Kotwal (Aalochana Organization)
Lakshmi Narayan (KKPKP waste picker union)
Malati Gadgil (KKPKP waste picker union)

Session starts with registration and all participants were on time.

Lakshmi asked participants about previous sessions and waste pickers gave their feedback:

They are coming on time. Their behavior is changing day by day.
They are feeling more friendly with other participants.
They are changing their mindsets on many issues.
They are knowing and understanding their co-worker in a better way.
They are following rules and encouraging another co-workers to follow them.
They are giving proper attention when the session is going on and if anyone disturbs the session they are guiding them to stop.

Lakshmi introduced Ms. Medha Kotwal. Medha Kotwal is working as a chief coordinator at the Aalochana Organization based in Pune. Aalochana was founded in 1989 and is the first resource center in Pune. She has been active in women's movement since 1975. She holds a doctorate degree in political science from the university of Pune.



Medha Kotwal asked the question to participants: do you know the meaning of “Chalwal”?

Everyone said yes. Saru bai (she is a very active member, always offering responses during trainings) explained that Chalwal means activity or movement to fight for a good cause, for human rights, for peace, for freedom etc. Medha replied that she is correct.

Chalwal: - A group of people who are participating in movements, encouraged by a leader to fight for development, freedom, equality in society, against corruption and poverty etc.



Medha began the session with a history of India. India was ruled by the British for 150 years. We were faced with many problems at that time and, after a lot of sacrifices and struggles, gained freedom under the leadership of those who encouraged Indians to join the freedom movement. In that period, women also faced many problems gaining rights for themselves.

This session is based on women movements in India before and after the freedom movement (1848 - 1947 to 2017). Who fought for women's rights, like education, remarriage of a widow, equal place in society, and the denouncement of Sati pratha and child marriage?

Mahatma Gandhi fought for freedom, ahimsa-wad, salt movement and khadi movement. The Phule couple fought for women's education. Dr. B.R. Ambedkar wrote laws for women's rights in the constitution of Indian. Karve started some institutes only for women in Pune.

Jyotiba Phule and Savitri Bai Phule were the first couple who fought for Dalit & women's education. They fought against a group of high caste people who were harassing low caste people. They faced several hurdles, and were socially outcasted by many people as result. Despite social abuse, they didn't shy away from their mission. Jyotiba Phule was encouraging Dalit people to join their campaign for women's education. The Phule couple started a school to educate Dalit and women.

Baba Saheb Ambedkar explained the connection between caste and the exploitation of women for the first time in front of the nation. Baba Saheb Ambedkar encouraged people to practice inter-caste marriage, asserting that inter-caste marriage can be one of the most significant steps to reduce caste

prejudice, abolish untouchability and spread the value of liberty, equality, fraternity etc in society. Medha gave an example of the Marathi movie "Sairat." Everyone started to smile/ laugh. This movie depicts inter-caste marriage and the problems faced by the couple. Everyone is started to be talking about that movie. Medha asked did anyone agree with the happy end of the movie? Some participants liked it and others did not.

India's water movement was started by Baba Saheb Ambedkar. This movement was started to secure equal access to water, as Dalits were traditionally restricted from sharing water sources with upper castes. Baba Saheb Ambedkar created a new caste call "Nav Buddha," in which low caste Hindus converted to Buddhist to avert stigma as "untouchables." He believed that people need to clear their inner soul and make that soul pure in order to obtain *moksha*.

Gangu Tai started a women's school, and Maharishi Karve has also set an example in establishing women's education by starting the Hingne Shikshan Sanstha for women free of cost. He endorsed physical activities as a part of education for women. He introduced a different games in those activities to make education healthier and more engaging.



Medha described the history of Women's Day.

During times of social national turmoil, women suffer greatly. During the Partition of India & Pakistan, women faced great challenges like rape and murder). During the demolition of Babar Mosque, the Sikh Riots, the Gujrat Riots, many people died. Hindu guys raped Muslim females, including elderly woman.

In the 1970's corruption was high and the cost of living was very expensive. People who earn less couldn't afford enough food. Education became very expensive and only rich people could afford it. There were no job vacancies for educated people. The rich became richer and the poor became poorer. To fight against this corruption in Mumbai, a bunch of women protested in the road with steel plates and rolling pin. They were banging rolling pin on the plates to protest the lack of accountability and corruption by the government.

To fight against corruption, a group of students and other people came forward and created some groups like the Dalit Panthers in Mumbai, Navnirman in Gujrat, Sampuran Kranti, and Lakshalbari. These movements helped to empower Dalits and women.

In 1975, the government declared the celebration of International Women's Day. But, as usual, women were facing the same problems as throughout history, like rape, domestic violence, dowry, mentally and physically torture, gender discrimination etc. During that period, one movement started called "Chupi Thod." This was a platform for all women to fight against violence. Under this movement, women came together to support each other.

Between 1975 - 1990, women from the different parts of India took initiative to fight for their rights.

In Mathura in 1980 women began fighting against rape. The fight against dowry began in different part of India.

The movement against abortion began as a symbol of feminism because girl fetuses were being aborted.

Movements against Alcohol in Maharashtra and Andra Pradesh were associated with feminism.

These movements, including those to secure education and health care for women, helped to improve the status of women in Indian society. The government declared new laws condemning domestic violence and rape, and promoting the equal right to property, and reserved seats in politics etc. Now people are changing their views of women. People are encouraging women empowerment. People are respecting women. Women are getting a higher education.

Medha called on one participant to read a slide which was screened on the projector. She started to read below the slide.



Why are people burning or abusing other people:

They are fighting on caste.

They are fighting for religion.

They are fighting for the rich and poor status.
They are fighting for work status.
They are fighting against gender discrimination.

Women and kids have been killed for fighting for such rights because of gender, caste, and religious perspectives that women are the property of men.

Medha asked, how can we get satta (power)? Participant replied: we can get power when we belong to a rich family, become well educated, are from the high caste. She agreed with this answer.



Why is caste reservation required and what is the purpose of it?

The system of reservation in India is undertaken by the government to provide low caste people with opportunities in public sectors like education, government, and civil service jobs. The constitution prohibits untouchability and discrimination on the basis of being of a backward or scheduled caste or tribe. Poor people don't have the opportunity for good education. The reservation system is changing considerably now. High caste people are now also asking for a reservation. The true meaning of reservation is changing, as upper caste people often neglect to recognize the need for, and value of, reservations.

Medha called on another participant. Subhash came and read the below sign, which could be related to the status and demands of women in society.

1. Go Straight
2. Don't go ahead
3. Limit your speed
4. Don't cross this barricade



5.Stop

6.Don't Stop

Subhash read this flyer out loud in Marathi.

“Some people are using violence or cruelty to keep their power in society. Those who don't have the power are not paying attention because they don't believe it can be cured.”

Lakshmi asked the participant to share their life experience:

Waghmare Mahendra said that he is treating everyone equally at his home. He is supporting to her wife at home for household work. He is encouraging both daughters for higher education. His elder daughter will become an an engineer, and his 2nd daughter is studying in B.Sc. second year. Everyone clapped for him.

Raju Bai Sawant was saying that the session was very helpful for her. She learned lot of good things. Her husband was treating her very badly and, empowered by what she learns through KKKPKP, one day she fought with him for her rights. After that incident, he started to behave well with her.

One more participant said that, after joining Swachh / KKP KP she began fighting for her rights at home and saw lots of improvement in her husband. Previously he was not caring, always abusing her, and not doing any work.

One male participant was saying that he was doing harder work than females- lifting heavier objects and working more. All of the women in the room disputed his claims, saying that they lift just as many heavy waste bins as him. Women rose to debate him in front of the group. He complained that in the morning his wife goes to work without making tea for him. One female participant replied, “you can't make tea for yourself?!” All participants were telling him that men and women should be treated as equals.

At the end of the session participants were asked about the Red Dot campaign and whether or not they had seen any improvement in the household disposal of sanitary waste. Some said yes, that people are wrapping sanitary waste separately. Some said that their area hadn't seen any improvement yet.

Training Seven: Law and the Solid Waste Management Rules of India May 2017

Trainers: Harshad Barde (KKPKP waste picker union)
Lakshmi Narayan (KKPKP waste Picker Union)

It's nice to see that all participants were on time, had their snacks and were curious to know about the session, which was given by Harshad Barde. Everyone in the group knows Harshad, as he is an activist and legal consultant who has helped KKPKP/SWaCH for many years. Harshad has a Master of Business Laws from the National Law School of India.

Harshad started a conversation with participants and reminded them of the rules. He asked participants what the rules for training sessions were and Saru Bai replied: -

1. Switched off cell phones or keep them on silent.
2. No tobacco is smoking allowed at the training session.
3. No chit chat during the training
4. If some wants to say something or wants to ask a question, they must raise their hand.

Harshad distributed blue and brown scarfs to a few members participating in the training. He asked members to get into groups of 4 and stand near the wall with their backs to the training session and resource person. Harshad called one member from the group and asked her to sit on the chair, which was placed in the front row of the seating area. He then called one more member and told her to sit on a chair near the ceiling fan, one more member was assigned a at the corner of the seating mat. After this Harshad screened a 5 minute video from the Marathi film Court; the clip showed an old man was singing a song protesting casteism at a public place and, in the next scene, a courtroom.

Harshad asked what members felt about the differential placement of members. Who makes the rules, who decides, what do rules say and on what basis are they made? Harshad asked participants viewing the movie what they had seen or heard in the video:

1. There was an old man who sang a song in Marathi.
2. Someone committed suicide.
3. Court scenario was there
4. The judge was saying something.
5. Some policemen are there in the video.

Participants who were facing the wall and merely listened to the audio said:

1. A man sings a Marathi song.
2. There was a song based on waste.

Harshad then asked what members felt about the differential placement of members. Who makes the rules, who decides, what do rules say, on what basis are they made?

What right did people have to watch the movie?

All replied that they are all equal and have equal rights as per government rules. Shoba said that, yes, we all have that right and we can fight for it.

Harshad said yes, we all are equal and have a right to live our life as per our wish. For example, the rights of men and women. Historically, women were not allowed to drive, but now men and women both drive.

When India was ruled by the British, whenever an Indian committed a crime he or she would be punished while a British committing the same crime would merely get a warning.

Who wrote that all people should have equal right and where is it written? It was written by DR. Baba Saheb Ambedkar and his team in the Indian Constitution, and it took 3 months to write. The constitution includes many rights and issues that are important to the development and future of India. What is the constitution? A constitution is a statement of the basic principles and laws of a nation.

What kind of rights do we have?

1. Education: - As a human, we all have the same right to education. Men and women are both allowed an education as per government rules.
2. Right to live a life as per their choice: - Everyone has the equal right to live their life as per their choice, and no one can stop or take away this right. Anyone can live their life with pride.
3. Religion: - In India all religions have equal rights. As a person, you can choose any religion to follow. No one can force you to follow any other religion without your consent.
4. Right to Equality: People shall not be differentiated by caste, status, religion etc. for example: - if someone says that Buddhists cannot sit here, is this right? No, He or she does not have the right to say that because, as per the Indian Constitution, people should be treated as equals.
5. Freedom of speech: Everyone has the right to speak in public about their thoughts and opinions.
6. Freedom to start an organization or group: anyone can start a group or organization but needs to follow some government rules and guidelines. Any individual can be a part of this groups or organization. For example, anyone as a waste picker or waste seller can be part of the organization, but he or she needs to follow rules like to be of legal age to work, be from the right city and pay fees on time.

Harshad's next question to participants was whether or not members were paying their union dues? Who is deciding this fees structure?

Participant replied that, yes, they are all paying their dues. Top level people or management/board members are determining the fees. If someone is paying dues or any kind of fee to the organization, he or she should carry a proof or receipt for the transaction.

Every organization has rules for their employees. KKP/ SWaCH also created rules for their employees:

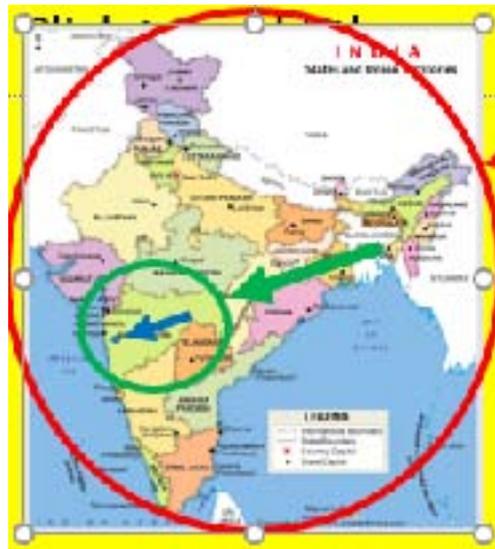
1. A person should be 18 years or older in age.
2. One should always take a receipt for junkyard sales.
3. Dues shall be paid on time.
4. A person from designated locations can join KKP/ SWaCH.

Harshad gave an example to of school infrastructure to explain the structure of any organization.

- To start a school one needs a place to build a structure
- One then needs to arrange for teachers, furniture, books, water supply, toilets, electricity etc.
- A school needs rules
- The rules are established by those who run the school

We are all fighting for our rights and follow the rules established by government. While fighting for our rights, we are all visiting different people in hopes that they will solve our problems. If we are not satisfied with their help, we try to reach higher people. If we still can't resolve our problem, then the final option is court. We can file an application against corrupt people or government.

Harshad screened the below image to explain the federal structure in India. The blue arrow shows Pune. The green circle shows Maharashtra state and the big red circle showing India.



Federal, state and city structures:

- India - Delhi - Parliament, PM, Cabinet, Supreme Court.
- Maharashtra - Mumbai- Assembly, CM and cabinet, High Court
- Pune - PMC - GB, Mayor, and Standing, District Courts.

Harshad asked where one goes to lodge a complaint regarding unethical work or corruption? One participant replied that they would go to the Police or municipal corporation.

If the police and municipality are not able to solve the problem what is the next step? One should go to the Commissioner.

If even the commissioner can't solve the problem, one can go to the court of justice.

Harshad showed two more images to participants to check their general knowledge of Indian politicians.



The participants were very talented in recognizing all of the people in the 1st images. One member said that some politicians are from the film industry, some are from a business background, some members played as national cricket players. The 2nd image depicts leaders of the nation. In this image, one finds the current Prime Minister, ex-PM, ruling Chief Minister and ex-CM of Maharashtra.

Who makes laws for the nation's development?

The answer is the ruling government. In parliament, the ruling government makes laws for the nation with the support of other members who vote in their favour. Without this support, the ruling government cannot make rules related to development.

If civil servants are not doing their job properly, if they are not following the law, or if they are making false rules, one can file a complaint against them in court.

What are the three pillars of democracy?

Legislature, Executive and Judiciary.

- Making laws or rules.
- Follow those laws or rules
- If someone is not following the law then a complaint can be filed against them.

For example, if you saw a garbage latch full of garbage like in the below image, what would you do and who would you contact?



Participants said that they would contact a municipal officer. If that does not yield a solution, then they would go to an MLA, then the PMC Commissioner, then to court to resolve the problem.

In 2000, the MSW Rules were made governing the handling of waste. A group of people traveled across India to better understand waste management. From the conclusions they drew, laws were made. Dry and wet waste should be segregated, harmful waste like the glass and tube lights should be kept in different bin, sanitary waste should also be disposed of separately. Any manufacturing company making disposable products should take their materials back for proper disposal or recycling.

Lakshmi started a conversation with participant, asking for their feedback on the session. They replied that they learned how laws are made. They learned how Swach and KKPKP work for their employees, and what their roles and responsibilities are as waste pickers. She asked another question about the three pillars of democracy, but no one gave the correct answer.

Lakshmi informed participants that they hope to expand these trainings beyond the duration of the Rotary grant to eventually include classes in science, the universe, religions, math, history, etc. Lakshmi also reminded members to give their scrap sale details and receipts to the office to help them track dry waste data.

Harshad and Lakshmi gave homework to all participants: each must collect the names of 5 KKPKP member who are not working but still are members and are interested in joining Swach as an employee.

Training Eight: Communication (part one)

June, 2017

Trainer: Anand Pawar (Samyak)

Photos and report by Gulnar Shaikh

All participants were seated after the registration. All participants managed to arrive on time in heavy rain. Lakshmi started the conversation with an introduction.

Anand Pawar is working as vice president of "SAMYAK," a communication and resource center in Pune. This center focuses on the development of communication materials on gender, masculinity, health, and development. Anand Pawar has been working in the development sector since 1997 and has experience in health development, gender, and sexuality. He also has a background in social work education, and is experienced in the management of developmental programmers.

Anand started a conversation with an exercise called "introduce yourself". Again, he gave his introduction to make all participants more comfortable with him. After this, all participants introduced themselves. This exercise helped the participants learn to introduce themselves with confidence in public places.



He asked with whom you do chat/converse with while working in the field on a daily basis?

Replies:

- ❖ Corporator (municipal worker)
- ❖ Supervisor
- ❖ Coordinator of PMC
- ❖ Manapa/ Municipal Commissioner
- ❖ Partners / Coworkers
- ❖ Public (Male / Females/ Old age / kids/ youngsters)

Why this session is important:

- ❖ It guides participants for effective communication with all of these different types of people.
- ❖ It helps participants understand how to engage with the public and trains them to control their speech or voice.
- ❖ Members lack confidence in speaking effectively about their work.
- ❖ It builds their capacity to speak as a members of KKP/SPWaCH and teaches the how to prepare for presentations.

The trainer asked, “do we argue during our daily interactions?”

Participants replies that, yes, they do have arguments spurned by the following:

Controversies over the garbage.

Someone says something wrong and a debate ensues.

Arguments over money/payment.



Anand shared that after giving three or four sessions with the women of one particular organization, their fear of public interaction had decreased. Anand asked the participants what their challenged in communication were

Participants replied:

We find it difficult to find the right words.

We don't have practice with public speaking.

Anand said we are not afraid to talk or communicate at home or with family members because we know them but, yes, we feel uncomfortable while talking with non-family members.

His next question for participants was: How many people have spoken at large group meetings? Six to seven participants raise their hand.

How many have spoken on stage? Only four members raised their hands.

How many people have spoken to a municipal worker? 15 to 16 members raised their hands.

What is the topic of conversation when you go out and talk to municipal workers or the public?

One member replied: We are sharing our problems with them, like when they started tempo services that impacted our work by reducing our earnings. While talking with the public, our main topic is to promote wet and dry waste segregation.

One member: Sometimes we feel afraid to talk to people while other times we are more bold.

Anand asked whether members hear the word “Samwaad.” Members replied that they had

What is the meaning of ‘Samwaad’?

One participant: Communication to express our thoughts, feeling, etc, and listening to others. It will help us solve problems. It will help to understand others.

Why do we communicate?

To express our thoughts, feelings, opinion etc; to give and receive information; to pass along messages; to make relationships with people

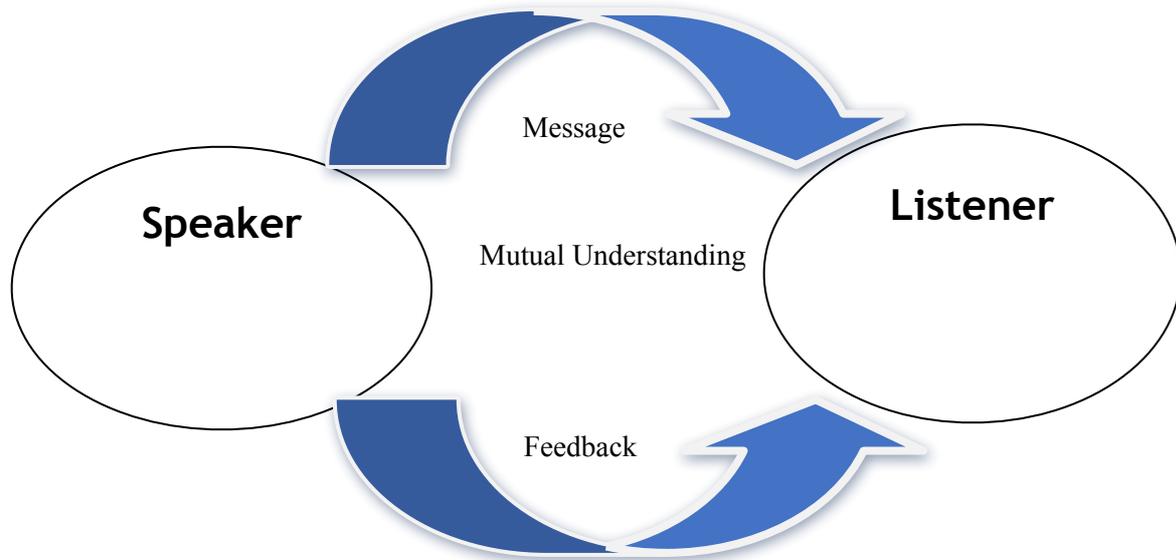
Activity: Anand asked everyone to close their eyes. After that he said, I will make some noises and see if you can recognize what it is. First, he wrinkled up some paper and asked, participants what the sound was. Everyone replied that it was wrinkled paper. Next, he tore the paper and asked what the sound was. Participants replied that it was torn paper. Anand took a pen and dropped it on the floor, and everyone replied that it was a dropped pen. Anand took a tea tray around in front of everyone and asked them to smell, asking them what it was. It is tea, everyone said in loud voice.

He asked participants why they thought he was doing this exercise, then explaining that we talk with our eyes, not only with words. Eyes play an important role for communication. All parts of our body are important for talking, like eyes, nose, ears, hands, brain, words, voices, images, colors, etc. All of these things are stored in our brain, where we analyze it, interpret it, and then talk about it.

Two people are needed to communicate- speaker and listener- in order for a dialogue to be completed. Anand drew a diagram to explain a communication circle.

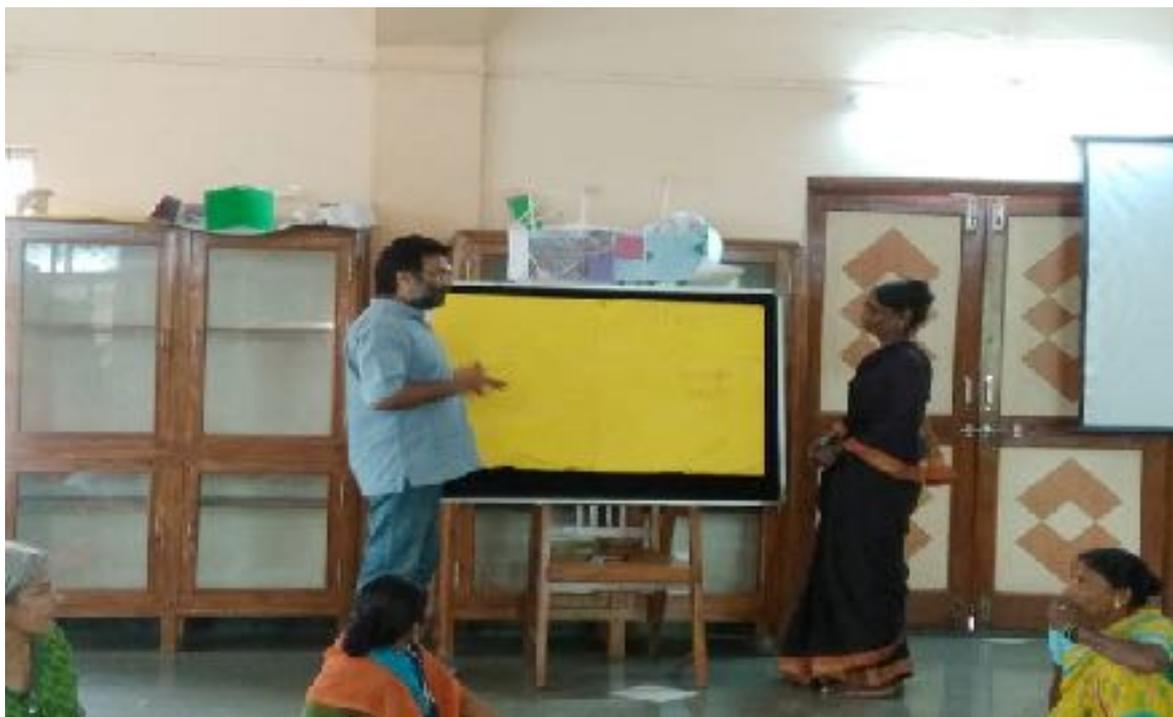


This chart depicts a circle of communication. On the left side is the speaker and on the right-side is the listener.



Communication circle

At first, he was speaking alone. He asked participants whether or not a communication happened and got no reply from participants. To give them more explanation, Anand called one participant up to act with him. They acted out the communication circle together.



Anand asked some question to the participant (Supriya): how are you? She replied that she was well. He asked if she'd had breakfast? She said yes. How is your family? Again she said all are fine. Now again he asked the other members: did a communication happen this time? They all replied that, yes, a communication had happened, and with good emotion.

People assess whether a human is good or bad through communication. If a person is insulting, then she will not be liked. But if she is not insulting and is a good speaker, then she will typically be liked and will have more power to be heard.

The next activity was based on what the expectations were between the speaker and listener. All participants were divided into two groups. Group A was the speaker group, and was asked to write (with a nominated scribe) what they expected of the listeners. The listeners group was asked to



GROUP A



GROUP B

Group B (Listeners)

Expectations of the speakers:

1. Think and speak well.
2. See the situation, then speak.
3. Do not speak with anger or control.
4. Speak with love and respect.

Group A (Speakers)

Expectations of the listeners:

1. Whatever said, listen calmly.
2. Listen to the question, then reply.
3. Understand the speakers' feelings.
4. Do not speak in the middle.



In above photos, participants are reading each group's responses.

Anand analyses all of the points and tells them that effort is needed in any kind of communication. For better communication, both individuals need to put the efforts forth to try to understand the other. This point was practiced in the training.

Anand then asked for feedback and all said that the session was helpful and that they they learned how to better communicate with the public, colleagues, elders, and with young people to avoid any kind of misunderstanding or miscommunication.

Training Nine: Communication (part two)

July, 2017

Trainers: Anand Pawar (Samyak organization) and his assistant.
Lakshmi Narayan (KKPKP waste picker union)
Malati Gadgil (KKPKP waste picker union)

Photos and report by Gulnar Shaikh

As members arrived, Kiran (KKPKP coordinator) screened videos related to health issues, like breast cancer and anemia. After watching the videos, participants began discussing health in small groups.

When Anand arrived, he sat alongside waste picker members to help them comfortable with him. Everyone knew Anand from the previous session on “Communication part one.” Some members were not in the previous session, so Anand introduced himself to them and asked them to introduce themselves as well. He asked members who were present at the previous session what their impression of it was. What did they learn? Are they making any improvements in their communication ability? What was the effect? Members replied one by one that, yes, the last session was very helpful to them. They are trying to put into practice what they learned- specifically using good words to make friendly conversation, and listening calmly to understand a situation. Anand asked participants to share a little bit about the last session with new members. Anand was impressed with all that the members remembered of the previous session.



As Anand started the session, he asked everyone to stand up because he wanted to make four groups for the next activity. This activity demands that participants act. Now Anand assigned four groups: A, B, C and D. He then asked participants to practice acting out the following scenarios.

Group A: Conversation / Discussion with society members regarding dry and wet waste segregation.

Group B: Waste pickers complaining to their supervisor and driver about their work.

Group C: Muqaddam/facilitator and driver are listing the complaints from the waste picker.

Group D: Municipal employee and waste pickers discuss problems while on the job.



Members broke into groups and discussed their roles and dialogues for the activity. Each group had 15 minutes to prepare and 5 to 10 minutes for their performance. This was very interesting for them, and also helped Anand understand that what sorts of conversation the waste pickers are having with local people, with municipal employees, with co-workers, etc. After each act, Anand told participants where they made mistakes and how to correct them. This activity was designed to improve waste picker communication and self-advocacy skills, and improve their confidence in public. Anand also asked groups to give a brief introduction to their act, introducing themselves and explaining who is playing each role.



Anand giving instruction to participants for their act.



Group A

Group A's act was based on the collection of dry and wet waste and sanitary waste from society people. Whenever waste pickers don't receive segregated dry and wet waste, they demand that the public give it to them in separate bins as per government rules. If society residents do not follow the rules, then waste pickers will stop collecting waste from their home. In this act, the waste picker's conversation with the society member was somewhat harsh, and the discussion was ended without any resolution. Members took about 6 minutes for their act. After finishing the act, everyone clapped for the group

After finishing the act, Anand asked group A: did you do the same as you had planned in the group? The group replied affirmatively.

Anand noted down some points and asked the group: did you introduce yourself when society people opened the door? No, member said. Anand replied: if you introduce yourself, this will help the local public recognize you, your work and your company or organization. If you introduce yourself confidently, this will give others a positive impression of you and help start a smooth and effective conversation. Anand then asked the group members to introduce themselves, and the group members proceeded to do so.

Anand asked: was the conversation understandable? All member says, yes. Did the members explain the importance of dry and wet waste segregation? No, members replied. Did the members explain the why sanitary waste should be packed separately and marked with the red dot? All members said that yes, they had said that... but not in much detail.

Anand explained that if members are not explaining waste segregation to local people, they will not understand the need to do so and will not be motivated to comply. He suggested that members explain what types of diseases they face when they receive unwrapped sanitary waste.



Group B

Group B introduced themselves and gave a brief introduction to their play. This act was based on a discussion between a supervisor and member about a waste truck driver. Many of the members were smiling and clearly feeling very shy in front of the participants, though one member was quite outspoken and fearless. In this act, waste picker members were complaining to their supervisor about the driver. They complained that he was not coming on time. Whenever they call him, he claims that he is on his way, though still delays considerably. The driver should show up on time so as not to waste anyone's time. After all, waste pickers arrive at work on time, even without having had breakfast. Drivers are always wasting our time, the group complained, the asked the supervisor for advice on how to handle the situation. The supervisor then called the driver on his cell and reprimand him. The supervisor asked him why he was coming late, and the driver refused to answer the question, stating that he will come on time from now on. This team took 10 mins for their act.

After this act, Anand started to discuss some points where they were weak in communication.

Anand asked, did the supervisor solve the problem of waste picker members? Yes, the other members said.

Anand asked, was the supervisor polite or rude? Other members said that the supervisor was polite, though actual supervisors are sometimes rude.

Anand pointed out that members had shared their problems one by one. This kind of practice will help another person to understand the problem, allowing them to better understand how to solve the problem.

The supervisor was reprimanding the driver in front of other members. Was what he/she doing right? Some member says yes, others said no. Anand said that the supervisor shouldn't rebuke anyone in front of other members. If the supervisor were doing this kind of thing to waste picker members, then other members won't respect them.

The next act was Group C. This group was presenting two issues. The first issue was that drivers were constantly late, and the second issue was that society members were not segregating their waste properly. This conversation was between a muqaddam/ facilitator, a driver and waste picker members. The group introduced themselves. This group was not shy, and the lady playing the role of facilitator was superb in acting. She sat in a chair and started acting. Two members came and complained about the driver. The facilitator then called driver, in front of other members, and asked why he was late. The driver explained that heavy work load was making him late. Other members then arrived to complain about the lack of waste segregation by households. They asked the facilitator to visit that society and explain to residents why they should segregate dry and wet waste. The facilitator asked them to call their supervisor, because such tasks are meant for supervisors. The waste picker member begged the facilitator to visit once. At the end of this act, the facilitator agreed, but didn't give a fixed time to visit that society. This act was done very well and all workshop participants applauded them.



Group C

Anand was watching the group very carefully and had a very strong pointer to give them. He asked the waste picker members if they got a fixed date or time that the facilitator would visit the society? No, everyone replied. Anand said that whenever you asked someone to schedule a meeting or discussion, a date and time should always be fixed and one should confirm with the other person once or twice. This kind of practice will help them solve most of the problems that are plaguing them on the job.

Group D came forward and introduce themselves. This act was based on a conversation between a waste picker and municipal worker regarding issues related to waste collection from societies, and troubled faced during the rainy season. The act started with all of the ladies waiting for municipal worker. The municipal worker came and sat down. One member came and complained to the municipal worker about households not properly disposing of their waste during the rainy season. They also complained that scrap dealers are not paying them properly after they sell their waste materials. The municipal worker reacted angrily and began talking on his phone. He continued on his phone until, eventually, he asked the members to come another time because he had a meeting. The members asked for an appointment, but he refused to give a fixed date. The municipal worker showed no concern for waste picker problems.



Group D

This act was played perfectly. All participants acted nicely and were serious about their roles. All members clapped for them. Anand noticed the weak point of this act and explained it in a very simple and effective way. Anand said that whenever you see a person talking on the phone, then wait for a while to see if they person asks your reason for coming. Then, tell the person (with a smile on your face and soft tone) to please complete your call first and then we can talk. If you do this, that person will disconnect their call and start a conversation with you.

Lakshmi then asked participant to share their feedback and experience with others:

One participant came to the front and said that she was very grateful for Anand's training because it taught them how to communicate better with people. This session and the earlier session were very helpful for her. She started practicing her new skills and finds that her conversations and interactions are now going much better.

One lady shared her experience with the Red Dot campaign. Whenever she receives sanitary waste from residents, she is asking them to wrap it and put a Red Dot on it. If she doesn't see a red mark on the sanitary waste packet, she is offering the idea that they use red *kumkum* (a red pigment used by Hindu women to make a round mark on their forehead) with water and apply it on the wrapper.

One male participant shared his experience: "I picked garbage from one building, and the door of one house was closed and the garbage bin was not kept outside. When I went to the second building, that person came out to me and asked why I hadn't taken his waste. I told him that I had come to his house but he wasn't there and hadn't left his garbage out. The man began arguing with me, and only later did he accept his mistake. He said that he would give me extra money if I would still accept his waste that day. I picked up his garbage, but didn't take his money.

At the end of the session, Anand gave homework to participants:

1. Introduce yourself to residents.
2. Plan before you speak, or make a list of what you want to say to someone before you speak with them in person or on the phone.

3. Listen properly or give proper attention to the speaker to understand what he or she wants to say.
4. Explain the negative impacts of unsegregated waste/sanitary waste to people.
5. Share the importance to your job, because the work you are doing is brilliant and needed.
6. Always fix the date and time when scheduling an appointment.
7. Share what you have learned in this session with other SWaCH members, family members and friends.

Training Ten: Health, Nutrition and Planetary Science

August, 2017

Trainers:

Prof. D.G. Kanhere (Savitribai Phule Pune University)

Dr. Zelam D Kanhere - Expert in Environment Science

Dr. Jayant Gadgil - Expert in Chemistry (polymers).

Dr. Harshada Babrekar – Expert in Physics

Lakshmi Narayan - KKPKP Waste Picker Union



Lakshmi and waste picker leaders prepare for the session

All participants arrived on time at Pune University. The training started in the Science Park Department. The science park department members showed their appreciation for SWaCH members by presenting them with roses. Introductions were made.

Prof. D. G. Kanhere asked participants about their work schedule. Participants replied that they work from early morning until 4pm.

A video was screened demonstrating the impact of environmental contamination on human health.

Part one: Bodily organs, location and function

Dr. Zelum D Kanhere demonstrated the importance and function of different bodily organs using a life-size anatomical model.



The human body has 74 different organs. They are all interlinked with each other to carry out their task effectively. Any damage or disturbance to these organs significantly alters health.

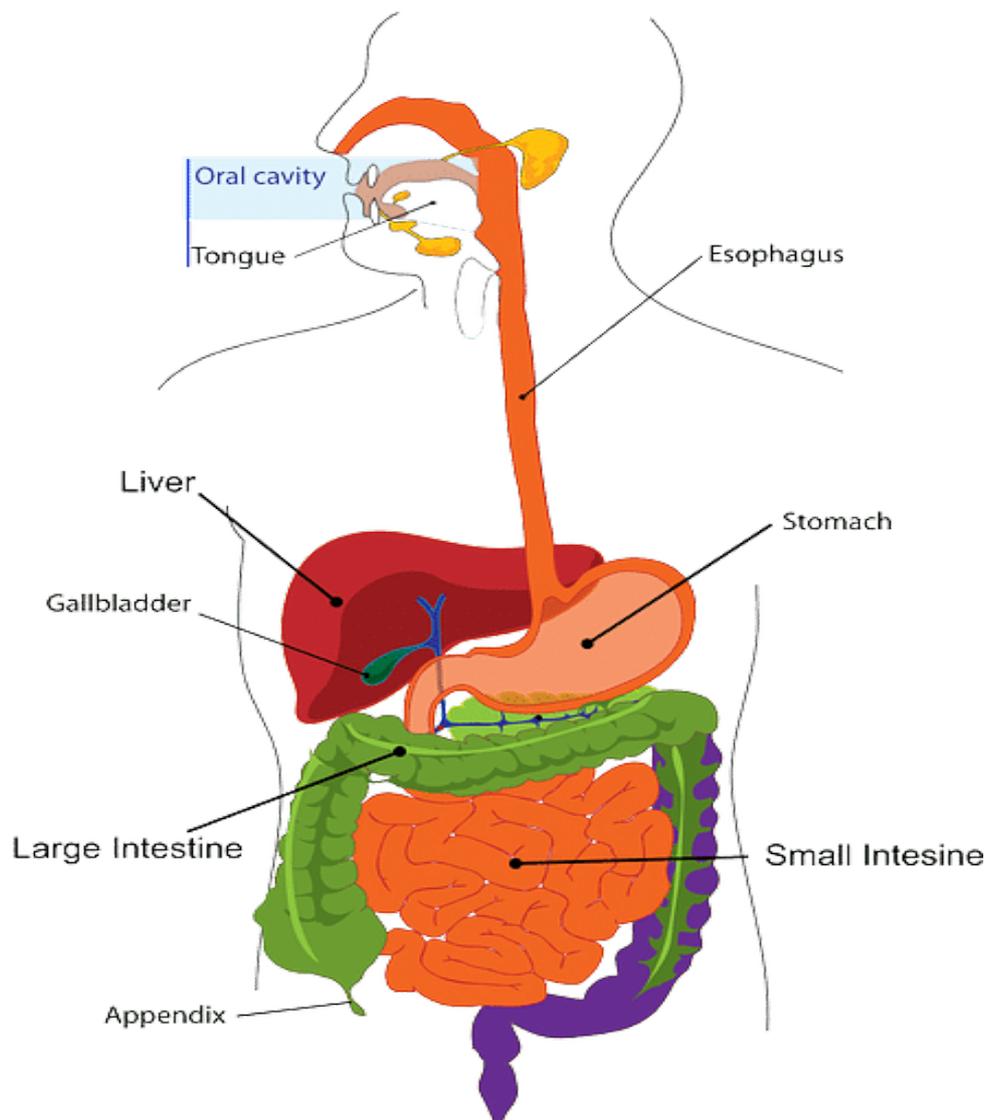


Bodily organs and their function

Stomach: one of the largest organ and starting points of the digestive system. It is a sack-like structure found in the belly of the body. Its capacity is 2.5 liters. It has folding walls called rugae, which expand to accommodate more food. Food consumed stays in the stomach for about an hour. Stomach wall secrete HCl, which destroys any microbes in the food. Further, it readily absorbs water and alcohol and digests some portion of carbohydrates.

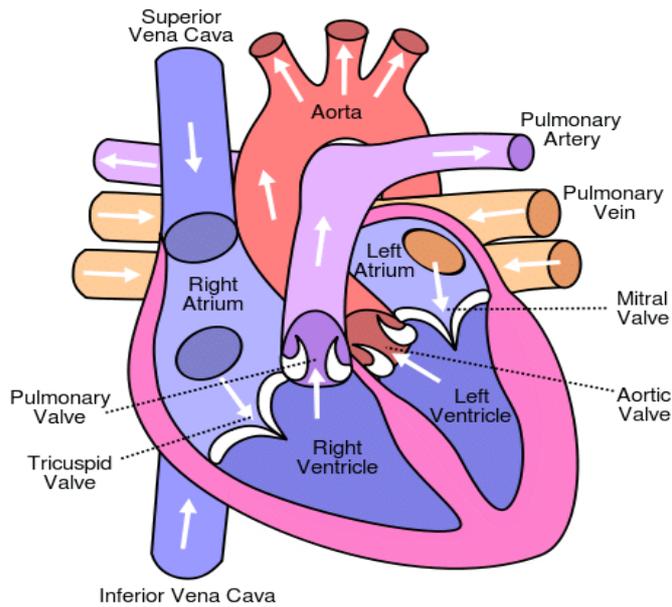
Small intestine: This is as long tube-like structure about 6 to 20 meters in length. It is a continuation to stomach. The food from the stomach enters the small intestine and stays for 8 hours. Here the food is digested and the nutrients are absorbed into the blood.

Large Intestine: This is an extension of the small intestine but is wider. It is comprised of an ascending colon, transverse colon, descending colon, sigmoid colon and rectum. It helps in the absorption of water from undigested food. It hosts many friendly bacteria.

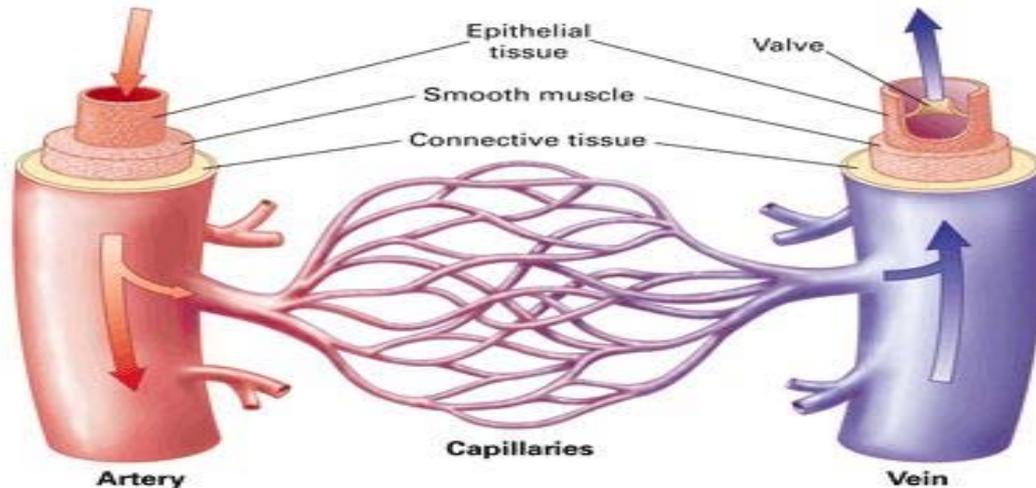


Liver: It is considered as the biggest organ in the body. It is located on the right -hand side of the stomach. It is an essential organ of the metabolism and one the principal organs of the human body. It helps to convert any toxic substances or drug into water-soluble, inert materials. Liver stored glucose as glycogen and fat are converted to high-density and low-density lipoproteins. The liver is the most robust and active organ of the human body. It filters toxins, and can therefore be damaged by excessive alcohol, pollution and other toxins.

Heart: This is a primary organ of the blood circulation system. It is one of the organs on the left side. It helps pump blood to deep tissues of the body. It is the organ that functions non-stop from an individual's birth to death. In an adult, it beats at an average of 72 beats per minutes.

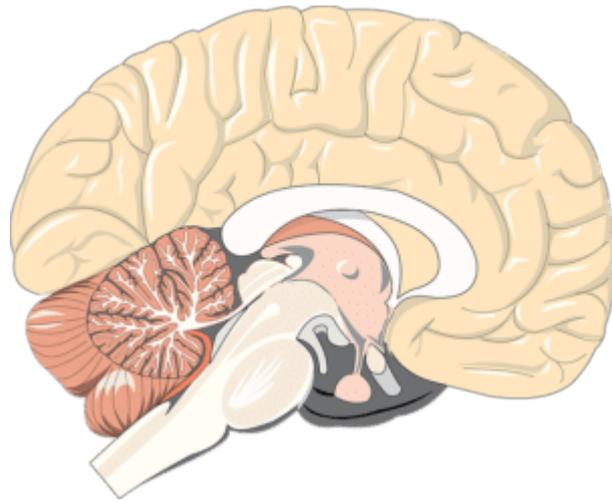


Arteries, Veins & Capillaries: These are duct-like organs which are connected to the heart. Arteries carry blood from the heart to all the tissues and cell of the body. Veins bring impure blood from all the tissues and cells back to the heart. Capillaries are fine channels which begin from arteries and meet back to veins. They reach the deeper-most cells and provide nutrition and collect waste from expulsion by blood.



Lungs: These are the major organs of respiration. They help in taking oxygen-rich air from the atmosphere into the body and give out carbon dioxide. The oxygen from the air in the lungs is carried by blood when it circulates through. These lungs are balloon-like and have the capacity if expand and relax. The average capacity is 4 liters of air.

Brain: this is the master organ of the body. All the systems organs of human body are under its control. Skull in the head a bone frame houses the brain.



It is made up of nerve cells and neuroglia. It consists of parts of cortex, cerebral hemisphere, cerebellum, medulla oblongata, pons. It extends into the spinal cord. Its essential functions include judgment, memory, reasoning, sleep, temperature control, body movements, reflex actions, etc.

Spinal cord: This is the cord located in the vertebral column. It begins from the brain and extends till the hip bones as the sacrum. It has many nerves passing through the entire body. Both brain and spinal cord are part of the nervous system. The spinal cord is divided into segments where pairs of spinal nerves form.

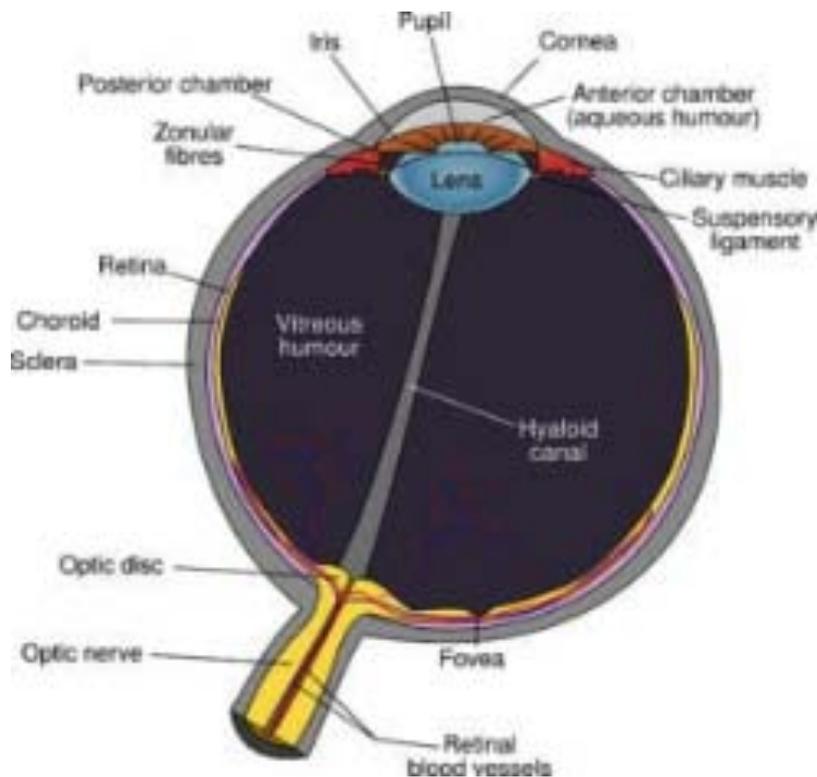


Kidney: These are bean-shaped brownish organs located on two sides of the body. A pair of them is located on the dorsal (back side), with each located on either side of the vertebral column. Kidneys are the organs of excretion in the body. They filter waste from the body flowing through blood. Drinking enough water helps to flush kidneys clean.

Ureters: These are the long ducts which connect kidneys to the urinary bladder. They carry the formed urine from nephrons to the bladder for expulsion.

Urinary bladder: This is a storage vesicle which stores urine brought from kidneys by the ureters until there is voluntary urination.

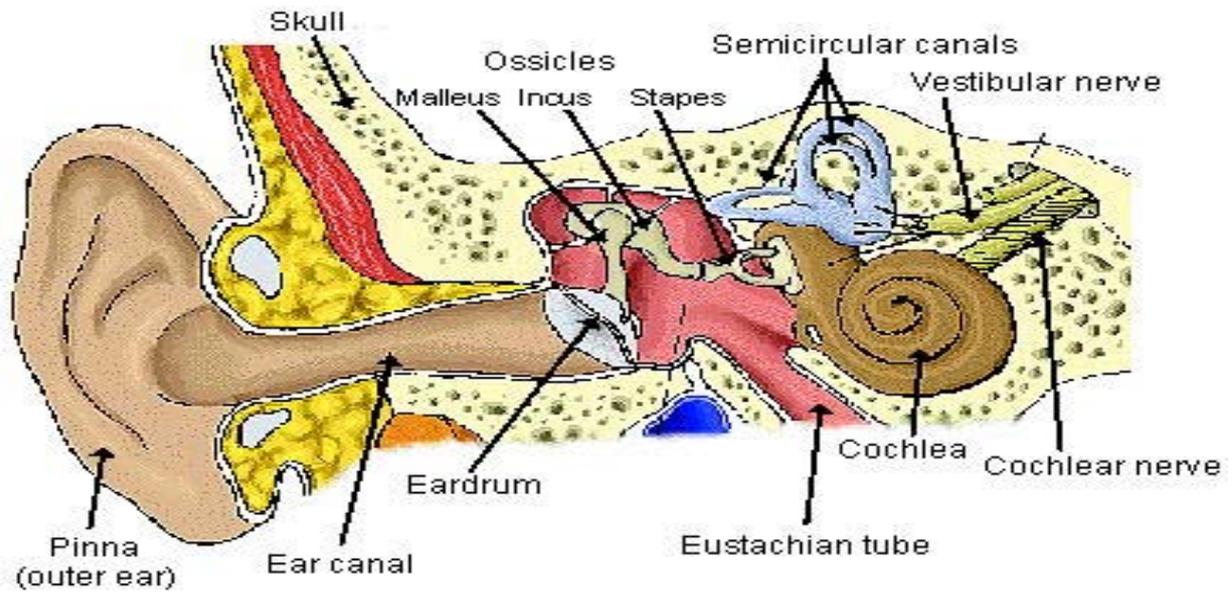
Eye: The most vital organ of the body. They are a pair located in eye sockets in the skull on the front side of the head.



They are responsible for vision. They have the connection with the brain through optic nerves which is help in vision.

Ear: The human ear made of three parts – the outer ear, middle ear, and inner ear. They are located on side of the head. The outer ear is the external part of the ear and it includes visible pinna, the ear canal, an outer layer of the eardrum. The middle ear is lies between the outer ear and inner ear. The inner ear sits within the temporal bone in a complex cavity.

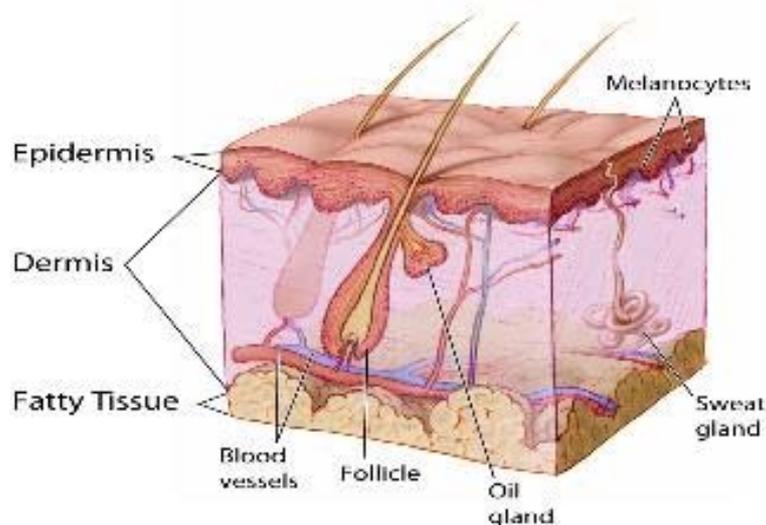
The outer ear receives sounds, transmitted those sounds through the ossicles of the middle ear to the inner ear, where it is converted to a nervous signal in the cochlear and transmitted along the vestibulocochlear nerve.



Pancreas: Pancreas is one of the important glands in our body. It is an organ located just below the stomach towards the left side opening into the duodenum. It acts as both an exocrine gland and endocrine gland. The endocrine gland part of pancreas secretes hormones like insulin, glucagon etc. Insulin and glucagon maintain blood glucose levels. While the exocrine part of it secretes digestive enzymes like amylase, lipase which digest carbohydrates, proteins and fats respectively.

Bone Marrow: This is a tissue and not an organ. It's present inside the large bones. Bone marrow is essential in the production of red blood cells, white blood cells, and even thrombocytes.

Skin: This is the largest organ of the body. The skin has a seven layer of tissues and guards the underlying muscles, bones, ligaments and internal organs.



Nutrition and the importance of hygiene

For this session, Dr. Jayant made use of a colorful dietary chart.



He asked participant, are you eating food on time? Most people replied, no. Next, he asked, are you eating healthy food on daily basis? Most of the participants said they don't know about what is healthy and what is not. Most of the time they are eating Wada-pav (Indian snack), Tea, Fried snacks, etc. whenever they feel hungry.

Dr. Jayant than gave an overview about healthy daily diet, highlighting the need for rich sources of fiber, vitamins, calcium, protein etc.

A woman has different daily nutritional requirements than men. It includes fruits and vegetables every day, whole grains and fish, poultry, beans and pulses, less red meat and opting for lower fat and lower sugar dairy foods. Consuming one lemon on daily basis will help build a strong immune system. He told us which food and fruit content provide which vitamins, with the help of the chart.

Name of vitamin	Source	Health benefits
Vitamin A ₁	Fish liver oil, liver	Antioxidants maintenance of healthy skin, vision and mucous membrane
Vitamin A ₂	Cheese, butter carrots, spinach, pumpkins, papaya	
Vitamin D	Fish liver oil, wheat germ oil, egg yolk, milk, butter	Essential for formation of bones and teeth, helps the body absorb and use calcium
Vitamin E	Wheat germ oil, cotton seed oil, peanut oil	Antioxidant, helps form blood cells, muscles, lung and nerve tissue, boosts the immune system
Vitamin K	Cabbage, cauliflower, tomatoes.	Essential for blood clotting
Vitamin B ₁	Cereals, pulses	Essential in neurologic
Vitamin B ₂	Nuts, yeast	Helps in energy production
Vitamin B ₃ (pantothenic)	Liver, meat, yeast	Helps to convert food in to energy and maintain proper brain function
Folic acid	Green vegetables	Essential in pregnancy, helps in RBC formation
Nicotinic acid (B ₃)	Yeast, egg, milk	Required for various nervous system function
Pyridoxine (B ₆)	Banana, tomato juice	Helps to produce essential proteins and convert protein in to energy
Biotin (Vitamin H)	Swiss chard	Required for various metabolic functions

Body hygiene is also very important to our healthy life. Good personal hygiene is the first step to good health. It not only protects us from poor health but also shields those around us from suffering illness.

Before having food, wash your hand because lots of bacteria are there on the hands. Dirty hands are one of the primary sources of illness and poor health.

A female assistant showed us a slide of bacteria with the help of the microscope. They took those bacteria samples from a housekeeping lady's hands for research purpose. Those bacteria are growing very fast and increasing in millions in seconds.



Bacteria on a petri dish

Waste picker leaders were surprised and shocked, as this was new information to them. All committed that will wash their hands before eating food and will share this information with others, like family, friends, relatives and co-workers.

Solar and Lunar Eclipses

This session was more interesting to participants because it was related mythologies and some superstition, and because India had recently experienced a lunar eclipse. In India, people have different views and opinions about eclipses. In the ancient era, people believed that eclipses were a bad omen.

Dr. Harshada and her assistant were there to explain eclipses (solar eclipses and lunar eclipses). First, they asked, if anyone had seen an eclipse before? Most said yes, and some said no. Dr. Harshada asked how they saw the eclipse? Participants said with the help of special glasses for eclipses and x-rays. Next, she asked, do you all agree that eclipse was bringing something bad for us? All participants replied yes.



As eclipse being simulated for participants

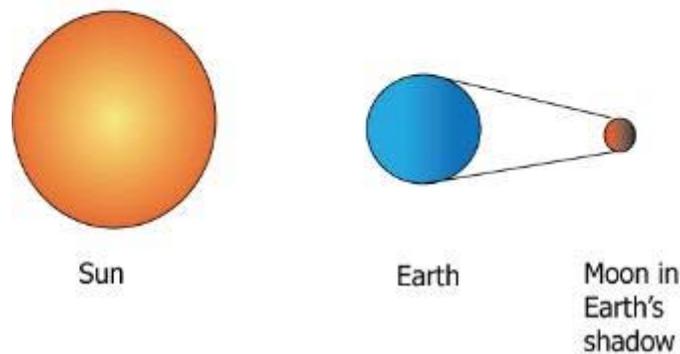
Dr. Harshada asked participant what they believed related to eclipses:

1. A pregnant lady should not go outside during the eclipse because her baby will be born with some deformity.
2. A pregnant woman should not touch any sharp object like a knife, scissors or needles during the eclipse because it will cause a cleft lip in the unborn child's lip.
3. Don't eat anything during the eclipse.
4. Have bath once eclipse is over.
5. Cover food and water with Tulsi leaf (basil leaf).
6. Workship God during the eclipse.

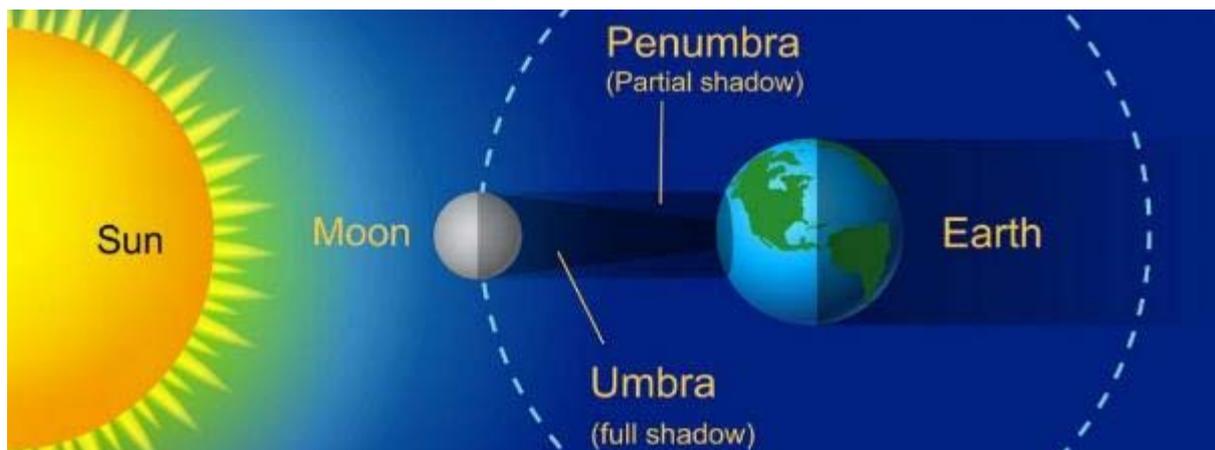
Dr. Harshada explained that these are mere superstitions. Recently, we all saw a lunar eclipse. The lunar eclipse happened on Hindu festival day called "Raksha Bandhan." In this festival, sisters tie a ritual thread around their brother's wrist.

Dr. Harshad asked, do you all know how the eclipse happens? A few were aware, but most did not know. Lunar Eclipse – When the moon passes directly behind the earth into its shadow. This is can occur only when the sun, earth, and the moon are coming exactly in one line, and the earth comes between the sun and the moon. A lunar eclipse happens only at the full the moon.

A Lunar Eclipse



Solar Eclipse – A solar eclipse occurs when the moon passes between the earth and the sun. The moon fully or partially blocks the sun.

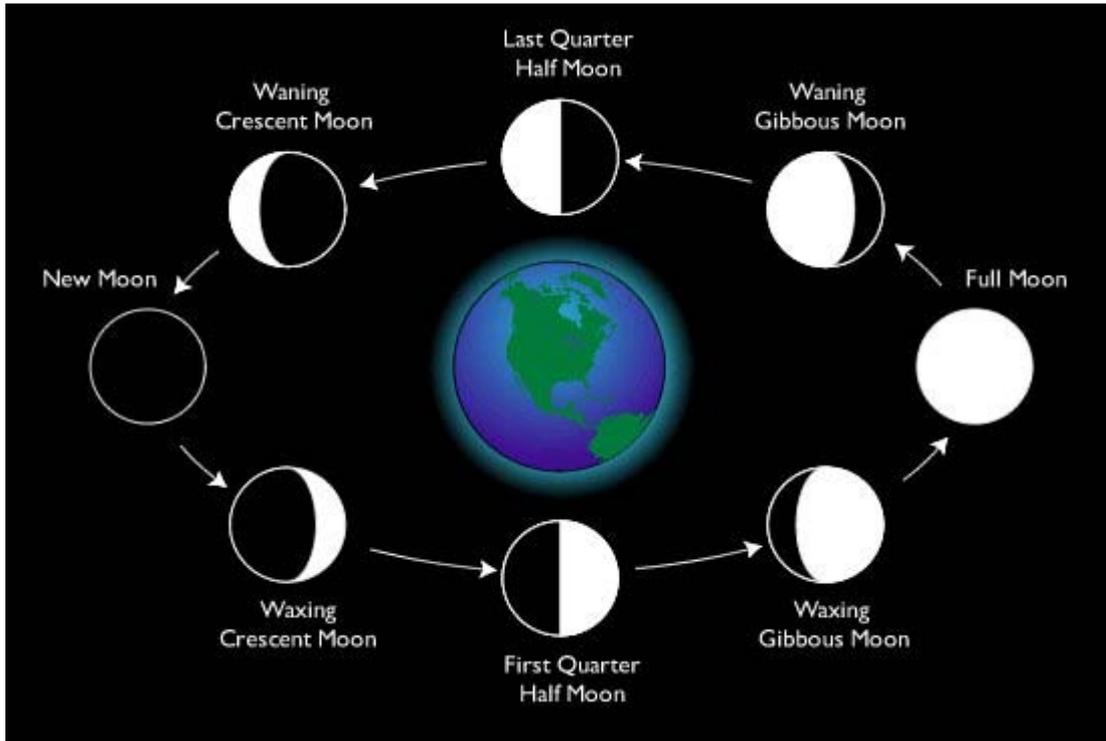


She explained how day and night occur – The earth is a sphere, or ball, which spins round and round as it travels around the sun. One side of the earth faces the sun and at the same time the other side faces outer space. The side facing the sun is bathed in light and heat. We call it daytime. The side facing away is cooler and dark and it's called night.

The earth is constantly spinning, the line between day and night is always moving around the planet. A day on the earth is lasting 24 hours – that is how long it takes for the planet to spin around once.

She explained the different phases of the moon – the moon cycle or phases refer to the moon's continuous orbit around the earth. As the moon orbits the earth, its appearance changes and signals the moon's progress in the cycle.

The sun always illuminates the exact one-half of the moon, but we see it as different angles as it rotates around the earth. Only with the naked eyes, we can see the illuminated part of the moon.



She called some participants to help demonstrate and experience the moon cycle.



Finally, Dr. Harshada asked participants what they understood from this session? She asked them to share their experience and feedback.

One participant said she had a very bad experience during the an eclipse – she lost her brother on that day. Dr. Harshada explained that her brother’s death was not related to the eclipse, that it was a coincidence.

Dr. Harshada shared her experience that she was pregnant while a lunar eclipse was going on some years ago and gave a birth to a healthy baby boy. Nothing bad happened. Some participants agreed with her and some were not satisfied with her opinion.

One more incident was shared by Dr. Harshada – she read in the newspaper that a lady had not allowed her daughter-in-law to go outside during the eclipse because she believes that eclipse will harm her unborn baby. She was pregnant and suffering from pain and wanted to visit the hospital, but her mother-in-law didn't allow her to go out. The next day the pregnant woman grew faint. Her family members took her to the hospital, she lost the baby and is now in the ICU. This happened because of superstitions. If her mother-in-law hadn't stopped her from visiting the hospital, doctors agreed that the baby would have survived.

Everyone showed sympathy for the lady and agreed with the facilitator.

All members of science department appreciate to all participants for visiting their department and had a very good time with all participants. Participants enjoyed the session and learned a lot from it, especially related to the eclipse and planetary science.

Training Eleven: Affordable Improvements to Low-income Housing September, 2017

Trainers: Lakshmi Narayan with 5 volunteer architects



To begin, Lakshmi asked participants about what they remembered from past trainings. Members reviewed some of the highlights from the trainings over the past 111 months.

Lakshmi began singing activist songs, then asked someone from the group to sing one song. Everyone sang together.

Lakshmi then asked if anyone feels comfortable giving a speech in front of the group. Twenty five or so members raised their hands. Lakshmi called on one member to give a speech in front of the other members. She stood before everyone and said five to ten lines about her work, life, and health.

Lakshmi then introduced some new KKPKP/SWaCH- architects who had joined to assist anew project called “Ek Paaol Ghara Kade” (“One step towards to home”).

She asked members what the first thing that comes to mind is when a person wants to renovate or build a home. They replied: arranging money and getting a quotation for materials, finding out how much time it will take to build/renovate a house, getting designs for the house, asking for permission from PMC (Pune municipality).

Lakshmi explained that they are devising a program to provide a team of experts who will help members renovate your homes with reusable materials, like old furniture, old pipes, waste tiles etc. If interested, a team of 2 or 3 members from the volunteer architect group will visit their home to inspect it and come up with designs. They can find ways to make small homes more spacious, functional and attractive- with natural light and air flow.

Currently most waste picker homes are very small and require that people use electricity for daytime light and air circulation. The houses have not beed designed for natural ventilation. All of their possessions are kept piled up in cramped conditions, and people are having to store things in common spaces. If someone has a double story building, they have not build a proper staircase. Electrical poles are situated too close to homes and the wires are often touching the homes, which is extremely dangerous. The architect team noticed weak, uneven construction throughout low income (slum) communities. People don’t have space to host their neighbors or allow their children to plan indoors, which is especially problematic during monsoon season.

Lakshmi and others have leveraged many reused and recycled resources so that people living in slum communities can afford to renovate their homes. She suggested using second hand paints to make their communities look more fresh and lively. They can utilize furniture that has been donated to SWaCH. And they can use bricks, bamboo, wood, tiles, pipes, iron and other materials which are leftover from other construction projects and which people are donating to SWaCH.

Pune ranks number 3 in the country for the number of architects, and there are many talented architects in the city who are busy making expensive homes for wealthy people. As result, we have seen a concrete jungle grow before our eyes! These architects can gain a lot of experience and inspiration from working on projects for the city's poor.

As a test pilot, SWaCH/KKPKP has already facilitated the renovation of three members' homes. A presentation was shown detailing the following home renovations made by members through the project:

1. Meera Waghmare spent rupees 25000 Rs. on home renovation. The home was renovated in one month. She was initially staying with her family in a 80 sq.ft. area. Bright paint was used to give a spacious look to her home. Storage cabinets were built in the kitchen. The window shape was changed from square to round so that her home looks more spacious. Her family was very happy with the results, and, after renovation, she said: "my home has become a selfie booth for all of the people in my neighborhood!"
2. Pinky Sonawane spent rupees 85000 Rs. on home renovation. It took two months to complete the job. She was staying with family in two story 160 sq.ft area. Now she has one more floor. The staircase in her home was very dangerous and anyone could have easily fallen off of it, so the staircase design was changed. More storage cabinets were built inside the kitchen. A small terrace was created, which also brings natural light and air down into the rest of the house. We also repaired many of the structural problems with the house.
3. Saru Waghmare spent rupees 1,65,000 Rs. on her home renovation. It took three months. She was staying with 6 members in 190 sq.ft area. For this renovation, reused materials were rescued from the trash, including bricks, iron nets, and glass. A storage area was build under her staircase, and the home was painted in bright colors. We have also created more space and light by installing shelving with windows so that the inside contents can be seen. An indoor bathroom was also installed.

Lakshmi encouraged members to consider renovating their entire lane so that the neighborhood looks more inviting and clean. KKPKP is looking for a site where they can store construction materials, and is hoping that PMC will provide this space.

Lakshmi handed out visual flyers about the project, including the number of who people could call if they are interested in a home renovation.

Next, as a practice in giving presentations, Lakshmi asked members to repeat the presentation she had just given by going through the slideshow again.

Lakshmi then conducted endline focus groups with members, the results for which can be found in our impact assessment. Finally, Lakshmi asked members if they thought the Red Dot Campaign should continue, and they all responded that yes it should.

