

DESHKAL SOCIETY

ANNUAL REPORT 2017-18



FOR MORE, LOG ON TO:
www.deshkalindia.com



DESHKAL SOCIETY

ANNUAL REPORT 2017-18

Contents

Capacity Building and Policy Advocacy for Land Rights and Entitlements of the SC communities, Particularly Women in Gaya District of Bihar3

Digital Literacy Programme for Empowering of Rural Women in Bihar.....10

The Impact of Community-Driven Accountability on Land Rights Governance: Evidence from a Homestead Land Titling Initiative12

Increasing School Participation and Learning Enhancement of Children through Activity Based Learning in K. Nagar Block, Purnia, Bihar14

Consultative Workshop on Bodh Gaya Global Dialogues on Sustainable Development, Heritage and Enlightenment16

Seminar on Culture and Heritage of Bodh Gaya, Bihar, Exploring Multiple Meanings and Interconnections21

Bodh Gaya Global Dialogues: Reflections and Insights, 2018.....23

Major Publications.....26

Key Partners.....27

Media Coverage.....28

Balance Sheet.....29

Capacity Building and Policy Advocacy for Land Rights and Entitlements of the SC communities, Particularly Women in Gaya District of Bihar

Coverage and Impact

Block	Gram Panchayat	Villages	CBOs	Households (SC)	Applications Submitted	Parcha/Parwana delivered to women heads of Households
4	54	480	539	44,717	10,426	8,129



Deshkal Society and its partner organisations, with support of the Poorest Areas Civil Society (PACS) Programmes, joined hands to work with the Dalit communities in 480 villages spread over four blocks of the Gaya district. This project aims to improve the uptake of entitlements pertaining to land rights among the Dalits, particularly women in order to enable them to live with dignity. Deshkal Society has partnered with three organisations, viz., Gram Nirman Kendra, Lok

Shakti Shikshan Kendra, and Prakhand Gram Swaraj Sabha to implement this project.

A project on the same theme was completed in 2007–08 in 74 villages spread over three blocks, consisting of 6,800 Dalit households, in which Deshkal Society and its partner organisations had succeed in delivering 100 per cent entitlement to homestead land to Dalit communities in the first phase of the pilot project.

We have realised our collective power and efforts through the formation and successful functioning of the Community Based Organisation (CBO) in our village. The members of the CBO initiated community mobilisation for entitlements to homestead land, collected data on those who do not have legal entitlement, assisted in filling up of applications and their submission at the block level.

—Ms. Ruby Devi, President, Community Based Organisation, Gaya



Banking on the Power of Collective: A Community based Approach

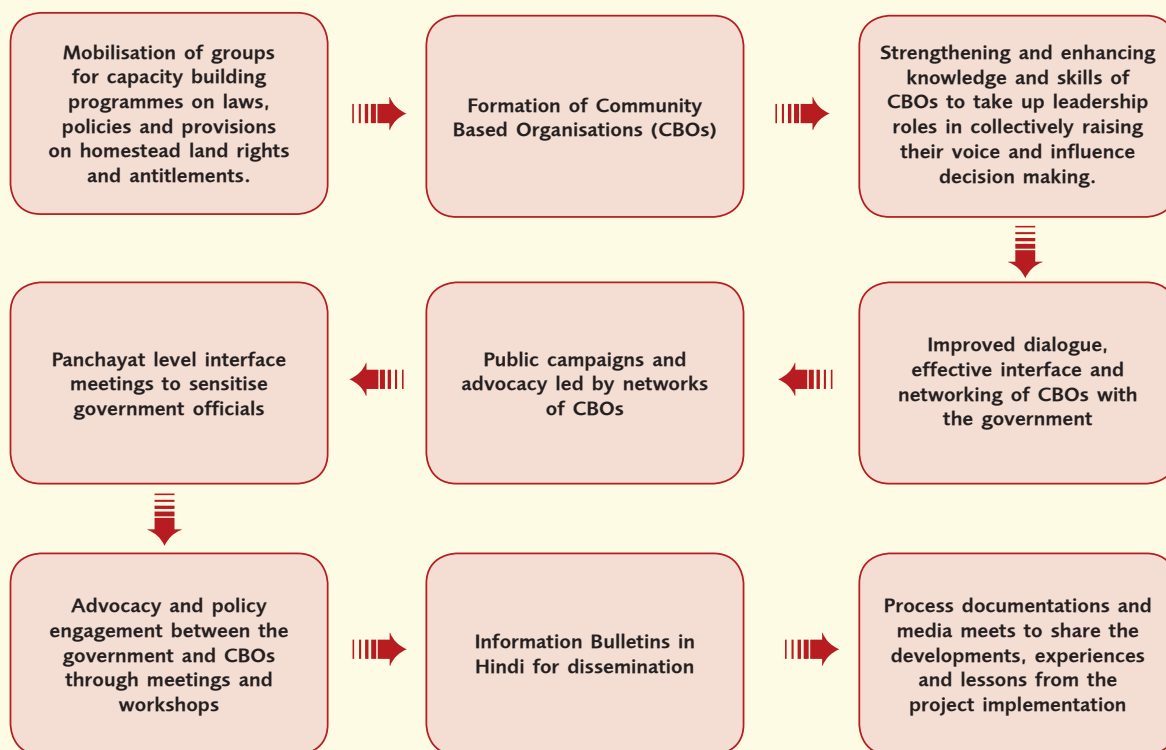
Community based approaches to development translate into mobilising the community, bringing them together as cohesive groups and building

their capacity to act as an effective pressure group. Deshkal Society has tried to establish and strengthened **480 village level community based organisations (CBOs), 54 panchayat level CBOs, four block level CBOs and one district level CBO.**

Deshkal Society and its partner organisations focuses on capacity

building of these rural community groups through training and awareness generation programmes on laws, policies and provisions, that enable the groups to take up issues affecting the local community. We also provide handholding support to these community groups for effectively using tools such as RTI and Public Hearing, in

Box 1: Strategy for the Community Based Approach



order to make service providers more responsive and accountable. Sustained capacity building and handholding have enabled CBOs to evolve as vibrant pressure groups that proactively engage with the government, service providers and other key stakeholders. Since all CBOs leaders are from the socially excluded groups, they serve as case studies of bring the leadership of the socially excluded groups to the forefront.

Closing the Gaps

Deshkal Society and its partner organisations have carved its own niche in the civil society space through its focused interventions on Homestead Land. While there are many stories of change and evidences, which demonstrate that impact we have created on the ground, we have also engaged progressively with the Government and policy makers to advocate for the rights of socially excluded, particularly Dalits. The success of our efforts is particularly due to PACS which facilitated in building our perspective to work with the socially excluded communities through collaborations and critical engagements with the community and the government.

Through our efforts, **10426 applications** for settlement of homestead land and distribution of surplus government land has been filed. **8129 among these have received their legal entitlements** in terms of *Parcha* and *Parwana*.

Deshkal Society and its partner organisations understand what excites community and therefore we experiment with new and innovative ideas and tools to raise awareness on critical issues.

10 folk artists trained for this purpose have done over **54 performances** illustrating key components of various acts and schemes in **54 Gram Panchayats (GP) under intervention**.

State level public hearing on land rights held in December, 2013 sensitized key Govt. officials for

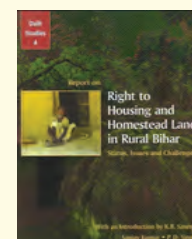
making them more supportive and accessible to the socially excluded community.

A Quarterly news bulletin *Waas Bhumi* has brought wider sharing of key learnings and policy updates. A book on *Bihar Me Vasbhumii aur Awaas ka Adhikar* by Sanjay Kumar and P. D. Singh with a foreword by K. B. Saxena and published by Deshkal Publication has been widely appreciated by various stakeholders, including the Government of Bihar, which ensured its distribution to all blocks in the state.

Actions

- Formation and strengthening of CBOs among SC community.
- Visioning and building the capacity of CBOs for improved dialogue, effective interface and networking.
- Enhancing their knowledge and skills particularly of women to take up leadership roles, raise their collective voice, influence decision making processes in local governance institutions and more importantly act as pressure groups.
- Advocacy and policy engagement with the government at the district, state and national levels through interactive meetings, workshops and sharing recommendations of core committees on thematic issues.

Box 2 Broadening the perspective and approach through knowledge and information tools



Box 3

Making it Happen: Entitlements to Aam Gairmazarua Land

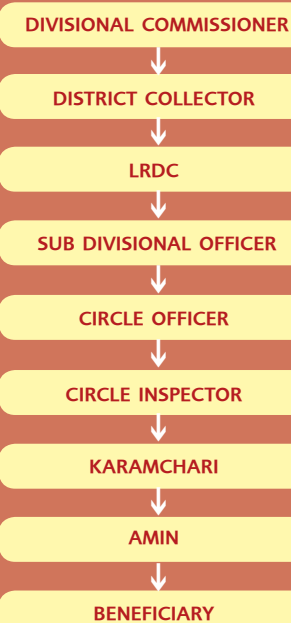
A large section of the population in Kandha village in Wazirganj block in Gaya district of Bihar belongs to the Dalit communities: Rajvanshis, Musahars, Chowdhrys, Dhobis and Ravidas are chief among them.

There is a sense of triumph amongst the people of Kandha. After many decades of pleas and struggles, they have acquired legal ownership of their homes. In legal terminology the ownership deed is called Parwana. They were granted Parwana in 2013. Deshkal Society and its partner organisations had begun its endeavours to help them acquire Parwanas in the beginning of 2012. In its first visit to the village, Deshkal Society began with organising a meeting of village men and women. Through this the team could identify how many of them have Parwanas for the lands their houses are built on and how many don't. Be it noted, the Bihar Privileged Persons Homestead Tenancy Act, 1947 granted the landless, and the Dalit or Adivasi communities, in 1948, the right to ownership over the land they have been living on. However, Deshkal team made a list of such people in the village. Within a week, applications were made and status of concerned lands was classified with help from the local Amin. Along with a brief description of applications, the team then submitted them at Wazirganj Block Headquarter. After physical verification and inspection, the block's Karamchari and Circle Inspector identified the lands as belonging to Gairmazarua category. After endorsement, they sent the applications to the Anumandal Land Revenue Deputy Collector (LRDC) and Sub-Divisional Officer (SDO). The LRDC and SDO too endorsed them and forwarded to the District Collector for further

action. From there it reached the Divisional Commissioner. Given the complexity of this process, Deshkal team followed up at each stage of the process. The team knew well that without meticulous follow up, the applications would remain stuck in bureaucratic red-tapism. The team was also aware that though the poor and landless can be granted Parchas and Parwanas for Raiyyati and Gairmazarua land at the District and Block levels but, according to laws, power to grant Parwanas lies with the Divisional Commissioner. The Deshkal team has built consistent pressure on the Divisional Commissioner to process the submitted applications for Gairmazarua land. Finally, the team succeeded

The Parwana will ever remain an instrument in their hands for homestead against displacement and suffering.

PROCESS OF GETTING LEGAL ENTITLEMENT TO AAM GAIRMAZARUA LAND



in getting the approval on 51 applications from the Divisional Commissioner, Magadha division for providing legal entitlements to homestead land. The order of the Divisional Commissioner was sent to Wazirganj block with instructions for providing right to home stead land to SC communities soon.

Deshkal team evolved a strategy whereby it was ensured that each applicant from Kandha receives a copy of the Parwana. It was also ensured that the applicants, i.e., those who were to be given habitat land, receive Malguzari receipt. To this end, each such applicant deposited Rs 10 with the Karamchari. Thereafter, Deshkal team set up camp in Kandha and in August, 2013 helped grant land to Dalits and landless families. The elder of Kandha, Sh Kameshwar Manjhi, 60, narrated how his father and he struggled for the land several times; but was never granted the land. It was a series of failures all the way. He does not forget to inform how 40 years ago when they lived on 'dih' (a plot of 27 bighas), the powerful of the village had removed them from the land. At that time, too, he and others had appealed to the Panchayat Mukhiya and Block officials to safeguard their right to habitat under the Law. 'No one paid heed. We were uprooted from lands where our grandparents and great grandparents were born and where they lived and died'. With the granting of Parwana, one can read the eventual happiness in the old and tired eyes of Sh Kameshwar. May be, in such happiness, we can see the confidence that unlike his elders his descendants will not be removed or uprooted from their land. The Parwana will ever remain an instrument in their hands for homestead against displacement and suffering.

The Parwana is not only a legalised document on our homestead land but also a procedural document that provides us the right to get the benefits of Indira Awas Yojana scheme and enables us to open accounts in the Bank of our choice.

—Ms. Bhagiya Devi, Eru, Wazirganj, Gaya



Results and Impacts

- Increased dialogue and partnership between socially excluded communities, PRIs, block and district level revenue officials for inclusive land rights.
- Existence of sustainable and committed network of key stakeholders for advocating land rights at various levels.
- Enhanced support of revenue officials and PRI representatives for application processing, *Parcha* and *Parwana* delivery and possession of land.
- Increased policy advocacy and visible policy measures demonstrated through government policies and directives.
- Enhanced knowledge, skills, capacity of CBOs and Civil Society Organisation (CSOs) for improved dialogue, effective interface and networking with PRIs and the government.
- Formation of 539 CBOs with 9640 members from socially excluded groups.
- Delivery of 8129 legal entitlements to the households in terms of *Parcha* and *Parwana*.

Community Based Approach: Moving towards Policy Initiative

Deshkal Society, its partner organisations, and CBOs came up with a much stronger advocacy and policy

engagement pitch to intensify its work on homestead land with community at micro and macro level. In this process, they organised a Consultative Workshop on "Right to Homestead Land and Housing in Gaya, Bihar: Status, Issues and Challenges" on 21st December, 2013 in Gaya. Prof. K. B. Saxena, former Secretary, GoI, Sri Vyasji, Principal Secretary (Dept. of Revenue and Land Reforms, Bihar), Sri Bala Murgun D., District Magistrate, Gaya, Sri Rajpal, National Programme Manager, PACS, DFID, Sri Sanjay Kumar, Secretary, Deshkal Society, Smt. Jyoti Manjhi, MLA, Gaya were the key panellists at the Workshop.

During the deliberations at the workshop, policymakers, civil society organisations, community representatives, and leaders of CBOs collectively identified gaps and constraints in existing rules and provisions for homestead land. Consequently, Sri Vyasji appreciated

the collective spirit and voice, and announced that the Department of Revenue and Land Reforms, Government of Bihar will take prompt initiative on the following to reduce the gaps and constraints in existing rules and provisions for homestead land:

- Deshkal Society and PACS are entrusted to develop a guideline under the guidance from Prof. K B Saxena for simplification of administrative processes and procedures.
- Deshkal Society in support of PACS will develop training modules in association with the Department of Revenue and Land Reforms, Government of Bihar for capacity building of revenue officials at the Panchayat, Block and District levels. In this backdrop, the Department of Revenue and Land Reforms, Government of Bihar will initiate the process of training the Circle





Gram Nirman Kendra, Lok Shakti Shikshan Kendra, Prakhand Gram Swaraj Sabha and Deshkal Society succeeded in developing a collective model that can be replicated at a large scale in all 44, 874 villages and 534 blocks in Bihar.

—Sri Baleshwar Prasad, Secretary, Prakhand Gram Swaraj Sabha, Fatehpur, Gaya

Officers in the Blocks, Anumandal Land Revenue Deputy Collector (LRDC), and Additional Revenue Collector of all districts.

- Application forms for homestead land, receipts and maps of revenue villages will be made available in adequate quantity at the block level.
- The book titled *Bihar Me Vasbhum aur Awaas ka Adhikar: Sthitiya, Mudde aur Chunotiya* will be made available to 534 Blocks in Bihar along with a recommendation letter from the Principal Secretary, Department of Revenue and Land reforms, Government of Bihar.

- The most significant and critical lesson that emerged through the community based initiative led by the CBOs for entitlements to homestead land in 480 villages in Gaya is that the rights of the community and CBOs to the Bihar Right to Homestead Bill, 2014 should be as equal partners of the process rather than as recipients. CBOs, as one of the key stakeholders, should be entitled to initiate and facilitate the process of right to homestead land at the village level. The CBO leaders should be given the role and responsibility to initiate and facilitate the process of fulfilling the

applications for homestead land. The government will have to ensure availability of basic legal and official documents mainly, revenue village maps, land records (*khatian*), application forms, copy of the Act and guidelines of the process of implementation of the Act with the CBOs so as to make the CBOs, as an institution, function effectively and in a time-bound manner.

- The Bihar Right to Homestead Bill, 2014 should inevitably provide for bestowing authority in processing of applications, monitoring and delivery of homestead lands to the Block level government institutions. The community based Approach has taught us the lesson that claiming legal entitlements for homestead land becomes much more difficult for Dalits and oppressed sections of the society with increasing number of administrative steps and stages. It has been shown in Box 2 that the process of getting legal entitlements to Aam Gairmazarua Land (public land) has been very complex, lengthy and times consuming as the current administrative procedures involve the government revenue institutions

Getting to the Bihar Right to Homestead Bill, 2014

The community based approach has not only brought out the limitations and inadequacies of the Bihar Privileged Persons Homestead Tenancy (BPPHT) Act, 1947 but has also generated a demand for an Act on homestead land from a rights-based perspective. On the basis of the critical learnings and lessons from the experiment at grassroots, we urgently need to make the following recommendations an inevitable part of the Bihar Right to Homestead Bill, 2014.

This success story is the best example of an equal tripartite partnership of the block level government institutions, Civil Society Organisation and Community Based Organisation.

—Ms. Anju Singh, Circle Inspector,
Wazirganj, Gaya, Bihar.



from Amin upto the Divisional Commissioner.

- The Bihar Right to Homestead Bill, 2014 will have to ensure a minimum size 10 Decimal of Homestead Land to landless and houseless households instead of 3 Decimal as per current government provisions.

Therefore, we strongly advocate and recommend the Department of Revenue and Land Reforms, Government of Bihar to ensure that these recommendations be made an integral part of the proposed Bihar Right to Homestead Bill, 2014. The community based approach adopted

in Gaya provides a framework, direction and strategy for ensuring the participation and leadership of marginalised communities and effective implementation of the Bihar Right to Homestead Bill, 2014 for entitlements to homestead land. ■

Bihar: The home of the second largest houseless population in the country

HOUSELESS IN COUNTRY

In descending order meaning West Bengal has minimum people without houses

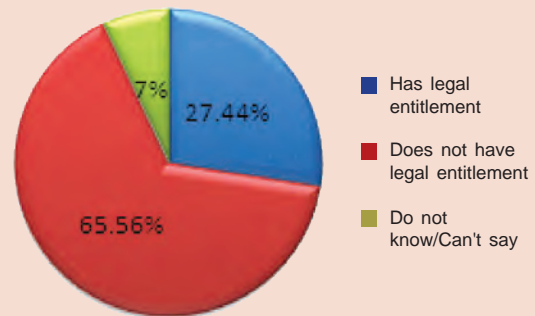
West Bengal	35,07,836
Bihar	34,02,635
Madhya Pradesh	32,34,778
Uttar Pradesh	25,36,909
Odisha	24,90,706
Rajasthan	21,13,319
Tamil Nadu	14,52,537
Chhattisgarh	14,41,604
Maharashtra	12,12,798
Gujarat	8,10,467

Source: Socio-Economic Caste Census, 2013

Houseless:
Those with
one and two
room dwellings
with kuchha
roof and walls



Status of Legal Entitlement to Homestead Land in Bihar



Source: Deshkal study supported by Planning Commission, Gol, 2014.

Digital Literacy Programme for Empowering of Rural Women in Bihar

Internet Saathi – Digital Literacy Programme is a collaborative project with Tata Trusts, PMG and PHIA Foundation implemented by Deshkal Society as a pilot project in 96 villages of Korha block of Katihar district initiated in June 2017. The key objective of the project to eliminate gender digital divide and equip women with digital skills in order to ensure participation of women in the digital economy.

Soon the project would be upscaled for outreach in 15 blocks, 1251 revenue villages in Kathar district of Bihar having 302 Internet Saathis in order to make 2 lakhs women aware of internet benefits enhancing their overall quality of life.

The project plans to achieve the following short term changes among the women beneficiaries of the project:

- Increase the access of women over digital resources
- Help women to explore various uses and benefits of the internet
- Generate awareness about several internet based information/ schemes provided by the government.
- Facilitate use of the internet by women in accessing such schemes and information for themselves as well as their families.
- Generate awareness on issues around education, health, and sanitation.
- Train women on digital transactions including various options available for making cashless payments in line with the Government of India's digital drive initiative.



Training Programme



The pilot project commenced with an orientation workshop and training programme for the project coordinators and master trainer, known as “saathis” held on 27 - 28 July, 2017 in Katihar. The training programme included use of an awareness module, coupled with hands - on training modules aimed at teaching women on use of the Internet through hand held mobile devices and tablets. Each Internet Saathi was provided with a tablet, a smartphone and a learning kit.

In the backdrop of this, it is significant to know that the growth of internet users in rural India presents a skewed picture with male users number growing at the rate of 57 per cent while among females, the rate of growth is not more than 27 per cent. Therefore, women are further at the risk of lagging



behind if they do not have operational knowledge of the digital technology and its use through handheld devices at a time when government of India plans to have 100 percent access to the digital services through use of applications as part of the Digital India Programme.

The Impact of Community-Driven Accountability on Land Rights Governance: Evidence from a Homestead Land Titling Initiative

1. Many states across the developing world guarantee their citizens a range of entitlements, i.e., basic rights and services intended to raise living standards and promote broad-based growth. But, often, those most in need of entitlements live in places where state capacity to deliver is weak. Can community-driven accountability programs improve provision of entitlements? If so, how? This project addresses these questions through a mixed-methods study of a land rights program in Bihar, India. Findings will inform efforts by practitioners to leverage citizen engagement toward improving entitlement provision for poor and marginalized households.
2. The Bihar state government guarantees rural citizens a potentially critical entitlement—the right to hold title over homestead land, a small plot on

which a household's dwelling is built. Yet many poor households remain untitled, exposing them to the risk of dispossession and difficulty in accessing social welfare provisions, among other potential consequences. The civic organization Deshkal Society has initiated a program to address widespread lack of title through the formation and training of village-level community-based organizations (CBOs) made up of residents. These CBOs assist eligible households in applying for title, mediate between villagers and local government officials, and mobilize community pressure toward the fair and efficient review of applications.

3. The project's topic, study area, and methods equip it to inform practitioners across broad swathes of the developing world. While every context is unique, few study sites are better positioned than





Bihar to facilitate cross-geographic learning on the issues with which this study is concerned. Bihar shares historical and institutional legacies with Pakistan, and especially with nearby Bangladesh. Furthermore, many of Bihar's development and governance indicators are closer to those of Sub-Saharan African countries than to some parts of South Asia, making Bihar an ideal bridge for connecting research across these regions. The study's blend of methods aims to identify contextual factors shaping program outcomes, which can in turn help to build empirically-grounded hypotheses about the circumstances under which similar programs are likely to work.

4. In engaging these broader debates, the study asks three main empirical questions:
5. What is the impact of the program on applications for and attainment of title, land security, knowledge and use of government services, and livelihood?

6. What are the mechanisms by which the program exerts impact or fails to do so?
7. What contextual factors shape variation in program effects across different villages?

We confront these questions with an integrated blend of techniques from development economics, comparative politics, and qualitative sociology. For the study's quantitative component, we selected 144 villages and randomly divided them into a treatment and control group, surveying a dozen households within each village. For the study's qualitative component, we conducted interviews, field observation, and a document review to develop a rich picture of the study setting and the ground-level processes that arose with the onset of the program. We expect our analyses to reveal actionable insights into questions of whether, how, and when to employ community-driven accountability in pursuit of growth-enhancing entitlements.

Increasing School Participation and Learning Enhancement of Children through Activity Based Learning in K. Nagar Block, Purnia, Bihar.

Embodied belief systems in schools influence how students connect academic content to real-life applications within and beyond the classroom. The agricultural cycle, growing of crops and harvesting of natural resources provides teachers in rural schools with possibilities to engage their students from agricultural communities by providing real-life contexts. By referring to the lived experiences of their students, teachers can help them to engage in experiential learning and apply what they learn in language, math and social studies. Thus, connecting content to real-world applications, students are able

to experience greater learning achievements through Activity Based Learning (ABL).

The endeavours to increase the learning achievements by Deshkal Society began in April 2015 and its first phase concluded in March 2017 in K. Nagar block of Purnia district in rural Bihar. In the following year, from June 2017 to May 2018, the focus was centred primarily on the ABL process to enhance schools effectiveness and learning achievements among students from agrarian communities in the same block. This report details the outcome of the post-project evaluation based on the key findings and resolved



challenges of the later period, i.e. from June 2017 to May 2018. Its aim is to facilitate and guide teachers and facilitators in implementing similar ABL projects in the future.

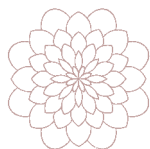
Deshkal Society fulfilled both a primary as well as a complementary role in the implementation of the ABL project. Its primary role was envisaged and duly enacted in the implementation of the project objectives, and the complementary role, on the other hand, was the outcome of ground level interactions and complexities that caused the Society to be in the forefront as a facilitator for the effective implementation of government schemes in the project schools. At the direct implementation level, there was concerted focus on 'child-centric classroom practices' through the provision of effective ABL teaching learning material and demonstration of these practices in class through a hand holding approach.

Developing teachers' skills for ABL based inclusive learning was another important aspect of the project implementation. The introduction of ABL inspired inclusive learning practices were based on teachers' preferences for teaching with the resources at hand and tailored towards the organizational limitations of the school. For this reason, the ABL Tool Kit and relevant training offered essential pedagogic approaches and strategies designed to address the belief systems of the teachers and the required behaviour changes needed to render their teaching truly inclusive. A very important aspect of teacher capacity building has been the teacher training and refresher courses that were conducted through the already existing CRC structure. Motivational strategies were also employed to further strengthen the mutually dependent relationship between parents and schools.

In addition to these, regular PTMs, the SEC meetings, with significant representations from parents, were made more functional and active. In its role of facilitator, Deshkal Society continuously worked with the government machinery with particular reference to building infrastructure, drinking water, toilets, mid-day meals and the provision of free text books across the project schools.

The project explicitly created an enabling environment for delivering quality education to children from diverse socio economic backgrounds, in particular children from agricultural communities. It fulfilled the significant role of a catalyst in order to evolve and strengthen the positive disposition of parents towards the schools, a better parent-teacher relationship, the building of teacher capacity by inspiring behavioural changes and providing pedagogic training. The project also successfully sensitised government officials and thus helped facilitate the efficient implementation of promotional schemes to improve the educational system. All these project components helped transform dysfunctional schools into more active and functional centres of learning.

The project has served as a pilot programme for increasing the learning levels of children from agricultural communities and shows replicable potential in rural areas with similar social and economic conditions. Towards this, initiatives must be undertaken to lobby for inclusion of the emerging benchmark practices into the government policy framework. In this way, the project would eventually exert a much larger impact, beyond its present limited scope, and help usher in much needed learning improvements through frameworks that are educationally both inclusive and qualitative.



Context

A consultative workshop was organised by Deshkal Society in association with IGNCA for discussing the multiple challenges in organising the proposed Bodh Gaya Global Dialogues on Sustainable Development, Heritage and Enlightenment to be held at the UNESCO World Heritage Site in Bodh Gaya from March 9-12, 2018. By focusing on interconnections between Buddhism and Hinduism, and its relevance to the local culture, the proposed dialogues have been conceived to foster processes for sustainable heritage development engaging diverse stakeholders.

While the overall basis for organising such global congregation has been well accepted, the prime objective of this well-attended consultation was to seek advice and inputs from potential supporters and stakeholders towards actual conduct of the first of a series of multi-country dialogues and exchanges to build a constituency that brings fresh dimensions in capturing ‘enlightenment’ as the new leitmotif for humane development. The consultation sought response to the following:

- How the broad framework of the Dialogue connects the philosophical underpinnings in the continuing quest for enlightenment? How will the Dialogue process unfold such moral linkages for the well being of the humanity?
- How the philosophy of abandoning luxury (which Buddha practiced) can be viewed in the context of sustainable development? How can life’s ordinariness be re-explored through Dialogue as a guiding principle for moral action?
- Given the proposed quasi-academic nature of the Dialogue, what type of participants, and what nature of contributions will help achieve the overall goal of the Dialogue? How can it be made relevant to wide strata of society?
- How should the Dialogue be structured (and organised) to capture multiple voices and divergent views in creating a synergy of collective exuberance and celebration? How can discussions and deliberations lead to celebration (enlightenment by nature is celebratory)?
- What roles and responsibilities can be assigned to perspective partner agencies? What will be the organisational structure and sub-structure(s) to steer the process? What components will constitute the Dialogue, and how many committees will shoulder their respective tasks?

Deliberations

The deliberations were rich and diverse. While a majority of speakers brought home the value of teachings of Buddha in the present times when peace and compassion has been in short supply, representatives of foreign embassies viz., Thailand, China, Sri Lanka, Mangolia and Mynamar lamented lack of infrastructure and inadequate participation of local communities in tourism promotion. There was a general consensus on the need to engage local youth for playing an important role in promoting tangible and intangible heritage for the benefit of local population.

While the philosophical underpinnings of the proposed dialogues were well understood, question on locating and defining 'sustainable development' to suit the context was highlighted. Should 'enlightenment' not be the precursor to peace and development? In a way, enlightenment in itself is a celebration of human existence and progress. The task is to define the same in the context of the topic of the dialogues. The scope of 'sustainable development' ought to be seen from the wider perspective, to bring on table aspect of spiritual culturalism such that the contours of human progress are redefined to serve the communities.

Some of the participants drew attention to define the structure of the dialogues in the evolving context, visualizing 'dialogue' as a tool to engage wider stakeholders to the path of enlightenment with care and concern for local communities. There was general consensus in support of the proposed Bodh Gaya Global Dialogues as a forum for building engagement for security, sustainable development through enlightenment with abundance of concern for the suffering of the fellow human beings. It is worth mentioning that the heritage site is in itself an epitome of peace and co-existence of diverse faith groups, and a perfect site for this initiative. A dialogue at such a place should foster justice for all since enlightenment in practical terms meant delivering justice for fellow human levels.

The enthusiastic support and cooperation from diverse participants representing academic institutions, foreign missions, government ministries, and civil society raised hope for the success of dialogues with multiple implications within India and rest of the world.

Recommendations

The deliberations proposed following key recommendations to take the process forward:

1. A representative organising committee should be formed to include diverse stakeholders.
2. A coordination committee for preservation & conservation should be constituted at the site.
3. Sustainable Development should be redefined to capture the philosophical underpinnings..
4. The dialogues should promote people to people contact between nations.
5. Asian Unity Consciousness Centre should be created at Bodh Gaya.

Way Forward

In light of the discussions and deliberations, the consultation was informed that the Deshkal Society will conduct similar consultation in Mumbai, Patna and Bodh Gaya to broad base participation, and for securing partnership for mobilising resources and technical expertise for smooth conduct of the event. In the weeks ahead, the participants will be apprised of progress on all fronts with specific partnership avenues to be explored with them bilaterally.



Participants

Shri Ram Bahadur Rai *Chairman, IGNC, New Delhi*

Dr Sachidanand Joshi *Member Secretary, IGNC, New Delhi*

Dr D.N.Mulay *Secretary, Consular, Passport, Visa & Overseas Indian Affairs, MEA, Gol, New Delhi*

Mr Enkhbold Liguu *First Secretary, Embassy of Mongolia, New Delhi*

Ms Vuthi Auh Phmong *Consular of Vitenam, New Delhi*

Mr Zhang Wei *Second Secretary, Embassy of China in India, New Delhi*

Ms Chetthida Kitchaiwat *Second Secretary, Royal Thai Embassy, New Delhi*

Ms Achini Prera *Consular of Sri Lanka, New Delhi*

Ms Vinita Srivastava *Joint Director, IGNC, New Delhi*

Mr Vikas Singh *Senior Advocate at SC & Ex Additional Solicitor General, Gol , New Delhi*

Mr Ajneesh Kumar *Additional Director General, Indian Council of World Affairs, New Delhi*

Mr Sushant Kumar *Treasurer, Bihar Bhikkhu Sangha, Bodh Gaya, Bihar*

Phra Jandee Jindatham *Bhogal Buddha Vihar, New Delhi*

Phramaha Nipon Prasandee *Royal Thai Monestry, Bodh Gaya*

Bhikku Pragya Deep *General Secretary, All India Bhikkhu Sangha, Bodh Gaya, Bihar and General Secretary, International Buddhist Council*

Mr R K Singh *Director, ONGC, New Delhi*

Dr Sudhirendra Sharma *Consultant, World Bank, New Delhi*

Dr Shushmita Dutt *Educationist and Consultant, UNICEF, New Delhi*

Mr Manish Sinha *DG, NICF, New Delhi*



Capt. Jiveshwar Singh *Chief Manager (Retd.), Punjab National Bank, Delhi*

Mr Rajeshwar Singh *National Coordinator, Bodh Gaya Global Dialogues, Gaya, Bihar*

Mr Rai Madan Kishore *Former Special Secretary Government of Bihar & Member, Bodh Gaya Temple Management Committee, Bodh Gaya, Bihar*

Dr Arvind Kumar Singh *Member, Bodh Gaya Temple Management Committee, Bodh Gaya, Bihar*

Ms Moe Chuba *Program Head, Culture and Heritage, UNESCO, New Delhi*

Dr Lalit Kumar *Hony. Sr. Vice President, Sulabh International Social Service Organisation and Former Advisor, Planning Commission, New Delhi*

Ms Nirupama Modwel *Director, Intangible Cultural Heritage, INTACH, New Delhi*

Dr Ramakar Pant *Assistant Professor, IGNC, New Delhi*

Dr Manish Chaudhary *Assistant Professor, University of Delhi, New Delhi*

Mr Saibal Baroi *Director Advocacy, CARE India, Noida, U.P.*

Shri Arvind Mohan *Author and Journalist, New Delhi*

Dr Manindra Thakur *Associate Professor, CPS, JNU, New Delhi*

Mr P R Dwyer *Gen. Convener, International Centre for Peace Studies, Gaya, Bihar*

Mr S Vivekananthan *Director, MEA, GoI, New Delhi*

Mr Ayush Anand *Dr Syama Prasad Mookerjee Research Foundation, New Delhi*

Mr Shubhendu Anand *Dr Syama Prasad Mookerjee Research Foundation, New Delhi*

Dr Supam Ranaber Singh *Research Officer, IGNC, New Delhi*

Dr Muhammad Mukhtar Alam *Consultant, Deshkal Society, Delhi*

Mr Sanjay Kumar *Secretary, Deshkal Society, Delhi*

Seminar on Culture and Heritage of Bodh Gaya, Bihar, Exploring Multiple Meanings and Interconnections

Venue: Bodh Gaya

Date: 9-10 March, 2018

Context

Bihar is a cradle of ancient civilization of India. The region is endowed with an immensely rich history. The Buddhist cultural heritage has a long and special history that dates back to more than 2,500 years and unites most of South, South-East and East Asia.

The Mahabodhi Temple is the regarded as the 'navel of the earth', a sacred power centre of the Buddhist world and the most significant pilgrimage as 'destination enlightenment'. The highlight of pilgrimage for all Buddhists is to stand beneath the bodhi tree at Bodh Gaya, where the historical Buddha had attained enlightenment. This spot is marked by a stone seat, the vajrasana or 'diamond seat', beneath the tree which represents the very centre of the universe according to Buddhist cosmology.

In recognition to this the Mahabodhi Temple complex at Bodh Gaya was designated a UNESCO World Heritage monument on 27 June 2002.

Bodh Gaya is not, and never has been, only a Buddhist site. Hindus have been visiting Bodh Gaya since at least the Buddha's own lifetime, and beginning in the fifteenth-century and extending into the twentieth, the site is actually maintained by a lineage

of Saiva priests. At the very center of sacred site of Bodh Gaya stands the Buddha image. In popular cosmology this multivalent sacred space represents iconographic open-endedness, intermingled and



blurred, drawn from a shared iconographic vocabulary. A single image is viewed and treated as representing or embodying two very different figures that are the Buddha to Buddhist pilgrims and Visnu to Hindu pilgrims.

The culture of the region is endowed with traditions and cultural practices of a community like Musahars who have been at the core laboring processes of paddy cultivation in the Indo Gangetic river plains. Historically endowed with ingenuous and intimate relation with nature that is punctuated by a diversity of cultural practices (art, ritual, music), their life histories are a living testimony to deep veneration of nature for human regeneration and for life at large. Their rich cultural expressions encoded in various forms like myths, songs, legends, proverbs, ballads, stories, medicine, performances punctuate processes like sowing and harvesting and relate to nature and ancestor worship and many folk deities.

The above mentioned historical layers of cultural expressions and living heritage situate Bodh Gaya as a region with multiple cultural traditions and heritage.

The objectives of the proposed seminar are:

Objectives

- To **appreciate the significance of rich multiple culture and heritage traditions** of Bodh Gaya and its environs.

- To **understand** the cultural importance of Bodh Gaya as a national and transnational Buddhist pilgrimage.
- To **explore aspects of tangible and intangible heritage** for facilitating strategies for sustainable heritage planning of Bodh Gaya region

Themes and Session Plan

Day-1

Session-1

Shared Cultural Zone of Multiple traditions: Interface of Buddhism and Hinduism

Session-2

Popular Culture of Musahar community

Session-3

Destination Enlightenment- National and Transnational networks of Buddhist Pilgrimage

Day-2

Session-4

Exploring Tangible and Intangible Cultural Heritage

Session-5

Sustainable Heritage Planning and Civil Society Participation

Session-6

Recommendations and way forward

Bodh Gaya Global Dialogues: Reflections and Insights, 2018

Bodh Gaya Global Dialogues was organised by Deshkal Society with the goal of encouraging informed dialogue on multiple themes under the umbrella of 'Sustainable Development, Heritage and Enlightenment,' held at the UNESCO World Heritage Site in Bodh Gaya from March 9-12, 2018. The multi stakeholder dialogues brought together reputed institutions of the government and non-government including public and private sectors in India. An earlier consultative workshop was organised by Deshkal Society in association with Indira Gandhi National Center for the Arts for discussing planning, strategy and exploring the possibility of partnership for Bodh Gaya Global Dialogues at IGNCA on 15 September 2017. The report of this workshop may be visited at <http://deshkalindia.com/images/Consultative-Workshop.pdf>

Bodh Gaya Global Dialogues manifested itself through a plenary session, panel discussions, children's

fest, cultural evening, film show, award function, exhibition and heritage walk.

The significance of Bodh Gaya and its region was presented in the opening remarks of the inaugural session. Bodh Gaya is an ancient pilgrimage complex and a guiding light of interconnectedness. In the shared heritage of Bodh Gaya, multiple religious traditions are present with visitors and pilgrims from India and around the world.

The rich traditions of cultural practices, knowledge and wisdom embedded in the region are of immense value to the world, and can germinate new pathways for sustainable living. In a world increasingly torn by intolerant conflict, widening economic disparities, unbridled consumerism, and amplified social stress that has led to an erosion of compassionate engagement with our fellow human beings, the kernel of Buddhist traditions reinstates with equanimity the intrinsic interconnectedness of all sentient beings and



the quest for enlightenment through a deep realization of inclusive and sustainable development.

With the recent designation of the Mahabodhi Temple Complex in Bodh Gaya as a World Heritage site, the places have the potential to trigger and sustain broader economic growth in the region. Some of the key challenges that are impediments to unlocking this potential relate to gaps in coordination and collective initiative among state institutions and private agencies, and inadequate governance and participation by local civil society for heritage development in the region.

Invoking the age-old Buddhist tradition of dialogues as a way of comprehending and engaging with the practices, the dialogues represent a quest for perspectives and processes of sustainable development that are inclusive and ecologically sustainable. This pursuit for exploring interconnections in a dialogical manner was central to the deliberations especially with reference to the following objectives:

- Facilitate knowledge and develop an action framework for safeguarding heritage and securing sustainable development of the Bodh Gaya region.
- Promote ethical heritage tourism and create community based livelihoods and enterprises through engaging with institutions, initiatives, tourists and pilgrims in the Bodh Gaya region.
- To develop modules and content for the school children in order to build an understanding of the teaching and learning of Buddha and Buddhism, including archeology, and history of the Buddhist circuits in Bihar.
- Strengthen relationship and build sustainable networks between Bodh Gaya and South East Asian nations with the glorious recall of the historical and contemporary relationship for safeguarding the heritage and securing sustainable development in the region.

The broad themes emerging from the dialogues included: Understanding Multiple Buddhism(s): Experience and Practices; Dialogues on Archeological History of Bodh Gaya and Buddhism; Water in Buddhist Philosophy; History, Heritage and School Education; State Civil Society and the City.

The selection of the themes and topics was conceptualised by an interdisciplinary approach through multiple and diverse facets of the key themes of the

dialogues. Equally important was the key concern to develop linkages between the theory and practice.

The main focus of the deliberations revolved around seeking deeper understanding and advice from panelists, moderators and stakeholders in the first of the series of multi-country dialogues and exchanges in order to build a constituency that brings fresh dimensions in capturing enlightenment as the new leitmotif for human development with special focus on heritage and sustainable development.

The Bodh Gaya global dialogues hosted distinguished delegates from USA, UK, Portugal, Spain, Netherlands, Bangladesh, and Thailand, in addition to delegates from different states in India. The dialogues were also attended by children, school teachers, scholars, monks, artists, development practitioners, policy makers, tourists, political party representatives and civil society.

Recommendations

There are two broad sets of recommendations which emerged from the deliberations and discussions during the dialogues. The first set of recommendations deals with the questions on how the Dialogues should be structured and organised in the future in order to capture multiple voices and divergent views for creating a synergy of collective action, participation and celebration among the delegates, participants, presenters, moderators, etc.

The second set of the recommendations responds to the objective of the Bodh Gaya Global Dialogues which is to facilitate knowledge and action framework for safeguarding heritage and securing sustainable development of the Bodh Gaya region. In this regard, there is an urgent need to develop a framework for developing a Master Plan and strategic direction for development of Bodh Gaya and its region; promote ethical heritage tourism and create community based livelihoods and enterprises; develop content and modules for the teachers, educators and children; create destination branding of Bodh Gaya and generate a knowledge base about Bodh Gaya through research, documentation and case studies.

Way Forward

As part of the immediate outcomes, members of the dialogues were informed that Deshkal Society would

publish a report (print and digital) on the basis of the deliberations and discussions in the dialogues and produce session-wide episodes for uploading on YouTube.

The report and episodes on YouTube would be an effective public platform tool for disseminating the key messages and outcomes of the dialogue in the public and policy domains, as well as creating a ground for future dialogues. It is noteworthy that session wide video episodes has been uploaded on YouTube and these may be visited at <https://www.youtube.com/playlist?list=PLXcewNeg8N7pb7PZKONADEy-WEoKcWCjSP>

There is an urgent need to build a sustainable knowledge centre on the basis of the action and research resources created by Deshkal Society through their work in culture, education and land rights for strengthening the voice of the marginal and oppressed communities in the region and bringing in substantial change in their quality of lives through knowledge and practice.

Finally, the delegates and participants arrived at the conclusion that the key strategy for achieving these recommendations should be conceived through a constructive and meaningful engagement with the state, market and civil society.

Major Publications

Books

- Manoj K. Tiwary, Sanjay Kumar and Arvind K. Mishra (eds.), *Social Diversity, Inclusive Classroom and Primary Education in India*. Orient BlackSwan, Delhi, 2017.
- Christine Sleeter, S.B. Upadhyay, Arvind Mishra and Sanjay Kumar (eds.), *School Education, Pluralism and Marginality: Comparative Perspectives*. Orient BlackSwan, Delhi, 2012.
- Imtiaz Ahmad and Shashi Bhushan Upadhyay (eds.), *Dalit Assertion: Society, Literature and History*. Orient BlackSwan in association with Deshkal Society, Delhi, 2010.
- Frédérique Apffel-Marglin, Sanjay Kumar and Arvind Mishra (eds.), *Interrogating Development: Insights from the Margin*. OUP, New Delhi, 2010.
- Arun Kumar and Sanjay Kumar (eds.), *Dalit Studies in Higher Education: Vision and Challenges*. Foreword by Imtiaz Ahmad. Deshkal Publication, Delhi, 2005.
- Hemant Joshi and Sanjay Kumar, *Asserting Voices: Changing Culture, Identity and Livelihood of the Musahars in the Gangetic Plains*. Deshkal Publication, Delhi, 2002.
- Ramakant Agnihotri and Sanjay Kumar (eds.), *Bhasa, Boli Aur Samaj: Ek Antahsamvad*. Deshkal Publication, Delhi, 2001.
- Purushottam Agrawal and Sanjay Kumar (eds.), *Hindi Nai Chal Mein Dhali: Ek Punarvichar*. Deshkal Publication, Delhi, 2000.
- Sanjay Kumar and Manoj K. Tiwary, *The status of teachers in elementary schools with reference to the provisions of the Right to Education Act, 2009*. OXFAM and Deshkal Society, 2015.
- *Report on Social Diversity and Learning Achievement: the Status of Primary Education in Rural Bihar*, Deshkal Publication, Delhi, 2014.
- *Report on Enhancing School Effectiveness through Inclusive Teaching and Learning: An Innovative Action Research in Two Rural Government Primary Schools in Gaya District of Bihar*. Deshkal Society, Delhi, September 2012.
- *Inclusive Classroom, Social Inclusion/Exclusion and Diversity: Perspectives, Policies and Practices*. Deshkal Society in association with UNICEF and CARE India. Deshkal Publication, Delhi, 2010.
- Sanjay Kumar and P. D. Singh, *Right to Housing and Homestead Land in Rural Bihar: Status, Issues and Challenges*. Deshkal Publication, Delhi, 2010.
- P. D. Singh and Sanjay Kumar, *Social Hierarchy and Notion of Educability: Experiences of Teachers and Children from Marginalised and Non-Marginalised Communities*. Deshkal Publication, Delhi, 2010.
- Nikhil Raj, Sanjay Kumar and Rahul Agrawal, *Enabling Development in Bihar: Agenda for Action*. Deshkal Society, Delhi, 2006.

Training Manual and Toolkit for the Primary School Teachers in Bihar

- Toolkit for teacher education on inclusive classrooms (in Hindi). Deshkal Publication, Delhi, 2011.
- Teaching Manual for Mathematics and Science: A Guideline for School Teachers (in Hindi). Deshkal Society, Delhi, 2003

Reports

- Manoj K. Tiwary, *Evaluation Report on Increasing School Participation and Learning Enhancement of Children through Activity Based Learning in K. Nagar Block, Purnia, Bihar*, 2018

Key Partners

Government Agencies

- Indira Gandhi National Centre for the Arts, Government of India, New Delhi
- Indian Council of World Affairs (ICWA)
- Ministry of Human Resource and Development, Government of India
- National University of Educational Planning and Administration, New Delhi
- Indo Dutch Programme on Alternative in Development, Indian Council for Social Science Research, New Delhi
- Ministry of Culture, Government of India
- Indira Gandhi National Centre for Arts, New Delhi
- Indian Council of Cultural Relations, New Delhi
- Ministry of Environment and Forest, Government of India
- Ministry of Labour, Government of India
- Ministry of Home Affairs, Government of India

Public and Private Sector

- Indian Oil Corporation, New Delhi
- Winoabrasives India Private Limited, New Delhi
- ACC Limited, New Delhi

International Agencies

- IGC, London School of Economics, University of Oxford, UK
- WaterAid, India
- Action Aid, UK
- Care India, New Delhi
- CIDA India, New Delhi
- DFID India, New Delhi
- FES India, New Delhi
- Ford Foundation India, New Delhi
- Heinrich Boll Foundation India, New Delhi
- MONSANTO India Limited
- Prince Clause Fund, Netherlands
- UNESCO India, New Delhi
- UNICEF India, New Delhi
- University of Birmingham, U K
- World Bank India, New Delhi

Media Coverage

सरकार व सिविल सोसायटी मिल कर करे वासभूमि की समस्या का समाधान राज्य में हलका कर्मचारी, अमीन व सीआई की है कमी



पॉलिटिकस रिपोर्टर | पटना

वास भूमि की समस्या का समाधान सरकार और सिविल सोसायटी मिलकर कर सकती है। इसके लिए सरकार को नीति बनाने के साथ-साथ अंचल को अधिकार देने के साथ ही हलका कर्मचारी, अमीन और सीआई की कमी को दूर करना होगा। ये बातें इंटरनेशनल ग्रोथ सेंटर (आईजीसी) और देशकाल सोसायटी द्वारा आयोजित कार्यशाला में संजय कुमार ने कहीं। उन्होंने कहा देशकाल सोसायटी ने गया के 72 गांवों में वास भूमि की समस्या का निदान खोज कर दिखाया है। इसके लिए सरकार को तीन स्तर पर प्रयास करना होगा।

इसके लिए अंचल को अधिक अधिकार देना होगा और इससे संबंधित कर्मचारियों की भर्ती करनी होगी। संजय कुमार ने कहा कि जिला स्तर पर इस कार्य में गैर सरकारी संगठन का सहयोग से भी मदद मिलेगी। वहीं अमेरिका की नार्थ वेस्टन विश्वविद्यालय के एंडी निकोव ने कहा कि सरकार को जमीन के दस्तावेज को प्रकाशित करने के साथ-साथ ऑनलाइन भी करना चाहिए। आईजीसी बिहार के डायरेक्टर सह आर्द्रि के सदस्य सचिव डॉ. शैबाल गुप्ता ने कहा कि बिहार देश का पहला राज्य है, जिसने वास भूमि के लिए नियम बनाया था। वहीं आर्द्रि के डायरेक्टर प्रभात घोष ने भी अपनी बातें रखीं।

हिन्दुस्तान

पटना • बुधवार • 19 जुलाई 2017 • 08



मंगलवार को आर्द्रि परिसर में आयोजित कार्यशाला में शामिल अतिथि। • हिन्दुस्तान

भू-अधिकार गवर्नेंस पर कार्यशाला

पटना। भू-अधिकार गवर्नेंस पर सामुदायिक लामबंदी के असर पर मंगलवार को आर्द्रि परिसर में कार्यशाला आयोजित की गई। इसका आयोजन इंटरनेशनल ग्रोथ सेंटर (आईजीसी) और देशकाल सोसायटी द्वारा किया गया। देशकाल सोसायटी के संजय कुमार ने कहा कि वासभूमि पर हक की राह में सूचना का अभाव, संसाधनों की कमी, अधिकारियों का रवैया और दबावों के कब्जे जैसी कई बाधाएं हैं।

यूएसए के नार्थवेस्टर्न रिविय के आर्द्रि निकोव ने अपने प्रेजेंटेशन में कहा कि सरकार को जमीन संबंधी सभी दस्तावेज ऑनलाइन करना चाहिए, ताकि संभावित आवेदक पहले से उनसे संपर्क कर सकें। प्रखंड कार्यालयों को भी वासभूमि का टाइल देने का अधिकार मिलना चाहिए। आईजीसी के कंट्री को-फाउंडर डॉ. शैबाल गुप्ता इससे पहले कहा कि वर्ष 1947 में वासभूमि का प्रावधान करने वाला बिहार पहला राज्य था। वह बिहार में संबंधी कानून को लागू करने की दिशा में ऐतिहासिक कदम था। आर्द्रि निदेशक प्रो. पीपी घोष ने धन्यवाद ज्ञापन किया।

‘Govt should put land records online’

HT Correspondent

htpatna@hindustantimes.com

PATNA: In a joint collaboration, the International Growth Centre (IGC) and Deshkal Society organised a workshop on ‘Impact of community mobilisation on land rights governance’ at ADRI here on Tuesday.

Speaking on the occasion, Sanjay Kumar of Deshkal Society spoke in detail about constraints in the titling of homestead land in Bihar, such as unavailability of information, lack of access to resources and indifferent government officials and elite cap-



• A workshop on land rights underway, in Patna on Tuesday.

SANTOSH/HT PHOTO

ture. Andre Nickow of North-western University, USA, in his presentation, recommended that government should put land records online so that potential applicants can consult them in advance.

Earlier, Dr Shaibal Gupta, country co-director, IGC-Bihar, said Bihar government was the first state to enact the provisions of homestead land in 1947.

what's on

- **Indian Red Cross Society:** Voluntary blood donation camp, conference hall, regional office, Bank of Baroda, 10am
- **The Mirror:** Staging of Hindi play ‘The Proposal’, Kalidas Rangalaya, 7pm

Balance Sheet

Financial Year 2017-18

FORM NO. 10B

[See rule 17B]

Audit report under section 12A(b) of the Income-tax Act, 1961, in the case of charitable or religious trusts or institutions

I have examined the balance sheet of **DESHKAL SOCIETY**, **AAATD2326G** [name and PAN of the trust or institution] as at **31/03/2018** and the Profit and loss account for the year ended on that date which are in agreement with the books of account maintained by the said trust or institution.

I have obtained all the information and explanations which to the best of **my** knowledge and belief were necessary for the purposes of the audit. In **my** opinion, proper books of account have been kept by the head office and the branches of the abovenamed **institution** visited by **me** so far as appears from **my** examination of the books, and proper Returns adequate for the purposes of audit have been received from branches not visited by **me**, subject to the comments given below:

In **my** opinion and to the best of **my** information, and according to information given to **me**, the said accounts give a true and fair view-

(i) in the case of the balance sheet, of the state of affairs of the above named **institution** as at **31/03/2018** and

(ii) in the case of the profit and loss account, of the profit or loss of its accounting year ending on **31/03/2018A & B**

The prescribed particulars are annexed hereto.

Place **NEW DELHI**

Date **27/09/2018**

Name
Membership Number
FRN (Firm Registration Number)
Address

CA JHRA JHA
097069
017450N
4675/21 FF3 FIRST FLOOR GA
NPATI BHAWAN ANSARI RO
AD DARYAGANJ DELHI - 110
002



ANNEXURE

Statement of particulars

I. APPLICATION OF INCOME FOR CHARITABLE OR RELIGIOUS PURPOSES

1.	Amount of income of the previous year applied to charitable or religious purposes in India during that year (₹)	10148163
2.	Whether the institution has exercised the option under clause (2) of the Explanation to section 11(1) ? If so, the details of the amount of income deemed to have been applied to charitable or religious purposes in India during the previous year (₹)	No
3.	Amount of income accumulated or set apart for application to charitable or religious purposes, to the extent it does not exceed 15 per cent of the income derived from property held under trust wholly for such purposes. (₹)	Not Applicable
4.	Amount of income eligible for exemption under section 11(1)(c) (Give details)	No
5.	Amount of income, in addition to the amount referred to in item 3 above, accumulated or set apart for specified purposes under section 11(2) (₹)	0
6.	Whether the amount of income mentioned in item 5 above has been invested or deposited in the manner laid down in section 11(2)(b) ? If so, the details thereof.	Not Applicable
7.	Whether any part of the income in respect of which an option was exercised under clause (2) of the Explanation to section 11(1) in any earlier year is deemed to be income of the previous year under section 11(1B) ? If so, the details thereof (₹)	No
8.	Whether, during the previous year, any part of income accumulated or set apart for specified purposes under section 11(2) in any earlier year-	
(a)	has been applied for purposes other than charitable or religious purposes or has ceased to be accumulated or set apart for application thereto, or	No
(b)	has ceased to remain invested in any security referred to in section 11(2)(b)(i) or deposited in any account referred to in section 11(2)(b)(ii) or section 11(2)(b)(iii), or	No

(c)	has not been utilised for purposes for which it was accumulated or set apart during the period for which it was to be accumulated or set apart, or in the year immediately following the expiry thereof? If so, the details thereof	No
-----	---	----

II. APPLICATION OR USE OF INCOME OR PROPERTY FOR THE BENEFIT OF PERSONS REFERRED TO IN SECTION 13(3)

1.	Whether any part of the income or property of the institution was lent, or continues to be lent, in the previous year to any person referred to in section 13(3) (hereinafter referred to in this Annexure as such person)? If so, give details of the amount, rate of interest charged and the nature of security, if any.	No
2.	Whether any part of the income or property of the institution was made, or continued to be made, available for the use of any such person during the previous year? If so, give details of the property and the amount of rent or compensation charged, if any.	No
3.	Whether any payment was made to any such person during the previous year by way of salary, allowance or otherwise? If so, give details	Yes
Details		Amount(₹)
Salary of Secretary		1020000
Rent Paid to Secretary		287496
4.	Whether the services of the institution were made available to any such person during the previous year? If so, give details thereof together with remuneration or compensation received, if any	No
5.	Whether any share, security or other property was purchased by or on behalf of the institution during the previous year from any such person? If so, give details thereof together with the consideration paid	No
6.	Whether any share, security or other property was sold by or on behalf of the institution during the previous year to any such person? If so, give details thereof together with the consideration received	No
7.	Whether any income or property of the institution was diverted during the previous year in favour of any such person? If so, give details thereof together with the amount of income or value of property so diverted	No
8.	Whether the income or property of the institution was used or applied during the previous year for the benefit of any such person in any other manner? If so, give details	No

III. INVESTMENTS HELD AT ANY TIME DURING THE PREVIOUS YEAR(S) IN CONCERNS IN WHICH PERSONS REFERRED TO IN SECTION 13(3) HAVE A SUBSTANTIAL INTEREST

S. No	Name and address of the concern	Where the concern is a company, number and class of shares held	Nominal value of the investment(₹)	Income from the investment(₹)	Whether the amount in col. 4 exceeded 5 per cent of the capital of the concern during the previous year-say, Yes/No
Total					

Place
Date

NEW DELHI
27/09/2018

Name
Membership Number
FRN (Firm Registration Number)
Address

CA HIRA JHA
097069
017450N
4675/21 FF3 FIRST FLOOR GA
NPATI BHAWAN ANSARI RO
AD DARYAGANJ DELHI - 110
002

Form Filing Details
Revision/Original Original

DESHKAL SOCIETY
205, IIInd floor, Indra Vihar, Delhi-110009

BALANCE SHEET AS AT 31ST,MARCH,2018			
		Amount (Rs)	
	SCHEDULE	F.Y.2017-18	F.Y.2016-17
SOURCES OF FUNDS			
I.FUND BALANCES:			
a.General Fund	[01]	2,286,850.16	6,882,142.97
b.Corpus Fund		-	895,750.00
c.Assets Fund		308,465.00	234,569.00
		2,595,315.16	8,012,461.97
II.LOAN FUNDS:			
a.Secured Loans		-	-
b.Unsecured Loans		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	-
		-	

Significant Accounting Policies and
Notes to Accounts

[13]

The schedules referred to above form an
Integral Part of the Balance Sheet.

For & on behalf of:
HIRA JHA & CO
Chartered Accountants

[CA HIRA JHA]

Proprietor
MM No. 097039
FRN: 017450N



For:

[Sanjay Kumar]
Secretary

Deshkal Society

[Ajit Kr. Dwevedi]
Treasurer

Place : New Delhi
Date : 27th September 2018

DESHKAL SOCIETY
205, IInd floor, Indra Vihar, Delhi-110009

INCOME & EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31/03/2018			
		Amount (Rs)	
	SCHEDULE	F.Y.2017-18	F.Y.2016-17

I. INCOME

Grants	[08]	6,003,419.00	8,763,276.00
Donation		1,034,994.00	1,603,500.00
Other Income	[09]	5,197.19	342,843.26
Interest Income		226,753.00	349,640.00

TOTAL Rs.

7,270,363.19 11,059,259.26

II. EXPENDITURE

Programme Related Expenses	[10]	7,388,713.00	9,057,178.00
Administrative Expenses	[11]	2,759,450.00	1,300,973.00
Depreciation	[02]	86,939.00	106,017.00
Less : Transferred to Asset Fund		43,964.00	55,443.00
		42,975.00	50,574.00

TOTAL Rs.

10,191,138.00 10,408,725.00

III. EXCESS OF INCOME OVER EXPENDITURE [I - II] (2,920,774.81) 650,534.26

**IV. EXCESS OF INCOME OVER EXPENDITURE
TRANSFERRED TO BALANCE SHEET (2,920,774.81) 650,534.26**

**Significant Accounting Policies and
Notes to Accounts [13]**

The schedules referred to above form an
Integral part of the Income & Expenditure Account.

IN TERMS OF OUR REPORT OF EVEN DATE

For & on behalf :
HIRA JHA & CO
Chartered Accountants

For:

Deshkal Society

[CA HIRA JHA]

Proprietor
MM No. 097069
FRN: 017450N



[Sanjay Kumar]
Secretary

[Ajit Kr. Dwevedi]
Treasurer

Place : New Delhi
Date : 27th September 2018

DESHKAL SOCIETY
205, IInd floor, Indra Vihar, Delhi-110009

RECEIPTS & PAYMENT ACCOUNT FOR THE YEAR ENDED 31/03/2018	
	Amount(Rs.)
SCHEDULE	F.Y.2017-18

RECEIPTS

		45,571.00
Cash in Hand		1,254,307.97
Cash at Bank		3,747,820.00
Fixed Deposit		5,047,698.97
Grants Received	[12]	5,905,052.00
Bank Interest		226,753.00
Donation		1,034,994.00
Other Receipts		5,197.19
TOTAL Rs.		12,219,695.16

PAYMENTS

Programme Related Expenses		7,388,713.00
Administrative Expenses		2,759,450.00
Current Liability & Advances Paid		515,159.00
Cash in Hand		68,098.00
Cash at Bank		
BoM A/c - 20072262996	346,263.53	
BoM A/c - 60082243101	10,228.00	
BoM A/c - 20072286349	9,337.00	
BoM A/c - 20072304450	3,616.00	
SBI A/c - 11159923404	1,902.00	
BoM A/c - 20072269549	1,088,001.63	
BoM A/c - 60201612952	5,123.00	
OBC A/c - 12182191032802	2,538.00	
UBI A/c - 540302010004962	21,266.00	1,488,275.16
TOTAL Rs.		12,219,695.16
Significant Accounting Policies and Notes to Accounts	[13]	-

The schedules referred to above from an Integral part of the Receipts & Payment Account.

For & on behalf :

HIRA JHA & CO

Chartered Accountants

[CA HIRA JHA]

Proprietor

MM No. 097069

FRN: 017450N

Place :New Delhi

Date : 27th September 2018

For:

Deshkal Society

[Sanjay Kumar]

Secretary

[Ajit Kr. Dwevedi]

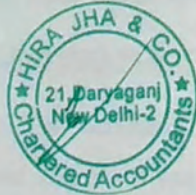
Treasurer

SCHEDULE [12]: GRANT IN AID

Monsanto Fund "Increasing School Participation and Learning Enhancement"	3,000,000.00
IGC Project	997,852.00
PHIA - Internet Saathi	1,832,200.00
Ministry of Cultural Function	75,000.00

TOTAL Rs.

5,905,052.00



Signature

29/3/11

Deshkal Society aims to realize the vision of socially and economically inclusive development with dignity, equity, and justice for all through interventions in the thematic areas of sustainable rural livelihoods and culture, right to homestead land and elementary education.



HEAD OFFICE

205-IIInd Floor
Indra Vihar, Delhi 110009
PHONE/FAX +91-11-27654895 / 47601535
E-MAIL deshkal@gmail.com

REGIONAL OFFICE

Road No. 1, Shastri Nagar
Post Office Rampur, Gaya
Bihar 823001
PHONE / FAX +91-631-2220539

WEB LINK www.deshkalindia.com

