



Ward 7

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Bala Janaagraha Civic Exhibition

The Bala Janaagraha - Civic Exhibition was held on Dec 20, 2003 at the Banashankari Vidya Peeta - Auditorium, Bendre Nagar, Bangalore.

About 155 students from five schools and participated in the Civic Exhibition which consisted Model display, Stalls debate and Ward Vision Presentation.

16 teachers and also Abhyudaya Committe members, members from Resident Welfare Associations, Parents and Judges totalling to 41 were there to support

the young citizens to putup the exhibition. The programme started with Invocaion by students of Bala Janaagrahis.

Abhyudaya president Shri V. Ramaraju presided over the function.

3 Independent Judges from educational field were there to judge the best amongst the participating schools for different aspects. They were (1) Shri K.T. Dorai Swamy, Reted. Principal of Hombe Gowda School, Wilson Garden, (2) Smt. Kusuma P. Kulkarni, Principal of Sharada Niketan School, ISRO Layout, (3) Ms. Sushmita

Nanda, M.Sc., (Environment) from Bhageerathi Nagar of Ward 55.

After the Introduction of Abhyudaya and Janaagraha *(Contd... Page 5)*

INSIDE PAGES

🔗 Page-2 : Time to Go

🔗 Page-3 : Globalisation, Value and Democracy

🔗 Page-5 : Yoaugn Society Soldiers...

🔗 Page-6 : BSSWA with the BMP...

TIME TO GO

I came here on a Thursday, on Sunday I was taking pictures of my first workshop, it was Janaagraha's second. I did not really understand yet what Janaagraha was about. Nor did I really understand the English with an Indian accent. And I actually had never photographed people before.

But I started to learn. I found myself in a warm family of Janaagrahis. And I found myself capable of capturing people's actions and interactions in a frame.

Those first 2 weeks were like falling in love. All new things formed to discover and so many first times, I don't think I've experienced since I was a baby. My first time on my own in an autorikshaw. My first time bargaining. But also my first time being sick without my mom around to nurture me.

I listened to everything that was said about Janaagraha and absorbed it. I learned to listen through the accent, I even got myself answering the phone, and actually understanding what was said on the other side, even being able to give answers. I learned to stand on my own.

I really came to know the



strength of Janaagraha when it was hitting the newspapers. And at that moment I also got to know the strength of 'father's love', since my dad had read the articles at about the same time as I was reading them.

Later, after falling in love, I really became to love your country. When I came to India I didn't exactly know what to expect, but I found a warm, colourful country, with possibilities and opportunities to develop. For me it had the opportunity to develop myself. Not only I got better in photographing, I also learned to open my mind.

But as always, there is a time to come and there's a time to go. For me the time to go has almost come. I am going to travel through the rest of your country, because I'm sure there's more for me to discover out there.

I want to wish you the opportunities to develop yourself, your ward, your world. And I want to thank you for this great experience, which I will carry with me in life, always.

Tot ziens! (good bye)

- **Karin Joanknecht**
(Proud to be a Janaagrahi)

LETTERS

Students Ward Vision

This Vision document was prepared by the BalaJanaagrahis of Auden School, Ward 54.

A small sample survey was conducted in the area of Banashankari III Stage. Based on this survey, we found that

- 1) 80% depend on corporation water and 20% on wells.
- 2) 60% say the supply of water is enough - 40% say it is not enough.
- 3) The time of water supply is not suitable to office-goers because many of them stay in upper storeys and the pressure needed to be built to reach their storeys is there only after 10 am.
- 4) None recycle water
- 5) 99% have little idea on how much money the corporation is spending on supply of water
- 6) 90% wash their yards everyday, their vehicles almost everyday through corporation running water.

Conclusion : The public need to be more conscious in using water. They should stop storing water unnecessarily and join hands with the BWSSB in conserving water the future.

- **Harshita Ramnath, Megha, Pratheek, Shivkumar and Varun**

Janaagraha Calendar (Jan 1 - Feb 15)

SHG & DMA Meetings

- Jan 9 : Ward 96 (4 pm) @ Shiva-shankar Block, Hebbal.
- Jan 10 : Ward 96 (2.30 pm) @ Kuntigrama, Hebbal.
- Jan 12 : @ DMA Office, V.V. Tower, 9th Floor (3 pm).
- Jan 13 : Ward 94 (3 pm) @ Anganawadi Centre, Vinobh Nagara, Kadugondanahalli.
- Jan 19 : Ward 96 (4.15 pm) @ Subramanya Colony, Hebbal (3 pm), Subramanya Colony, Hebbal.
- Jan 23 : CDS Meeting @ SJSRY Office, Srirampura.

MRM Meetings

- Jan 3 : Ward 55 (10 am) @ Ward Office, Padmanabha-nagar.
- Ward 68 (6 pm) @ Ward Office, Koramangala Opp. Suka Sagar Hotel.
- Ward 74 (5 pm) @ Domlur Ward, office Airport Service Rd.
- Ward 78 (5.30 pm) @ KSV Nilaya, Near Photo Flash Shop.
- Ward 96 (10 am) @ Sumangali Sevashrama.
- Jan 8 : Ward 94 (4.30 pm) @ Ward Office, Nagavara Main Rd. Opp. Urdu School.
- Jan 17 : Ward 100 (6 pm) @ RMV Club.
- Ward 50 (10 am) @ Ward Office, Minarva Circle.
- Jan 24 : Ward 54 (10 am) @ Ward Office, Kathriguppe Main Rd., Near Water Tank.
- Feb 7 : Ward 7 (6 pm) @ Mallechwaram Swabhimana Initiative - Sumathi Rao (Ph : 23449824).
- Ward 36 (10 am) @ Ward Office - M.N. Kesari (Ph : 23388502).
- Ward 55 (10 am) @ Ward Office - Gopala Krishna (Ph : 26690480).
- Ward 67 (5.30 pm) @ Ward Office - Gurudas (Ph : 25710674).
- Ward 68 (6 pm) @ Ward Office - Anil Kumar (Ph : 25537619).
- Ward 74 (4 pm) @ Ward Office - Akshay Mallappa (Ph : 98450 26308).
- Ward 78 (5.30 pm) @ KSV Nilaya (Ph : 22286411).
- Ward 96 (10 am) @ Sumangali Sevashrama - Y.H. Rao (Ph : 23434183).

MRM : Monthly Reveu Meeting

SHG : Self Help Group

CDS : Community Development Society

DMA : Directorate of Municipal Administration

Globalisation, Values and Democracy

One of the most exciting set of debates that is happening across the world is about globalisation, covering a vast spectrum of topics: winners and losers; the institutions that regulate globalisation; the ability of countries to retain meaningful control over their destinies; the impact on the individual, and so on. And there is yet no universal agreement on the term itself!

There are also protestors against globalisation, wanting to reverse the trend. While there are many ills that accrue from the acceleration of bringing the peoples of the world together, the benefits far outweighs the ills. Of course, there are negative consequences, but these require redressal, not reversal. Indeed, the most important debate about globalisation is in dealing with how to make it work in a manner that is just and fair to all.

Those who oppose globalisation have a responsibility to define a comprehensive alternative world view. They cannot - in good conscience - fly to international protests on global airlines, in machines built by the "evil multinationals"; get covered by media entities that are an integral part of the globalised marketplace; or network on the internet with the help of servers and routers built by the forces of technology and globalisation - it's the same technology even if the website address ends with ".org". At best, such protestors are naïve; at worst, they are deceitful.

There are interesting questions about how India and Indians are going to cope with globalisation, both proactively and reactively. By reactive, I mean that most Indians will have to live with the realities of globalisation with changes in their means of livelihood and ways of life. By proactive, I mean that there will need to be strong and cogent voices raised at international forums to make the outcomes of globalisation more equitable and fair, both geopolitically for India and for various economic sectors in the country, like farmers and small-scale and cottage industries.

Leaving aside the economic consequences, I want to focus on the impact globalisation is going to have on value systems in India.

Why the focus on values? Because, at the end of the day, it is values that determines the actions that people take. Our convictions arise out of our values. And our actions come out of our convictions. Of course, sometimes we take actions that are contrary to our values. But this does not pass smoothly, it creates an internal conflict, and we struggle to align our actions with our values.

With new experiences come new values. This is true at an individual level, and also at the level of a society. And this osmosis, fusion and clashing of values is what keeps change happening.

There are many questions about values: Where do these values come from? Are there a single set of values for a society, are societal values just an aggregation of individual values? Is there any migration path for values, as though moving up some hierarchy, some better than others? Over the past few decades, there has been much work done in mapping the values that a society is characterised by, with important findings. For example, one of the results is that as a society's level of economic well-being increases, there is a move away from overt religious values. Individual religious belief does not disappear, but there is still sufficient evidence to show the correlation between economic well-being and increasing secularisation.

Another result is that the value system of individuals is a function of vulnerability experienced in their childhood. For example, the World War generation of the 1950s in Europe grew up with a value system that emphasised security and comfort, having seen the war; the post-war generation of the 1990s is far less agitated about this, is capable of living with uncertainty, and in fact welcomes diversity.

Economic success in Western countries in the 19th and 20th century also came with industrialisation, mass production and the bureaucratic organisation; these fostered their own value systems. Now, with the

breakdown of the large bureaucratic organisation, and the emergence of the Internet economy, some of these bulwarks of the old value system are being dismantled. Globalisation therefore carries with it the gene code of new and different values, as it seeps into the fabric of the societies that get connected.

To make matters more complex, these changes are not happening uniformly across all societies, nor are these societies receiving these changes from the same starting point. Also, different societies have different political arrangements. Hence, one of the fascinating areas of analysis of a society or a country is the triangular relationship between economic structures, value systems and political arrangements.

In this context, let us look at the dominant value system that is beaming out of the United States, the principal actor in the globalisation script.

This is a country whose value system over the past two hundred years has been one of conquering nature, of bringing it into the control of man, as far as possible, and continuously attempting to do so.

Whether it was the Wright brothers who dared to rule the sky, or Edison with electricity, the past few hundred years have been largely about the dominance of a set of values that emphasised the centrality of man. Without glossing over the atrocities to the Native Americans, the record has been quite admirable, with evidence piling up of the successes of this value system.

On the political stage as well, it has been America that breathed life into the idea of democracy over the past two hundred years. After their revolution for Independence, they were the ones who took over the global mantle of deepening democracy. Much of this started at the local level, through protection of property - as private as it gets - and then grew concentrically outwards. This was in keeping with their character, with their value system.

Their economic and political arrangements were consistent with each other and their value system. For a democracy to really work, it requires active engagement. This comes from a value system that believes that all is conquerable, that life is about struggling in the material world.

So in America, they took the idea of democracy, from the grassroots, and kept pushing to retain it at the local level. And given their emphasis of the centrality of man, their Constitution recognised the need to place limitations on him, given his desire for power, and his capacity to misuse it. Against this backdrop, it is interesting to examine the current value system that we in India as a society seem to have, and its implications in the era of globalisation.

There is always the danger of over-simplification, talking about a homogeneous and monolithic India. However, irrespective of the cultural or social diversity in our country, one could make a reasonable argument that a common value system is one of the binding ingredients that give Indians a common identity.

We arrived into the Industrial Age with a centuries-old set of Indian values: asceticism, renunciation, the role of the karma yogi, the universality in each of us, the work of

(Contd... Page 4)

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Globalisation, Values and Democracy

(Contd from Page 3)

our sufi saints. A neverending procession of a set of values that emphasised the larger cosmic landscape, and the importance of our actions being harmonious with this.

Often in India, our value systems emphasised retreat from the material world, a disengagement. The world of the tyagi. This infuses everything we do, and we interpret our world from this frame of reference.

As far as political structures are concerned, we have embraced a democratic system of functioning over the past 50 years.

However, if Independence was about the power to control our destinies, where did that power reside after Independence? Gandhi talked about what it would take to govern ourselves, and he proposed the radical ideas of grassroots democracy. He talked of disbanding the Congress, and converting it into a national social service organisation.

Still, at an institutional level, governments are ultimately about power; the power to make tangible difference to the lives of its citizens. There are debates about where this power should reside, how much of this power should be in the hands of the citizens themselves, considering that not everybody wants to be involved in the business of government. And so representative democracy was a way to give some power to the citizen, in choosing her representative. Unfortunately, we know that this doesn't work too well. Gandhi's ideas were seen as too romantic, especially in an era where grand ideas of government were occupying the world stage.

So we have stumbled into being governed through this process called democracy. Unfortunately, democracy is a political structure that is a bit at odds with our value system. If Democracy is a structure meant to reflect and support the aspirations of the people, it requires active engagement to keep it alive. In the world of the immediate, in the hustle and bustle of everydayness. One cannot stop in the middle and ask, *"But what is the meaning of all this, we are all one after all. And ultimately, all is maya."* This sort of thinking does not really resonate with democracy. And yet, there is an elegance to the idea of democracy that is very appealing to the Indian mind. The problem comes in the doing of it, the messy stuff, antithetical to our dominant value system.

Added to this was the economic structure that we adopted: a mixed economy model, with Government ruling the commanding heights of the economy, allowing controlled and selective access to the entrepreneurial class. And so we came out of Independence with a mis-aligned relationship between our economic structures, our value systems, and our political arrangements.

Over the past half-century, this triangular relationship seems to be getting more aligned, much of this by way of serendipity than design. On the political front, the institutional structures are percolating power closer to the citizen. States took power away from the centre, to have a greater say in determining the quality of life of citizens. We now have local governments being empowered with the 73rd and 74th Constitutional Amendments. Slowly, we are inching closer to Gandhi's dream of local self-government.

And as the political structure creeps closer to the average citizen, the timing of this in India is occurring – coincidentally - with globalisation. Over the past decade, India has begun – sometimes reluctantly – to dismantle the scaffolding of governmental control over the economic order in our country, and embrace the free market with all its warts. While the debate about the ills of capitalism will continue, with important questions about equity and social justice being raised, it is inevitable that there is one dominant economic paradigm in the country, as is elsewhere in the world. The average citizen, who has by and large been left out of the political debate, is being awakened by a new set of confusing economic forces. Because over the past 50 years, the average citizen has been facing a clash of values himself. The old value system that he has cherished, that has such a tone of spiritual sense to it is now

being prised open by the waves of globalisation, of material comfort, what some would call the celebration of human potency.

To succeed in this new order, the Indian will have to engage, to improve her skills, to compete with other firms in the country and around the world. She will have to embrace practices that emphasise consistent quality, teamwork, organisational discipline and so on. Her economic success will come from these traits; she will discover to her surprise that she possesses the capacities to compete and win often on the global arena. She will begin to believe in herself.

Ironically, this is good for Indian politics. Because it is this new set of engaged values that will cause the Indian citizen to start participating in the political dialogue, and giving full meaning to democracy. The forces that will create this are almost inevitable, being triggered by a multiplicity of micro-changes in individual attitudes and improved economic status. All three corners of the triangle are moving into a new constellation. It is hard to ascribe cause-effect relationships between the changes in these three dimensions of economics, values and politics; however, what cannot be denied is the impact that globalisation is having on value systems, which in turn will alter political engagement.

The challenge is the baggage that it comes with.

Because, as we are set for this value tsunami on our shores, the strange irony is that it is happening at the time when the shores from which this arose are migrating to their post-industrial value system, questioning their blind pursuit of the material world. Where their quest for the supremacy of man over nature is resulting in a mortal humility at our own insignificance in the larger cosmic drama. And this is resulting in the emergence of a new set of values, less material, more tolerant, more inclusive, more celebratory of differences etc. While this is not as evident in the United States, it is becoming more clear in Europe.

This is happening simultaneously with the Internet age, which is replacing the large bureaucratic organisation and mass production. Knowledge and individuality are gaining precedence. All these are reinforcing energies to move the developed world into the post-modern set of values.

My own personal belief is that the pendulum has barely begun to swing in India, and it has a long way to go. Over the next two decades, we are going to see an enormous challenge to the value systems of the past, being replaced by the new value systems of globalisation. This comes, like most things, with good and bad: it lives and breathes engagement. And with this will come economic success, which is good. With it will also come consumerism, garish over-consumption, outrageous examples of extreme materialism. This is not-so-good. But it will have to sweep over the country, and the people will have to experience all this. It is not enough for a few to have seen the good life and then renounced it; even if there are many who want to do the same, they do want to see the good life first, and they cannot, must not be denied.

The Great Indian Dream is yet to be articulated, as the Great American Dream was defined in such predictably material terms a few decades ago. Will we define it in post-modern terms, as the West itself is beginning to move into a post-industrialist way of life? Do we have today a civilizational memory of our original contribution to the understanding of the Soul, or are we doomed to trudge the low hills of material satisfaction before we too reach the wastelands of consumerism, and discover that there is much more to life. After all, if we are to leave it to the people, then we must be prepared for the consequences of their actions.

Nothing works out like a pretty script with everybody living happily ever after.



Ramesh Ramanathan
Campaign Co-ordinator

Bala Janaagraha Civic Exhibition

(Contd from Page 1)

by Shri V. Ramaraju, Shri P.G. Bakre and Shri Nagaraj (of Janaagraha) the debating competition started.

Subsequently the 3 Judges inspected the stalls, Models presented by the 5 Participating Schools to evaluate them.

The best vision was presented by Carmel School students.

In the interval students of all schools entertained the audience by singing songs, mono-acting, dance, and also jokes and other variety entertainments. Shri Mohandas Pai (Ward 54) and Administrator of Apollo Convent Shri Devdas also entertained the audience by singing songs.

Badam Milk and Biscuits were served to all students and other guests. The Judges were presented with fruit bowls in token of appreciation of their participation & flower bouque.

The Prizes were distributed to the best schools by 3 Judges, the president and Abhyudaya Secretary.

The function ended with a vote of themselves by Shri A.R. Gopalswamy member of Abhudaya.

Transportation and arrangements were made for ferrying the students with their Model materials and other items and they were dropped back at the school premises after the function.

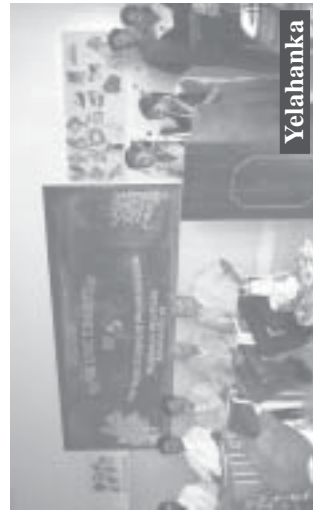
- P.G. Bakre

Vice president, Abhyudaya

T.R. Gopal Krishna

Core committee member, Abhyudaya

Sl. No.	Name of the School	No. of students participated	No. of Teachers
1	Banashankari Vidya Peeta	39	3
2	Redfort School	37	4
3	Shubha Mangala	23	2
4	Apollo Convent	44	4
5	Carmel School	12	3



Yelahanka



Ward 55



Ward 27/77



Ward 7



Ward 27/77



Ward 85

Young Society Soldiers with their exhibits & enthusiasm to change their Ward



Ward 7



Ward 55



Ward 27/77

Banashankari II Stage Residents with the BMP Commissioner

Banashankari Second Stage Welfare Association held an Interaction Meeting with the Commissioner of Bangalore Mahanagar Palike Sri M.R. Sreenivasa Murthy, on January 10, 2004 at the Suchitra Film Society, Banashankari II Stage which was very well attended.

The Municipal Councilor of the area i.e. Ward 56 Sri A.H. Basavaraju also attended this Meeting. Sri S.G. Hegde, Deputy Commissioner, Chief Engineer and several other senior officers also were present.

The Meeting started with Inaugural Prayer by Kum Ananaya and formal introduction of the Commissioner, the Councilor, other Officers and the audience by the Sri H.N. Shiva Swamy.

The Secretary Sri C.N. Krishna Swamy explained a number of important issues and civic needs of the area which had been brought to the notice of the Commissioner prior to the Meeting.

The Councilor addressed the Meeting giving an over view of the important on going works and also those under consideration for the future development of Ward 56 and thanked the BMP, residents and the Association for all the cooperation and helpful suggestions and support he has been receiving.

The Commissioner dwelt on all the points in his response and also some of the major projects undertaken by BMP, which had made a difference to the living conditions of the Citizens.

He mentioned about the execution of piped water supply to the slums, and also provision of underground sewerage system, both of which would be completed

shortly. He said that these two important Works had brought about better living conditions for some 15 lacs of slum dwellers who are an important segment of our city.

He urged the citizens to take advantage of the various civic services made available under one roof by the BMP at the recently started Civic Centers E.g.:

throw any edible stuff on the roads or footpaths but only dispose through the dust bins cleared by the waste collection services of BMP. Then the street dogs will not be able to get any food and surely will perish and this is the only way to eliminate this menace.

Regarding demands for more parks and play grounds, he said that all the CA

sites are under the BDA control and BMP will be happy to provide additional parks and playgrounds on such sites if the citizens could take initiative and persuade the BDA to make over them to BMP. He further urged the citizens to bring to the attention of concerned departmental persons of BMP specific difficulties for redressal action.

Many in the audience mentioned about drainage debris clearance, high

raise culverts at road crossings, uneven pavements, bad roads, water clogging due incorrect slopes etc. The Dy Commissioner responded suitably.

The Secretary of the Association emphasised that as there are regular periodical meetings with the Engineering Department of BMP, BESCO and BWSSB, all the grievances can be focussed at these forums for quick attention and action. Sri Y V Aswathanarayana assisted in the open house proceedings.

President of BSSWA Sri B.S. Renukaradhyia summarised the open house discussions and thereafter Sri Putta Subbappa proposed a Vote of Thanks and the Meeting came to an end. Sri G.S. Gundu Rao compered the Meeting.

The Commissioner released the January 2004 edition of Samudaaya Vani on this occassion. - G.S. Gundu Rao

BMP Commissioner's Advice to Citizens

- ⇒ *take advantage of the various civic services made available under one roof by the BMP at the recently started Civic Centers E.g.: Payment of Taxes, issue of birth and death certificates, approval of building plans etc.*
- ⇒ *do not throw any edible stuff on the roads or footpaths but only dispose through the dust bins cleared by the waste collection services of BMP. Then the street dogs will not be able to get any food and surely will perish.*
- ⇒ *bring to the attention of concerned departmental persons of BMP specific difficulties for redressal action.*

Payment of Taxes, issue of birth and death certificates, approval of building plans etc. Over a period of time such Centers would be expanded.

While covering the items highlighted by the Secretary, the Commissioner explained the efforts made by the BMP for improvements of roads, footpaths, culverts etc. He agreed that the stray dog menace was serious but the efforts made by the BMP are giving promising results.

He emphasised that citizens must not

ADDRESS OF BSSWA

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