

HEART TO HEART

VOL. 4, MAY 2021

Transforming Lives Through Awareness



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DALIT HISTORY

The caste system divided our society for years and continues to do so. It is deeply rooted in patriarchy and heteronormativity. This is our effort to detangle the structures to understand them better and amplify these issues in an informed manner. Through this issue of Heart-to-Heart, we celebrate Dalit history month, bring to light the inequalities of the caste system and the plight of its victims and stand in solidarity with them in their fight against it.

From Founder's Heart



Sixty-four years after caste untouchability was abolished by the Constitution, can we say that the caste system is actually being obliterated?

In the village where I grew up, there used to be only one drinking water well next to a big banyan tree where we used to play. A few people whom I never saw inside my village used to come for water, wait for someone to fill their pots. When I asked a friend, she told me that they are not supposed to touch the well because they are untouchables. While that was cryptic for me, I couldn't find satisfying answers to any of my subsequent questions.

In 2019, India Today TV visited the place where Dr Ambedkar started his satyagraha in 1927 demanding that Dalits be allowed to use wells and ponds used by upper castes. When asked if the discrimination is over, a Dalit woman said "Now water is not an issue as we have water connection here. But discrimination still exists. None of the upper caste people join us during festivals or any celebrations. They never eat with us or call us over."

They aren't being asked to step away from upper caste households, but they are still being ignored and deprived of basic facilities.

"The first step in solving a problem is recognizing there is one." - Will Mcavoy in the U.S. TV Series, 'The Newsroom'.

Dalit women, who are close to 16% of India's female population, face a "triple burden" of caste discrimination, gender bias, and economic deprivation. As per NCRB data, ten Dalit women were raped every day in India in 2019.

Is it different in urban areas? The urban Indians claim to not practice caste discrimination, but it is being subtly carried in many ways. Urban areas just rephrased, rebranded and came up with a pretentiously justifiable version of the caste system: 'Community'.

We might actually be assuming that there is no caste-based discrimination these days, but by refusing to accept its presence we contribute to its prevalence. We need to acknowledge and accept responsibility to change our mindset, and we need to break the shackles of discrimination, only then our dream of being a global superpower will turn into reality.



Kaumudi Nagaraju

From Editor's Heart

This issue of Heart-to-Heart is special. It is more carefully curated than the previous ones, more meticulously designed and more empathetic to the community that it addresses. As Dr. Sowjanya Tamalapakula says in her interview in this issue, we should stand in solidarity with them, instead of patronizing. And that is exactly what we wish to communicate through these pages- Solidarity.

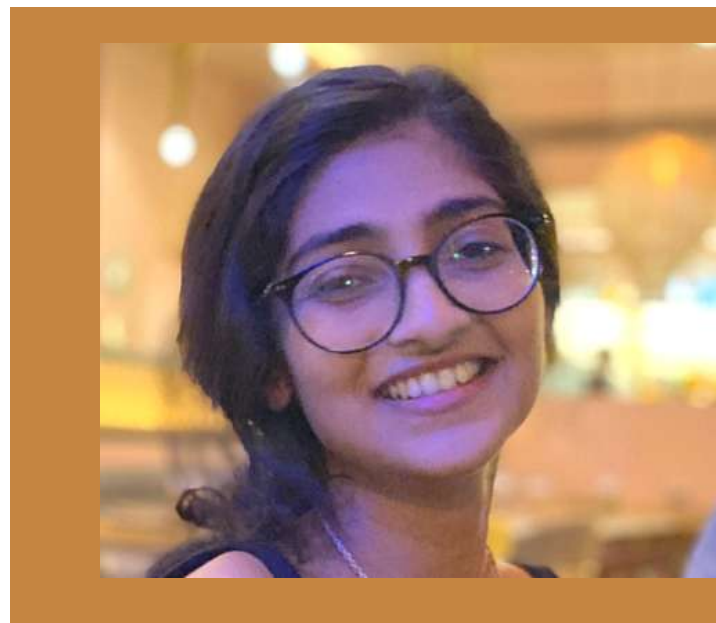
As I sift through this issue, I am reminded of the myriad of problems the Dalit community

faces and the myriad of ways through which they could be helped. The discrimination is almost as blatant as it was years ago but now, we see people deny its presence altogether, which makes it an even more difficult problem to tackle. We could only hope that this issue takes a step in the right direction towards awareness.

Other than this, we highlight the projects that LSF has conducted, mainly COVID relief work in tribal hamlets and menstrual hygiene campaigns.

I like the religion that teaches liberty, equality and fraternity.

- Dr Ambedkar



Sampada Kuwar

5 Dalit Women Who Braved All Odds to Make Their Mark

By Sumedha Bhattacharya



1. Savita Devi



When you think of female musicians, Bihar's Savita Devi is not a name that immediately comes to mind. However, she is currently quashing all sorts of tradition and discrimination by leading the all-woman Mahadalit drum band. The Nari Gunjan Sangam Mahila Band, from Dhibra village near Patna, has broken stereotypes on many levels. Not only the Dalit tag stuck on these women, they also had to battle naysayers who claimed that playing drums at various festivals and functions is a man's job. From previously earning about Rs 100 daily wages for laboring on the farm, each band member now earns about Rs 500 per performance. Apart from being financially independent, they also contribute to help uplift other women in similar conditions. Savita Devi recalls how loudly beating their drums around homes where domestic

violence occurs has helped draw attention and alert villagers which ultimately helped in reducing crime

2. Radhika Vemula



Following the death of her son Rohith Vemula, a Dalit student who was subjected to immense discrimination and violence in 2016, Radhika stands as a beacon of courage to resistance that the incident had sparked. Uncooperative authorities, name calling, public mudslinging, abuse were some of the problems that she had to battle on her quest for justice for her son and four of his Dalit friends. Instead of backing down in the face of harassment, this middle-aged woman, she strengthened her demand for the truth. Radhika

5 Dalit Women Who Braved All Odds to Make Their Mark

attended protests across the country, led marches and visited Dalit settlements to discuss their common struggles and advocate for the anti-discrimination Rohith Act to protect Dalit students on campuses. A single mother, she dropped out of school in the 10th standard and had brought up her three children by working as a tailor. . Instead of accepting the life of a victim, Radhika Amma as she is popularly called has since been at the forefront of student-led protests, human rights and feeding the needy during the lockdown.

3. Kalpana Saroj



Born in poverty and subjected to inhuman abuse, she overcame impossible odds to become one of the most sought - after enterpreneurs in the country. She is a firm believer of the notion that one doesn't need fancy degrees or a privileged upbringing to make it in life. All you need is sheer

willpower, grit and the belief in yourself that you can achieve what you set out to do. She was born in a Dalit family and quite early on subjected to discrimination and untouchability at her school. A victim of child marriage, she had to drop out of school when she was in the seventh standard. What followed was a harrowing phase of unspeakable torture that transpired into mental and physical abuse which forced her to attempt suicide. Life gave her a second chance and Kalpana made sure that she made the most of it. She applied for a loan and learned everything she needed to know to get a business started from the ground up. By virtue of her determination, she landed up at Kamani Tubes which was a deteriorating company. She rose to the position of chairman and pulled the company out of bankruptcy. At present, the company is valued at 112\$mn, something no one would have believed about her a couple of years ago.

4. Roshmitha Harimurthy

In 2016, 22-year-old Roshmitha Harimurthy became the first scheduled caste winner in India, at a traditional beauty pageant, Miss Diva Universe. Her parents had an inter caste marriage with her father's side being from a Dalit background and for years her family had been shunned and been facing unrest. Harimurthy proudly accepts her Dalit heritage and plans to use her position of privilege to spread

5 Dalit Women Who Braved All Odds to Make Their Mark

awareness and work towards the upliftment of members of this community. Her victory, she hopes, will empower other young women to look beyond caste and colour.



On the global platform, she uninhibitedly spoke about how Dr. B.R. Ambedkar is her inspiration and how she embraces his ideas on women's equality and what her crown meant for her community. She is one of the very few women who has been able to rise and make their mark globally and change the perception of what Dalit women could look like - among others also as mainstream ideals of beauty.

5. Dr Kumudini Sonkuwar Pawde

Dr. Pawde's story begins as a little girl born in 1938 to a dirt poor Mahar Dalit family in Nagpur growing up to become a pandit of high Sanskrit. Since a very early age she was interested and proved her mettle in

academics. She was blessed with parents who saw her potential and urged her to pursue her dreams. The journey wasn't easy to begin with and she faced physical and emotional abuse in her school. Her excellence in academics paid off and she was hired as a Sanskrit teacher of a night school for underprivileged children and her journey as a Sanskrit educator started. She was declared a Sanskrit pandita by the Nagpur mahavidyalala, finally retiring after decades of teaching as head of department of Sanskrit from Government College, Amravati. She became a member of the all India progressive Womens movement, the national federation for Dalit women and kept campaigning for inter-caste marriages. Her inspiration as she says was her belief in the Amderkarite principles of liberty, freedom, intellectual freedom and social freedom.



Interview with Dr. Sowjanya Tamalapakula



Dr Sowjanya Tamalapakula holds a Ph.D in the area of Violence, Gender and Caste from the English and Foreign Languages University, Hyderabad. Area of her study is gender and intersectionalities with particular emphasis on the issues of Dalit women. She is currently teaching and guiding in the School of Gender Studies at Tata Institute of Social Sciences, Hyderabad. She teaches intersectinalities, sexuality, cinema, media and women writing for the post-graduate students. She has published in various national and inter-national journals on gender, caste, cinema and media. Her recent paper "Caste-ing Queer Identities" published in NUJS-Law Review journal is a critique on how caste operates in the queer intimate spaces. Another papers titled 'Politics of Inter-caste Marriage among Dalits: "Political as Personal"' has been published in Asian Survey, University of California, Berkeley. She has been invited to contribute a paper "Whatever Happened to Jogta Jogtin?: Instrumentality of Religion in non-Brahman Cultural Assertion and Marginalization of Dalits' for the Journal of Critical Philosophy of Race, Penn state University. She contributes regularly to Asian Age, Deccan Chronicle, The Wire, The News Minute, The Citizen, The Print, Youth Ki Awaz, Velivada and Roundtable India.

1. Hello Dr Sowjanya, it's a great privilege talking to you! You are so inspiring for a lot of people! We would like to know what inspired you to take this subject for further studies. Was there a particular life experience that made you want to get more perspective in this field?

Like any other girl who is growing up in a society like ours, there were a lot of questions on my mind. I was finding certain answers to my curiosity and questions. in the studies of literature, particularly feminist literature and post colonialism and Marxist movements. I was growing up in village and small

town spaces, and I had strong questions in my mind about persistent inequalities in the society and why women's bodies are owned by men. There was rampant sexual harassment that has been condoned as eve-teasing and so naturalized/normalized in our society. Growing up as a girl in this society, these questions troubled me a lot. For example, we were a group of 5-6 girls who went to private tuitions and on the way, we heard screams of a woman from a nearby house as if someone was thrashing her. We called people, a lot of men gathered, a man went inside, came out after a couple of minutes and told us "it's okay nothing is there, you all can go." We insisted to know what happened, he said "it's between a husband and wife, so there is no job for us here."

In a dominant caste society, a man thinks he can do anything to his wife. That was such an acceptable norm. I had witnessed a caste Panchayat of a lower caste community where a wife had been killed by her husband. He battered her everyday and one day, she died from being severely thrashed. It was settled by the caste Panchayat as an accident and a private family matter and police intervention was avoided. This happened in a post 90s Indian society where in villages, caste Panchayats were condoning domestic violence as a private matter. I had witnessed a young boy being battered by crowds on the road for stealing a 10 rupee note from an RTC conductor. This happens in our society where there is so much white-collar exploitation and corruption. Such hypocrisy troubled me a lot.

My entry into studies in literature took place for a different reason. There were very few choices for women. One of the choices for students was to get into engineering, but women were not encouraged. That's when I entered into literature. Literature has helped me

Interview with Dr. Sowjanya Tamalapakula



identify the questions that various literary people are posing to society. It may be Virginia Woolf, Elaine Showalter kind of feminist writers, the newer trends of Dalit literature and post-colonial criticism. It was a relief to know there were people who have similar questions like me. There are people who are out there, ready to work upon those questions. So that's how I entered into this study and found solace.

2. Ma'am, in a paper caste-ing queer identities, you talk about how Dalit movement is predominantly masculine, caste-based idea that upper caste women's bodies are desirable while marginalizing even hetero sexual Dalit women. Marginalized Dalit queer women must be at the receiving end of all the injustices these intersectional issues can offer. Can you please elaborate on your understanding of Dalit women's queer movement spaces?

Patriarchy is a very complex structure and it has a very symbiotic relationship with various other social structures, namely race, caste, class and even heteronormativity. Patriarchy cannot sustain without heteronormativity at almost global level. Heteronormativity becomes the norm where patriarchy has a symbiotic relationship with it. For example, if you come to a society where there is race then the racially homogenous families breed racism. Similarly, caste endogamous families breed casteism. With all these structures, there are also very subtle, not very explicit structures, for instance, able-bodied discourse (where the disability is stigmatized) and the body-beauty concept (which breeds a binary of beautiful/ugly), fatness and as well as heteronormativity which stigmatizes the queer.

These social structures are least tangible to people because those are more intelligent structures. They operate at a level to make people believe a woman naturally gets

attracted to a man and vice versa. So, queer identities or ideas about body beauty concepts and concepts of bodily autonomy, they don't appear much often in our discussions. So, what is Dalit movement? We need to understand what it is because in the post Ambedkarite times of Dalit movement, if you only consider men's struggles or the heterosexual man's resilience as the Dalit movement, then the Dalit movement is very heteropatriarchal as well. It doesn't critically engage with the marginalization of Dalit women.

But if you look at the political struggles of Dalit women, I come across a lot of women who are not just fighting the Brahminical patriarchy, but also fighting against the heteronormativity. I come across many Dalits who are queer in various different ways. There are lesbian Dalit women, disabled or Transgender Dalit women. There are women who are bisexuals, so they actually strongly uphold the notion of deconstructing the Brahminical patriarchy is also about deconstructing the heteronormativity as well.

Patriarchy, among OBC caste groups, may operate differently. So, Manu himself said that patriarchy for Brahmins should be that the woman be burned on the pyre of her husband in the name of Sati. For OBCs, he said that the widow can get into a levirate marriage because Shudra bodies are considered to be labouring bodies, labouring for the benefit of the upper strata - the three tiers of society, namely Brahmin, Kshatriya and Vyshya. Their aim is only to labour and beget bodies that labour for the future generation. So, their women cannot consist of sexual or caste purity but just give birth to children as those children will be the labouring bodies for the benefit of the upper three tiers of society. That doesn't mean the Shudra

Interview with Dr. Sowjanya Tamalapakula

community doesn't have patriarchy. It has a different kind of patriarchy. Similarly, for the Dalit community, they have a different set of norms. Obviously, Dalits won't do pada puja (a ritual of worshiping husband, a norm in dominant-caste families) or even do puja (worship of Hindu gods) because they can't enter temples because they are scavengers (toilet cleaners); they have to clean dirt and remove carcasses. Gender operates differently in different caste groups. One has to fight Brahmanical patriarchy as well as heteronormativity which will lead to understanding of the body in its true sense. Why is disability a problem? Because we are living in a society that is structured by caste, class, patriarchy of the able bodied people. Therefore, the able-bodied heterosexism becomes the norm and the rest of the people would be stigmatized, subjugated and even violated. Therefore, these bodies which are not normative will be excluded and discriminated against and eventually humiliated. So, they are intrinsically linked structures. We have to unwind and break them or break them all together. You cannot just break one because the other structures are still in tact. So, what do you do when you have to kill a tree? You have to uproot it, not just cut the branches.

3. Do you see instances of discrimination based on caste in daily life? And how blatant or nuanced is it?

Those who are privileged, those who are non-privileged, those who are very oppressed, all of them, and all of us, see inequalities and humiliation in our society, and face discrimination for being women, being Dalits, being disabled and not being heteronormative. People do face all kinds discrimination, especially in a society that is blatant about discrimination. It is inevitable for a person to be aware of the inequalities. Example - how early would one know

about one's own caste? I have a child, so I also observe a lot of children around where children as young as 6-year old are aware of their caste identity. They are also aware that caste has an implicit hierarchy, so one should be aware of one's own caste identity. In an urban society like Hyderabad, if you see any apartment block, the children of the residents do not play with the children of the security guards or maid-servants. How do the children know whom to play with? So, children are very much aware of the inequality. It is coming as knowledge from parents. If you ask me 'what caste is, Caste is keeping a separate cup or plate for the maid-servant. These are all intrinsically caste and originated from the caste-system. One cannot deny there is no caste discrimination. We would like to believe that it is class and not caste, but it is caste. We often see the person clearing the garbage bin is not a brahmin. Class and caste are strongly linked structures. Caste is not class, but class is one aspect of caste. It is blatant in a way that people ask about caste very shamelessly- what is your caste? At times, when I sit in a train to go to my hometown, I talk to people sitting beside me. They ask questions like 'do you have children? Where do you live? Do you work or study?' After all this, the immediate question is 'which caste do you belong to?' People don't feel ashamed. This is caste discrimination. Carrying a caste in your own name or surname is caste. This is all discrimination.

4. How perceptive are people when you discuss caste and gender issues? Do you observe any ignorance when you get into such discussions?

People are not ignorant. People are simply privileged. If you are ignoring the fact that there is dowry violence, you are privileged. If you normalize the dowry system or caste, you are

Interview with Dr. Sowjanya Tamalapakula



privileged. For example, once I was coming back from field work in a remote village. I was in a bus and I was standing out because I was speaking English. A young boy sitting beside me became curious and asked me who I am and my job. I told him that I was going for some field work. He felt happy. The next moment he asked me in English "which caste do you belong to?" He said he completed his B.Tech and was looking for a job in Hyderabad. So, I said that I don't belong to that place, so he wouldn't know my caste. It was clear that I didn't want to talk about my caste identity. Still, he asked me where I come from. I simply told him I come from Bombay, and since he doesn't know the Maharashtra caste system, he wouldn't know my caste. He was still persistent. I randomly picked a caste name and told him I belong that caste. He requested me to translate that into Telugu. I asked him how one can translate a proper noun into Telugu. He then asked where does my caste fit in the hierarchy? Is it OBC, OC, SC or ST? He was very persistent about knowing my caste. Knowing about one's caste is legitimized in our society. People might consider it as a privacy issue, but it's really a social and political issue. It is certainly intrusive, especially when it happens in a strange, public space. If a person is blatantly asking the other person's caste, that person is not a Dalit. That person has caste privilege.

One is not ignorant of the fact that caste is injustice. One is aware that caste is their privilege. Sometimes it may be the only privilege that they may be carrying. One may not be very intelligent or smart, but one can carry caste as a very silent reservation and recommendation. The caste class privilege enters into understanding issues of gender and patriarchy. So, often in most Telugu states, women don't find the dowry system as a social evil because caste and class privilege make women blind to

patriarchy. Rather than saying that they're patriarchal, it is that caste and class are making them privileged to make them embrace patriarchy. Even in my family, during weddings I ask some questions. Is there dowry involved? Going to a wedding where there is dowry involved is itself a crime. You can get arrested for it. How often do people get arrested? They don't. It is normalized now. When I ask people if there is dowry involved, they say "Yes, just 10 lakhs or 12 lakhs, not so much", "Just 1 crore worth of property", "Her parents are very rich but they're just giving 20 lakhs" etc. When I ask "Don't you think it's a crime or a social evil?", people would deny it saying it is there everywhere. They also say, otherwise you won't get a partner. What happens if you don't get a partner? What happens if you let your daughter or son choose their own partner? They may choose outside their caste. So the parental control on marriage is important in this society. All these complex questions are around us as simplistic issues but they appear simplistic only because of the privilege these people have. A Dalit won't go around blatantly talking about caste. A poor woman won't boast about how much dowry her parents paid. People are not ignorant, they are privileged.

5. How do we as normal people, check our internalized biases against a person's caste in our daily lives? What are the small steps we can take to make sure we do our part? We don't really have to be activists to change ourselves, right?

If you're really committed, don't go to the house of the same caste person to seek a bride or groom for your son/daughter. Allow them to explore and marry the person of their choice. How often do parents ask their children if they like anyone? If a child says they like someone, the first question is which caste s/he belongs to? Don't take or talk about dowry. Share the work in the

Interview with Dr. Sowjanya Tamalapakula

family. Boys learn that they don't have to share work from their mothers in middle class families. When we talk about patriarchy, we have to know that it is not monolithic, it is diverse. In many lower caste communities, men do cook. Make your children aware that caste is hierarchy, and you should break it rather than taking it on your head like a privilege. Marriage is a very large structure and stand-alone pillar that's perpetuating caste hierarchies. Mostly same caste and caste endogenous marriage is the pillar on which caste-system depends upon. I'm not saying caste is the only barrier you must break. One should also look for one's political and intellectual compatibility. Look for that kind of companionship, rather than caste.

6. The reality of equality is different than what it seems to be. Can you please let us know what it means to seek justice when the person is marginalized? (say a queer Dalit woman)

In a nutshell, organize! One should organize to seek justice and to access the constitutional rights to safety and security. It is true that for the lower rungs of society, it is almost impossible to seek justice because they are shattered. Today we have examples of Dalits organizing themselves, but for women, it is difficult to organize because the same type of class-caste inequality seeps into the category of women. So, women also need to organize into such kinds of structural operations. To give one example, which troubled me for a long time, was the movement on Disha (A rape-case of a young woman who was murdered by a gang of men in 2019 in the city of Hyderabad). We could observe the natural women leaders from middle class families protesting the state for its failure to protect women from rape and

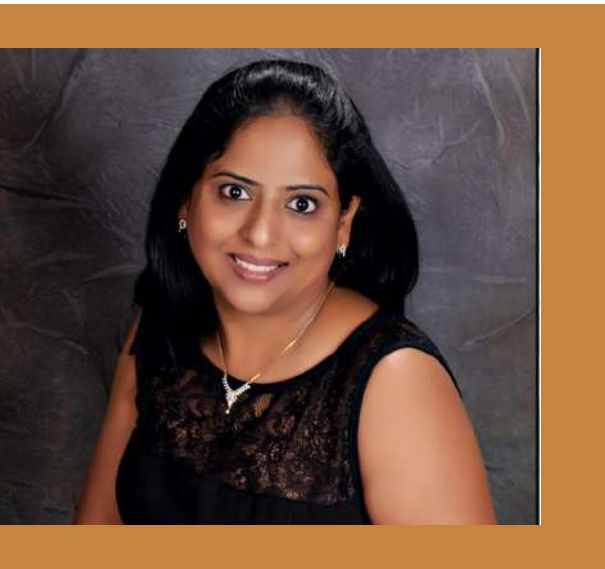
violence. So, who organized these women or men to fight Disha's case? These are natural leaderships. The people who came onto the road, they naturally felt that there has been an injustice done to someone they can identify with. If there is a woman who is a beggar, or homeless, or a Muslim, or a Dalit, I do not think the same leadership will occur, because one has to identify with the victims. One woman shouted from the crowds protesting in Disha's context "How can these men rape such an educated and well-behaved woman like Disha? Did they think she comes from some tribal hamlet or looks like a tribal woman?" She very blatantly said that she did not appear to be a lower-caste woman to be raped at midnight.

The difficulty in organizing women is these categories and watertight compartments caste, community and ethnicity. As long as one is not aware of one's privilege, it becomes difficult to fight injustice. I shared this example for 2 reasons to show that women do not identify with all women. The second thing is that the same women are not looking at the patriarchal nature of the movement. Few days before Disha happened, in Kerala, in-laws' family killed their daughter-in-law by starvation. Why aren't women protesting that? Why are the same higher-caste, middle class women not protesting the violence in the family? Because, it is difficult to fight family, marriage and related systems. It is like fighting against one's own self. Fighting patriarchy is like removing pillars that are giving you privilege. One of the difficulties of fighting injustice is due to lack of understanding of complexities of the society.

By Saroja Nimmagadda, Sampada Kuwar

Thank you so much Dr Sowjanya!

From Donor's Heart



Sampoorna Ramakrishna

I Have known Kaumudi, the founder of LSF for around 20 years. I wanted to go with a trusted organization so that whatever little we donate reaches the needy people and the funds are used appropriately. All the activities LSF is doing are commendable. They are doing an amazing job.

Learning Space Foundation is built on Honesty, Integrity, Passion, and Trust. The LSF team goes to great lengths to help the people in need.

Chandana Suggala

My friend Kaumudi is the founder of the organization. I have known Kaumudi for over 30 years. She is an honest and forthright woman who doesn't shy away from taking on hard tasks or from challenging the status quo. The fact that she founded this organization and her tireless efforts in creating and executing the innumerable awareness programs/activities for the health and safety of women and children, the flood and COVID relief efforts for the underprivileged prove her commitment to the betterment of the underprivileged communities around her. I chose LSF because of my immense faith in Kaumudi's ability to make a difference in this world. Suraksha aur Samman, Mental health awareness, education for the underprivileged and Relief activities are some of the initiatives that truly inspire me. My experience with LSF had been very smooth and fulfilling. The entire process is transparent - starting from helping us understand the causes, the process to donate, receipts, the tracking of how the funds are being utilized, and the final reporting.



From Volunteer's Heart

Ram Kumar, founder of Samaritans for the Nation, is a mechanical engineer by profession. He has been passionately working to serve the needy for the past 7 years. He has been closely associated with Robin Hood Army and leading the team as city head. He is also a part of Vata Foundation and worked with India Literacy Project. For the past 2 years, all his work has been in the tribal areas of Telangana and Andhra Pradesh. Learning Space Foundation is proud to collaborate with him!

Being in the NGO space, I know LSF for the past couple of years. LSF has been doing a great job by serving the needy especially in these difficult times. I took care of a few of their activities in tribal hamlets like distributing masks, PPE kits, pulse oxymeters to frontline warriors and grocery kits, basic home isolation kits to the needy. They are doing a great work in delivering Covid relief.

What I like in them is they are very transparent and genuine. And my experience working with them has been very smooth and fulfilling. I would love to continue my collaboration with LSF. In fact, I request them to come forward to support girl education in tribal hamlets.

Volunteer.
Start where you are.
Use what you have.
Do what you can.
Drop an email to
info@learningspace.co.in



Ram Kumar
Founder, Samaritans for the Nation

LEARNING SPACE FOUNDATION



Transforming Lives Through Awareness

About us

We strongly believe that the first step in creating a better society is empowering our future citizens. Our main focus is prevention of child sexual abuse. We also work for empowerment of marginalized children, youth and women by raising awareness and educating them about health, safety and social issues and building necessary skills to enable them overcome success barriers.

Vision

We envision and strive to co-create an inclusive world that meets every human's basic needs for safety, respect and health and that has equitable focus on growth.

Mission

Our mission is to prevent sexual abuse of children and women, develop a culture of respect for the other genders and empower adolescents and youth with life skills and safety skills.

Outreach and Impact



Objectives

- Empower children, their helping adults, teachers and social workers with safety skills and prevent child sexual abuse
- Catalyze behavioral change by developing a culture of respect, tolerance and empathy towards other genders
- Reduce risk-taking behaviours among adolescents and youth through value enhanced life skills and enable them to make informed choices about their life
- Provide basic needs & infrastructure support to government schools and poor students
- Spread awareness on Menstrual Hygiene, Sexual and Reproductive health and Mental health

Recent Events and Activities

1. Sreyobhilaashi Workshop

We conducted 7th batch of 3-day Sreyobhilaashi workshop from 13 - 15 April. Through this, we create awareness among adults on child sexual abuse and need for action, provide resources to them to initiate the conversation with their children about personal safety, provide hand-holding support until they are comfortable with this. We expect to reach one lakh children through these trained Sreyobhilaashis.



శ్రేయోభిలాషి
A 3-day Workshop
Batch - 7 (తెలుగులో)

An initiative by
Learning Space Foundation
Empowering adults to educate children about
Personal Safety

13 - 15 Apr 2021 | 6 PM - 7:30 PM
Free Registration: <https://bit.ly/2OfOgwt>
Registration mandatory

Eligibility: Above 21 years
Powered by Suraksha Aur Sammaan Project
[/LearningSpaceIndia](https://www.facebook.com/LearningSpaceIndia)

2. Covid Essentials to Nirmal Police

Police personnel are one of the many fighters that are committed to ensuring the safety of citizens every day. To ensure their safety, we supported Nirmal Police with 5K 3 ply face masks, 1K gloves and 900 sanitizers. on 28 April, 2021.



3. Support to Daily Wage Workers

On 30 Apr, we supported 5 daily wage worker families in Mahbubnagar with dry ration for a month. Foundation for Sustainable Development helped us in the ground.



Recent Events and Activities

4. Psycho-Social Counseling

Our founder, Ms Kaumudi Nagaraju and volunteer Nalini were a part of a team of 11 counsellors offering to counsel under an initiative by the Rachakonda Police Commissionerate. This was launched on 10 May to help people deal with the psycho-social challenges thrown by the pandemic.



"POWER HOUR - FOR HER"



Speaker
Rajeswari J
Counseling Psychologist,
Lecturer, Life skills Trainer,
Entrepreneur

16 MAY 2021 | 6 - 7 PM
ZOOM ID: 976 2184 7534
PASSCODE: 754820



5. Power hour - For Her

On 16 May, we organized an hour-long session of self-care for the welfare of women with Ms. Rajeswari Jasti, a Counseling Psychologist, lecturer, life skills trainer and Entrepreneur.

6. Home Isolation kits distribution

We provided 300 needy people in rural areas who are home quarantining with basic medicine kits. Our team supported the most vulnerable population in 9 villages in Mahbubabad, Badratri Kothagudem districts in Telangana during 17 & 18 May.



Recent Events and Activities

7. Covid essentials for Frontline Warriors

On 18 May, we supported a few primary healthcare centers in Mannanur, Amrabad and Achampet in Nagarkurnool district in Telangana with 15 oximeters and 40 PPE kits. 'Samaritans for the Nation' is our ground support.



The Reality of Equality

With

Dr Sowjanya Tamalapakula
Assistant Professor, School of Gender Studies,
Tata Institute of Social Sciences



Wednesday, 19 May | 04:00 pm IST
@learning_space_foundation



8. The Reality of Equality

We conducted an Instagram live with Dr. Sowjana Tamalapakula, assistant professor at Tata Institute of Social Sciences and intersectional feminist on Reality of Equality on 19 May.

9. Essential Commodities to Tribal Hamlets

On 18 May, we supported a few primary healthcare centers in Mannanur, Amrabad and Achampet in Nagarkurnool district in Telangana with 15 oximeters and 40 PPE kits. 'Samaritans for the Nation' is our ground support.



Recent Events and Activities



10. A session on Menstrual Moods

On the occasion of Menstrual Hygiene Day on 28 May, we conducted an awareness session on the possible mechanisms for mood swings during menstruation and how deal with them. Dr Anita Rego, a psychiatric social worker, Mr Kamal Nayak, Founder of Good Universe, Zainab, Rishi and Aanya were the speakers.



Menstrual Moods
Friday, 28 May | 6:30 pm - 8 pm IST

SPEAKERS

DR ANITA REGO
M.S.W., M.Phil., Ph.D.
Specialist
Psychics & Development

KAMAL NAYAK
Founder, Good Universe
Mentor (IN 5029), Youth

Register here:
<https://bit.ly/3hPpgJ4>

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11. PPE kits to Frontline Warriors

As Covid-19 second wave lashes the world, frontline workers are risking their own lives to save others. The least we can do is provide for their safety so that they can continue their work on ground. On 31 May, we provided 150 PPE kits to the primary healthcare center (PHC) in Bommaramaram in Keesara mandal.

12. Supporting Education of the Poor students

With support from Aalambana Foundation, Irvine, USA, we supported two needy students with their school fee.





Thank You Donors!

Giving is not just about making a donation. It is about making a difference. We thank all our donors for making a difference in people's lives.

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We are always open to any form of public scrutiny.



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