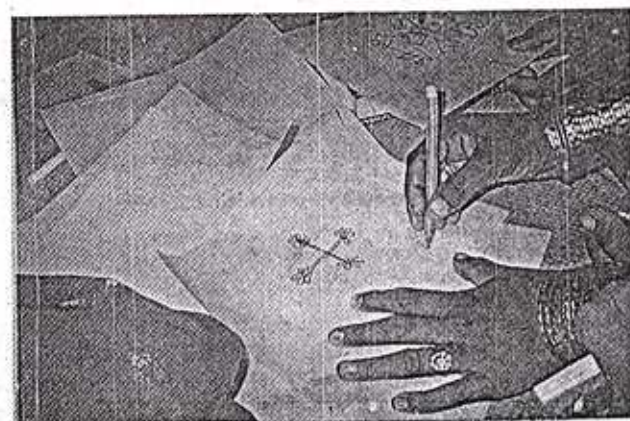


# ANDHRA PRADESH MAHILA SAMATHA SOCIETY

REPORT  
1994-95



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## INTRODUCTION

After the initial euphoria of launching and grounding the programme, all of us in APMSS had to settle down to a disciplined and even pace of work. It has not been easy. 1994-1995 has been a period marked by sharp ups and downs, of trying to consolidate the programme and deal with organisational changes and personal losses. The exhilaration of seeing the programme soar ahead was tempered by our own inadequacies in responding to field demands.

The year began with a spurt of activities - the visit of UP Banda mechanics, followed by handpump training, summer camps for girls held in June, 1994 and the launching of health training in both the districts. The year also saw the departure of colleagues both at the State Office and DIUs. The initial anxieties at these organisational changes and our fears, of the ways in which this could affect such a young programme, were dispelled by the ease with which the team took on additional responsibilities and demonstrated a very high degree of commitment to keep pace with the programme momentum.

Sanghams, which did not have Karyakarthis for considerable periods of time, validated our efforts by meeting on their own or when new Karyakarthis restarted work, questioning and demanding that there be a continuity of contact. This has given a new fillup to the entire team, which was very disheartened by the loss of Annapurna,

Karyakartha in Mahabubnagar in November, 1994.

By December, 1994 we selected one Resource Person and four Karyakarthas for Mahabubnagar and one karyakartha in Medak to fill the vacancies in both the DIUs.

During the year efforts have been made to strengthen conceptual clarity and the information base of the team as well as facilitate more independent initiative and action on the part of DIU teams. Strategies of training have also been changed to an extent in response to problems articulated by the core team and Karyakarthas.

A conscious effort has been made to facilitate a greater decentralisation of planning and programmatic initiatives to the DIU level. As the DIU team gained experience, they have taken many more independent initiatives. This was facilitated through regular monthly core team meetings to plan, discuss problems and work out strategies. During this year, the State Office has tried to minimise its role in planning programme activities thereby helping the DIUs to become more independent. During December 1994, a workshop on preparation of annual plan and budget was organised, which was followed by planning exercises with the karyakarthas. The 1995-96 plan and budget is the outcome of these participatory meetings. We hope to decentralise this process further to the sangham level by next year.

As with any collective functioning, problems of individual growth, expectations of the group, accountability to those below and above us, insecurities, continually

surfaced. Some of these were a result of the training strategies adopted. Karyakarthis and core staff started off at the same level, trained together. There were several problems of insecurity on the part of the core staff. The karyakarthis felt that those who were higher up in the hierarchy and drawing more honoraria should automatically know everything and respond on the spot. It was felt that the DIU core staff and the State Office do not require the space or time for learning. The problems of combined training were raised both by the core staff and the karyakarthis. The karyakarthis who were being trained in areas like health along with sangham women felt equally insecure. This was obviously an issue related to establishing one's leadership at all levels. Accordingly, the sequence, design and content of trainings was evolved much more definitely in consultation with the DIUs. To facilitate the development of the core team, conscious efforts have been made to strengthen their conceptual and informational base. A similar process has started for the karyakarthis.

Several of these problems were a result of inexperience, a utopian belief in the notion of collectives and the possibilities of learning together in all circumstances as well as the contradictions within the programme. While talking of participative, decentralised and democratic ways of functioning and implementing the programme, we also have a clearly laid out hierarchical structure. This contradiction was most evident in our team.

Obfuscation regarding roles and responsibilities, difficulties in being accountable to colleagues, were all addressed in a major workshop on roles and responsibilities in October, 1994. The focus on complementarity of functions of different levels in the programme has smoothed out some of these tensions and problems. Despite these problems, the field experiences urged all to work together.

During this year, at periodic intervals, workshops were organised for the team and sangham women to provide conceptual and informational inputs in the areas of Panchayat Raj, Savings and EDP, women and environment with a focus on BIG, Social forestry, preparation of herbal medicines and identification of commonly prevalent diseases. During the end of November, 1994, a ten-day Theater workshop was organised for the entire APMSS team, to learn how to use effectively theater as a communication tool.

This continual learning and reflection was further strengthened by case study and process documentation exercises during November - December, 1994. During 1993-94, we had used cluster meetings as a strategy to bring women of different villages together. This we see as a definite step in the direction of our vision of a women's federation in the future.

The organisation of cluster meetings and melas which initially was our responsibility entirely, gradually became an activity in which the host sanghams and village women shared not only in organisational work, but also by sharing in the lunch provided in the form of labour, fuel wood and

utensils. The sanghams now demand that these large interactions take place in their villages, as they see this as way of establishing identity and credibility in their community. A few stronger sanghams are taking lead role alongwith Karyakarthis in helping in formation of sanghams in neighbouring villages.

Programmatically and conceptually, 1994-95 has been a tremendous learning period. Assumptions and strategies were continually challenged by the field experiences. For example the entire health training strategy had to be recast in the form demanded by the sangham women; our assumption that a water starved Mahabubnagar woman would respond positively to acquiring a skill in handpump repair was proven baseless when the sangham woman responded lukewarmly.

It would be pertinent here to point out, that-in the first one and half years of the programme, our focus was exclusively on the village, in an effort to form sanghams. From mid 1994, we recognised the need for the sanghams as well as ourselves to develop definite linkages with existing social and administrative structures. We have begun to encourage sanghams to interact more directly with district administration and access different schemes and resources available. A small beginning was made in helping women to access Government schemes like housing. Sanghams have approached NEDCAP for smokeless chullahs. During FebruaryMarch, APMSS participated in a series of discussions with district administration of Mahabubnagar regarding DPAP. Consequently, it was decided to actively participate and

enable sanghams in identified villages to play a critical role in the watershed programme.

While addressing the demands of the sangham, simultaneously we have been grappling with questions about the programme impact and progress. We have been involved in a major documentation effort at all levels to address the above issue.

At individual and team levels, we have tried to gain a better understanding of what "empowerment" and "learning" means for all of us in APMSS. There were several problems. We realised that individual empowerment at times must recognise certain limits while working in an organisation. A more painful lesson was learnt with the loss of Annapurna, that empowerment is only partially achieved by many of us in personal lives. We have emerged out of these crises with a greater sense of solidarity and team spirit.



## SANGHAMS AT WORK

By April of 1994, the first phase of spatial coverage was completed --- 91 villages and habitations in 4 mandals of Medak district and 67 in 2 mandals of Mahabubnagar district. This expansion was done gradually during 93-94. [see annexure-A] The maturity and development of individual sanghams has to be seen within this time context. During 94-95 no new villages were added.

The formation of sanghams and their growth has been of central concern with us from the beginning. Having decided against paid sakhis at the village level, our efforts have been to mobilise women around the need for collectives and their role in women's empowerment and development. This has by no means been an easy task. The shift away from an exclusive focus on the individual to that of a collective meant unlearning and questioning of prevalent strategies and culture. This was necessary for all of us in APMSS as much as for the village women.

What we understand by a sangham and how does one plot the development and progress of a group and assess the process of empowerment at individual and collective levels are dealt with in the subsequent chapter.

The size of these sanghams varies between the smallest having a core of 15 to the largest with 50 odd members. Within these groups we have encouraged the

emergence of a group of leaders rather than one. As on date most sanghams have 2 to 5 women who have been selected as sangham leaders. ( This number varies depending on the size of the group) No two leaders attend all trainings or meetings nor are they the only ones who take on all responsibilities. The stronger sanghams also demand a high level of accountability and sharing from those who attend meetings/workshops on their behalf. This issue has been raised repeatedly in different fora by sangham women. In Basavapur in Pulkal Mandal the sangham had sent two women to the health training and two to Handpump Mechanic's Trainings. A major complaint was that these four women did not discuss their trainings in detail with the sangham. Sangham members were very vocal in asserting that these four had responsibility to keep the sangham informed at all times. This is only one example, several sanghams have had heated discussions on this issue. Consequently, there is now more sharing of information in the sangham. We now notice that greater effort is being made to send different members in rotation.

During the second half of the year several sanghams, particularly in Mahabubnagar, questioned the logic of one or two leaders attending trainings and workshops. Especially in the case of health training, the women have demanded that every sangham will send many more women to the health workshops. This has necessitated a change in our training strategies and modules in Mahabubnagar.

The DIUs have had to deal with a multiplicity of issues

in a given village. To keep abreast of the sanghams has meant a continuous learning of structures, schemes, genesis and complexities of problems, and other innovative efforts. Our response has been:

- \* to develop and disseminate informational material
- \* organise workshops/trainings on issues like health/hand pump repair/literacy/social forestry/how to use funds/ leadership
- \* to encourage sanghams to interact directly with officials at the village & mandal level, learn about procedures
- \* helping women develop linkages with other sanghams through periodic cluster meetings and melas; with other grass roots level government functionaries like the ANM/anganwadi teachers/teachers.

While health, civic amenities, water, education and literacy ,problems with ANMs/teachers continued to be prominent in terms of sangham concerns, newer areas gained more and more attention during the year - accessing of government schemes like housing & DW CRA, sangham kutiram, panchayat elections and issues of handling sangham funds, girl child education, social issues like child marriage, initiation of girls as joginis, untouchability.

## HEALTH

Health issues continue to be of great concern to sanghams. There has been extensive and general dissemination of information on health issues and active encouragement of use of herbal medicines by the karyakarthas as part of their regular interactions with sanghams.

From March 1994 we had launched a series of health trainings. The original training design envisaged that over a period of 6 to 8 months a few selected sangham women would be trained in safe delivery practices, nutrition, existing government health schemes and facilities and herbal medicines. Divided into 6 units, this training was also to equip the women to gradually monitor the health status of women and children and enable them to understand health within a broad gender context.

The experience of this training effort has been quite different in the two districts. In Medak, the training has progressed as designed. 9 women from 7 villages have been coming regularly for two days at a time for 8 months. This first batch of 9 health workers have been active in monitoring the health status of children and pregnant women in their villages, in the dissemination of use of herbal medicine and in ensuring that the ANMs visit their villages regularly. The effectiveness and the perceived use of this training by village women is evident from the growing demand for such training by others in Medak. Training for a second batch of 38 women from 21 villages has started in March of 1995.

In Mahabubnagar, on the contrary, after the first two trainings to which about 11 women came, the trainings came to a halt in June of 1994. Sanghams began to question the logic of just two of their members getting trained. The demand was to train a larger number from each

village. The women persisted in their demands for meetings on health. This meant reexamining each unit and trying to evolve discrete and self contained units. The trainings resumed in September with participation in each health meeting being as high as 40 to 50 women.

What has been the impact if any of all this discussion and training in health? In Mahabubnagar, 489 children in 19 villages and 101 children in Medak have been immunised. 73 pregnant women in Medak and 49 in Mahabubnagar have taken TT shots. In Medak 36 women including 12 Dais attended a workshop in September, 1994 on safe delivery practices. In Regode mandal, Medak district where there is a high incidence of filariasis, after 8 months of discussions, 20 men and women finally got themselves tested for filariasis in March of 1995. In both the districts there has been overwhelming response to herbal medicines, women have enthusiastically identified, prepared and are using herbal medicine.

While the outcomes in quantitative terms may appear limited, discussions and trainings in the areas of health have enabled us to interact with a large number of women in the village. One major outcome of these discussions and trainings has been to resolve to a great extent the problem of irregular ANMs and delay in sanction and release of funds under the Maternity Assistance scheme. In almost all the villages, sanghams have negotiated with ANMs and PHCs to ensure regular visits to the village.

The DIU teams have drawn upon the block level health personnel as a resource for the trainings. As a result the linkages between the sanghams, the programme and health department has been developed. This, however, needs to be further strengthened.

#### PROBLEMS OF WATER

Water is again an oft raised problem by sanghams, of unrepaired handpumps and the general lack of water for consumption and agricultural purposes. In both the districts getting the handpump repaired was an activity which brought the group together. Women learnt the procedures to get them repaired, which office to contact and the difficulties at times of getting them repaired. In Medak, for instance, sanghams have got over 100 handpumps repaired. In 11 villages, 12 new handpumps have been installed as a result of the sanghams negotiating with the Mandal development officers, the sarpanch and the local MLAs.

In this context, during April of 1994 we raised the issue of training sangham women not only in handpump maintenance but also in repair. We were confident that sanghams in Mahabubnagar, which is a chronic drought prone district, would respond immediately. While women were interested they were not keen on training.

In Pulkal and Andol mandals of Medak, however, 9 women

were eager to be trained. This training for 9 days was the first long duration training that we organised during June of 1994. We drew upon the experience of UP Mahila Samakhya. With Banda women mechanics as trainers, the 9 trainees enthusiastically learnt the techniques of handpump repair of Mark II pumps, which some of our male acquaintances said was not possible. The training included intensive hands on training through repair of handpumps on site, discussions on the relation of water to health, need for literacy to be able to deal effectively with the Panchayat Raj department and gender issues related to water.

During the training, about 20 handpumps were repaired. Of the 9 women who were trained, 4 dropped out because of illhealth and one because her husband refused to allow her to travel to other localities/villages to repair. The 4 who remained, Narsamma and Yadamma of Basvapuri, Manemma of Tadanpalli, and Pramila of Chandapur have repaired 20 handpumps on their own. Except for Manemma all the other three are literate.

There were several problems which surfaced subsequent to training -- hostility of the Panchayat raj mechanics who saw these women mechanics as potential rivals, the high expectations of the PR engineers who wanted to hand over the whole of Pulkal mandal with about 180 pumps to these women, and the availability of spare parts and toolkits. The DIU team felt that if they and the sanghams had paid sufficient attention to selecting relatively

young and healthy women for training, the drop out rate would have been lower. By January of 1995 some of these problems have been smoothed out and the PR department gave an entire tool kit free. However, several other problems persisted. Though trained women mechanics are using their skills, we have not been able to consolidate the initial momentum. We have yet to work out the logistics of these women mechanics being handed over handpumps. The bottlenecks at the block level persist despite the support of divisional officials.

Despite these problems, sangham women continue to be enthusiastic to be trained. By March of 1995, 30 women in Andol and Allardurg mandals of Medak district expressed a keen interest in becoming mechanics.

In Regode mandal, which is covered by the protected drinking water project funded by NAP, 5 sanghams have taken the initiatives in replacing water taps through sangham contributions and have made a beginning in interacting with NAP officials to address the problems of water management. Women have expressed an interest in having water committees in their villages. Preliminary discussions with NAP and PR department officials in this regard have taken place.

#### LITERACY/CHILDREN' EDUCATION

The demand for literacy came up at a fairly early stage in both the districts. By December of 1994 about



550 women in 26 villages in Mahabubnagar and 300 women in 30 villages in Medak are learning to read and write. The sanghams have played an active role in identifying instructors and getting slates from the mandals. In Mahabubnagar, the DIU has procured literacy kits through the Adult Eductaion department. In 1993 we had experimented with developing learning materials. We were not able to keep pace with the demand. We decided to use the TLC material available in each district and to supplement through periodic workshops with instructors on creative teaching methods. Since February of 1994, a beginning in this direction has been made in both the districts. In Medak for instance, the first meeting with the instructors focused on a detailed lesson plan, games and the development of small stories around the lessons. Sanghams have started taking literacy even more seriously since the transfer of sangham funds. This will be discussed later. There is still a lot to be done in this area. Our concern is that literacy should not be confined to learning to sign one's name. In sangham meetings, Karyakarthis are actively encouraging the younger members to learn.

#### GIRL CHILD/CHILDREN'S EDUCATION

The issues of girl children have been continually discussed among ourselves and in the sangham. In both the districts, enrolment and educational levels of girl

children is abysmally low. In June of 1994, we organised a summer camp in both the districts as preparatory to joining school or accessing the government hostels. Prior to the camp, 3 instructors for Mahabubnagar and 2 for Medak went for a 4 day orientation training to the Deccan Development Society which regularly organises such camps. Subsequently, in each district, the camp was held for three weeks upto the end of June. Having started without much preparation, there were many gliches. There was not much clarity as to which age group should attend the camp. Consequently, even very young children of 5 years were sent. Finally, 26 girls in Mahabubnagar and 17 in Medak stayed in the camp. At the end of the camp, several of these girls were enrolled either in the village school or admitted in government hostels depending on the age. The impact of this small effort was to be felt in many ways. In Medak in all 38 girls were admitted into hostels which included 13 of the 17 who attended the camp. In Mahabubnagar 11 children were admitted in hostels. In Medak 86 girls and 27 boys were enrolled in the village schools by the sanghams. In Mahabubnagar, close to 125 children were enrolled by sanghams of 8 villages.

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collected on the status of children's education. PRA methods were employed to discuss children's education resulting finally in the formation of Village Education Committees. Since the UEE had a special focus on the girl child, APMSS participated in the first phase of environment building and data collection. When VECs were being formed, an attempt was made to encourage sangham women to become members. Women from 12 sanghams in Makthal mandal and 11 in Utkur mandals are members of the VECs formed. The status of these VECs is unclear in the light of the forthcoming Panchayat Raj elections.

From December of 1994, we stepped up the discussions on girl child education with a view to consolidating the small beginning we had made last year. Should we hold a camp again? or pursue other alternatives? were the questions raised by in the karyakarthas in the sanghams. The issue of enrolling sangham members children in the village school and accessing more extensively government hostels was also discussed. The response this time was more positive. In both the districts, many women decided to enroll their smaller children in the village school. In Medak, in particular, they decided to send their children, especially girls to the government hostels. During March of 1995, they started the process of getting caste and income certificates ready for the coming academic year admissions into hostels.

Regarding the camp, in many sanghams, women expressed an interest in having an educational activity for older girls in the village, since they were reluctant to send the

discussions with the parents and the village elders to allow Swarupa to continue her studies. The DIU core staff also joined in the efforts to give Swarupa the opportunity she was seeking. The sangham played a leading role in this issue. Under this combined pressure, Swarupa was allowed to go back to the hostel. She is determined to complete her 10th class. However, the sangham was not able to act quickly enough when Swarupa's younger sister was married instead. This ironic twist was not anticipated. Now the neighbouring villages as well as the Potulabogada women have asked that a massive campaign on girl child marriage be undertaken through jatras. The sangham women are willing to participate in the Jatra and travel to other villages. This is proposed in the near future.

In Mahabubnagar, the problem has been of initiating young girls as joginis. There are 150 joginis in Utkur, Peddajatram, Pulimamidi, Auslonpally, Bijwar, Peddaporla and Magdampur villages of Utkur mandal and 50 in Jakler, Bondalkunta and Kachwar villages of Makthal mandal. During July and August of 1994, information of a 1989 law which prohibits the initiation of young girls and the consequent punishment for doing so was widely discussed in all these villages. In Utkur mandal in particular, the Karyakartha actively discussed this issue with sarpanches, youth of the villages and village elders. The Sanghams were vociferous in expressing a desire to prevent further initiations. Women of

Pulimamidi and Peddajatram villages, in particular, felt that whatever may have been the case in earlier times, in the current social milieu joginis have no social status, and they and their children were being increasingly marginalised. In September, one initiation in Pulimamidi and 2 in November in Peddajatram were stopped by the sangham women. They took the initiative to mobilise support in the village and they were then helped by the DIU. The village community now recognises that the 52 strong Yellamma sangham of Pulimamidi and 40 strong Veeranari sangham of Peddajatram are forces not to be taken lightly.

On both issues, child marriage and joginis, we are planning an awareness campaign focussing on the legal aspects, and the implications for women's health and their development. In a significant way, some sanghams have begun to address the larger social issue of untouchability. During the first year of our work several of us were questioned by village women on our attitudes towards caste. Questions like "we are Harijans, will you drink our water or eat with us", were continually posed. This had been a problem with some karyakarthas. In Pulimamidi village in Utkoor Mandal of Mahabubnagar, this issue was sharply brought into focus when sangham women commented that APMS personnel have strong caste feelings, because they did not eat with the sangham.

This issue was discussed amongst ourselves and the sangham to clarify that no such feelings were

harboured. The only reason we did not eat with them was not to put any burden. As a result of this incident greater attention is being paid to this issue. We also realised that this is a sensitive and critical issue as far as sanghams are concerned.

In Khanapur village, in Makthal Mandal of Mahabubnagar district, the issue of untouchability was discussed with the karyakartha. The women raised the issue, saying in the village tea shop separate glasses were being maintained for SCs. After considerable discussions, with the help of the karyakartha a complaint was lodged with the Mandal Development Officer (MDO). The MDO responded quickly, visited the village and held a meeting with the sangham and village elders. Though this led to some tension in village, the sangham and karyakartha made their point.

In a similiar situation in Samasthanpur of Utkoor Mandal, in Mahabubnagar district, sangham women were very agitated at being socially discriminated. After prolonged discussions on what to do during February and March of 95, on April 11th the issue came to a head. The Sangham women went to the tea shop and broke all the separate glasses. At the intervention of the police constable, the issue was resolved with the tea shop owner giving an assurance, that the practice of maintenance of separate glasses for SCs would be stopped.

In many villages the sanghams are also being called upon to mediate in marital and family disputes a clear

indication that the sangham is being recognised as a social force in the village.

Peddajatram village of Utkoor Mandal in Mahabubnagar had problems with the public distribution system dealer. He seldom supplied the assigned quotas of rice and sugar to the poor. When questioned he would use the authority of his upper caste to beat and cow them down, particularly women. The Mahila Sangham decided to take action. To deal with this problem the sangham decided not to use a direct confrontationist strategy. They organised a boycott in the two villages that come under this dealer. They compelled those of their locality who had bought the rations to return them. They organised a meeting with the headman and the concerned mandal officials and brought to light the severity of the problem. Consequently the dealer not only supplies the quotas but is also more careful and respectful to the women.

#### CIVIC AMENITIES

Getting civic amenities like electricity/street lights and drains cleaned has been a major activity for many sanghams. Succeeding in getting street lights has in some instances been the catalysing factor in sangham formation. The sangham in Nidugurthi village in Utkur mandal of Mahabubnagar district, worked for almost 7 months exclusively on the issue of street lights. With remarkable tenacity, they followed up this issue. When the



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## HOUSING/SANGHAM KUTIRAM

Accessing housing has been a new area of sangham activity. In Medak district, 18 sanghams met their respective MLAs on housing. As on date, 4 sanghams have been sanctioned housing.

In Mahabubnagar, this has been a major issue with sanghams of Karne, Pulimamidi, Chityala and Peddajatram. In all 250 houses have been sanctioned to sangham women. All the sanghams have taken initiatives to identify land either of the government or to arrange a donation, clear the land and get the land surveyed. This involved persistent followup with repeated and often frustrating visits to the MRO's office. In Utkur mandal in particular, sangham women threatened to sit in dharna if the MRO dilly dallied any further. When the sanghams were getting frustrated that the houses were not being sanctioned, a visit to the RDO and the Housing Corporation along with the State Office consultant and DIU staff was organised. We all gained a clearer picture of the various stages of processing of an application before final sanction as well as the bottlenecks created by individuals and procedures.

During 1993 itself, several sanghams had expressed a desire to have a space of their own. 19 villages in Mahabubnagar and 29 in Medak have taken the initiative to identify land, negotiate with sarpanches and others willing to donate land for this purpose. Sanghams in

Medak, however, have worked more persistently on this issue. Almost 20 out of the 29 have got some commitment in written form. This has led to discussions on the need to register the land in the name of the sanghams. The announcement of elections proved to be a set back. Since February of 1995, the sanghams have again actively revived the issue and the process for registration started.

In response, in Medak, the DIU organised a series of meetings to discuss the modalities of construction and the financial and material requirements. To these meetings, Sri.Narendar, an architect interested in working with village communities was invited. The sanghams were clear that they would have to share in the construction of the kutiram in the form of the labour component or material. During 1995 we hope to see some of this construction after the completion of all formalities.

Sanghams of Baudaipalli village in Alladurg mandal, Chandampet in Andol Mandal in Medak district and Lingampalli village in Makthal mandal of Mahabubnagar district did not wait for a pucca construction. With no help from APMSS, they have constructed huts with contributions from the village. Sanghams are clear on the need for such a space of their own, on the need for privacy away from the public gaze. They plan to use these kutirams for their various activities like Sangham meetings, Literacy classes and activities for children/girl children.

## ECONOMIC ISSUES

While we have not urged savings or considered it as a necessary binding factor, savings have been done by sanghams at their own initiative and pace. In some cases only a few members of a sangham are saving. Often they have taken decisions to stop savings for some time. In Medak district, 24 sanghams have savings totaling Rs. 46,000. In Mahabubnagar 12 villages are saving with each sangham having on an average Rs. 1,500. This money is being circulated within the sangham as well as in the village. Interest charged is lower for sangham members and slightly higher for outsiders.

The sangham of Karne village in Makthal mandal, Mahabubnagar district saved Rs.3000 in addition to regular savings, to be eligible for a community TV offered by the DRDA. With a matching grant from DRDA, in March the sangham received the TV.

During the year there has been a consistent demand from strong sanghams for economic activities. Our response has been patchy given our own ambivalent stand regarding DP. The issue has come to a head particularly in Mahabubnagar where 12 sanghams in Utkur mandal and 7 in Makthal mandal have been identified by the Gram Sevika or DWCRAs. Since group savings for 6 months is a prerequisite for DWCRAs sanction, all these sanghams have started savings. In this situation we felt the need

for preparation on our part to meet the demands of sanghams seeking our help. To gain greater clarity and equip ourselves better, we organised a Workshop on EDP in Mahila Samakhya. Participants came from the other Mahila Samakhya States as well as from Deccan Development Society and SPARC, Bombay. There was consensus that EDP should not subvert the learning processes and that given the implications of structural adjustment and liberalisation, focus should be on land based activities and natural resource regeneration. A beginning has been made with discussions with DIU teams and 'sanghams on the kinds of economic activities that can be undertaken and preparedness required before starting an activity.

By February - March, 1995, we decided to enable sanghams in Mahabubnagar to participate in the DPAP Watershed Programme, 6 villages in Utkoor and 5 in Makthal Mandals of Mahabubnagar have been identified for DPAP. In Medak district, from October 94, several sanghams had been discussing the possibilities of collectively leasing land in the coming year. It was decided by some sanghams that when the sangham fund is given they would use it for land based activities.

#### WOMEN IN PANCHAYATI RAJ

With the announcement of State elections, in all villages discussions were held on voter awareness as well as on the role envisaged for women under the new Panchayat

Raj Act. Workshops for the DIU teams were held to equip them with the necessary information to field any questions. At the same time, a pictorial handbook in Telugu was prepared on the new panchayat provisions, the role of women's sanghams in supporting women candidates and the ways in which they can influence the panchayat. This handbook has been circulated to all the villages and other organisations as well. The response has been overwhelming with men also demanding copies. Consequently, some women stood for election for the mandal territorial constituency. In Mahabubnagar, the candidate in Pulimamidi lost while in Medak, sangham women of Saibanpet and Sangupet of Andol mandals won. In Medak as well as Mahabubnagar sanghams decided to field candidates as ward members/sarpanches in the forthcoming panchayat elections. The sanghams are confident that their candidates will win.

#### **Sangham Funds**

It was with great concern that we decided to initiate the process of transfer of sangham funds. In consultation with the DIU teams, criteria and norms for sanghams eligible to receive the funds was worked out. It was decided that funds would be given to those groups which were strong and moving ahead. Since we felt that sanghams should also committ themselves to the concept of the collective fund, we included a clause that every member contribute Rs.2/- per month to the sangham fund. Further

the funds are to be used for collective activities like NFE centres for girls / fuel lots / kitchen gardens / sangham kutiram/meeting travelling expenses to participate in training's and for emergencies. These criteria & norms were further discussed in several meetings with the identified sanghams. To our surprise there was no dissent regarding sangham contributions. There was some hesitation, however, regarding another clause that within six months of receipt of funds atleast ten women in each sangham become literate. This, however, did not deter the women for long. Finally, funds were transferred to 41 sanghams in Medak and 19 in Mahabubnagar.

The funds were transfered only after the sanghams had deposited their contributions in a bank. We have yet to see the kind of problems that are likely to arise in the operation of this fund. The criteria & norms worked out regarding sangham funds are placed at annexure \_\_ B.

#### Other Issues:-

We have been able to carry forward this year the discussions on environment which were initiated last year. Through the discussions on health and nutrition we focussed attention on the need to adapt dietary practices to meet health needs. In both the districts, nightblindness and weak eyesight, among children has been raised. We encouraged the women to eat more fruit and vegetables which are rich in vitamin A especially drumstick and papaya.

Initially responses were that drumstick was not available and papaya was not good because it generates heat in the body. After repeated discussions in various fora, women were finally persuaded to consider growing papaya and drumsticks in the villages. These discussions were further strengthened through workshops on environment, pollution and degradation and ways in which we can contribute to a healthy environment.

In these workshops discussions centered around kinds of trees one could grow to meet health needs and information on the forest department where free saplings could be procured was given. At the same time women were introduced to Bio-intensive gardening. During the monsoon season of 1994, 20 sanghams in Medak, accessed over 3,000 fruit and other saplings. In Mahabubnagar, 25 sanghams of Makthal mandal procured over 5,000 saplings. In one cluster of 10 villages in Makthal, Karne sangham took the lead in hiring a tractor, collecting the saplings for the neighbouring villages and distributing them.

These saplings in both the districts have been planted near the hutments and along field bunds. Sangham women have reported 60-70% survival. Many women have started now to use drumstick as part of their daily diet.



### Developing Linkages :-

During 1994-95, the sanghams and APMSS have established links with a variety of institutions/NGOs. We have strengthened intra-sangham contacts through a series of regular cluster meetings and melas. In addition to organising large interactions, from February 1995, we began speciall training workshops for sangham leaders of the strong sanghams. The attempt is to enhance leadership and communication skills, as well as to equip these women to take more independent initiatives. The first such training took place in February 1995, in Makthal, Mahabubnagar district in which 45 women from seven sanghams participated.

These interactions we hope will forge lateral linkages and identities. This is linked to our evolving long term vision of the collective which slowly gains the strength to function autonomously both programmatically as well as legally. Another long term goal is that these strong individual collectives should federate at the mandal and district level to form a body which lobbies and influences decision making at these levels. These processes, however, need some more time to consolidate and strengthen.

In Mahabubnagar, in June of 1994, we organised a workshop with Government women functionaries like ANMs, Gramsevikas, Health Supervisors, Primary School Teachers and Sangham women. In this workshop we focussed on the commonalities of our goals and the ways in which we could support and complement each others work. Consequent to this workshop, sanghams in Mahabubnagar have established a very good rapport especially with ANMs. This is a strategy we propose to adopt in Medak as well.

During the coming year, a concerted effort will be made to concretise these common identities and linkages, and to equip sanghams with skills required to move in the direction of a Federation.

## REFLECTIONS ON PROCESSES

During 1994-95, all of us in APMSS have been continually reflecting on and analysing the varying field processes. We have tried to concretely address issues like "what is a sangham"?, how does one measure progress and impact in a programme such as Mahila Samakhya. These questions were further brought sharply into focus in our interactions with EC members and other friends in the field.

The question was how does one assume a sangham has been formed in the absence of formal registration. The issue of registration itself was a contentious one. One view was that registration is an indication of maturity of a group. We have, however, felt that registration could be a very delimiting and constraining factor. Further, how does one measure learning and empowerment in a programme without set agenda or targets.

The question of measuring progress, however, could not be ignored. While conventional quantitative indicators are not fully applicable, nevertheless, we recognised the need to identify mile stones and indicators to plot advancement for the women we are working with, and for ourselves.

First, through a process of collective reflection and analysis by the entire team we have tried to understand stages of sangham formation. The process documentation exercises and case study which we began in November, 1994, enabled us to identify tentatively parameters and indicators

to measure learning and empowerment. We must add that these need further sharpening and thought.

Stages of Sangham formation:-

Right from the beginning we have been conscious of the need to sharpen our understanding of what is a sangham. Criteria for identifying the stages of group formation were developed over a period of time. The annual report for 1993-94 (pages 8-9) has a section on group formation and what we understood at that juncture. This has been further developed through two workshops in May and October of 1994. In May 1994, the entire team reviewed the work upto that time and attempted to identify the stages as well as the processes of group formation. It must be emphasised that these formulations are not mere theoretical constructs but have emerged out of field experience.

Each Karyakartha has plotted the progress of her cluster of 10 villages during the past 18 months upto December, 1994. This time period has been divided into 6 quarters and work has been mapped within this frame work for the 158 villages we are working in. Samples of these sangham profiles are appended at Annexure - C.

## STAGES OF SANGHAM FORMATION

STAGE - I RAPPORT BUILDING	STAGE - II SMALL GROUPS	STAGE - III CONSOLIDATION OF SANGHAM	STAGE - IV INDEPENDENT SANGHAMS
<p>1. House visits</p> <p>2. Discussing the programme with people in the village</p> <p>3. Setting a regular pattern of visits.</p> <p>* Role of Karyakartha is very important.</p>	<p>1. Regular meetings with a group of women.</p> <p>2. Issues and problems discussed at length.</p> <p>3. Talking about the programme in greater detail.</p> <p>4. In some cases activities initiated on issues.</p> <p>5. In some villages group leaders are selected.</p> <p>6. There is a gradual increase in membership and the group begins to attend meetings regularly.</p> <p>* The role of the Karyakartha continues to be very important.</p>	<p>1. Through activities the sangham becomes large.</p> <p>2. The group names itself and selects leaders.</p> <p>3. Regular meetings are convened.</p> <p>4. Many members participate in meetings/activities.</p> <p>5. Action is initiated on specific issues. Eg:-Street lights, Housing, AMM, Immunisation, Land for Sangham hut.</p> <p>6. Women demand specific information. For Eg:-Educational facilities.</p> <p>7. Sangham bears the travel expenses for participation in trainings, etc.</p> <p>8. Formation of a core group, willing to think and act on behalf of others.</p> <p>9. Even in the absence of the Karyakartha women take the initiative in visiting offices for their work. For Eg:-Submission of applications or follow-up on that.</p> <p>10. Karyakartha's role is to facilitate greater information flow, help sangham in planning, consider alternatives available, and become more and more independent.</p>	<p>1. Sangham works independently.</p> <p>2. A core group of the sangham plays a supportive and important role in decision making. This core group takes on the role and functions of the Karyakarthas.</p> <p>* The role of the Karyakartha &amp; programme changes completely. To providing advice and help if asked for.</p>
<p>1. Several groups may be in a transitional phase between stages II and III. Even villages in stage III may not meet all the criteria given above. Some minimum criteria have been identified to place villages in stage III :-</p> <p>(a) Holding regular meetings on fixed days atleast twice a month.</p> <p>(b) Taking up activities or actions based on issue and demands raised in the group.</p> <p>(c) Interacting with outside structures and people.</p> <p>(d) Membership of group remains steady.</p> <p>(e) Recognising the benefit derived out of the sangham.</p>			

There are broadly four different stages of group formation.

1. Stage of rapport building.
2. Formation of small groups & beginning of activities.
3. Consolidation of sangham.
4. Independent sanghams.

The attached table delineates these different stages. Our field experience indicates that it takes between 3-6 months before a group is formed. In some cases it may take longer.

In some mandals like Regode in Medak and Utkur in Mahabubnagar, however, the process of group formation has been slow and quite an uphill task. There has been considerable change between December - March, 1995, when new karyakarthas were selected and village work resumed.

Within this frame work then we have tentatively identified the status of sanghams as follows:

STAGES OF SANGHAM

DISTRICT	TOTAL NO. OF VILLAGES	I		II		III	
		DEC 94	APR 95	DEC 94	APR 95	DEC 94	APR 95
<b><u>MEDAK</u></b>							
Pulkal Mandal	(28)	11	6	10	11	7	11
Andol Mandal	(22)	8	4	8	11	6	7
Alladurg Mandal	(20)	6	5	7	5	7	10
Regode Mandal	(21)	6	5	14	9	1	7
<b><u>MAHABUBNAGAR</u></b>							
Utkur Mandal	(26)	15	8	6	11	5	7
Makthal Mandal	(41)	19	17	12	11	10	13
	----- 158 -----						

It must be emphasised that the above status is not constant and there could be a movement both forward as well as a slide backward. The status of sanghams has also been affected when Karyakarthis left the programme. The dividing line between stages II and III are very fluid. As is evident from the above table none of the sanghams have yet reached a stage of being independent. Each Karyakartha has atleast 5 to 6 villages in stages II or III in her cluster of 10.

We found this formulation useful in monitoring the growth of sanghams. We propose to make periodic assessments along these lines to identify bottlenecks and problems. After the preparation of these sangham profiles, the DIU teams recognised that much more was done and achieved than is reflected in the profiles. We recognise the need to strengthen our documentation skills to capture both the quantitative and qualitative nuances of change.



## Parameters & Indicators for Assessing Impact of Learning & Empowerment:-

The issue of identifying parameters and indicators to assess progress has been a thorny one. We have mulled over this issue for over 6 months. The process documentation [ reflection ] excercises with select sanghams and the preparation of sangham profiles gave some insight into the ways this could be done. Both these excercises highlighted that there was a lot done that could be quantitatively represented. At the same time the qualitative aspects of change require different tools to measure. We recognise that we have not consistently collected quantitative data nor have documented the finer aspects of change expressed by women in their lives. This area requires greater attention on our part.

As a team we realised that sangham women also need to be enabled to perceive concrete change in their lives. This meant helping sanghams to look back in time and recollect what they had done. To facilitate this we need to pay more attention to evolving parameters and indicators to measure change and impact. Further as we have already indicated this issue of measuring and plotting change and impact was being repeatedly raised in different contexts/fora.

We have tentatively evolved 5 broad parameters derived from the programme objectives and the experience of the past two years. Furtherwehavealso tried to identify the qualitative & quantitative indicators to measure each of these parameters. These are presented in the appended table.

01.	Forming a sangham	<ul style="list-style-type: none"> <li>- No. of members</li> <li>- Increase in membership</li> <li>- No. of regular participants</li> <li>- Periodic and regular meetings</li> <li>- Maintenance of minutes/register</li> </ul>	<ul style="list-style-type: none"> <li>- Participation in Sangham, overcoming family and community opposition at individual and collective levels.</li> <li>- Articulation of issues and problems.</li> <li>- Cohesiveness of groups</li> <li>- Conflict resolution</li> <li>- Commitment to the concept of collective.</li> </ul>
02.	Learning & acquiring new information and acting upon it.	<ul style="list-style-type: none"> <li>- Decisions on issues &amp; specific initiatives/actions that flow out of it.</li> <li>- No. of women participating in workshops/training.</li> </ul>	<ul style="list-style-type: none"> <li>- Articulating &amp; identifying problems.</li> <li>- Analysing problems</li> <li>- Considering options to deal with them, acting upon it.</li> </ul>
03.	Initiatives & negotiating capabilities with family, community village, administrative & political structures.	<ul style="list-style-type: none"> <li>- No. of issues on which they act and negotiate</li> <li>- Range of structures with which they interact and negotiate</li> <li>- Frequency of interactions with village/mandal.</li> <li>- Negotiating for and accessing different resources.</li> </ul>	<ul style="list-style-type: none"> <li>- Articulation; confidence; increased self - esteem; visibility/mobility.</li> </ul>
04.	Acquiring new skills	<ul style="list-style-type: none"> <li>- Range of skills acquired</li> <li>- Number of women trained in different skills</li> </ul>	<ul style="list-style-type: none"> <li>- Retention and application of skill</li> <li>- Accessing a resource both at individual and collective level through the skill acquired.</li> </ul>
05.	Ability to influence social environment	<ul style="list-style-type: none"> <li>- Participation in village committee/institutions</li> <li>- Number of social issues on which individual/sangham has acted.</li> </ul>	<ul style="list-style-type: none"> <li>- Increased confidence in taking decisions on a range of social issues</li> <li>- Standing firm on decision taken</li> <li>- Questioning and analysing social practices &amp; gender discrimination.</li> </ul>

METHODOLOGY:- The Qualitative process of change can only be assessed through structured & unstructured interactions with individual women & sanghams as well as members of the community; oral/AV documentation could be used.

NOTE :- This framework needs to be further developed more elaborately for the varied issues being addressed in the programme.

We must emphasise once again that this is a very preliminary and tentative formulation. We have just begun to try and apply this framework for an internal assessment. This has meant training the team in being sensitive to these parameters and indicators and to consistently and consciously apply them in reporting/documenting. What is now being attempted is a more systematic and comprehensive documentation within this framework, at individual sangham level and on broad issues articulated by villages in the project area. There could be other applications as well.

In this report we have attempted two illustrations, one relating to the issue of health raised in all the villages and the other tracking the growth of an individual sangham, these are appended. The illustrations highlight that on many issues there is tremendous movement forward in terms of decisions and actions to address problems, initiative and persistence. Further, continuous discussions and informational inputs on related issues widens the scope and range of sangham learning and initiative. The challenge before us is to keep pace with this momentum and empower sanghams to forge ahead.

**HEALTH ISSUES :- ALL VILLAGES**

(SANGHAM FORMATION)

Issues at village level  
 Children's health, esp. scabies/night blindness; gynec problems, maternity Assistant scheme, ANM being life-cycle

(INFORMATION ACQUIRED)

- Dissemination of herbal medicines for skin diseases/other ailments and discussions on dietary habits, and need to change, low cost nutrition, hygiene, immunization through use of flip charts  
 - How to resolve ANM problem through collective action

(INITIATIVES)

Santham initiatives at village level  
 a) 50% of santhams have got sarbent to chlorinate drinking water sources  
 b) 210 km from 5 villages apply for latrines  
 c) 20 women & men in Repoc tested for filariasis

75% of Santhams in Mahabubnagar and 50% in Medak have negotiated with ANM & ensured she comes regularly.

(NEGOTIATING SKILL) (MOBILITY) (CONFIDENCE)

HEALTH TRAINING

- In Medak, 9 women trained over a period of 8 months since Mar '94  
 - Mar-Sept '94 in Mahabubnagar Irre-gular, Training strategy reconst. from Sept '94 30-40 women attend monthly health workshops  
 - In Medak Training of 2nd batch of 18 started in Mar '95  
 - Demand for DAJ Training in both districts

(ACTING ON INFORMATION DISSEMINATED)

101 Children in Medak and 489 Children in Mahabubnagar were immunized as on Dec '94

(SKILLS ACQUIRED)

- Identifying common diseases  
 - Preparation of herbal medicine  
 - Safe delivery practices  
 - Use of shanku strip/weighing machine  
 - Monitoring of women's and children's health  
 - Learnt how to get system of work

Discussions on health continue in different fora

( MOBILITY )

Cluster Meetings

Melas

Workshops on handloom and environment women

(INFORMATION ACQUIRED)

Discussions on health: BIC: Girl Child Education: Demonstration of smokeless chullahs

- Discussions on hygiene around handlooms: purification methods  
 - Kinds of plants one can grow & where to get them

(ACCESSING RESOURCES)

(ACCESSING RESOURCES)

10 Santhams in Mahabubnagar & 8 in Medak decide to have smokeless chullahs constructed, money collected and given to NIDCAP

20 Santhams in Medak and 23 in Mahabubnagar procured over 8,000 saplings on their own from government nurseries

CONFIDENCE (IN INTERACTIONS & ACCESSING OF RESOURCES)

Linkages and accessing resources from  
 Health Department  
 NIDCAP  
 Panchayat Ra  
 Forest Department  
 Village Structures

July - Sept '93

Issues discussed  
Health, Jodini  
system & Rehabilitation  
schemes  
Small Group formed

Housing identified  
as a priority issue  
for action.  
With Karyakartha  
women met VAO/HRO  
& were asked to  
identify land.  
Discussion on who  
responsibility is  
to do follow up.

Women decide  
to take initiative.  
Hold meeting with  
community  
elder's who  
agree to  
donate land

MRO/VAO/Sangham  
identify land  
which is surveyed  
& demarcated  
Sangham inter-  
acts with ID.S.C  
Corp. Consequen-  
tially, verification  
of beneficiaries  
starts

Sangham  
meets HRO  
several  
times on  
housing.  
No progress

Along with DIU,  
Sangham leaders  
met PDO on hou-  
sing. They were  
asked to verify  
the list &  
re-submit appli-  
cation.

Conflict in Sangham when  
non-jodini's names were  
removed. Finally decided  
to re-submit applications  
only for jodini's in Feb '95.  
Sanction given in Mar '95.  
They are awaiting official  
letters.

Oct - Dec '93

52 women formed  
"Yellama Mahila  
Sangham".  
Sangham decides  
to use panchayat  
building for  
meeting

Simultaneous  
discussions on  
women's & children's  
health continue.

15 children  
were dismissed  
Sangham women  
start attend-  
ing health  
training

Discussions on  
gynaec problems;  
STD/AIDS. MK gave  
information on  
1989 law prohibi-  
ting Jodini sys-  
tem to Sangham &  
Village.

Sangham discusses  
modalities of preven-  
ting proposed initia-  
tion. Asks DIU  
support.

Sangham mobilises  
village community  
& prevents initia-  
tion. Decide to  
prevent all futu-  
re initiations.

Girl Child Education  
Three areas discussed  
- Enrollment in school  
- NFE for older girls  
- Starting Balwadi  
- Literacy for Sangham  
women

Common Instructor  
identified for NFE/  
literacy. One woman  
identified as Bal-  
wadi teacher. By  
Dec '94 NFE with 20  
girls started/15  
women start learn-  
ing to read/write.

In Mar '95, Sangham  
removed instructor  
for being irregular  
& a new one selected.  
Decided to pay the  
instructor using san-  
gham fund & some  
contribution from  
learners.

For these activi-  
ties sangham  
decided to build  
a kitchen in the  
newly sanctioned  
housing colony

### Areas of Concern:-

The challenges we face now are several within the organisation and at the field level. Within the organisation, we have had to deal with the issue of continual learning and building one's informational base. We have tried to understand that this has to be done through various ways--trainings/workshops/interactions/reading. It has been difficult for some of us to accept individual responsibility and efforts to learn. This is essential if we are to respond quickly to field agenda. The other major problem has been to provide sustained inputs to new entrants into the programme. This problem has been addressed to an extent by intensive phased training. The other problem has been to sustain the morale and motivation of the older karyakarthas. A different and challenging role for older team members has to be thought out. Though the DIUs have begun to take independent initiatives in some areas during 1994, this needs to be further developed. This is linked to the level of conceptual clarity and learning of the teams. Further, we need to establish stronger linkages, in the districts and at the state level, to draw much more upon the existing experience and resources.

Programmatically at the field level, the concerns have been, addressing and responding to specific gender issues and strengthening of sanghams.

Initially sanghams have addressed issues and problems which relate to everyday existence and of general concern to a village. It is only a few sanghams which have dealt with

larger gender concerns. Within the programme and in the sanghams we need to strengthen the gender critique.

The issues of girl child, education, child marriage, jogini initiation, banamati all need more concerted efforts on our part. Though discussions in many sanghams have gone on, we need to move to a stage of concrete strategies and action. Some are planned for in the form of Mahila Shikshana Kendra and jatras focussing on child marriage and other social issues.

Another major concern has been to try and transfer information and skills to a larger number of women in a sangham. For the last one and half years, the focus has been on forming groups, enabling them to take initiatives on various issues. Since late 1994, the issues have been of accessing on a larger scale available facilities and resources. Many sanghams are ready for this now. We recognise that sanghams need to widen their reach and access. Our effort, however, is to ensure that women continue to critically analyse before accessing resources.

At this juncture it maybe premature to talk of independent and autonomous functioning of sanghams. Nevertheless, the sanghams and we have to start preparing ourselves more consciously in this direction. Some preliminary thought and discussions have taken place on the future , to form mandal level federations. Keeping this objective in view, intra sangham linkages are being built through regular organised interactions between women.

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ANDHRA PRADESH MAHILA SAMATHA SOCIETY, HYDERABAD  
TABLE - 1

A) LAUNCHING THE PROGRAMME & SPATIAL EXPANSION:

	1993					1994
	JAN - MAR	APR - JUNE	JULY - SEP	OCT - DEC	JAN - MAR	
1 Establishment of State Office in Hyderabad and engaging services of two consultants and Accounts officer on deputation.	[Shaded Box]					
2 Appraising district officials and NGOs of programme.	[Shaded Box]					
3 Selection of mandals for programme launch.	[Empty Box]					
4 Screening and selection of district teams.	[Empty Box]	[Shaded Box]				
5 Orientation and first phase training for APWSS teams. Establishment of District offices.		[Shaded Box]				
6 Entry into villages.		[Shaded Box]				
<b>B) SPATIAL COVERAGE</b>						
1. Marudunagar district		12	30	60	+ 7	
Malkaj Mandal		[Empty Box]	+ 18	+ 30	[Empty Box]	
Utkoer Mandal		[Empty Box]			[Empty Box]	
2. Medak District		16	42	86	91	
Pulkal Mandal		[Empty Box]	+ 26	+ 44	+ 5	
Ancol Mandal						
Regode Mandal						
Alidurg Mandal						



ANDHRA PRADESH MAHILA SAMATHA SOCIETY  
1995  
HYDERABAD

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CRITERIA AND NORMS FOR TRANSFER OF SANGHAM FUNDS

\* A sangham will be given a fund for three years.

Criteria for receiving sangham funds:-

01. Sanghams which are strong holding regular meetings.
02. Those which have regular membership of 20 or more women.
03. sanghams which have named themselves & selected leaders.
04. Sanghams in which women have taken the initiative to meet village and mandal officials on various issues.
05. Sanghams which participate in other meetings, trainings or workshops.
06. Sanghams which actively seek information and want to learn new things.
07. Groups which have identified the importance & strength of a sangham (collective).
08. Sangham must be willing to contribute Rs.2/ per member per month towards collective fund.

Uses of sangham fund:-

1. For activities which benefit all the sangham members.
02. for activities for which there is consensus with in the sangham.
03. For activities such as:
  - running a night school/NFE.
  - balwadi/child care centre.
  - community kitchen garden/herbal garden.
  - fuel lot.

- to meet travel expenses of sangham members participating in meetings, trainings & workshops etc.
- sangham kutiram.
- for emergencies and health. A small loan may be given which is to be repaid.
- cannot be used for performing child marriages/ festivals/ religious purposes or personal loans.

If a sangham has to continue getting the fund, it has to do the following:-

01. Within 6 months of receiving the fund, at least 10 women in the sangham should become literate.
02. All children of sangham members should be fully immunised.
03. Sangham should take the responsibility of promoting immunisation in the entire village.
04. All children of sangham members should attend school/ NFE centre, especially girl children
05. Every year sangham membership should increase.
06. There should be no caste/communal feelings.

Procedure:-

01. The fund will be deposited in an account in the name of the sangham.
02. The sangham will have to select two members to operate the account along with the Mahila Karyakarthis. Signatures of these three persons are required to withdraw money.
03. The purpose of which the money shall be used, has to be decided in a meeting of all sangham members. Minutes of the meeting and decisions taken should be written in a register.
04. A register of accounts and purposes for which money being used should also be maintained.

\*\*\*\*\*

		1994				
Name of Village	1993		1994		Oct-Dec.	
	July-Sept	Oct-Dec	Jan-Mar	April-June		July-Sept
Pamsanpalli, Andol mandal	<p>Stage-I: Entry in August. Met village elders. Women insisted that sarpanch should be met. House visits. In September a meeting with 60 women APMSS programme were discussed at length.</p>	<p>Stage I continues: MK was asked to come at night. A small group of 10 begins to attend meetings regularly.</p>	<p>Stage-I continues: The group size increased to 18. They name themselves as Indira Mahila Sangham</p>	<p>Stage-II begins: The group meetings regularly and many initiatives taken.</p>	<p>Stage-III begins: The sangham changed its name to Krami Mahila Sangham</p>	<p>Stage-III: The Sangham maintains a register of its meetings.</p>
	<p>Issues discussed</p> <ul style="list-style-type: none"> <li>- Women interested in literacy</li> <li>- importance of sangham</li> <li>- savings</li> </ul>	<p>Issues discussed</p> <ul style="list-style-type: none"> <li>- Land for sangham hut.</li> <li>- MK asked women to meet sarpanch.</li> <li>- Prenatal and postnatal care</li> <li>- MK informed about cluster meetings and proposed camp for girls</li> </ul>	<p>Issues discussed</p> <ul style="list-style-type: none"> <li>- Holding of a cluster meeting in the village. Women offered and agreed to cook</li> <li>- Health issues. MK gave information on facilities for the handicapped</li> <li>- Camp for girls</li> <li>- Problems of anganwadi</li> </ul>	<p>Issues discussed</p> <ul style="list-style-type: none"> <li>- The anganwadi teacher had resigned and the sangham wanted a SC woman only as a teacher</li> <li>- Savings</li> <li>- Hygiene and problems of cholera.</li> <li>- MK gave information about Dai training mata.</li> </ul>	<p>Issues discussed.</p> <ul style="list-style-type: none"> <li>- Pre and postnatal care discussed through reading Manemma Katha.</li> <li>- Voter awareness.</li> </ul>	
	<p>Activities</p> <ul style="list-style-type: none"> <li>- MK took the health supervisor to a sangham meeting to tell them about medical facilities.</li> <li>- MK started teaching them to write their names</li> </ul>	<p>Activities</p> <ul style="list-style-type: none"> <li>- Women met sarpanch for land. The land he showed is disouted land.</li> <li>- Women met MRO along with sarpanch on land. He agreed to look into the matter.</li> </ul>	<p>Activities</p> <ul style="list-style-type: none"> <li>- 3 girls were sent to the camp</li> <li>- Sangham women met collector regarding a wheel chair for a body and a stipend for another boy. Both were sanctioned</li> <li>- Women met TLC coordinator and MDO for stazes</li> <li>- They asked MDO for funds for sangham</li> <li>- When the sarpanch misbehaved and harassed the MK, the sangham intervened and warned the sarpanch not to do so.</li> </ul>	<p>Activities</p> <ul style="list-style-type: none"> <li>- 3 girls who went to camp were admitted in hostel and later withdrawn.</li> <li>- 10 women have learnt to read and write.</li> <li>- Women started savings and also under Mahila Samsiddhi Yojana</li> </ul>	<p>Activities</p> <ul style="list-style-type: none"> <li>- 3 girls who were taken out of hostel were admitted in school</li> <li>- The sangham met anganwadi teacher and requested her to be regular</li> <li>- Savings are started</li> <li>- Herbal medicines prepared.</li> </ul>	

		1993			1994		
Name of the Village	Jul - Sep	Oct - Dec	Jan - Mar	Apr - Jun	Jul - Sept	Oct - Dec	
Lungampally	<p>Stage I: Entry in July. MK met the village elders and Sarpanch. MK gathered information on the village. Met SC women. Small group of 5-6 women met the MK on her visits to the village.</p> <p>Issues Discussed</p> <ul style="list-style-type: none"> <li>- Ration cards.</li> <li>- Non-availability of control price sarees with the ration dealer. MK suggests women to meet the dealer/MRO.</li> </ul>	<p>Stage II begins: The group number increased to 15. It began identifying problems and also took immediate action. The group was also renewing activities undertaken.</p> <p>Issues Discussed</p> <ul style="list-style-type: none"> <li>- Ration cards, regular supply of Rice by dealer.</li> <li>- Health problems.</li> </ul>	<p>Stage II continues: The group built upon the activities undertaken in the last 2 months and grew stronger. They meet regularly &amp; membership increases to 34.</p> <p>Issues Discussed</p> <ul style="list-style-type: none"> <li>- Ration dealership being taken up by a Sangham woman.</li> <li>- Vocational training.</li> <li>- Education/health Training for hand pump repair.</li> <li>- Night School/widow and oldage pensions.</li> <li>- Savings &amp; Mahila Samridhi Yojana.</li> </ul>	<p>Stage III begins: The group named itself as Jhansi Mahila Sangham &amp; elects 3 leaders</p> <p>Issues Discussed</p> <ul style="list-style-type: none"> <li>- Health training</li> <li>- Children Education</li> <li>- What a sangham can do.</li> <li>- Land for Sangham hut.</li> <li>- Herbal medicine</li> <li>- MK read out Darwazato Dawakhana.</li> </ul>	<p>Stage III: The sangham initiated activities on its own and undertook many more activities.</p> <p>Issues Discussed</p> <ul style="list-style-type: none"> <li>- Need to grow plants &amp; where to get saplings.</li> <li>- Literacy</li> <li>- Health/Night blindness.</li> <li>- Savings &amp; how to circulate money.</li> </ul>	<p>Stage III Continues: The group meets on its own and acing more independent Karyakans.</p> <p>Issues Discussed</p> <ul style="list-style-type: none"> <li>- Voter awareness</li> <li>- New Panchayat bill</li> <li>- Women are interested in standing for elections.</li> <li>- What a sangham can do</li> </ul>	
	<p>Activities</p> <ul style="list-style-type: none"> <li>- Women met MRO &amp; dealer &amp; got control price sarees, also spoke of regular supply of rice.</li> <li>- 15 women went to MRO to apply for Ration Cards. This was reviewed in Sangham meeting.</li> </ul>						
	<p>Activities</p> <ul style="list-style-type: none"> <li>- Women gathered information on how to apply for dealership.</li> <li>- 10 women applied for Ration cards.</li> <li>- Forms collected &amp; photos taken for pensions.</li> <li>- Cluster meeting was held. 40 women participated.</li> <li>- 4 women attended health training.</li> <li>- Savings started by group.</li> </ul>						
	<p>Activities</p> <ul style="list-style-type: none"> <li>- 10 women gave applications for pensions.</li> <li>- 2 sangham women attended health training.</li> <li>- Savings continued, Register of minutes is maintained.</li> <li>- Sangham members participated in Mandal Functionaries workshop.</li> <li>- Woman participated in village convention on UEE</li> <li>- 2 Sangham women became members of VEC.</li> </ul>						
	<p>Activities</p> <ul style="list-style-type: none"> <li>- Sangham women brought saplings on their own from Nursery.</li> <li>- Acquired information on bank loans.</li> <li>- Followup of health training done.</li> <li>- MK read out Newsletter.</li> <li>- Night school started with 25 girls 45 women.</li> <li>- Neeramma selected as instructor.</li> </ul>						
	<p>Activities</p> <ul style="list-style-type: none"> <li>- 5 women sanctioned pensions as a result of their application.</li> <li>- 20 women attended Mandal Mela.</li> <li>- 10 women received stales.</li> <li>- Sangham members are visiting offices on their own.</li> <li>- Literacy classes are going on regularly.</li> </ul>						



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