

MAHILA SAMAKHYA U. P.

1993 - 1994

THE FABRIC

ANNUAL REPORT

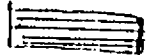
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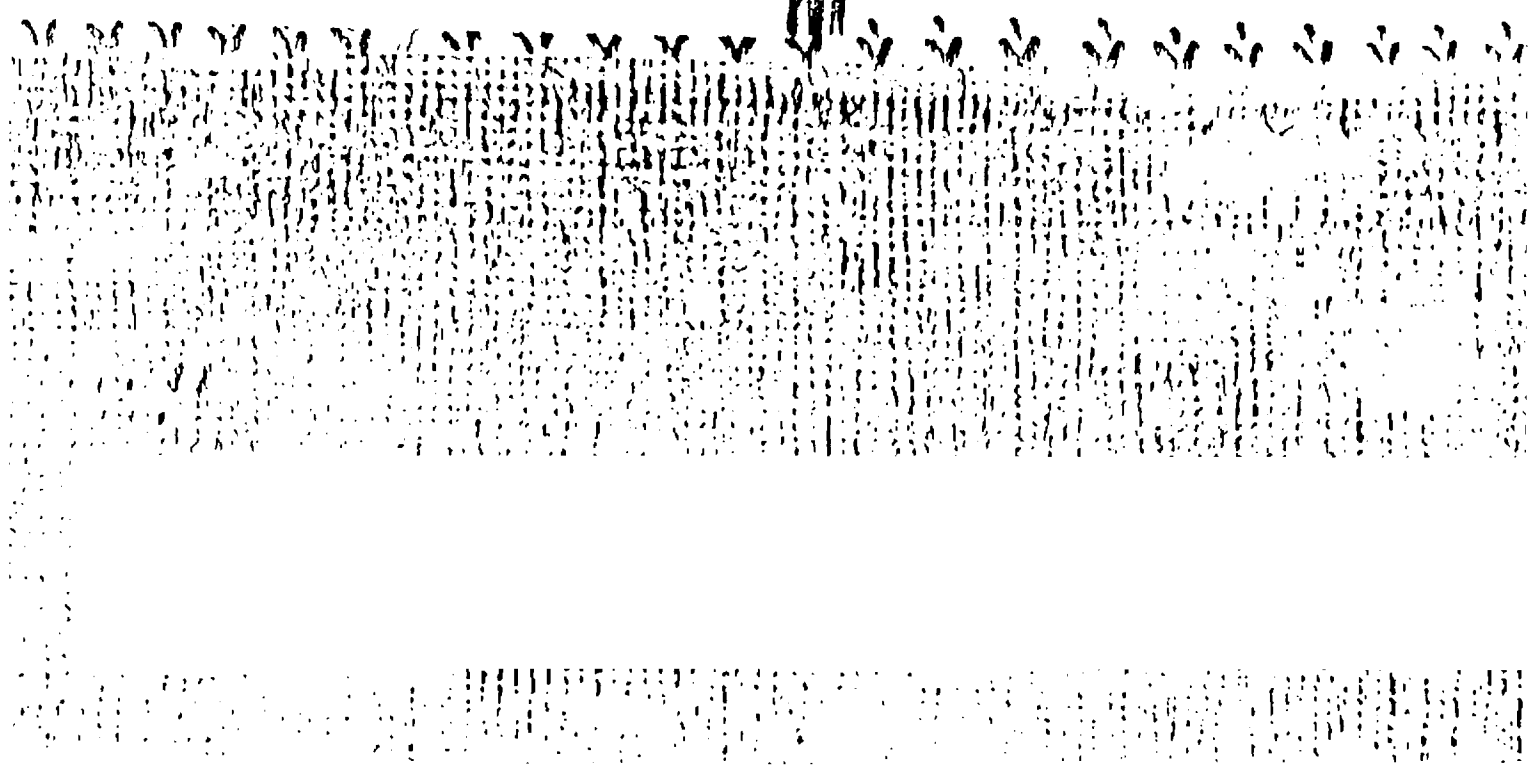
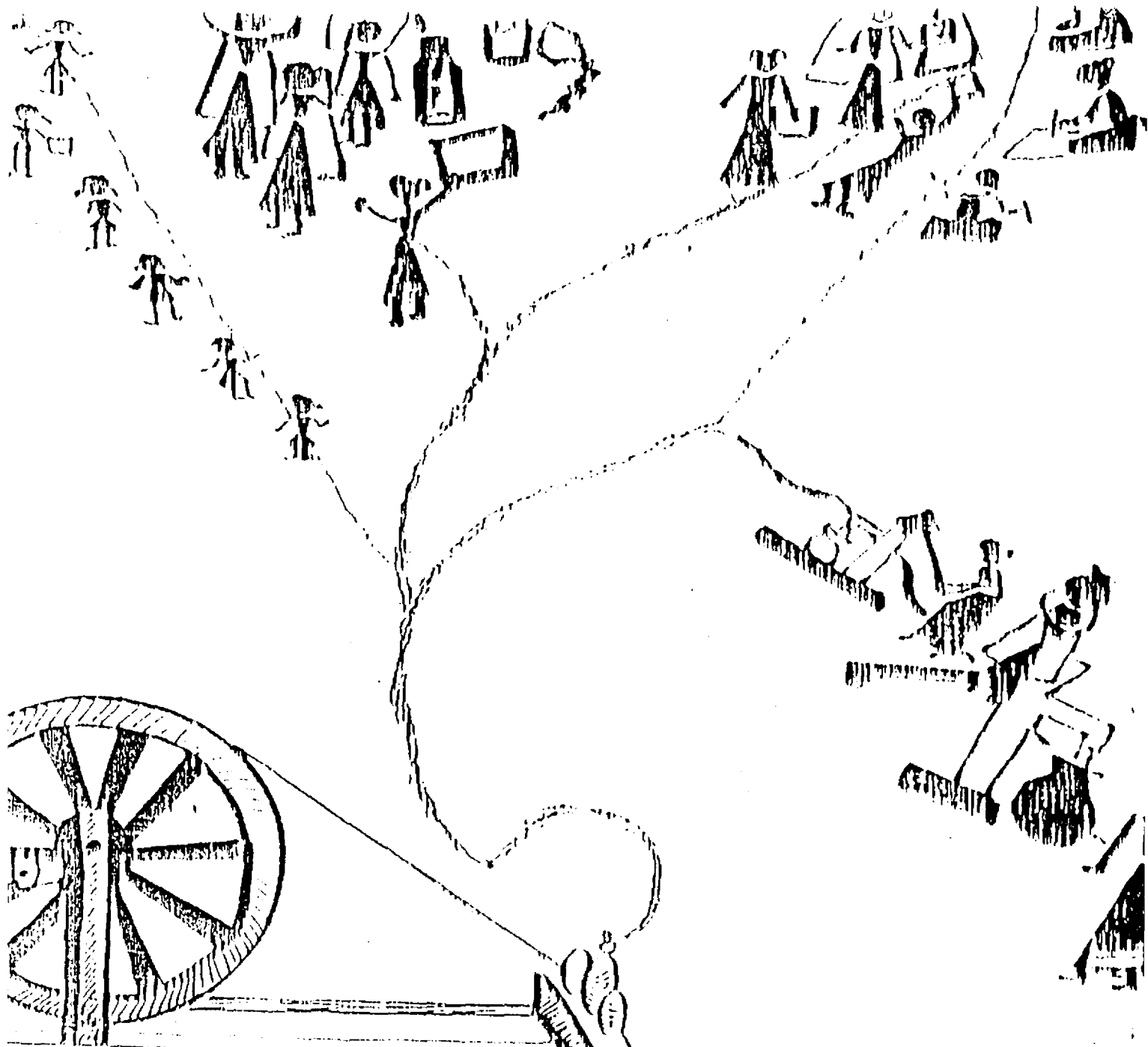
Uttar Pradesh



Districts presently operational



Districts of proposed expansion



1. THE FIBRE

Once again the time has come to pause and look back at our work in Mahila Samakhya U.P.. This would mean reviewing all the activities and issues with a view to assessing achievements and recognising failures in order to improve what we have so that we can build upon our strengths.

During the past year much of the fabric of MS was woven with the strong fibre of the programme functionaries together with the support of many others. The warp and weft of activities, issues and education continued at a regular pace with some threads broken here or there as all fibres are not of equal strength.

Nevertheless, in each district individual motifs (issues) emerged, typically characteristic of the area, which will unfold as the fabric of the report unrolls. In some the designs followed old patterns, whereas in others they took new shape. However, weaving the designs (trainings and camps etc.) was a major activity since through them the fibre and fabric are reinforced. Through them also came new inputs to consolidate the programme.

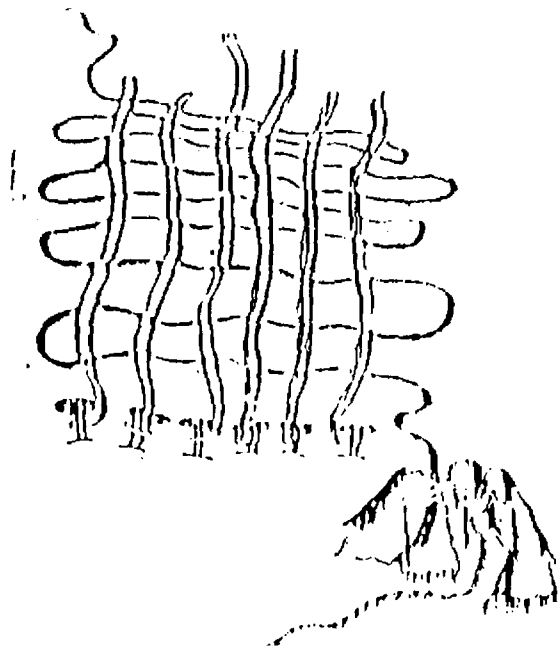
Inking (literacy) was given special focus as it was a major need. It was also felt that it should be taken up in the context of emerging motifs (issues) in each area, thereby linking the two with the needs of the weavers (sakhis and village women). The many efforts in the four districts - Banda, Tehri, Saharanpur and Varanasi - resulted in the production of dyes (literacy materials) that were created during the evolution of designs.

At the end of the final weaving of the fabric some tassels (tangibles) were visible which we hope will continue to grow to give shape to sustainability and endure the vision of Mahila Samakhya. This vision is now emerging from the haze as women have come out to make their own little cloths and ink them in their own way within the frame.

This report is all about the weavers of the programme and their efforts to weave and maintain their own fabric of education and empowerment, to sustain its vision and to grow as individuals both from within and outside. It would not have been possible to write this without taking their efforts and persistent hard work into account and acknowledging their skills and strengths. The myriad aspects of the programme will unfold as the pages of the fabric spreads before you.

WARP AND

WEFT

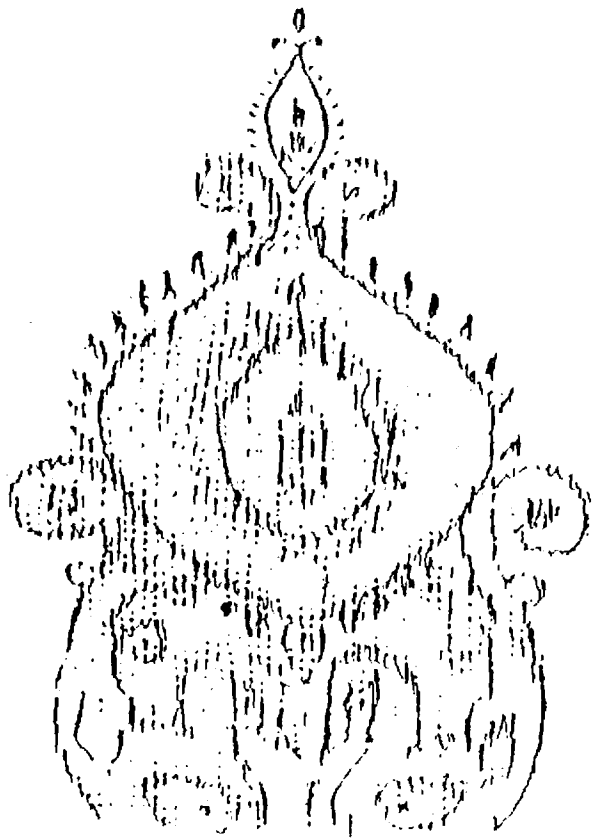


2. WARP AND WERT (Programme Profile)

To weave the perspective, bring it together and make it happen, routine and specific activities helped it grow inwards and outwards reach out to the people meant for, to succeed. Last year has been a very busy year. The emphasis was to meet the created needs of women for education and empowerment, walk with them in the created spaces and ensure that the necessary processes developed within the perspective of the programme.

In U.P. we continued to operate in the four original districts - Banda, Tehri, Varanasi, Saharanpur in the same blocks. Plans were afoot to expand into new blocks in these as some new personnel were appointed at DIU and state level as part of the core team and at field level (sahyoginis).

MOTIFES



3. MOTIFS

Motifs are prominent designs on any fabric which give body to the effects created. Similarly common and regional issues have emerged in each area around which have evolved the programme's activities, trainings, documentation, literacy. Not only have they enhanced the fabric of the programme but have given it a momentum that reels off constantly keeping away stagnation. Here we will look at some of the motifs that came up.

The state was still reeling from the communal upheaval and harmony of the year before, and the need was for peace in some areas and in others the women were struggling for their identity and self respect valiantly. The motifs were violent, disturbing, baggling and tortuors with similarities and minor differences here and there.

Usha Dhiman faced her torturers in Saharanpur, the sahyoginis continued in their struggle for equal wages in Varanasi and Banda, against alcohol and environment in Tehri. We bent with the wind to stand straight another day. For every two steps backwards, we took a hard won step forward.

Violence / Atrocities

This is an issue which dogged our footsteps and is still there ahead of us facing us everyday. Daily we apparently lost a battle and yet made spaces for our victories against annihilation and appression.

In Banda 15 year old Munni was burned to death and the husband ran away with her child. The women tracked her husband, informed the police and Munni's father, had a meeting in the village and also insisted on public punishment for the husband.

In another incidence in Unchadih the samooch intervened to stop a policeman from physically abusing his wife and were able to make him apologise publicly to his wife as also to attend to her and take her to the doctor.

The blackest day, was still to come in Saharanpur. Usha Dhiman a rural woman of Naya Gaon, Rampur block, who had come to the court for justice, who had abided by law, was dragged from the court premises, bare foot and naked to the police station, about a 20 minute walk in the hot sun of May. She was molested and humiliated, and it appeared they had won.

They were wrong, the Samakhya women took to the streets, helped with her rations, pursued the matter to the highest level and stood by Usha, and saw to it that she remained in her village, with her self respect and pride intact.

Not only was the matter taken up by the National Commission for women, but Usha with her head held high narrated her story before an audience of millions on Metro Channel programme " Aaj Ki Baat " and stood with the other wronged women in solidarity and courage. This was one of the thousand plus cases handled by Saharanpur sahyoginis.

In Tehri there was the incident of the rape of Tara. All activity of women's day was geared to highlighting the issue with the district administration which was inert to look into the matter. A demonstration was organised with posters, slogans, even an effigy of the rapist. When names were asked by the police to enforce arrest every women said her name was Tara. This was the collective spirit of the MS sangha women.

There are many other happenings of violence, humiliation, pain and trauma scattered in every village; and along with them are stories of unflinching courage, determination and strength of women who have stood their ground, who have walked proud and straight in the face of all odds.

Anti-Alcoholism

Article 47 States " _____ and in particular the state shall endeavor to bring about prohibition of the consumption, except for medicinal purposes, of intoxicating drinks and drugs which are injurious to health". Eradication of alcohol consumption was an important issue an agenda within the frame of the constitution, so how could MS women be far behind?

The country liquor shop in Pathed in Saharanpur, was located at a busy cross road, which women had to frequent. The request of relocating the shop had been repeatedly made to the District Magistrate, and yet no action was taken. Harassed and helpless, their frustration soon took the form of anger so 100 - 200 women sat in a Dharna in Pathed right in front of the shop. Food was arranged for them by the villagers of Chilkana block on rotational basis. The peaceful dharna seemed to effect no one, so they decided to take out a protest march upto the DM's residence and give

him a letter of protest. However, they were stopped by police at the Ghantaghar crossing of Saharanpur, and all roads leading away from it were barricaded by the lathi wielding policemen. The women were beaten but not defeated. Their courage and patience were duly rewarded when the government closed down the shop about 3 months later; though the struggle for other such efforts still continues.

In Tehri the same issue has been taken up and they have included it in their activities, instead of looking at it as an impromptive issue. The problem is so aggravated that this year the emphasis was on doing constructive work to create a collective understanding of the issue at stake. It was decided by sahyoginis that

- all activity against alcoholism would be conducted on a collective basis on joint decisions of groups
- sanghas at village level would ensure that any case of violence on women ensuring from the alcoholism by men would be taken up by them
- to develop an understanding of complex problem of alcohol production and consumption and the systems involved.

They made songs, posters as well as a complete document named " Sharab Ka Dhancha " (The Structure of Alcohol) which was finally brought out in '93-94. Alcohol is a politico-socio-economic problem in some areas like Tehri and Saharanpur, which has become the root of many problems like poverty, physical abuse of children and wives and uninterested attitude of the menfolk in any productive work.

Water

The issue of water scarcity in Banda, for drinking and agriculture is still an agenda, even though handpumps have been installed / rebored and the women mechanics are keeping them in good condition. The scarcity and shortage still remains, due to reasons beyond human control - geography, climate, and social - political factors.

This year the enterprising women of Mahila Samakhya decided to look at the other measures and search for solution of the problem. They joined hands with a Dutch team and selected a village, which the consultancy team visited, and held meetings and workshops to create a collective understanding. They contacted various government departments for information about forest laws and rules, Conservation of

land and ways of collecting rain and natural water. They have already begun work on creating a programme to develop the " water shed ", with the people, with all informations that they have received.

The issue of drinking water is prevalent in Saharanpur, Varanasi and Tehri too. Mainly the problem is too many people and too few stand points for safe drinking water. Every summer the issue hots up when the water level drops below normal. MS functionaries step up tackling the problem at village level collectively for repair of hand-pumps, resiting of new borings, solving disputes at village level, planting trees to retain soil moisture and the like.

Afforestation

In days of yore trees were worshipped by our people. If someone was forced out of necessity to cut a tree, they would first apologise before raising the axe, but today the need for fuel wood, fodder, timber and furniture have spelt ruin for once lush forest cover.

The women in Tehri today walk miles for some grass and little wood to use as fuel. The very geology and geography of the area, has defined the special relationship that exists between forests and women, as they have come forward as protectors and friends of the forests. MS Tehri women were intensively involved in sustaining the forests. They obtained all information regarding forest laws to share with sakhis and sangha women on

- extent of forest cover in the villages
- different grades of forests in the various areas
- forests on panchayat lands; who can use them
- revival of van panchayat, their structure, operationalisation & policies
- afforestation - sources of obtaining plants and saplings for plantation
- problem - private use of public forests and their exploitation.

The basic idea was to take positive collective action at village level rather than just dwell on problems.

Since sangha women were using the forests for all their various domestic needs they made concrete plans to plant trees for maintaining soil cover and moisture retention. Plants for - fodder and grasses were planted in one village of each sahyogini. Mahila Sanghas were involved in the protection of forests on community lands, storage and distribution of fodder grasses and even guarding crops.

In Banda, tree plantation has been linked to water in a beautiful system. The village women and members of water committee have planted trees around the hand pumps and created nutrition gardens using run off water from hand-pumps.

Infact the women are now so involved with "their" plants, that in a particular incident in the village Bambhika, where a powerful person in anger pulled out a newly planted tree and threw it away, the sangha women broke down and did not even light their "chulha" that day. The matter was settled with DIU intervention and after the man had been duly rebuked by the forest authorities.

Wages

This issue is a recurring theme in every district as disparity in wages for women and timely non payment is a regular feature. Wages in cash or kind are never at par with these of men. For low caste women labourers it is a constant uphill battle raising voices and striking against work to get their dues. Nevertheless women have struck work during the peak, paddy transplanting season in Varanasi (42 villages), sugar-cane harvest time in Saharanpur and for tendu pattha payments in Banda. The struggles started two years ago and have to be renewed everytime to keep up the momentum. Initially the work was taken up with the support of the DIUs, but now the ball has been set rolling. As and when wages are revised, simultaneously women pick up this issue in their specific areas. The sakhis along with village women initiate the issue locally, then groups in one area get together in a larger group to take up the matter with landlords or 'Phad Munshi' or government department for just wages in accordance to rules.

The ordeals of these sakhis and sangha women have not been easy for they have had to do without work for several days at times, sometimes have lost out on support from some groups, have not been able to earn regularly faced problems of supporting their families on a steady basis. But

they stood up by their convictions and actions. Hence they have succeeded in having wages raised from 2.5 to 4.5 Kgs. of ration per day (Varanasi), got payments for tendu pattha through the DLM on a regular basis. The strategies followed have been their own consistently for they know the operational means. Besides, their negotiations are always in a flux to eke out the best for themselves without making undue compromises. This struggle is a continuous one for they know that they must not relax or the issue will go out of hand. The pressure has to be kept up.

Physical Spaces :

In Varanasi the issue of allotment of houses under the Indira Awas Yojna was taken up. Meetings were held up to understand that why these allotments were done and who were supposed to be the actual beneficiaries. Women also felt that it was the villagers who knew the needs therefore the allotments had to be made to the persons they nominated. The matter was pursued upto block level by the women and they were successful in getting the authorities to agree.

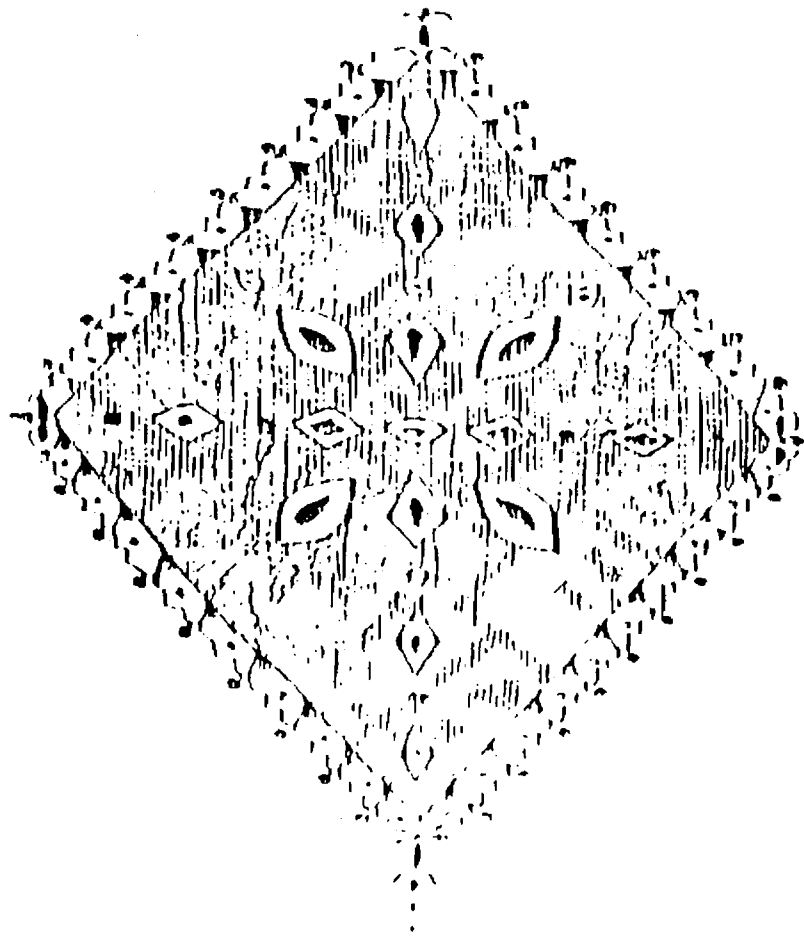
Minor problems like open drains were constant irritants in about 10 villages where women were conscious of health being vary of epidemics in their villages. In some villages where the problem of open drains was not solved by the panchayat the DIU roped in the district administration to fulfill their part of the civic duties - closing of drains, bleaching wells and keeping supplies of the medicines and vaccines (Varanasi).

Empowering Points-

The new Panchayati Raj Act has been the long awaited fulfillment of a promise. It has not only created space for the women in the power structure of Indian politics but has also presented them with a challenge to take what is theirs. The problem with rights and spaces has often been the social context in which they have been provided rather than their provision.

Mahila Samakhya women, as is their wont, took the opportunity and accepted the challenge. Several workshops were held in the villages with the sangha women and the sakhis as well as at the DIU level with the sahyoginis in Varanasi. These were taken up so that a baseline understanding could be reached and the women could decide what they wanted. The women, brimming with enthusiasm, have come forward to accept yet more responsibility and redefine leadership as walking with the collective instead of merely issuing "dictats".

DESIGNS



4. DESIGNS

(Trainings, Camps)

These constitute a major component of MS activities therefore they have been given a separate space in this report. Trainings, camps, workshops are conducted from time to time not merely because they are part of any agenda. In fact they are need based activities that emerge in the course of empowerment and education of sahyoginis, sakhis and village women from time to time. In each district the trainings vary in accordance to the needs of the women of the area, the time suited to them and their demands.

Some glimpses of these are presented herewith, which are like designs that run through the fabric of our work. They are a part of our ongoing learning processes.

Trainings

These were taken up after intensive village level interaction and several meetings women in the areas of operation. Prior to this a give and take of information to understand the evolving issues and needs was undertaken. The earlier trainings had set the trend for

- collective learning processes together with analysis and reflection
- building a self image and confidence of sakhis, sahelis and sahyoginis
- bringing about the linkages within the programme
- establishing non hierarchical and participatory leadership and work ethics.

The issues that led to the trainings were

- existing government schemes and their out reach
- wages - Banda, Varanasi
- public health system - Banda, Varanasi, Saharanpur
- public distribution system - Banda, Varanasi
- law enforcement machinery and legal system - Saharanpur, Banda

- atrocities / violence on women (domestic + public) - Saharanpur, Tehri, Varanasi
- alcoholism and its affect on women's lives - Tehri, Saharanpur
- natural resources environment deforestation - Tehri, Banda

Strengthening Women's Collective / Sakhi Reorientation

Each district organised trainings for field functionaries from time to time. They were followed up by workshops and reorientation trainings to keep up with the activities taken up. Some excerpts of trainings will give an idea of the context of these.

At sahyogini level special efforts were made to identify the aptitudes, qualities and skills of each sahyogini in the context of her educational level. This was to develop specialisation in different areas in accordance to the priority issues of the area. In Banda the focus was water, in Tehri the issue of forests and environment and Saharanpur violence on women. The need for different approaches and methodologies was also felt as gender training would be different from literacy training or para-legal training. Another area which was focused on was follow-up of trainings to reinforce them as on going processes to build them into concrete systematic programme around the year with reviews and fresh inputs from time to time.

The training needs determined by the District units were facilitated by the state office through NGOs, resource persons and consultants. In Banda and Saharanpur issue specific and skill based trainings were taken up specifically. Education and literacy were also given a special focus, though a comprehensive programme is yet to evolve. Here are spotlighted some trainings with the - above perspective.

In Mahila Samakhye the methodology and approach of gender training predominates other trainings too, be they for hand-pump repair, para-legal workers or others. Games, exercises, songs, group work role plays all lead to the analysis of issues and problems at hand, forming part of the strategy of training.

HP Mechanics Training

For the hand pump mechanics training in Banda a

special methodology was evolved using them and including technical methods of evaluation and assessment. In a way it was a preparation for the mechanics for the outside world where they would be under a lot of pressure, poor rural women, non-literate and HP mechanics. They would have to encounter all the biases and prejudices. Undergoing training as HP mechanics also meant learning new skills, struggling with family pressures and coping with local power strongholds.

As trained mechanics they faced questions about

- ability to repair HPs as women
- initiating village caretaker committees
- untouchable women repairing hand-pumps
- hygiene around hand-pumps in upper-caste localities.
- strained relations between upper and lower castes and violence thereof.

But mechanics have established themselves as

- technical trainers with credibility. They have obtained a contract from Jal Nigam for hand-pump maintenance in the Manikpur block. They have gone as trainers to Andhra Pradesh and other districts in U.P.
- at village level, the sighting of hand-pumps is done after consultation with the mechanics and sahyoginis
- they have their own identities as specialists of hand-pump repair and maintenance.

Despite all this family tensions do prevail when they stay away for long periods during training (receiving or giving). Over fifty percent have had to face violence, accusation of being immoral and derogatory remarks. However with the gender orientation they have received during trainings they have developed their own perspective and are able to discuss debate and vocalise all their problems and tensions during trainings to emerge as strong women.

Earlier with the co-operation of the National Institute of Adult Education an effort was made to take up post literacy along with the idea to experiment with participatory production of literacy material in a decentralised way. Material for the water project was

produced to transfer skills in material production and to sustain literacy in three bi-monthly workshops. The team constituted sahyoginis, neo-literate sakhis and HP mechanics, sahelis and members from Nirantar.

This year the team at the DIU of sahyoginis, sahelis, sakhis and HP mechanics produced the broadsheet Mahila Dakiya entirely on their own through screen printing on Women's Day. They also produced and printed cards, posters, Tendu Pattha (a short story). Subsequently this group trained groups of sahyoginis from the other 3 DIUs of U.P. in screen printing. A team from Bihar (20 women) also received training. Other districts of U.P are also printing material, though it has to still follow the process of relating it to issues and to education of sakhis and sanghas women.

Para-legal Training

In Saharanpur violence and women are synonymous terms with myriads of atrocities happening day in and day out. The sahyoginis are constantly approached with cases from their villages which have to be talked and seen too on a priority basis. During the processes of handling these issues and cases at village level sahyoginis often felt handicapped not knowing the procedures for legalities in complex cases of rape, dowry deaths, harassment, dissention and other atrocities. Consequently a lot of frustrations were vented on the legal system, law enforcement machinery and the judiciary together with a feeling of helplessness. The sahyoginis and all those who came to them for assistance felt defeated, beaten and angry from time to time in the handling of these issues. The feelings were that " we are constantly battering the door for justice for which the keys are in the hands of very few people."

After reading of para-legal work by women in Bangladesh the Saharanpur group was inspired to take up similar work. Hence, a first step in this direction was taken to understand not only law but the processes and procedures through a series of trainings for sahyoginis. The first phase of the training took place for a week.

The methodology of this training was also the first inhouse training developed within MS without outside trainers. But we do feel the need to take assistance and refine training methodology and work out a programme course for legal literacy. In September '93 on an experimental

basis, the first booklet ' Nyay Ki Sidhi ' emerged as a product of two phases of training. Thereafter in the reorientation training the second part of the booklet was developed. A first phase of training for all DIUs was held also. The two booklets are yet to be published. Nevertheless the sahyoginis who have gone through the training have developed a fairly good perspective of the law and its operations both technically and practically.

Now it is imperative that after having a basic framework of the law and its operation this information be disseminated and shared at village level through various educational methods. Trainings for sakhis and sangha women would be undertaken subsequently. The material/s created would be of use, not only to para legal workers but the general rural / urban public as well. Other visual material will also follow to make law comprehensible in a simplified manner for women.

Sakhi Re-orientation

All sakhis in U.P. underwent induction training after being initiated into Mahila Samakhya. Their re-orientation is required from time to time to strengthen their perspectives, build their analytical capacities, help them to develop collective understanding of issues and problems and assist them to mobilize for action. In every district sakhis went through phases of re-orientation trainings (see page 3). They were also evaluated in the course of their work by co-sakhis, village women, sahyoginis and DIU members.

In a typical training in Tehri to learn of their identities after associating with Mahila Samakhya sakhis underwent a training to reflect :

- What they learnt from their education / training
- How they took up issues at village level
- What identity they have today
- What are the objectives of Mahila Samakhya
- Did they achieve the objectives of MS and their work
- What they would do to further the objectives
- What is their identity in the village in the present context

- With referenc to the first point, sakhis reflected and analysed their status. While sharing their problems, the personal pain they felt less hesitant to express themselves in the group, could talk freely, developed friendships and felt confident. They talked about other sakhis in U.P. and those in MS programmes in other states, feeling a sense of oneness with them - though having never met them.
- For the second they discussed that whenever any issue came up in the village sakhis discussed them in the groups and during weekly meetings. Initially they took up village level social issues, but as they came closer to village women personalised issues and problems came up more and more-like family disputes, marital discord, harrassment, ill treatment of girl children etc. When dealing with personal / family problems which were common denominators they learnt how to strategise at village level for collective issues - health, education, wages, village development etc. They were able to express these through songs, role plays and drawings.
- Sakhis reiterated the objectives of Mahila Samakhya for which they had come together to work.
- Promote education among women
- Strive for the equal status of women and an egalitarian society
- Struggle against atrocities on women
- Build a better image of themselves and develop self confidence
- speak out for the human rights of women alleviate their problems
- Develop a vision for better place for women in the society

Most sakhis envisioned that they could fulfil some of the above objectives

- They able to help women to soot out domestic problem
- They felt more self-confident and self assured in going forward to take up village level issues

- They have acquired adequate awareness and information about village development programmes

For some they felt they had not succeeded or were not able to take up at the larger level

- Dowry issues
- Discremination against girls
- Education / literacy for women
- Alchoholism and corruption

However, the sakhi group did not feel defeated although disheartened. To obtain the objectives sakhis articulated that

- Village mahila sanghas had to grow. These local pressure groups had to become more active to strengthen women.
- Constant inflow of information for empowering sanghas and making them self reliant was required.
- Facilitation of training and education at village level was needed.
- Development of communication skills for sharing and disseminating information locally had to be facilitated.
- Required better information about procedures of government functioning at local level so that women could have access to public services.

The group felt very confident that because of their work in the villages and their relationships with the women they certainly had an identity in the villages. What individual women could not achieve collectives and groups had achieved. This is a sampler of one sakhi training. Across the districts similar trainings for sakhis took place throughout the year. Each sakhi training is always as individual as a sari woven on a loom. However, it is woven of the same fibre and strength of individualistic women.

Small efforts in innovative trainings.

- Two sahyoginis and one office assistant received specialised training from CENDIT in two phases in

videography. They documented local programmes of the DIUs as part of their training. In future they are looking forward to making a film on Mahila Samakhya U.P. along with a professional film-maker and documenting other activities.

- Hand-pump mechanics (45) in Banda underwent training for riding cycles which was sponsored by UNICEF and so were the cycles provided by them. Now all mechanics are mobile and able to commute to the villages in their jurisdiction on cycles. Many of them initially faced taunts and jeers for riding cycles but have stuck to their guns and do a good job.

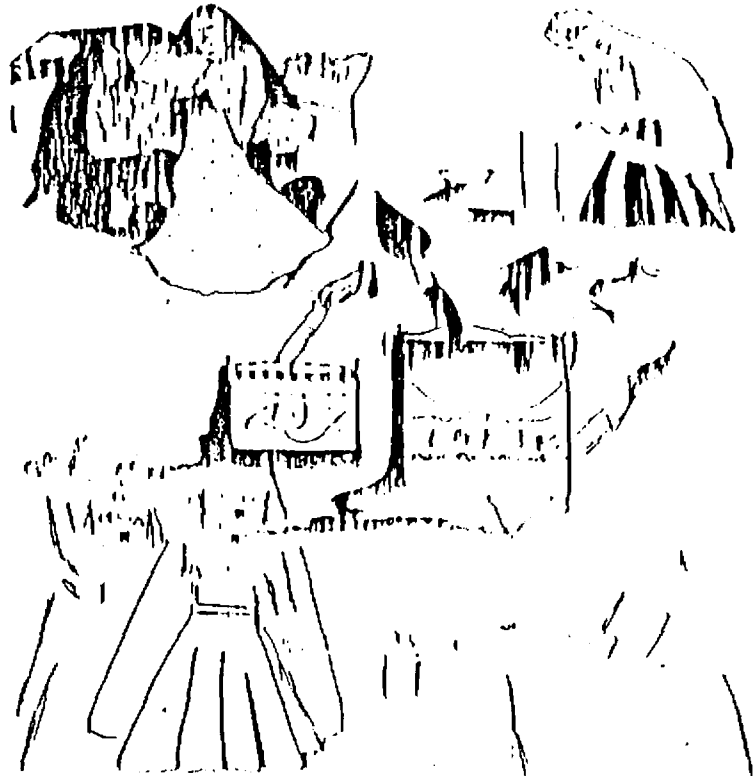
- A group of women received training in masonry from IERT Allahbad to complement the hand-pump project. They learnt to make hand-pump platforms and plaster them. Now they are also members of Vanangana (see later) along with Hand-Pump mechanics. It is hoped that in future their skills will be upgraded so that they can become trainers and take up the construction of ' Thikanas ' and Mahila Shikshan Kendras in consultation with an advisory team.

- As an effort to build the skills of sahyoginis and to diversify activities a water resources management training was initiated. The idea was to integrate information from the forest department, soil conservation, animal husbandry, minor irrigation to have an understanding of the watershed of the Manikpur area in Karvi. Sahyoginis were involved in

- Rainfall measurement
- Rainfall run off
- Siltation
- Soil studies

DIU members also participated in a specialised training for water resources management. (Banda)

DYES



Camps

Sakhi Literacy camps - This strategy evolved in Banda and Tehri from the need of women to become literate keeping in view their time constraints because of pressures of domestic chores, child rearing and day to day subsistence work. The residential camps are of 10 days duration in three phases, with a gap of 30 days. Generally they are organised during the lean agriculture season when sakhis are relatively free. The atmosphere in camps is of intense learning and concentration with a highly charged spirit of learning with literacy games, songs and exercises. Even the teacher learner ratio is 1 : 3. The entire teaching in this period is based on the word method.

At the conclusion of the three phases women acquire basic reading writing skills. So far in Banda 80 women / sakhis and hand pump mechanics have gone through the 3 phases in batches of 30. In Varanasi 21 sakhis have taken the phase one of training the camp. While in Tehri six camps were held in five areas for sakhis and one at the DIU. In Saharanpur this initiative was yet to take place. Hopefully in the coming year with adequate personnel at DIU level they will be taken up.

From the experience in Banda and on the basis of intensive inputs by Nirantar some factors have emerged regarding literacy camps.

- the literacy levels attained by women during camps were delicate
- constant and intensive follow-up was required after the camps when the women returned
- non availability of village level literate women was a handicap for follow-up
- intensive inputs by sahyoginis during camps led to exhaustion & monotony.

In the two areas Banda and Tehri many sakhis aspired to be sahelis - non-formal instructors at village literacy centres. Seven such sakhis have emerged in Manikpur, Banda. Their social status was enhanced, without the fringes of caste and class. Simultaneously sahelis also moved up in the hierarchy of the MS structure. These newly skilled sahelis have certainly made literacy available to other women who would not have had this chance otherwise.

The Mahila Saksharta Kendras, started after the women developed interest in literacy faced some problems in certain areas (Tehri / Saharanpur) because they are run by

young girls who do not have conceptual clarity on feminist thought. At times they cannot relate to women so are not able to hold their attention. Here also literacy / education is not being related to issues and local activities as yet.

5. DYES (Documentation)

Dye are the colours and inks that help create documents recording the history of events. The documents produced in M.S.U.P. represent these dyes which have taken shape during the course of work gradually. They may not be perfect but surely do speak volumes for the innovative material developed, inking forever the evolutionary process of learning and literacy that have made history in a way.

The efforts to document for planning, monitoring, training, evaluating, publicising have been quite low in the past year. It is true that with poor knowledge of process documentation reporting is still routine. This has to be looked as an on going process for review and as a working tool to plan further activities.

The four districts have produced material from time to time though not with sustained effort, not linking the production process to reflection, dialogue and analysis. The documentation currently available is in the form of

- village wise information - location, population, natural resources, public amenities / facilities, issues, problems, activities taken up.
- records of sakhis activities maintained by sahyoginis for group of 10 villages.
- sahyogini diaries - daily routine, time tables, information, meetings etc.
- sahyogini reports submitted monthly to the DIU in writing and verbally.
- reports of trainings, workshops, camps, meetings maintained at DIU level.
- quarterly reports of DIUs to state office of activities, issues, meetings, programmes, financial expenditure (monthly) etc.

These are all written documents for keeping up with the work in the field and following up activities. However, the habit of reviewing work and planning systematically has to be inculcated. Songs created during activities have been written. Now their formal audio / visual - documentation has to be done for wider sharing and for keeping them as historical creations. Plans are afoot to have

a photo documentation of the state programme and also to film it (by the newly trained videographers).

District - wise inhouse material has been developed to some extent. It requires reviewing in the context of utility, information, communication, readability, reflection and replicability. This can only be done after a year when enough is at hand to review.

Some materials developed are

- 'Sharab Ka Dhaucha'

This was created in Tehri as a sequel to 'Behno Ka Dukh' for understanding the structure of alcoholism and the system that supports it. Primarily at village level several small meetings and workshops were held to understand the problem of alcoholism, its roots, how the women were struggling to combat it. The women felt that they needed to go deeper to analyse their predicament to take concrete action to be able to do something. Finally a district level workshop was held to create this newsletter with the following in mind :-

- how alcohol sale and local production affects the region
- how sangha women get together for the anti-alcohol movement
- understand why the movement receives constant set - backs
- know the policies behind liquor production and sale

Annexure : I

- 'Teri baten meri baten' - Is a collection of songs created during trainings and workshops in Tehri. They are representative of sakhis, anudeshikas, sahyoginis feelings and emotions, self-confidence, identity and creativity. It should be our endeavor to record them for posterity and dissemination.

Annexure : II

- 'Jhalak' - Sakhis / Sahyoginis after working for quite a while in Mahila Samakhya (3-4 years) and after attaining some literacy were very much eager to put down in writing, reviewing their activities 'Jhalak' (Glimpses) was what emerged in Tehri, giving information about training, what

they have learnt, relationships they have developed, literacy work with children and women, of sanghas, meetings they have conducted.

Annexure : III

- 'Nyay Ki Sidhi' - As has been discussed earlier it evolved out of a desperate need to understand law, its functioning and usage to best utilise its structure at every level in Saharanpur. This was developed basically with sahyoginis to help them have a functional knowledge of the law to deal with everyday cases of violence on women. This is the first product of its kind developed at village level simplifying the law to make it accessible to people through paralegal inputs. This will be available for dissemination and sharing with others once finalised and published. It has proved a useful tool for paralegal training of sahyoginis.

Annexure V

- Rang birangi - evolved in Varanasi for children and anudeshikas of udankhatolas respectively during training. Prior to training anudeshikas outlined what teaching methods they were using, their requirements to improve their work and what they would need to assess the levels of the children of various age sets. Its contents are mainly intelligent games, little stories, games to complete, simple information drawings, riddles and puzzles.

On the basis of these a tentative curriculum was developed - Chun-mun (preschoolers), Ankur, Hariyali, Phulwari in the form of work - books for children of different grades.

Jagmag -

This is a quarterly guide book for anudeshikas on how to teach children of the 4 levels, about learning processes of children, their development, games with instructions. It guides the teacher on how to observe children, help develop their personalities, use creative teaching methodology with fun and inculcate discipline.

'Tendu Pattha Ki Kahani'

As the name suggests it is a story of Tendu Pattha tracing its history to the present day relating it to the destruction of the environment, forests and status of Kol women who pick it for sale as forest produce. It relates this to the current structure of exploitation of the pickers who are dependant on it for their livelihood.

Together with understanding the situation the women have expressed their situation in the story which they created and printed with the screen. It is a visual vocal expression of their pain, their struggle and their effort to master literacy.

Annexure : VI

'Kshetriya Mahila Dakiya'

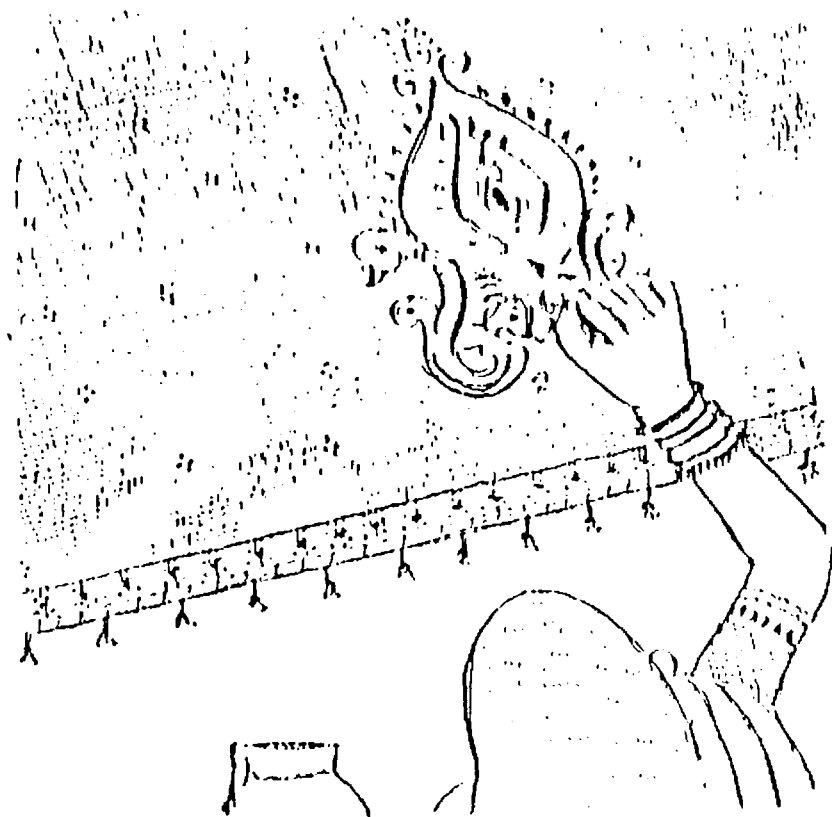
This is a local evolution of Mahila Dakiya at village level which is being produced within clusters of 10 villages on a rational basis - that one month in one cluster and the next in another cluster. They even have local names - Naya Badlao, Hariyali, Sapno Ke Bagh etc. In the production of these sakhis, sahelis and sahyoginis are involved. The content of these local Mahila Dakiyas varies from stories, information, news, songs, breifs, pictures etc. Similar production processes are used as for the quarterly Mahila Dakiya published from the DIU. The entire exercise illustrates new decentralised material production is possible.

The impact of Mahila Dakiya in Banda

- It established a link between the work of Hand-Pump mechanics and the use of literacy.
- This material was read again and again giving them opportunity for perfecting their skills.
- An identity of the programme was established through recording / sharing its achievements. It became a 'calling card' for Hand Pump mechanics sakhis and sahyoginis who gave it to BDOs, visitors, and officials.
- For Hand-Pump mechanics it became a tool to share and vocalise their experiences - of taunts in the villages, occasional special treatment, derogatory, comment regarding their low social status but high visibility.

- It reinforced the new identities of sakhis and mechanics - the feeling of pride at their signatures on Mahila Dakiya which went all over the villages.

INKING



6. INKING : Education and Literacy

What is paper without ink ? What is literacy without education ? So the efforts to ink learning are documented. They may be small and scattered but they are nevertheless indelible for they have certainly empowered both learners and teachers in many aspects.

In the past year there were conscious efforts to link literacy with acquisition of skills and empowerment. Many women who were brought into the fold of literacy through camps did experience some constraints. But the process of drawing from their own experiences to analyse and conceptualise created a strong awareness in sakhis. They were able to realise and critically examine situations to explore influencing factors in their lives to learn that literacy was not a crippling factor. The immense potential of the written word for expression, communication and access to information is being realised. The sakhis and sangha women have articulated and demanded their need for literacy. The camps organised in each district from time to time somewhat filled this vacuum.

There is a need now to review the effort of the literacy camps through a study of

- their impact
- applicability for women other than sakhis
- the follow-up aspect (post camp)
- link education with issues, skill trainings and income generation (non traditional)
- the role of education within empowerment

Currently there are 62 Mahila Saksharta Kendras and 80 Udankhatolas in the four districts. The former have been few in number due to certain problems

- non-availability of instructors at village level (Banda/Tehri)
- resistance from women because of inhibitions (Saharanpur)
- non-initiation of effort in this direction (Varanasi)

However as regards Udankhatolas there has been

- concentration of efforts on Udankhatolas (Varanasi)

- non availability of teachers (Banda, Tehri)
- small efforts to initiate them at village level (Saharanpur)

Udankhatolas :

The lead for these was taken by Varanasi to reach out to school children using music, songs, theater, puppets bringing in an atmosphere of unhampered learning and fun. They have fulfilled the needs of school dropouts, girl children, handicapped children. The number of centres rose from 28 to 35 in the current year.

With the help of a part-time consultant a new fillip was provided giving a momentum and rejuvenating them. Anudeshikas received a short training followed up by several refresher workshops to improve their skills, new anudeshikas were also trained. Two sahyoginis assisted the consultant and resource person in Anudeshika trainings. They learnt how to use flowers, leaves, games, songs to teach children. Besides this the perspective of Mahila Samakhya, its objectives and philosophy were reiterated.

Teaching aids and creative learning materials, along with blackboards were given out to the centres after assessing their needs and demands. In November Bal Melas were organised for children of Udankhatolas in all districts. The children were involved in the preparation of posters, banners, songs, poems, plays.

An action study has been commissioned for Varanasi Udankhatolas, the objective is for studying

- the functioning and efficacy of Udankhatolas
- the impact of this component on the formal primary schools

The study would seek to achieve the following :

- developing a database of the villages where Udankhatolas are run with reference to population, caste/class, gender, occupation and literacy distribution.
- understand the demand for Udankhatolas why they need non-formal centres.
- understand their strengths, achievements, modalities and problems - curriculum and pedagogy

- explore possibilities of other linkages and relationships of support with other educational organisations - formal & non - formal.
- Understand the relationships between them, the community, the primary schools etc.

In Saharanpur for the first time anudeshikas prepared examination papers for children, a time table for the exams and were involved in assessing the performance of children. They evolved a local primer 'Gulshan' for children with stories, exercises and number - work.

All the various training / literacy materials produced in each area are scheduled to be reviewed and analysed with respect to gender perspective, local language usage, pedagogy and adaptability before they can be printed for wider circulation and use.

Mahila Dakiya

It was an effort to explore the possibility of developing material that would - illustrate the work being done by Mahila Samakhya - sustain literacy related activities activities, - transfer skills in material production to the Banda group. To produce this three bi-monthly workshops were organised with neo - literate sakhis, UP mechanics, sahyoginis, sahelis and the resource group (Nirantar).

The three workshops kept in mind the different stages of learning skills in material production - moving from oral communication to the written word. In the first workshop the initial idea was to break the psychological barrier of writing, identify the key issues, to write and illustrate them, thus forming the raw material for Mahila Dakiya.

The second workshop shifted from collating concepts introducing an analysis of language, editing, content and layout. The significance of feedback was ensured by incorporating changes based on the core groups' experiences sharing the broadsheet in the villages.

Finally the third workshop consolidated the understanding developed in the foregoing workshops. The main stress was on assisting the group/s to take on responsibility for all aspects of production. The result was that the fourth issue of Mahila Dakiya produced for Mahila Divas (8th March)

was brought out by the core group entirely on their own and screen printed too.

Briefly about the processes of the workshops :

- Discussions with the group about significant events in their work which they wanted to communicate
- Writing these out in small groups and sharing in the larger group.
- Reworking on the material to refine it.
- Emphasis on simple language, length of piece / article, easy readability
- Final layout of all finished items on a dummy, ready for printing

The impact of Mahila Dakiya went a long way as the learning process during the workshops was two-fold. The transfer of skills of material production to neo-literate women was bringing together the water project and building non-formal education.

The hand-pump mechanics / neo-literate sakhis were provided with

- a forum to articulate collectively their novel, complex and intense experience
- to define, describe and represent their material and social work
- neo-literate sakhis played a role as facilitators for HP mechanics to express in writing
- a truly collective effort to affirm and validate their achievement of articulating and writing
- new identities and images within the programme.

Annexure : VII

Uch Saksharta

In Mahila Samakhya Uttar Pradesh the sahyoginis in each district have varying levels of education - from class fifth to graduation. Particularly in Banda with low literacy

levels many sahyoginis are between class fifth - tenth pass. To assist them to improve their education the DIU team undertook to upgrade their level of education during monthly sahyogini meetings at the district office.

Sessions would be conducted on news items in newspapers and magazines with sahyoginis. They would read the paper / magazines, note significant news items and read them. Thereafter they would be quick question answer sessions. At times pictures would be cut out and they would be asked to recognise events / faces. Over a period of a year a marked difference has been noted in the level of intelligence and general knowledge awareness of sahyoginis. Simultaneously they are encouraged to take further exams at different levels to upgrade their formal education.

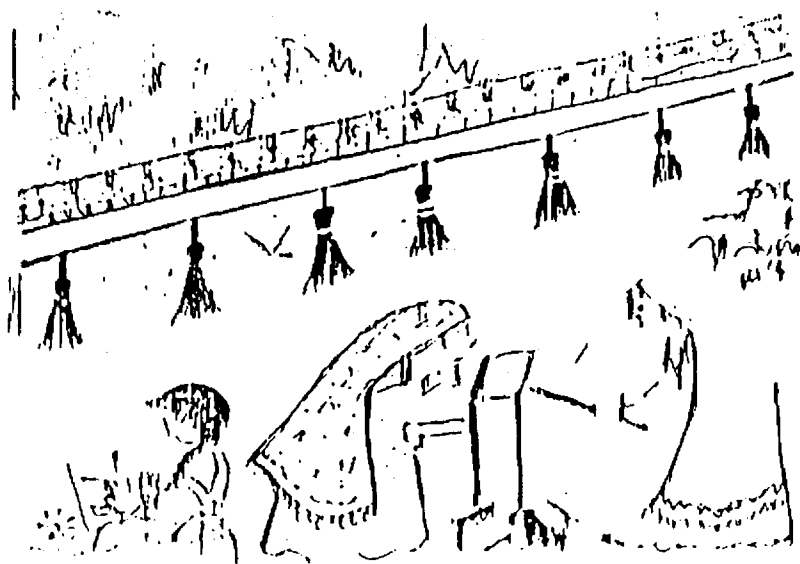
Similarly for Anudeshikas in Saharanpur and Banda their levels are pretty low. To make the best of those who are available regular workshops (2 days) are held monthly to strengthen their skills and language abilities - learning half letters, gender, tenses, synonyms, sentence framing etc. Innovative and new methods are adopted by the DIU core team / sahyoginis to build their capacities. Games, question answer sessions and pictures are used to take up science, geography, history, maths and hindi too. Teams of Anudeshikas took a training to use origami for learning arithmetic. A programme is being chalked out to upgrade the skills and education of anudeshikas to be conducted on a regular basis together with curriculum and material development.

Literacy and HP mechanics

Experiences of Mahila Dakiya focused on the fact that acquisition of new skills also reinforced the demand for literacy. These women were able to overcome the problem of keeping records even though it took time. They were pressed for time to do their newly designated jobs and practice literacy. The job they took was time consuming but supplementary (income-wise). Work as agricultural labourers, collection of wood and forest produce had to be done too. Despite all these pressures they placed priority on learning and participation in meetings concerned with the work.

Learning to read and write required constant input and practice which was provided during the camps, with intensive follow-up requirements. Nevertheless the change in their lives, new roles, demand of proving themselves professionally, mobility and expression all add to making literacy imperative for them.

TASSELS



7. THE TASSELS

We look back at our work, and see some milestones like silken tassels along the border of the fabric we have woven. The strengths, the tangibles which are visible and what we reach out to touch, feel and sense showed emerging trends in the programme.

'Vanangana' is the first such tassel which has made its presence felt. It is a registered co-operative society of hand-pump mechanics and masons in Banda. This group has not only broken the concept traditional and gender bound occupations but has proved that women can excell at learning non-traditional skills with proficiency. It is a matter of great prestige for them that U.P. Jal Nigam has awarded them the contract for repair and maintenance of hand-pumps and platforms for an entire Manikpur block. Jal Nigam was keen to hand over the maintenance of the entire Banda District. Being very new yet 'Vanangana' aspired to go little by little.

There's is the first trainer group which has recognition from the government, also proving that they are professional. Both within the state and outside it they are called upon to train other such women's groups - Agra, Allahabad, Kanpur and Andhra Pradesh. The mechanics and masons have demonstrated that collective efforts of women to acquire literacy, produce reading material and train others do bear fruit. Their recognition as a group has proved that professionally they have arrived, whatever the odds.

A Mahila Samakhya Training Team is also evolving. Sahyoginis and DIU core team members were called upon from time to time to give inputs as trainers for specific subjects - gender sensitisation, screen printing, health. The demand has been growing but we have first to fulfill our own training needs. A loose training group has emerged which will in future, it is hoped, will take up inhouse trainings for sakhis, sahyoginis, anudeshikas. However this loose group would need further professional inputs to be a core training team of Mahila Samakhya U.P. The creation of an expert group of sakhis and sahyoginis equipped with specific skills will be a major asset of the programme.

Many other tassels there are which are still emerging. They have been mentioned here or there but perhaps they will be more tangible in the coming year.

THE VISION



8. THE VISION

The dreams we have, the goals we want to achieve would not be possible if we were unable to project them on a future canvas. Already there exist a lot of potentials to enrich this canvas to launch new fabrics with careful planning, involvement at all levels, decentralisation of activities, and area specific operations. Some positive trends can be foreseen.

Education and Literacy

With the ultimate objective of Mahila Samakhya being education and literacy until 1997, the three groups of learners have to be in focus - children, young girls and women. For them the varying curriculum, methodology, values, strengths and materials have to be developed. The processes for these have already started but there is an imperative requirement to -

- review the present efforts and materials for both women's and children's literacy.
- plan future strategies in view of the above and their application to sangha women.
- develop a follow-up programme for all literacy activities.
- develop linkages of education with training at decentralised level.
- systematically develop gender - sensitive material in local languages for easy transference of literacy.

With the above the stress will be on expanding the number of Udankhatolas and Mahila Saksharta Kendras where demands for literacy have come up extensively. How many will take off will depend on the availability of instructors, especially in Banda and Tehri.

The creation of district training teams will certainly help in the establishment of Mahila Shikshan Kendras. As is discussed in the project document, their need is intensely being felt as education resource centres, training centres - educational and vocational, residential teaching hostels for girls / women. So far one district is working on setting up a Mahila Shikshan Kendra.

Sanghas

Whether they be formal or non-formal has been an oft - debated issue in Mahila Samakhya U.P. The other question is of their sustainability and autonomy. The time has come to plan the inputs to sanghas shifting the present focus from sakhis and sahyoginis. A comprehensive programme is being worked out to

- assist in expanding lateral support to sanghas at local level
- give training inputs specific to sangha women together with education and literacy
- dissolve the pivot of the sakhi (a bit), so that the sanghas, sustain themselves
- make sanghas accessible to other groups / programmes by making more information accessible to them.
- elicit support for them at village level.

Efforts are being channelised in this direction which will be highlighted in the forthcoming year.

Documentation

This is a priority which cannot be ignored any more. A workshop organised by the National Office has been the base for it to be taken up as a continuous thread with all activities. In the coming year the aspects of documentation which will be strengthened are :-

- development of training modules and manuals
- curricula for anudeshikas, udankhatola children and sakhi literacy
- creating gender sensitive material with information on law, health, politics, education
- recording of existing songs, local stories and case - studies in written and audio / visual medium
- preparation of systematic quarterly reports for collating activities annually.

Research

Research is another area where attention has to be focussed especially when there is much that is happening which needs to be taken into account. This has to be taken up innovatively in the form of action research, linking it with issues, activities and needs of women locally. It will also be an aspect of their education rather than an external study done by professionals. Action studies of

- violence against women
- women's health status and education
- participation of women in political activity
- women's relationship with the environment and
- impact of education on their lives

need to be initiated involving sakhis, sahyoginis and anudeshikas with professional guidance in a non-conventional way. Already an experiment with anudeshikas in Varanasi is on.

Decentralisation

After four years of operation at field level the need of this government programme with the NGO spirit underlying it, the need for decentralisation is crucial at organisational, functional and financial levels. If the non-negotiables of the programme have to be pursued and adhered to then trust and autonomy have to go hand in hand in loosening the strands that constrict growth - both of individuals and programme operations. Some initiatives have been taken, within the parameters outlined in the project document at the national and state level. It is hoped, further steps will evolve as programme fabric grows and evolves.

Expansion

Programme expansion in the forthcoming year 94-95 is imperative as after four years on the ground, there is a need for it. It has to be considered for :

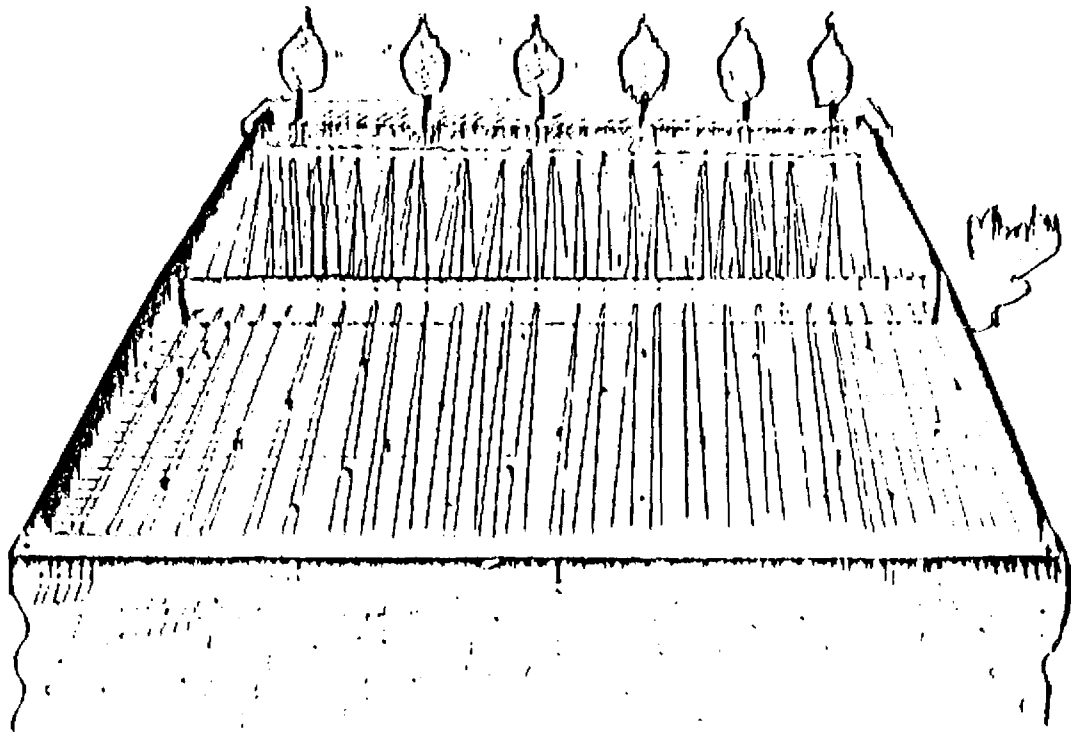
- extending work in blocks adjoining present operational areas
- working in new districts in a phased manner
- increase in number of villages in existing blocks of

operation.

In three districts Saharanpur, Varanasi and Banda the proposal is to expand to neighbouring blocks - Rampur and Baliakhedi, Chakia and Chitrakoot respectively. Work in villages has proceeded in a phased manner taking up groups of villages over the months and simultaneously inducting sakhis and sahyoginis.

Negotiations are underway to start work in two new districts under the U.P. Education for All Project for the women's empowerment component. Tentatively the districts identified are Allahabad and Pauri which are contiguous to the existing districts of operation.

FRAME



BALANCE SHEET AS AT 31st MARCH 1984

LIABILITIES	(Rs.)	ASSETS	(Rs.)	(Rs.)	(Rs.)	(Rs.)
FIXED ACCOUNT :		FIXED ASSETS :				
See Note No.1 on Schedule of Notes)	5187910.81	Car/Jeeps/Cycles				
		As per last Balance Sheet	723594.75			
MISCELLANEOUS PAYABLES	987.75	Add: addition during the year	1005.02	724599.75		
		Less: Depreciation		144919.95	579679.80	
		Furniture & Equipments:				
		As per last Balance Sheet	371616.73			
		Add: additions during the year	91166.00	462782.73		
		Less: Depreciation		46295.00	416487.73	
		Audio visual Equipments:				
		Purchased during the year			3350.00	999837.73
		CURRENT ASSETS:				
		Stock: (At Cost)				
		Library books etc		44593.40		
		Stores/Usable Items etc.		100754.40		
		Dead Stocks		14153.20	161504.00	
		ADVANCES RECOVERABLE IN CASH OR KIND				
		OR FOR VALUE TO BE RECOVERED:				
		With Officials/Ex-Officials		12536.70		
		With Landlord		12150.00		
		Reimbursement due from UNICEF against Banda Panchal Pariyojana		167478.40		
		Sahyogini Training Fund		539.10	196773.20	
		Security Deposit (Telephone)			5000.00	
		Cash and Bank Balances:				
		Cash in hand		5322.05		
		Balances with Scheduled Banks				
		In Savings Bank Accounts	3194835.04			
		In Fixed Deposit Accounts	500000.00	3794835.04	3503205.09	

NOTES- As per Schedule annexed.

TOTAL : 5187910.86

TOTAL : 5187910.86

As per our report of even date for K.E. NIGAM & CO. CHARTERED ACCOUNTANTS

(Signature)
Chartered Accountant

(Signature)
Chartered Accountant

RECEIPTS AND PAYMENTS ACCOUNT FOR THE YEAR ENDED 31st MARCH 1994

RECEIPTS		AMOUNT		PAYMENTS		AMOUNT	
	Rs.	Rs.	Rs.		Rs.	Rs.	Rs.
<u>OPENING BALANCE</u>				<u>PURCHASES OF FIXED ASSETS AND STORES AND DEAD STOCKS</u>			136325.00
CASH IN HAND		13354.19		<u>MANAGEMENT EXPENDITURE</u>			
<u>BALANCES WITH SCHEDULED BANKS</u>				Office staff salaries/Honarium	854635.15		
In savings Bank Accounts	4829980.10			Office Expenses	207707.31		
In Fixed Deposit Account	4289607.00	9119587.10	9133543.20	Travelling/daily allowances	913941.55		
				Contingent Expenses	153360.35		
Reimbursement received from				Sanyogini Expenses	557850.55	2783233.31	
United against :				(Honarium, Fixed TADA, Stationery			
Banda Water project	120993.70			Books, Magazine & Contingencies)			
Curriculum training expenses	46058.45	167052.15		<u>ACTIVITY EXPENDITURES</u>			
RECEIVED AGAINST SANYOGINI TRAINING			722.80	State Office	215864.45		
BANK INTEREST RECEIVED			423381.30	District Implementation Unit	915382.05		
MISCELLANEOUS RECEIPTS			2894.75	Udan Khatola	220751.75		
(Including Rs. 328.75 refundable)				(Child care centre)			
STAFF ADVANCES RECOVERED DURING THE YEAR			5254.00	Mahila Sangha	300058.25		
				Vocational Training	7103.00	2255084.50	
				Implementation through other organisations:			
				Disha Social Organisation		424400.00	2709454.50
				<u>OTHERS PAYMENTS :</u>			
				Advances :			
				Staff advances during the year	5429.90		
				Payments against Banda Water Project	167478.40		
				Payment against miscellaneous liabilities			
				(Telephone - Varanasi)	12551.00		
				Refund of temporary advance from			
				Achishashi Abhiyanta Jal Nigam against			
				Banda Pey Jal Pariyojana	50000.00		
				Curriculum Training Expenses (UNICEF)	46058.45	590115.75	
				Library books etc.		17522.50	307944.25
				<u>CASH & BANK BALANCES</u>			
				Cash in hand		8320.05	
				Balances with Scheduled Banks:			
				In Saving Bank Accounts	3194855.04		
				In Fixed Deposit Account	500000.00	3794855.04	3803205.29
TOTAL			3738038.40	TOTAL			3738038.40

As per our report of even date
 For K.K.Nigam & Co.
 Chartered Accountants
 PLACE: Lucknow


 ()

MAHILA SAMAKHYA UTTAR PRADESH, LUCKNOW

HE OF NOTES:

ANNEXED TO AND FORMING PART OF ANNUAL ACCOUNTS
FOR THE YEAR ENDED 31ST MARCH, 1994

Significant Accounting Policies:

- a) The Accounts are generally kept on cash basis with however, continuous tendency to reach to accrual method.
- b) The Grants, Bank Interest and similar type of receipt of income/non-refundable nature are treated as income and the expenditure/payments are divided into Fixed Assets, Current Assets and Revenue Expenditure categories respectively depending upon the nature of item.
- c) Depreciation on Fixed Assets, is provided for on written down value method at the following rates:
- | | |
|-------------------------|-----|
| Vehicle included cycles | 20% |
| Furnitures & Fixtures | 10% |

The Fund Account as appearing in the Balance Sheet is the net and consist of:-

Opening Balance transferred from last years Balance Sheet		Rs. 1,04,13,458.43
Income Received-		
Bank Interest	Rs. 428361.30	
Misc. Receipts	1791.00	Rs. 4,30,152.30
		TOTAL:- Rs. 1,08,43,610.73
Less:		
Expenditure Paid	Rs.	
Management Expenditure	27,83,298-31	
Activities Expenditure	27,09,484-50	
Depreciation Provided for	1,91,215-31	
Expenditure Unpaid-		
Salary Provision (H.O.)	2,000.00	Rs. 56,85,998.12
		Rs. 51,57,612.61
Balance of Fund Account at the close of year)		

However, Income and Expenditure Account has not been prepared specifically since, as stated in Accounting Policy No.1 (a) above, most of the accounts are kept on cash basis, the ascertainment of accounts was not possible with substantial accuracy at the closing.

Segregation of different items of Assets into proper heads i.e. Fixed Assets, Current Assets including proper sub-heads there of completed to a large extent this year has further been completed. However, no provision has been made for depreciation upto the accounting year 1991-92 and the depreciation was started to be provided for since the year 1992-93.

In some cases, the documentary evidence in proper form to support the payments made particularly in respect of training, seminar and workshop expenses, could not be made available by units Tehri & Banda to the satisfaction of auditors. Although there has been lot of improvement in this regard as compared to previous year still the efforts for improvements are in process.

Where the activities of other organisation were taken over by the units of the society, the movable assets of the said organisations were continued to be used by the unit but the account of such assets does not appear in financial accounts of the unit/society.

LUCKNOW

30 NOV 1994

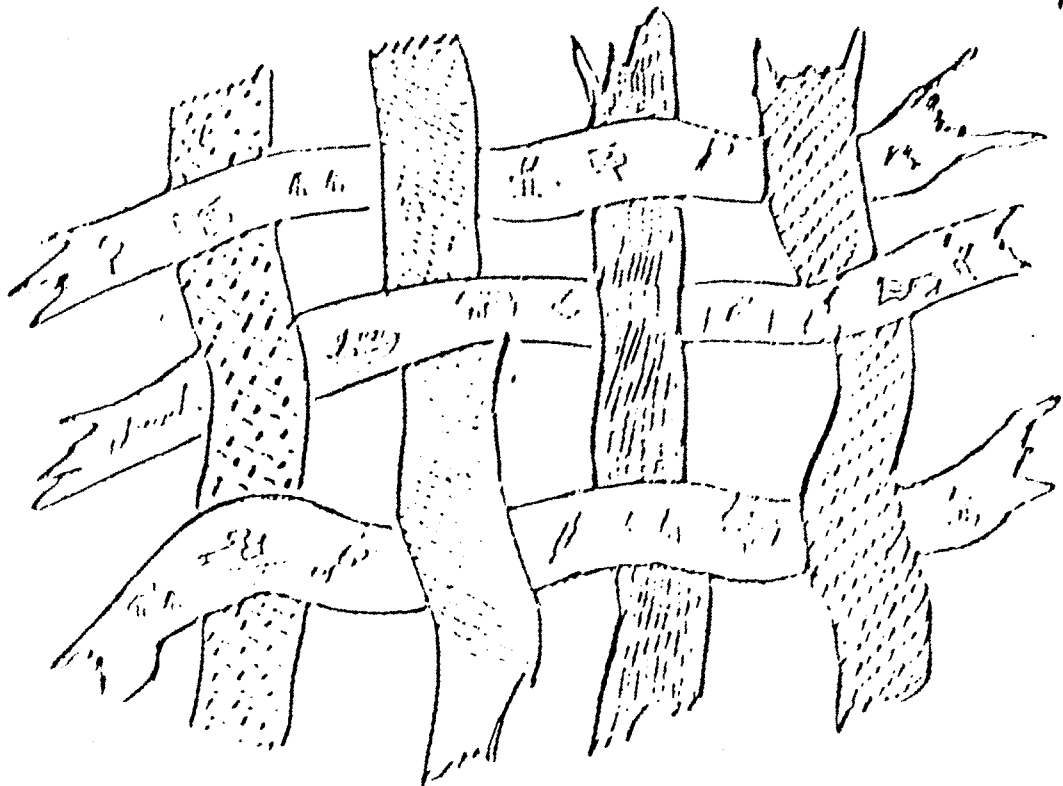
राज्य प्रोग्राम डायरेक्टर
संस्थापक
राज्य प्रोग्राम डायरेक्टर
राज्य प्रोग्राम डायरेक्टर

STATE PROGRAMME DIRECTOR
& MEMBER SECRETARY EXECUTIVE
COMMITTEE

राज्य प्रोग्राम डायरेक्टर
संस्थापक
लखनऊ

For K.K. NIGAM & CO.,
CHARTERED ACCOUNTANTS
PARTNER

SAMRIB



Samplers

To spread out the entire fabric in its full length is beyond the scope of this monodimensional report. However some samplers attached herewith represent the variety of motifs, designs, dyes and inking created in involving education into a rich material for innovative use.

M A H I L A S A M K H Y A E X E C U T I V E C O M M I T T E E

S.NO.	DESIGNATION	NAME
1.	Principle Secretary Dept. of Education (GOUP)	Mr.Karnail Singh
2.	State Programme Director (Member Secretary)	Ms.Nishi Mehrotra
3.	District Programme Coordinators (Members)	A Ms.Shashi Maurya (Saharanpur)
		B Ms.Bharti Dangwal (Varanasi)
		C Ms.Madhvi Kuckreja (Banda)
		D Ms.Rama Bhatt (Tehri)
4.	Education Department, MHRD, GOI 2 Nominees (Members)	A Ms.Vrinda Sarup (Dy.Secy)
		B Astt.Finan. Advisor
5.	State Education Dept. Nominees (2) (Members)	Not Nominated
6.	National Resource Group Nominees (2) (Members)	A Sr.Sujitha BEP, (Bihar)
		B Ms.Abha Bahyia
7.	State Women And Child Welfare Dept. Representative. Not below the position of Jt.Secy. (Member)	Not Nominated
8.	State Rural Development Department Representative. Same as above. (Member)	Not Nominated
9.	State Finance Department Representative Same as above. (Member)	Mr.P.P.Barua, (Sp. Secy. Finance)

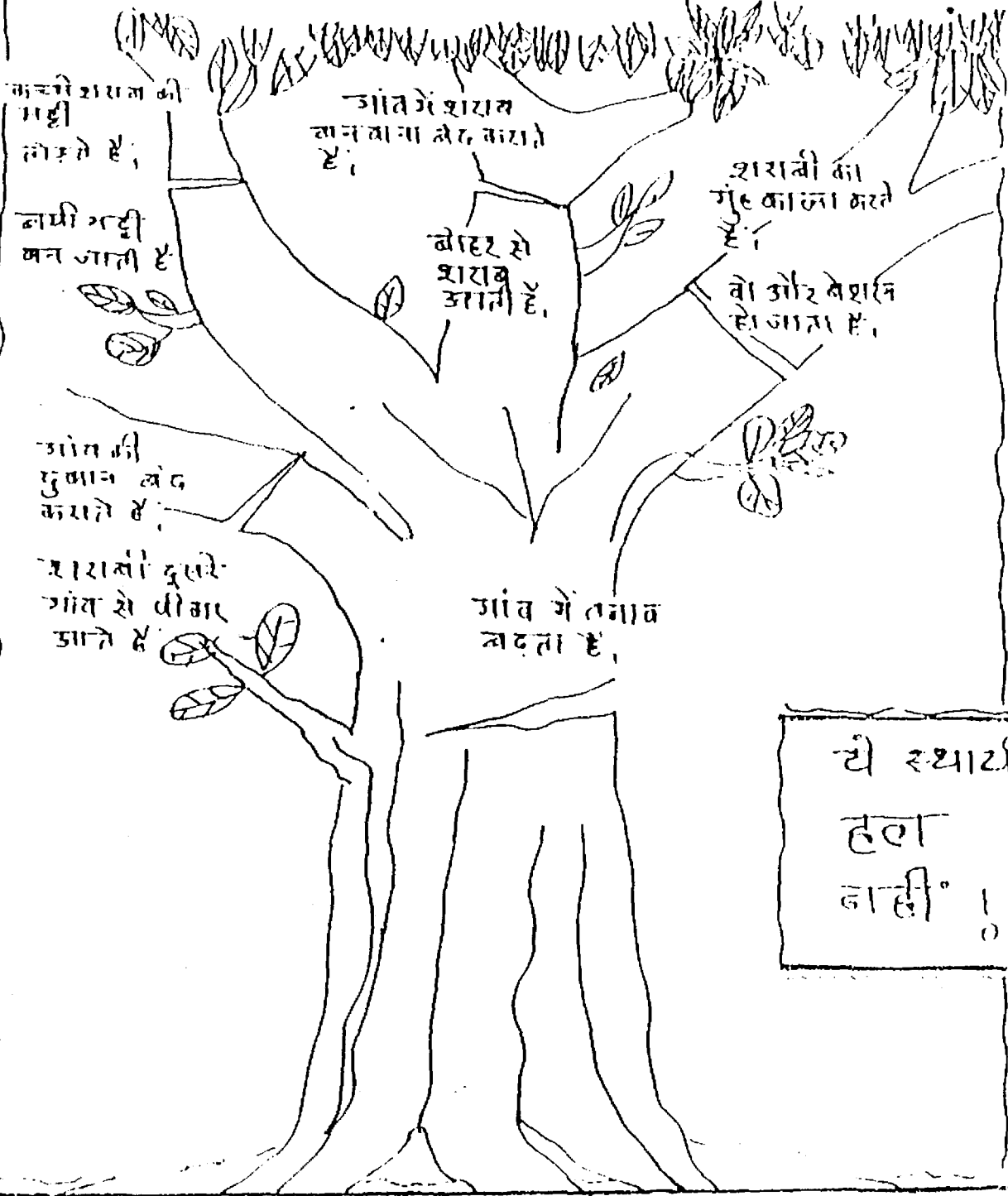
M A H I L A S A M K H Y A E X E C U T I V E C O M M I T T E E

S.NO.	DESIGNATION	NAME
11.	Nominees By State Government Academics, Activists, Others (Member)	Not Nominated
12.	Nominees of G.O.I (Member)	Ms. Runa Banerjee
13.	Sahyogini Representative	Two Sahyoginis In Rotation From Each District.

STRUCTURE OF THE PROGRAMME

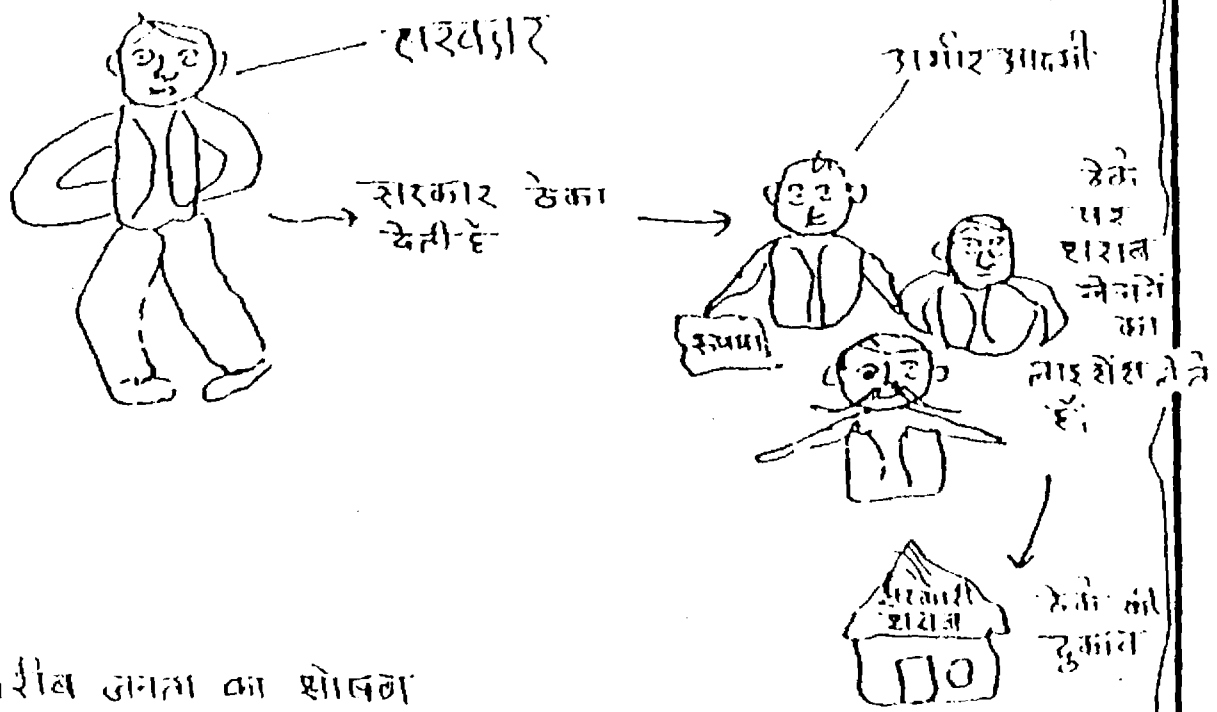
LEVELS	FUNCTIONARIES	ACTIVITIES
VILLAGE	SAKHIS	Co-ordination of Sanghas, catalysts, facilitators Adult Education Centres, Non-formal Children's Centres, Sangha's activities
VILLAGES (10)	SAHYOGINIS	Motivation, support at village level, liason with government other agencies and support structures Link between village sanghas and DIU, co-ordination of components to sanghas
DISTRICTS (DIU)	DISTRICT PROGRAMME CO-ORDINATOR RESOURCE PERSONS CONSULTANTS	Supervision, management, monitoring and financial accountability at district level resource and training support to educational programmes and training of sahyoginis and sakhis. Co-ordination of activities of sanghas, setting up of regional resource centres. Supported by District Advisory Groups.
STATE OFFICE		
STATE	STATE PROGRAMME DIRECTOR RESOURCE PERSON/S CONSULTANT/S ACCOUNTS OFFICER SUPPORT STAFF	Administrative centre for planning, management, evaluation, monitoring, support facilitation and disbursement of finances. Generation and disseminatio of information to DIUs, publication of teaching / learning material reports etc., documentation of programme activities, organising trainings, workshop meetings. Liaising with training groups, resource persons, government, institutions, consultants / specialists. Supported by Executive Committee
NATIONAL OFFICE		
CENTRE	NATIONAL PROGRAMME DIRECTOR CONSULTANTS	Monitoring, consultation, evaluation, policy decision etc. Supported by National Resource Group.

शराब का पेड़ नष्ट कैसे हो ?

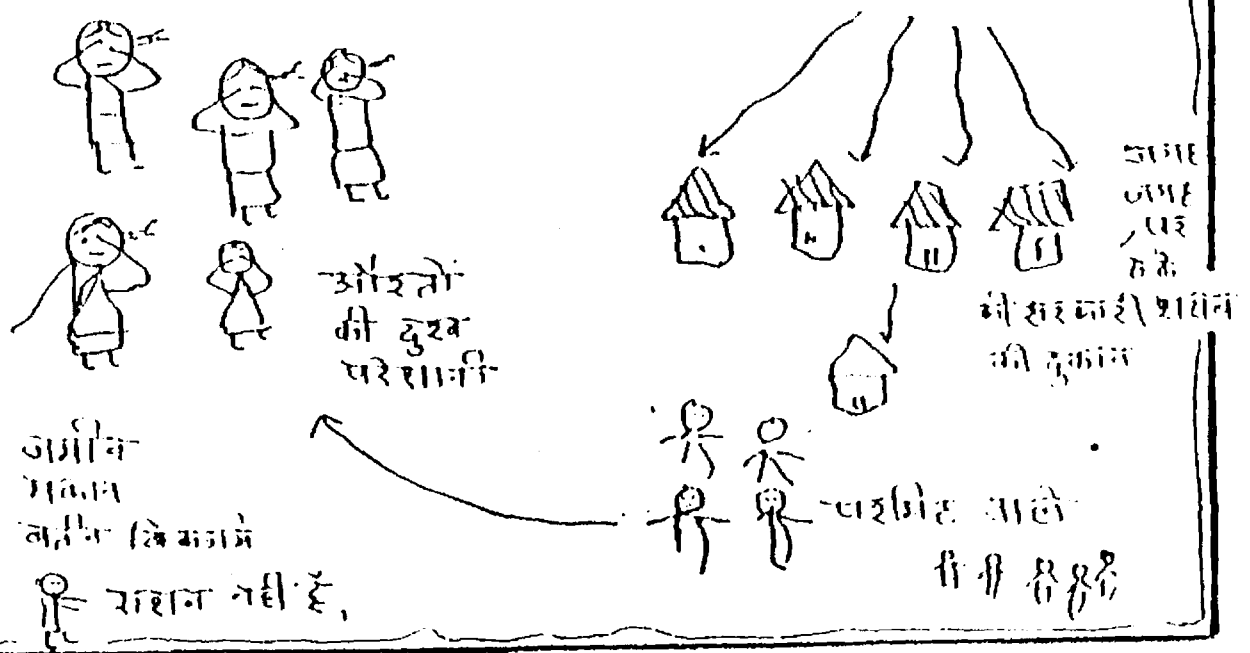


ये स्थायी हल नहीं !

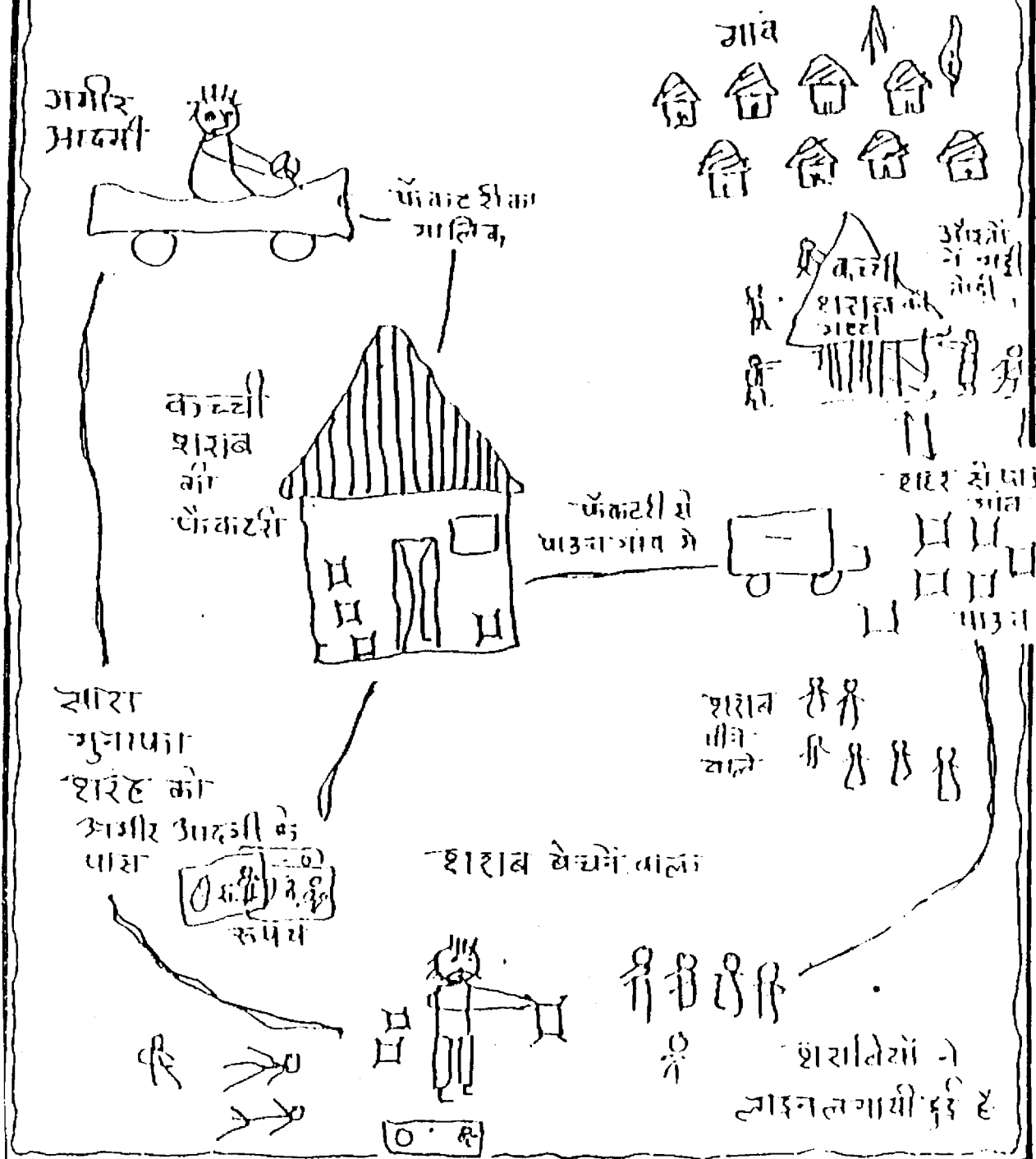
सरकारी शराब का बिक्र



गरीब जनता का शोख



अबैल शराब का चक्रकार



आवा रे दिदी

आवा रे दिदी दीडी रे
काम आवा छोडि रे
पदी लिरकी सबी जीला
रुशाशद नी कनेला
सदानी करी काम की बाल
अव हबकू रुपल गी रात
अन्धकार रे गिटीला
सगी बेणी हम पटीला
उमर की य नी द बल
पदन जीला सर्गी साथ
अपंसा बरा ग सोचा सर्गी
अनपदा हीं ह्य अर्गी
गी - गीं गु रेबार दयावा
बेटी बारी रे पदावा
आवा रे दिदी - - - - - ।

महिला दिवस आया

महिला दिवस आया है,
खुशी की बहार लाया है।
दूर-दूर से थक कर आई,
प्यार अपने संग मे लाई,
अपना दिवस मनाना है,
हँसी खुशी घर जाना है।
लड़का लड़की का अन्तर,
मन से दूर हटाना है।
अपने दबे अस्तित्व को,
फिर से ऊपर लाना है।
आओ बहनों नान्चे गाये,
मन का बोझ हटाना है।

गिजा राणा

अच्छी औरत

बाते करना न जाने
गुरवी रह कर
काग करती आये
आधा मिलने पर
पूरा न मांगी
सबकी बात सुने -बुपचाप
विरोध शब्द का अर्थ न जाने
मांगी-वही
शेये नहीं
इच्छाओं, आकांक्षाओं से शून्य
घर की -चारदीवारी में
बिना थके -चलती जाये
अच्छी औरत !

बहनों की बहनों से यारी

मार्च का महिना उमंग और उत्साह का होता है हमारे लिये, परन्तु इस वर्ष हमारा महिला दिवस का उमंग दूसरी तरह का था एक और तारा के लिये न्याय मांगने के लिये तैयारी में दूसरी और कोशल उन्निमाल जो कि न्याय के लिये लड़ रही थी नौसों की तैयारी प्रदर्शन के लिये योजना थे सब संघ महिलाओं के ऊपर था कि महिला दिवस में क्या करना चाहती हैं सभी ने अपने क्षेत्र में साप्ताहिक रूप से तारा के न्याय के लिये तैयारियाँ की और उमड़ पड़ी भीड़ में नारों के साथ -

अभी तो मैं अंगड़ाई हूँ।

आगे और लड़ाई है।

तारा बहन नहीं अकेली ।
हम हैं उसकी सगी सहेली ॥
भारत की हो या नेपाली
हम बहनों की बहनों से मारी ॥

शुक्र और बलात्कारी का पुतला जलाया
तो दूसरी और लहसील दार की कुर्सी
हिलाई - याय की लडाई के सिधे बहने
पीछे नहीं रही आगे - आगे - चलती रही
अपने - अपने तरीके की लडाई - - - -
सेव्य की मजबूती उठी से रही कि कोई
पिढ़डा नहीं सब साथ-साथ - चले और
हैसी जाती है उस बात पर जब नाम पूछा
गया तो सबने अपना नाम तारा बलाया
यही है हमारी यारी - याय के सिधे आगे
ही रहने यही हमारी सोच है अन्याय
के खिलाफ लड़ना हमारी आदत ।

जंगल तेन्दूफला और हम

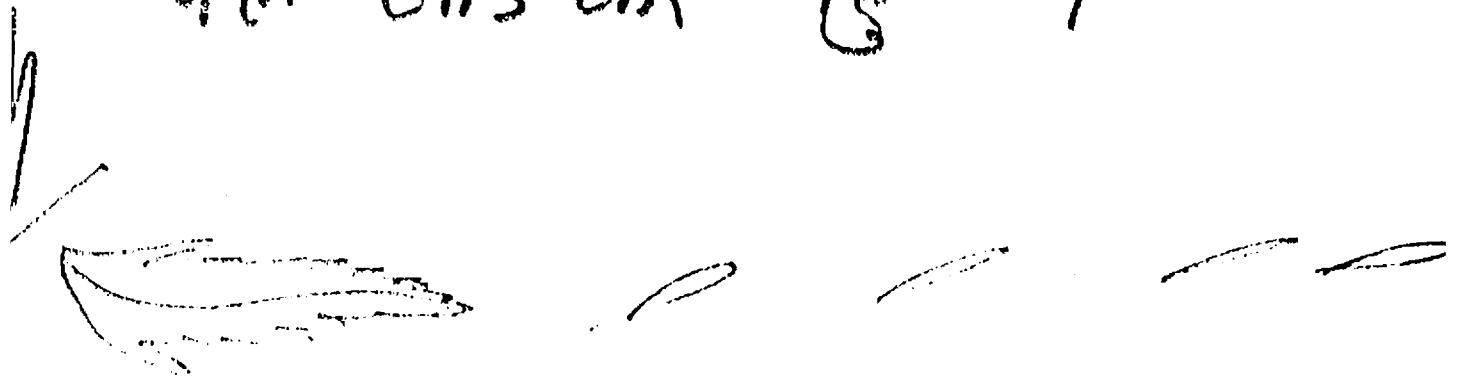
बघी - बघी की बात है - पीढ़ी दर पीढ़ी से जंगल और हमारा विश्वास-चला आ रहा है।

जंगल हमें फल; लकड़ी देनी दवाए तथा बहुत सी काम की चीज देता है - उन्हीं में से तेन्दूफली भी है ये हम लोगों के लिए मुख्य व्यवसाय है सरकार खुले आम इसे तृप्तवाली है।

बड़े सबेरे चार बजे बासी गुंठ ही चारघाई से उठते गौद के बच्चों को घर घर ही सोला दौड़ कर सात-आठ साल तक के बच्चों रुकं घर के मर्दाने के साथ जंगल की तरफ चल पड़ते हैं। जंगल की लगभग-परेशानियों

जंगली जानवरों से बचते हुए शूरे-प्यासे
धूप चढ़ने तक बड़े बड़े गट्ठर-धर
पर लड़े घर वापस आए गट्ठाकेका
और जुट गए घर के काम में शोरी
बनाना यानी शरना और फिर
जल्दी ही पूरे परिवार सहित पत्नी
जोड़ने में जुट गए- व धूप में आराम
की कहीं फुर्सत ।

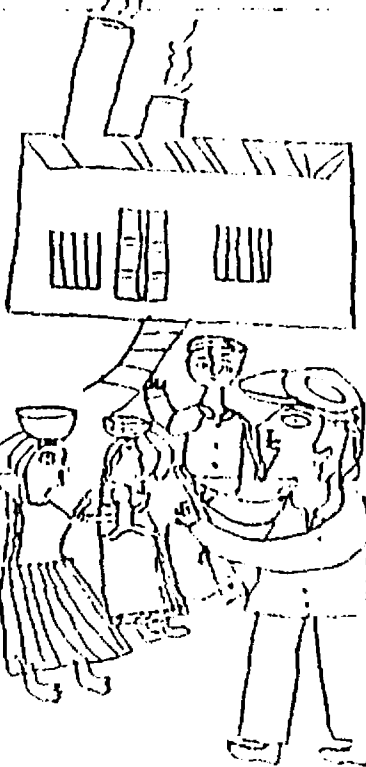
फली जोड़ते समय सावधानी भी रखना
है कि- हर गड़ड़ी में 60 से 70 के बीच
फते हैं । - सारी गली, लाल खुदरी
दोटी और देदी न ही शाम तक
फली जोड़ कर पहुंचे ।





बात-बात में

आओ बहनों तुमको क्या सुनाएँ,
महिला दिवस हम क्यों मनाएँ?
अमरीकादेश में भी, कपड़े कीमिल,
गलदूरी और तकरी का महिला मिला
16 घण्टे मिला महिलाक करवाता काम,
काम के बतले पूरा करी न देता काम।
ओरतों ने सलाह बनाई,
गलदूरी की बात चलाई।
मिला महिलाक को दया न आई,
मोती उनको खूब चलाई।
ओरतों, पत्नीयों ने जान गवाई,
अपनी बात भी न देवाई।
मिला महिलाक ने मानी हार,
गलदूरी बटाई हुई, जीत हमार।
सोसाए हुए, मोला मनई,
सुशियाली को याद दिलाई।

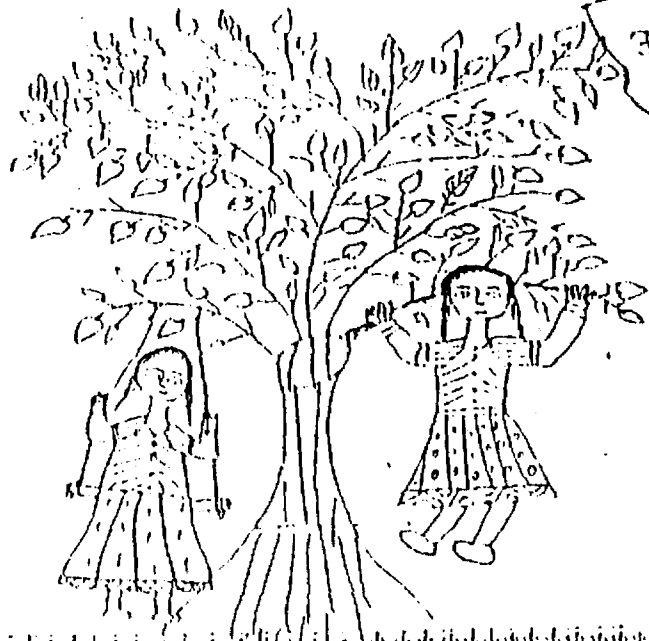


खिलती-बिटिया

खडकी घर की तमिया होगी,
माता लीया जब सीनेगी।
फूल सी खिलती बिटिया होगी,
कोई कमी उसमें न रहेगी।
बिटिया जब पढ़ने जायेगी,
सोसा जोसा अपना करेगी।
दूरसों को भी बतलायेगी।



मूमरी बुइया



आज में महिला दिवस मनाइहें

तकरी चराने में न जाइहें।

प्रकाशक: महिला समस्या (केवल निजी वितरण के लिए)
करी (बी.पी.)

महिला डाकिया

बिटिया करे लड़ाई, भैं भी करु पदाई

1. आगमा मोही पटाय दे, स्कूलन गों पठाय दे।
2. एक हाथ में-बूल्हा-चीका, एक हाथ में पाटी बोरका।
3. बहुत कीनी काम में घर का, आगमा मोहि लाये पाटी-बोरका।
4. चलो मोरी बुझ्या गेला गनाई, संग में भ्रुगी, नाचि, गाई।
5. सुनों मोरी बहना ध्यान में लाना, लेटी को भी सूच पढाना।



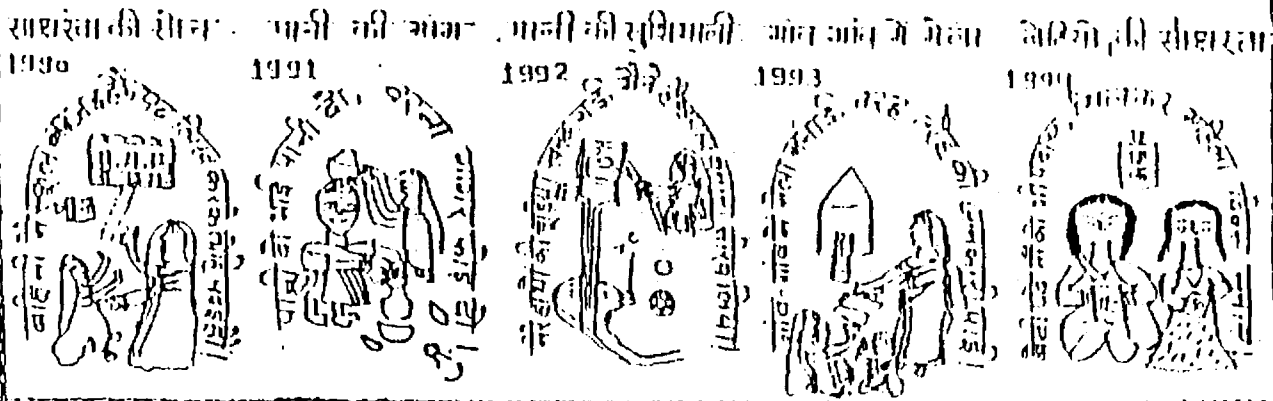
सूचना

हगारा दिन! तुम्हारा दिन

महिला दिवस के दिन
आप सब आरें,
हमारे साथ गेला गनाएँ।
संग में भ्रुगी,
नाचि, धारके, गाएँ।
लेके गागे भिषा,
की रेल पर नर नारें।

दिनांक	समय	संग
9 मार्च 1994	दुपहर 12 बजे	संग
11 मार्च 1994	दुपहर 12 बजे	संग

अब तक गनाए गये महिला दिवस



सुशरवबरी - सुशरवबरी

लाखनऊ में ऐसा ही महिला दिवस मनाए गे। हर छिले के महिला सभार्या की आं कियों होगी। दूर दूर से बहने आयेगी। हर तरह की बोली और पहनावा होगा।

मेरी मिहंड़ी

मेरा विश्व महिला दिवस में पहली बार चुनी हू। और मैं का भी एक दिन चुनी का होगा। महिला दिवस में पहली बार महिला को रती हू। का दिन और मैं-महिली माली और महिलाओं मन्गी है। सब में भी कियों मन्गी है। मन्गी मन्गी है।



महिला डाकिया
महिला सभार्या
मन्गी

सहयोग :- श्रीमती मनुमुखा, उर्मिला, निरिता, योग्य युवा, सुनीता, निराली आरती