



ವಾರ್ಷಿಕ ಪ್ರತಿವೇದನ
ಮಹಿಲಾ ಸಮಾಖ್ಯಾ ಕರ್ನಾಟಕ

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Introduction

The year April 1995 to March 1996 has been a challenging one for Mahila Samakhya Karnataka, with several changes taking place at the helm. In the life of every programme comes a time to stop, look back, analyse and evaluate. This year has been one such time. Organisational changes resulted in the programme being somewhat low-key in terms of new initiatives and resource allocation. However, what was emphatically demonstrated in the past year is the resilience of the programme in the field.

Other important issues have emerged. For instance, the need to set up systems that are both flexible and responsive to the needs of the women in the field. Such systems safeguard the programme from vested interest groups. In the early euphoria of the programme, a great deal of flexibility was possible. However, as the programme grew in both reach and numbers, it became essential to set up systems for programme, administration and finance. We have concentrated in the past year in trying to evolve parameters suited to Samakhya's particular genius.

Being a unique experiment, a hybrid of a programme and a movement, definitions become fascinating in the context of Mahila Samakhya. What, in actual terms, is decentralisation in the working of Samakhya, in the way we view and practice power. "Decentralisation" can also be interpreted as setting up power centres along the line from sangha to State Office !

How does the practice of Power mesh with the concept of empowerment of each and every sangha woman? Encouraging women to be leaders in informal and formal (as in the panchayats) systems has resulted in the concentration of power in a few hands. Every district reports a few cases of trouble after one of the sangha women was elected to the panchayat. What is heartening is that in many cases, reconciliation has been possible and the sangha emerges stronger than before.

The question "After Samakhya, what?" has done the rounds in at least two districts - Bidar and Gulbarga. Attempts have been on to set up a federation of Sanghas. Initial attempts were not successful for several reasons - lack of inclusiveness and not giving the process enough time. Samakhya, Karnataka learnt several valuable lessons through this experience. For the formation of a viable and strong federation, one needs to look back at the process of sangha formation. Just as women have to be given time and space to form a collective, so too must collectives be given enough time and space to form a federation.

In the hurly - burly of programme and sangha activities, documentation and research tend to take a back seat. From January to March 96, the following steps have been taken to capture Samakhya's experience through research and documentation.

One of the best ways of estimating and analysing the impact of the programme on the lives of poor women is by examining if there have been changes in their status. Plans are underway to participate in a study on the status of women in Karnataka being conducted by the Women's Policy Research and Advocacy Unit of the National Institute of Advanced Studies, Bangalore.

Mahila Samakhya Karnataka played a pivotal role in the Gramsat training programme for the training of elected women members of the panchayats in 1994-95. Planning is underway for a similar process-oriented film on the history of gender relations, contextualised in the experiences of Sangha women.

The report that follows has been written mainly by the sahayoginis in district level meetings. As such, the approach is slightly different in each district. Further, to avoid repetition, some of the district reports have been edited and made more concise. Each district report is accompanied by a detailed map showing the areas covered by the programme and details of each sahayagini's work area.

The literacy initiatives are working well in all the five districts. The district reports analyse both success and failure of these initiatives, Non formal Education Centres, Adult Education Centres, Child Care Centres and the Mahila Shikshana Kendras. What has come through is the need to change our strategies in some areas. For instance, some AE centres had to be closed down because women were finding it difficult to attend after a full day's work. The Mahila Shikshana Kendras are working well in the three districts of Mysore, Bijapur and Bidar. There are plans to start new *kendras* in Raichur and Gulbarga and a second one in Bijapur where the present MSK has its full capacity of 50 girls. Children thrive in the atmosphere of warmth, co-operation and innovative teaching of the Kendras. Samakhya needs to start thinking about the future of the girls who finish schooling in the Mahila Shikshana Kendras.

What is reflected in this report are the constant efforts needed to keep the sangha active. Samakhya's work is not always the dramatic protest or the visible agitation. Much of it is the patient and repetitive efforts at consolidation of the sangha and empowerment of women. What is remarkable about the programme is the continued commitment to the cause of women at all levels.

BIDAR

Statistical Profile of Bidar

1.	No. of Taluks	-	5
2.	No. of Villages	-	208
3.	No. of Active Sanghas	-	200
4.	No. of Women in Sanghas	-	7000
5.	No. of Sakhis	-	1200
6.	No. of Sahayoginis	-	20
7.	No. of NFE Centres	-	92
8.	No. of Children in NFE Centres	-	2300
9.	No. of NFE Teachers/ Instructors	-	92
10.	No. of AE. Centres	-	94
11.	No. of Women in AE. Centres	-	1880
12.	No. of A.E.Teachers	-	94
13.	No. of Creche Centres	-	41
14.	No. of Children in Creche Centres	-	1230
15.	No. of Creche Teachers	-	82
16.	No. of Sangha Huts	-	41
	a) Const. Completed	-	32
	b) Under Constructions	-	9
17.	No. of Sanghas started Savings	-	195
18.	Sum of Sangha Women's Savings	-	458, 790 = 50 appx.
19.	No. of Sanghas operating Sangha Accounts	-	195
20.	No. of Sanghas receiving sangha nonorarium	-	153
21.	No. of Mahila Shikshana Kendra	-	1
22.	No. of Students in M.S.K.	-	31
23.	No. of Teachers in M.S.K.	-	4
	a) Full time	-	2
	b) Part time	-	2

ANNUAL REPORT OF BIDAR

Mahila Samakhya laid its foundation in Bidar district in 1989 and has been working in the areas of literary, economic development and health since then covering over 200 villages. In the course of these 7 years, the Bidar programme has seen its ups and downs, and we have realized the need to look back and analyse the steps to tread the path of success.

Sangha Activities

Literacy

Adult Education Centres

Women have been a difficult lot to convince about the importance of education. They had to be informed time and again that it would be much more convenient if they could write and report instead of depending on others. Finally it was decided in a group that a night school could be started and a three stage training to be arranged. Women have benefitted by the school and lot of women have learnt to sign, write their names and also to keep track of accounts. This has raised their self-esteem tremendously and changed their attitude to other issues.

Non formal education

As in the other districts where Samakhya is working, NFE centres are being run in Bidar District as well. Several children after attending the NFE centres have registered their names in Government Schools and are appearing for the 4th, 5th, 6th and 7th standard examination. While there are several positive features in the NFE centres, certain negative trends have also to be noted. The children in the NFE centres who come from extremely deprived backgrounds show a keen interest in learning once they join the centres. These rising expectations get articulated in their desire to continue their studies in Government schools. Here they get little support from the parents who would rather that the children earned some wages. The refusal of the parents is a source of pain and disappointment to these children who had begun to dream of a better life.

Child Care Centres

One of the *sahayoginis*, Mukthamma, in Bidar district describes the following incident. On a hot summer afternoon, she met a woman carrying a small baby and pulling along a reluctant little girl. All three were hot and miserable. Seeing Mukthamma, the mother started talking to her, close to tears 'why don't you come to our village and start a *thotale mane* (creche). You only care about the women of the neighbouring village. If there was a *thotale mane* in my village, I would not have to carry these children around in this hot sun.' Mukthamma describing the incident, said how close to tears she herself felt on seeing this family and how important it was for the Samakhya programme to reach more and more women.

Creches in Bidar district are running well. However in some places, the fact that Samakhya cannot provide food for the children has become the reason for dwindling numbers. In some cases, the identification and training of suitable teachers for the creches is a problem.

Women and Health

In order to understand the extent of work done on women and health in the district, a questionnaire on the subject was canvassed with the *sahayoginis*.

1. Has any survey been conducted so far regarding health ?

Ans : Several workshops have been conducted by Samakhya on the preparation of herbal medicines,

environmental health problems and about illnesses. A survey has been conducted on the village population about common diseases suffered by men, women and children. In some areas, it was noted that the most common disease is Malaria. A training was given about the treatment of Malaria with suitable herbal medicine. A survey was also conducted about the availability of varieties of herbal plants and the number of persons practising herbal medicine. Surveys are also conducted about the number of Primary Health Centres, doctors and nurses and the number of villages where they were working.

2. How effective have the health programmes been ?

Ans : The programmes have been good but it is difficult to do these programmes on a large scale. It is necessary to train many more women in the use of herbal medicine. The book Hitthalakka has been useful resource material.

3. What are the diseases suffered by women that have been cured effectively ?

Ans : The diseases that are effectively cured by herbal medicine are white discharge, jaundice, stomach ache during menstruation, piles, night blindness, head ache, elephantiasis, discharge from the ear and kidney problems. About 30 types of herbs have been identified and about 10 of them have been used to cure women's diseases.

4. What help we have received from the Government health centre ?

Ans : The ANM is generally helpful in giving TT injections to pregnant women, polio drops for children and medicine for fever.

When asked to comment on herbal medicine and superstition, many of them felt that one needed to analyse, understand and then debunk blind beliefs that prevented women from understanding the true reasons for certain health conditions.

About 25% of women selling herbal medicines have made small profits. Sometimes women who come for the herbal medicines refuse to pay for them saying that the practitioners are being paid by Samakhya. In other cases, women pay only after they are cured. Quite often those preparing the herbal medicines are quite happy to dispense them free of cost to other women in order to develop good personal relations. When asked about herbal gardens, it was found that a few sangha women have grown herbs around their own houses but no systematic effort has been made in this direction. The Government has also not been able to help women implement the idea of herbal gardens.

Women and Savings

The total savings made by sangha women of Bidar district is Rs.6,98,148/- and the number of women who have taken loans is 756. These loans have been taken for buying goats, cows, buffaloes, fertilisers, seeds and so on. They have also used the money to buy tailoring machines, to set up small provision and vegetable stores and small hotels. Women are given a year's time to return the loan in 4 instalments. The interest charged is 2% for Rs.100/-. If the loan is not repaid in time, the sangha women and sahayoginīs have the right to demand repayment. These rules are explained to the women in advance and they are made to sign Rs.5/- and Rs.10/- bonds in the presence of witnesses. The original is handed over to Samakhya's office while a copy is given to their sangha.

Samakhya workers and sangha women have been successful in developing good working relations with many Government Departments. Women elected to the panchayats have been successful in getting roads

of the villages repaired, borewells, fair price shops, IRDP loans and Ashraya benefits. On the negative side, some of these women have created problems for the sangha after the election.

Marked changes can be seen in attitudes, capacity and decision making ability of the sangha women. Changes are also discernable in the way society views the women and the problems they face.

☆ Belur village in Aurad taluk is a very backward area with no bus facilities. In the early days after the formation of the sangha, the sahayoginis asked the women. The following case studies illustrate strategy, process and change in the lives of woman how long they proposed to walk to their village and should they not be thinking of getting bus facilities. The women told the sahayogini that they had submitted applications several times to the village panchayat. At one of the night sangha meetings, women decided to organise a protest within a week. Other village women were contacted and all of them agreed that the lack of buses posed problems for their children's education and in times of health emergencies. Forty more women agreed to join the movement. In the neighbouring Allur village, about 50 women agreed to participate. Thus a total of 160 women joined together at Kattabi and stopped the buses. Upon enquiry, they said that since they did not have the bus facility to their village, these buses would have to go back to Bidar. By 5.00 p.m. that evening, the Depot Manager had arrived at Kattabi to listen to the women's problems. He promised to send one bus immediately and another as soon as the road was repaired. The Depot Manager then took the initiative with the help of the village panchayat to repair the village road. And so buses started plying both in the mornings and the evenings to Allur B, Allur K and Belur M. The villagers were surprised at the courage of the women and when they came to the SC colony to enquire, women told them about their sangha and its activities. One of the men in the village, Sharanappa Gowda was so appreciative that he sent 3 women of his family to the sangha. Not only did this incident solve a practical problem, it also raised the self esteem of the women and opinion of other villagers about the sangha women.

☆ Mahila Samakhya has been working in Alandi for over three years now with over 20 women in this sangha. Bheema Bal, a sangha member returned to her mother's place after her husband's death with her only daughter. Her family constituted her brothers, sisters and her parents. She was comfortably placed while she earned and contributed in a major way to the family. Her daughter was married and around the same time her brothers were also married. That is when the trouble started with her sisters-in-law not giving her food and humiliating her at every step saying that she was living off her parents and she had no right to stay there. One day they finally threw her out of the house. Overcome by sorrow, she attempted suicide. That is when the sangha members came to her rescue. They got together and gave her Rs.500/- from their savings, arranged for a house which helped her tide over the crisis.

☆ Changes in the education system. In a sangha of 31 women in Balki taluk all activities have been running smoothly with the AE, NFE and savings taking prominence. All the 31 women have learnt how to sign their names and write a few letters. Eight women have taken keen interest in moving further by learning how to form sentences and the use of numbers. Kalavathi has taken special interest in education and has gone on to attempt and get through the 7th Standard examination. She did this with the help of sahayogini Shobha and attended classes with her son. Though she is being pressurised to quit studies by her husband, she refuses to do so and wants to take up the 10th standard examination. The two subjects she is little hesitant about are English and Mathematics which she is sure to overcome. She has been a motivating factor for the other sangha members.

Latha of Berri village has also got through 7th standard examination. The constant complaint from her husband that she was not educated has been solved and she is now addressed as a sahayaki in the anganwadi.

Benefits of savings

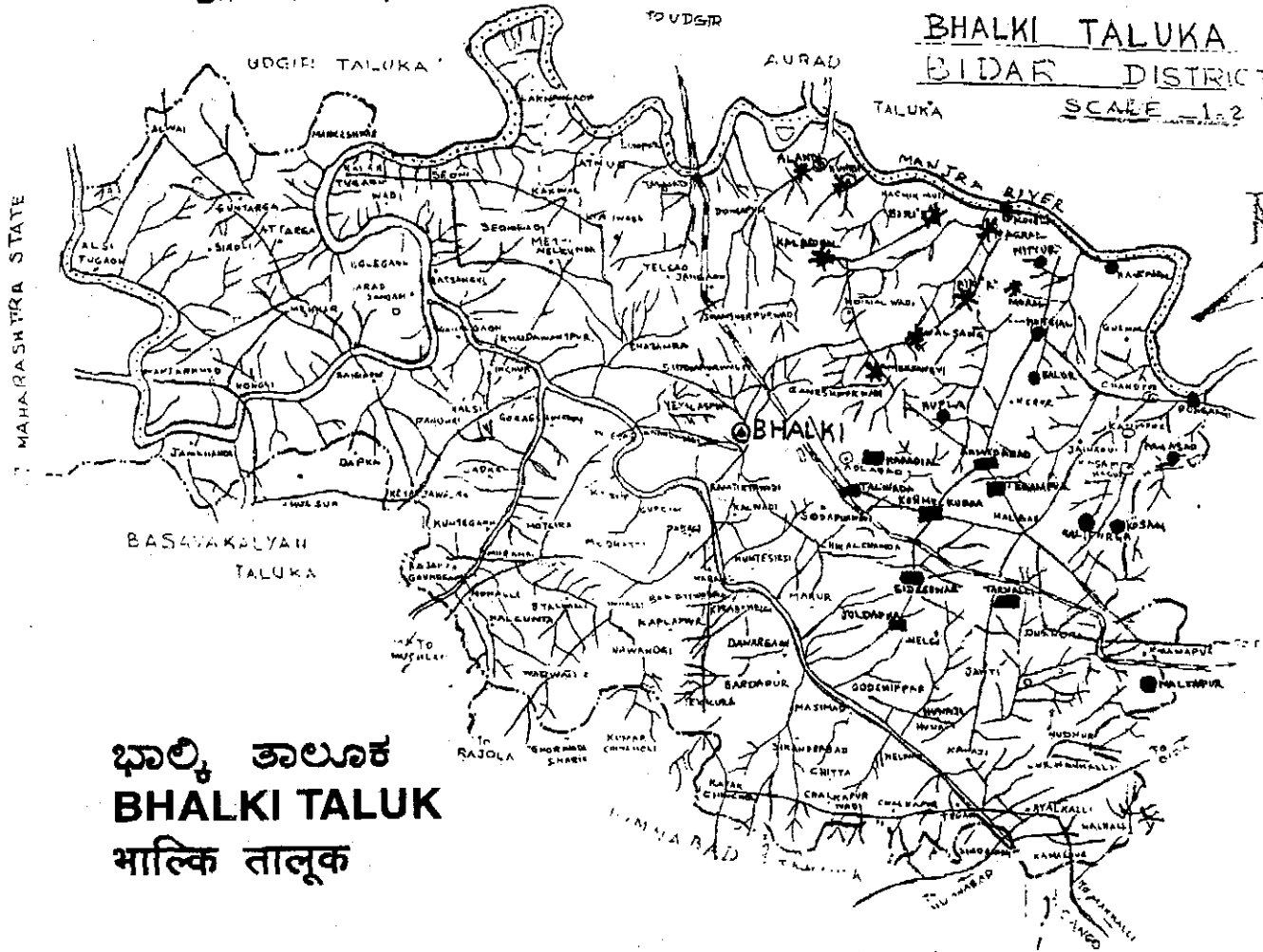
Hunaji sangha in Balki taluk has around 12 women participating in all sangha activities. As part of their savings, every woman contributes Rs.10/- per week. Sarubai, a sangha member felt that it would be useful if they could borrow money as loan and repay with the certain percentage of interest. After a detailed discussion, it was agreed that she could be given Rs.500/- to buy a buffalo and repay in six months with an interest of 3%. Through this there is plenty of milk, curds and ghee for all of them and also the value of buffalo gone upto Rs.5000/-. All the sangha members are happy that they have found a meaningful purpose to their savings.

Yasodha Mahila sangha of Ambe sanghvi village has around 12 members every member contributes Rs.10/- towards savings. A member of the Ambava sangha took a loan of Rs.100/- to buy wood. Later seeing small children picking up neem seeds she decided to use her Rs.100/- to purchase neem seeds from the children and sell them.

Thus, sangha women are constantly thinking, analysing, acting, making decisions. They are on the way to taking charge of their own lives.

BHALKI TALUK

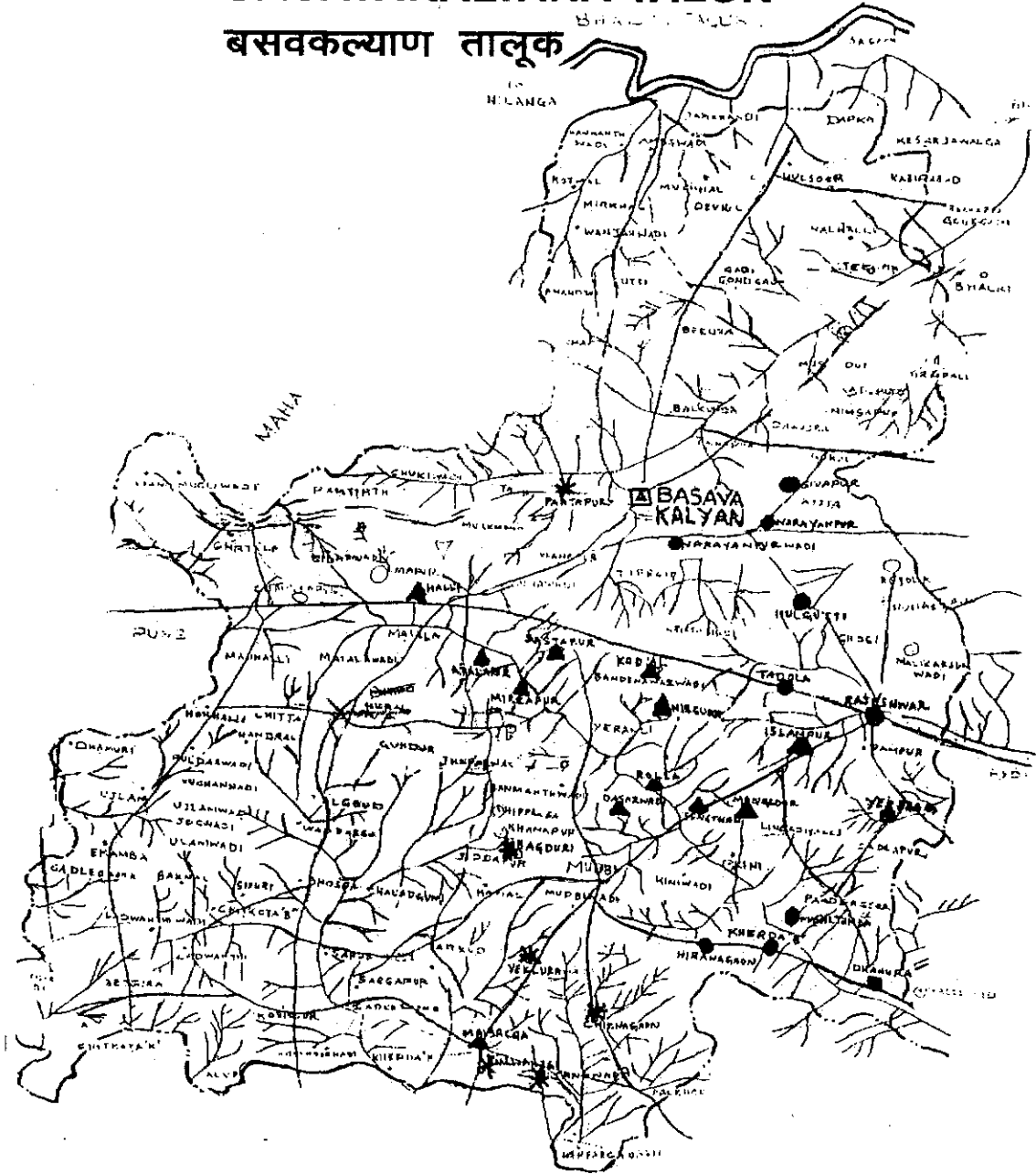
BHALKI TALUKA
BIDAR DISTRICT
SCALE 1:2

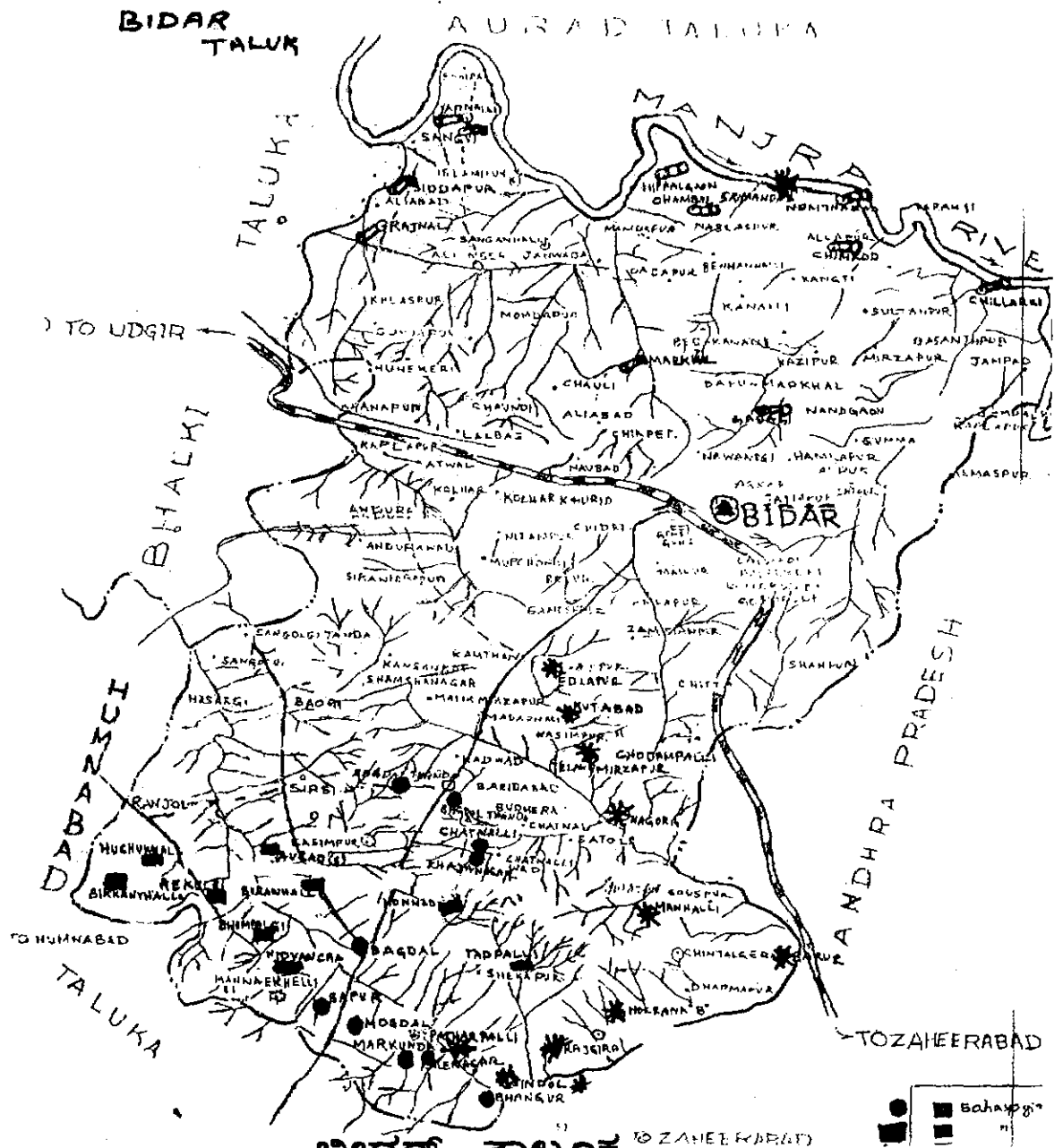


भाळी तालुका
BHALKI TALUK
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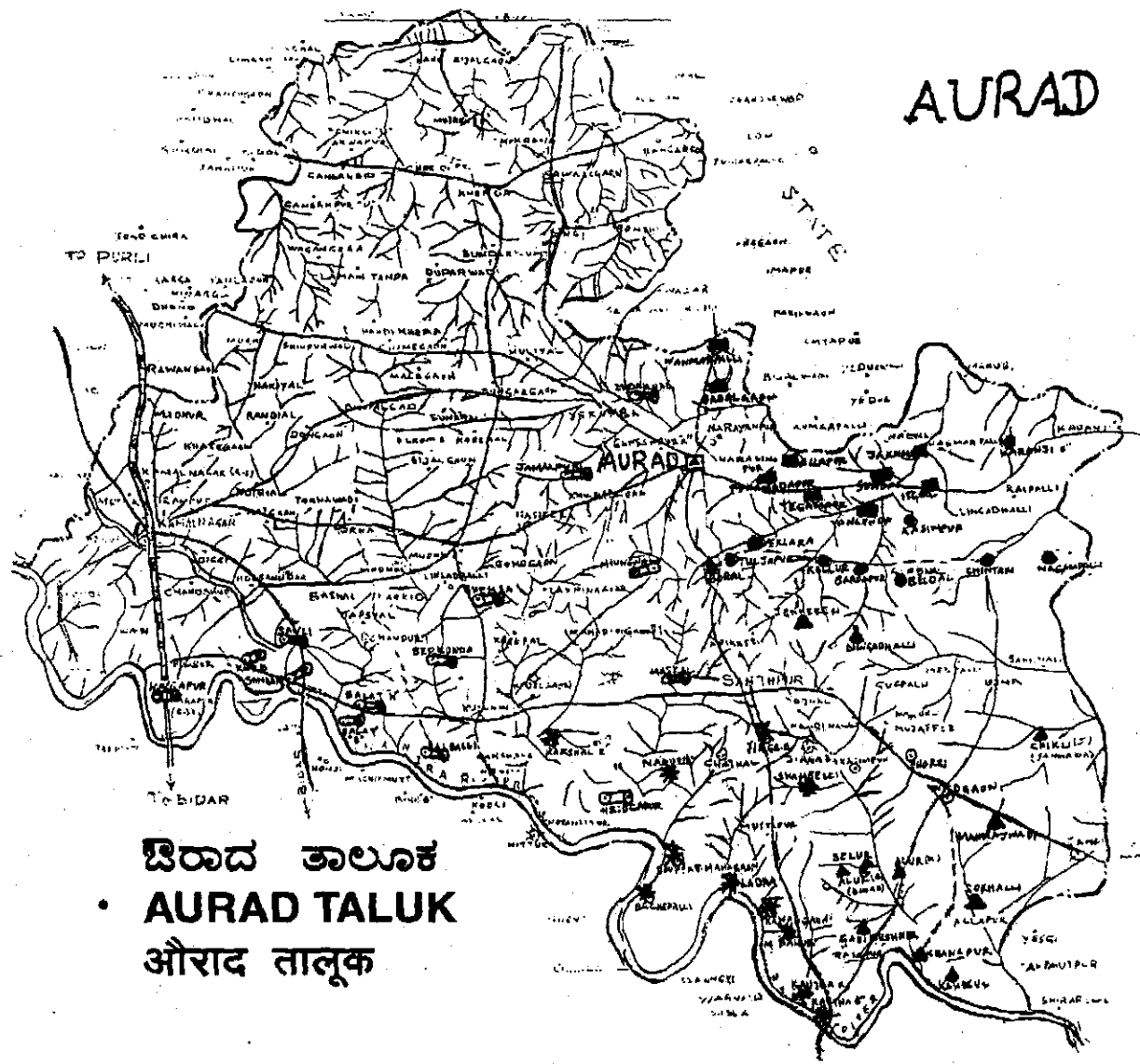
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BASAVAKALYANA TALUK

बसवकल्याण तालूक





बीदर तालुका
BIDAR TALUK
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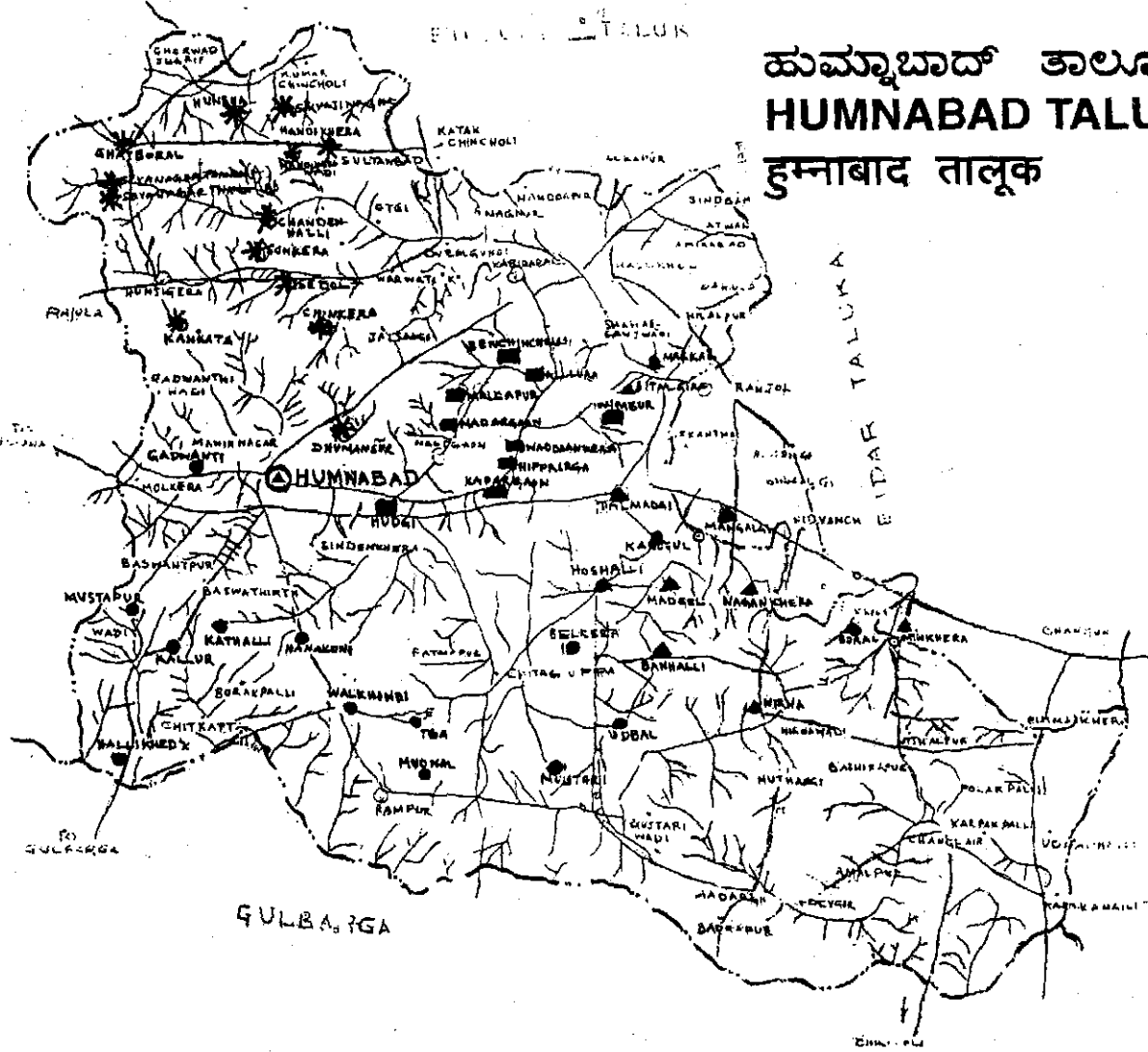


ఆంధ్ర ప్రదేశ్
 • AURAD TALUK
 औराद तालूक

HUMNABAD-TALUK

... TALUK

ಹುಮ್ನಾಬಾದ್ ತಾಲೂಕು
HUMNABAD TALUK
ಹುಮ್ನಾಬಾದ್ ತಾಲೂಕು



3

Sahayoginis Incharge of Villages
BIDAR DISTRICT

HUMNABAD TALUK

- * *Esther Rani* Hunsnal, Shivajinagar, Handikhera, Handikherawadi, Ghatboral, Sevanagar Thanda (A), Sevanagar Thanda (B), Chandenhalli, Sonkera, Sedol, Chinkera, Kankata, Dhumansur
- *Santhosha* Mustapur, Kathalli, Hanakuni, Kallur, Walkhindi, Itga, Mudnal, Hallikhed 'K', Belkera, Mustari, Udbal
- ▲ *Shantama* Markal, Sitalgira, Jalmadgi, Mangalgi, Kandgul, Hoshalli, Madgul, Nagankhera, Boral, Minkhera, Banhalli, Nirna
- *Chandrakala* Benchincholi, Allura, Malkapur, Nimbura, Madargaon, Waddankera, Hipparga, Kapargaon, Hudge

BASAVAKALYAN TALUK

- ▲ *Kamalabai* Halli, Sastapur, Atalapur, Kodial, Mirzapur, Nirgaudi, Islampur, Rolla, Dasarwadi, Sungthan, Mangloor, Maisalga
- * *Puspha* Janawada, Alwantgi, Chiknagaon, Yeklura, Bagduri, Partapur
- *Thippamma* Sivapur, Narayanpur, Narayanpurwadi, Hulgutti, Jadola, Rajeshwar, Yerbhag, Kini, Mashlthanda, Kherda 'B', Hiranagaon, Dhanura

BIDAR TALUK

- *Premila* Bagdal Thanda 'A', Bagdal Thanda 'B', Chatnalli, Khajanagar, Bagdal, Bapur, Mogdal, Markumda, Kalinagar, Bhangur
- *Manoranjini* Huchuknalli, Aurad (), Sirkanthalli, Rekuigi, Biranhalli, Nidvancha, Honnadi, Jappalli, Bhombalgi
- * *Nazeema* Edlapur, Kutabad, Ghodampallu, Telana, Mirazpur, Nagora, Manhalli, Barur, Hokrana 'B', Rajgira, Sindol, Patharpalli, Srimandal

○ ○ *Droupati*

Yarnalli, Sangui, Siddapur, Rajnal, Hippalgaon,
Chambol, Nemthabad, Chimkod, Chillargi, Markhal,
Gadagi,

AURAD TALUK

▲ *Rajamma*

Kandgul, Khanapur, Gadikushnur, Alur (B), Alur (K),
Sorhalli, Maharajwadi, Chikli (j), Ningdhalli, Jen-
nekeri, Belur,

● *Mukkhamma*

Karanji 'B', Kasimpur, Chintaki, Nagampalli, Beldal,
Bardapur, Kollur, Tuljapur, Boral, Yeklara, Bhorgi,
Wadgaon

* *Ragamati*

Rakshal 'K', Nagur (B), Jirga 'B', Shanbelli, Dhuppat-
mahagadn, Ladha, Bachepalli, Kawadgaon, Ballur,
Kavtha 'K', Kavtha 'B'

○ ○ *Lakshmibai*

Dudaknal, Jamalpur, Mungnal, Maskal, Bhemra, Bed-
kunda, Savli, Khed, Sangan, Kalgapur, Balal 'B', Hal-
halli, Hedgapur, Balat 'K'

■ *Chandrakala*

Wanmarpalli, Badalgadn, Allapur, Mhamadapur,
Thegampur, Yangunda, Itgial, Jaknal, Sundal

BHALKI TALUK

* *Shobha*

Alandi, Hunji, Biri 'B', Kalssdal, Koodli, Nagral, Biri
'K', Moral, Walsang, Ambesangvi

■ *Lakshmi*

Karadial, Ahamedabad, Jegampur, Jalwada, Konme
lkunda, Sideswar, Jamalli, Joldapka

● *Basamma*

Nittur, Hajnal, Kotgial, Balur, Hupla, Dongargi, Al-
labad, Kosam, Halipurga, Malsapur

Details of Meetings, Trainings and Workshops, BIDAR

Date	Program Details	Duration	No. of Participants	Place	Organisers	Purpose
1995						
27/4 - 28/4	Workshop on Women's Economic Self reliance	2 days	120	Koudiala, Basavakalyana Taluk	Sahayoginis, EDP Committee	Information about Loan, repayment, Savings, EDP & Jobs women wish to do in sangha.
28/4	Workshop on Women's Collective	1 day	35	Humnabad Taluk Madaragaun	3 sahyoginis	Forming collectives of new sangha women
5/5 - 7/5	Training of Night School Teachers	3 days	32	Itaga, Humnabad Taluk	Madaiah, Bangalore Veershetty, Kamala Santosha	Teaching methodology for newly appointed night school teachers
24/5 - 27/5	Workshop on MS Kendra Students	4 days	30	Itaga, Humnabad Taluk	Vedamani, Veer Shetty, MS Kendra Teachers & Committee sahayoginis	Review of domestic work done by Mahila Shikshana Children during holidays
22/6 - 23/6	Health training	2 days	22	Itaga, Humnabad Taluk	Taluk Committee Sahayoginis	Preparation of Herbal Medicine & their use
28/6 - 29/6	Health training	2 days	59	Tegampur	Taluk Committee Sahayoginis	Preparation of Herbal Medicine & their Use
27/6 - 28/6	Health training	2 days	48	Thanapur (Balki)	Taluk Committee Sahayoginis	Preparation of Herbal Medicine & their use
28/6 - 29/6	Health training	2 days	65	Bagdai A group	Taluk Committee Sahayoginis	Preparation of Herbal medicine & their use
20/7 - 22/7	EDP training	3 days	115	Gadagi, Bidar	Draupadi, Nazima	Information about loan, repayment etc.
21/7 - 22/7	Leadership training	2 days	45	Rajeshwar taluk B.Kalyana	Shoba, Basamma Lakshmi	Awareness on leadership to sangha women and encouragement to perform tasks

Date	Program Details	Duration	No. of Participants	Place	Organisers	Purpose
25/7 - 31/7	NFE Teacher's Training	7 days	53	Bidar	Madaiah, Veershetty, Nazima, Shoba, Draupadi, Santosha	Training for newly appointed NFE Teachers
14/8 - 15/8	Environment Workshop	2 days	49	Olasangha, Balki Taluk	Lakshmi, Shoba, Basamma	Information on Environment Pollution
16/8 - 17/8	Workshops on Friendship and relationship	2 days	100	Aurad	Lakshmi bai Muthamma, Rajamma, Manoranjani	Linkage with other organisations
17/8 - 18/8	EDP Training	2 days	45	Halliked, Humnabad Taluk	Ester Rani, Rajamma Santosha	Information on Savings, Accounting
19/8 - 26/8	NFE Teachers Training	8 days	73	Bidar	Madaiah, Veershetty and Sahayoginis	Training for newly appointed teachers
20/8 - 24/8	Creche Teachers Training	5 days	15	Itaga		
22/8 - 23/8	Herbal Medicine Training	2 days	58	Bagdal. A. Thanda		
21/9 - 23/9	Leadership Training	3 days	155	Milara, Balki Taluk		
14/12	2nd Anniversary of MS Kendra	1 day	-	Bidar Kalamandira		
1996						
22/1 - 26/1	Night School Teacher's Training	6 days	63	Bidar, K.V.K. Janawada		
28/1 - 29/1	Leadership Training	2 days	60	Sidhapur, Bidar		

BIJAPUR

Statistical Profile of BIJAPUR

1.	No. of Talukas	-	6
2.	No. of Villages	-	225
3.	No. of Sahayoginis	-	18
4.	No. of women in Sangha	-	7258
5.	No. of active Sangha	-	200
6.	No. of Sahayakis	-	450
7.	No. of Non Formal Education Centres	-	74
8.	No. of children in N.F.E. Centres	-	993
9.	No. of Teachers / Instructors	-	74
10.	No. of Adult Education Centres	-	33
11.	No. of Women in A.E. Centres	-	342
12.	No. of A.E. Teachers	-	33
13.	No. of Mahila Shikshana Kendra	-	1
14.	No. of students in M.S.K.	-	46
15.	No. of M.S.K. Teachers		
	a) Full time teachers	-	-
	b) Part time teachers	-	3
16.	No. of Creches	-	12
17.	No. of children in Creche	-	330
18.	No. of Creche Teachers	-	24
19.	No. of Sangha Huts		
	a) Completed	-	42
	b) Under Construction	-	42
20.	No. of Sangha started savings	-	190
21.	No. of Savings amount	-	3,75,455.00
22.	No. of Registered Sangha	-	99
23.	No. of Sangha receiving honorarium	-	198
24.	No. of operating the Account	-	198
25.	Utilising Sangha Honorarium	-	115
26.	No. of Women trained as Dai	-	8

ANNUAL REPORT OF BIJAPUR

India is popularly known as a rich country with poor people. It would not be an exaggeration if we could call an country our agricultural one since our villages constitute 80% of our nation. Our rural population have been and continue to be a struggling lot what with no access to literacy, superstitious beliefs, poverty and illnesses,. Discrimination and oppression in the social set-up have been playing a major role which made it inevitable for voluntary organizations to enter the scene.

With all these problems when we first came forward to form collectives, the problems we faced were numerous. As we look back, we seem to have bloomed in the midst of all these hurdles though we ask ourselves time and again to what extent we have achieved success. We realize it is only a minute part and we still have a long way to go.

SANGHA ACTIVITIES

Literacy

It would not be wrong to say that illiteracy is a curse on our country. We see this as the reason for our country moving towards progress at a snail's pace. This has also given rise to other problems faced by us today. But attempts have been made to light the lamp of literacy in our country and work in this direction. That is the reason we see today that in a place like Kerala, total literacy has been achieved.

In the same way, in Bijapur district in 1990-91, the total literacy campaign was started on an experimental basis. When the program achieved a certain amount of success rate in the experimental stage itself, it was decided to implement it all over the district. Mahila Samakhya has carved a niche by involving itself totally in this direction. The consequence is of course the recognition by the people and the Government, of the remarkable increase in the number of literates in Bijapur district.

A brief report on the literacy achievements comprises of sangha women completing the first stage in literacy and moving ahead by reading, writing, being able to correspond through letters and keep track of financial documents. Other than these, 12 members have successfully completed the workshop of three stages and have reached a stage where they can work as Resource Persons. They include Siddamma Kuntoji, Nagatavva Maddoor, Pushpa Kotyal, Bheemavva Gaddalamari, Kanakavva, Musabi Budai, Ukkali Chandravva, Rama Bai, Kakandaki and others.

Siddamma is originally from a poor labour family. She had no idea of a collective leave alone the knowledge of letters. She has set an example for othersthrough her hard work, courage to face challenges. She has shown that nothing is impossible and anything can be accomplished if you have the grit to achieve. She first involved herself in the literacy mission when she became a Sangha member. She obtained training for a span of 15 days in three batches and with a lot of hard work, started framing sentences and in the follow-up session after a month her confidence was obvious.

In the second stage of the district level training, she performed the role of a Resource Person and communicated to a large group, various issues using various mediums and conducted the meeting efficiently. In her own words "whatever comes our way we should not sit quietly. Whatever work we are assigned with, we should take it as a challenge and perform it. I have benefited by this mahila sangha. It has opened my eyes". Every step of Siddamma is a new step.

Non-formal Education

Formal education has not benefited people for various reasons such as superstitious beliefs, poverty, and lack of other facilities. It has failed due to all kinds of limitations which go with the social setup. NFE brought in by the Government, organisations has proved itself in a big way in this area and a lot of children who work during the day as bonded labourers or otherwise have taken this opportunity.

In the same way, Samakhya began organising centres and decided at the sanghas as a result of which we have 81 working centres in 6 taluks with a very positive response. These centers are supervised by the concerned sahayoginis and have been running effectively. At the district level, various training programs for the NFE teachers are being held to develop their skills of teaching. Drop-outs are also being dealt with. The number of children registering are increasing at every stage and, added to this, when we look at the quality and quantity of progress we seek this as a good indicator of success.

NFE Teachers and Samakhya

90 teachers from of 85-90 centres in 6 taluks in Bijapur district have been selected after the Sangha women agreed to the choice. Persons who had completed 7th standard proceeding to the 10th with good reading and writing ability and good communication skills were preferred. They were expected to be in charge of keeping documents such as weekly reports savings register, honorarium, loan registers etc. Thus, NFE teachers continue to be a part of Samakhya. They also meet once a month at the district and report on the month's activities. This helps in planning future programmes.

It is important to measure the success and failure of a programme and learn from both. The problems faced in the initial stages such as lack of space, limitations on the part of the teachers etc. were solved and now are in a better position to handle the centre even with the increasing number of children.

The stages of learning in children has also improved starting by learning the alphabets to joining words and making sentences to learning number and tables. Lot of hard work on the part of the teachers are to be commended . Centres which have been running smoothly are :

Bijapur Taluk

Agasanahalli, Bableshwer, Uppala Dinni, Kannamadi, Ankalagi, Lingadalli, Jainapur, Bellubbi, Shiranala, Jambagi.

Indi Taluk

Yelagi, Arjanala, Hattalli, Manankalagi, Savalasangha

Sindagi Taluk

Chikka Sindagi, Bandala, Ingalagi, Kondaguli, Kalakeri, Byakoda, Thalavadi.

Bagewadi Taluk

Hattarakihala, Ukkali, Golasangi,

Muddebihal Taluk

Abbihala, Kuntogi, Harindrana, Gundukarjagi, Balabatti, Onakihala, Agasabala, Hagaragonda.

Mudhol Taluk

Ontigodi, Kuklali, Nandaon, P D Budai, Sanganatti, Thimmapura, Gullagajanjagi.

In all these villages, a total number of 43 girls and 33 boys are ready to take the 4th standard examinations. 5 girls and 4 boys are attempting the 7th Standard exam.

Enquiries have been made with the concerned education officer to provide them with books and we have been promised that we will be given permission to make use of the books.

Children's Participation in Extra Curricular Activities

It is necessary that a child develops his/her personality in total and not be confined to the classroom. To suit this need, cultural programmes which include devotional songs, folk songs, songs on literary figures are arranged and children participate with a lot of enthusiasm.

Going by Vivekananda's words, '*bringing out the spirituality in children is by itself education*'. NFE centres identify the hidden talents in children and encourage them to develop their talent.

There are also two instances where NFE teachers have taken the initiative to take the children to places of historical interest. Eg : Husani,; NFE teacher of Ontigodi village in Mudhol Taluk and Managoli village in Bijapur District.

Strong Points Of Non-formal Education

Increase in the number of children in NFE centres.

As stated earlier, there is a considerable increase in number as compared to 1995. Steps are taken to monitor the attendance of every student. In case of continuous absence, the parents/guardians are motivated and there are attempts to study the psychology of the student who is accordingly taught. The total number of students is 2250.

1. Children who have joined NFE centres have developed an interest in continuing with their studies.
2. Children of NFE centres are convinced that the Devadasi practice is a curse on our society and they will protest against any such practice they come across.
3. There have been regular parents' meetings about the provision of facilities and they have been informed clearly that they should not depend on Samakhya for their wards' education always.
4. The art of Teaching : Creative methods of teaching have been evolved since the student's power of grasping vary from one to other. Eg. using sand to write letters and join letters in small stones and teaching them through stories and songs.
5. Sangha Women's support and co-operation :

The NFE centres and our Sanghas share a strong bond because the students and teachers are identified by the Sangha women. They are largely responsible for the smooth running of the centre. They take charge of the following :

- Supervision and reporting on the smooth running of the centres.
- Motivate the parents and guardians to send their children to the centre.
- Select suitable teachers.
- Sort out problems which is in their hands and report to the district units.
- Work as a mediator between Samakhya and the centre.

B/F	6,581,549.85	7,175,040
External concurrent evaluation	-	7,629
Publication of information material	44,784.50	372,749
Long-term Course expenses	-	51,249
Sahayogini's expenses:		
Salaries	1,258,608.95	1,495,430
Stationery and books	42,653.20	58,692
Contingencies	28,783.50	37,020
Mahila Sangha:		
Honorarium	1,723,225.00	1,740,420
Hut construction	832,000.00	461,000
Stationery and contingency	141,683.35	349,624
Books and journals	228,766.50	357,003
Durries, desks, etc.	109,390.00	116,736
Musical instruments	69,775.00	340,852
Adult and Non-Formal Education:		
Salaries	555,828.85	112,331
Training/Vocational course	1,011.75	31,124
Stationery and contingency	196,285.30	45,075
Educational material	126,332.90	35,460
Mahila Sikshana Kendra:		
Salaries	188,453.65	172,257
Rent	162,400.00	112,909
Contingencies	53,988.80	135,005
Maintenance expenses	387,494.35	227,989
Educational material	58,770.15	30,157
Medical facilities	15,910.70	16,534
Depreciation	225,250.70	281,735
	<u>13,032,947.00</u>	<u>13,764,020</u>
EXCESS OF EXPENDITURE OVER INCOME	<u>12,899,527.70</u>	<u>13,312,126</u>

AS PER OUR REPORT ANNEXED

For S.MADHAVAN & CO.
CHARTERED ACCOUNTANTS


(S.MADHAVAN)
PARTNER



Bangalore

Date: 8 NOV 1996

For MAHILA SAMAKHYA - KARNATAKA

Revathi Narayanan
Revathi Narayanan 18/11/96

STATE PROGRAMME DIRECTOR

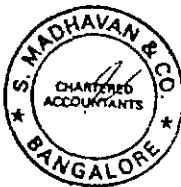
A. STATEMENT OF ACCOUNTING POLICIES

1. The accounts are prepared as per historical cost convention and on accrual basis.
2. Fixed assets are disclosed in the accounts at historical cost together with all costs directly attributable to their acquisition less depreciation.
3. Depreciation is computed on the written-down value of assets and provided at the rates mentioned hereunder:

	<u>Rate (%)</u>
Vehicles, office equipment and computer	25
Furniture and fixtures	10

B. NOTES ON ACCOUNTS

1. Previous year's figures have been regrouped and reclassified wherever necessary to make them comparable with those of the current year.



AUDITORS' REPORT

We have examined the attached Balance Sheet of Mahila Samakhya - Karnataka as at 31st March, 1996 and the Statement of Income and Expenditure for the year ended on that date and report that:

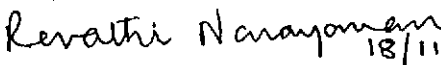
1. We have obtained all the information and explanations which, to the best of our knowledge and belief, were necessary for the purposes of our audit;
2. Proper books of account have been kept by the Society, so far as appears from our examination of the books;
3. The Balance Sheet and the Statement of Income and Expenditure referred to in this Report are in agreement with the books of account;
4. In our opinion, and to the best of our information and according to the explanations given to us, the said accounts together with the notes thereon give a true and fair view:
 - i. in the case of the Balance Sheet, of the state of affairs of the Society as at 31st March, 1996 and
 - ii. in the case of the Statement of Income and Expenditure, of the excess of Expenditure over Income for the year ended on that date.

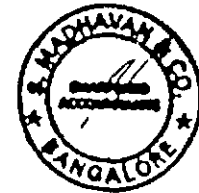
For S.Madhavan & Co.
Chartered Accountants

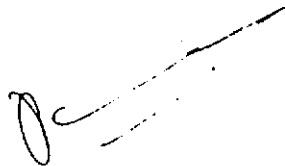

(S.Madhavan)
Partner

Bangalore

Date: 18 NOV 1996


18/11/96
State program Director
Mahila Samakhya Karnataka





Chairman
Mahila Samakhya Karnataka

MAHILA SAMAKHYA, KARNATAKA
BALANCE SHEET AS AT 31ST MARCH, 1996

	AS AT <u>31.03.1996</u> Rs.	AS AT <u>31.03.1995</u> Rs.
<u>SOURCES OF FUNDS</u>		
CAPITAL FUND		
As per last Balance Sheet	2,351,917.42	5,664,043
Add: Grants received	<u>17,000,000.00</u>	<u>10,000,000</u>
	19,351,917.42	15,664,043
Less: Excess of Expenditure over Income for the year	<u>12,899,527.70</u>	<u>13,312,126</u>
TOTAL	<u><u>6,452,389.72</u></u>	<u><u>2,351,917</u></u>
 <u>APPLICATION OF FUNDS</u>		
FIXED ASSETS		
(As per Schedule)		
Gross block	2,871,339.00	2,812,429
Less: Depreciation	<u>2,022,802.00</u>	<u>1,797,551</u>
Net block	<u><u>848,537.00</u></u>	<u><u>1,014,878</u></u>
 CURRENT ASSETS, LOANS AND ADVANCES		
Cash and Bank balances		
Cash on hand	17,672.62	10,284
With Scheduled Banks in Savings Accounts	<u>1,292,242.86</u>	<u>867,144</u>
	<u>1,309,915.48</u>	<u>877,428</u>
 Advances and Deposits		
Advances	144,608.25	199,251
Interest accrued on deposits	13,594.00	-
Pre-paid expenses	<u>17,330.49</u>	<u>17,990</u>
	<u>175,532.74</u>	<u>217,241</u>
 Deposits		
With Scheduled Bank	4,000,000.00	-
Others	<u>274,887.00</u>	<u>280,287</u>
	<u>4,274,887.00</u>	<u>280,287</u>

	5,760,335.22	1,374,956
LESS: CURRENT LIABILITIES		
Sundry creditors	<u>156,482.50</u>	<u>37,917</u>
NET CURRENT ASSETS	<u>5,603,852.72</u>	<u>1,337,039</u>
TOTAL	<u>6,452,389.72</u>	<u>2,351,917</u>

AS PER OUR REPORT ANNEXED

For S.MADHAVAN & CO.
CHARTERED ACCOUNTANTS


(S.MADHAVAN)
PARTNER



Bangalore

Date: 18 NOV 1996

For MAHILA SAMAKHYA - KARNATAKA

Revathi Narayanan
18/11/96
Revathi Narayanan

STATE PROGRAMME DIRECTOR

MAHILA SAMAKHIYA, KARNATAKA
STATEMENT OF INCOME AND EXPENDITURE FOR
THE YEAR ENDED 31ST MARCH, 1996

	YEAR ENDED 31.03.1996	YEAR ENDED 31.03.1995
	Rs.	Rs.
<u>INCOME</u>		
Interest received:		
On deposits with Banks	3,025.00	341,720
From Savings Bank accounts	118,283.30	96,593
Miscellaneous income	12,111.00	13,581
	133,419.30	451,894
 <u>EXPENDITURE</u>		
Payment to staff:		
Salaries	1,958,290.15	1,598,217
Leave encashment	4,071.00	14,559
Reimbursement of medical expenses	34,008.00	21,268
Rent paid	271,500.00	248,223
Fees and honorarium	111,168.00	173,950
Repairs and maintenance:		
Vehicles	565,497.98	522,761
Computers	20,373.00	7,555
Postage and telephones	408,295.67	467,994
Printing and stationery	138,066.95	115,152
Books and periodicals	20,445.90	35,522
Travelling and conveyance:		
Local conveyance	20,208.25	21,819
Travelling	257,869.40	315,081
Electricity and water	35,878.35	37,956
Advertisement expenses	103,935.00	59,872
Bank charges	9,058.00	7,981
Audit fees	7,500.00	4,500
Miscellaneous expenses	200,146.45	246,354
Activity costs:		
Training and documentation	496,785.55	1,064,734
Workshops and meetings	1,072,986.40	1,481,062
Child care facilities	823,965.80	723,652
Support services	21,500.00	6,828
C/F	6,581,549.85	7,175,040

SCHEDULE OF FIXED ASSETS*(in rupees)*

Description	GROSS BLOCK			DEPRECIATION			NET BLOCK	
	Cost as on 01.04.1995	Additions during the year	Cost as on 31.03.1996	Upto 31.03.1995	For the year	Upto 31.03.1996	Written-down value as on	
							31.03.1996	31.03.1995
Vehicles	1,356,236.00	1,335.00	1,357,571.00	1,045,223.00	78,087.00	1,123,310.00	234,261.00	311,013
Office equipment	970,788.65	24,113.70	994,902.35	557,238.65	109,415.70	666,654.35	328,248.00	413,550
Computers	103,735.60	-	103,735.60	67,931.60	8,951.00	76,882.60	26,853.00	35,804
Furniture and fixtures	381,669.05	33,461.00	415,130.05	127,158.05	28,797.00	155,955.05	259,175.00	254,511
Total	2,812,429.30	58,909.70	2,871,339.00	1,797,551.30	225,250.70	2,022,802.00	848,537.00	1,014,878



- Encourage NFE teachers to participate actively in Sangha activities.

Drawbacks

Every programme has its own drawbacks.

- The teachers not being in the same place,
- not being in tune with aims and objectives of non-formal education.
- not having good rapport with the sangha.
- *not being totally involved* in the day-to-day activities.
- individual conflicts within the sangha lead to the closure of the centre.

Efforts are on to set things right and re-start the centres wherever closed due to problems, faced such as the above.

The right selection of teachers becomes very essential in the smooth running of NFE centres. It is necessary the person has in mind the well being of the community and not look at it as a mere job. Appropriate training programs to supervise, motivate and develop independent outlook are aspects to be stressed. Keeping Mahila Samakhya's objectives in mind we can work towards women's education and developing this attitude becomes top priority.

Creches

Introduction

To ensure mobility of women, creche centres were opened. *It was also seen that a creche was opened where there was no anganwadi centre.* Some of the other factors to open creches were to enable children burdened with care of younger children, go to school. The idea was to make them more conscious of health and hygiene.

Bijapur district has creche centres in around 12 villages with 20 to 40 children. There are 2 teachers in each centre, one being fairly qualified to teach and the other to assist her. They work with a lot of understanding and they are paid the same amount as honorarium.

Here again, the teachers are *requested to work with the interest* of the community at large and since the children come from various backgrounds, it is essential that the teachers use different methods of teaching.

In Bijapur district, creche children were given food, but this later stopped due to the non availability of funds. Now after they have been informed that it is child's education which is more important, the sangha women take initiative to cook and send bread and curry to all children. For eg. Bellubbi and Yeranal.

Drawbacks of the creche centres are non-availability of teachers and no support from sangha members. Steps have been taken to solve these problems and more ahead.

AE Centres

Bijapur district has around 15-20 AE centres. *It is kept open mainly for the purpose of the sangha women who have shown keen interest in learning.* Due to the work pressure at home, the number of entrants to AE centres has not really increased. Nevertheless, the AE centres have been moving ahead at their own pace.

- The women have learnt to sign their names.

- They encourage others to learn while they learn too.
- They hold no age barriers.

Certain drawbacks are that some women refuse to be motivated and some women stop learning after they know how to sign their names.

Health

The following documents of research conducted on herbal medicine are available in the district.

1. What illnesses are women more prone to ?
2. Eye Examination
3. Blood Examination
4. Identification of nurses.
5. Identification of Ayurvedic doctors.

Health programs concerning herbal medicine have not been conducted on a large scale. However, the medicines have been prepared in the respective sanghas and used.

Villages such as Kolluru, Kanmadi, Holisankha, Kalla Kautagi, Gundakarjagi and Ankalagi have spread the importance of herbal medicine to the neighbouring villages.

Source of information of such programs on herbal medicine has been

1. Samakhya's training programs
2. Traditional knowledge

- Eg. 1. The Garlic round the neck when a child coughs.
2. Milk cream and turmeric powder for ache.

Shettavva from Ankalagi, Kanavadi Saraswati, Ukkali Basamma, Kolluru Paravva, Kallakoutagi Layuvva and Devapura Sonavva have all attended the state level trainings. Out of these women 4 of them have prepared medicines and sold them and 6 other women have treated illnesses of many by preparation of medicines. Basamma of Ukkali achieved a remarkable feat when she treated a couple who had not borne children for 15 years. The woman gave birth to a baby boy in the next year. The couple overwhelmed with joy gifted Basamma with 1/2 tola of gold.

'Hittalakka' is a very informative book on herbal medicine and has been in continuous use among all sangha members for various illnesses like stomach ache, piles, asthma, white discharge, menstrual cramps etc.

Treatment of certain illnesses which have proved effective

1. Treatment of skin diseases
2. White discharge
3. Chest pain
4. Menstrual cramps
5. Infertility
6. Migraine headaches

7. Breast pain
8. Piles
9. Falling hair

At the same time there are certain illnesses which need careful treatment and lot of attention. It is important therefore for the woman who is treating, to study well the rules to be applied while preparation of medicine.

Through all these treatments, the women have realized that allopathy medicines are only for an immediate cure and herbal medicine cure illnesses in the long run. Other health programs include educating women on family planning methods. Lot of women now are convinced about operation though it means you will have to rest for 3 months after the operation. Government family planning programs have proved to be a bane because they do not follow it up efficiently. In case of operation, copper T or any other family planning method, follow-up is poor. In these situations, the sangha women have taken initiatives to solve certain health problems, visit health centres and arrange for health camps. One such camp was arranged by Ramabai Mahila Samakhya sangha Kanamadi on behalf of the whole village in cooperation with health centre where 600 people went through a blood examination. The purpose of this camp was of course the fear of AIDS since Kanamadi is close to Maharashtra. All examinations proved negative.

Opinions on Herbal Medicine and Superstitious Beliefs

Herbal plants are of great medicinal value for years now in our rural areas but in recent years English medicine has taken over and faith in traditional medicine has reduced noticeably. The ayurvedic doctors are also in a fix now and they are wondering whether they should stick to their profession or leave it.

Linked to these illnesses are also superstitious beliefs where earlier women used to think it is an evil design and use different ways to overcome these. All these superstitious beliefs are on a downward trend. The beliefs like pregnant women should not eat papaya are all blind faith. And all attempts to remove these have proved to be successful to some extent.

Marketing of prepared medicines by our sangha women

Any sale of medicines by our sangha women have only been on a small scale. To number them there are 6 women who have sold their preparation and 4 women who have prepared medicines, treated given them and received gifts. This cannot be a yard stick to measure the extent of financial stability in sangha women. The effectiveness of traditional medicine needs to be propagated and all convinced so that women are also benefited financially. To solve this problem sanghas sanghas have taken loans from the honorarium to market the prepared medicine. Other than these are attempts from health committee and Resource Person C. M. Gangamma to obtain license from the Government.

Herbal Garden

Here again we face the problem of land for growing herbal garden. Sangha women have found place outside their homes, outside *sangha mane* and the plants being medicinal like neem, drumstick, coconut, papaya etc. As mentioned earlier, there has been efforts to obtain land from Government and we have been promised by the Minister to grant us the land.

ECONOMIC DEVELOPMENT PROGRAM

Total Savings

Mahila Samakhya understands that it is difficult for our poor sangha women to save while they struggle for two meals a day. They have been convinced that they need to save if they have to think of their future.

Purpose of savings

1. Future of their children
2. To face inevitable circumstances
3. For the purpose of loan from bank
4. To reduce dependency on village elders

Total savings in Bijapur - Rs. 5,83,912.00

Number of women who have taken loan is 670

Sl. No.	Taluk	Savings made	No.of women who have taken loan from savings.
1.	Bijapur	1,15,230.00	060
2.	B.Bagewadi	0,85,564.00	050
3.	Sindagi	1,03,426.00	060
4.	Muddebihal	1,08,500.00	205
5.	Mudhol	67,240.00	95
6.	Indi	1,03,952.00	200

Loans obtained by sangha women for activities

As mentioned earlier, the savings amount is used for their children, to pay fees, manure for their fields, small business like provision stores, poultry farming, sheep rearing to stabilize their financial position.

Savings schemes have been explained time and again and also the necessary elements to draw a loan. There is also a facility to give loans to sangha members who are in need. Here we come across a number of unselfish women who agree for these schemes readily; sharing other's needs while they share happiness too.

The Samakhya family has been a part of such selflessness with people who work for the betterment of the community with no vested interests.

Study on financial progress

Mahila federation : The greatest achievement of women of Mudhol taluk is the formation of Mahila Federation. Since Mudhol taluk had the highest amount of savings of about Rs. 67,240/-, it was decided to start a federation of sangha women of mudhol taluk. The honorarium is Rs. 4,28,000/- and it was thought that it would be convenient if they had a bank of their own nearby.

This was again discussed at the district level and it was agreed that all support necessary would be provided. In the same way, three women from each village were taken for a 3 day workshop where the District Coordinator, Resource Person and the concerned Sahayogini of that taluk participated. Initially, Rs.101/- were collected from every member and Rs. 2,000/- from the sangha honorarium was taken as

deposit. Training was provided for the maintenance of accounts, collection of application and other formalities.

The problem despite prior preparation are the non availability of the building. But, efforts are on to overcome this problem. In this way, Sangha women have played a major role in their economic progress. Basic necessities are a minimum deposit of Rs. 200/- to Rs.300/- per person represents sangha in meetings and workshops and maintenance of documents, keeping track of deposit, loan and repayment. Eg. In Kannamadi village, the sangha has pawned a field taking Rs. 10,000/-. The profits are shared amongst sangha members.

PANCHAYAT RAJ

Our Government for the purpose of decentralization of power have brought a number of plans through Panchayat Raj. To bring in a revolutionary trend, it is necessary that we make Gandhiji's dream of Gram Swaraj come true. At the implementation stage, if the rules and regulations are not effected, we see a downward trend. The development programs need to be much more informative to the representatives of the rural population and this has to be made simple through various mediums so that it is understood by the community and the participation of women in Panchayat Raj increase in number.

Reservation - why and how

Ours is a democratic country and it goes without saying that the nation's development and administration are in the hands of all. It is necessary that scheduled caste/ tribe, backward caste/ tribe and half of the human population - women have to move ahead. They also have to play a contributory role in the administration. This is the reason there has been reservation in the Panchayat Raj set up also.

Percentage of reservation is as under

Backward Class	-	33.3%
Women	-	33.3%

This reservation changes from one area to the other once in every five years.

Mahila Samakhya has provided training facilities for our sangha women regarding Panchayat Raj. It is essential to take up programs of community development and remove feeling of non cooperation and conflicts. Mahila Samakhya has been working in this direction where 97 Sangha women have contested in the Gram Panchayat election out of which, 59 have been elected. 12 members have been presidents and 8 of them vice-presidents.

Trainings have been conducted for these members to participate effectively.

MERITS

Women's participation in panchayat meetings

It was clear earlier that men voiced their opinions while the women listened. Women's general opinion was taken and announced by a man as a mere formality. Now the women assert themselves and insist on expressing what they feel. This surely speaks of their realization of their responsibility, duties and

authority. They pass on the credit to Samakhya who have conducted training programs for them. Some of the elected members names are as follows :

Shivamma Hagara Gowda, Marikalla Shantabai, Kanamadi Shivanavva, Aliginala Sitabai, Shagnusi Padmavva, Beliubi Balavva, Kagodda Siddavva, Shiradona Kashibai, Mudnala Gowda Shantabai, Chalaumi Chandravva, Mulasavalgi Tarabai, Meena Jagi Yamunavva, Balavata Neelamma, Kimtoji Shivannavva, Bheemavva, Basarakoda, Managuli Lakshmibai, Ingalgeri Durgavva, Itagi Shivanavva, Vajramatti Kashavva, Budni P.M. Tangevva, Ginchakandi Durgavva, Yedahalli, Hanumavva, Malapur Kashavva, Machakamir Chandravva and other women have been working and participating actively in Gram Panchayat activities.

In all these, however it is heartening to note that women are taking strides at eradicating the longstanding oppression of women by the male dominated world. Panchayat raj has only been a reinforcing factor.

Certain specific facilities which the members are working towards are repair of roads, wells, IRDP facility, toilet facility, dhobi ghat, street light, library facility, bhagyajyothi scheme, anganwadi school etc. They have also gone ahead in putting up protests against certain social evils like alcoholism and have been successful in the attempt. For eg. Aaheri, Pabanagar, Kanamadi village of Bijapur taluk and Masabinala of Bagewadi taluk have become model villages for protesting against alcoholism and have stopped it in their areas completely. They have proved that any problem can be solved when you have a challenging and strong collective.

Case study

Chaluvu Chandravva of Andebinal Taluk had not stepped out of the four walls of the house till she became a sangha member. With the support of the husband and the family, she would participate in taluk level, district level and state level workshops and trainings. After panchayat raj came in, all sangha women selected Chandravva to contest the election. With great support, she was elected. She was also appointed Vice President. She has taken this opportunity to provide facilities for her Sangha. She has houses constructed under the 'Neralina Bhagya' Scheme, has provided street lights, two youngsters have benefited from trysem program, has got IRDP loans and she, being the part of the sangha, had Rs. 15,000/- sanctioned through Gram Panchayat for the construction of Sangha mane.

She feels Samakhya has helped her come forward in a big way. Her song :

Kaliyalu kannada chanda
Nodalu kannadi chanda
Karnatakadalli namma Mahila Samakhya chanda
Mahila Samakhyadalli namma chalumi grama chanda

In brief, it says "it is good to learn kannada.
it is good to see mirror
Mahila Samakhya is good in Karnataka
and Chalumi grama in Mahila Samakhya"

Demerits

There are a few drawbacks also where the elected women representatives do not get back to the sangha leave alone provide them with facilities. Eg. Nimmaragi Yellavva, Gogihalli Yamunavva, Mattagudda Yellamma, and Hokrani Yamunavva.

Yamunavva was a sangha member and was elected to the Gram Panchayat. She did not stay longer than 2-3 months in the sangha during which she started exercising her power till finally she left the sangha.

Contacts with government departments

The Government officials were introduced to the sangha members when workshops and trainings were conducted to give them information about certain facilities. Accordingly, they visit and obtain any kind of information. They also invite officials for their programs and gain information. The officials are being very supportive.

Some of the benefits achieved are

Sangha women of Indi taluk have received a sum of Rs. 90,000/- from K.M.F. and I.R.D.P. together.

Bijapur taluk	-	Rs. 2,95,500/-
Muddebihal taluk - 9 villages	-	Rs. 1,22,000/-
Renovation of sangha mane	-	Rs. 9,000/-
Rural development plan and devadasi rehabilitation program sangha has received	-	Rs. 1,00,000/-
Bagewadi taluk	-	Rs. 1,30,000/-
Sindgi taluk	-	Rs. 1,00,000/-
Total amount received by the Government in Bijapur district	-	Rs. 8,46,500/-

Sangha women with all the difficulties faced are working towards economic stability and are sure to achieve it.

Changes

Lot of changes have been brought about in women since Samakhya has started. Coming out of four walls of the house to finding new avenues, developing a sense of confidence, questioning and art of reasoning, the sangha women has been through all stages.

In every sphere, be it social or political, she has been taking rapid stride towards empowerment and has also realized that she has miles to go before she finally achieves the goal.

Shiranala Parvati

Entering the state legislature building was a great event in the life of Shivanala Parvathi who had never stepped out of her house before joining the sangha.

Parvati comes from a poor family in Maharashtra. She is married and now staying in Shiranala village. For over two years, it was difficult to bring in Sangha women to form a collective. A street play was planned which went like this. A woman had borrowed Rs. 100/- as loan from the village Gowda and when she approached him to pay back he had added another zero and made it Rs. 1000/-. This play Parvati watched intently and the Sahayogini watched her have tears in her eyes. She longed to join the Sangha and the idea was supported by her husband. She later participated actively and became a Sahayaki. When she had to attend the Bangalore Sammelan, she was pregnant but, she had decided to go. After she came back to the village, her joy knew no bounds. She called everyone - village elders, Panchayat members and

all sangha members and shared her experiences. She has worked hard to get the documents of the land for the construction of sangha mane. She has also borrowed money as loan from the honorarium and has started the business of tamarind. She is a living example of the changes women have gone through in their personal lives.

On the path of change - Gonasagi Sumitra

Sumitra was one among thousands of women who till today consider their four walls of the house their world. She had not thought of being a sangha member and she had not participated in any of the workshops or meetings till one day she put a brave step forward. Now she takes charge of all activities of the sangha and takes over the responsibility of the sangha. She has acquired documents from Gram Panchayat for the construction of sangha mane. She has decided to provide education to her children with the able support of her family members.

Changes within the family

Manu's words that a woman is dependent on her father as a child, on her husband as a young lady and on her son in her old age are not being heard in the recent years where women are walking on par with men.

Sangha women are not different. They have made all efforts to assert themselves and involve herself in family's decisions and also decisions concerning the couple regarding family planning programs.

Changes brought about in women within the family have also contributed in a major way in rejecting certain traditional practices like child marriage, child widow etc. They have been successful in convincing their family members about the significance of their effective role in the family.

Changes in the way they dress

Dramatic changes can be seen in women in their way of dressing like the Lambanis have changed over to saree, clothes which covered their heads indicating submissiveness has now changed. Certain practices like widows not wearing kumkum have gone through a change.

Changes in teachers

AE, NFE and Creche teachers participate more effectively in meetings, trainings and workshops which was not so earlier. They voice their opinions boldly and do not hesitate to give suggestions wherever necessary. They realise that they have also been learning at every step from the children and it seems that they are taking rapid strides towards progress.

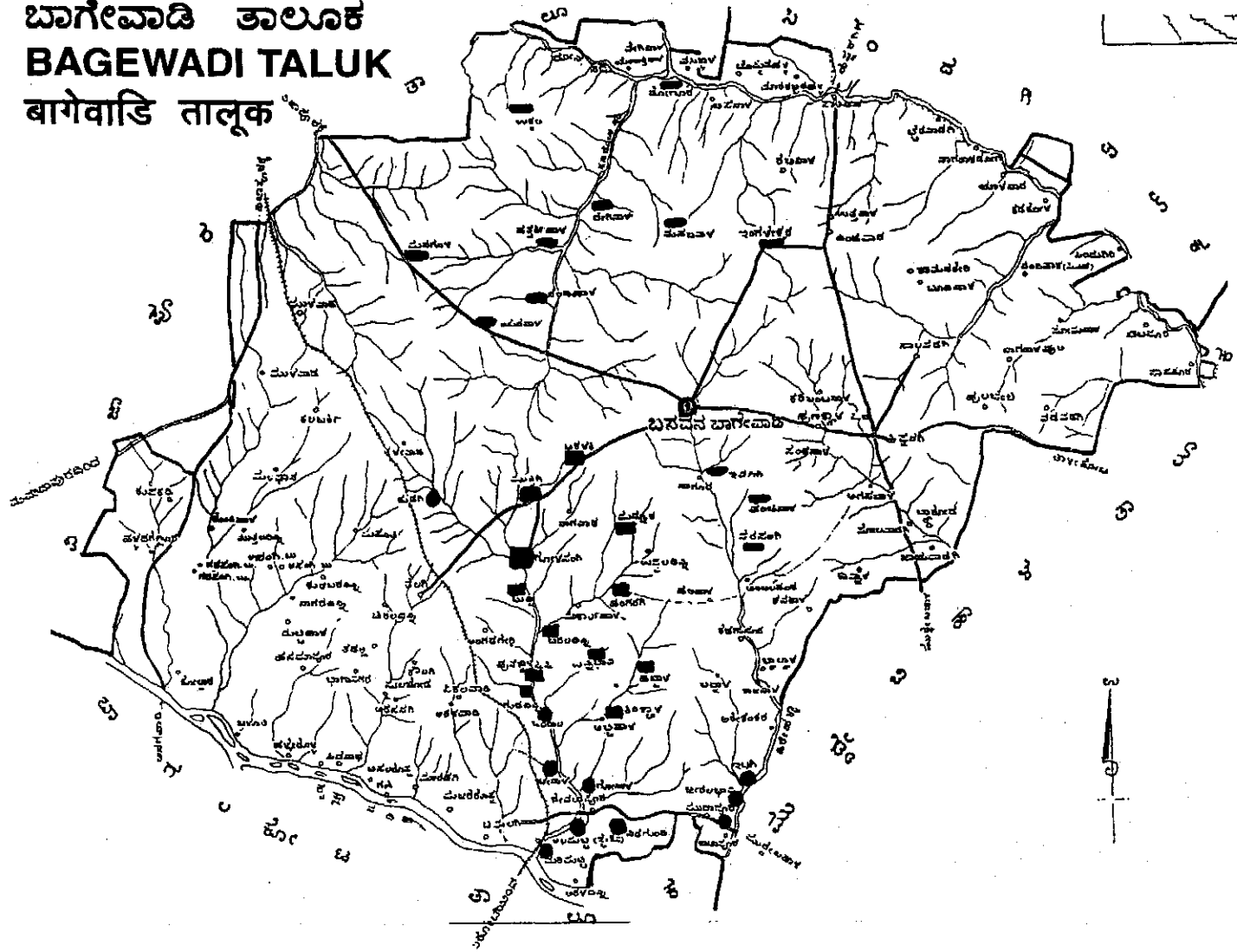
Decision making process

There is a sense of awakening among the sangha members who are playing a contributory role by taking decisions such as the education of their children, family planning program and other such decisions.

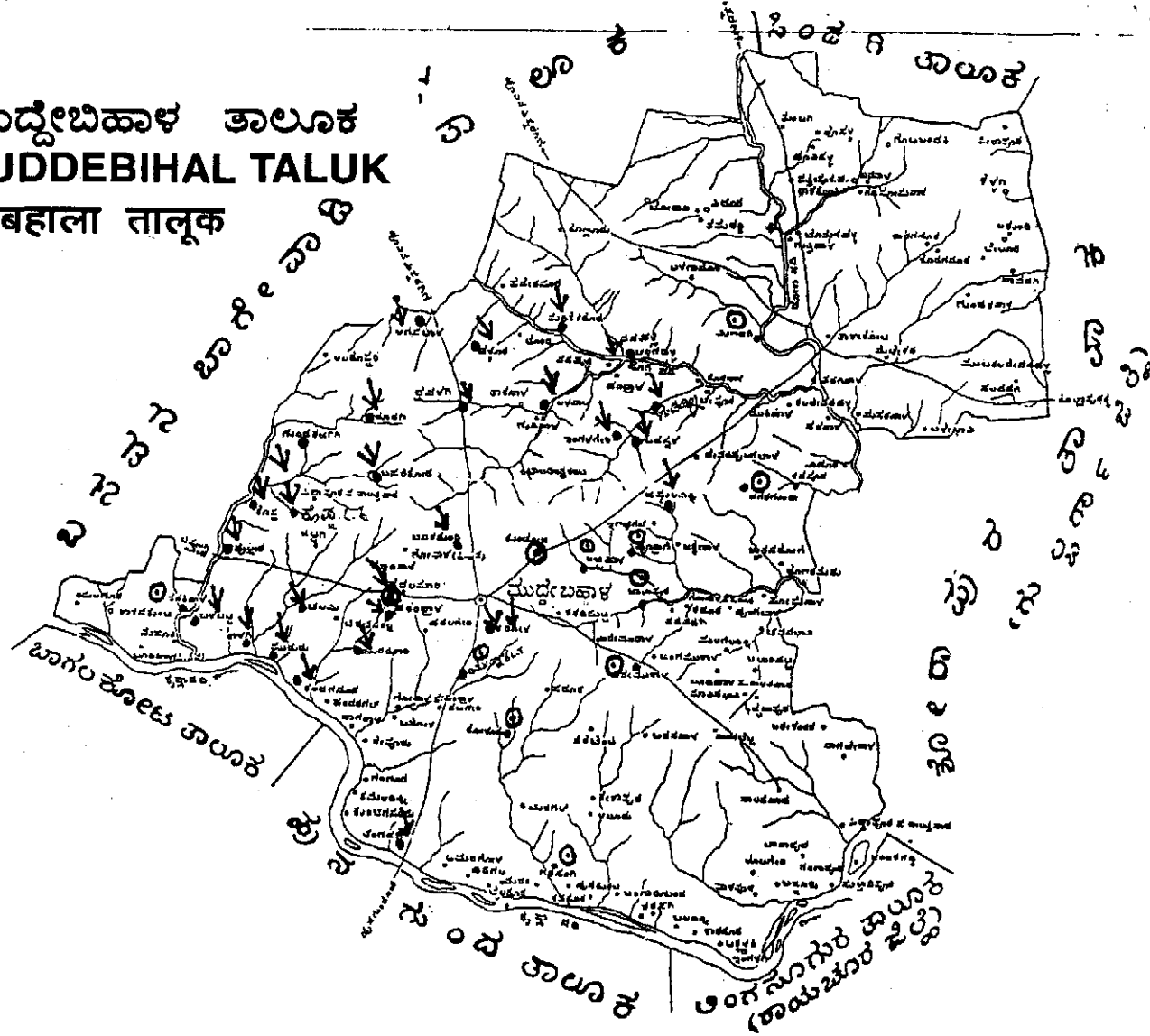
Before we conclude....

Mahila Samakhya Bijapur working since 1989 has seen its ups and downs with major achievements but *yet there are miles to go before they reach the goal. Success and failure have been two sides of the same coin and both sides are taken in positively and efforts are on to move ahead.*

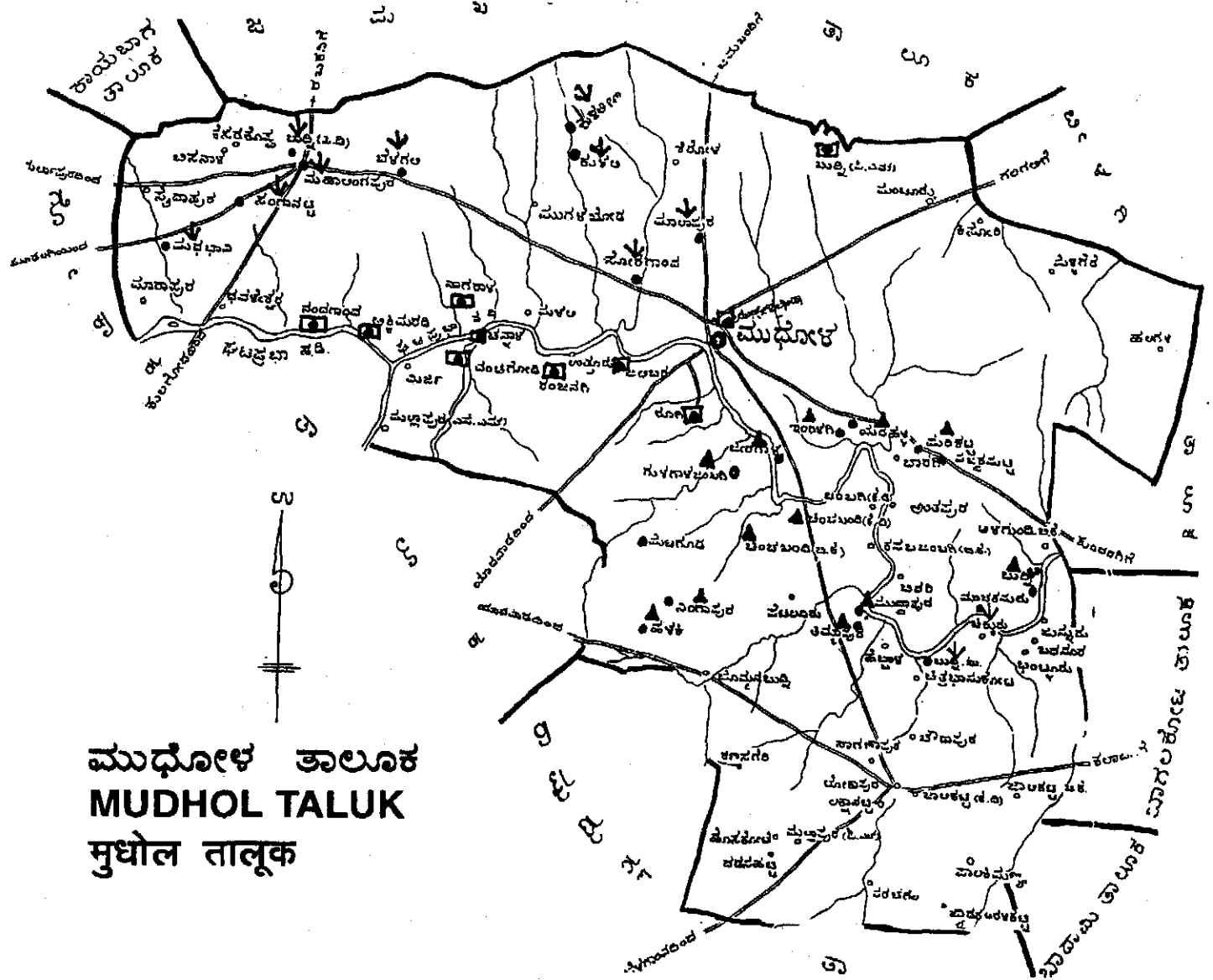
ಬಾಗೇವಾಡಿ ತಾಲ್ಲೂಕು
BAGEWADI TALUK
बागेवाडि तालूक



ಮುದ್ದೇಬಿಹಾಳ ತಾಲೂಕು
MUDDEBIHAL TALUK
 ಮುದ್ದೇಬಿಹಾಳ ತಾಲ್ಲೂಕು



ಮುಧೋಳ ತಾಲ್ಲೂಕು



ಮುಧೋಳ ತಾಲ್ಲೂಕು
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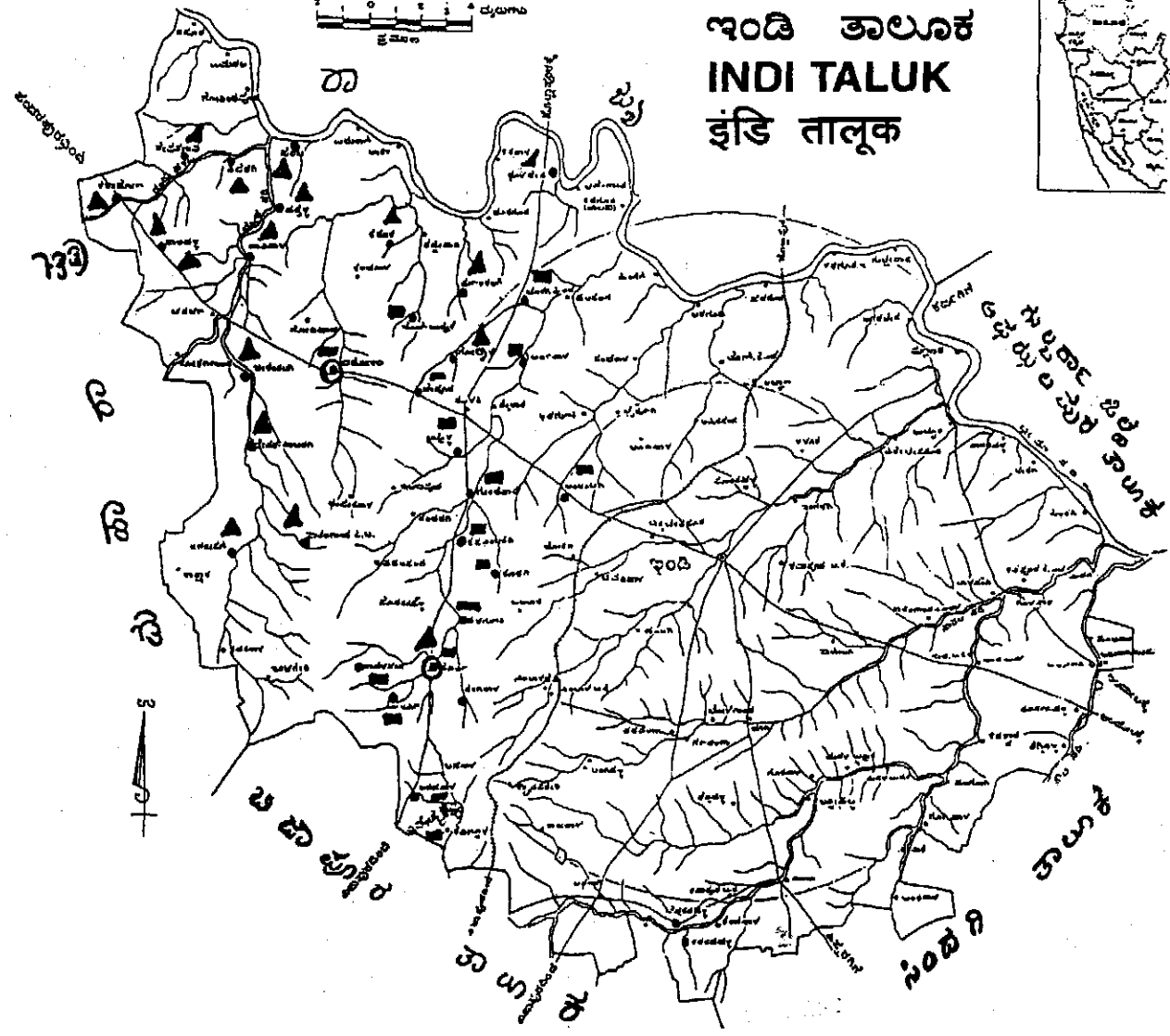
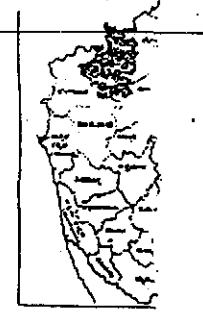
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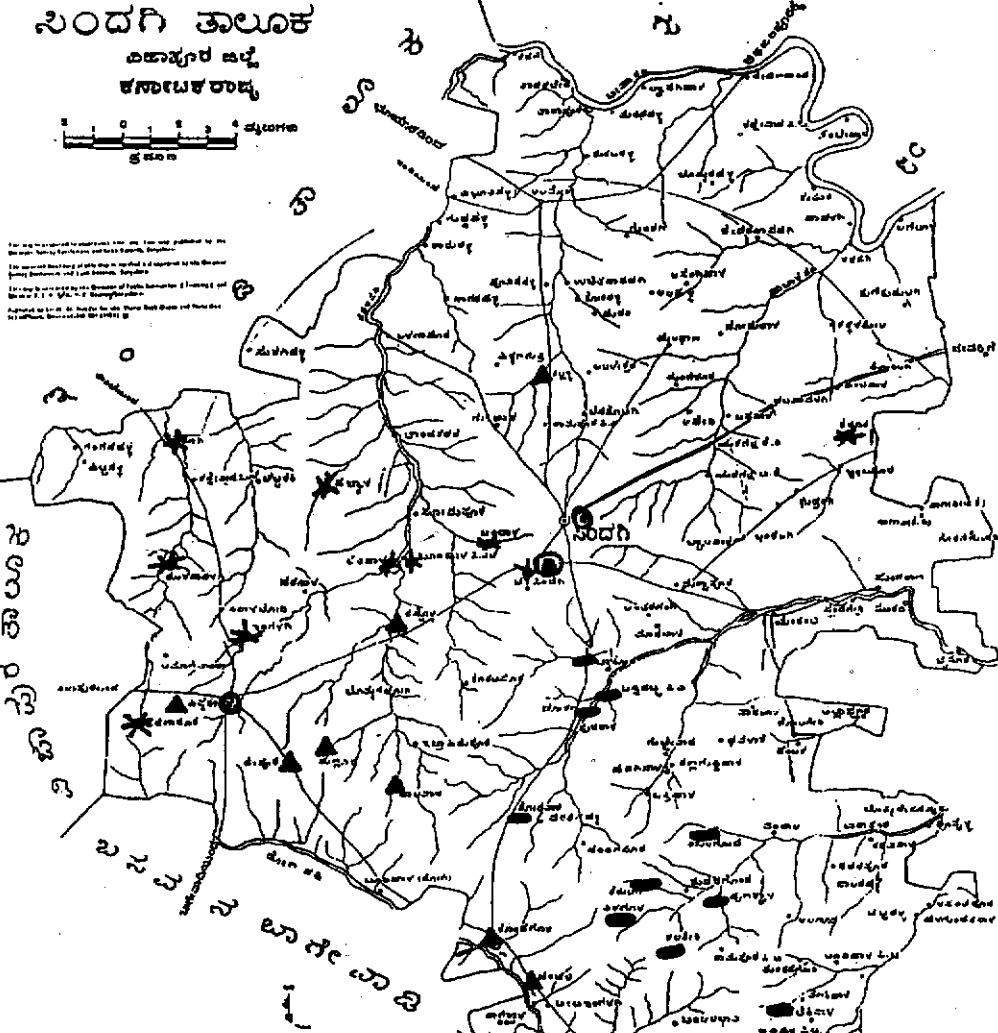
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BIJAPUR TALUK
बिजापुर तालूक

ವಿಜಯನಗರ ಜಿಲ್ಲೆ
ಕರ್ನಾಟಕ ರಾಜ್ಯ
ಕಿ.ಮೀ. 0 1 2 3 4 5
ಮೈಲಿ 0 1 2 3 4 5

ಇಂಡಿ ತಾಲ್ಲೂಕು
INDI TALUK
ಇಂಡಿ ತಾಲ್ಲೂಕು



ಸಿಂದಗಿ ತಾಲೂಕು
ಹವಾಮಾನ ಮತ್ತು
ಕರ್ನಾಟಕ ರಾಜ್ಯ



ಸಿಂದಗಿ ತಾಲೂಕು

ಸಿಂದಗಿ ತಾಲೂಕು
SINDAGI TALUK
ಸಿಂದಗಿ ತಾಲ್ಲೂಕು

ಮೈಸೂರು ಜಿಲ್ಲಾ ಕಾರ್ಯಾಲಯ

Sahayoginis Incharge of Villages
BIJAPUR DISTRICT

MUDHOLA TALUK

- ◻ • *Shobha Joshi* Roogi, Jalabera, Mudhola Thanda, Chennala, Ranjanagi, Vantakodi, Nagarahaia, Akkimaradi, Nandgaon, Budni. P. M.
- ▲ *Kamala. S. Bagoji* Gulagajambagi, Vajramati, Jirgala, Chichakandi. B. K., Chichakandi. K. D., Thimmapura, Muddapura, Yadahalli, Ingalagi, Budni. B. K., Halaki, Ningapura
- ↓ *Basamma Dindavara* Kulali, Maiapura, K. D. Budni, Machakanura, Sorangaon, Belagali, Mahalingapura, P. D. Budni, Sanganatti, Mudabavi, P. N. Kulali

SINDGI TALUK

- ▲ *Savithri. B.* Kaannolli, Jaalavadhi, Mannura, Devura, Devara Hipparagi, Kondaguli, Hanchali, Kailalli
- * *Chandamma Tholabandh* Chikka Sindgi, Bandhala, Budhahala, Othihala, Kerura, Hachyala, Padaganura, Ingalagi, Mulasavalagi, Chikkarugi
- *Rajeshwari Suryavamshi* Bakoda, Banatti, Boragi, Kerutagi, Thilagula, Kalakeri, Hunashyala, Bekinalas, Koravara, Yalagoda

INDI TALUK

- *Saraswathi Kulkarni* Hokisanka, Manamiakalagi, Dulakeda, Baradola, Havlnala, Hathathalli, Jeeramkalagi, Devara Nimargi, Jigajeevani, Sathalagaon, Godihala, Kerura, Shiradona, Halalli, Nevaragi, Revathagava
- ▲ *Renuka Kamble* Kolurgi, Horthi Thanda No.2, Horthi, Deginala, Gundavana, Bilulli, Halagunaki, Kudagi, Savalasanga, Agasanala, Jevura, Yelagi, Loni, Anjutagi, Shirakanahalli, Benakanahalli, Bommanajogi

BASAVANA BAGEWADI TALUK

- *Mahadevi Badigera* Ukkali, Yaranala, Nandihala, Hatharakihala, Deginaia, Masabinala, Doonura, Managuli, Hanchinala, Evanagi, Narasalagi, Ingaleshwar
- *Anasuya. G. Sangai* Alamatti, Vandala, Nidagundi, Jiralabavi, Muddapura, Itagi, Benala, Gonala, Gonala, Gundadini, Kodagi
- *Kashibai. Y. Ukkali* Golasangi, Budni, Beeraladini, Unasyala, Kirashyala, Hangaragi, Mannura, Mutthagi, Hebbala, Takaiaki, Hunnibavi

MUDDEBIHALA TALUK

- *Vimalakshi Hiremath* Aabbihala, Hokrani, Kuntuji, Kulur, Mudnala Lamani Thanda, Gorasangi, Heramugala, Jalpura, Minajagi, Hagaragonda, Vanakihala
- ↓ *Neelamma Kamble* Balabatti, Kalagi, Mudara, Chalami, Kandaganur, Yarayuri, Hullura, Thangadagi, Shilolak, Geddalamari, Harindrahala, Hingalageri, Gudnala, Halura, Agasabala, Madikeshwara, Kundakarjagi, Gudadini, Koppa, Koppa. L. T., Roodagi, Balavata, Lingadalli, Davalagi, Jammaladini, Basavakoda, Bidarakundi

BIJAPURA TALUK

- ▲ *Uma Kulkarni* Alaginala, Gonasagi, Kanamadi, Babanmagara, Honavada, Kotyala, Kallakoutagi, Somadevara Hatti, Siddapura. K. (Katikolla), Thajapura, Dhanyala
- *Susheela Nagannanavara* Bellubbi, Uppalubbi, Uppaladini, Kakandaki, Mangalura, Holahangaragi, Lingadalli, Devaragennura, Imbrahimpura, Suthagundi, Jainapura
- * *Renuka. B. Barkera* Logavi, Dandaragi, Kanamuchannala, Hadagali, Shiranala, Kannaura, Kannala, Makanapura, Domanala, Athalatti, Kathijapura, Ittangihala
- *Prabha Biredhara* Aliabada, Nagarala, Hunashyala, Jambagi, Honnalli, Ankalagi, Aheri, Kaggoda, Dyaberi, Arakeri, Arakeri Thanda
- *Ganga Kulkarni* Agasanalli, Dodihala, Babaleshwara, Halagani, Shegunasi, Kilarahatti, Devapura, Shibura, Kangalagutti, Gundala, Thonashi

Details of Meetings, Trainings and Workshops, BIJAPUR

Sl. No.	Date	Training Workshop	No. of Participants	Resource Person	Place
1	20-5-1995	Workshop for Ujwala Bank Members	20	Dist. Co-ordinator & Taluk Sahayoginis	Mudhol
2	21-5-1995	E.D.P. Workshop	47	Dist. Co-ordinator & Taluk Sahayoginis	Mudhol
3	22-5-1995	E.D.P. WorkShop	42	Dist. Co-ordinator & Taluk Sahayoginis	Sindagi
4	23-5-1995	E. D. P. Workshop	65	Dist. Co-ordinator & Office Assistant & Taluka Sahayoginis	Bijapur
5	24-5-1995	E. D. P.	45	Office Assistant & Anusuya. G. Sangal	Muddebihal
6	18-7-1995 to 19-7-1995	Aids Workshop	135	Dr. Shivayogi, Dist. Co-ordinator, 2 R.P. Health Committee Members	Bagalkot Haveli
7	19-2-1996 to 20-2-1996	Dist. Level Accounts Workshop	19	Shri. Achyut Rao Accounts Officer	Bijapur

- Routine monthly meetings of AE, NFE, Creche, Sahayakis and Sahayoginis have been conducted as per schedule.

GULBARGA

Statistical Profile of GULBARGA

1.	No. of Taluks	-	06
2.	No. of villages	-	164
3.	No. of Sahayoginis	-	15
4.	No. of Sanghas (active)	-	70
5.	No. of women in sangha	-	6560
6.	No. of Sahayakis	-	328
7.	No. of NFE centres	-	45
8.	No. of children in NFE centres	-	1350
9.	No. of Teachers	-	45
10.	No. of A.E. centres	-	20
11.	No. of A.E. Teachers	-	20
12.	No. of A.E. Women in centres	-	500
13.	No. of Creches	-	16
14.	No. of Creches Teachers	-	32
15.	No. of children in Creches	-	320
16.	No. of Mahila Shikshana Kendras	-	-
17.	No. of MSK Teachers	-	-
18.	No. of Students in MSK	-	-
19.	No. of Sangha Registration	-	105
20.	No. of Sangha Huts	-	28
	a) Completed (Huts)	-	18
	b) Under construction	-	10
21.	No. of Sangha Started savings	-	100
22.	Total Savings Amount	-	4,00,000/-
23.	No. of Sanghas receiving honorarium	-	161

ANNUAL REPORT OF GULBARGA

In the year 1994-95, the Gulbarga district implementation unit had fourteen sahayoginis working in 150 villages of 6 taluks. The programme has expanded to cover 171 villages. By our assessment sanghas in about 133 villages are working quite well while sanghas are weak in about 38 villages. These sanghas are mainly characterised by a near total dependence on the sahayogini. Weekly meetings are not held and women do not save money. On the other hand, in the strong sanghas a wide range of activities like solving family quarrels, celebrating national festivals, developing good working relations with government and other organisations. The sangha women also successfully run and monitor the AE, NFE and creche centres.

Non formal education centre

There are 41 NFE centres with a total strength of 534 children of whom 304 are girls. 56 children have entered the 3rd stage. There are both male and female NFE teachers who are educating the children through a mixture of work and play. Tests are regularly conducted to assess the progress made by children. Sangha women ensure that the NFE teachers do the work properly. For example when the NFE teacher in Mugalgoar, Udhaya Kumar absented himself for a month without informing the sangha, he was strongly censured by the sangha women on his return and instructed not to repeat such irresponsible behaviour.

Child care centres

From 13 centres in 1994-95, the number in the district has increased to 22 in 1995-96. The number of children in the creches is 250 ranging from the ages of 6 months to 4 years. The centres are kept open from 10 a.m to 5 p.m. Medical examinations for children have been conducted in 13 centres. In Anuvara and Kukota villages, the creches have come to a standstill because of the irresponsible behaviour of the sangha women and the teachers.

AE Centres

The 19 Adult education centres which have been running since 1994-95 are catering to 176 women who have made remarkable progress.

Women and Health

There are several cases of women getting cured by taking herbal medicines in eleven sanghas, Innolli, Kodli, Gonagi, Retkal, Nadisinnur, Bankuru, Mugalnagoan, Korawar\,a, Ashoknagar, Gundugurti, Ankal. The herbal medicine training program is effective only in small groups and as such it becomes difficult for this knowledge to reach a large number of women in a short time. However, experimental workshops have been arranged in every taluk, demonstrating the use and application of an ointment prepared from neem. However, women found this effort of Mahila Samakhya quite unique ; as also the *Hithila akka* book brought out by Samakhya which is a valuable resource for women practising herbal medicine. There have been cases where in the absence of the sahayogini, women have treated patients using the book. They are also able to correctly identify medicinal plants from the photographs in the book. One of the gaps in the herbal medicine program as expressed by sangha women is the lack of information about contraception and small families. Increasingly, women who are becoming aware of the advantages of small families. Children can be provided better education and health care. They realise that it becomes easier to get out of the poverty and debt trap. The initiative taken by Samakhya in the field of herbal medicine is all the more important when we listen to the women reporting that they get little or no help from the local medical centres. This is generally due to the non-availability of doctors or their demanding money if present. Even though the A.N.M visits the village once in a month or two, women miss having medical

care at the time of pregnancy, delivery and other illnesses.

In Gulbarga district too, we find that superstitions and blind beliefs exist where health and disease are concerned. Many physical afflictions are regarded as the curses of Gods and Goddesses. Often, women believe in placating these deities rather than going for appropriate health care. The preparation and sale of herbal medicines is not seen in Gulbarga district. Some women who prepare these medicines bear the costs from their own money and distribute the medicines free to other women. There seems to be some kind of cultural and moral barrier to treating this as an economic activity. Women gain a great deal of esteem when they are successful practitioners in herbal medicine. For example Bheemabai of Nadisinnur, and Kashibai of Dharmapur who have treated several patients successfully have received gifts of money or sarees from their grateful patients. Here too, as in Bidar district, women have not received any help from Government agencies in the preparation of medicines. However, in Mugalava Gav village in Chittapur taluk, sangha women identified certain Government land as available, informed the sahayogini and have submitted their applications twice in the tahsildar's office for possession of this land.

Sangha savings and utilisation

Of the 171 active sanghas, 135 sanghas have started savings. The total amount of savings in the district as of March'96 is Rs.6,13,140. Discussions in the sangha revolve around how to make best use of the savings. Interest rate for loans are fixed according to the purpose for which the loan is taken. A total of 1207 women have taken loan. The loan amounts used for health and education, celebration of festivals, marriages and fairs, and economic activities like mat weaving, poultry, dairy etc. Repayment of loans with the fixed interest amount is been made regularly.

In addition to the savings made by the women, the sangha receives financial assistance in the form of an honorarium from Mahila Samakhya. In 1995-96, 41 sanghas received their honorarium. These amounts are also used for purposes outlined in the section on savings. It is interesting to note that women generally make a clear distinction between their savings and the honorarium amount. They tend to be more particular about how the savings are used as compared to the honorarium amount.

Women and Panchayat Raj

22 sangha women from the district have been elected to the panchayats and Samakhya has arranged a three stage training programme for them. These trainings have helped the women participate actively in the panchayats. These women have been able to get the following facilities for other sangha women - 41 families have availed of the Bhagya Jyothi scheme, 35 Ashraya houses have been constructed, 100 street lights have been installed and 50 women have received IRDP loans.

In addition, elected members have been able to get additional funds for the construction of sangha hut, for example Rs.2000/- for the Retkal village sangha. In some cases, there is a marked change in the attitude of women after their election. For example Lakshmi of Musabanagav, Bharathi of Koravar and Kamalabai of Sarasambha. These women started dominating other sangha women. In some cases, discussion and counselling helped women readjust with other sangha members. This happen in the case of Kamalabai of Sarasambha.

Linkages with Government Departments

The Samakhya programme consciously demands accountability from Government Departments and systems. In pursuance of this policy, about 680 women have visited various Government officers.

In Kalagi village, when sangha women faced problems during the hut construction, they managed to solve the problem with the help of the police. In Sannur, sangha women had to approach the court and

village and taluk panchayats frequently in order to secure a site for the *sangha mane*. Women of Janivara village who wanted to start a fair price shop, have made several visits to the Food and Civil Supplies Department for getting the required information. They had submitted their application to the tahsildar. In Melakunda village two families have got a sum of Rs.60,000/- sanctioned for the construction of a house, 23 women have got their widow pensions.

Construction of sangha mane

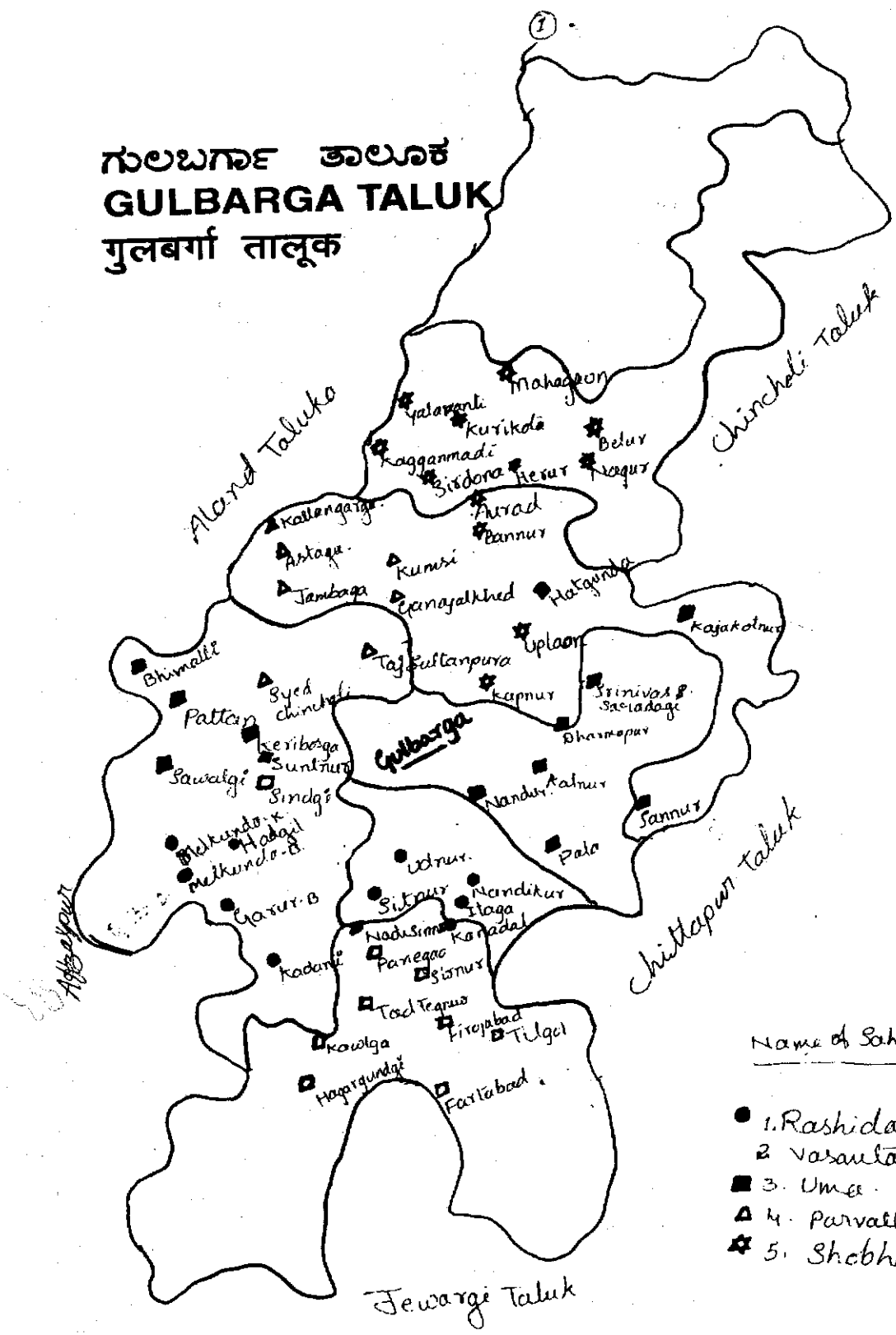
60 sanghas in Gulbarga have got the possession certificates for the sites, of these 21 villages have completed the construction. The funds for construction come from Samakhya and some times the village panchayat. Quite often, the balance amount is made up through personal contributions. During 1995-96, 38 sanghas are new recipients of the possession certificates. In some cases, building activities have been held up because of nonavailability of funds from Samakhya.

As in other districts, changes are seeing in women's way of thinking about themselves and others, in their manner of speaking and dressing. With increased confidence in themselves, they are becoming more and more adept at facing and solving problems.

The Samakhya programme has become a force to reckon with in the villages where it is working. Women turn to the programme and its functionaries in moments of crisis. This is beautifully illustrated by the following example. Parvathi, the daughter of Mariamma who was a sangha woman of Itasa village was married to Babu Rao Madyala, ASI. The couple had two sons and one daughter. Parvathi was being harassed for 30 years of her married life by her husband and mother-in-law. When she came to her mother's house for refuge, the sangha women picked up the issue in the sangha meeting. They tried to reconcile the couple, however their efforts were in vain and Parvathi continued to be harassed. Emboldened by the support of the sangha women, Mariamma met the PSI and SP in their offices and questioned them about how they could allow a man like son-in-law to continue working in a Department that was supposed to protect the common citizen. She explained to them how her daughter has being harassed. This matter was taken up by Samakhya's district office who intervened and threatened to take action on Babu Rao Madyala unless justice was done to his wife. Today Parvathi receive Rs.500/- per month from her husband's salary and is able to lead a peaceful life.

Support, refuge, sanctuary - the sangha women perceive all these qualities in the Samakhya programme and use it as a stepping stone for a better life.

ಗುಲ್ಬರ್ಗಾ ತಾಲ್ಲೂಕು
GULBARGA TALUK
 गुलबर्गा तालूक



Name of Sahayogini	No. of Vill
● 1. Rashida	10
○ 2. Varanta	10
■ 3. Uma	13
▲ 4. Parvathi	7
★ 5. Shebha D.K.	12
	<hr/> 52

(3)

MAP OF CHITTAPUR TALUKA



ಚಿತ್ತಾಪುರ ತಾಲ್ಲೂಕು
CHITHAPURA TALUK
 चित्तापुर तालूक

<u>Name of the Sahayogini</u>	<u>No. of Villages</u>
▲ Suguna	14
● Kalpana R.	11
■ Indira	4
	<u>26</u>

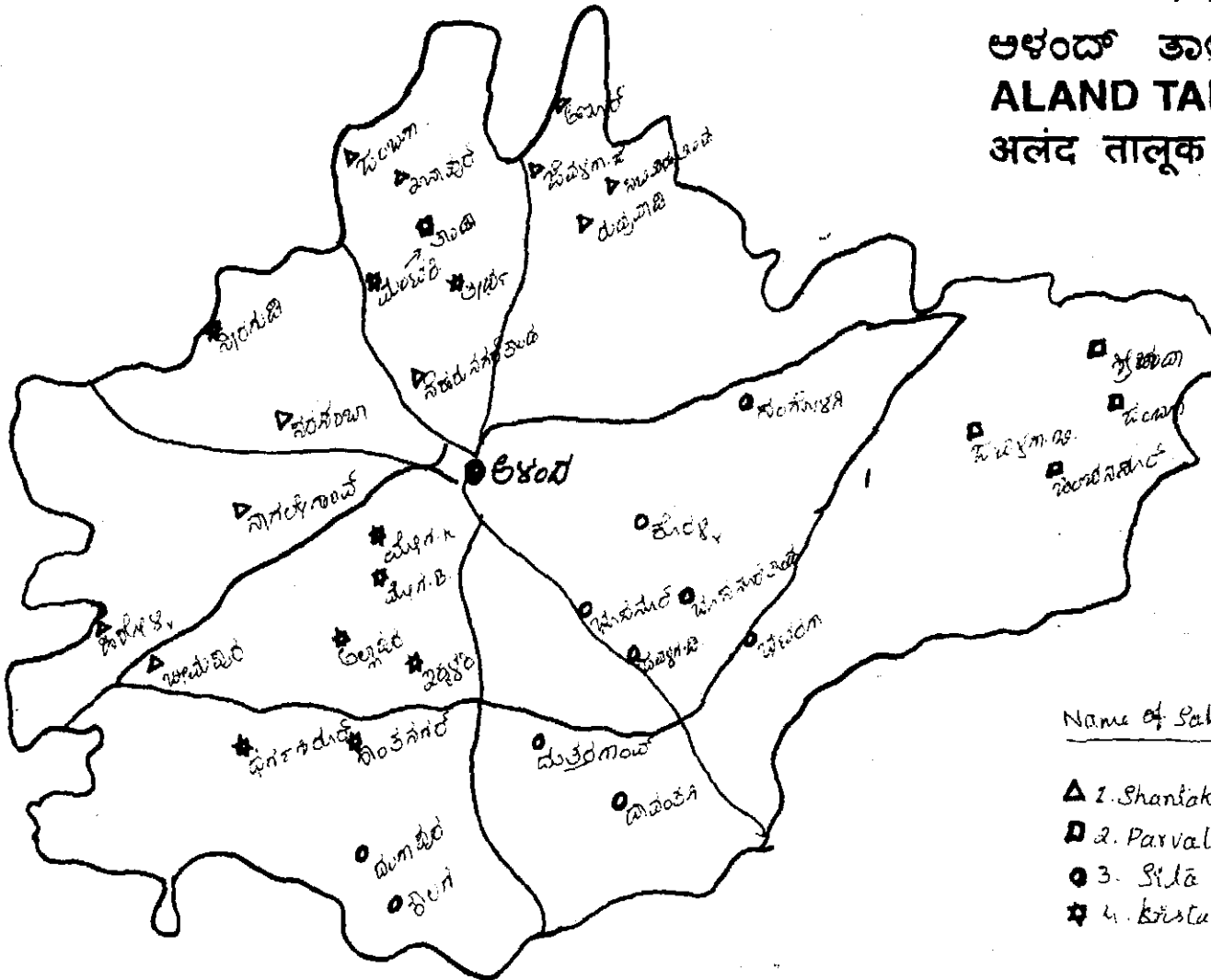
ಜೇವರ್ಗಿ ತಾಲ್ಲೂಕು ನಕ್ಷೆ

ಜೇವರ್ಗಿ ತಾಲ್ಲೂಕು
JEVARGI TALUK
ಜೇವರ್ಗಿ ತಾಲ್ಲೂಕು



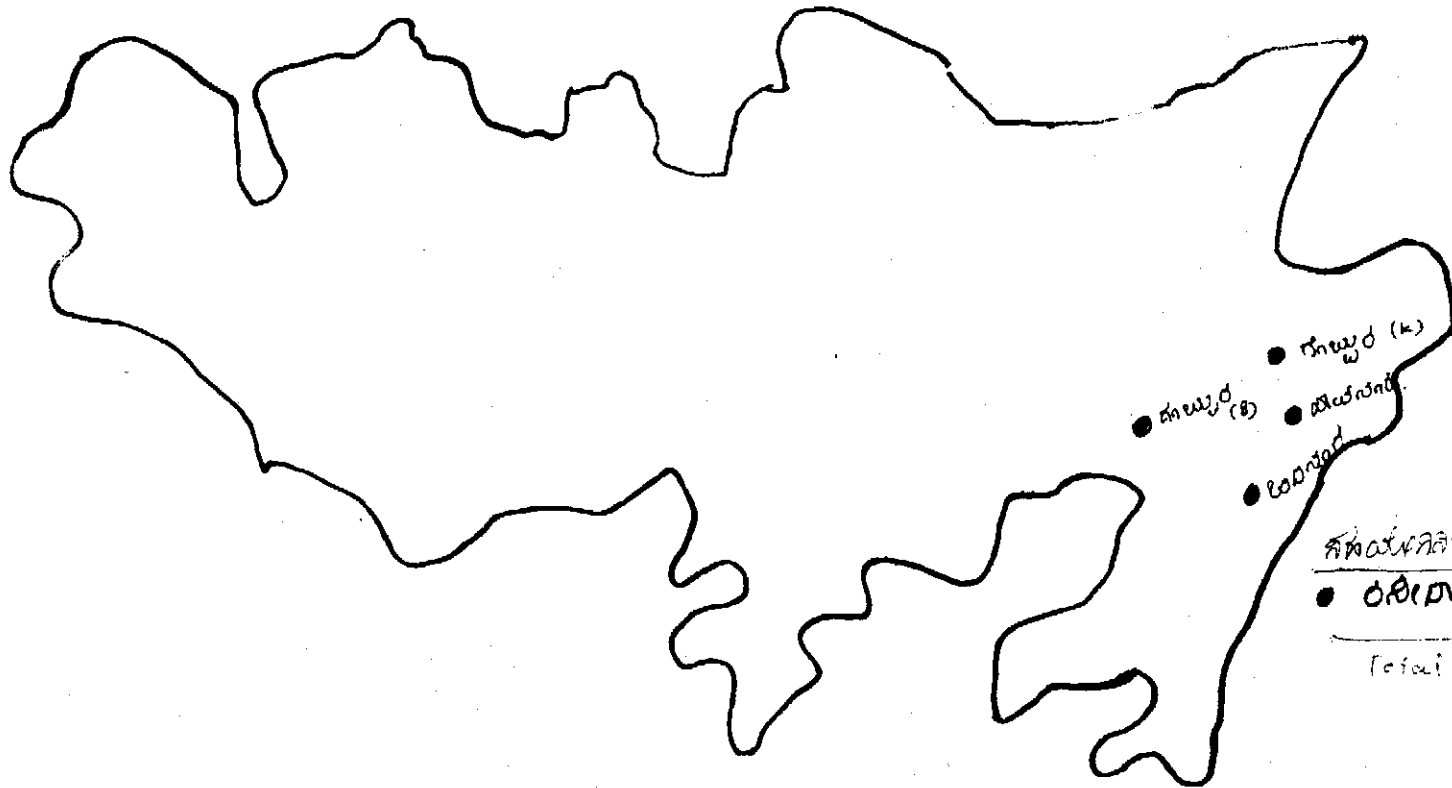
<u>ಸಂಪನ್ಮೂಲ ವಿಳಾಸ</u>		<u>ಸಂಖ್ಯೆ</u>
▲	ಮುಖ್ಯನೂರು. ಜಿಲ್ಲೆ -	10
■	ಪ.ಕ. ಷೆಟ್ಟಿ -	8
		<hr/> 18 <hr/>

MAP OF ಅಳಂದ ತಾಲ್ಲೂಕು ALAND TALUK अलंद तालुक



ಕೊಪ್ಪಳ ಜಿಲ್ಲೆ ಆಲೂಕ

ಅಫಜಲ್ಪುರ ತಾಲ್ಲೂಕು
APHAJALPUR TALUK
अफजलपुर तालूक

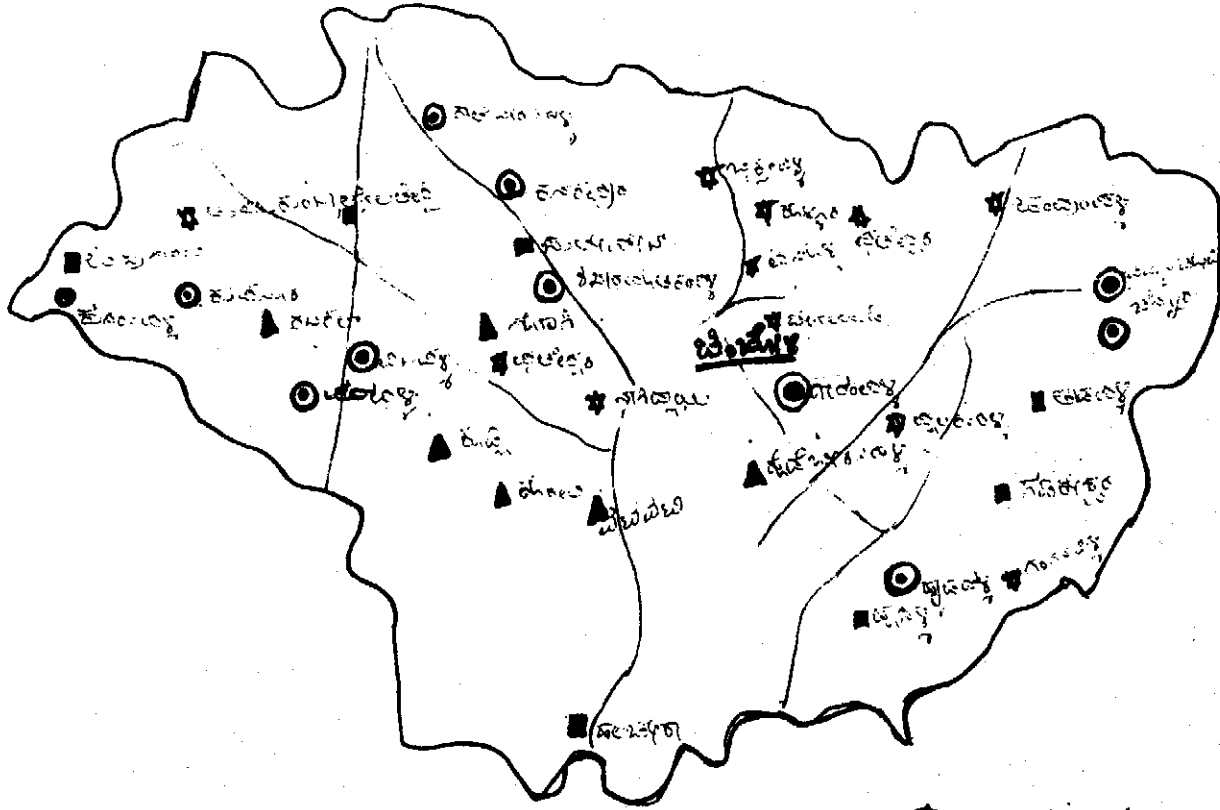


9

ಚಿಂಚೋಳ ತಾಲೂಕು
CHINCHOLI TALUK
चिंचोली तालूक

- | | | |
|-------------|---|----|
| (1) ಗ್ರಾಮ. | ▲ | 6 |
| (2) ಗ್ರಾಮ್ಯ | ★ | 11 |
| (3) ಕಡುಗ | ■ | 7 |
| (4) ಪುಷ್ಪ | ◎ | 11 |

35



★ Pushpa transferred to Bidar Dist



MYSORE

Statistical Profile of MYSORE

1.	Taluks Covered	-	6	
				Nanjanagud, H.D. Kote, Periyapattana, Hunsur, Chamarajnar, Kollegal.
2.	Villages	-	203	
3.	Total No. of Women Members	-	approximate 6,000	
4.	Sahayoginis	-	19	
5.	Active Sanghas	-	173	
6.	Registered Sanghas	-	2	
7.	Sangha recieving Honorarium	-	159 (1994-95)	
8.	Utilising Honorarium	-	134	
9.	Sangha Started Savings	-	71	
	Sangha opened seperate savings A/c	-	15	
10.	Sangha Huts	-	24	
11.	Active A.E.Centres	-	-	
12.	Active NFE Centres	-	21	
13.	Mahila Shikshana Kendra	-	1	
14.	Mahila Shikshana Kendra Teachers	-	2	
15.	No. of C.C.C.	-	15	

ANNUAL REPORT OF MYSORE

Mahila Samakhya has been working in Mysore since 1989 and for 7 years now has been striving to bring about awareness regarding women's problems. We have realised the difficulty of eradicating certain traditional beliefs while working towards women's empowerment, which have been built up for hundreds of years now. Yet we find changes which indicate our achievements and extent of success.

In recent times, we have not been able to look at all areas of women's development. We have tried to work concentrating on certain facets of development. Women's individual development and motivation to form strong collectives have been stressed. Changes in women in these areas can be seen clearly. Her mobility has widened to districts where earlier she was restricted to the village level. Similarly her work area which was restricted to the kitchen has spread to the Gram Panchayat and to areas which were believed to be strictly man-oriented like building construction, politics, struggles and protests, science and technology. These areas now have women participating actively. Samakhya has been providing more information in these areas to make their participation more effective.

Along with women's development we also notice another aspect - 'the strength of their sangha' which is very clear in their minds. Starting from obtaining facilities to raising their voices against social evils and male oppression, sanghas have grown strong. They also realise their limitations during the struggle. One of the important changes has been developing the art of questioning and to create new strategies when the time arises.

Changes in women's financial status and efforts to form self help groups with their own resources have been discussed and trainings have been provided to keep sangha documents in order. There has been a follow-up in this area and attempts have been made to bring in resources from outside.

Another area of work which has been stressed in this year has been that of girl's education. Awareness has been provided to women to send their daughters to school. As a result of this, 33 new girl students have joined who were earlier deprived of these facilities. Non-formal centres have been running wherever found necessary.

Samakhya has been working in 203 sanghas in Mysore district, 103 of which are Girijan Mahila Sanghas, 97 Harijan Mahila Sangha and three sanghas of other communities. Thirteen sanghas in Hunsur and Nanjangud have been registered. Women were confronted with several problems during the construction of sangha huts as well as when they attempted to obtain other facilities. Registering the sangha certainly brought about some amelioration of these problems. In Kollegal, the approach has been different. Women feel that registering the taluk level federation was preferable to registering individual sanghas. Registration of individual sanghas would involve keeping the documents and seeing that rules were followed at the village level. Women felt that this would be difficult to carry out for each and every sangha.

Strong Sanghas

There are about 63 sanghas that are strong enough to carry out their activities in the absence of the sahayoginis. Sangha women get together and take decisions related to the sangha activities, responsibilities and tasks are distributed among the sangha women. They participate successfully in all activities. They arrange for meetings with government and bank officials and obtain information and facilities. They document the financial and programme activities of the sangha. In the event of any problem faced by

any of the women, they organise collective protests and display a sense of unity and co-operation. They also organise programmes like Vaccination and anti-polio inoculations. Women of the sangha have taken pains to get one of their members elected to the Gram Panchayat.

Sangha women keep track of the activities of the Gram Panchayat, protest against social evils and the oppression of women. Through these processes, their ability to analyse and question societal "norms" has certainly increased. On the whole, sangha women have not just redefined the spaces allotted to them by society, they are struggling continuously to identify new spaces and stake their claims to them.

Medium Sanghas :

These number 118 in all. These sanghas are characterised by their need for the presence of the sahayogini in all their activities and decision-making. They are still hesitant about organising meetings in the absence of sahayoginis. Women of these sanghas do not attempt to distribute the sangha responsibilities. They tend to rely on the sahayogini or some other person rather than tackling issues themselves. They are far from being convinced of their own strengths. While they do take advantage of programmes organised by Samakhya, they are hesitant about tackling other issues related to women. In some cases, the sahayaki assumes an all-important image which is not conducive to the growth of the sangha. There is no purpose or clarity seen in planning future sangha activities.

Programmes that awaken their social conscience together with changes in persons functioning as sahayakis could rejuvenate and give a renewed sense of purpose to the sangha. Regular visits by sahayoginis and building linkages with other sanghas could help solve these problems.

Broken sanghas:

Due to various reasons, 22 sanghas have broken up and all activities have come to a standstill.

- ★ In Kerayur, a marriage that took place without the consent of the parents, resulted in a splitting of the sangha.
- ★ In several sanghas, non-uniform distribution of sangha money led to misunderstandings and eventual breaking up of the sangha. for eg. Kuttuwadi, Shiramalli, V.S.Dodi.
- ★ In some sanghas, misuse and misappropriation of sangha money by the sahayogini has led to the decline of the sangha. e.g. Gowdarahundi, Heggadalli, Muneswara Colony, Banawadi etc.
- ★ Migration has been a factor. In some cases, all but 3-4 women have left the village in search of work. e.g. Kothanalli.
- ★ In Haadi village, a murder resulted in several people leaving the village, breaking up the sangha.
- ★ In Somanahalli, an active member of the sangha was accused by some men of having an illicit relationship. This had an adverse effect on the sangha and brought all activities to a standstill
- ★ In Kanchagalli, women have been totally dependent on the sahayakis and are hesitant to take up any responsibility. As a result, the sangha is dormant.
- ★ Under the influence of certain powerful elements of the village, women claimed that they did not want a sangha. e.g. Aakala.

Collectives at the cluster and taluk level : Moving forward.

Until now, generally sahayakis have taken up all sangha tasks while the women have been hesitant to do so. It has been suggested to women that different leadership patterns must emerge. As a consequence, in several sanghas, the sahayaki role is being passed on to other women.

As in Kanninoor village, several strong sanghas have been rotating the sahayaki position every year. However, in places where there has been no change for 3-4 years, it is difficult to persuade sahayakis to pass on the role to other women. Sahayoinis are taking steps to correct this situation. It has been observed that when there is a regular change, the sangha becomes stronger and several women (sometimes 5 to 6) emerge as possible leaders. As a logical extension of this role, these women tend to play important roles in cluster and taluk level meetings e.g. Gullabaili Jademudamma, Hucchamma of Kaggalagundi and Puttamma of Hullalli etc. In some sanghas, the sahayaki has also been elected member of the Gram Panchayat and successfully performs both roles. Samakhya has been organising training programmes for new sahayakis in Kollegal taluk.

The programme in Mysore has concentrated this year on strengthening existing cluster and taluk level collectives. At the cluster level, problems common to all sanghas are being discussed and solutions sought. Protests have been organised against the oppression of women, anti-liquor agitations have also been organised at cluster level. e.g. a dowry death in Kallale and the beating up by a forest official of a women from Kodimule. The cluster level meeting voiced a strong protest against the dowry death in Kallale. In the Kallale sangha, there were varied opinions on their strategy, of how to deal with this dowry death. However, the strong protest lodged in the cluster level meeting, helped the Kallale sangha clarify its position. This case illustrates how lateral linkages among sanghas help women articulate their positions. In this particular case, the proximity of the Kallale sangha members to the tragedy may have confused their stand.

In the same way, the women's sanghas of the entire taluk along with the Soliga Abhivridhi Sangha (Soligha Development sangha) protested against a forest officer beating up a women. They organised a sit down protest in front of the office of the forest official.

To organise collectives at the taluk level Kollegal, Hunsur and Nanjangud taluk have been taken up. Discussions have been held in sanghas to form a federation in Kollegal taluk. Women have been showing interest in these matters. These discussions have been held at cluster level meetings and taluk level meetings. While the work has to proceed in this area, decisions have been taken regarding the aims and objectives of the federation.

Expansion

Increase in the number of sangha members

In H.D.Kote taluk, Dhamana Katte village, a Muslim woman named Ayesha, two non girijan women from Hunase kuppe village joining the sangha have been two noteworthy aspects of the collective. However, in Mathapur village due to increase in Scheduled Caste women you see a possibility of two sanghas being formed.

Eight villages (SC Area) of Periyapatna taluk have been newly expanded. Two more members have joined the Gowdarahundi sangha of Nanjangud taluk and in the same village women of kumar

community have expressed interest in joining the sangha much to the disagreement of the existing sangha members. The reason - the sangha members have expressed anguish at the inclusion of the upper caste women fearing they would exercise authority over them. In the Kallale sangha, due to the death of two sangha women two new members have been taken in their place. In Bethargudu village a woman of the Lingayat community has been involved in the chit fund business and has also a good relationship with the sangha. She has expressed her willingness to participate in the sangha activities. Sangha members need to take a clear stand regarding this aspect. In the ideal case, the Sangha should be as inclusive as possible. However a large number of members with divergent views and needs could also destabilise the Sangha.

Area expansion

Three villages where sahayogini Usha Chandran of Hunsur taluk was working are to be given to sahayogini Chandra Prabha. New village called Tippur has been selected.

The programme has expanded to Hemmagalla, Debur, Gollur, Balleyaru, Hallagange, Mobbaili, Maraluvadi, of Nanjangud taluk. The upper caste women influenced by development of the SC/ST women have shown keen interest in forming collectives. In some places, they have expressed that they are ready to be part of a sangha if it was formed comprising of their own community members. This however is against the basic principles of the programme. But their attitude only shows how deeply entrenched these values are.

Since the Tippur sangha is new, sangha women of Banneguppe have motivated them regarding the importance of a collective. Samakhaya's goal being working towards the empowerment of women belonging to the weaker sections, attempts have been made to encourage women from other backward communities and discussions are on to make this possible.

Changes in attitudes

Sahayoginis have been arranging programmes covering various issues concerning women's problems, specifically voicing the need to read newspapers and books, to built up rapport with other organisations which would finally result in changes in attitudes of women. The changes are illustrated in the examples given below. The fear, diffidence and shyness which was seen earlier are being gradually removed. Instead women have been expressing their views openly in meetings as well as in front of officials. In Periyapatna taluk, when women were protesting against alcoholism, they explained the situation to the Tasildhar and he jokingly reacted by saying "Do not give food to your husbands for three days and they will automatically give up alcohol." To this, the women retorted, "not just for three days, but we have tried not giving them food for a week but it hasn't worked. Now we are led to the situation of leaving our husbands and staying alone".

Their mobility has not been restricted to the village alone but has expanded to other neighboring villages in case of any programme and when the need arises they also visit the district office. The women of the other communities show a lot of respect to the sangha women. "When you set out to attend meetings or visit offices wearing good clothes it is difficult to recognise you all - You have changed after the sanghas have been formed - never mind if you are backward caste - you have progressed otherwise". It has also been noticed that the caste differences are not so obvious now. Even at the familial front there has been noticeable changes in women's position. When women have

to attend the sangha meetings the husbands cooperate by looking after the children. Important decisions earlier taken by the husbands have women participating in these actively now.

The other achievements of sangha women include finding solutions for their day- to- day problems such as repair of borewell, supply of provision, running of anganwadi regularly, regular visits of ANMs to be monitored and others which contribute to their growing self confidence. One such example is in Artale where an Anganwadi teacher had absented himself for many days. Sangha women took the initiative to complain against the person to the planning officer of Bal Vikas at which action was taken immediately. While these kind of actions have persuaded men to co- operate, it has also made them raise their eyebrows regarding the women's achievements. Their word of praise is of course 'the women have achieved what was not possible by us'. This same situation has been tackled in Kollegal using a different strategy - that of breaking the lock and catching the attention of the concerned officer!.

The new development is of course their keen interest in the happenings of the society at large, beginning with their right to vote, Babri Masjid, Ram Janmabhoomi sahayogins try to keep the women informed.

Domestic violence is no longer considered personal and taken about as a problem to be tackled by the sangha. They take the initiative of bringing two parties together and sorting out the problem.

To see their own personal problem as something common to all women is being developed. Sanamma a sangha woman from Bannekuppe was harassing her daughter-in-law and this came to the notice of sangha members and they intervened. Sanamma persisted and sangha members did not hesitate to go up till the panchayat. Now the mother-in-law and daughter-in-law stay in different houses. The sangha members plan to take this issue seriously and find the solution in their own way. For eg. Puttamamma of Kapposogge village in Nanjangud taluk came back after 7 days of participating in learning workshop. Her husband kept her out of the house for the same reason. The sangha members came to her rescue. All the sangha women gathered in her house and questioned him saying "we will see how you will not take her into the house". The man was rattled by this show of solidarity "I cannot answer you all - I will go out of this house and you can stay here by yourself". The next day he returned and since the couple have been leading a normal life. In different ways the sangha women have been using new strategies to solve their own problems even in the absence of the sahayogini.

Caste consciousness has rooted itself so strongly and yet faint if not radical changes in women's outlook to life can be seen. When it is a question of women's problems, the caste barrier is not seen especially in the strong sanghas. In Gowdarahundi village, when an upper caste woman was assaulted, the Harijan women got together to protest against the act. Due to lack of finance, it was not possible to carry on with the protest successfully. But what was noticed in all these discussions was "we are all women".

Although certain traditional rituals cause a lot of embarrassment to they women, they are followed rigorously. Rituals such as widows not wearing bangles, flowers or kumkum has reduced considerably and women are taking sincere steps to get rid of these practices.

The influence of the book 'Magalu Doddavaladalu' has been noteworthy and the tradition of considering a woman 'impure' when she goes through her menstrual period has gradually reduced. In the same way habits like removing her from school, restricting her movements have also gradually decreased.

Women have become more health conscious and are aware of the importance of education for girls. If they do not have a school in the village, they apply to the Shikshana Kendra.

The number of children being sent to bonded labour has decreased. Samakhya has tackled the problem of child marriage, but the success rate is not very satisfactory. They are faced with the practical problem that if a girl is not married at a young age she will either be taken as a second wife or the parents will have to pay a handsome sum as dowry to get her married. This fact creates a lot of anxiety amongst the parents.

In Girijan areas, widows lead a much more liberal life and are not forced to lead a life of seclusion. The Girijan society is open to widow remarriage also. The Girijans are also going through a change wherein their clothes and costumes have been influenced by the others to keep with the competitive culture change.

As part of providing them with information concerning law, the series on 'Namma Kanoon' (our law) brought out by the Department of Women and Child Development, Government of Karnataka has been read out to them. When information regarding legal protection was being discussed, they reacted by saying that they do not have to carry certain issues to the court at all and they will be decided amongst themselves. In the same way, lot of women have realised that finding solutions for their problems amongst themselves is the best way to tackle situations rather than taking issues to the court. At the same time, they do not fear going to the police station or court in case of a murder or unnatural death. It does not stop at that. Women publicise the issue, carry on protests and take the initiative to lodge complaints. One such issue was a dowry death in Kallale where the husband killed the wife pouring kerosene on her. It became a much publicised issue and women have lodged complaints. Susheela of Kollagatta village in Hunsur taluk has at present sought refuge in law because her husband seems to have an illicit relationship and she is being humiliated. One of women's main demands is share in the property. In one such case in Bannikuppe, Sangha women have been fighting for a share in the land and a house if the wife wishes to stay by herself. We find a lot of such examples.

Earlier, women felt a sense of humiliation when their problems were made public. This is no longer so. When Tayamma, a sangha member of Gavadeger was assaulted by another sangha woman's husband, this was discussed in the Sangha and then brought up in the Panchayat.

Traditional beliefs that intercaste marriages are 'bad' and so on are losing their grip on women. In one such instance, sangha woman took the initiative to get a Girijan girl and boy of another community married.

Arranging for a Panchayat is called 'Koota' in the Harijan community.

All the first decisions of this community are taken here and faith and respect to these decisions are definite. Since these decisions are taken by men they are not much in favour of women folk. Patriarchal control is emphasised to which lot of sangha women have begun to analyze and have rejected certain decisions which do not hold promise. This is a major gain in this male dominated world.

The Struggle goes on ...

Women have been protesting against loopholes in the government system and are trying to stop social evils beginning at the village level to the district and state level. There are a lot of examples where women have protested against the delay in the system and achieved success to a certain extent. In Chikkadaga village, the borewell was damaged for a very long time and sangha women had sent in their plea a number of times but this was not taken care of. All the 30 women had to carry water walking for over 3 kms till one day they sat at the panchayat and said that they will not get back home unless the borewell was repaired. The secretary of Gram Panchayat immediately came forward to get the borewell repaired.

Women have protested if facilities are not distributed uniformly and also against the discrimination of women. With regard to a forest land in Konanakere when the forest security guard beat up a woman the sangha women took the issue till the Forest Minister and were successful in getting him transferred.

The Girijans of Kodimule plantation Kollegal taluk, were threatened with eviction. They organised a 'dharna' and refused to move unless suitably rehabilitated. They managed to get an assurance from the Forest Department that they would be relocated in Konanakere.

Struggles against alcoholism

Women led the agitation in Nanjangud taluk and got the arrack shops closed. A similar agitation took place in Hunsur taluk. In Hoskote, sangha women stopped and sent back a jeep carrying arrack. Here women agitate on their own without waiting for help of the sahayogini. In Gavadagere village women decided to close down the arrack shop. They wrote letters to women in six villages nearby. All these women surrounded the shop, caught hold of the contractor who tried to flee. He was scolded severely and the shop was set on fire. In H.D.Kote, in the villages where sahayogini Rita is working, women have also taken away the licences from the arrack contractors. With the support of local NGO's, Sangha women of Periyapatna taluk organised a taluk level meeting. On December 22nd, 1995 they gave a letter to the tahsildar demanding that all arrack shops in the area be closed.

Thus sangha women have successfully agitated against various social evils. They have pressed for the implementation of the Bhuric Samiti recommendations, for the designation of areas habited by Girijans as protected areas, for the implementation of the recommendations made for self-determination of Adivasi communities. Sangha women have also expressed the view that local NGO's and Girijan collectives should join the struggle in these areas.

Thus sangha women and sahayoginis have successfully strategised at several levels - discussion, orientation, communication and networking through letters, processions. This has happened at taluk, district and state levels. Since many of these issues strike at the roots of the lifestyle and tradition of the Girijan women, they have been in the forefront of these struggles which are now taking place continuously. In the Girijan areas, land ownership has become a major issue and Girijans are now demanding land as one of their basic rights.

Women and Education

The education of women is the primary objective of the Samakhya programme and several initiatives are proving successful. From the view point of functional literacy alone, success may appear to have

eluded us. However, Samakhya is seeking to redefine the concept of education. For us, education is not literacy alone but a mix of confidence building and skill building of all activities associated with the daily lives of women and their consequent empowerment. Samakhya's initiatives are on the way to success in this respect.

However if functional literacy alone is taken as a parameter, we cannot claim much success. Most women are content with being able to write their own names and those of husband, children and village. They are also able to sign their own name and are very proud to be able to do so. In addition to the Adult Education classes, women build up their writing skills in the sangha meetings.

NFE Centres

These centres have been started this year in Mysore district and 21 centres are functioning well with 600 children taking advantage of this literacy initiative. Some of these children dropped out from the formal education system at a young age. The teachers, both men and women, have become proficient at their work after orientation was done. They are also attempting to use new teaching methods and innovative resource material. These make for an interesting learning environment for the children, most of whom are girls. There are several requests for starting new centres. At the Grama sabha in Rayanahalli village of Hunsur taluk, even the "upper caste" Vokkaligas expressed their interest in sending their children to the NFE centres. The grama sabha then discussed how caste barriers should not affect the education of children and there was an assurance that the anganwadi would be linked to the NFE Centre. As a result of the interest and progressive thinking in the grama sabha, children of all castes attend the NFE Centre. Samakhya can feel some satisfaction that its 'initiative led to the breaking down of caste barriers in this village.

Monitoring the formal educational system

In Hunsur taluk, in her cluster of villages, Usha Chandra (Sahayogini) has conducted a small survey of primary schools, the facilities they offer and the quality of education provided by them. She also found out that none of the teachers were aware that a grant of Rs.7500/- was being given to each formal school by the government. It was also noticed that in Agrahara, Honenahalli and Kollagatta villages, school buildings were in a state of disrepair and leaked in the rainy seasons. Teachers did not stay in the village and the teacher to pupil ratio was very poor. Kollagatta had above 200 students from classes 1-4 with one lady teacher and two male teachers. As a result, children of the 4th and 5th standards barely know the alphabet. Teachers also found it difficult to handle such large numbers of students. Education would be more effective with better teacher - pupil ratios. Infrastructure like furniture and sports items are poor both in quality and quantity. Some schools have library facilities and children are usually allowed to read in the premises. In some places, teachers read to the students. Uniforms and food are being provided to children from SC/ST families. Books are being given to children of all castes.

There is a lot of prejudice at village level about educating girls. The general feeling is that "any way, a girl will get married, so she is not serious about her studies". There are more girls sitting at home than there are in schools. There has been a lot of discussion on these issues in the sangha meetings. Sangha women pool their resources to conduct sports events for the children. Sangha women have decided to go to the schools to find out what is happening. There is hardly any money available in the schools. Women have also decided to enquire about the grant of Rs.7500/-.

This is a good example of the sangha demanding accountability from the formal education system and monitoring the role of the Government as service-provider.

Mahila Shikshana Kendra

In the beginning of this year, there was only one teacher and the students of the previous batch in the MSK. With only one teacher to handle all the subjects, teaching could hardly be expected to be effective.

Several improvements were made after June'95. All students who appeared for the class VII exam passed. However, none of the children appearing for class X were successful. This was due to difficulties in finding teachers for English, Maths and Science. The DIU then took steps to associate part-time teachers with the MSK. Vocational training eg. stitching was taken up for the older students. In August'95, new students were admitted after a suitable orientation programme. They were divided into three groups according to their aptitude and capacity. The first group was completely illiterate, the second group was aware of the alphabets, the third group had basic writing skills. By patient use of innovative and interesting teaching methods, children are helped to build up their skills. Girls are also encouraged to develop their talents in speaking, games, music, art and other cultural activities. Children are also encouraged to write and make greeting cards. They are bringing out a newsletter with the help of their teachers. They have also put up plays on various social problems, developed their skills in essay writing and public speaking, helped in the preparation of teaching materials. Excursions were arranged to several places of interest. Children have been exposed to lectures on mathematics, environment, uniform civil code, Beijing Conference on Women, and discussions about daily news etc. Older students have taken part in the "Shakshara Vahini" programme. Students have also put up an effective production of "AVVA", a play about gender discrimination. As of now, there are 33 students in the MSK. Women are convinced that their daughters have a bright future after the MSK.

Women and health

Women in villages have little or no access to formal medical care or facilities. Generally, their only contact is through the ANM's. The PHC's are so poorly equipped that women find little by way of care or treatment there. Sangha women show some awareness about family planning and few issues related to the health of women and children. Discussions in the sangha have helped women overcome their fear and suspicion of antibiotics and immunisation. The latter is viewed with deep suspicion because of the fever that sets in. The principle that "prevention is better than cure" is also discussed in the sangha and emphasis placed on hygiene, nutrition, sanitation and so on. Practical issues like cleanliness at home and near water sources, nutritious food accessible in their fields and so on are discussed. Sangha women have a rich tradition of medical knowledge and practices based on available plants and herbs. This knowledge is practiced within a framework of rules most of which are based on sound reasoning.

Several useful camps on herbal medicine practices have been conducted. Although women make and give these medicines, they do not sell them. In some other districts, women have begun to use this skill for economic development. This is not the case in Mysore. One of the chief benefits of the sangha discussions is that women have learnt to give due importance to their health. In the sangha meetings, women are advised not to view health as an isolated issue. Its linkages with poverty, environment and other aspects are explored.

Women and Politics :

The real political and democratic value of the Panchayats is open to debate. However, the provision of 33% reservation for women, has ensured that women display some level of political consciousness and participation. They were puppets in the hands of their menfolk or political parties earlier. However, not only have 54 women from the sanghas been elected to the panchayats, discussions in the panchayat revolve around questions like how to cast their votes, how to select their candidates, how to demand accountability from elected candidates on issues related to village development.

Women elected to the panchayats have participated in several training programmes about the functioning of the panchayat, the role of the members and the president and vice president of the panchayat.

Devamma of Hunasekuppe B Colony, H.D.Kote taluk was elected to the panchayat. During a meeting that she could not attend, an IRDP loan due to her village was allotted elsewhere. She raised questions at the subsequent meeting to revise the decision. Several women who were earlier diffident about attending the panchayat meetings, now sit in the front row and participate in the debates. They play an active role in getting facilities like lights, drainage, roads and so on for their villages. In Hunsur taluk, sangha women demand that the elected member discuss the proceedings of the panchayat at the sangha. However, in Kollegal taluk, members elected from the Soliga hamlets do not attend either the sangha meetings or the panchayat meetings. Sahayoginis have participated in several panchayat raj programmes as trainers and resourcepersons.

Accessing Government Systems :

Over the years, much better linkages have been developed between the sanghas and government offices especially the BDO's office, taluk office and the panchayat. These linkages have been forged and sharpened with the struggle to get land and licences for the sangha huts. The women who get the sangha huts registered become familiar with the working of these offices. Those working with the creche and anganawadi become familiar with the CDPO's office. From the early days of the programme, visits by sangha women to taluk and district level offices have been facilitated. This familiarisation helps them to get things done today. In the Girijan areas, sangha women have helped get borewells repaired, settled land disputes and so on. Sangha women have tried to access facilities for girls of the Jenakuruba tribe from the concerned department. The horticulture and forest departments have also been contacted and fruit saplings obtained by various sanghas. (with the help of their sahayogini) In Periyapatna, Abbalathi village sangha called the district commissioner to their village and placed their problems like housing, land and social discrimination before him. Consequently the taluk level offices were instructed to survey the area. As a result, 10 houses each were built in Lakshmipura and Hosurhere villages. Aladakatte village was able to get three houses. In Hunsur taluk, women go on their own to question unfair practices in government hospitals and police stations. In Nanjangud and Hunsur, sangha women have taken up cases of widow pension and old age pension. Only, in some cases, they come to the sahayogini for help. Manchamma of Ramapura village in Nanjangud taluk is running a nursery.

Consolidation and use of resources

Resources generally fall in two categories - those that are generated outside the sangha and those generated within the sangha. Because of their fragile economic state, women have been diffident about saving money 180 sanghas of demonstrable stability have received an annual honorarium of

Rs.4800/-. This money has been put to various uses. In H.D.Kote, a revolving fund has been set up and women have been taking advantage of this facility. Some sanghas have set up chit funds with 10% interest on the borrowed amount. However in some cases, as in Periyapatna taluk, the money has been distributed among the women. When asked to refund the amount, women refused to, saying that this was anyway government money. This and related problems have arisen around the issue of sangha honorarium. In this year, much thought and time was given within the programme on evaluating uses of sangha money.

The sangha funds have been used for conducting "ghataka" level meetings, programmes for women, for building the "sangha mane" purchasing vessels for the sangha and so on. In Badagalapura village, sangha funds have been used to help set up a fair price shop. Women have also borrowed from the sangha to purchase, poultry, sheep, cattle, pigs. They have also borrowed for household expenses including purchase of school books or for medicines. In some sanghas, the concept of repaying the loans is poorly understood and not practised.

About 18 groups with good savings have applied to NABARD for loans. Ten villages have received loans totalling Rs.1,20,000/-. Women have decided to use this money to set up a fair price shop as a Sangha activity. A few women have used the loan for agriculture.

Group savings

In H.D.Kote and Hunsur taluks, in some sanghas emphasis has been given to savings. During the evaluation, discussions focussed on generating money through savings rather than depending on esteemed sources. As a result, there is a concerted move to increase savings.

Taluk	Amount of Savings
Hunsur taluk	- 35,000.00
Nanjangud taluk	- 24,864.00
H.D.Kote taluk	- 12,817.50
Kollegal taluk	- 7,599.00
Periyapatna taluk	- 4,400.00
Total	<u>84,680.50</u>

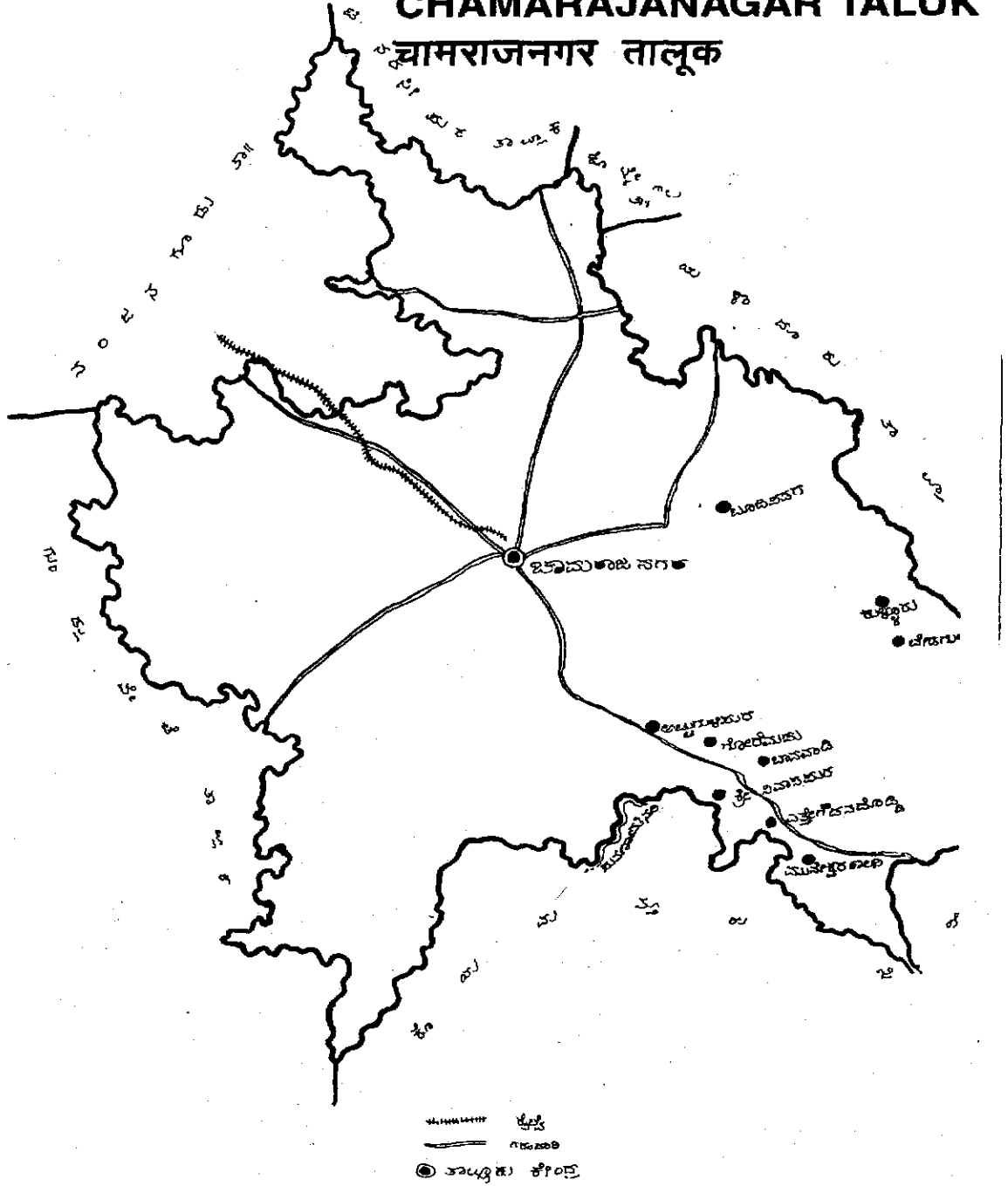
There is still confusion in the minds of sangha members about the sangha funds. This is an area where much more training and group discussions are needed. Documentation regarding sangha funds is also poor. Women have now understood that proper documentation is a pre-requisite to obtain loans from outside sources like banks. Some training programmes on documentation for sahayoginis, sahayakies and others who manage sangha funds like the NFE and creche teachers have been conducted.

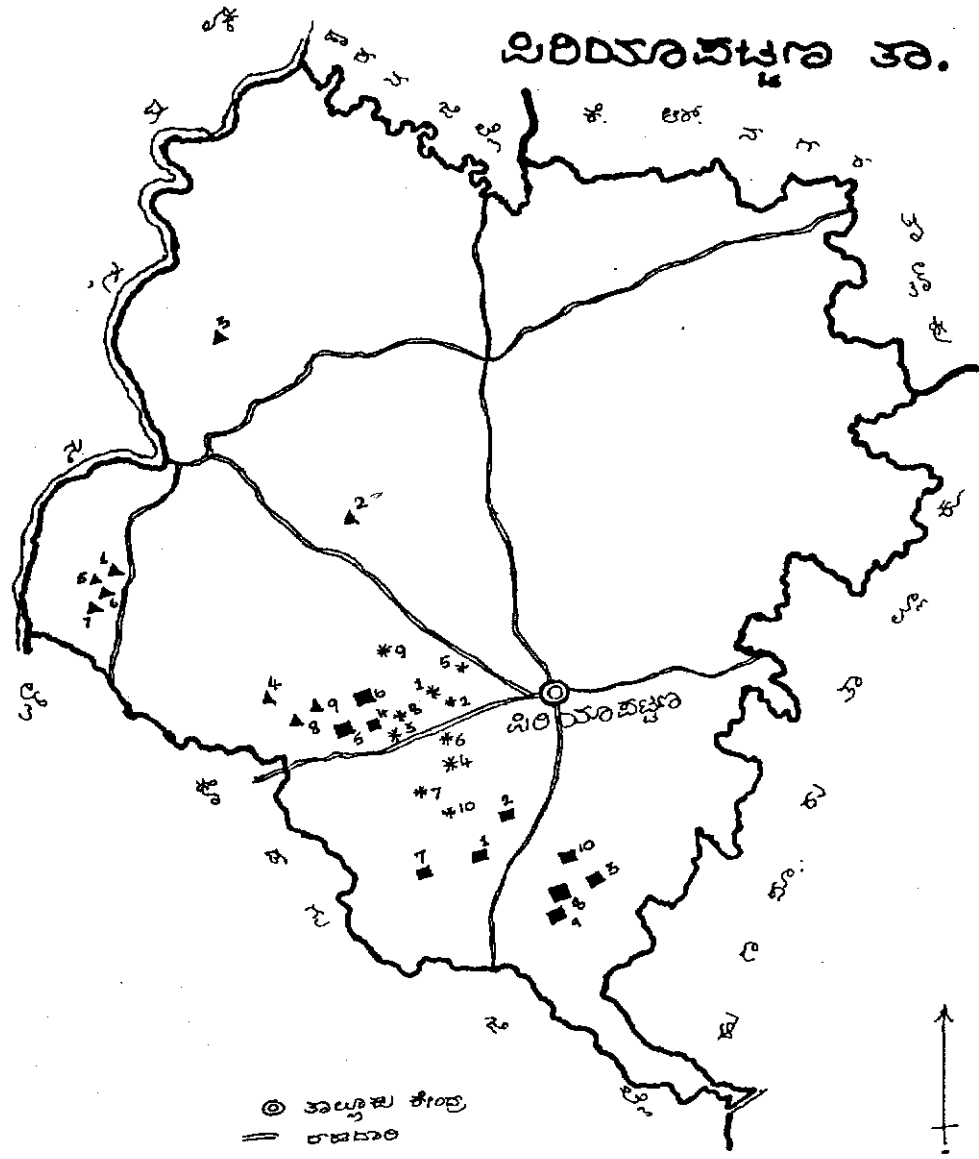
Sangha huts

Total number of huts	-	39
Fully constructed	-	26
Incomplete	-	13
No.of huts for which documents have been collected prior to receiving funds for construction	-	38

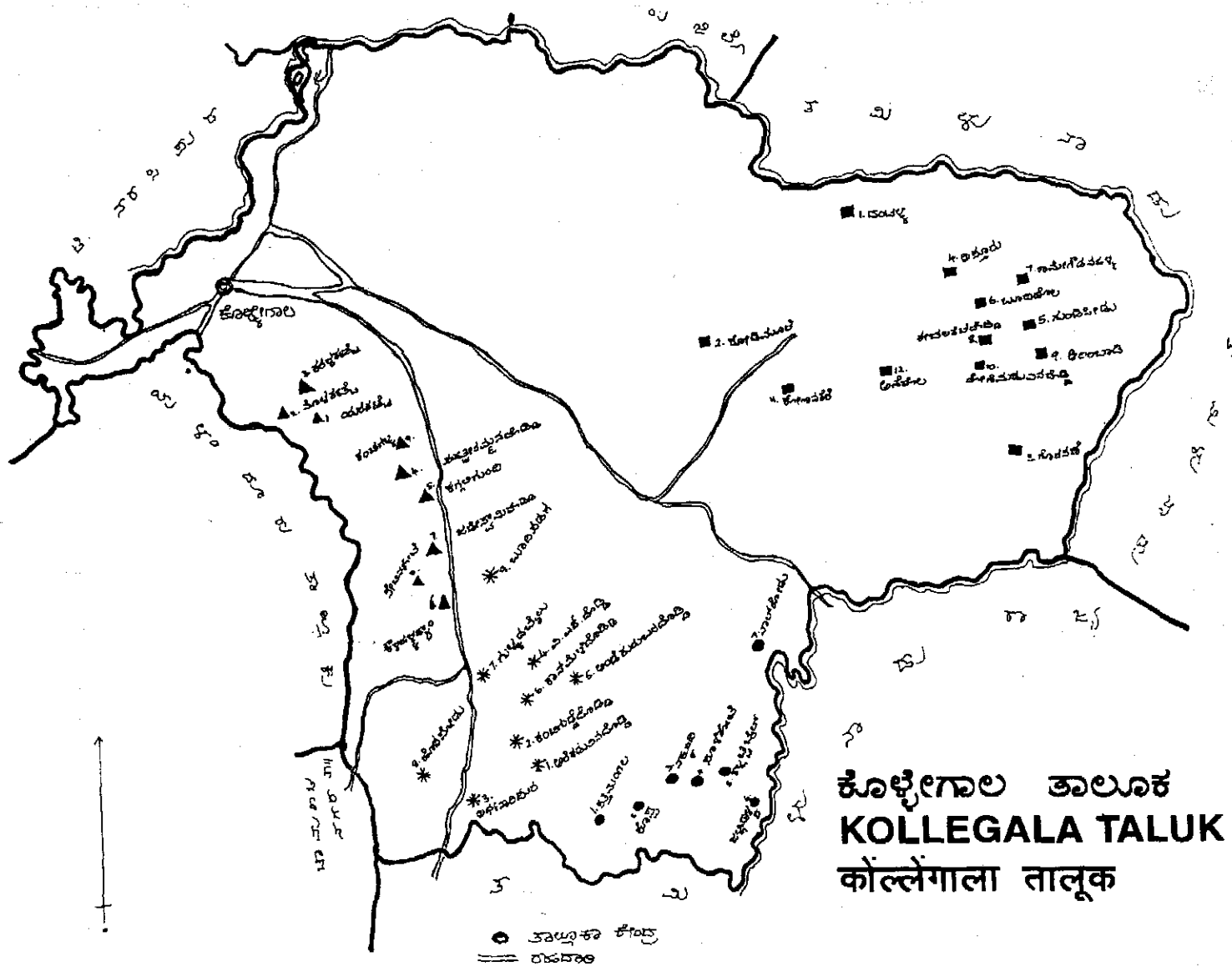
Since the amount allotted by Samakhya (Rs.15000/-) is insufficient, several sanghas are trying to get additional funds from other sources like the panchayats and BDO office. In some cases, women have been successful. for eg. women of some sangha have been successful in getting roof material, cement and so on from other sources. Women themselves undertake the construction of the sangha mane and thus contribute their labour and time to the sangha.

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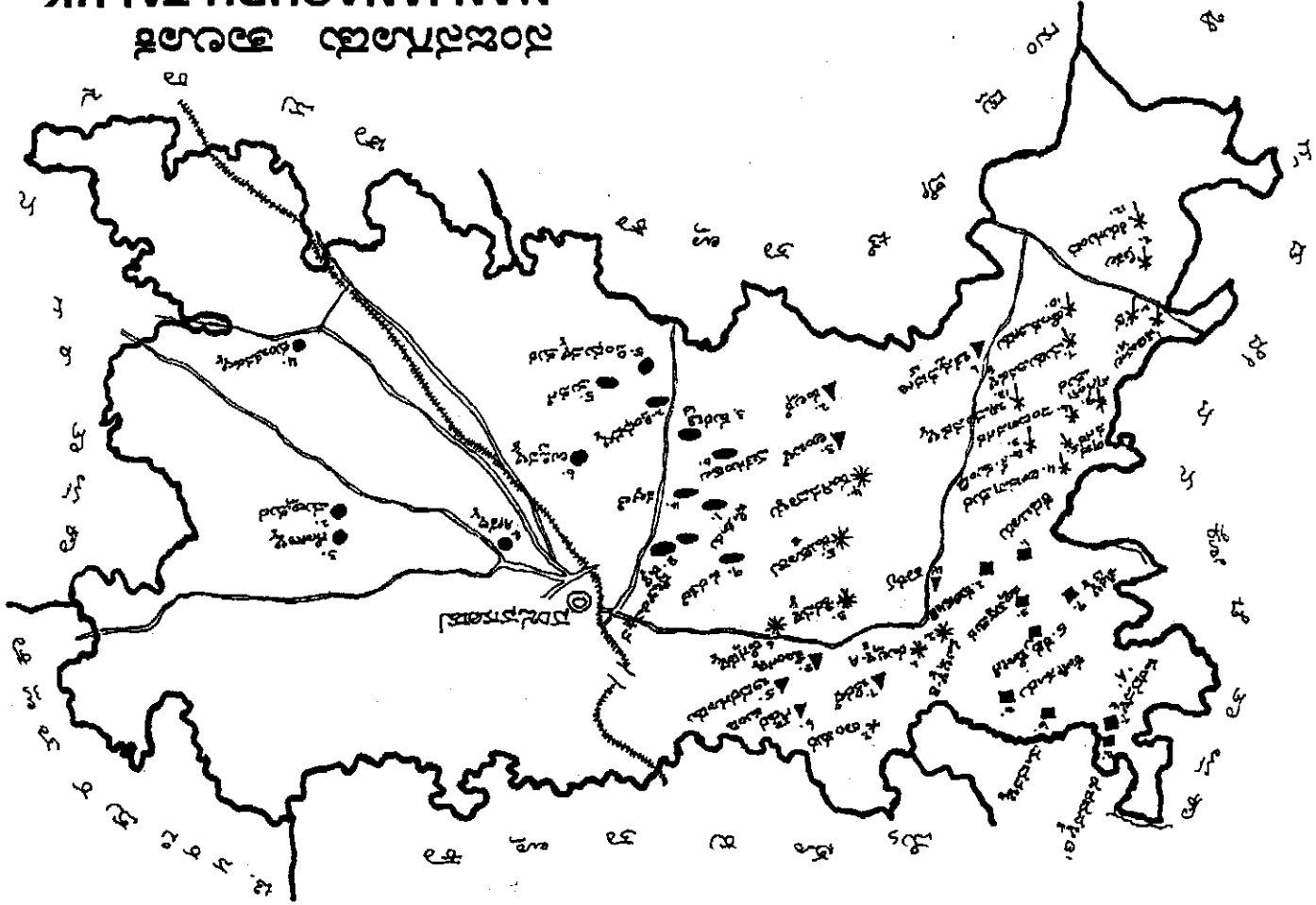


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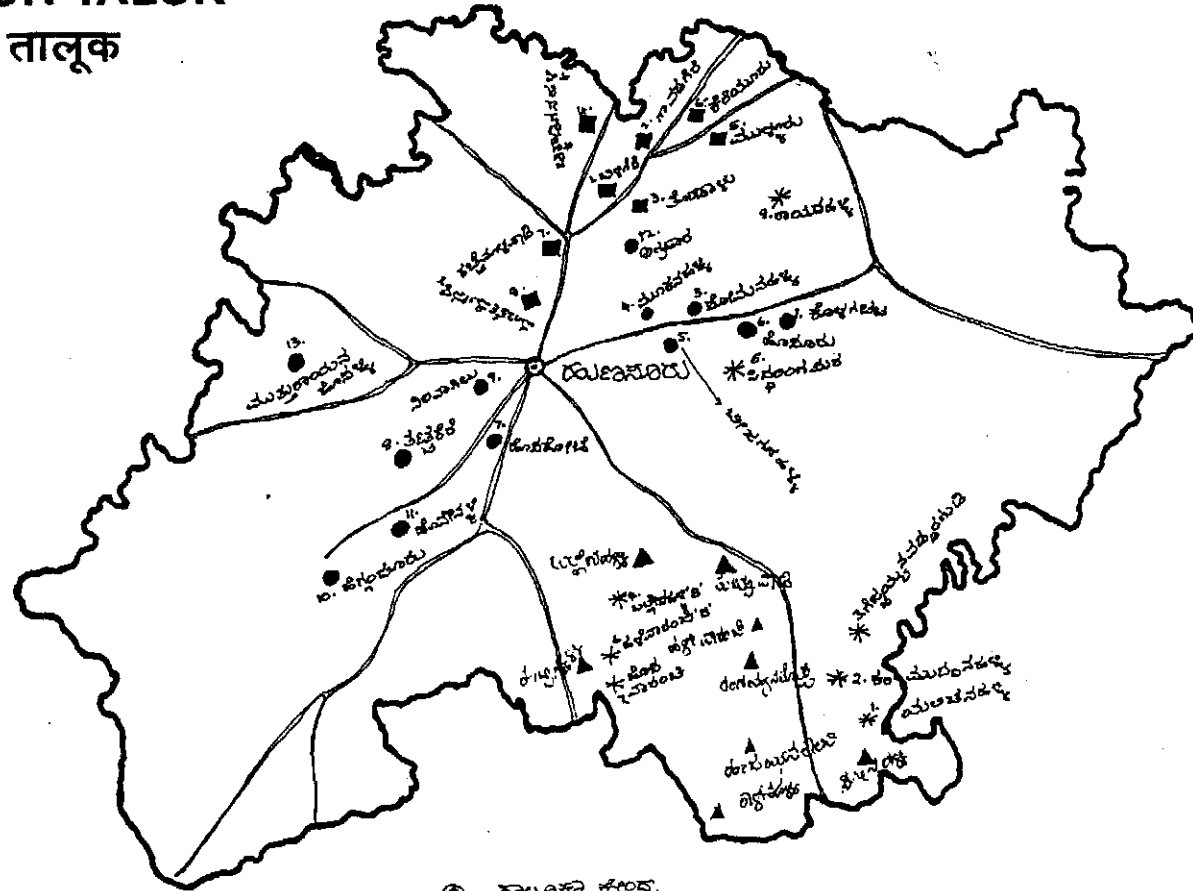
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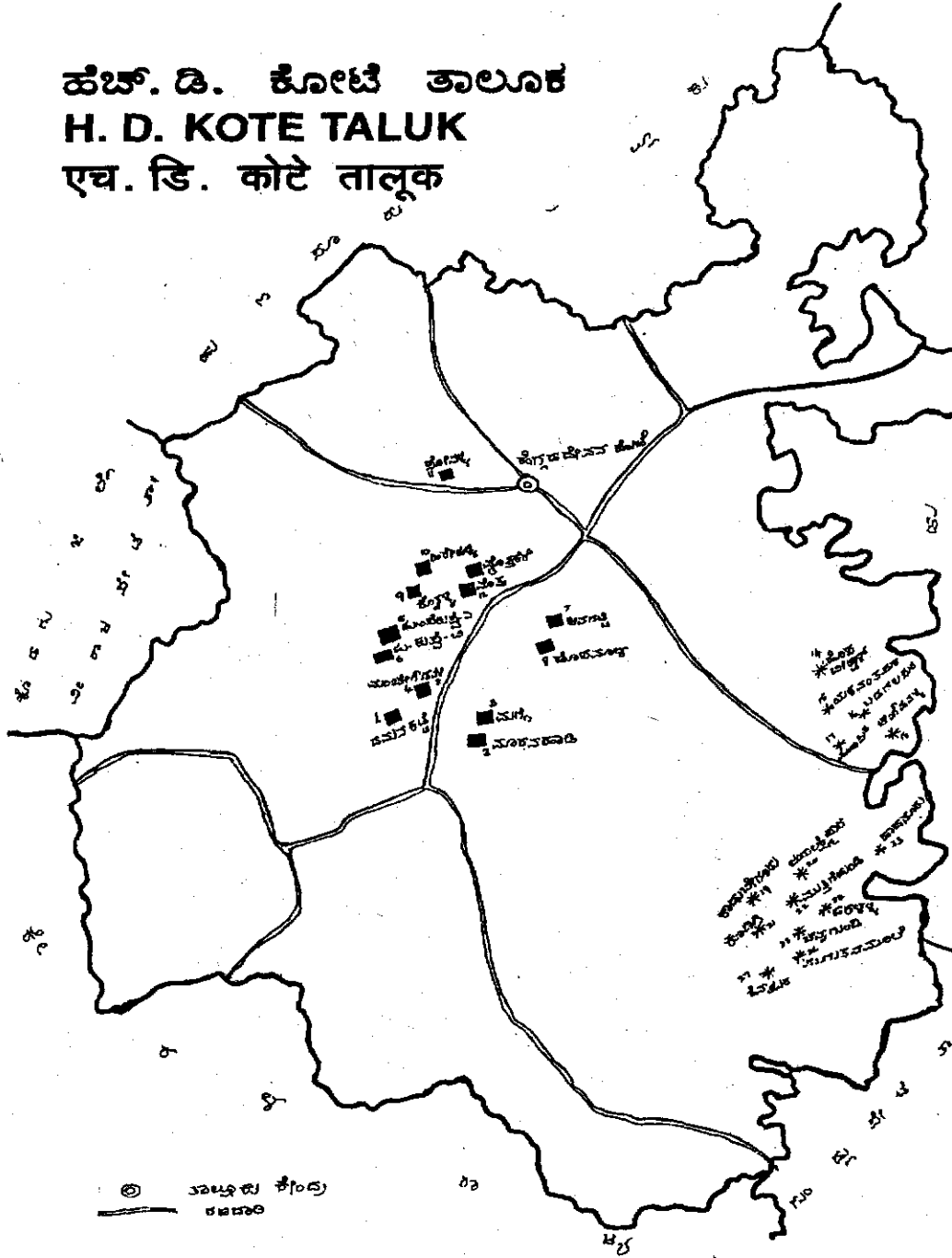
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हुणसूरु तालूक



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ಹೆಚ್.ಡಿ.ಕೋಟೆ ತಾ|| !

ಹೆಚ್.ಡಿ. ಕೋಟೆ ತಾಲೂಕು
H. D. KOTE TALUK
एच. डि. कोटे तालूक



Sahayoginis Incharge of Villages
MYSORE DISTRICT

PERIYAPATNA TALUK

- **Muthamma** Lakshmipura Colony, Habtour, Hosurkere Colony, Mralu Katte, Muthoor Colony Narlapur, Kogilawadi, Varthi, Aaldakatte, Abbalathi
- * **J. K. Muthamma** Channenahalli, Channenahalli Koppalu, Muthoor Koppalu, Muthoor Koppalu, Thimakapur, Chowdenahalli, Kanthapur, Beagur, Muthoor, Nelthoor, Chowle
- ▲ **J. P. Muthamma** Doddahousur Lingapur, Handigudda Kavalu, Channakal Kavalu, Ayara Beedu, Gowdana Katte, Hadinarane Site, Yembattaukkalu, Lingapura, Mailaiahna Kere

KOLLEGAL TALUK

- **D. Nagamma** Dantalli, Kodimoole, Gorasane, Astur, Gundseedu, Boodi Hola, Ramegoudanahalli, Echalakate Doddi, Alambadi, Donimaduwira Doddi, Konanakere, Anehola
- ▲ **Padma** Yarakatte, Molakatte, Karalakatte, Putterammana Doddi, Kaggallgundi, Koullhalla Dam, Jadeswamy Doddi, Sebinakote, Kanchagalli
- **Kempamma R.** Sathimangala, Koppa, Nakkundhi, Sulekote, Kallatti Bile, Jallpalya, Nal Road
- * **Puttuthayi. C.** Arekaduvina Doddi, Kambigudde Doddi, Andanaripura, V. S. Doddi, Andekurubana Doddi, Kanmele Doddi, Gullada Bile, Hosapodu, Boodipadga

CHAMARAJANAGAR TALUK

- **J. K. Mallu** Boodipadga, Kullur, Bedagull, Attugulpura, Goremadu, Banawadi, Sreenivasapura, Ethhegowdana Doddi, Muneshwara Colony,

NANJANGUDU TALUK

- * *H. T. Kamala* Hullahalli 'A', Hullahalli 'B', Shiramalli, Haginavalu, Huskur, Hegadalli, Rampura
- * *J. Rita* Hediya 'A', Hediya 'B', H. G. Hundi, Anjanapura, Rajanagar, Indirangaer, Maduvinahalli, Naganapur, Aakala, Thirugunda, Hosaveedu, Chamanahalli
- ▲ *Mahadevi* Berale, Gowdara Hundi, Bidargudu, Konagahalli, Karya, Ambale, Hallare, Channapatna
- *Mahadevi K* Haradanahalli 'A', Harddanahalli 'B', Madnahalli, Kanenur, Kappasage, Nallithalapura, Kurihundi, Kadbur, Shettalli
- *Mercy* Hosur, Sinduvalli, Masge, Kuratti, Vachagundala, Harathale, Deveerammanahalli, Kalale
- *Chikkathayi* Geethalli, Gonally, Mallipura, Chunchanahalli, Sinduvallipura, Uppinalli

H. D. KOTE TALUK

- *H. V. Saraswathi* Dhamana Katte, Maranahadi, Magge, Manchegowdanalli, Hunasekuppe - A, Hunasekuppe - B, Angatti, Hosamala, Kothnalli, Hirehalli, Sonalli, Mothha, Mothhakere
- * *J. Rita* Hosabeerwal, Yashwanthapur, Budgalpur, Madapur, Changowdanalli, Hadanur, Kadubegur, Jayalakshmipura, Muthhigehundi, Harahalli, Channagundi, Muguthanmoole, Shivapura, Koodagi

HUNSUR TALUK

- ▲ *Therasia* Baiienahalli, Kuttuwadi, Kottigehalli, Halewarandhi, Rangaiahna Koppa, Panchaiahna Colony, Kalenahalli, Sonahalli
- *Usha Chandran* Kolagatta, Hosur, Somanahalli, Mookanahalli, Agraphara, Nilavagiiu, Thjatilekere, Honenahalli, Hegandur, Mutturayana Hosahalli, Bejagana Halli, Hosakote



Chandraprabha

Biligere, Thondalu, Mulluru, Kereyur, Gavadageri,
Kattamalawadi, Marchmenalli, Chikkadiganahalli



Lakshmi

Rayanahalli, Ballunalli, Ballunalli 'B', Halevaranchi
'B', Hosavanchi, Karimuddanalli, Yelechinalli, Gej-
jaiahnalli, Siddalingamata

Details of Meetings, Trainings and Workshops, MYSORE

Date	Program Details	Place	Participants	Organisers
1995				
17/4 - 22/4	Executive Conference	Galigudda, Bangalore	DPC, 4 Sahayoginis	State Office
15/5 - 16/5	Health Workshop	Gulbarga	DPC, RP and Committee members	State Office
24/5 - 25/5	Health Workshop	Hotel Sumukha, Bangalore	Committee members	State Office
2/7	Uniform Civil Code (Seminar)	Junior B.A. Hall Maharaja College, Mysore	Saraswathi, Sahayogini	Platform for Coordination
7/7	Finance & Program Committee meeting	State Office	DPCs	State Office
15/7	Paryavarana Vahini meeting	Institution of Engineers	D.Nagamma, Sahayogini	-
17/7 - 18/7	Women and Law Workshop	DDP Institute, Mysore	DPC and 3 Sahayoginis	Women & Child Welfare Dept., and Self Service Institute, Mysore
20/7	Orientation Program	Mahila Shikshana Kendra, Mysore	New recruits to M.S. Kendra	MSK, Mysore
20/7	Taluk Soliga Development Society meeting	-	D.Nagamma, Sahayogini	Soliga Development Society
24 - 26/7	Girijan Welfare Workshop	Mangalore	5 Sahayoginis	Girijan Joint Action Committee
29 - 31/7	Girijan self administration workshop	V.S.K.K.	Saraswathi, Padma, Sahayoginis and Sangha Women	Girijan Joint Action Committee
5/8 - 10/8	Screen printing training	MSK, Mysore	All Sahayoginis and office Staff	MSK, Mysore
23/8	District Girijan Committee meeting	MSK, Mysore	All sahayoginis, DPC	Girijan Joint Action Committee
22 - 23/9	Girijan Active Federation Meeting	K.R. Pet, Hemagiri	K.Mahadevi, Saraswati	Girijan Joint Action Committee
14 - 16/9	Documentation Training	H. D. Kote Taluk	Creche mothers, Sahayoginis NFE teachers and documentation persons	MSK, Mysore
17/9 - 19/9	Documentation Training	Periyapatna Taluk	Creche mothers, Sahayoginis NFE teachers and documentation persons	MSK MYSORE

21/9 - 23/9	Documentation Training	Kollegal Taluk	Creche mother Sahayoginis NFE teachers and documentation persons	MSK MYSORE
25/9 - 27/9	Documentation Training	Nanjangud and chamarajanagar Taluk	Creche mother Sahayoginis NFE teachers and documentation persons	MSK MYSORE
9/9 - 11/9	Law Workshop	MSK Office	Sahayoginis, MS Kendra Students, Office staff	MSK MYSORE
12/10	Soliga Development Society and Mahila Samkahya Society's meeting	Nekkundi	DPC, Padma & Puttuthai Sahayogini	MSK MYSORE
20, 21/10	Sahayakis training	V. S. Doddi	DPC	MSK MYSORE
27/10	Girijan action federation emergency meeting	Hunsur Taluk	DPC	T. J. A.
26, 27/10	Documentation Training	Deed Institute Hunsur	Taluk Sahayogini, 15 village women DPC, Rita	MSK MYSORE
21, 22/11	Environment Workshop	MSK Office	All Sahayoginis	MSK MYSORE
16, 17/11	State Level Health Training	MSK Office	Committee	STATE OFFICE
24/11	Maithri Meeting	Deed Institute Hunsur	DPC	Maithri Federation
12/11	Seminar on uniform Civil code	Mysore Maharaja College	Sahayoginis and Office Staff	INSAF Institute
13, 14/11	Health Training	Gulladabailu Kollegal	-	Unit Women
15/11 - 20/11	Workshop for RP's Gram Panchayat	Suttur	Sahayoginis	Women & child welfare
29/11	Sahayakis meeting	Hunsur Taluk	Taluk Sahayakis	MSK Mysore
18, 29/12	Cultural Kalamela	Kollegal Taluk	Sahayoginis from Kollegal area, women and 4 sahayoginis	State level original tribal forum
22, 23/12	Schedule tribe activity meeting	MSK Mysore	DPC Sahayoginis	T.J.A.
1996				
8/1	G.F.P.M. Workshop	Aranya Bhavan	DPC	Forest Department Fevord K.
13, 14/2	Sahayogini meeting	State Office Bangalore	5 Sahayoginis, MS Kendra teacher	State Office

19, 20/2	Finance Committee meeting	Bijapur	DPCs Accountants	State Office
8/3	International Women Day Celebration	Myrada Institute	Saraswathi, Sahayogini	Myrada
4, 5/3	Health Training	V.G.K.K.	Mercy, Sahayogini	V.G.K.K.
16/3 - 26/3	Exposure Tour	Radhika, Managalore	Kamala, Mercy, Sahayoginis	V.G.K.K.
24/4	Guardian's Meeting	MS Kendra	Guardians of new children	MSK Mysore
25/4 - 30/4	Child labour conference	Bangalore	9 Students from MS Kendra CWC	CWC



RAICHUR

Statistical Profile of RAICHUR

Taluks Covered	-	4
Villages Covered	-	114
Sahayoginis	-	11
Active Sanghas	-	70
Sahayakis	-	174
Register Sanghas	-	50
No. of N.F.E. Centres	-	44
No. of N.F.E. Teachers	-	44
No. of Children in N.F.E. Centres	-	1,290
No. of Creche Centres	-	5
No. of Teachers in C.C.C.	-	10
No. of Children in C.C.C.	-	202
No. of Sanghas receiving honorarium	-	49
No. of Sanghas utilising honorarium	-	49
No. of Sanghas started savings	-	58
Total Amount	-	1,30,873.00
No. of Sanghas hut under construction	-	11
Women trained as Dais	-	69
No. of Lands for Sangha hut identified by women		43
No. of Sangha Women	-	3,800
No. of A.E. Centres	-	-
No. of Children in Mahila Shikshana kendra	-	-

ANNUAL REPORT OF RAICHUR

Raichur District is situated in North Karnataka between the rivers Krishna and Thungabhadra. According to the 1991 census, the population is 23.07 lakhs. Of this 15.12% belong to the schedule caste and 10% to the schedule tribe. The district as a whole, has a rocky terrain and a hot climate. The literacy level of women is only 22.15%. Further since the district is prone to drought, girl children from poor families have generally to assume responsibilities for the collection of fuel and water. This factor leads to several instances of girls dropping out of the formal education system.

Women of this district face several other social problems. Child marriage and consequently child widowhood, prevalence of the Devadasi system in addition to poor levels of health, literacy and access to basic resources are problems that make the lives of poor women extremely harsh and difficult. Through generations, many of these problems have been seen as inevitable and impossible to rectify. It is in this context that Samakhya started its work in Raichur District in 1992. Not only has there been some improvement in numerical terms towards solving the problems stated above, Samakhya's work has also led to a growing realisation among both women and men that the problems faced by women can be solved over a period of time.

Writing this report has helped us to document, evaluate and analyse our work. It has also helped us to identify the gaps and weak areas based on which planning can be done for the coming years. During the preparation of this report, we have also tried to understand, as sensitively as possible, the changes that have taken place in the lives of the women involved with the Samakhya's programme.

Thinking and working collectively

The strategies of thinking and working collectively continue as the touchstone of Samakhya's work. The activities of the sanghas are constantly changing and improving in response to the needs of its members. Women compare these activities to the flow of fresh water which cleanses and prevents stagnation. They are only too aware that to effect such fundamental changes in attitude and life style, they need the cooperation of their families, particularly the men. As a strategy, women generally aim for consensus and mutual understanding rather than for confrontation. This has paid rich dividends.

Village level meetings are held regularly, as often as once or twice a week. At the Mandal level, meetings are held of a cluster of 10 villages. Common problems are discussed in these meetings. Where access to Government facilities is a problem, the concerned Government officials are invited to the mandal meeting for discussions. This way, sangha women continuously put pressure on the system and demand accountability. Strategies to deal with social problems like alcoholism, child marriages and the Devadasi system are discussed. Often the success achieved by one sangha is replicated by other sanghas after these cluster level meetings. Thus these meetings are a great source of strength to the women.

Taluk level meetings

Taluk level meetings are regularly conducted (once every 2 months) in Kustagi, Devadurga and Yelburga taluks. Problems that remain unsolved at the mandal level meetings are discussed here and solutions for them sought. Evaluation of programme and strategies, to what extent they have improved the lives of sangha women, ways and means to extend the reach of the programme and other related issues are

discussed at taluk level meetings. At this meeting, sanghas that have problems seek help from the more successful and active sanghas. Quite often, sangha women and sahayoginis from other sanghas visit the troubled areas and help them solve their problems. For eg., women in Kustagi taluk have taken a united stand to address the problem of land. Together they have able to receive DWACRA loans. Women of Yelburga taluk could not locate an appropriate place for the taluk meeting. They went in a group to tahshildar's office, arranged for a place and obtained a possession certificate for it. Women of Yediapur village have been able to start nurseries and women of Gaddigera, Siddhapura and Marakate villages have become part of DWACRA groups. Many of these achievements are a consequence of regular taluk level meetings.

The taluk level meeting also plays an important role in legitimising women's problems with social evils like alcoholism and the Devadasi tradition. No longer do these remain isolated instances of individual misery. Once these problems are discussed at the taluk level, the women as victims of these practices and those who are perpetrators of the social evils, both realise that the situation can and most change. This goes along way to achieving changes in attitudes towards the problems faced by women. The changes are brought about by involvement in the Samakhya programme are both at the individual and the collective level.

Women and Health

Some of the main achievements in the field of health is the growing realisation among sangha women about their own health and the need to impart information about good health practices to other women. They have realised that several of their health problems are avoidable or easily curable. Women have themselves met the medical officer and arranged for health workshops in their villages. These workshops cover a range of subjects including nutrition, immunisation, basic health care for mother and child, hygiene, sanitation and the importance of a clean environment.

Samakhya has also conducted several workshops on the uses of herbal medicines. Several women are not just using herbal medicines for themselves but are preparing and selling them in other villages. They are treating common ailments like white discharge, bleeding, stomach ache during menstruation, ear discharge, asthma, fevers, piles and eczema. One of the sangha woman in Marakote village has prepared a herbal oil with the help of government facilities. Women have also tried to locate suitable land and water sources for herbal gardens. Once in two months the women of the sanghas bring their children to the creches for medical check ups.

The programme keeps responding to the needs of the women and to new dimensions of current problems. In keeping with this philosophy, several workshops have been held on AIDS. The women who attended these workshops have been very active in spreading basic information about the dangerous nature of AIDS infection. Thus women are learning to give priority to health issues over and above beliefs that such sensitive issues should not be publicly debated.

Women realised that they were few trained dais and maternity nurses in their area and a training for dais was conducted at the district level.

Details of dais conducting delivery cases.

Taluk	No.of Dais trained	No.of delivery cases handled
Yelburga	36	75
Devadurga	10	15
Kustagi	15	15
Raichur	4	10
	65	135

Kits are supplied to the dais and these are being used as and when required. Awareness is also being created about the importance of breast feeding immediately after child birth and allaying women's blind belief that this is not good for the child. Care is also taken to register births and have periodic check-ups for pregnant women. This has been achieved by building up good relations with the ANM and nurses and collecting the required medicines from them. This has happened in Balagere and Thonasihalla Thanda. Information is given to pregnant women on the importance of their own health. After delivery, women who have problems are advised to take certain herbal medicine for the complete removal of the placenta.

Literacy initiatives

The sangha activities develop a keen desire for knowledge and literacy among the women. When it was found that no literate woman was available, a workshop on literacy was conducted for 10 women each from 10 villages. The outcome of this workshop is that at least a few women have learnt to write their names and the name of the sanghas. Realising the importance of literacy for girls under 14, sangha women discussed this issue and located a teacher who had an SSLC. She was appointed by the sangha and this was later confirmed by Samakhya. Subsequently a selection workshop was held. The matter was discussed in the gram sabha and with the cooperation of the villagers, an NFE centre was opened. This pattern has been followed in several areas. In 1994-95 there were 12 NFE centres. An additional 34 centres have been opened in the past year taking the total to 46. The taluk wise distribution is as follows - Yelburga - 36, Kustagi -7, Raichur - 1, Devadurga - 2.

Phases	No.of Children	Alphabetical Knowledge	Numerical Knowledge
I Stage	47	46	45
II Stage	57	57	49
III Stage	56	56	49
IV Stage	25	25	25
Total No.of Children in centres	=	400	
Attendance	=	350	

Statistics of new NFE Centre :-

Taluk	Total No. Children	Phases Knowledge	Alphabetic Knowledge	Numerical
Yelburga	240	I Stage	240	200
Yelburga	172	II Stage	172	120
Kustagi	99	I Stage	99	99
Kustagi	53	II Stage	53	53
Raichur	16	I Stage	16	16
Raichur	4	II Stage	4	4
Devadurga	22	I Stage	22	22
Devadurga	18	II Stage	18	10

District wise children strength = 1,304

The strength of children who have attended = 1,037

Apart from basic literacy skills, students have been told about the importance of savings. Children have saved an amount of Rs.3,000/- which is in the district centre. In the new centres, teaching covers a broad range of knowledge - the calendar, stars, environment, health, cleanliness, superstition and so on. Children are also encouraged to develop their talents in painting and drama. In the old centres, examinations were held and prizes distributed to those who obtained pass marks. The teachers of Yediapur village have done a marvellous job in inspiring 8 children who had dropped out to continue their studies. The atmosphere of the centres is such that children work in a spirit of cooperation without letting communal and other barriers disturb their harmony.

It would be over optimistic to expect total success in an initiative like this one. In some cases, NFE centres had to close down for various reasons which include non cooperation from the villagers, carelessness of the teachers and the fact that children were taken out of the centre and sent out as wage earners. In most of these cases, the matter is taken up in the sangha and efforts are being made to reopen the centres. for eg. in Chikkamageri, Bedavatti, Matadinni.

The sahayoginis take a great deal of interest in the successful running of the NFE centres as this case study from Lakkamanagule shows. The NFE centres in this village was opened on the demand of the villagers who responded enthusiastically to it. Initially there were 35 children in this centre but over time both numbers and interest dwindled. The sahayogini advised the teacher to visit the children's houses but to no avail. She then gathered all the children and divided them into 8 groups. Each group had a leader. The sahayogini then announced that those who attended the centre regularly and learnt the alphabets, tables, songs and stories would be given prizes. Two months later an exam was conducted and all 8 groups got equal marks. The sahayogini then gave prize to the leaders of all the groups. This little event served to rekindle the children's interest. The centre has been running smoothly since then and the children have reached the stage of reading "Akshara Deepa 3".

Child care centres (Thotalu mane)

These centres are one more strategy devised by Samakhya to free women, at least to some extent, from the burden of continuous child care responsibilities. Further they also release young girls from the bondage of sibling care. When this was discussed in the sangha meetings, women decided that creches should be opened and this demand was put up at district level. A one day selection workshop was held to identify the "creche mother". The creches were opened after training these women, discussing the matter in the gram sabha and seeking the cooperation of the villagers.

Taluk	No.of centres	No.of children
Yelburga	5	107
Kustagi	2	65
Devadurga	4	50
Total	11	222

Daily activities in the creches include the teaching of rhymes and tables, story telling, basic information about health, hygiene and the environment. Once in two months, doctors visit the creches to conduct a medical check up for the children. This has the additional benefit of helping teachers improve their vocabulary and learn to speak with confidence to medical officers. The teachers, being local people, are generally interested in improving the community and show a commitment to their work which goes far beyond that seen in a mere job. They are generally innovative and use local resources to make toys and teaching materials. In Hirebedanale, Shanthamma is an effective teacher and a source of pride to the sangha women. The demand for more centres has been received from several villages.

As in the case of the NFE Centres, the picture is not uniformly rosy. In Ganganala and Siddhapura villages, suitable teachers are not available while things have come to a standstill in Hunngunabada and Gejjebhavi owing to the irresponsibility of the teachers and sangha women.

Developing leadership skills

The sanghas provide a forum for poor illiterate woman to develop and display their leadership skills. For several women in the district, the opportunity to serve on the village panchayats through the reservation for women candidates, provided the logical next step in their growth as community representatives and leaders. These women bring to their roles as panchayat representatives, the perspective of the poor women of the community who have the least access to resources of the village. Their participation in sangha activities has also taught them the strength of collective voice and action. The following case studies provide a fascinating insight into the growth of women leaders.

Balamma, Yelaburga Taluk, Hirevenkalunta, was elected to the panchayat and cheated of the panchayat president post by those who took advantage of her illiteracy. This incident made her all the more determined to learn to read and write. In a brief while, she has learnt to write 52 alphabets, simple words and so on. Now she is able to sign the panchayat notices after understanding the content. It has also given her confidence to participate in meetings. This she now does effectively and has been able to get the Bhagya jyothi and street light facilities. A grant of Rs.4,200/- was obtained for the

"sangha mane". Bamma has come a long way from the time of her election and wants to do as much as possible for her village during her term as panchayat member.

Winning is not everything

Namma of Singanodi Thanda, Bhagya jyothi Mahila Sangha. is a sangha woman who contested the panchayat election but lost. Far from being disheartened, she continues to be extremely active in village affairs. When the Mahila Samakhya programme started in her thanda, Namma was running a small tea shop. She came forward to open the Mahila Sangha in her house. Although she belongs to the Vaddar Community, she mixes with the Lambani women and has helped them open a Mahila Sangha. Her active participation in meetings, trainings and other programmes has led to her increased knowledge about the facilities available for Lambanis. Namma is constantly visiting other villages and encouraging the women to start sanghas. (Visit to Bapoor, Bapoor Thanda, Mandligere) She has also been trying to get fair price shops for the sanghas. In this connection, she has visited the taluk and district offices. Here, to her consternation, she learnt that deposit amounts of Rs.15000/- were needed to open a fair price shop. " How are poor rural women supposed to raise such a large amount ? " says Namma. However she has not stop trying. Namma's attitude to problems is noteworthy. She says, "Knowledge and information are far more important than money. If there is one person who asks questions in the house, the whole house will prosper. In the same way if there are 10 such people in the village, the entire village will become prosperous." Among her many plans is one to start a shop for selling Lambani dress material. For a woman like Namma nothing is impossible.

A different kind of politician

Hire Mukherthinala Durgamma is a member of the Ganga Mahila Sangha who worked as a Sahayaki and participated in many workshops and training camps of Samakhya. She was elected unopposed to the village panchayat on a reserved Harijan seat. Durgamma is keen to do the maximum for her village during her term as panchayat member. Her political maturity can be seen from the fact that she voted for a person from an other village for the post of panchayat president. When asked why, she said that she had voted for the best candidate. She tries to find solutions for the problems of her village through discussions in both sangha and the panchayat. She has tried to provide facilities like IRDP and has occasionally spent her own money for village activities. She says that she is a different kind of politician who would rather spend her own money for public good than take bribes. Durgamma has developed good relations with the BDO and DC's office. Where she is not able to solve a problem by herself, she takes the sangha women with her. Durgamma's case is proof that it is possible to bring the perspective of poor women to village governance through the sangha - panchayat link.

Sangha women support their elected representative.

A panchayat seat was allotted to the Harijan colony of Marakutt village. This became the topic of discussion in the Ambika Mahila Sangha. Though most of the women were diffident about contesting the election, they did not want to lose the opportunity. They were certain that they could get many facilities for the village if they had a member in the panchayat. It was decided that Yamunavva would contest. She did so and was elected.

Women overcame her initial reluctance by promising to help and support her in her work as a panchayat member. In the early days, women accompanied her everywhere including the panchayat meeting.

Gradually Yamunavva gained confidence and has become an active participant in the panchayat meetings. In the process, the sangha women have also developed good rapport with the panchayat members.

Redefining Leadership

All kinds of problems confront the sangha women. In the Udhaya Mahila Sangha, Gaddigere village Yelburga taluk, sangha activities were going on smoothly and efficiently until one of the women, Phakeeramma, started behaving in a dictatorial manner. Initially women allowed Phakeeramma to do most of the work since they could not spend much time on sangha activities. Over time, this woman became a power broker in the sangha and was abusive to the other women. At this point, their husbands refused to allow them to attend sangha meetings. This became one of the first cases of a break up of the sangha. To add to the confusion, a new sahayogini started working in the area as the old one had to move to an other area. It took six months of constant effort on the part of the sahayogini to persuade the other women to come to sangha meetings. And to persuade Phakeeramma that her tactics were not good for the sangha. The sangha has now started functioning efficiently. Women have collected Rs.15,000/- under the DWACRA scheme for sheep rearing, they are running an NFE centre and are on the way to building the sangha hut.

Savings and self help loans

Women have realised the importance of savings and progress towards basic economic independence. Several women have started small businesses of their own by taking loans from the sangha. In Yedipura, Suputhravva and Mallavva have started a small vegetable business with loans. Loan amounts are also used for agriculture and at times of family problems like illness and death. Women are usually prompt about repayment and several women are getting profits (Between Rs.50/- to Rs.1000/-) by investing more and more. Husbands are often cooperative and proud about their wives' economic activities.

Strong sanghas in the district have been getting an honorarium amount of Rs.4800/- per year for the past three years. Some portion of this money has been borrowed for sheep rearing, business, construction of sangha huts and further education of children. A total of 21 sanghas in the district (10 in Yelburga, 8 in Kustagi, 3 in Devdurga) have used the honorarium amount for the above purposes. About 77 villages have made substantial savings and have used the saving amounts for agriculture, business, education and during times of family distress.

Taluk	Total No.of sanghas making savings	Amount	Total No. of sanghas using savings	No. of sanghas receiving honorarium	No.of sanghas using honorarium
Raichur	6	6,630.00	3	-	-
Kustagi	17	16,746.00	14	18	8
Yelburga	44	83,334.00	32	30	10
Devdurga	10	26,828.00	10	3	3
Total	77	1,33,538.00	59	51	21

In the newer sanghas, women are not clear about the use of the savings money and more discussions need to take place. In most villages, repayment is satisfactory but in some cases there are problems arising from the carelessness or serious financial difficulties of the sangha women. The sahayoginis are working continuously to solve these problems. The following examples give a general picture as to how women are using the money. In Thammaraguddi sangha of Bandi Mandala, 5 women have utilised a sum of Rs.1000/- for sheep rearing. The sheep belonging to three women have given birth to young ones. Women have decided to repay the loan after selling the young sheep. In Ballotagi Thanda, 16 women have used the loan amount for medical treatment and to tide them over financial problems. 5 of the women have repaid the amount while the remaining have decided to do so after this year's harvest. In Bandi Thammaragudii, Julakathi and Bellotagi Thanda, Konasagara, Kallur villages, the NFE teachers have been maintaining records of the weekly sanghas savings. The involvement of the NFE teachers in the sangha activities has been of mutual benefit to both parties.

The sangha space - the sangha mane

Women have taken up the task of finding land, obtaining the necessary documents and building the sangha mane with the grant of Rs.15,000/- per hut from Samakhya. 47 villages in the district have the possession certificate, of these 14 villages have received the grants. Two of these buildings have been completed, three are ready for inauguration and seven are nearing completion. In Bedavatti, the construction of the sangha hut have stopped due to misuse of the funds and the fact that sangha women were not ready to take full responsibility. In Lakumana Gule the sangha hut has been stopped at the plastering stage due to the fact that the work was entrusted to a local contractor. In Lingadahalli village, the building was delayed because women felt that the site was too far from the village. However, in the absence of any alternative, they decided to start the construction work. In Kyadiguppa and Menasagera Thanda construction work has stopped due to paucity of funds. Women are trying to obtain the balance amount from the panchayat.

Obtaining the possession certificate for the sites is a major hurdle and a constant test of the ingenuity and staying power of the sangha women. In some places women have protested at the taluk offices about the non availability of the concerned officials. In the following villages Yediyapura, Venkalakunte, Gunnalla, Boodugumpi in Yelburga taluk and Bellotegi, the sanghas have received a

matching amount from the Zilla Panchayat for the construction of the sangha huts. In Yediapura and Venkalakunte the village panchayat has helped the sangha get cement and more money respectively.

Women face a variety of problems in the construction of the sangha hut. In Hirevenkalakunte village, the sangha site was occupied by other people. The sangha women registered a police complaint and retained the allotted site. In Mukherthinala village, a dispute has risen regarding the possession of 3 acres of land after the demise of donor. The sangha women are struggling to resolve this problem.

Women, technology and environment

In Sherur village women were given training on the use of smokeless chulas. However they are convinced that it required more fuel and have not started using them. On the other hand, six women of Chaitanya Mahila Sangha of Dhotihala village who have undergone training in the repair of borewell have started work in their area. Women of Yediapura and Nilogal have set up nurseries and made a profit of Rs.4500/- and Rs.3050/- respectively. Several groups of women have put in their applications for starting nurseries to the zonal forest office.

Accessing government facilities

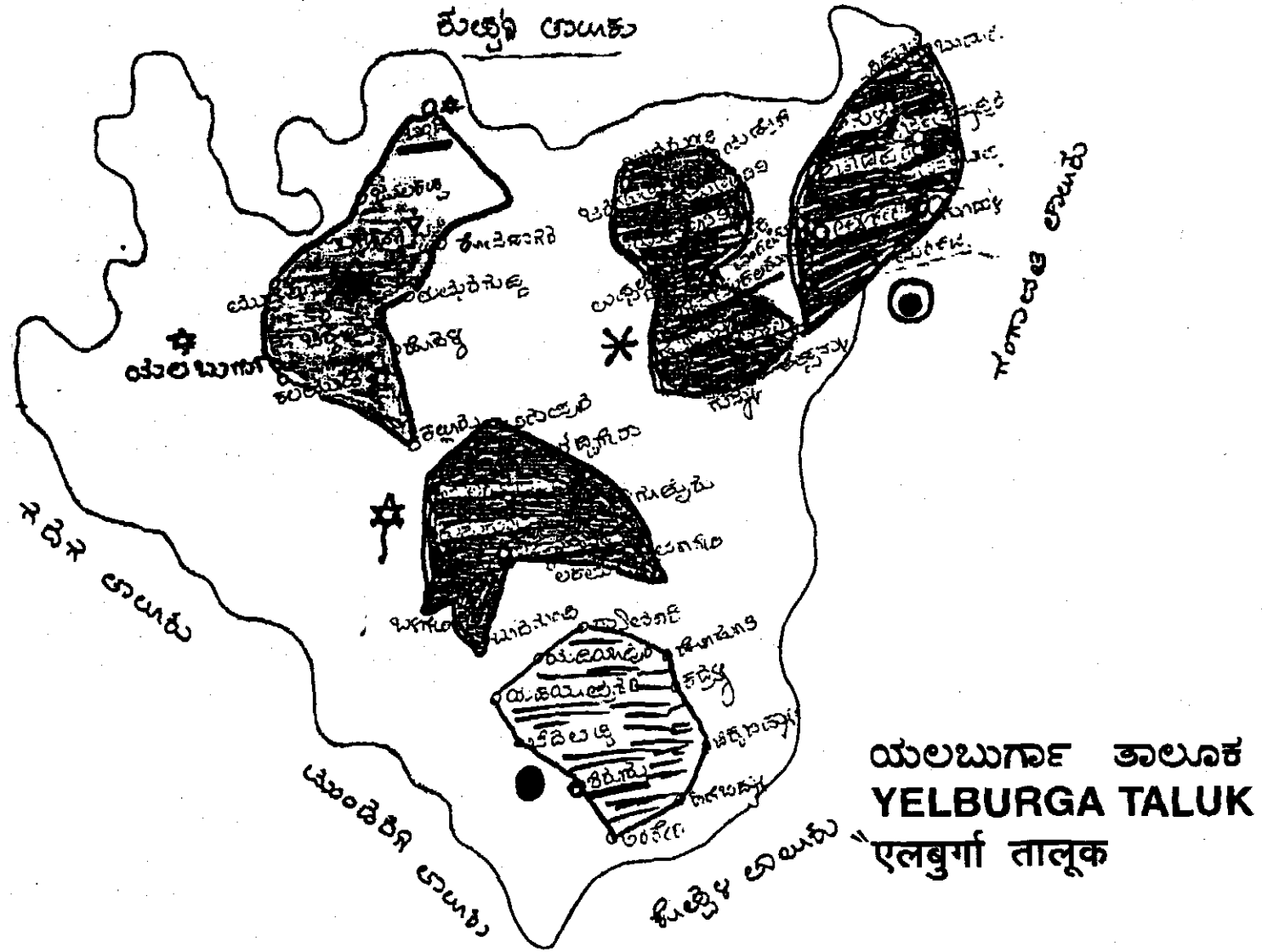
In Siddapur village Kustagi taluk, women have received a loan of Rs.15,000/- for sheep rearing under the DWACRA scheme. These women have made profit and also repaid the loan in instalments. This prompt repayment has earned them the appreciation of the local officials. Three years ago, the women of Heremukharthinala village had applied for DWACRA loan. This was released at the district level. However at the taluk level, village politicians tried to divert the funds to an other village. The sangha women protested to the DWACRA and Zilla Parishat Officers, threatening to demonstrate in front of the office if they did not receive the loan within 8 days. Sangha women and the local power structures are repeatedly being made to realise the strength of collective action through Samakhya's programme.

Reaching out ... Moving on

Lateral linkages between sanghas have also strengthened the women. The women of Thammaraguddi village sangha have established themselves as a strong group. When the neighbouring Jhoolakhatte village sangha fell short of money to complete the sangha hut, the women of Thammaraguddi came forward with a loan of Rs.5,000/- knowing that they may face a similar problem one day. The women of Jhoolakhatte plan to return this amount out of the construction money that they will receive from the DIU.

The changes we see in the women are continuous and in some instances, quite remarkable. In Honnuganari village, the sangha women and sabayogini were abused by a drunkard during the sangha meeting. He was confronted by them and handed over to the police. Through a combination of imaginative strategies and actions, the programme carries on towards its goal of empowerment of women.

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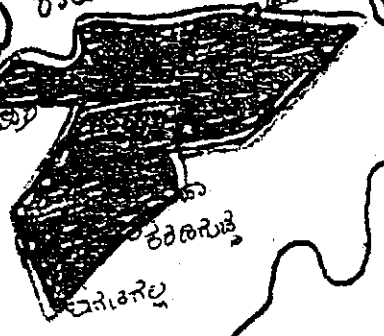
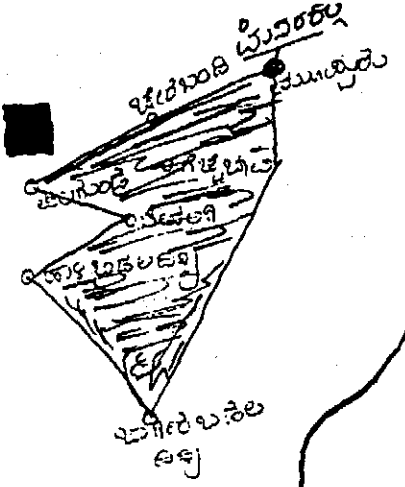


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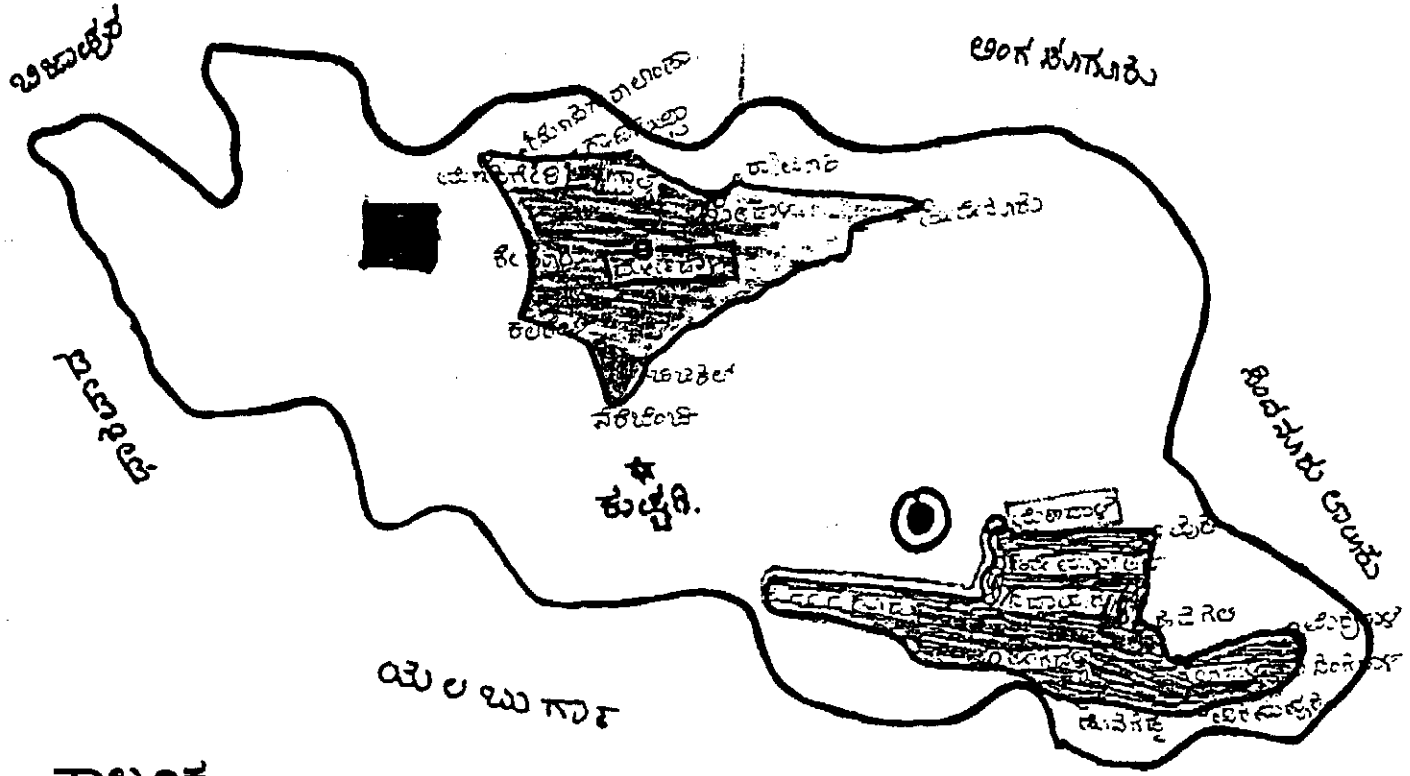
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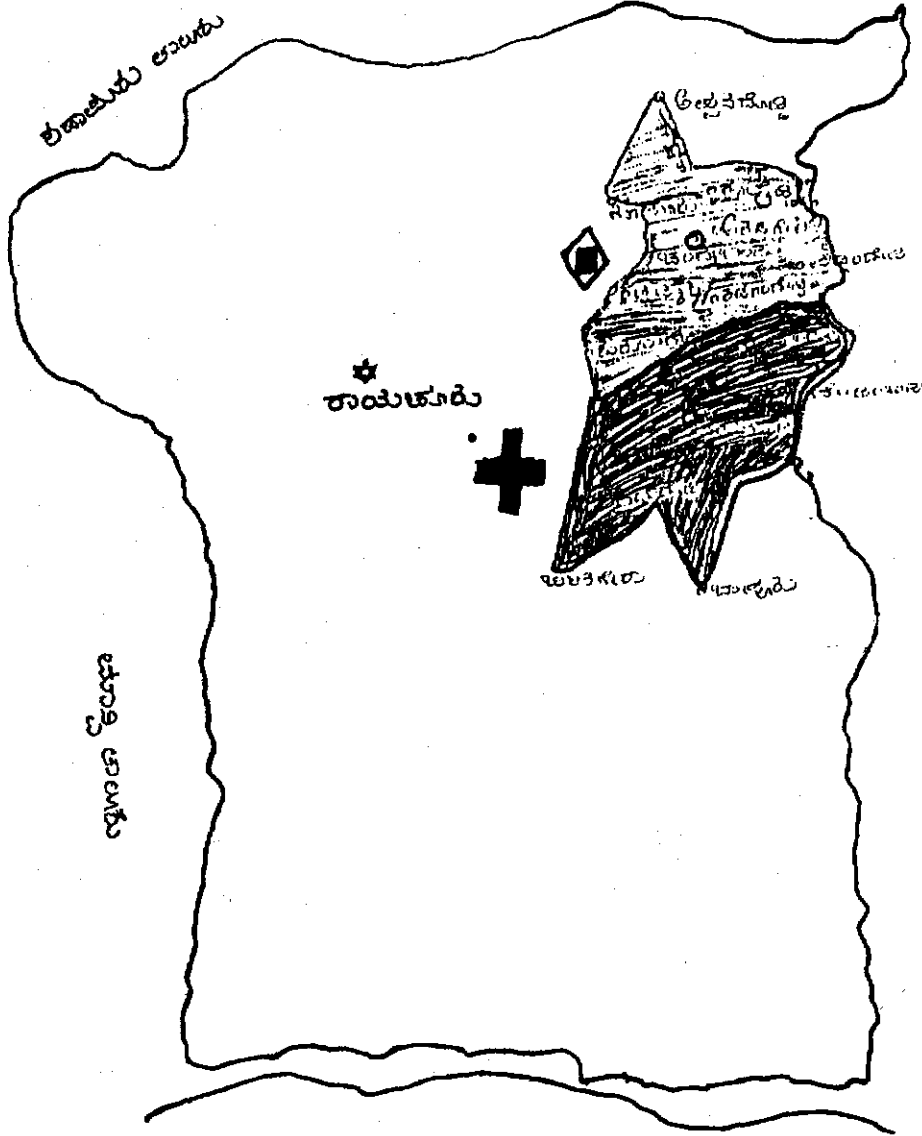
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 KUSHTAGI TALUK
 कुष्टगि तालुक

ರಾಯಚೂರು ತಾಲೂಕು



ಶಿವರಾಜೇಂದ್ರ

ರಾಯಚೂರು ತಾಲೂಕು
RAICHUR TALUK
रायचूरु तालूक

Sahayoginis Incharge of Villages
RAICHUR DISTRICT

RAICHUR TALUK

- +** *Mahadevi Gudi* Singanodi, Singanodi Thanda, Baidoddi, Madlageri, Kadagandoddi, Appanadoddi, Katlatakur, Gowsanagar, Bijanagara, Bapur
- ◇** *Jayalakshmi* Chandrabands, Ganamur, Phalavaladoddi, Kothadoddi, Kootthadoddi, Arasigera, Arasigera Thanda, Nagadoddi, Bapur Thanda, Devanapalli, Siddapur

DEVADURGA TALUK

- *Renuka. G* Masarkal, Gejjebani, Jarada Bandi, Hala Jadaladinni, Arakera, Phaiagunda, Shirangi, Chittalakunta, Hunugunbada, Mushturu
- ⊙** *Gulabi - Shobha* Ramadurga, Kakaragal, Sunkeshwarhal, Shakapur, Aldarhi, Karadigutta,

YELBURGA TALUK

- ☆** *Jayamma. P. - Bandi* Bandi, Balutagi, Baluttagi Thanda, Hosalli, Chikkoppa, Jolakatte, Thammaraaguddi, Konasagara, Modhola, Yeiaburga
- ✧** *Shankamma. H.* Chikkamageri, Boodugumpi, Gaddigeri, Malakasmudra, Veerapura, Lakamangule, Guththuru, Vanageri, Balageri
- *Shankaramma. M.* Shirurur, Yediyapur A, Vijayanagar, Kadralli, Chikkabidnal, Honnanasi, Bedavatti, Arakerri, Ryavanaki
- *** *Renuka. B.* Hirevankalakunta, Mataldinni, Uchhalakunta, Neelogal, Jarakunti, Gunnai, Hunasihai, Yapaldinni, Budakunti, Yaddoni, Putagamari (Buknatti)
- ⊙** *Gavisiddamma* Talakeri, Markat, Sidlabavi, Vanajabavi, Gule, Budur, Thippanala, Chikkamannapura, Ganadala, Chowdapura

KUSHTAGI TALUK

⊙ *Yashoda*

Mendal, Siddapur, Pura, Mukarthinala, Hadagali,
Methinala, Sanganala, Ganganala, Kandakur,
Honagaddi, Lingadalli, Virupapura, Themminala

■ *Sampathkumari*

Ditihala, Kyadiguppa Gothagi, Thonasinala Thanda,
Matur, Mudenur, Jalihal, Ravanagi, Nerebenchi,
Menasagera Thanda, Kalakeri

Details of Meetings, Trainings and Workshops, RAICHUR

Date	Meetings	Place	Date	Meetings	Place
1995			1995		
8/4	Creche Mother's Meeting	Raichur	4/11	Creche Mother's Meeting	Raichur
22/4	Taluk level meetings	Devadurga (Mushtur)	3/11	Taluk Meeting	Devadurga
5/5 - 6/5	Sahayogini's Monthly Meetings	Raichur	6/11 - 7/11	Sahayogini's Monthly Meeting	Raichur
9/5 - 10/5	Creche Mother's Meeting	Raichur	24/11	Taluk Meeting	Yelburga
3/4 - 5/6	Monthly Meetings	Bijapur	30/11	Taluk Meeting	Kushtagi
17/7 - 18/7	Creche Mothers Meeting	Raichur	28/11	NFE Centre's Teacher's Meeting	Yelburga
31/7	Taluk Meeting	Kushtagi	1/10	Taluk Meeting	Devadurga
1/8	Taluk Meeting	Yelburga	11/12-12/12	Sahayogini's Monthly Meeting	Raichur
7/8 - 8/8	Sahayogini's Monthly Meeting	Raichur	22/12	Taluk Meeting	Devadurga
25/8	NFE Centre's Evaluation Meeting	Raichur	26/12/95 - 4/1/96	Evaluation	Devadurga Taluk
25/8	Board Meeting	Govinda Palli	1/12/95	Creche Mother's Meeting	Kushtagi
1/9 - 2/9	Creche Mother's Meeting	Raichur	1996		
1/9	Taluk Meeting	Yelburga	1/1	Sahayogini's Interview	Raichur
17/9	Taluk Meeting	Devadurga	2/1	Taluk Meeting	Kushtagi
6/9 - 7/9	Sahayogini's Monthly Meeting	Raichur	22/1	Board Meeting	Chikkamageri Mandala
11/10-13/10	Sahayogini's Monthly Meeting	Raichur	25/1	Board Meeting	Bandi Mandala
29/10	Board Meeting	Singanodi Mandala	26/1	Board Meeting	Singanodi Mandala
28/10	Board Meeting	Talakeri Mandala	1/2	Taluk Meeting	Elburga
30/10	Board Meeting	Bandi Mandala	10/1 - 11/1	Sahayoginis Monthly Meeting	Raichur
30/10	NFE Centre's Teacher's Meeting	Raichur	19/1	Taluk Meeting (Singanodi & Chandrabanda Mandala)	Raichur

Date	Meetings	Place		Date	Meetings	Place
1995				1996		
2/11	Taluk Meeting	Kushtagi		22/1	Creche Mothers Meeting	Raichur
2/11	Board Meeting	Shiruru Mandala		28/2	Board Meeting	Hirevankala kunta
1996						
22/2	Board Meeting	Dothihaala Mandala		22/4	Board Meeting	Singanodi Mandala
15/2 - 16/2	Sahayogini's Monthly Meeting	Raichur		14/5	Creche Mothers Meeting	Raichur
19/2	Creche Mothers Meeting	Raichur		15/5 - 16/5	Awareness Camp	Raichur
4/3	Board Meeting	Dotihaala Mandala		20/5	Taluk Meeting	Yelburga
11/3	Board Meeting	Bandi Mandala		22/5	Taluk Meeting	Devdurga
11/3	Board Meeting	Ramadurga Mandala		25/5	Board Meeting	Mendaala Mandala
15/3	Board Meeting	Singanodi Mandala		25/5	Board Meeting	Dotihaala Mandala
27/3 - 29/3	Sahayogini's Monthly Meeting	Raichur		29/5 - 31/5	Sahayogini's Monthly Meeting	Raichur
30/3	Creche Mother's Meeting	Raichur		11/6 - 12/6	NFE Centre's Teacher's Meeting	Raichur
22/4	Taluk Meeting	Raichur		27/6 - 28/6	Taluk Meeting	Kushtagi
13/4	Board Meeting	Maenadaala Mandala		28/6	Board Meeting	Shiruru Mandala
20/4	Board Meeting	Bandi Mandala		21/6	Taluk Meeting	Yelburga
22/4	Board Meeting	Chikkamageri Mandala				

Sl. No.	Date	Workshops	Place	To whom	Resource Person	Purpose
1	17.4.95 to 19.4.95	Savings and Economic Development	Raichur	Sangha Women 45	Sri Veerashetty Sri. Shanthappa T6B Sr. Ramakrishna KSFC Smt. Mangala Hegde Deakra, Raichur	Sangha Savings and Use. Government Programme for Women
2	28.6.95 to 30.6.95	Workshop on Aids and Preparation of Herbal Medicine	District Education Training Institute Raichur	Women and Sahayoginis	Smt. Gangamma Dr. Shivayogi Health Medical Officer, Shikaripur	Preparation of Herbal Medicine for common disease and information and preventive action on aids
3	26.7.95	Workshop on Appointment of New Teachers	Kushtagi	NFE Teachers	Smt. Sowbhagyavathi Smt. Nirmala	Writing on appointment of teachers, group discussion
4	26.8.95	"	Raichur	"	Smt. Sowbhagyavathi and Committee Sahayoginis	"
5	6.12.95 to 10.12.95	Evaluation of Ramadurga and Marasakal Board	-	-	-	-
6	26.12.95 to 4.1.96	Evaluation of Devdurga Taluk	-	-	-	-
7	30.12.95	Workshop of Grama Panchayat Mahila Members Programme's Resource Person	Raichur	Grama Panchayat Mandali Members	-	-
8	2.1.96 to 3.1.96	Workshop on Appointment of New Sahayoginis	Raichur	Sahayoginis	Smt. Sowbhagyavathi Kum. Jayamma	-
9	19.1.96 to 20.1.96	Health Workshop	Marasakal	Women	Smt. Gangamma	Preparation of Ayurvedic Medicine and Use.
10	22.3.96 to 24.3.96	Devadasi Workshop	Raichur	Women	Devadasi Rehabilitation Project Officers Institute, Ghataprabha	

Sl. No.	Date	Workshops	Place	To whom	Resource Person	Purpose
11	21.6.96 to 23.6.96	Study and survey on Women's Condition at Koppal Taluk	Raichur	Sahayoginis	Smt. Anita, Chandana Bangalore	-
12	14.3.96 to 16.3.96	Health Workshop	Yelburga	Sangha Women	Smt. Sowbhagyavathi	-

Sl. No.	Date	Workshops	Place	To whom	Resource Person	Purpose
1	26.4.95 to 30.4.95	Sahayogini Training	Gulbarga	Sahayoginis	Sri. Madaiah	Training Programme and personality growth
2	15.5.95 to 16.5.95	NFE Teacher's Training	Raichur	NFE Teachers	Kum. Shankamma .H Kum. Renuka	Review of previous month's work and information about the work to be conducted next month
3	20.5.95 to 21.5.95	Documentation Training	Shiroor	Women	Smt. Sowbhagyavathi	Information on Documentation of savings A/cs Book, Loan Book, Cash Book Recording
4	22.5.95 to 23.5.95	"	Bandi Chickka Myageri	Women	Smt. Sowbhagyavathi	"
5	24.5.95 to 25.5.95	"	Vankatakunta Talakeri Yelburga	Women	"	Information on Documentation, Savings Loan Pass Book, Cash Book recording
6	26.5.95 to 25.5.96	"	Kushtagi Manidala Dotihala	Women	"	"
7	26.5.95 to 28.5.95	Sahayakis Training	Raichur Devadurga	Sahayakis	Kum. Anita, Renuka Mahadevi	Duties of sahayakis at Sangha, Features of Good Sangha
8	29.5.95	Documentation Training	"	Women	Women	Information on A/cs.
9	14.6.95 to 16.6.95	Creche Mother's Training	Raichur	Creche Mothers	Chandrashekar MMK Dept.	Preparation of Toys from unuseful material
10	20.7.95 to 22.7.95	Rural Midwife or Dai's Training	Gabbur	Rural Dai's	M.M. Bhat Bangalore	Dai's role in easy delivery method, Dais responsibility and duty. Information about general health

Sl. No.	Date	Workshops	Place	To whom	Resource Person	Purpose
11	23.7.95 to 25.7.95	NFE Teachers Training	Kushtagi	NFE Teachers	Nirmala, Sowbhagyavathi	Teachers Expectation Who to tackle centre Problems, Evaluation of centres and children
12	27.7.95 to 28.7.95	Documentation Training	Shiroor	Self service appointed from Sangha	Sowbhagyavathi	Information on Documentation of Savings Book, Loan Book
13	1.11.95 to 3.11.95	NFE teachers Training	Raichur	NFE Teachers	-	-
14	4.1.95 to 8.1.96	Sahayogini's- Training	Raichur	Sahayoginis	Mandakini Chandpeer Ikra Institute Bangalore	-
15	20.1.96 to 22.1.96	Creche Mother's Training	Raichur	Creche Mothers	Sri. Chandrashekar MMK Dept. Committee Shayoginis	Preparation of Toys from Waste materials
16	23.1.96 to 25.1.96	NFE Teacher's Training	Raichur	NFE Teachers	Committee Sahayoginis	-
17	9.2.96 to 10.2.96	Sahayakis Training	Kushtagi	Sahayakis	Sowbhagyavathi	-
18	16.3.96 to 19.3.96	NFE Teachers Training & Meeting	Dhadesagoor	NFE Teachers	Kumaraswamy Myrada Institute Holalkere	-

Mahila Samakhya Karnataka at the

Fourth World Conference on Women at Beijing, September 1995.

One of the highpoints of the past year has been the representation of the work of Mahila Samakhya, Karnataka at the UN Conference at Beijing by Ms. C.M. Gangamma, Resource Person on traditional medicine. What follows is her report.

A. INTRODUCTION

My participation at the NGO Forum on Women, Beijing 95 was facilitated by the Co-ordination Unit, World Conference on Women, Beijing 95, New Delhi and I was sponsored by DANIDA. It was on the basis of my work in relation to women's health, largely in the area of training of women at the grassroots in traditional healing practices, that my participation at the Forum was recommended. Mahila Samakhya Karnataka provided me with all support and the SPD, Committee Members and the staff encouraged me whole heartedly.

B. THE NGO FORUM AND ITS OBJECTIVES

This 10 day event, the largest gathering of the world's women ever, has been a unique experience. I came back with a feeling of having shared the lives of women all over, having had an opportunity to express the solidarity of women in the areas where we work with the cause of women throughout the globe. It is estimated that about 30,000 women from all over the world converged at Beijing. The Indian NGO delegation had about 250 women from NGO, women's collectives, elected representatives of local administrative bodies (Panchayats), Trade Unions, the media and also activists and researchers. Among these over 60 percent were from grassroots groups.

C. THE EXHIBITION AND INFORMATION ON MAHILA SAMAKHYA

I had the good fortune of holding an exhibition pertaining to indigenous medicinal systems with an emphasis on gynecological problems and healing practices. The exhibition was put up for three days in the space provided for the India Co-ordination Unit. Samples of various herbal preparations for a variety of illnesses prepared by women members of sanghas initiated by Mahila Samakhya constituted a major item of articles exhibited. Samples were given to interested visitors. Blow-ups of photographs depicting village women collecting herbs, preparing remedies in groups, attending to patients, participating in training programmes, visiting herbal gardens, meeting authorities to lobby for Government land for growing herbal gardens were put- up prominently.

Another item that drew a lot of attention was a collection of roots, bark, stem, leaves, flowers, fruits and other plant products which are used in preparing ointments, oils, powders and pastes utilised in healing. Visitors showed great interest in the books 'Hithila Akka' and an English translation of the same. Though Hithila Akka is in Kannada, it was a pleasure to see women from Africa, Asia and Latin American identifying plants from the colour illustrations in the book and informing us that many of the plants and herbs were used in traditional healing practices in their part of the world also. Many women wanted to purchase the English version but unfortunately we had only limited copies.

I explained to the visitors who evinced keen interest in work related to women, women's health, the objectives and processes of Mahila Samakhya. Many visitors wanted to know more about the organisation,

to whom I explained that women's health was only a part of our work and our overall objective was the empowerment of rural women through a variety of strategies.

D. VISIT TO THE CHINESE STALL ON HEALTH

The visit to an information booth put up by traditional health activists of China was illuminating and inspiring. I learnt that indigenous medicinal systems are still very popular in China and enjoy encouragement from the official health administration. Herbal remedies, Acupressure and Acupuncture have strong roots in China and are reported to be effective and popular. In the Chinese stall, a variety of herbs and herbal preparations were exhibited and they also held ongoing demonstration sessions on Acupressure and Acupuncture.

E. VISIT TO AN ORCHARD AND A SCHOOL

Another highlight of my experiences in China was a visit to an orchard where a wide variety of fruits are grown such as apples and pears. The impression I received from the limited exposure to the countryside was that agriculture was intensive and the land was utilised to a optimum level. It is also reported that organic farming practices are employed increasingly and are gaining in popularity. I noticed that edible mushrooms were shooting up in many locations in the rural areas. When I inquired about this, from an elderly Chinese lady, she informed me through an interpreter that the use of chemical fertilisers is comparatively less in some of the localities and she explained that this could be the reason for the luxurious regeneration of mushrooms.

Another interesting event was a visit to a rural school. I do not know whether all rural schools maintained the same standards but the one we visited had adequate buildings, sufficient number of teachers and a conducive learning atmosphere. The children looked healthy and happy.

Demonstrations By Karnataka NGO Delegations

Two remarkable demonstrations were staged in Beijing by women from Karnataka. The one organised by Vimochana was about violence on women. The other was by the Dalit women's forum bringing to the attention of the world, the distinct problems of dalit women.

F. CONCLUSION

1. The foremost impression I gathered from my participation in the *NGO Forum on women* was that NGOs, independent activists and collectives of women are gaining in strength and seem to have come of age. Global networking among NGOs would help them emerge as a strong counter force to state power. Such transnational linkages among NGOs and activists would also help in transforming policies and programmes of governments and international institutions in a direction favourable to the marginalised.
2. I could see that women in India have made considerable progress despite all our problems when compared to the situation of women in many other third world countries. I could meet many women of African and Latin American countries who spoke about victimisation of women due to political reasons and many other inhuman practices of oppressing women. However it was obvious that the quality of their solidarity as women's groups was much higher than what we have among us. Their political awareness and enthusiasm as activists are of a much higher order. For example I have seen

a group of African women protesters blocking the way of an official delegate from their country lying down in front of his car.

Another highly visible section of women were tribal women's groups who put up spirited demonstrations on several occasions.

3. Most of us came away from the forum with a new conviction that women's solidarity will be an indomitable force in the days to come and women will play a definitive role in each of the nations and also internationally in transforming societies and politico-economic structures to be more humane, equal and just.

LIST OF EXECUTIVE COMMITTEE MEMBERS - 1995 - 96

Sl. No.	Name & Designation	Status of Membership
1.	Mr. J. P. SHARMA, Commissioner & Secretary Education Department, Government of Karnataka, M. S. Building, BANGALORE	Chairman
2.	Ms. UMA KULKARNI (Upto 31.5.95) State Programme Director Mahila Samakhya Karnataka No. 3308, 8th Cross, 13th Main HAL II Stage BANGALORE.	Member - Secretary
3.	Ms ANITA KAUL (1.695 to 18.8.95) State Programme Director I/C Mahila Samakhya Karnataka No.3308, 8th Cross, 13th Main HAL II Stage BANGALORE.	Member - Secretary
4.	Ms. PANKAJA (19.8.95 TO 4.1.96) State Programme Director I/C Mahila Samakhya Karnataka No. 3308, 8th Cross, 13th Main HAL II Stage BANGALORE.	Member - Secretary
5.	Dr. REVATHI NARAYANAN (5.1.96 onwards) State Programme Director Mahila Samakhya Karnataka No. 3308, 8th Cross, 13th Main HAL II Stage BANGALORE.	Member - Secretary
6.	Ms. VRINDA SARUP National Project Director Mahila Samakhya Education Department Ministry of HRD Shastri Bhavan NEW DELHI.	Member & Representative, GOI

Sl. No.	Name & Designation	Status of Membership
7.	Mr. R. S. DUA Assistant Financial Advisor Government of India Ministry of HRD Department of Education Shastri Bhavan NEW DELHI.	Member & Representative, GOI
8.	Ms. ANJALI DAVE T.I.S.S. P. O. Box 8313 Sion-Trombay Road, Deonar BOMBAY.	Member & NRG Nominee
9.	Ms. LAKSHMI KRISHNAMURTHY B-4/150-1, Safdarjung Enclave NEW DELHI.	Member & NRG Nominee
10.	Ms. SHOBA NAMBISAN Secretary II, Revenue Department Government of Karnataka M. S. Building BANGALORE.	Member
11.	Dr. SARASWATHY GANAPATHY 14/33, 2nd Main Road, Jayanagar 8th Block BANGALORE.	Member & NRG Nominee
12.	Mr. BHEEMAI AH Director, Mass Education, IMA Building, AVR Road, Chamarajpet, BANGALORE.	Member
13.	Mr. ESHWARAPPA Finance Secretary II Government of Karnataka Vidhana Soudha Dr. Ambedkar Veedhi BANGALORE	Member

Sl. No.	Name & Designation	Status of Membership
14.	Ms. SUJATH Director Women & Child Welfare Department Government of Karnataka M. S. Building BANGALORE	Member
15.	Ms. SRILATHA BATLIWALA 'At Last', 751, 8th Main Koramangala III Block BANGALORE	Member
16.	Ms. USHA RANI District Programme Co-ordinator Mahila Samakhya Karnataka No.I-6-1B/5/A, Vijay Nivas Behind Doordarshan Kendra BIDAR.	Member
17.	Ms. NIRMALA SHIRAGUPPI District Programme Co-ordinator Mahila Samakhya Karnataka Sangamesha Building Basavana Bagewadi Road Near Ibrahimpur BIJAPUR.	Member
18.	Ms. NIRMALA SHIRAGUPPI District Programme Co-ordinator I/C Mahila Samakhya Karnataka 1-4-159/19, Datar Nagar Ramalingeshwar Layout I. B. Road RAICHUR.	Member
19.	Dr.PARIMALA District Programme Co-ordinator Mahila Samakhya Karnataka No.976, Geetha Road Chamarrajpuram MYSORE.	Member

Sl. No.	Name & Designation	Status of Membership
20.	Ms. C.S.VEDAMANI District Programme Co-ordinator Mahila Samakhya Karnataka 2-40, Sharana Nilaya University Road, Jayanagar GULBARGA	Member
21.	Representative of Sahayoginis (2 Nos.) on rotation basis	Members

LIST OF GENERALCOUNCIL MEMBERS - 1995 - 96

Sl. No.	Name & Designation	Status of Membership
1.	Mr. MANJUNATH Hon'ble Minister for Education Government of Karnataka BANGALORE	President
2.	Mr. J. P. SHARMA, Commissioner & Secretary Education Department, M.S.Building, BANGALORE	Member
3.	Ms.UMA KULKARNI (Upto 31.5.95) State Programme Director Mahila Samakhya Karnataka No.3308, 8th Cross, 13th Main HAL II Stage BANGALORE.	Member - Secretary
4.	Ms. ANITA KAUL (1.6.95 to 18.8.95) State Programme Director I/C Mahila Samakhya Karnataka No.3308, 8th Cross, 13th Main HAL II Stage BANGALORE.	Member - Secretary
5.	PANKAJA (19.8.95 TO 4.1.96) State Programme Director I/C Mahila Samakhya Karnataka No. 3308, 8th Cross, 13th Main HAL II Stage BANGALORE.	Member - Secretary
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Sl. No.	Name & Designation	Status of Membership
7.	Ms. VRINDA SARUP National Project Director Mahila Samakhya Education Department Ministry of HRD Shastri Bhavan NEW DELHI.	Member & Representative, GOI
8.	Ms. SEEMA KHURANA Deputy Secretary, Department of Education, Ministry of HRD, Govt. of India NEW DELHI.	Member & GOI nominee
9.	Mr. R. S. DUA Assistant Financial Advisor Ministry of HRD Department of Education Shastri Bhavan NEW DELHI.	Member & Representative, GOI
10.	Ms. ANJALI DAVE T.I.S.S. P.O.Box 8313 Sion-Trombay Road, Deonar BOMBAY.	Member & NRG Nominee
11.	Ms. LAKSHMI KRISHNAMURTHY B-4/150-1, Safdarjung Enclave NEW DELHI.	Member & NRG Nominee
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13.	Ms. SUJATHA Director Women & Child Welfare Department Government of Karnataka M. S. Building BANGALORE	Member
14.	Ms. DEVAKI JAIN ISST, NEW DELHI.	Member
15	Ms. POORNIMA VYASULU C/o Vinod Vyasulu ISEC, Nagarbhavi post BANGALORE	Member
16.	Ms. PHILOMENA VINCENT AIKYA, Jayanagar, BANGALORE.	Member
17.	Mr. KUMARASWAMY S.H.S.D. Jayanagar, BANGALORE.	Member
18.	Ms. PREMA DEVI Director Primary Education Govt. of Karnataka BANGALORE.	Member
19.	Mr. Vijay Padaki C/o Mahila Samakhya Karnataka No.1-6-18/5/A, Vijay Nivas Behind Doordarshan Kendra BIDAR	Member
21.	Ms. NIRMALA SHIRAGUPPI District Programme Co-ordinator Mahila Samakhya Karnataka Sangamesha Building Basavana Bagewadi Road Near Ibrahimpur BIJAPUR.	Member

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