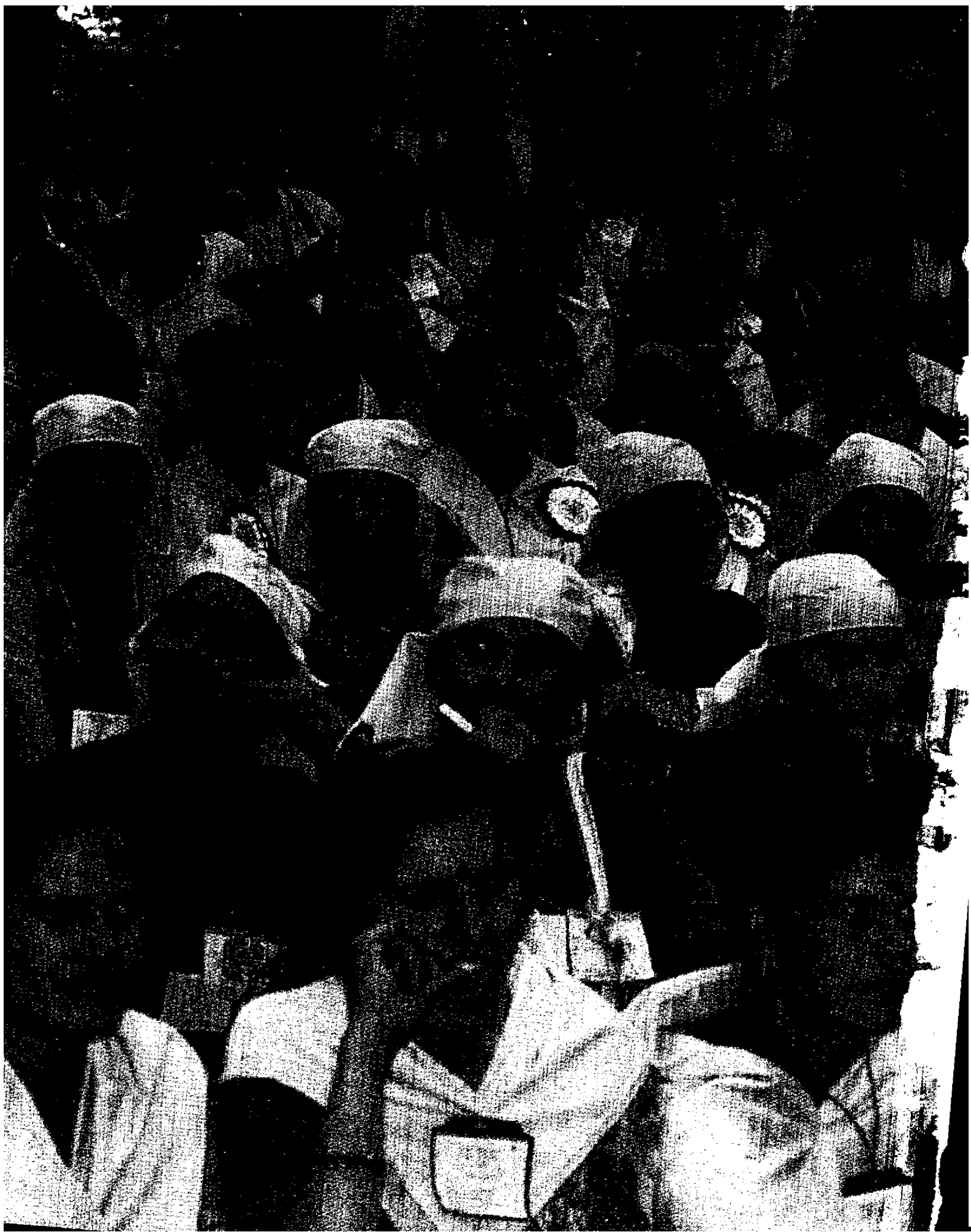




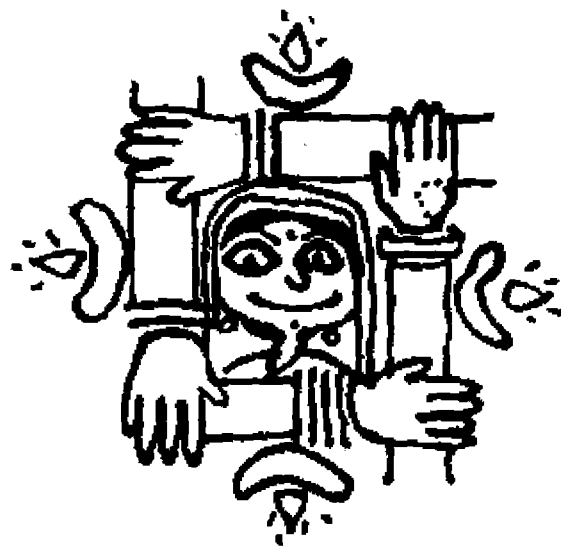
TOWARDS MEANINGFULNESS...



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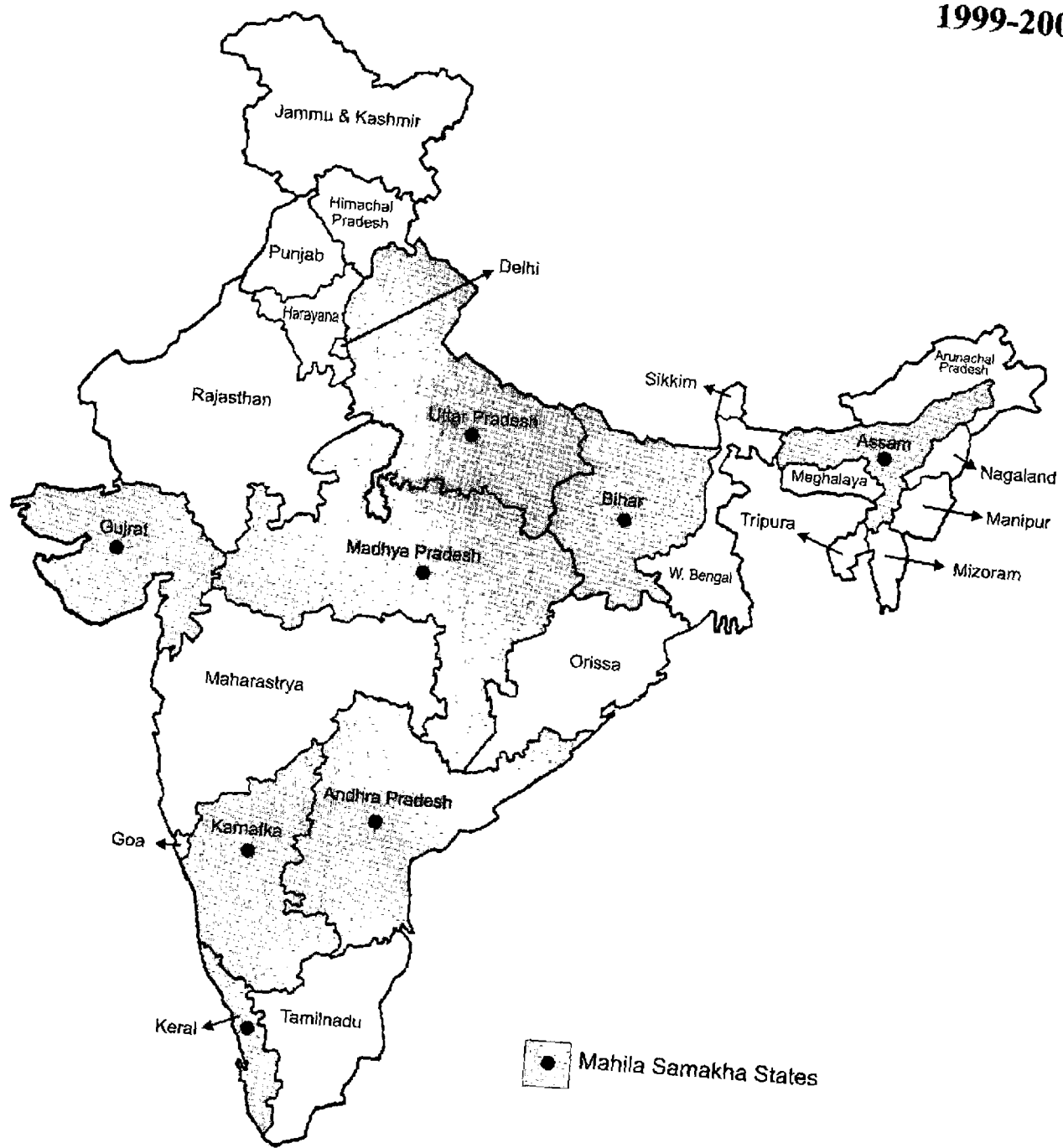
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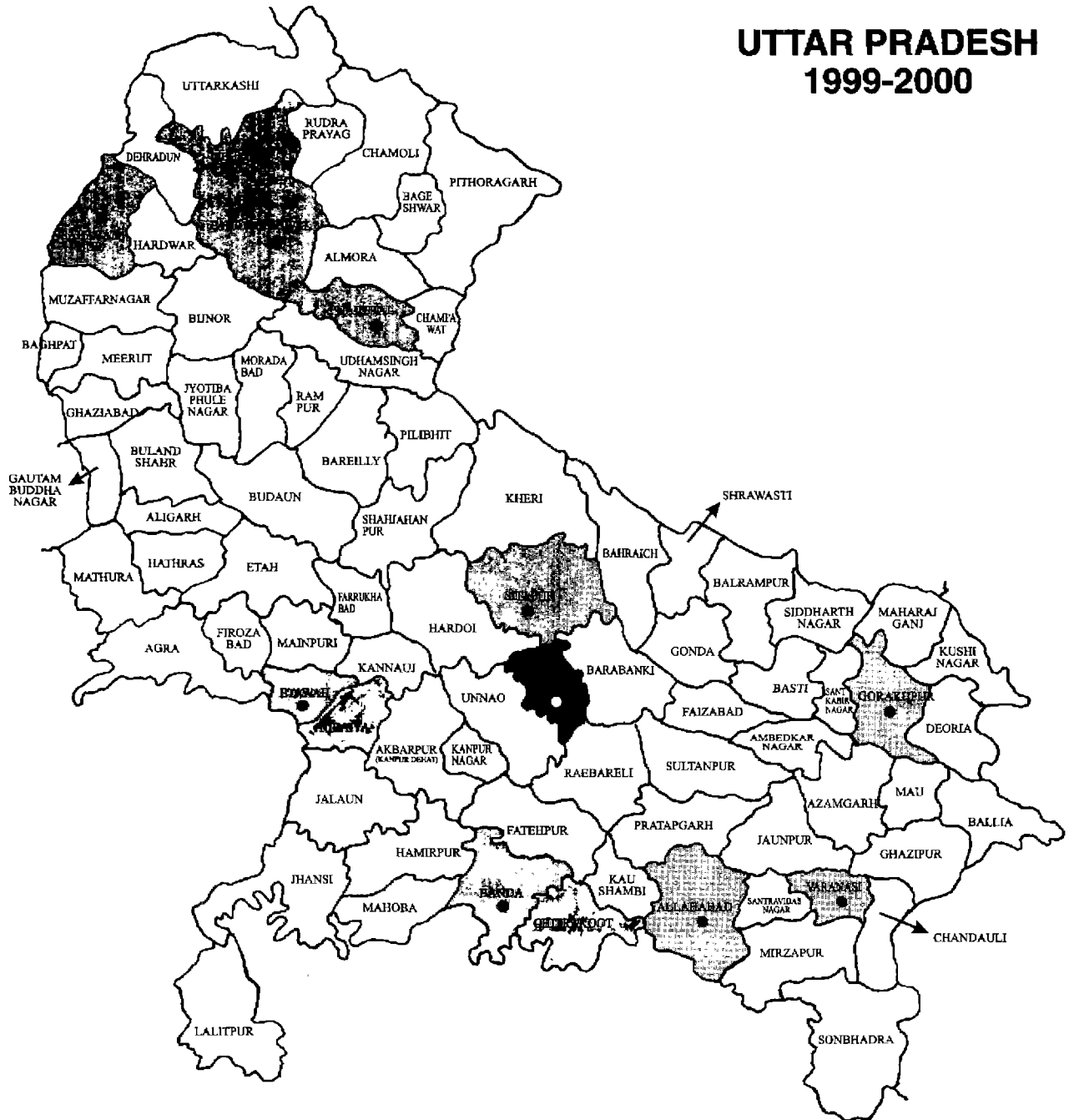
ANNUAL REPORT 1999-2000
MAHILA SAMAKHYA, UTTAR PRADESH



INDIA

1999-2000



UTTAR PRADESH 1999-2000



-  MAHILA SAMAKHYA DISTRICTS
-  STATE OFFICE - MAHILA SAMAKHYA (U.P)



UTTAR PRADESH AT A GLANCE

STATISTICAL PROFILE : UTTAR PRADESH & INDIA

Population (Difference of Previous Decade)	11,08,62,512	13,91,12,287	84,69,02,888
% of Population Increase	25.6	25.5	23.9
Density (Population/sq. km.)	377	473	273
Percentage Urban	18.0	19.8	26.1
Sex Ratio	885	879	972
Percent Scheduled Caste	21.2	21.0	8.8
Percent Scheduled Tribe	0.2	0.2	0.6
Literacy Rate (Males)	38.8	55.7	64.1
Literacy Rate (Females)	14.0	35.8	39.3
Crude Birth Rate	39.6	36.2	29.0
Crude Death Rate	16.3	12.8	10.0
Total Fertility Rate	5.8	5.1	3.6
Infant Mortality Rate	150	98	78
Life Expectancy (Males)	51.1	54.1	58.1
Life Expectancy (Females)	46.9	49.6	53.1

SOURCE : Office of the Registrar General (1982, 1985, 1992, 1993, 1994)
Census Commissioner (1974, 1976, 1984, 1987)

SOME SOCIAL INDICATORS OF U.P.

Percentage of Population below poverty line	38.9%
Mean age at marriage	16.7 yrs
Differential School enrolment	587 girls / 1000 boys

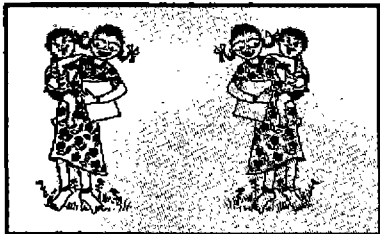
SOURCE : UNICEF Annual Report 1996 - 97



OUR ACHIEVEMENTS : YEAR 1999-2000



- ✘ 1470 Sanghs in 10 districts of U.P are moving towards collective strength.
- ✘ The Mahila Sanghs include the active involvement of 32755 women.
- ✘ This year an attempt was made to raise and resolve 8028 issues in the Mahila Sanghs.
- ✘ 173 Mahasanghs are working as pressure groups for establishing a just and gender sensitized society. Out of these 9 Mahasanghs are working at the block level while 152 Mahasanghs are working at the cluster level.



- ✘ The number of Kishori Sanghs constituted by the adolescent girls has risen to 175.
- ✘ 1690 adolescent girls are being educated in 69 kishori kendras this year.
- ✘ The Kishori Sanghs are intervening on important and sensitive issues like sexual harassment, child marriage and discrimination.



- ✘ The Saksharta Ganas have assisted in making 889 women literate.
- ✘ The Saksharta Ganas have imparted literacy to 1690 adolescent girls and women.
- ✘ There are 10 mobile and permanent libraries for the rural population. 115000 people made use of these books.



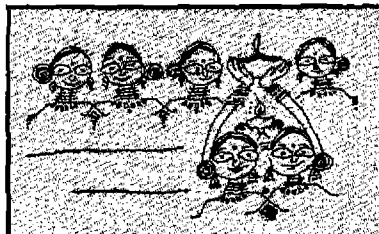
- Under the WHO scheme, 720 village level trainers have been trained in 5 districts.
- This year a total of 187 trainings were organized for capacity building of Sangh Women and workers. A total of 5531 people benefited from these trainings.
- The Sangh women and workers were imparted practical information about Panchayat, health and law.



- The sangh women are running 364 saving groups. These groups have collected an amount of Rs. 1664100.00 through regular saving.
- The Sangh women have collectively ventured into co-operative farming, tent houses and other occupations for increasing their earning.



- The issue of health was raised in 607 villages of the total work area, out of these, the issue of women's health was raised in 218 villages.
- 137 Sanghs intervened to increase access to government hospitals and services.
- 553 women have benefited from the 8 Nari Sanjeevani Kendras.
- After 8 training programmes approximately 800 Sangh women are voluntarily working as Health Workers.



- 264 out of a total of 346 cases brought before the Nari Adalat have been successfully resolved while the remaining 82 cases are in the process.
- 1561 women of the sangh are participating in the Panchayat administration. Out of these, 297 women as pradhans, 1081 as Panchayat members and 243 women are posted as members of the B.D.C.

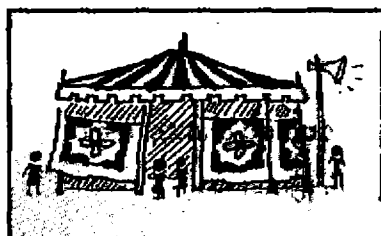


✶ The local women and girls write the 'News Pages' dealing with the local news and issues in the local language. These are being published by 10 districts.

✶ To develop a positive gender perspective, the state has created some books, which are interesting to read and provide an understanding of gender.

✶ The M.I.S was developed at the state level. The programme activities can be analyzed together and future strategies can be prepared after identifying the practical realities.

✶ For imparting training, several modules were developed - the 'Sakhi Module' for providing adolescent girls with family life education, and the 'gender module' for gender sensitization of men and women.



✶ M.S. conducts a study on "The Role of Women in Panchayati Raj".

✶ 'Care India' Delhi and M.S., Uttar Pradesh together conducted a study of the activities and processes of the Mahila Shikshan Kendra.

✶ A study was also conducted to analyze the needs of the adolescent girls.



✶ Under the World Bank scheme of D.P.E.P. III the Mahila Samakhya programme was expanded to 7 new districts.

✶ Programmes were started in 200 villages of 4 districts with the U.N.D.P. for co-operative farming.

✶ Dish antennas were installed by the Indira Gandhi National Open University in 10 districts of the M.S. work area for dissemination of information.

✶ Contact and communication with the school teachers/V.E.C to facilitate the enrolment of girls and to bring them into the mainstream of education.

✶ Demands for training are coming from various organizations like D.P.E.P., UNICEF, U.P. DASP, Mahila Kalyan Nigam, etc...



THERE IS SOMETHING SPECIAL IN US ALL

VARANASI

- ✿ With a view to increasing their income, Sangh women in a total of **44 villages** have collectively started farming, tent houses and bidi making.
- ✿ There has been an increase in the **participation of men** along with that of women in the meetings of **Mahasangh** in the Sevapuri/Chakiya block.
- ✿ **200 women** were trained under the Health Training programme.

TEHRI

- ✿ The Sanghs combined the schools and planted **20000.00 fodder producing plants** free of cost.
- ✿ **98 Sanghs** played an important role in helping to extinguish a large forest fire.
- ✿ The **26 point suggestions** for preventing forest fires given by the Sanghs have been accepted for implementation by the I.A.S Academy at Mussorie.
- ✿ M.S, Tehri organized workshops for the empowerment and rehabilitation of the family members of those martyred in Kargil. The Army, district officials, Government Departments and M.S officials actively co-operated in these workshops. The practical and social problems of **12 such families were resolved through counseling and three widows were saved from the mouth of death.**
- ✿ After the inception of the bio-diversity programme, this year **48 village Sanghs** did not make use of chemical manure.
- ✿ Actively participated with the administration in providing relief in earthquake hit areas. And dispatched medicines for **2388 people in 87 villages** with the assistance of the Delhi government.
- ✿ Developed a primer called '**Meri Pothi**' based on water, forests, land and life of women.
- ✿ Planted **84 saplings** under the 'Maiti Andolan' on births, deaths, and other occasions.

SAHARANPUR

- ✿ Representation of **583** of the **total 8000 sangh women** in the local Panchayats.
- ✿ The women have **registered** the land received for the shelter 'Thikana' under the name of their Sanghs, such as 'Milori Mahila Sangh'.
- ✿ The Sangh women earned profits by cultivating seasonal vegetables, sugarcane and popular saplings on land they had **taken on lease.**
- ✿ The nari adalat in the three districts resolved **68 out of the 77 cases** of violence against women.



CHITRAKOOT

- ✿ Increased **gender** sensitization on the village level.
- ✿ Linkage of the Sangh with the **administration**.
- ✿ A large number of **Sangh women** came forward for representation in the Panchayats.
- ✿ **Participation of men** has also started in the M.S programmes
- ✿ Manikpur block **Sangh** is moving towards autonomy.
- ✿ The Sanghs intervened in the **Rajkiya Vidyalayas**.

ALLAHABAD

- ✿ **45% of 113 Sanghs** created in two blocks have emerged as empowered.
- ✿ In Shankargarh block the Sanghs are providing independent **leadership**. Sahyoginis no longer work in 30 villages of this block.

PAURI

- ✿ Sahyoginis have moved away from **45 village Sanghs** in the Yamkeshwar development area and the Sanghs have taken the responsibilities themselves.
- ✿ The **Sumangala Sanghs** in these villages have created the **Sumangala Mahasanghs**.
- ✿ The members of the **nature club** launched the **Maiti Campaign for environmental conservation**.
- ✿ The district level Sumangala Mahasangh meeting "**Women's Empowerment: Achievements and Future in the District**" was held.

AURAIYA

- ✿ Seeing the popularity of the news page, "**Mitra**", it has been converted into a **monthly publication**.
- ✿ Contributions are on in **49 Sanghs**. The number of women contributing is increasing by the day. The contribution consists of **money** voluntarily donated by the Sangh women, for safeguarding their mutual interests and in order to meet exigencies that may arise.
- ✿ The efforts of the Sangh women have resulted in successfully putting an **end to gambling in villages**.
- ✿ The women members of 5 Sanghs are successfully assisting in the **resource group of other Sanghs**.
- ✿ In 5 villages, widows actively participated in auspicious occasions like - **weddings, mundan, festivals etc...** This has given them social respect.



SITAPUR

- ✿ In **18 villages** of Sitapur district, all girls in the age group of **6-11** are going to school.
- ✿ In **120 villages** and in the religious Naimishranya, **7000** people gave up the custom of **beating dolls**.
- ✿ In the **90 villages** the tradition of singing **happy songs** to celebrate the birth of a girl was started.
- ✿ **65 girls** were enrolled in the **higher secondary school**.

GORAKHPUR

- ✿ The Kishori Sangh has created a forum for scrutinizing people on the illegality of **child marriages**.
- ✿ Objections were raised against certain traditions in **80 villages**. Men along with the Sangh women and girls put an end to the tradition of **beating up of dolls**.
- ✿ This year **10 Kishori Kendras** were created in which **300 girls** are participating.
- ✿ **50 Muslim girls** gave the examination for **class 5** and **150 girls** became **literate**.

NAINITAL

- ✿ The participation of **Sangh women** in the meetings of the gram sabha and the gram Panchayats has increased. The proposals put forward by the women were accepted by the gram sabhas of **4 Panchayats**.
- ✿ The Sangh women have intervened in 13 issues, like **alcoholism, women's exploitation and forest management**.
- ✿ **35 girls** were brought into the mainstream of education, out of these, **23** are in **class X**, while **8 girls** are studying in **class XII**
- ✿ **68 leading women of 80 villages** constituted the Mahasangh.





ABOUT OURSELVES



Willing to take risks and expression

The year 1999 - 2000 is a landmark for Mahila Samakhyas U.P. In the journey, spanning a decade, it provides us with an opportunity for self-analysis of our past and helps in formulating our future course of action. This retrospection renews our confidence and enables us to strive forward with increased vigour and strength.

BACKGROUND

Mahila Samakhyas, UP, is a registered society set up by the Department of Education, Ministry of Human Resource Development. However, what sets the programme apart and gives a unique identity, despite being a government programme, is the hallmark of credibility it has in program implementation, monitoring and evaluation. Although it is a national programme it is well facilitated by government to function autonomously in terms of implementation and operations. The journey, which started from 10



districts of 3 states - UP, Karnataka and Gujrat in 1989, has today diversified and spread to over 7335 villages spanning 51 districts across India.

THE CONCEPT OF EMPOWERMENT

Mahila Samakhyas aims primarily at women's empowerment through education. The primary objective is to empower women by assisting them to strive for equality by becoming conscious of the need for information, awareness and selfhood. Before moving forward it is appropriate to share with you our concept of empowerment. The common viewpoint holds women empowerment synonymous with economic independence. Economic independence may be only a means or vehicle in the journey towards women's empowerment and not an end in itself. Our perception of empowerment incorporates the creation of an environment for women which is free of discrimination, which provides women with equal opportunities of development and enables them to recognise and demonstrate their capabilities and live a life of dignity. " We envision empowerment as a state where women are able to discriminate between good and bad, right and wrong for themselves, their family and the society and take concerted actions towards development in a planned manner". They acquire courage without fear to confront power structures in the immediate environment and articulate one's priority views, requests and demands.

EFFORTS TO EMPOWER WOMEN

Mahila Samakhyas has adopted a consciously planned approach towards women's empowerment. Powerlessness is more a feeling than reality. Thus, the factors which generate feeling of being powerless and helplessness among women are being identified:

- The process of socialisation and upbringing constantly strikes women's self-image, self-esteem and self-confidence.
- The social environment, at all stages of womanhood, consists of neglect, lack of love, lack of affection and co-operation that pushes them into the abyss of insecurity, loneliness and helplessness.
- In addition to the above factors women are made weak on the pretext of religion, social norms, rituals and family responsibilities. The burden of adjustment always falls on the women.. The innumerable possibilities of her growth are stifled by excessive burden of work, restriction of mobility and education. They are labelled as 'paraya' (outsiders) in their parents' homes and never accepted as a family member in the marital home as well. Their entire life is a struggle to ascertain their identity and have space of their own. A sense of belongingness and self-esteem is systematically snatched from them.

In Mahila Samakhyas efforts are made to understand this situation of women and help them to emerge out of these disastrous social and mental oppression. Building a relationship of trust we give them love, affection and understanding and help them identify their contributions to the family and society. The bonding provides the atmosphere for nourishing and nurturing their capabilities and potentials. Gradually they realise that, "**My life is not futile and worthless. I have the courage and strength to prove my worth,**" Initially the women come forward scared and victimised by circumstances beyond their control. Gradually they are instilled with a ray of hope through raising their self-worth and self-esteem and confidence. As a result of consistent efforts a large number of women associated with the programme have developed understanding and awareness of social scenario, the ability to raise



questions and to analyse fact. Not only have these women broadened their own perspectives but have also acquired the skills and expertise to take initiatives on social issues. They determine the course of action to alleviate their problems and strive to attain identity.

OUR DREAM...

Undoubtedly MS has come to a point where innumerable feet of village women have left a mark on the sands of time. Despite the resounding success of the national programme, we sincerely feel that these efforts towards creating a better society are a mere drop in the ocean. Our country is very big and we have reached only to few villages of few districts of few states. Learning from our experiences, our mistakes and our successes a successful model of women empowerment has been developed. Sharing this model with you we call upon all organisations and individuals to make collective efforts towards the cause of women empowerment and let it echo in every remote corner of the country, even across territorial borders at the international arena.

Come let us all join hands to construct a society based on equality - love - tolerance and co-operation, and take a solemn pledge together to fulfil the dream :

*It is our dream that
in the coming tomorrow
the woman is proud of being a woman,
Her face shines with
self-confidence and self-esteem,
She develops a strong personality with a strong belief
that tells stories of her successes ,
she feels that she has an identity and
she has her contributions in the struggle for social change
To bring such a world
our efforts are continuing*

With this hope and confidence I look forward to your partnership.

Dr. Manju Agarwal
State Programme Director
Mahila Samakhyas, U.P.

PROGRAMME COVERAGE 1999-2000

	Varanasi	Tehri	Saharnpur	Banda	Allahabad	Pauri	Sitapur	Auraiya	Gorakhpur	Nainital	Total
Block	3	4	3	3	2	3	1	1	2	1	23
Total Sangh	194	230	230	170	155	150	70	81	110	80	1470
Strong Sangh	128	140	175	109	95	83	38	49	40	42	899
Medium Sangh	43	60	42	40	32	44	24	18	38	28	372
Weak Sangh	20	30	13	21	28	23	8	14	32	10	199
Sahyogini	12	20	21	8	13	12	7	8	11	8	120
Balkendra/Anudeshika	40/40	30/30	54/54	-	20/20	-	-	5/5	5/5	-	154/154
Saksharta Kendra/Saheli	15/15	32/32	-	24/24	6/6	-	6/6	-	-	-	83/83
Kishori Kendra/Anudeshika	-	2/2	-	7/7	14/14	-	13/13	2/2	29/29	-	67/67
Kishori Sangh/Saheli	25/25	33/33	17/17	1/1	-	36/35	23/23	23/7	-	17/17	175/158
M.S.K./Teachers	1/4	-	1/4	2/8	1/4	-	1/4	1/4	1/4	-	8/32
Liabrary	25	-	100	61	10	19	40	48	12	4	319
Thikana (Huts)	3	35	3	-	-	2	23	-	-	3	69
Saving group	126	194	209	91	33	20	21	16	22	24	756
Sangh Fund	61	200	132	79	30	18	13	18	22	27	600
Health workers	168	162	148	5	2	-	144	-	-	144	773
Trained TBAs (Dais)	20	30	3	-	-	-	-	-	-	16	69
Health Kendra	2	4	3	-	-	-	-	-	-	-	9
Nari Adalat/Sahara Sangh	2	8	3	2	-	-	1	-	-	1	17
Handpump Mechanic	-	-	-	37	15	-	-	-	-	-	52
Masons	8	-	-	4	14	-	-	-	-	-	26

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SANGH EMPOWERMENT



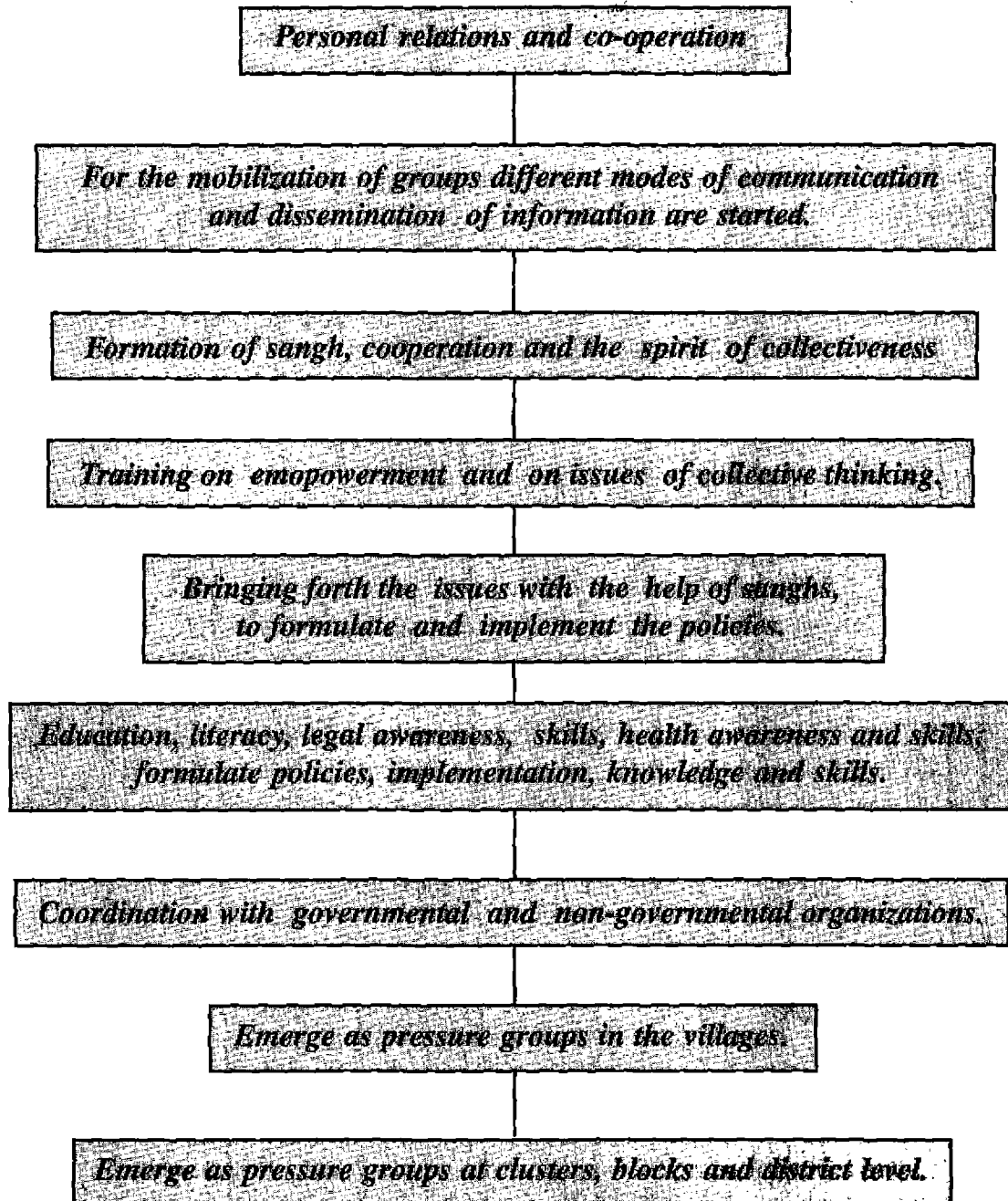
...Unity is our strength

WHAT IS A SANGH?

From the very beginning women have always been kept away in matters pertaining to power, be it in terms of education, economics or politics. These forces are merely in the hands of few individuals. Women have always lived a life of fear and doubt, which has made them dependent and thus they are unable to fight against any situation. To fight against powerlessness and inner conflict there was a need to change their perspective and that of the society. This was only possible when women collectively realised their potentials and made their place for themselves. Therefore the sanghas provide opportunities to formulate action to fulfil their needs of dignified living.



ACTIVITIES & PROCESS





The image that the word "Sangha" creates is that of a group of women coming together, helping and sharing with each other, learning and working together.

"We all are reflections of each other. Joining the Sangh has given us a feeling of security and confidence. This happens because we are now aware of our strength and weaknesses. In addition our strength, unity and organization has inspired other women."

- A sangh woman.

FOUNDATION OF THE SANGH

The village level "sangh" of women, constitutes the key unit of the programme. The sahayoginis serve as a major link in the creation of these sanghs. The offices and functionaries of the districts and the state office play a facilitative role to the sahayoginis in the development of the sanghs as entities at village level.

In each district the sanghs develop in accordance with the social economic and political backdrop of the area. Thus there is no specific procedure adopted for the formulation of the sanghas, but the development of sangha does involve various processes and stages

ACTIVITIES AND PROCESSES

- Establish personal rapport through individual contact.
- Becoming a part of women's daily routine and to find opportunities for discussions.
- Participation in community functions, marriages with ceremonies and share the joys and sorrows of women.
- To organize special meetings, fairs and celebrate women's day, independence day, environment day with the women.
- To take assistance from the local women and men whose opinions carry weight in making the sanghs
- To encourage women to participate in creative activities such as songs, drama.
- To disseminate information through attractive means - puppet shows, street theatre, wall paintings, pamphlets, posters, processions, etc.



- Formulation of simple, flexible and effective schemes of group formation and development by the Sangh women.
- To use songs to create a feeling of oneness and being together.

Through the above processes the sahayoginis make an attempt to create an atmosphere which brings women together. They establish a personal rapport with each other and start sharing the experiences through discussion. Discussions are held on :

- Women's exploitation, their personal experiences, their images in the society, environmental degradation, education for themselves and their children, and self-identity.
- The sahayoginis try to achieve a consensus on the subject of discussion or the issue at hand and help the women in sharing the personal experiences related to the issue, to analyse its causes and effects and to arrive at a common understanding of the problem.
- The next step is to formulate agendas for action to bring about change.
- The women decide what they want and how it can be achieved. The programme helps in providing with the necessary information and skills for putting these schemes into operation.
- After group activity, the groups discuss their results and consequences and formulate strategies for the next steps.
- Gradually the sangh develops its own unique identity. Once the hesitation and shyness has been conquered, an atmosphere of confidence is created. This results in the emergence of women as an organization to bring about changes in the lives and society. The collective strength of capacity enables them to move mountains.

The priorities of women vary in different districts and groups, and therefore even though there are similarities in the programme processes, these issues are different.

DECENTRALIZATION AND SUSTAINABILITY

The first step towards empowering women enabled the groups to put forward their points of view with determination. The women gradually acquired the strength and confidence for finding collective solutions to their problems. With this objective of helping the women achieve their goal, they were given information and training on various areas - women's status, their rights and the law, government programmes and schemes, information about non-governmental and other agencies etc.



Along with these attempts were also made to establish coordination among the sanghs. Persistent efforts have been made at the cluster, block and district level to organize women. Collective strength is no longer restricted merely to the village level but has spread to the cluster, block and district levels.

STRENGTHENED SANGHS

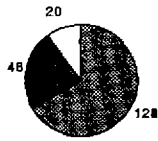
- ◆ Clear-cut objectives and importance of Mahila Samakhya Programme.
- ◆ Regular meetings by active women who solve issues open minded.
- ◆ To form an empowered group.
- ◆ Understanding of gender issues.
- ◆ Realize the importance of issues in the groups.
- ◆ To take decisions independently to resolve the issues.
- ◆ To impart information pertaining to women's rights.
- ◆ To act as the pressure groups at the community level.
- ◆ To take decisions on their own, without sahyoginis.
- ◆ To encourage education through alternative methods.
- ◆ To encourage leadership among women.
- ◆ To establish cordial relationship with everyone - governmental / non-governmental/ and other groups
- ◆ Enabling women to influence their families.
- ◆ To work as teacher also.

Mahila Samakhya programme is an activity based programme following women centred processes at their pace of learning and understanding. At present we are working with 1470 sanghs among this 899 strong, 372 medium, and 199 weak. Given below is the status of sanghas at present :

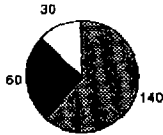
STATUS OF SANGHAS 1999-2000

Sangh	Banda	Saharanpur	Tihri	Varanasi	Allahabad	Pauri	Auraiya	Gorakhpur	Naintal	Sitapur	Total
Total Sangh	170	230	230	194	155	150	81	110	80	70	1470
Strong Sangh	109	175	140	128	95	83	49	40	42	38	899
Medium Sangh	40	42	60	46	32	44	18	38	28	24	372
Weak Sangh	21	13	30	20	28	23	14	32	10	8	199

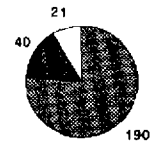




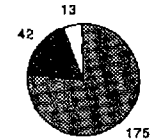
Varanasi district has total 194 sanghs out of which 128 were empowered, 46 are middle and 20 are weak.



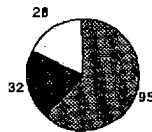
Tehri district has total 230 sanghs out of which 140 were empowered, 60 are middle and 30 are weak.



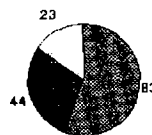
Chitrkoot district has total 170 sanghs out of which 109 were empowered, 40 are middle and 21 are weak.



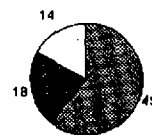
Saharanpur district has total 230 sanghs out of which 175 were empowered, 42 are middle and 13 are weak.



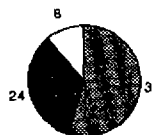
Allahabad district has total 155 sanghs out of which 95 were empowered, 32 are middle and 28 are weak.



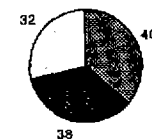
Pauri district has total 150 sanghs out of which 83 were empowered, 44 are middle and 23 are weak.



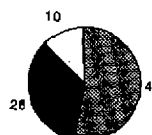
Auraiya district has total 81 sanghs out of which 49 were empowered, 18 are middle and 14 are weak.



Sitapur district has total 70 sanghs out of which 38 were empowered, 24 are middle and 8 are weak.



Gorakhpur district has total 110 sanghs out of which 40 were empowered, 38 are middle and 32 are weak.



Nainital district has total 80 sanghs out of which 42 were empowered, 28 are middle and 10 are weak.



THE SANGHAS AND US - A JOINT EFFORT

- ❁ To provide active support to different units of the district for the development of the sanghs.
- ❁ The main objective of the programme at the village level is the formation of a sangh - a collective effort.
- ❁ Different alternatives are being adopted after realising the problems of the members of sangh.
- ❁ Resources and activities are centralized at the sangh level.
- ❁ To disseminate information to men on issues affecting women.
- ❁ Sanghs priorities given more importance than individual concerns.
- ❁ Men's support for women's empowerment.





EXPERIENCES OF EMPOWERMENT

The experience of empowerment through Mahila Samakhya has greatly influenced women's lives in various aspects. We have experienced differently.

- ◆ We have realised the importance of our work and the importance of being women.

"I thought that I was a woman who was useless. Now I have realised the importance of my work."

- ◆ We have strengthened our experience of empowerment.

"When we speak together our voices are bound to be heard"

- ◆ We have pointed out the kind violence in our lives, and we are fighting against it.

"Before joining Mahila Samakhya, I considered the women at fault, therefore, she's beaten but now I argue with her husband"

- ◆ We get happiness, strength and peace while we work together.

"Mahila Samakhya has recurred my childhood"

- ◆ We have empowered ourselves to express our views, raise our voices with the help of Mahila Samakhya.

"We need legal literacy so that we are able to fight for our rights"

- ◆ We entered the world of knowledge when we learned to read and write.

"I was illiterate, now I have learnt to write. Now I write stories for newsletters"

- ◆ We have broken the traditional practices have entered into new roles.

"The most memorable day in my life was when I became a teacher and I organized training programme for the resource person of Bihar."

- ◆ I have re-established my family relations.

"I have made my mother-in-law, sister and sister-in-law realise their rights. Now we help each other and stand together."



- ◆ **We have decided that our group cannot ignore us.**

"They never drank water with our hands, but now they are dependent on us for water."

- ◆ **We have gained knowledge and established a control over resources too.**

"The Forest is like our parental home. We have told men folk that we would now take up the responsibility to protect it and use it properly. We collectively collect dry wood and grass and divide equally among ourselves. We have removed the forest protectors - we ourselves protect our trees."

Learning starts from within the woman itself. Individual understanding and experiences help them to get empowered.

- ◆ Men also derive benefits when women get empowered.
- ◆ Entire family is benefited with an increase in women's wages.
- ◆ The change in life style and literacy has greatly influenced the society.
- ◆ Men have changed their perspective against women.
- ◆ Men are equally coordinating in various activities with women.





COLLECTIVE STRENGTH, ISSUES & INTERVENTIONS



Unity Strengthens us.....

Since empowerment of women is one of the major objectives of Mahila Samakhya, it is through awakening that they express their capacities and change the existing beliefs, which have led to a healthy development of values. This healthy perspective has given rise to attitudinal changes and a new direction in the way rethinking women's lives.

Mahila Samakhya Programme in U.P. awakened and developed the spirit of collective thinking in at least 32755 women. The programme has motivated women to discuss issues concerning their lives in a collective manner and has also helped them to increase their capacity in taking decisions collectively and individually. Now they have understood, "We are not weak, Mahila Samakhya has given us the opportunities by which we can collectively move towards empowerment."

Process of "women empowerment" defines and helps to devide their priorities to analyse their problems and to solve. Today after a decade direction and impact of programme are defining the Mahila empowerment.



In 10 districts of U.P. 1470 sanghs were actively involved in the direction of collective empowerment

Sanghs formed their image in community. This year 8079 issues were raised and efforts were made to resolve them, which had a deep impact on the society.

Sanghs have increased their networking on some of the issues, whether the issue of alcoholism in Naintal and Tehri or issue of land in Allahabad.

SOME HIGHLIGHT OF COLLECTIVE EMPOWERMENT

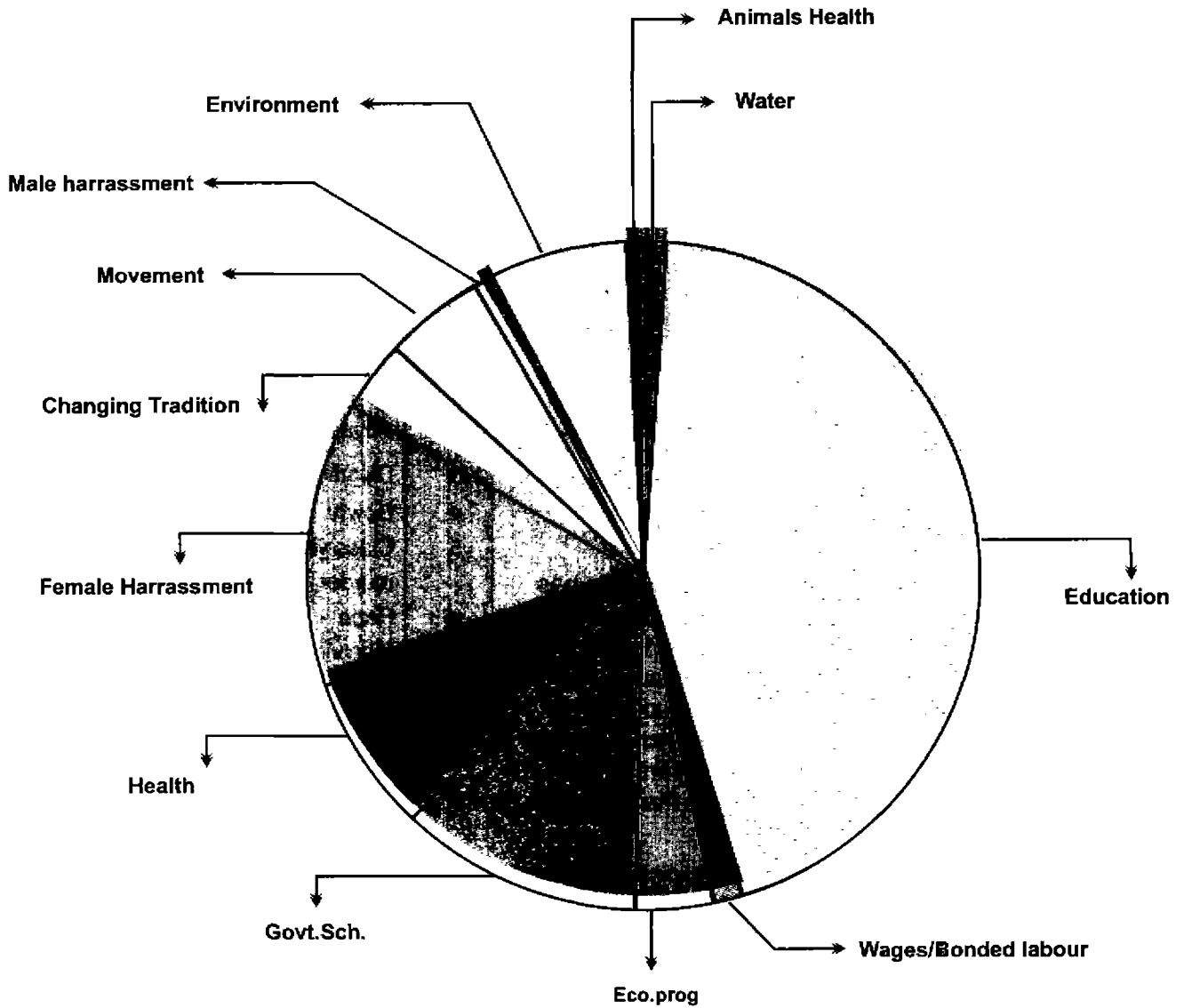
There has been a reduction in cases of domestic violence. The sanghs make the social pressure on their issues. These issues have deeply impacted the society and have caused fear and insecurity in the minds of men.

The sisterhood and collectiveness has raised confidence and empowerment. The best example is of Sitapur 'Chal Behna Sangh Mela' in which the sangh womens participation was overwhelming from each district.

Women are planning for their villages, contacting the district/ government agencies to implement plans. Its solving the problem of water or taking up the issue of village development, gradually sanghs are moving towards autonomy.



Issuewise Position of M.S.Villages



Water	1.26%	Health	7.51%
Male harrassment	0.20%	Female Harrassment	13.80%
Education	44.10%	Changing Tradition	3.68%
Eco.prog	3.61%	Movement	4.89%
Wages/Bonded labour	1.23%	Enviroment	7.72%
Govt.Sch.	11.50%	Animals Health	0.50%



Today women are actively participating in the issues pertaining to their villages and also to the issues raised between two villages.

VIOLENCE ON WOMEN



*Oh ! Its enough
(Movement against harassment of women)*

sexual violence, 149 of dowry. Violence on women has been the focal point where sanghs have developed an understanding and taken appropriate action to resolve issues. As a result, women have not only become aware of their rights but also obtained knowledge of the law. They are not only talking about these issues but also taking steps to resolve the problem at different levels with the assistance of the community and the law enforcement machinery.

Uttar Pradesh Mahila Samakhyas have taken steps in this year to raise and resolve the issues of women violence where 1064 cases have been reported out of which 357 cases of desertions, 227 are on eve teasing/

Violence and Women		
S.No	Subject	No. of Issues
1	Eve teasing / sexual violence.	227
2	Physical abuse	119
3	Disertion	357
4	Dowry	149
5	Class violence / murder	185
6	Rape	16
7	Men violence	11
	Total Issues	1064

FEMINIST PERSPECTIVE AND THE EFFECT OF SENSITIVITY

The father-in-law of Lalia (who was married few years ago) of Maharlya Village of Allahabad district was behaving strangely with her. One day when her mother came to meet her, Lalia told her everything. Her mother went and discussed the matter with the women and called a meeting of the women Panchayat. The Panchayat called Lalia and her father-in-law. They asked each and every detail of the incident and questioned her father-in-law as well. But Lalia was unable to give clear answers. She said that she would go back only when her husband would take a separate house to live in. After the Panchayat women informed Mahila Samakhya, the date to go to Devkhariya was finalized. The second Panchayat was held in Devkhariya, the girl's maternal home in



which the people of her husband's side were also invited. But only the husband reached Devkhariya on the Panchayat day. The Panchayat then decided that he should do some work of his own for his livelihood and for their own house (Madhai). For this he was given two months time. The Sangh women helped the husband to get a job, as well as in getting his due from his father's property. Then she went back and is living happily under the supervision of Mohariya village sangh.

The Sanghs are resolving such issues in many villages, the news of success and failure of which is sent to Mahila Samakhya sooner or later. These issues are sending messages down to the men also. One such issue of Sitapur, was solved by men, with the help of the sangh.

EFFORTS TO COORDINATE

In Piprausa, a member of the sangh, Prema, had a fight with her husband and he beat her. Prema went angrily to her parents' home. The husband came to the sangh meeting and told the women to go to Prema's parents' house saying "I have done wrong, she will not come with me alone". He went to her place along with three women of the sangh (on his own expenses). There the sangh women had a meeting. After a talk with Prema, they put a condition that he would not beat her in future. When the husband accepted the condition, then only Prema came to Piprausa with Sangh women.

PRESSURE ON ADMINISTRATION FOR JUSTICE

In the village of Gwar and Koti, Sushma and Sharma were murdered by their husbands. The district people were unaware of the incidence. Admissitration also overlooked the matter. Mahila Samakhya Sangha women raised the issues and spread it to the district. They said "why the society is silent about this matter. Legal procedures of the court are also dissapointing. The issue was raised last year and after regular efforts of Mahila Samakhya, this year the accused were punished for life long imprisonment.

INITIATIVES FOR CHANGE IN SOCIETY

CHILD MARRIAGE AND MISMATCHED MARRAIGES

In the different districts women and the communities have understood the issue of child marriage. Due to the social pressure in some villages, girls are married early but are sent to their marital homes only after the age of 18. In 32 villages of Bhathat Block of Gorakhpur district, girls were sent to their marital homes after the age of 18. Ma-Beti melas have played a major role in lives of sangh women and girls as they raised their awareness regarding child marriages.



MISMATCHED MARRIAGES

An example from Auraiya districts illustrates how the sangh took action.

In our area the Kishori Kendra functions through Gram Jora. On 22/06/1999 a girl named Sheela visited the Kishori Kendra. She seemed to be quite unhappy. When Sangh enquired, she responded in tears that she was getting married to her sister's brother-in-law who was 40 years old. The Sangh tried to dissuade the family members of Sheela but they were convinced that it was a perfect match and the boy's age could be overlooked. On hearing this, Sheela's brother said that he would leave the house if this happened. "My sister is just 18 years", he said. Even the women of the sangh warned the family that they would not let the barat enter the village. In front of all the relatives, women of the sangh tried to convince Sheela's mother and sister as well. Sheela's mother, in the end, realized her mistake and got her daughter married to a boy who was 23 years old.

ALCOHOLISM AND GAMBLING

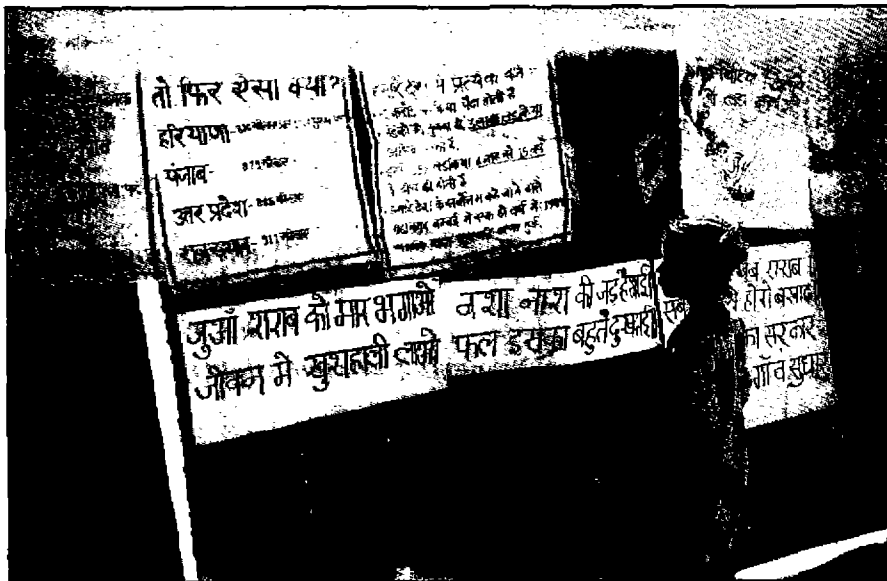
Alcoholism and gambling have been on the increase in the operational area. This has caused an increase in cases of domestic violence, both in the hills and plains.

Eve-teasing on the roads, abusive language both at homes and outside are common incidents. To fight against these issues the sanghs have adopted several new strategies. At one end, women of some districts have tried to convince men against alcoholism. On the other end, steps have been taken by them to prohibit the opening of liquor vends. They have taken out processions and have achieved some success.



- Awareness campaign against alcoholism

On April 1999, in Bhatrauj village of Nainital district, the women staged a 'dharna' and demonstration against the opening of local liquor shops. When women came to know of the liquor shop, they gave a memorandum 15 days before, and contacted the men and women of other villages also. They staged a continuous dharna and demonstration along with slogans and pasted posters in front of shops. During the campaign, a "sangharsh samiti" was organized in which men and women were equal partners to decide the strategies for operating the campaign. In this sitting it was decided that no one will give the land for setting up the liquor shop. This was taken in written by every landlord. The united front made this campaign a success. This had a great impact in whole Betal Ghat block.



Display of posters on alcoholism and gambling.

Due to the impact of this the women of other sanghs of Dharakot, Kulab, Nainicheck, Rathora, Ropa, Khaisali, Khupa, all took up the fight against liquor and gambling. This year, 309 issues on liquor were raised. Sanghs are making their presence felt for resolving these issues and have evolved new strategies to deal with these social evils.

INNOVATIVE STRATEGIES OF SANGHS TO DEAL WITH THE PROBLEM

- ❑ In Gorakhpur district, the sangh decided to punish the husband/son or any member of the family who was the drinking. The same kind of provision was made by sanghs in Tehri district.
- ❑ To close the liquor shops in Tehri district, Sanghs have organized awareness meetings, campaigns and dialogue with liquor brewers and users. They staged demonstrations and processions and broke many liquor vends. As a result, almost all the liquor vends are closed.
- ❑ In Auraiya and Sitapur sanghs have realised and taken drastic steps to curb gambling.

STOP THE SALE OF AGRICULTURE LAND

In Sitapur a person named Tiwari of Jamunia village was trying to sell his agricultural land for dice playing. He was not ready to listen to the sangh advice also. His wife was also a member of sangha. Sangha had talked with this men and after a long discussion. He stopped playing dice and land was saved.



Intervention on the alcoholism and dice playing

Mahila Sangh has made their identity. The people of Gorakhpur say that "When ladies are waging war against liquor then we all should help them. This is good for the villages.

"When sahyoginies are seen in the village. Village people stop playing dice immediately.

In Sitapur men of two villages have stopped gambling. About 15 villagers are taking up the issues.

TRADITIONAL CUSTOMS AND PRACTICES

The sanghs of Varanasi, Sitapur, Gorakhpur and Auraiya at their own level have analyzed traditions and customs and are making efforts to bring about change in the community. The custom of 'Gudiya Peetna'(beating of dolls) was questioned by Sitapur district sanghs in July 96. The continuous awareness/discussion and analysis over this has resulted in the fact that in 70 villages of the Gudiya Peetna festival has taken a more gender sensitive approach - dolls are not beaten any more by the boys.



Swinging of doll : breaking of traditional rituals

In ' Naimi Sharan' during the festival with the full support of the administration - DM, ADM, Zila Karyakarini Samanvayak sangh about 6000 - 7000 people took part in the public event of swinging dolls insisted of "Gudiya Patakka". A social customs has changed over 4 years. An initiative of Mahila Samakhya has become a changed community practice and has also changed in Gorakhpur district in 60 villages.



Women are initiating their efforts to fight against many anti women traditions :-

WIDOW PARTICIPATION IN AUSPICIOUS OCCASION

In the Udhampur village of Auraiya Savitri and her daughter-in-law are the members of sangha. When the daughter-in-law had a son, then her mother-in-law made the offering (Charhava). The village people raised their voice against it. Then she asked where it was written that a widow can't make an offering while widower can do all the Shaguns. Then why if a woman does the same things they can become "apshagun"(inauspicious).

CHANGE IN TRADITION CUSTOM OF TOUCHING THE NEW BRIDE WITH A STICK

The custom of touching the new bride with a stick which was common in Mishrik Block of Sitapur. This has changed since 1996 with sangh taking full responsibility in changing this custom. People also realized that the new bride should not be welcomed with the stick but with flowers and sweets. In 1999 the stick was not used in about 192 marriages in the villages.

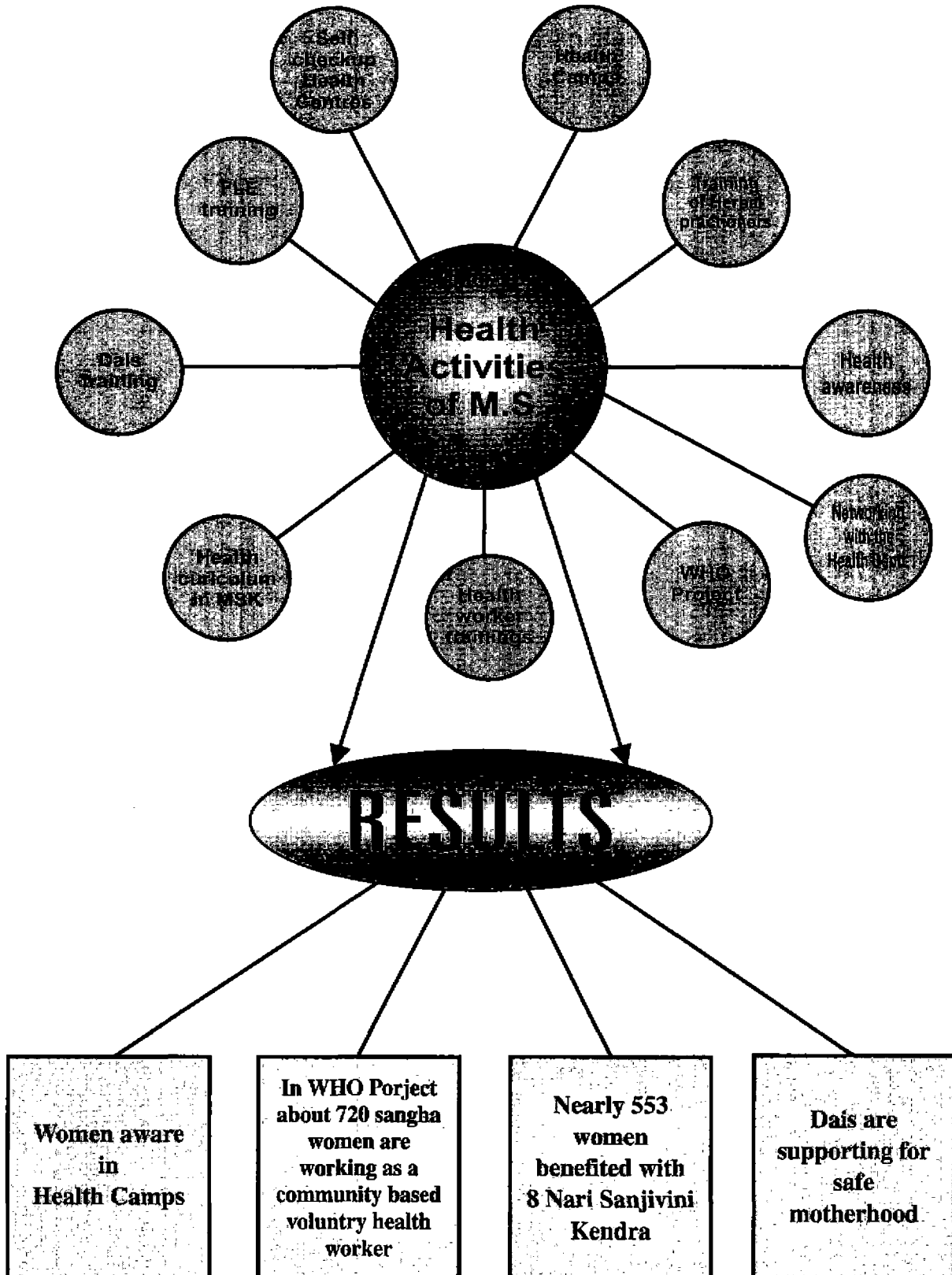
STARTING AUSPICIOUS SONGS ON THE BIRTH OF FEMALE CHILD

In one workshop at Sitapur a question was asked about which songs were sung at the birth of a girl child. No such song reported. The sahyoginis wrote and gave some songs to the sanghs. They changed its rhythm and words in the local idiom and then they sang. Slowly and gradually this tradition was started in 70 villages.

CHANGES IN THE TRADITION OF LIGHTING THE 'HOLI' BY FEMALE INSTEAD OF MALE

In the village of Jallapur of Varanasi district., the place of lighting holi was decided since 7 years but the members of village occupied this place for farming. The women of the sangh took the initiative with these people and tried to resolve the issue at their level. They wore male clothes and lighted hollka. We hope that next year they will wear sarees and light hollka.

Initiatives for social change not only imply a change in the existing traditions but also an attitudinal change, which recognizes women's need for love/respect in the society.





HEALTH AND HERBAL MEDICINE

The issue of health was raised in nearly 607 villages this year. The issue of women's health figured prominently in 218 villages. Women's access to government hospitals and health services also featured in 137 villages.



*Health is Wealth
(women getting health services)*

The sanghs raised the problems of health in their initial meetings. Women acknowledged its significance in the process of empowerment and demanded information for staying healthy. In addition to trainings at the cluster and district level, information regarding women's health, child bearing and reproduction, seasonal and local diseases and immunization was also imparted during sangh meetings.

In some districts, women's traditional knowledge and the knowledge of the sahyoginis about herbal medicines for women's specific ailments was shared. Seeing the effect of these efforts, knowledge about herbal medicine was shared in the sanghs of 3 districts-Varanasi, Tehri and Saharanpur through workshops. The efforts of the various health activities have been seen in the villages/sanghs. The following points bear witness to this fact :-

IMPACT

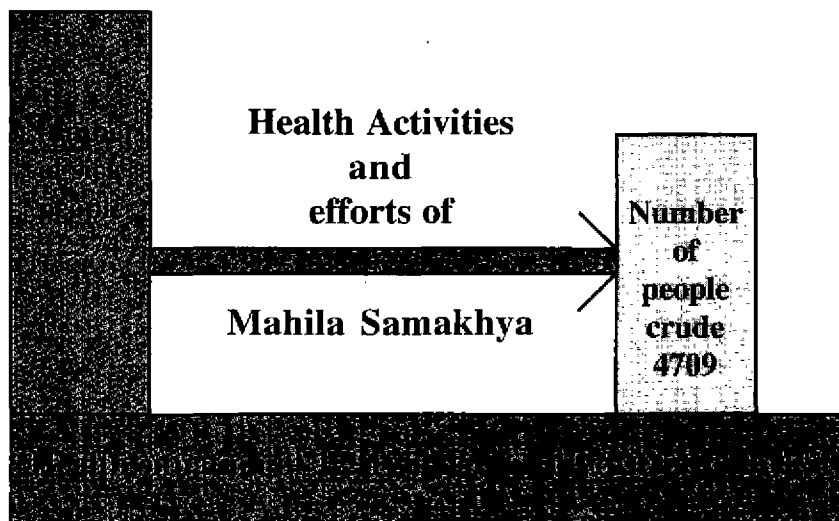
- ◆ The women have started discussing their health problems freely and take care of their health.
- ◆ Women's confidence and use of herbal medicine has increased.
- ◆ Men's health problems were treated at the Nari Sanjeevani Kendra's.
- ◆ Assistance from the trained village/sangh health workers during pregnancy and delivery has proved to be helpful.
- ◆ Women become more aware about their own health and their own and their daughters' health.
- ◆ Change in women's attitude towards their own health along with greater control over their bodies.

HEALTH		
S.No.	Subject	No. of Villages (Issue raised)
1	Intervention in govt. hospital	55
2	Health checkup	137
3	Women Health	318
4	Herbal Medicine	97
	Total	607

In Tehri, this year, these birth attendants safely conducted 86 childbirths.



The birth attendants trained within MS have established their own unique identity. All the women of the village have benefited from their work. People's confidence in these birth attendants is much more than in their government trained counterparts.



Health workers of the sangh and members of MS have worked comprehensively for the various activities of the primary health centers such as pulse polio, immunization, aids awareness and have also intervened in health services when the need for such intervention has been felt.

PARA VET CARE

The sanghs in Varanasi, Gorakhpur and Auriya districts have frequently expressed the desire for information on maintaining and improving the health of their cattle. Information about indigenous medicine for curing the common ailments of domestic animals was shared through the meetings/ workshops of the Sahyogini and D.I.U. The women now cure the common ailments of their cattle on their own and also actively participate in cattle immunization programme in their respective areas.



...Kishori's taking cattles for immuniation

They make lists of the animals owned in the area and contact the doctor for the immunization programme. Once the immunization schedule has been finalized, then women spread the information about immunization in their own area and in the surrounding village/areas.

In Auraiya, the sanghs had 840 cattle inoculated this year.

SANGH FUND

01	Chitrkoot	63400.00	112800.00	302100.00	303600.00	781900.00
02	Saharanpur	0.00	80073.75	465000.00	792000.00	1337073.75
03	Tehri Garhwal	241441.00	437371.25	485000.00	258000.00	1421812.25
04	Varanasi	128400.00	140400.00	288200.00	321000.00	858000.00
05	Allahabad	0.00	0.00	0.00	180000.00	180000.00
06	Pauri Garhwal	31984.00	51866.00	110192.00	108000.00	302042.00
07	Auraiya	0.00	0.00	0.00	108000.00	108000.00
08	Gorakhpur	0.00	0.00	0.00	132000.00	132000.00
09	Nainital	0.00	0.00	0.00	162000.00	162000.00
10	Sitapur	0.00	0.00	0.00	78000.00	78000.00

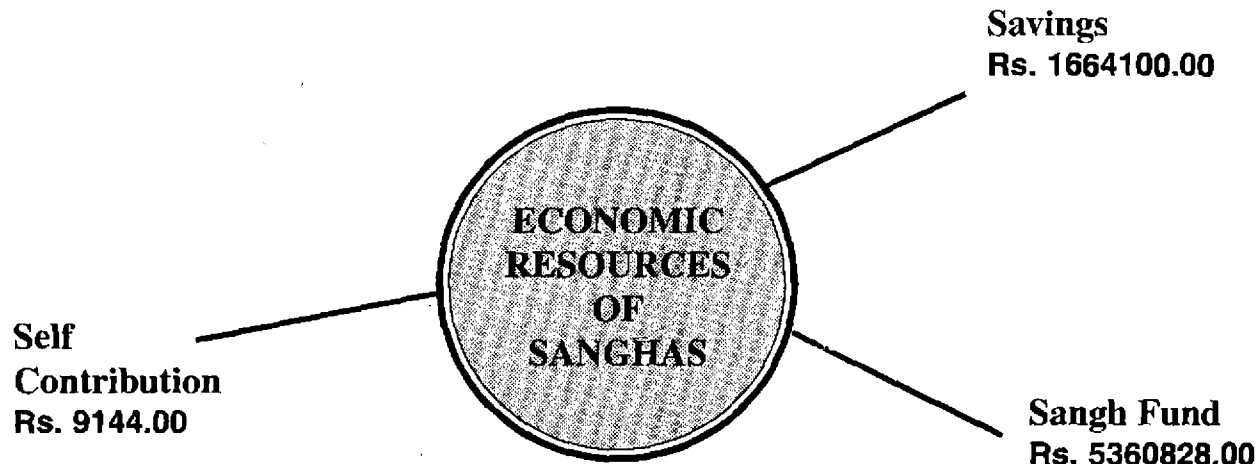




SAVINGS AND ECONOMIC DEVELOPMENT

Economic empowerment has accentuated women's self-confidence tremendously along with social empowerment and confidence. As a consequence of their increased sale-purchase capacity, their work conditions have also improved. Having their "own money" is a big achievement for these women. They are proud of opening their savings accounts in the bank. Some of the new evolving sanghs have taken the initiative for savings as well.

At present sangh of MSUP have total amount about Rs. 7034072.00. The sanghs have two funds but with the objective of sangh membership the Auriya and Sitapur sanghs have encouraged the process of voluntary contributions. The resources of the sangh broadly fall into 3 categories as can be seen from the diagram below :



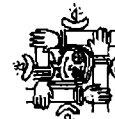
The characteristics of 'Bachat kosh' :-

Savings and credit activities initiated by the sanghs have assisted in women's economic empowerment. Once they develop their capacity of rationalization, they think for themselves, take decisions and create savings schemes operable within the sangh for thrift and credit facilities.

- Sanghas formulate the rules of saving, rate of interest, return of interest and other conditions according to their needs and facilities. There are differences in the savings, rules of the different districts.
- Sanghas have complete control over their savings. The money cannot be spent by their husband/ family.
- Sanghas themselves take decisions on what economic activity to adopt, where to spend money. These features have made them successful. Women take collective decisions on the issue of giving loans to members.

FINANCIAL RESOURCES OF THE SANGHA

Sl. No.	District	No. of Members			Total Income		Total Expenditure		Balance
		Male	Female	Total	2000-01	2001-02	2000-01	2001-02	
01	Chitrkott	170	3	91	484100.00		781900.00	128600.00	
02	Saharanpur	230	3	209	435849.00		1337073.75	1772922.75	
03	Tehri Garhwal	230	4	194	319530.00		1421812.25	1741342.25	
04	Varanasi	194	3	126	118950.00		858000.00	976950.00	
05	Allahabad	155	2	33	81847.00		180000.00	261847.00	
06	Pauri Garhwal	150	3	20	73225.00		302042.00	575267.00	
07	Auraiya	81	1	16	30429.00	50	7947.00	108000.00	146976.00
08	Gorakhpur	110	2	22	41036.00		132000.00	173036.00	
09	Nainital	80	1	32	50563.00		162000.00	212563.00	
10	Sitapur	70	1	21	28571.00	10	1197.00	78000.00	107768.00





- The rate of interest for loans taken for sickness or education is negligible or there is no interest at all.
- Women do not give loans for the purpose of dowry in a girl's marriage or other consumption purposes. In the incidence of sickness the women themselves provide assistance. For example

In Niyamatpur and Bhaliyaghus village of Gorakhpur district, the women of the Sangh helped a sick man and a boy, victims of an accident, with the money they had saved.

- In Gharkot village, Nainital, the sangh evolved a novel way of increasing the amount in the savings fund, by imposing a tax on the 'Padiyor' grass grown in the village.
- In Tehri the majority of the sanghs have invested some amount of their savings fund in fixed deposits to multiply the money.
- In addition to mutual transactions the women of the sanghs are using the money they have saved for catering and tentage business in Tehri, Varanasi and Nainital.

ALLAHABAD

- Let us see how savings and other economic activities have assisted them in raising their incomes.
- As a consequence of collective savings the families of labourers have now become free of the exploitation of contractors in times of need.
- The savings have helped 'Koi' women to increase their traditional employment.

SITAPUR

- Forty five women received training for making cardboard sweet boxes and found a market for their product.
- In the 3 sanghs of Pipraula/Kothpur/Kuvrapur. Women bought wheat / rice / jaggery in the season and later sold it for a profit.

VARANASI

- In village Burwat, the women took on lease 8 'Biswa' (measure of land) of land with the money that they had saved and cultivated paddy and generated in income. In near future, the sangh and their members plan to cultivate maximum land through which they can take up the responsibility of management and audit of savings / grants.

CONTRIBUTION, NEW STRATEGIES OF SANGH MEMBERS

In Auraiya district, the women with the objective of certifying themselves as members decided to 'contribute'. This was discussed in meetings of every sangh. The women have made some rules for the contribution, for example-every woman would save some money every month for the contribution. This money would be deposited by the members themselves in the meeting. The money would be



utilized for issues/resolution of cases of the village. The process of contribution has been effective. This has increased the membership and active participation of women. This process has also been initiated in two sanghs of Sitapur.

ISSUE OF LAND AND WAGES

The issue of wages was very important for women since they largely come from landless and wage earning disadvantaged groups. Women of Varanasi, Banda and Allahabad are collectively standing to increase the daily wages for their labour. Issues of average wages, equal wages and their increase are the focal points of conversation and action in sangh meetings. These are the results of awareness through legal trainings. This year sangh women have raised these issues in 99 village and have even succeeded.



Equal work : equal wages

TIT FOR TAT

In Chenpurva village of Allahabad, in the meeting of Lohgarh, harijan women under the leadership of Kanti asked for kute wages (traditional term) instead of daily wages as they earned more in terms of kute wages. A woman can on an average earn at 1500-2000 rupees. The landlord asked the women to work on the fields and said that he would make the payments only when the work was done. Women refused to do so, as they wanted the wages before they worked. This led to an argument between them, whereby the landlord started abusing these women. With the help of Kanti, these women caught hold of the collar of the landlord and started hitting him. Realizing the collective strength of the women workers the landlord fled from the field to save his life.

WOMEN TOOK THE EQUAL WAGES

In the village of Komeria in Tehri district under the Jawahar Rozgar Yojna scheme, money sanction for canal making. The pradhan gave the impression that money is not sufficient for the work. Villagers agreed for 'Shramdan'. After the completion of the work the pradhan gave the money to the contractor. The contractor paid full wages to the male and half wages to the female for the same work. The women refuse to take the money and raise the issue in the gram sabha meeting. Other villagers also supported them and women got the equal wages as men.



- ☞ Through this, there has been a change in their life styles. In some areas there has been an increase in wages of men along with women.
- ☞ With the Tehri & Allahabd instances of other sangh women have started taking initiatives and have even been successful.

Issues on equal and average wages have not been resolved till date. In some places wages have increased from 5 kgs to 4/5 kg of (food grains) with the help of Sanghs. Women and other labourers have stood along with men to raise the issue of wages, which has led to increase in collective strength and respect for women.

Much more has to be done strategically to achieve success . In every area of the village there is a need to build up a strategy for both men and women so that every one associated with land could meet their needs and live a normal life. Some sanghs have also raised issues of land rights. As a result of administration and politics they are able to exert less pressure. These issues can be resolved through lengthy legal proceedings and long term strategies.

In the village of Pipri of Sitapur district anti social persons captured the land of Jagpati. Sangha women and members of Nari Adalat pressurised the Thana and Tehsil. As a result administration helped them and Jagpati got his land back.

PANCHAYATI RAJ

The core objective of Mahila Samakhya has been to establish an identity of women in different areas so that they have a major role in the decision making processes. This year, the sangh women /members of panchayat were actively involved in participating in self governance processes. Through the circulation of news letters in the village, information about the dates of the Gram Sabha meetings were given with the help of mahila pradhans. The members of sangh assisted in the organisation of the meetings, whereby message of co-operation was delivered. Women felt excited over the issue of reservation of women in the Panchayati Raj. Many strategies were evolved for women at the village level for developing an understanding of the activities of Panchayati Raj.



Female participating in Panchyat meeting

The impact of these initiatives are visible. Trainings, workshop have been organised even though the sporadic the effects of these efforts are just beginning to make their impact.

- ◆ In Sitapur, women from nearly 20 Sanghs went to the houses of the pradhans to talk about open gram sabha meetings.
- ◆ In Nainital, the agenda for the Panchayat meetings is conveyed to the entire village 15 days in



advance.

- ◆ Issues concerning women are also being raised and resolved in the Panchayat.
- ◆ In Varanasi, 50 sangh women stood for Panchayat, Pradhan and BDC elections. They are campaigning themselves and with the assistance of sangh women.

The sangh women are playing an active role in open meetings of the gram panchayat. The women are

THE RIGHT WORK COST HER LIFE

24 years old Leela Rana, the pradhan of Bheltuan village was a committed and hard working woman. She had got an opportunity to work according her beliefs. With great joy and enthusiasm, she started the task of formulating development schemes for the progress of her village. Her enthusiasm was supported and encouraged by the sangh and sahyogini. Her husband demanded that she should bring the commission home. Leela's refusal to follow his dictum, led to physical violence and charges of being characterless. The idea of commissions was given to Leela's husband by the block workers and members of the opponent village. When Leela Rana could no longer take in the continued mental torture, she reported the entire issue to the S.D.M with the assistance of the sahyogini. Next day the Sahyogini kept on waiting for Leela in Tehsil, unfortunately she did not arrive as Leela's husband had beaten her up and had also planned with SDM of sending his wife to him. Leela could no longer fight back and she committed suicide.

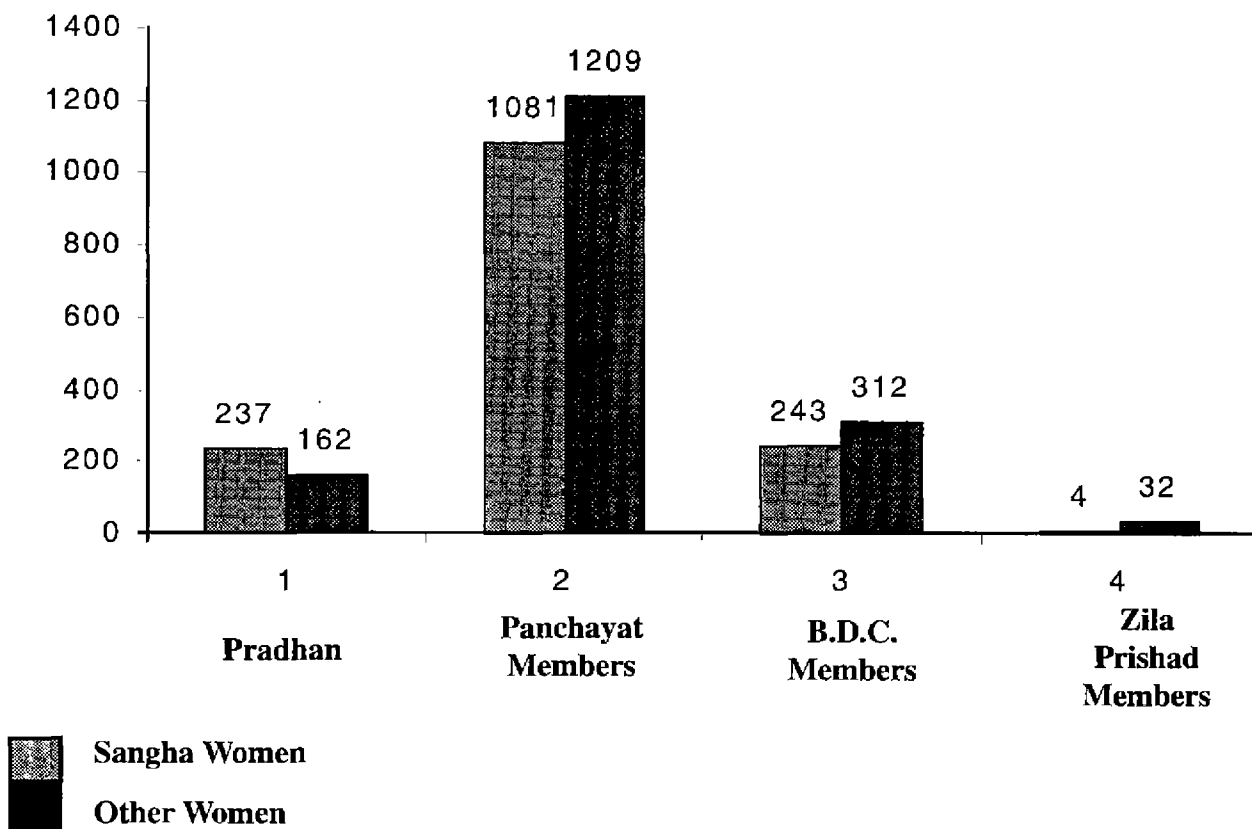
Some members of the mahila sangh, who were Panchayat pradhans have become members of the Zila parishad. Their experiences were however were not positive. According to these women " we find a place in the quorum of the Panchayat. This prevents us from getting the right issues accepted. At times our failure can also be attributed to the anti-women attitude of the men". In Tehri a women pradhan had to sacrifice her life on the issue of not accepting commission for her husband:-

WOMEN INTERVENTION IN PANCHAYTI RAJ SCHEMES

In Naugaun village, the popularly elected pradhan is a women called Maya Devi. She works actively and regularly attends meetings. The gram sabha meeting in her village was attended by all the women and men. When it came to formulating resolutions, the men raised the demand for a road but the women opposed this suggestion, saying that their problem of water was undoubtedly more acute. They had to go a long distance for fetching water since they needed a large amount of water for their cattle and therefore a water tank should be constructed. After lengthy deliberations, it was finally decided that water problem was definitely more acute and the gram sabha ratified their resolution for constructing water tank. The women were delighted by passing of this resolution.



Representation of women in Panchayat in MSUP



formulating development schemes for their village and having them passed on their own strength.

In the above table sangha women are given representation in the panchayat seeing their enthusiasm in participation and preparation of the forthcoming Panchayati raj election is quite visible different districts. At some levels of district workshops/trainings are imparted. Some are organizing campaign/camps/sitting etc. at some districts open meetings of panchayat in villages have led to the awakening and motivating factors among the people.



ENVIRONMENT AND SOCIAL FORESTRY

Sanghs of the hills and the plains have started giving due importance to their environment and have even made efforts to improve it since it is a matter of their livelihoods. The degeneration of forests have been the major issue among the meetings of sanghs in the villages of hilly regions of -Tehri, Pauri, Nainital. In this area women have a very sensitive relation with the forest; which they consider as their natal home. Unfortunately, urbanization has resulted in deforestation, whereby women are facing innumerable problems of fuel, fodder and water. This has also led to the destruction of vital herbs and plants available in the forest.



Beware - Let's see who dares forest conservation

COLLECTIVE EFFORTS MADE BY SANGH WOMEN TO STRENGTHEN THE ENVIRONMENT

- ❑ Tree felling has been prevented with the collective efforts of Tehri women in villages. The trees are cut either by the forest department or at the village level.
- ❑ Grass management is one of the leading issues of hilly regions.

TO STOP STEALING OF WOOD

In the village of Kotan members of Banaliiv Khanda were stealing 'choti sev' grass and wood. Women in the meetings of sangh build up the strategies to take up the issue. 4 women would go to Banali, 4 to Kanda and 10 would go to the forest to catch those red-handed. Those women who went to the forest cut the grass and came to the village. Women who surveyed both the villages, they discussed with their family that if those people were found destroying the forest they would take some legal action against them for which they themselves would be responsible. These activities have successfully been implemented in these areas.

WOMEN MADE THE RULES FOR GRASS AND WOOD

In Nainital, Tharkot, Belgaon, Manar and Kotipuria villages are situated amidst the forests but people of Belgaon, Tharkot and Manar were unable to get the grass, other unauthorised people were cutting grass. Meetings were organized by sangh women in the village of Koduria where both men and pradhan participated. Some rules were passed whereby women of all 4 villages could have an access to wood and grass.



- ◆ Every year in the month of march forest fire causes a lot of destruction and damage. Women of the sangh have diligently fought against the forest fires along with the forest department and the villagers and have thus prevented forest from destruction.
 - ◆ **Be it the Tehri village of Dharkot or Naudhar village of Nainital women have actively contributed in extinguishing the fire in the forest. This year 78 sangh women of Tehri village have actively and bravely saved the forest against the fire.**
 - ◆ Mahkhand sangh of Tehri Bosari decided that all the women would collect dry pine leave (Piltu) for the prevention of fire in the forest. This would help in cleaning up the forest. Those women who do not collect the dead wood (piltu) would pay Rs. 10 as fine.. When the fire broke in the forest they collectively brought the fire under control. The sangh decided to log the coniferous trees. Soon the forest patrol reached the place and threatened the sangh women that they would arrest them if they continued the logging of coniferous trees. Sangh women said "we extinguish fire, we protect the forest, why are you bothered". In the end patrol left the place and women completed the logging so that in near future the problem of forest fire could not be repeated again.
 - ◆ In this context the Tehri DIU organised a workshop 'Forest and fire' in which the Secretary, Women's Commission, New Delhi and the DFO, Tehri district also participated. 26 suggestions for prevention of forest fire came forth as the outcome of the workshop. The Sanghs decided to follow the suggestions and the Government also would do the same. The I.A.S.Academy, Mussoorie, considered the suggestions to be very important in the workshop 'Tackling Forest Fire' and the Director of the Academy recommended it to the Government for adoption and implementation. Out of those 2 suggestions have been brought into practice.
1. Commendation letter / citation to be given to the sangha/person who plays an important role in putting out forest fires.
 2. A co-ordinated effort between the village sanghs and the Forest Department towards formulating strategies in preventing forest fires.

TO INCREASE THE PLANTATION



Freindship with the Nature

- ◆ Mr Kalyan Singh Rawat Maiti had started the 'Maiti' revolution in the hills. All the hilly regions of Tehri, Nainital and Pauri celebrate it as a tradition in which the bride and bride-groom plant a tree at their marriage. In Tehri, apart from marriages trees



Maiti Rasm



are planted on occasions like naming, ceremonies, birthdays, death anniversaries etc for remembrance. This year a total of **22019 trees** were planted on these occasions.

- ◆ Tree plantation is taken up annually by sanghas to replenish soil cover for natural resource regeneration. In some districts on 5th June Environment Day along with environment awareness programme is celebrated. Women generally give emphasis on trees, which are fruit and leaf bearing and environment friendly.
- ◆ An awareness programme was carried out against chemical fertilizers. As an outcome of it, 49 villages of Tehri are not using chemical fertilizers any more.
- ◆ **In Varanasi 40 villages have started using traditional organic manure instead of chemical fertilizers.**

TREE PLANTATION		
District	Village	Numbers of Trees planted
Auralya	24	159
Tihri	—	22019
Varanasi	5	120
Sitapur	20	350
Total	49	27048

THE WATER ISSUE



.... We can also do this work.

Along with environment, water plays a major role in the life. In rural areas there are numerous water related problems like - distant sources of water, non functional hand pumps, dry wells etc. Since women's lives are most affected by water and its related problems - Banda district women raised the issue on priority basis. As a result, 37 'sakhis' undertook the hand pump mechanic training, 15 women took the training in Allahabad. Out of the 52 women hand pump mechanics, 14 are working successfully and are getting the due wages with the support of the 'sangh' and 'sahyogini'. They are providing

services to the entire area, their work load increases tremendously in summers with the scarcity of water from other sources. This new role has enhanced their self confidence and has also given them new identity with the acquisition of a non traditional skill.

Apart from this, realizing the need of water, other districts have made the following efforts :

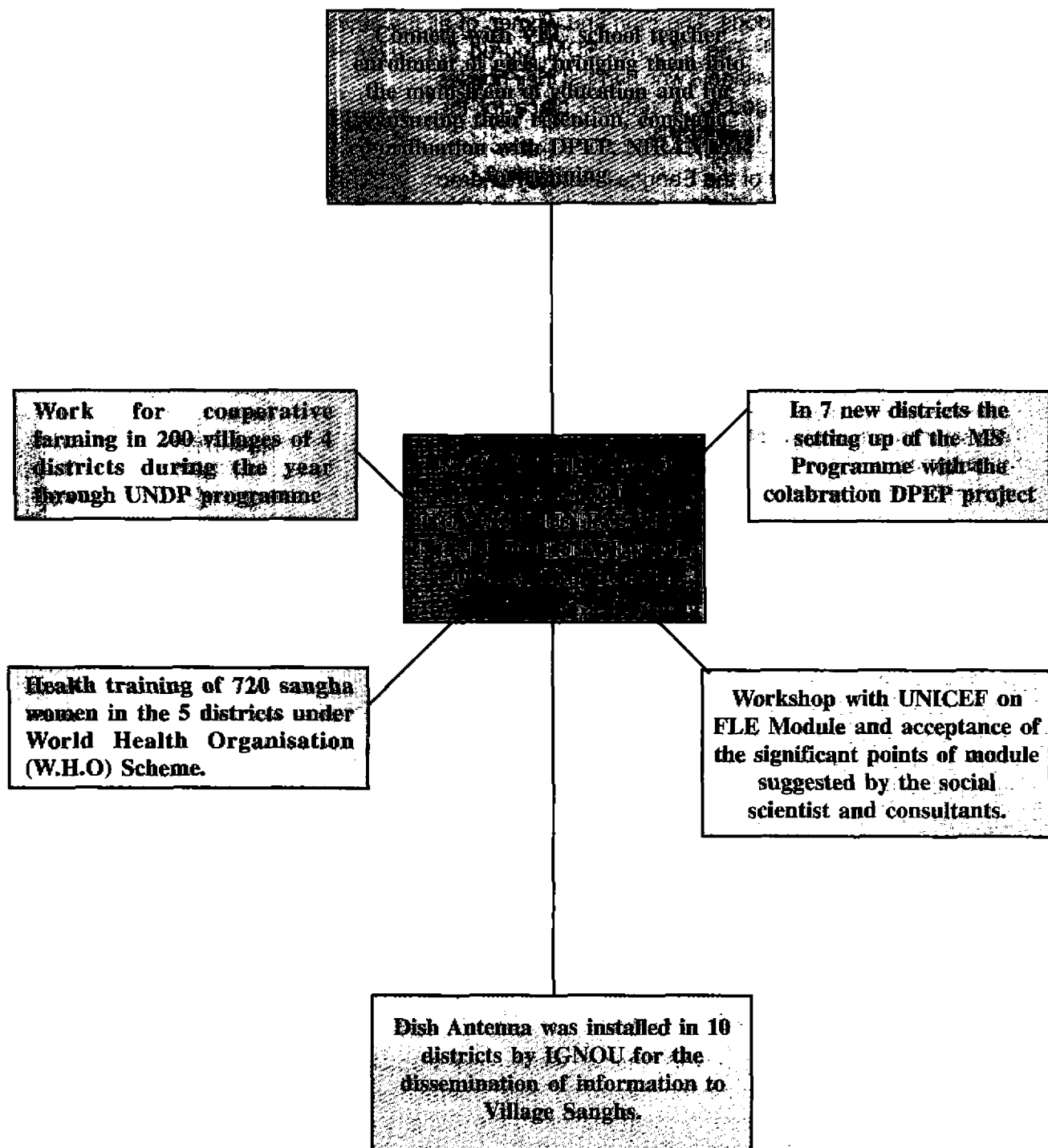
- ❖ In Chakia block, Varanasi non functional handpump in 20 villages were repaired by women. The women of Raipur, Doibasa, Bharatpur and Ruprava Sangha of Banda district pressurised the pradhans to get the hand pumps repaired.



- ❖ The women of Bharatpur gathered information from the office and lodged a complaint with Jal Nigam and after much effort a new hand pump was installed.
- ❖ In Nainital the Sangh of Joshi Khola and Tiwari Khola village look up the water problem right from the beginning of the programme. The pipeline was there but there were frequent breakdowns. The Sahayoginis and the women of the Sanghs carried out a continuous dialogue and mounted pressure through "dharnas" demonstration and give memorandum to the concerned authorities, Due to the concerted pressure of the women some water arrangement was made by the government but it did not provide respite for long. The women then gave a petition to the district magistrate and "gheraoed" the block officials. The district magistrate assured them of solving the problem. In the meanwhile the SWAJAL project proposed bringing water to the village. The women refused on the grounds that they could not provide labour for it as their men were not in the village and they could not spare time from their agricultural work. Apart from this, if SWAJAL provided them with water once, the government will not hear of any problems which would arise in the system. Thus, the women refused the Swajal project and continued their fight with the government for about two and a half years with the government. This year a new water programme worth rupees eight crore has been sanctioned by the government for the area. The women were very encouraged with this achievement.

GOVERNMENT SCHEMES AND CONVERGENCE

- ❖ The women of the Sanghs are well-aware of the government schemes and programmes for the development of villages and rural women. This awareness helps in keeping a strict vigil on the irregularities related to the schemes.
- ❖ Today women are seen initiating work and availing of facilities at the block, Panchayat, Tehsil level.
- ❖ Through district training workshops co-ordination between the government and non-government agencies has developed. The government functionaries have developed a respectful attitude towards the Sangh women.
- ❖ In the Kaskai village of Banda there was a widespread epidemic of chicken pox and the health department had turned a blind eye towards it. Ultimately the Sangh women and village men went to the health department and gave a complete description of the lackadaisical attitude of the department, by which they were highly embarrassed. The health inspector swung into action and organized immunisation camps. The drains were cleaned and so were the wells. Thus the problem was brought under control.
- ❖ Jakholi is a Harijan village in Tehri. An anganwari centre had opened in the village and the "sevika" had to be a Harijan. Three years ago the Pradhan wrote that there was no educated women available in the village. Because of this an Anganwadi could not be opened. When the Sahayogini came to know about the centre at the block she discussed it in the village. The sangh informed that Surma had done her class ten. The sahayogini met Surma and informed the Anganwadi supervisor who collected all the papers and promised that an Anganwadi centre would be opened shortly in her village.





- ✘ A major landslide occurred due to heavy rains in the Seven village, block Dugadda of Pauri. Water entered the houses of the villagers and trees were uprooted, fields were destroyed and the fuel fodder collected by them flowed far away with the water. Their houses and cattle all were carried away with the heavy floods. The men and women of all the seven villages staged a "dharna" at residence of the SDM. The DM and SDM toured the seven affected villages and arranged compensation to those villagers who had lost their houses and cattle. They arranged for a secured place for the villagers to be taken to temporarily
- ✘ Due to the intervention of the Sanghs in about hundred villages of Tehri the ANM's are visiting regularly.

SOME INNOVATIONS

Apart from the regular activities some incidents/issues occur for which the sangh considers necessary for action.

This year in Tehri district some initiatives were taken by sanghas.

- ✘ In order to provide proper rehabilitation to the families of the Kargil martyrs a workshop in collaboration with the district authority was organized in October, 1999. Participants were invited from district administration, Garhwal regiment centre, banks, postal service, wives and families of the martyrs. The workshop helped in rehabilitation solving problems both to banks and compensation to the war widow. Two wives Sudha and Parvati of the martyrs were given jobs in the government departments.
- ✘ The major achievement was gaining the confidence of the martyrs families. They and all the other departments considered this programme as the guardians of the Kargil families.
- ✘ I.A.S. Institute of Mussourie has recommended the "Aag se Jangal ko Bachane ke liye" (26 point programme of Tehri M.S.) to administration for consideration.
- ✘ This year 20000 tree of fuel (wood) has been donated by the Rotary Club, Delhi and Aimeon of Chauri, which was planted by the Sangha women.
- ✘ The most difficult and trying work after an earthquake was of providing relief. The Sahayoginis gathered all possible information regarding relief operations from the district office and other sources. They disseminated this information to the Sanghs so that they made and organized efforts in the following manner.
- ✘ **Steps taken for earthquake relief operation**
- ✘ They met the DM at the district level to apprise him, regarding the lack of relief operations.



Rehabilitation Workshop of the families of the Kargil martyrs



Tele No : 2273

Garhwal Rifles Regiment Kendra
The Garhwal Rifles Regimental Centre
Lansdowne (UP) 244 155.

4430/CPV/Dy Call


14 Oct 98

Smt Shalini Prasad, IAS,
National Programme Director.

CONSIDERATION

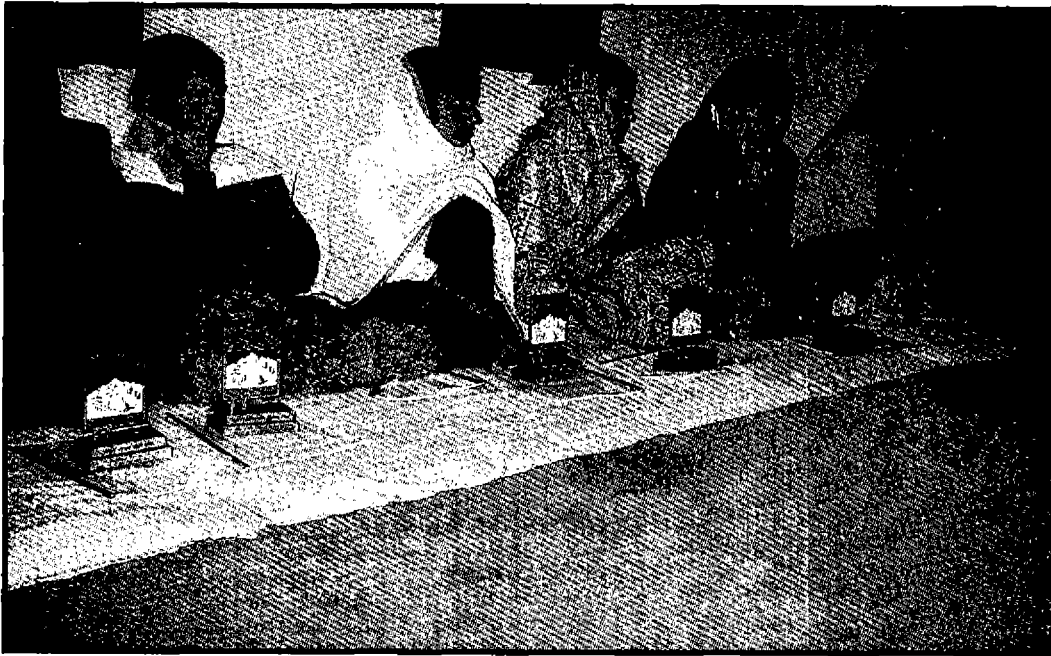
1. Mahila Samakhya Pariyojna Tehri Garhwal has recently taken upon itself the rehabilitation and education of War widows of CP VIJAY. They have taken pains of sending their representatives to the homes of each widow and to know about their problems. On 12th and 13th October, a conference at Tehri district was held which was attended by the DM, Tehri District, ADM, Tehri District Ms Neeru Wanda, IAS, Member Secretary, Delhi Commission for Women and Col AK Bose, Deputy Commandant, The Garhwal Rifles Regimental Centre. The meeting was very educative and the problems of the widows were understood and where necessary action was taken immediately.

2. We wish to put on record that Mahila Samakhya Tehri, headed by Mrs Nisum Rawat is doing a commendable job and have been a great help to the Garhwal Rifles Regimental Centre by way of giving us a detailed information about the widows. Our suggestion and Request is that Mahila Samakhya Organisation which exists in all the districts should take similar action and give us a feed back. The Garhwal Rifles Regimental Centre and the Mahila Samakhya can jointly look after the widows of CP VIJAY.


(AK Bose)
Col
Dy Comdt

A letter from Garhwal Rifles Regiment Kendra





We are with you...

- ✘ The Sahayoginis encouraged the Sanghs to distribute materials in accordance with the list.
- ✘ Those villagers which were near the roads were being provided with relief materials frequently. The Sanghs opposed this and got it diverted to far-off villages as well.
- ✘ Sahayoginis helped the NGOs in the appropriate distribution of relief material.
- ✘ Due consideration was given to poor families and sangh women. In this way, they successfully carried out relief activities and developed contact with families.

THIKANA : (A PLACE OF OUR OWN)

The women had expressed the need for a place of their own since the inception of the Sangh. This need was expressed with the consciousness of the Sanghs. Today the women are no longer content with holding meetings under the trees, in the Panchayat Ghar, schools or someone's home and want a place of their own. The entire process from selection land, preparing the relevant pa-pers, getting the land registered, getting the plan passed, accounts, purchase of material, construction and related tasks are done by the Sangh women themselves, for building the thikana.

- All these tasks are new for the women and they carry them out with great enthusiasm. The number of Thikanas constructed varies from district to district. The demand is more in the old Sanghs. Thirty-five Thikanas have been constructed in Tehri. Four Thikanas are under construction while the process of selecting the land and registering it in the name of the Sangh is being carried out in ten villages.
- **In Varanasi work is being done in three Thikanas.**



- ❑ In Sitapur, ten Sanghs are involved in the process of constructing Thikanas, some of them have acquired land for the purpose.
- ❑ In Auriya district the process of acquiring land for the Thikanas and other modalities have been completed in three Sanghs. In two sanghs the process is on.

Acquiring and registering land for the Thikanas requires a lot of effort. The process is not only time-consuming but the women have to struggle hard for it. In Sitapur the enthusiasm of women has helped the women create their own unique identity. In two of the villages the Sanghs have been given land by the men them-selves.

The meeting of the Sangh was being held at the Othopura villages. The women stated in the meeting that the women of the Pipri Sangh had acquired land for the Thikana. They should also talk to the Pradhan for the Sangh's Thikana. This meeting was also attended by men. When the demand for the Thikana was raised a man named Fakira said "Why would you go to the Pradhan? We would donate our land to the Sangh". The women said that you may donate the land, but your sons may not accept this deal. Fakira said, "you can take the land as you want, I am willing to sign any papers for the transaction".

Similarly, the issue of the Thikana was raised in Saroni village. People said that there was land in the Ambedkar Park. But the women of the Sangh said that the Thikana could not be constructed there. Rajpati of the Sangh was willing to donate her land for the Thikana.

All this speaks of the sanghas are acquiring public recognition and even public places in the community not just a 'social space' as a sangh. Donation of land for thikan by the men reflects positive reaction of the M.S. programme.



Women themselves constructing the Thikana





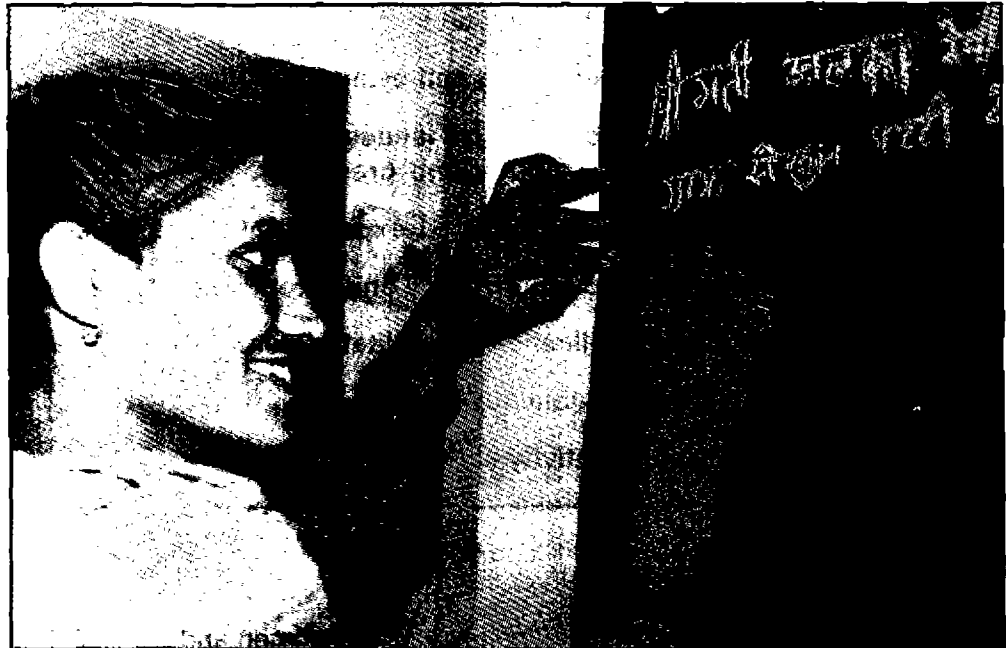
Socho, Kaisey Parhna Sikha Humney aagey barhna sikha





EDUCATION : A NEW WAY TO LIFE

Society considers only those educated, who have at least acquired minimum level of education or have a certificate. Mahila Samakhyas has redefined education by giving it more practical paradigm. It is not necessary for a woman to have an education through books, but to have practical education related to everyday survival. Women work day and night without receiving formal education awarding them any certificates.



Ecstasy expressed through the pen...

They are regarded as less intelligent and lacking in rational thinking. Consequently many women consider themselves to be inferior since inferiority is imposed upon them. Mahila Samakhyas programme has not only opened the world of literacy for them, but has also provided information on issues pertaining to law, gender, health, Panchayat, etc. Which has helped them in dealing with everyday issues.

On an average 270 centres 480 children, girls and women have learnt to read and write out of which 756 of them have enrolled themselves in different classes.



THE QUALITIES OF EDUCATION

- ☺ Education is related to women's everyday lives and experiences.
- ☺ Special curriculum and primers have been evolved.
- ☺ Specialised training to teachers, sahelis and anudeshikas in order to develop their capacity and efficiency.
- ☺ Mahila and kishori sanghs monitor and interact on the issues of regularity of children and quality of education in the centre.
- ☺ Participatory self-analysis and self-evaluation of teachers and centres.
- ☺ Specific information centred on issues that women deal with - law, Panchayat, health, environment, savings and credit etc.
- ☺ The process of participatory and experiential learning is adopted.
- ☺ Simultaneous skill and competency enhancement of the students and teachers.
- ☺ Use of library and publication to facilitate retention.
- ☺ Education in a indomitable atmosphere.
- ☺ Encouragement of creativity and innovations.

LITERACY CAMPS

To increase the literacy and information level of the women and adolescent girls at the village level, quarterly at ten day intervals camps are conducted. Three to seven literacy camps have been organized this year on average in each area. 263 literacy camps were organized which were attended by 1690 participants. In these camps they not only learnt the elementary education, but also received information on various issues:

- ◆ The camps assisted the girls in their preparation for enrolment of class 5.
- ◆ They prepared students for joining the residential Mahila Shikshan Kendras.
- ◆ Women received elementary education and developed the ability to read and sign their names.

Women studying in the thala camp of Tehri district decided to wear suit while going to school. We also have a school and we would also go in a suit.

LITERACY CENTRES

To meet the literacy demand of women the establishment of literacy centres were part of the empowerment. Centre timing and teaching environment cordial and flexible. The teacher is called



We have learnt to read our names this much that we can go to various camps.

- 'One sangha women in sanghmitra workshop'

'Saheli' to make friendly relation between teacher and student.

There are 67 literacy centre in which 889 women have acquired

practicle knowledge of simple mathematic, literacy skills and have learnt to sign their names.

In Sitapur Mela 400 women from different districts have signed.



"Aur youn tai hua anguthey sey akshar tak ka safar.."

BAL KENDRA



"Khuley Aakash key taley khilta-parhta bachpan."

We have our own flavour of studying. We don't have a room, neither a roof but we have started studying under a roof of the trees.

- Children of Urankhatola, Varanasi.

Bal kendras are the place which shows a good combination of love, affection between teacher and student.

- ☺ Currently 146 Bal Kendras are functioning with 1057 children, providing them education at the village level.
- ☺ In these kendras, the environment is very open and efforts are being made so that the children can learn easily and comfortably.
- ☺ Here the get an opportunity to learn in a friendly and non threatening environment.



आदर्श गीया गिताजी ज्ञान से सार सगरे
 आगे यह घर समाज में यर पर अका
 करती दुकी अप भी कुशल रहेगे
 मेरा प्रहोष ठीक से हू यहाँ पर
 जरो हीरी बहुत अच्छी है।
 शिक्षाजी यह घर अपना तो मन्की
 को लकर आने यहाँ पर सुदेव दुत
 ये ज्ञान जाती हैं। ज्ञान की बेटी प्रमाजकी
 देश हरे जाने बल है येक से टक पट्टा
 भी अज

पता -
 8 नंबर
 18-65
 पिता का नाम जे जनेका
 गाँव का नाम नौदिया
 पंचायत नौदिया पंचायत नौदिया
 तहसील नौदिया जिला नौदिया
 पिन

In the village of Pharpur in Saharanpur a woman along with her studies learnt both stitching, embroidery. After attaining education from MSK she took a formal training to start a dairy colony and after that she mobilised other members of the village. They started sending their daughters to the Mahila Shikshan Kendra.

In the village of Kunjanpurwa of district Chitrkoot came across the incidence that in a adjoining village, a person had killed her daughter-in-law by burning her to and throwing her into the gutter. She went to the village and found that, the real cause. Came to the office and reported. Of which, all the members acted as a pressure group and punished the offenders.

आदर्श गीया गिताजी (मन्की)
 आदर्श घर में इसहा बाद
 आगे समाज में यहाँ पर /
 यहाँ पर कुशल से हू
 आशा करती हूँ कि प्रत्येक लकी
 कुशल रहेगी
 शिक्षाजी यह घर अपना तो मन्की
 और यहाँ पर सुदेव दुत
 बहन को लकर आने यहाँ पर
 आ जाना अपकी बेटी
 मन्की

पता -
 पिता का नाम शारदा प्रसाद
 गाँव का नाम - बड़गड़ी फेस्ट विहा रिया
 तहसील - बारा जिला - झांझाबाद
 पिन



KISHORI KENDRAS

"All of them are girls like us and therefore there is no reason to be ashamed of."

*- Kishori Kendra
Gorakhpur*

Through the demand of the adolescent girls kishori kendras were established at the village level. In these kendras those

girls who could not attend the school formally or had dropped out were given the opportunity to study. Here they were not only imparted education but also made aware of the issues such as health, gender, Panchayat and the stereotyped norms prevalent in the society.

We firmly believe that if we want to change our way of thinking we ought to bring forth changes in the girls education. They are the future of our society.



"Kishori kendra mein ruchi lekar parthy kishoriyan"

- This year there are 33 kishori kendras running in which 2861 girls are studying. The number of students studying.

MAHILA SHIKSHAN KENDRA

The MSKs provide an opportunity for women and girls to continue their education uninterrupted by household chores and family responsibilities. It is a place devoted completely to learning in the manner that they would like to absorb their new found knowledge:

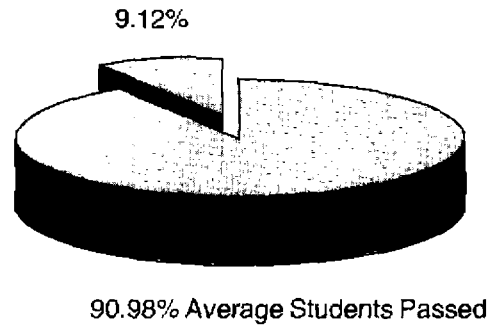
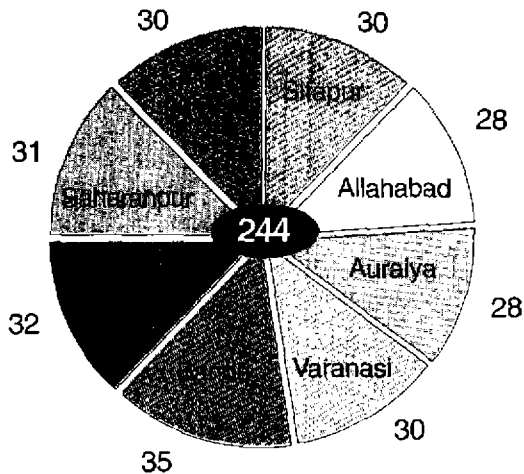


Mukt Vatavaran mein parthi mahilayen

- ☺ Education is a charged process where by apart from formal education they are given the opportunity to learn skills such as stitching, embroidery, karate, cycling, and to operate the generators, etc. To develop their basic understanding they are given information on issues concerning their daily lives, so that when they return, they become an integral part of the social structure and serving as a link in the chain of empowerment.



The No. of student studying in the different district of Mahila Shikshan Kendras are as follows :-



- ☺ This year, four new MSKs were opened. In these, 244 students have attained their education till class five and 222 students passed the class five examination.
- ☺ In Varanasi, in Sevapuri block, "Gramras" an organization of the sahayoginis receives a grant from Mahila Samakhya . This organization runs an MSK in which there are 64 kishoris enroled. They are taught in two shifts. Twenty-four kishoris have appeared for class fifth examination.
- ☺ When there are vacations in these kendras, women get opportunities to receive training on issues such as education, health and saving. In Allahabad, a one month training camp was organized in education and saving.

Establishment of Mahila Shikshan Kendras

On the basis of experience based on old Mahila Shikshan Kendras. Both State and district level planed to open for new Mahila Shikshan Kendras.

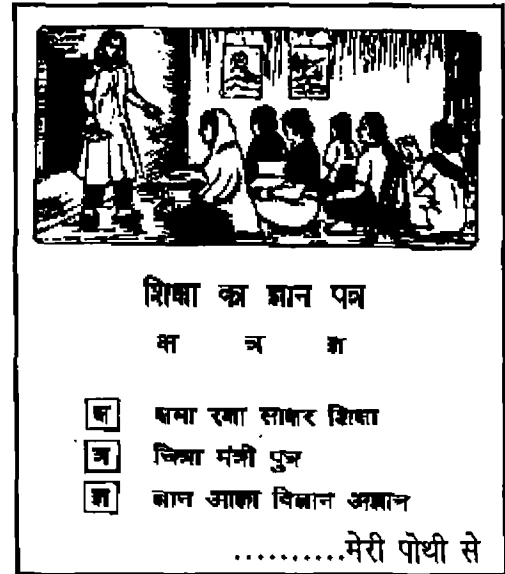
- ◆ Parameters were made to select the teachers. Group discussions and written test were the medium of selections.
- ◆ Selected teachers were sent for the study tour to learn the teaching method preparations of curriculum etc.
- ◆ The selected teachers were given training at LENCEDOWN by NIRANTAR. In the training emphasis given on two points :-
 - Innovation in teaching methods.
 - Linkage between the lessons of the curriculum.
- ◆ Second phase of training was organised at state office, Lucknow.



SYLLABUS

A need was felt to develop a proper syllabus for children girl and women did not have the opportunity poor learning facilities. A syllabus which is easy to learn and is interesting was developed keeping in mind the different learning needs. In Tehri it is called Meri Pothi and in Sitapur it is called Mili-juli.

- While formulating the syllabus it was kept in mind that there are no class caste differentials.
- Instead of the traditional methods a very flexible made of teaching is followed.
- The syllabus is more functional in nature so that the interest is sustained.
- It is kept short and simple so that it can easily be related to everyday life.
- Flexible timings were kept so that women could participate in the centres. A friendly atmosphere was created where both women and girls feel at ease.



शिक्षा का ज्ञान पत्र

क न ग

क क्षमा दया साकार शिक्षा

न जिन्या मंत्री पुत्र

ग ज्ञान आका विज्ञान अज्ञान

.....मेरी पोथी से

NEWS PAGES

News pages printed regularly from the districts serve as an important reading material for new literates. This news pages published by the women, for the women and with the women. As a result of the popularity the quaterly news pages 'Mitra' has now converted into monthly publication.

LIBRARIES

Mahila Samakhya DIUs run two types of libraries at the village level in order to mobilise children fro education and to encourage continuing education - mobile and stationary.

- The main objective of the library is the optimum utilisation of books by



Hum bhi parh saktey hain aaj ki taza khabar...



Sanghs and different members of the society. This is to sustain their interest in the new information and help maintain the efficiency of the neo-literates.

- ❑ This year there are 310 libraries. 4288 people have borrowed books including children men and women.
- ❑ For the active functioning of the libraries local youth groups have an important role to play. They provide assistance in other activities such as **melas, rallies, jathas etc. as well.**

ENROLMENT AND RETENTION

With the assistance of centres, efforts are being made to provide mainstream education to adolescent girls. This year 2861 adolescent girls appeared for the class 5 examination, out of which 756 girls passed and enrolled their names for higher classes. 1057 children of Bal Kendras got admission in mainstream schools. In order to increase their enrolment this year a new strategy was followed which was quite successful. **The sangha members of Sitapur district decided that they would put a red mark against the house where girls were not sent to school.**

One of the brothers in the village enrolled his sister to the school with the fear of the red mark on his house.

- Sitapur, Rampurmura.

18 villages of Sitapur and 7 villages of Tihri every children are going to school.

SANGHA'S INTERVENTIONS

Sangha women and functionaries of Mahila Samakhya continuously trying to motivate the people. This has influenced the society and girl, children are enrolled in the school. Media has also make the women aware of the literacy. Mahila Sangha and kishori sangha both are playing the role of motivator and pressure group.

Through the inattives of the teacher Madhu of the Kishori Sanghs in Deval village 15 girls were re enrolled. Being impressed by Madhu Shri Neeru Nanda (I.A.S.) took the initiative of the expenditure of 3 girls faced the problem by the people in their day to day living.



In Rampurva village, Manju the daughter of Devkali wanted to study. Her father agreed but her mother refused inspite of the efforts made by the sangh women. Seeing this, the women of the sanghs decided to send the girls to women's education centre. A few days later, her mother agreed. And after meeting her daughter at the centre she became very happy. This year Manju appeared for and passed the class five examination. Efforts have been made by the sanghas and the functionaries of MS to motivate people regarding the education of the girls. This has led to the changes at the group level, where more and more girls have been enrolled in different centres of Mahila Samakhya. Information and training imparted to the women by the Gramin Shiksha Samiti under the Gramin Shiksha Kendra has increased their awareness about their children's education.

PRESENT LITERACY STATUS OF THE FUNCTIONARIES

The Literacy status of the Sahyoginies at the time of appointments.	5th	8th	10th	12th	B.A./B.Sc.	M.A.
5th - 2	-	1	1	-	-	-
8th - 31	-	18	10	3	-	-
10th - 39	-	-	13	14	10	2
12th - 38	-	-	-	23	15	-
B.A. / B.Sc. - 9	-	-	-	-	9	-
M.A.	-	-	-	-	-	-
Total	-	19	24	40	34	2

Time to time on different parameters education related programme are evaluated to make the programme more effective.





YOUTHFUL EXUBERANCE



We have to make our own way in the society

The voluntary participation of adolescent girls in the various activities of Mahila Sanghs and their enthusiasm to bear the responsibility of the programme laid the foundation of the Kishori Sanghs. These came into being not by any prior planning but were demanded by sanghs through a natural process. The problems of adolescent girls, their interests and needs and the encouraging attitude of Mahila Samakhya served as a backdrop for the Kishori Sanghs.

Mahila Samakhya encouraged the Kishori Sangh primarily because of the discrimination, these girls faced growing up as the women of tomorrow. **If they are provided with right direction and with adequate opportunities to develop their personality and potentials, they undoubtedly would develop and establish themselves as empowered women with self confidence and would be able to play a constructive role in formulating a gender sensitive social order.**



The Kishori Sanghs provided a platform where adolescent girls whether literate or non literate could freely discuss their problems without any fear or hesitation. In addition they are provided with a forum for analysing and expressing their personal experiences. The Sanghs also give them opportunity to share their inner thoughts and conflicts as teenagers.

- ❖ In the regular weekly and monthly meetings.
- ❖ The girls voluntarily discuss a wide variety of issues ranging from health, personal problems, incomplete education, early marriage, sexual harassment, family restrictions, discriminations about heritage, work burden and the school atmosphere, etc.
- ❖ According to their needs, they often made demands for information and training. By interacting and participating in the meetings of other Kishori Sanghs they get acquainted with the activities of Mahila Samakhya.

In Sitapur at the block and the district level the twenty representatives of the Kishori Sanghs are transferring information to the respective village of Sanghs.

OUR ASPIRATION

The objective of encouraging Kishori sanghs was to provide the adolescent girls with the opportunity to develop their natural talents and transforming them into informed, competent women of the future. The main objectives of Kishori Sanghs are :-

- ◆ To increase the self-confidence of the girls.
- ◆ To enhance their self worth.
- ◆ To develop their analytical and logical thinking.
- ◆ To provide the girls with necessary structures and informal atmosphere for learning so as to create opportunity for education in their life.

THE INCREASING NUMBER OF KISHORI SANGHS

- ◆ Kishori Sanghs together with Kishori Kendras are valued by the adolescent girls.
- ◆ Kishori kendra is primarily associated with education and literacy.
- ◆ The Kishori Sangh is more comprehensive dealing with identification, analysis and intervention for social issues.
- ◆ In some districts Kishori kendras play the role of Kishori Sangh.

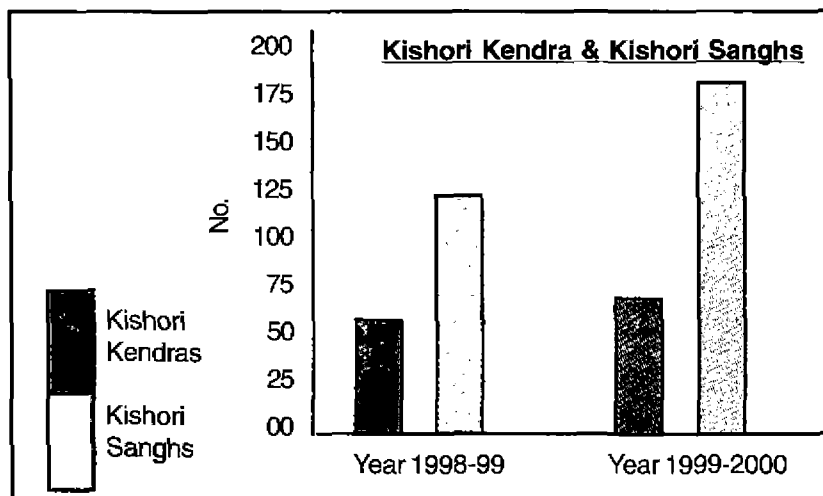


- ◆ The Kishori Sanghs also serve as a forum for the school going girls.

Despite the fact that they go to school, these girls do not have any forum where they can fearlessly discuss their problems. The Kishori Sanghs provide them with basic behavioural and social knowledge when the family and the school atmosphere has been unable to impact. Such knowledge is mandatory for increasing their will power and helping them to establish themselves in society.

It is clear that with the inclusion of 46 newly formed Kishori Sanghs in the year 1999-2000, the total number has increased to 175 and with 16 new Kishori kendras, the total

number of Kendras has gone up to 69. Through the Kishori kendra the Sangh's attempt is made to bring the girl closer to mainstream of education. In addition to imparting literacy the kendras have also been instrumental in providing the girls with basic everyday knowledge and life skills.



OUR EFFORTS

To enhance the enthusiasm and creativity of the kishoris Mahila Samakhya, Uttar Pradesh is putting efforts continuously.

TRAINING

Keeping in mind the local needs and the demands made by the Kishori Sanghs for capacity building of adolescent girls, workshops and trainings are being organized. During the meetings and discussions the need was felt for imparting information to girls on reproductive health.

In Sitapur at the cluster level twenty representatives of the Kishori Sangh were given training in reproductive health.

To educate adolescent girls about family life, "The Sakhi Module" on FLE has been developed.

In the district of Gorakhpur thirty adolescent girls were imparted training on family life education in which they were provided with basic knowledge about human physiology, cleanliness and reproductive health and communication. Apart from this they are given training at the cluster and the block level to increase their basic knowledge on the necessary issues of life such as law and



Panchayati Raj. These adolescent girls after receiving the information through training share their knowledge with their respective Sanghs.

WRITING AND PUBLICATION

Through the literacy camps, Kishori kendras and Mahila Shikshan Kendras adolescent girls are furthering their education. These literacy camps are educating girls and are associating them with the publication of different newsletters and magazines. In many districts initiatives have been taken by girls in publication and writing. In Sitapur - Dahariya, Gorakhpur's Sakhi and Pallavi (magazine) in Pauri are some examples. The happiness of the girls in reading their self-created newsletter is worth seeing and they further provide inspiration to many of others to come forward.

EDUCATION/LITERACY

Through the Mahila Shikshan Kendras, Kishori Kendras, girls' education has been linked to mainstream education. Awareness towards girls' education has increased and the Kishori Sanghs have unitedly tried to achieve the right to education.



Literacy brings the world for you

(increased curiosity through the kishori sangha towards literacy)

INTERVENTION OF KISHORI SANGH

Banda*	-	-	-
Saharanpur	526	203	62
Tehri Garhwal	411	466	22
Varanasi	306	376	43
Allahabad*	-	-	-
Pauri Garhwal	471	985	13
Auraiya	612	255	5
Gorakhpur*	-	-	-
Nainital	313	591	16
Sitapur	357	196	102
TOTAL	2996	4872	263

* These Districts have only Kishori Kendras and no Kishori Sanghs.



The participation of girls in the group efforts of the Kishori Sanghs. The 263 issues mentioned in exhibit issues raised by Kishori Sanghs. They deal primarily with five areas :-

- ◆ Discrimination.
- ◆ Education of the Girl Child.
- ◆ Reproductive Health.
- ◆ Orthodox Traditions.
- ◆ Environment.
- ◆ Eve-Teasing and Social Violence.

The process of "women empowerment" enables the women to lay their priorities, analyse their problem to get the solution.

The kishoris have identified their collective strength which enabled them to fight against injustice. Whatever the issues are whether it is bithing of eve teasing boys, closure of liquor shops, sexual harassment or conservation of forest they do not resitate to initiate.

Lets observe and understand the interventions of our kishori sanghs.

DELAYING THE AGE OF MARRIAGE

On the one hand, there is an increase in the understanding level of the young girls while on other hand, they have realised their collective strength.

The Kishoris of Gorakhpur have established a platform through which they spread the message "child marriage is a crime" and started campaigning against it.

In Saharanpur, in Rampur Khera block, the girls of Kishori Kendras formed a group and pledged to forbid marriages before the age of eighteen years.

It is due to the painstaking efforts of the Kishori Sanghs and Mahila Sanghs in Sitapur that the villages where Sanghs exist, there is an increased tendency to send girls to marital homes only after they have achieved the age of eighteen years.



CONSERVATION

The girls have established "Nature Clubs" in Pauri and "Hilansh Clubs" in Tehri.

These clubs are actively working for environmental conservation, opposing to the plantation of coniferous and eucalyptus saplings which are harmful for the soil. They have promoted the plantation of fruit trees for health and nutrition. Have raised awareness among the girls about environmental conservation. In the hill areas of Uttar Pradesh the Kishori Sanghs are making special efforts in this direction.



*Deep relationship with the nature
(The plantation campaign of kishori sangha)*

Interventions made by Kishori Sanghs

The members of the Dharkot

Kishori Sangh prohibited the Pradhan from planting of coniferous saplings and they themselves planted fruit trees.

Education for women /girls in Deval village was a challenge. Here girls were not given equal opportunities to study and were married in an early age. Here even the Anudeshikas had to be called from another village for the Mahila Saksharta kendra. In June the Kishori Sangh was established here. The Anudeshika of Kishori Sangh had studied in the Mahila Kendra. In the meeting with the Sahayogi-nis, fifteen girls prepared themselves for enrolment. To get the consent from the guardians was a difficult job. The mothers had only one thing to say that their daughters are grown up and they were sending their younger daughters to study. By the end of the meeting there was no conclusion. In the end it was decided by the Kishori Sangh that all the girls would not do any household work if they were not allowed to study. The strike continued for three days on the slogan "If there is no education, there will be no work." At last, the Sangh called the sahayogi-nis and promised to educate the girls. Fifteen girls took admission in class 7 and 8.



One of the girls of Block Bhathat asked her mother " why are you ill treating me, if I am not healthy how can I become a healthy mother in future.

Urmila, the member of Pipiri Kishori Sangh district of Sitapur bravely told her mother that she would not get married before the age of eighteen years. There are very few girls who can oppose marriage. Now the girls do not go the marital home before the age of seventeen or eighteen years.

In one of the incidents in the village of Sultan Nagar of Sitapur the girls of the Kishori Sangh collected fodder from the nearby place where they were confronted with the problem of eve-teasing. the girls bravely took the initiative and punished the boy for his deed. All the members of the village were happy by the action of these girls.

The members of Dharkot Kishori Sangh in the village of Tehri debated on the swajal project with the women of Sanghs. They warned the officials not to touch the pipe lines and if proper arrangements were not made they would see that the lines were not laid. The Mahila Sangh also stood by them in this matter. All this forced the officials to plan a new scheme for the benefit of the village.

Such collective efforts exhibited by the Kishori Sangh show their active participation and their social responsibility. The interventions made by these young girls have not only de-veloped their leadership qualities but have also brought about important changes in their personal life. These girls have acquired knowledge to realise their potentials and strengths, they do not feel shy in opposing the wrong practices. through their ideas and determination they have impressed their parents and the community.

All the reflects the hopes for change in near future.





CHALO ! BANA DIYA HANDPUMP, SABSEY KAH DO PANI BHAR LEIN..





RESURGENCE OF INNER STRENGTH

In Mahila Samakhya, training has an important role to play in order to bring forth changes in the capacity of women and in the process of learning, be it at state level or at the village level. Since all women have potential talents they are provided with opportunities and the environment to develop their potentials, to express their ideas, to interact and identify their potentials and to make optimum use of these for their own development. It is Mahila Samakhya principle which governs the programme's idea of training. This is only possible when they develop self-confidence and importance is given to their capacities and qualities, which need to be brought to the forefront. This empowerment process is unfolded through training and workshops.

CONCEPT OF MAHILA SAMAKHYA TRAINING

- ◆ The main focus of trainings is on perspective building for women's empowerment on issues affecting their lives. It has not only helped in motivating the participants, but also contributed in establishing a relationship between the groups and the programme, which enabled the development of a strong structure at the local level.
- ◆ At present method and subject of training have changed now. The subject matter of the training evolves with the needs and utility of the grassroot women.
- ◆ Initially trainers from outside played an important role in building conceptual clarity and issue based training. Today village level sahyoginis as well as DIU teams with experience are involved in capacity building. For specialised trainings on particular subjects expertise from other organisations and partners are drawn upon.

Training is organized at the six levels :-

Sangha Level

Cluster Level

Block Level

District Level

State Level

National level

District functionaries of M.S. are giving support to impart training on the various level in association with the external resource persons.



SIGNIFICANT FEATURES OF TRAINING

All our training programmes are unique by virtue of being indigenous and interesting since they are based in the experiential learning of women and their perceptions. In an attempt to bring out the talents of the group, the knowledge and the individuality of each member is accepted and acknowledged. It is because of the structural characteristics that the long term effort of training programmes can be seen in the work culture of MS.

Inbuilt characteristics of the training programmes

[Redacted]

[Redacted]

[Redacted]

[Redacted]

Open-congenial atmosphere.

Opportunity to emergence of creative ability.

Development of participants and the members of sanghs as trainers or training resource group.

Special emphasis on identification of hidden potential in internal training.

Developing the management and planning related capacities of the participants by associating them with planning and management processes related to the training.

Development of communication skills, planning, monitoring and documentation.

Emphasis on practical and creative training.

Flexibility without sacrificing schedules and policies.

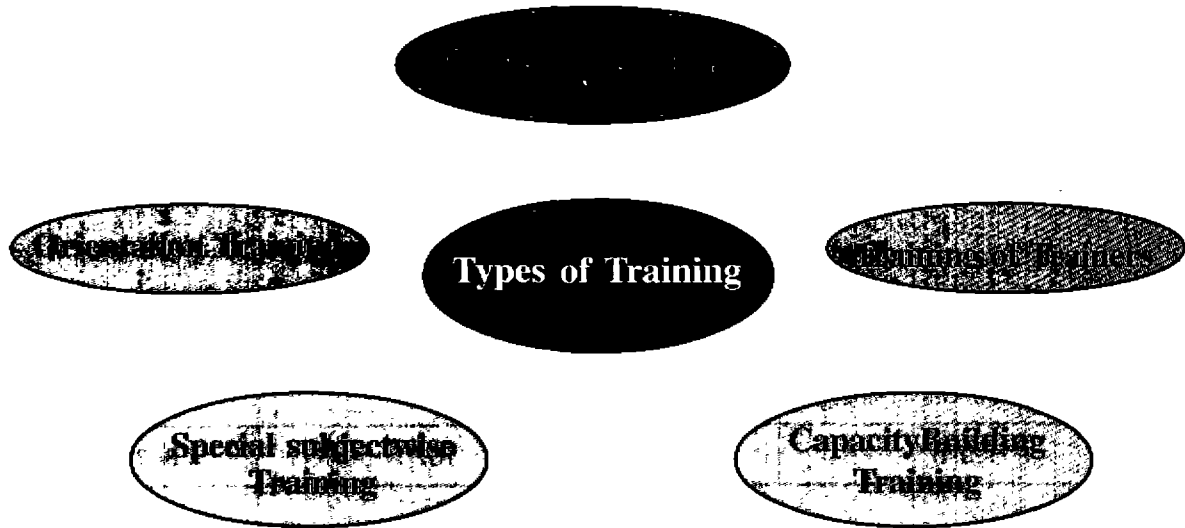
Dissemination of information acquired during the training to the sanghs.

Strengthen core teams on specific issues at different levels by "training of trainers".

An opportunity to understand the individual qualities along with the collective strengths of the women through the training.



To enhance the capacity of the sangha women many training / workshops have been organised. They are classified as follows :-



Recreation during Training



Every year trainings are organized at the districts/state/national level so that learning process continues. The most significant feature is that they are based on the needs or demand by sangh women. Due to this the deep involvement of the participants in the programme is reflected. Subsequently, participants play an important role in the reference group along with the trainers. They get actively involved in spreading/sharing information at the village level.

TRAINING ORGANIZED

Trainings have being organized on these issues.

Training Organized in Year 1999-2000

Sl.No.	Subject	No. of Trainings	Trained Functionaries	Trained Sangha Women
1	Gender Training	59	200	1523
2	Health	29	167	842
3	Law	8	54	166
4	Literacy & Education	9	151	146
5	Panchyati Raj	15	89	517
6	PLA	6	19	84
7	EDP	21	0	125
8	Savings	12	45	676
9	Micro Technology	3	48	0
10	Vet Care	5	28	156
11	FLE	2	0	60
12	Publication	5	50	0
13	Environment	1	34	16
14	Personality Development	2	34	16
15	Orientation	1	5	0
16	Communication	1	3	0
Total		179	929	4327

**WORKSHOPS**

The workshops organized at the district, state and national level helped in giving a proper direction and pace to the programme. They are planned, conducted and evaluated from time to time to keep up the learning process for the capacity building of the sahyoginis and DIU teams.

Workshop Organized in Year 1999-2000

Sl.No.	Subject	No. of Workshop	Trained Functionaries	Trained Sangha Women
1	Gender Training	24	204	426
2	Health	18	112	519
3	Law	9	35	275
4	Literacy & Education	22	415	62
5	Panchayti Raj	9	100	89
6	PLA	1	3	0
7	EDP	2	2	0
8	Savings	4	17	212
9	Vet care	3	3	118
10	Environment	12	26	447
11	Publication	9	67	0
12	Other	5	3	67
13	Rehabilitation of wives of Martyrs	1	23	50
14	M S K Teachers & Parents Workshop	1	0	21
Total		120	1010	2286



TRAINING / WORKSHOP - AN OBSERVATION

Detail description of subjectwise training and workshops are given below :

CONCEPTUAL TRAINING OF THE SANGHS

In order to increase the active participation of women orientation trainings are organized for self- hood development which help women to come forth, open up and develop a consciousness with self-esteem and self confidence. **This year districts organized on an average 59 orientation trainings through which 1523 sangh women and 200 sahyoginis gained inputs.** The orientation training is basically aimed at establishing bonds within the group without caste/class distinctions and to help them to realise the importance of being women. The primary reason for such trainings is for developing a conceptual clarity in :

- ◆ Gender concept.
- ◆ Women's issues within a rights perspective- social/legal rights.
- ◆ Analytical vision of social traditions and rituals.
- ◆ Women issues and questioning established norms.

At the village level through these trainings even men have received the message of Mahila Samakhya and have been forced to think. As a result, many men have got associated with the programme.

HEALTH

Special emphasis have been given on health trainings and workshops,. The main objective is to make women aware about their own health, to develop and understanding of their bodies and to increase their access to the health facilities. Being inspired by these health trainings, sangh women in Varanasi are successfully running 'Nari Sanjeevani Kendras'. In other districts too 'Nari Sanjeevani Kendras' have been established.

- ◆ Traditional Birth attendants received training to enhance their existing skills. A total of 66 Birth –attendants (16-Nainital, 30-Tehri, 20-Benaras) were trained.
- ◆ A training of a herbal medicine practitioners was organised to restart the use of herbal medicine.
- ◆ Under the partnership with WHO, through a health training programme 720 representatives of sanghas and 27 sahyoginies in 4 districts were trained in reproductive and general health in Varanasi, Nainital, Tehri, Sitapur.
- ◆ In Varanasi district 720 sangh women of 22 villages were further disseminated this training.



A Harijan woman of Semror village of Varanasi was a TBA. With the help of the health training she learned the methods of safe delivery. Not only this, she learned how to make kajal and herbal toothpaste. Today, these women keep kajal and toothpaste in Nari Sanjeevani Kendras, where many neighbourhood women buy their products.

LEGAL TRAININGS

One of the major reasons of the increase in the violence against women is their lack of awareness about it. When they realize that violence is a form of oppression they want to understand the legal implications for safe guarding their interests. For the last few years, with the help of various lawyers, consultant and other institutes basic legal information has been given to women through workshops and trainings.

This year 54 sahyoginies and 166 members of the sangh received the 8 legal trainings.

- ◆ In **Banda** 100 women of 4 sanghas received the basic legal training.
- ◆ In **Saharanpur**, the legal training was organized in 3 steps. In the first step civil law, in the second step criminal law were discussed. In the third step a follow up of both trainings were done.
- ◆ About 22 members of Nari Adalat trained in **Sitapur District** through the IEC material of 'Marg' - "Our law" and video cassette 'Bol Basento'. Sangh received information regarding law through these trained women
- ◆ In **Tehri**, the third phase of training was organized with the help of Sahyoginis, in which the total of 32 functionaries were trained and Anudeshika also participated.

After receiving legal information, the women of the Chaifa village said that in future Patwari would not make fool us as we know the difference between FIR and MCR.

ENVIRONMENT

The increasing deforestation poses a grave threat to the environment. Therefore trainings on environment were organised in - Tehri, Pauri, and Nainital. These aimed at creating awareness on issues like environment conservation and protection and bio-diversity among sangh and village women, as their livelihoods are dependent on natural resources. At least 34 sahyoginies and 16 sangh women have been trained this year.

'**The forest fire prevention**' workshop was organized with the members of sangh, Secretary, Women's commission and the DFO. The workshop culminated with the preparation of 26 recommendations.



EDUCATION & LITERACY

- ◆ Workshops and trainings have been organized at different levels to enhance the capacity of the sahyoginis, to create environment for education and to upgrade the quality and practicality of the curriculum.
- ◆ In **Sitapur**, 12 Sahelis and teachers of Mahila Shikshan Kendras and Kishori Saksharta Kendras were trained in 'curriculum development'.
- ◆ 8 girls of kishori sanghs were trained as a teacher. A literacy camp was organised for 50 girls with the support of these kishori teachers for preapring the 5th class examinations.
- ◆ In **Saharanpur**, a 5 day training programme was organized at the district level for 53 Anudeshikas to enhance their capacities.
- ◆ A workshop with parents in **Auriya** helped to motivate 86 families to support in educational and literacy.

SAVING AND CREDIT

To develop an understanding and importance for proper management of the accounts, 954 sangha women of 17 sangha groups received trainings in the year 1999-2000 through 16 workshops.

- ◆ In **Sitapur**, nearly 100 women took training to administer accounts.
- ◆ On the other hand in **Auriya**, 21 women and 12 sahyoginis were trained.
- ◆ To increase the commitment towards their Sanghs voluntary contribution were started in Auriya. Under this initiative, women gave a financial contribution, voluntry to their sangha and asked to utilize it for the welfare activities of the villages.

PANCHAYATI RAJ

Panchayati Raj training workshops were organized to aware the Sanghs of the new Panchayatl Raj amendment and to develop a harmonious relationship with the newly elected Panchayat members. A total of 9 workshops were organized to enable the sangh members to be enlightened about the Panchayati Raj. In this series, 84 sangha women of the Auriya district were trained. In Saharanpur, adolescent girls were trained as they wanted to know about Panchayti Raj. In Shankargarh block of Allahabad, a workshop was organized with 20 women in which Gram Panchayat member, pradhan and other empowered women also participated, who in the near future would play an important role in villiage leadership. This whole process involved encouraging women to participate actively in panchayti raj election and to take decision in panchyati raj systems.



SKILL DEVELOPMENT

Trainings to upgrade the skills of sangha women for economic empowerment were organized in the districts.

- ◆ 45 women of **Sitapur sangh** were trained in making boxes for sweets. On seeing the good market consumption of these boxes, the other Sanghs requested the training.
- ◆ In **Kutubnagar** village of Sitapur district, nearly 10 chikan worker women become trainer 80 women trained by SEWA, Lucknow in chikan work. These girls are imparting training and awareness in those villages where other sources of income generation are not available.
- ◆ All district level functionaries are being given technical training in the use of Computers for office work. A part from these trainings report writing and communication skills are also imparted in reports of district teams.

FAMILY LIFE EDUCATION

For the overall healthy, responsible and meaningful development of the adolescent girl, a training module 'Sakhi' was developed by state. Nearly 30 adolescent girls of district Gorakhpur availed training on family life education with the help of this module.

WORKSHOP ON REHABILITATION OF THE FAMILIES OF KARGIL MARTYRS

In co-ordination with the Tehri District administration, a 2 day workshop was organized for the families of Kargil martyrs. Apart from the 10 families of the martyrs, senior IAS officials, Women's Commission Members, Garwhal Hanimen, SDM and Mahila Samakhya functionaries participated in the workshop. This was a unique workshop of its kind in the country, where an attempt to rehabilitate and prevent violence and disintegration of families was made.

Martyr Dinesh Pal's father, Hari Dutt Bahuguna, who is an ex-army man, was very happy with the workshop and said that he had seen many wars after which no one bothers for the families of the war victims, but it was for the first time that Mahila Samakhya initiated a direct dialogue with the family in a healthy environment.

The national and the state made conscious efforts for the capacity building of programme functionaries. On the basis of meeting, field visit, observation of director and state representatives and on the



demand by the districts continuous support was provided to enhance capacities.. The State office kept in mind the needs of the District while making its annual Plan.

STATE & NATIONAL LEVEL TRAININGS / WORKSHOPS

Let us have a look at the efforts of national/state for the capacity building of this year :

Subject	No.	DIU & Sahyoginis	Duration /days	Resource Persons
Orientation Training	1	32	5	Dr Manju Agarwal, Padma, Nishi Mehrotra, Rewa Chaubey, Kusum Rawat, Richa Singh
Orientation Training (Office sahyogini)	1	32	5	Dr. Manju Agarwal, Ganga Sharma, Richa Singh
Health Workshop	1	30	5	Rewa Chaubey, Dr Satish, Dr Archana, Ranjana, Gurmeet
UNDP Workshop	1	15	3	Dr. Manju Agrawal, Kalyani Menon Sen, Rewa chaubey
Communication skills	1	30	5	Abhivayakti Organization
PLA Training	2	30	5	GEAG
Training of M.S.K.	1	28		NIRANTAR
Curriculum Development	1	26	3	Ganga Sharma, Arti Srivastava

NATIONAL AND STATE LEVEL W.H.O WORKSHOP

A National Workshop was organised for training of trainers under the WHO visit. In which District Co-ordinators, Sahyoginis, Resource person of four district Saharanpur, Nainital, Sitapur, Banaras, outside consultant participated. The aim of the workshop was to strengthen training team in accordance with health needs in the Indian context so that they would in turn train women of the sanghas at the village level generating health awareness to larger groups. A second phase of the workshop was conducted on the WHO model at Lucknow.



U.N.D.P. PROJECT RELATED WORKSHOP

At the National level, a workshop was conducted by UNDP. The main objective of the workshop was to highlight the multifarious integral components of the scheme. According to the project, women groups were to be encouraged for agricultural work and to encourage new agricultural techniques, and organic farming for food security. 4 District co-coordinators and State Resource Persons participated in it.

ORIENTATION WORKSHOP

New functionaries in the programme were given an orientation training to help them understand MS and its perspective, policies and programme components. A 6 day workshop was organized for orienting them, explaining the working of Mahiia Samakhya and to clarify their role as functionaries. 32 functionaries from 10 districts and state were trained in this workshop.

COMMUNICATION SKILLS

Nearly 32 functionaries from 10 districts and state gained from the workshop which aimed at developing the effective communication skills for conveying the Mahiia Samakhya philosophy and perspective at the grass root level and to others in the field area.

PARTICIPATORY LEARNING AND SUPERVISION

Special emphasis was laid under the expansion strategy for the new district and block functionaries to acquire PRA skills. Keeping this in mind GEAG was engaged to conduct a training for them, so that field interventions could be made more meaningful with peoples participation.

TRAINING OF TEACHERS (M.S.K.)

With the assistance of NIRANTAR, a workshop was organized for the teachers of Mahiia Shikshan Kendras. This workshop aimed at developing practical and interesting syllabus to develop a gender sensitive pedagogy to be used by teachers. Nearly 18 teachers were trained.

CURRICULUM DEVELOPMENT

A workshop for the capacity building of 26 teachers was organized to build a practically easy curriculum to bring girls into the mainstream. As a result of which they acquired the skill of integrated teaching.



DEVELOPMENT OF TRAINING MODULES

This year the State Office developed 3 training modules :-

- Sakhi Module
- Gender Module
- Legal Module

These modules are tested in the field by the all districts. The trainings which were organised at various levels have undoubtedly played a key role towards empowerment through information. The sangha women have carved out an identity of their own in their community and the functionaries are also getting equipped to carry out the task efficiently and effectively.

ACTIVITIES AT FIELD LEVEL

Several activities were carried out at the village and cluster level with the participation and support of sangha women. This encouraged greater participation and forged new relationships, while at the same time strengthened and re-affirmed the existing relationships.

The different activities conducted by the districts this year are :

Name of Districts	Women Participant	Activities (Number)								Village Involved
		Survey	Groups	Campaign	Melas	Camps	PLA	Study tours	Others	
Banda	165	06	06	-	-	-	-	02	04	18
Saharanpur	2460	-	-	01	04	-	01	03	-	924
Tehri Garhwal	364	01	-	01	02	-	-	-	-	480
Varanasi	3109	02	01	-	02	03	-	02	04	980
Allahabad	-	-	-	-	-	-	-	-	-	-
Pauri Garhwal	4162	-	01	02	01	-	-	02	01	435
Auraiya	900	-	21	04	-	-	02	27	58	-
Gorakhpur	4150	10	-	01	01	02	01	01	-	162
Nainital	4854	03	-	-	04	-	04	02	-	210
Sitapur	7050	01	-	02	02	01	-	-	-	297
Total	27214	23	29	11	16	06	09	39	67	3506

It is clear that various activities were successfully organized in 3506 villages with the participation of 27214 women and others.



REVIEW AND EVALUATION

Reviews and Evaluation are exercises through which we can realise our strengths and weaknesses and they caution us from drifting away from our ideology, providing us with right direction for the future. The successes of the past decade cannot be overlooked though there have been moments of doubt and slide backs as the programme sought its way through the various trials and errors.

The introspection, reflection and changes have been a natural and an important process, whereby lessons have been learnt to go forward with clear thinking. Reviews/evaluations have never been considered as inspections but activities which guide and assist reflection. These gave the opportunity for self-analysis, for identifying our strengths and weaknesses and also providing direction for future action.

THE OBJECTIVES OF EVALUATION

- To know the sangha level.
- To know the sangha leadership.
- To review the collectiveness, gender concept, awareness equality in the sangha.
- Networking between sanghas, kishori sanghs and anudeshikas.
- To know and strengthen the relationship between sahyoginies.
- Networking with the government and non-government agencies.
- Networking with the local people and its impact on the adjoining areas.
- Success and failure of programme, functionaries and area.
- Changes reflecting empowerment in the functionaries.
- Comparative impact of various activities.
- Our future strategies are based on concept and felt need of the sangha women.
- Image of the M.S. in village and community.

METHODS OF EVALUATION

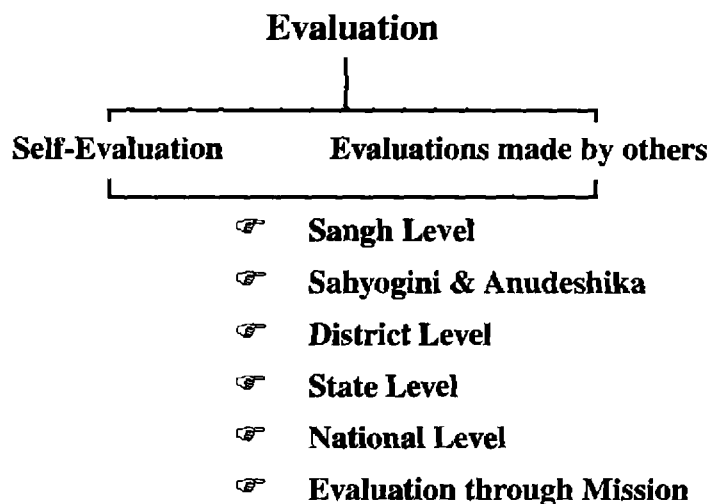
- Introspection*
- Workshops/exercises*
- Discussion/meetings*
- Questionnaire*
- Area visitis.*
- Reports and documents*



KINDS OF EVALUATION

In MS reviews/evaluation are concurrent and phased activities. At one end self-evaluation is conducted by the functionaries and by the sangha women themselves, on the other end, by the people associated with this programme and other members of outside agencies. Evaluation is based on set principles of valuing each individual as a woman, upholding the philosophy of the programme, planning and implementing the programme with due processes and ensuring that collective processes are given appropriate space.

evaluation was done on the certain parameters at various levels.



The evaluations conducted are both horizontal and vertical for all levels since the programme functions on democratic principles. Due importance is given to the feedback received from sanghas sahyoginis and village communities for charting the course of planning and implementation of the various components of the programme. At various stages of the programme the parameters of evaluation differ according to the stage at which the programme has reached.

MID TERM REVIEW OF DISTRICTS

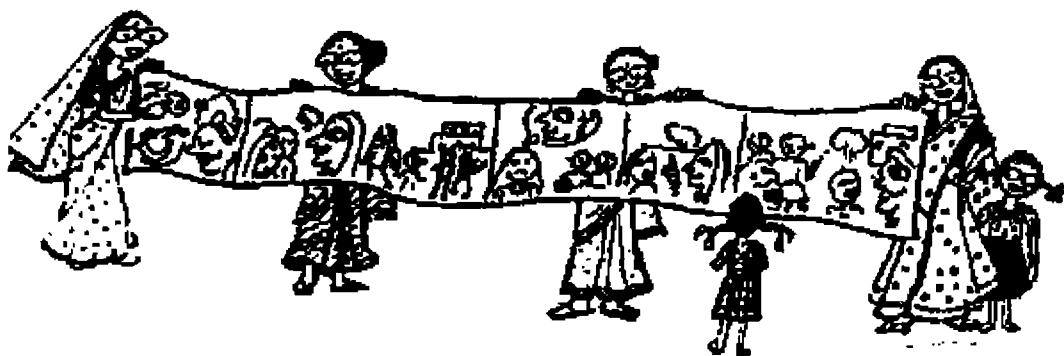
A team was constituted for evaluating the districts programmes by the Ms. Nishi Malhotra & Kavita Bhaumik. The team was composed of an external resource person Ms. Annie Sinha, State Resource person Ms. Rewa Chaubey and state office consultant Ms. Ganga Sharma. The team has evaluated Sitapur, Auriya Nainital and Gorakhpur districts. During the evaluation the Sangh, Sahayoginis, DIU, core team reviewed and evaluated the actual status and the direction of the programme at each level through analysis, discussions, questionnaires and field visits. The evaluation team praised the sanghs for their activities and the leadership provided by them, despite their geographical differences and difficult social circumstances. The team has also given valuable suggestions for extending the programme and for making it more comprehensive and going forward with a vision for sustainability.



SUGGESTIONS

- Gender training of all functionaries irrespective of their sex for a better understanding is essential.
- A T.O.T. for all sahyoginis, in addition to the dissemination of information acquired during the training to the Sanghs.
- An action plan to be made during the training to outreach of information to a maximum number of women.
- Improve the dialogue and analytical skills of the Sahyogini and the Sangh women so that they can communicate with political and government structures.
- Development of writing skills of women and girls through writing responsibilities during meetings and workshops of sangha.
- Efforts for greater networking and interaction amongst the Sanghs and their members.
- More clarity in the sanghs in the areas of self-help and savings/credit, in keeping with the M.S. ideology.
- Meetings/ workshops with men in order to reduce gender discrimination state level strategy of Mahila Samakhya should make to organise.
- Documentation of programme activities and success case studies.
- Good functionaries often leave, attracted by the higher salaries offered by other governmental and non-governmental organisations . There is also a need to reconsider the annual expenditure on the selection/capacity development of functionaries because coordination between districts and with state should be increased.

District staff meeting should be regularised to strengthen the inter personal relationship.





DISTRICT EVALUATION

The DIUs from time to time evaluate/review the working of the programme and the sahyoginies in their districts themselves and with the assistance of the other districts and outside agencies. Some issues that have come up in district activities are :

- Literacy play and important role in day to day life of women/girl.
- Control over administration has increased.
- Even men are attracted by the growing strengths of the sanghs
- Major social issues like labour, land, natural resources have been addressed by women.
- Men have also come into the Mahila Samakhya fold, it is a significant achievement. This has made women courageous and outgoing.
- Training at each level encouraged the sahyoginies and the women at the village level to act independently.
- A two days meeting was organised at Chitrakoot in which a re-assessment of the Mahila Samakhya programme was done in the concerned work area and its strategies. In order to compare the quality of the programme a re-assessment was made at the district of Chitrakoot with regards to education, under which discussions were held with reference to education material.

EVALUATION OF THE STATE

This year an evaluation was conducted to develop an understanding of what the Districts expected from the State office and their views about the state office functioning. A close ended questionnaire was provided with yes/no answers:

- | | |
|--|--------|
| <input type="checkbox"/> The activities of the state office have increased from before. | Yes/No |
| <input type="checkbox"/> A learning opportunity was provided for planning and organising work. | Yes/No |
| <input type="checkbox"/> An unbiased environment was created . | Yes/No |
| <input type="checkbox"/> D.I.U meeting were very beneficial. | Yes/No |
| <input type="checkbox"/> Zonal meetings were very beneficial. | Yes/No |
| <input type="checkbox"/> An opportunity was provided to openly express your views. | Yes/No |
| <input type="checkbox"/> The District tours help in providing a direction to the programme. | Yes/No |



- The documentation done by the State office would help in your working.
- Sakhi
Gender
MIS
Other booklets. Yes/No
- Internal relationships better Yes/No
- The state is sensitive towards the districts. Yes/No

Apart from the questionnaire, two open questions pertaining to the benefits rendered by the state office endeavours and the coordination between the districts and the state were given. Views in this were expressed in writing and assured full anonymity.

- ◆ Throw light on the positive and negative points of the state office? What are your suggestions for making the state office more effective?
- ◆ What are your expectations from the state office ?
- ◆ The DIU teams have sent very clear-cut written answers on the above questions. The following are the points that emerged.
- ◆ The state activities have increased in the year 1999-2000.
- ◆ The programme was comparatively more organised.
- ◆ Specific strategies were evolved for the evaluation and the expansion of the programme.
- ◆ Programme has made a positive image in media.
- ◆ Networking and linkage have increased with government department and non government agencies.
- ◆ Transperancy increased.
- ◆ More emphais on documentation of programme.
- ◆ State has published usefull and intervenging documents (as for example - 'Pitrsatta Ke Ghery Mein Purush'.



- ◆ There is need to strengthen the coordination between districts and state.
- ◆ Communication system of state as well as district should be increased.
- ◆ State representative required to increase their field visit.





NARI ADALAT

The Sanghs play a significant role in the active participation of women to deal with local village level issues concerning their lives. Women come to the Sangh for discussing their problems, debating social issues looking for solutions to their problems. In relation to past experiences the Sangh women and Sahyoginis have decided upon specific days, time and place public meetings. This has been primarily agreed upon to enable grieved women/people to approach the Sangh with their problems so that it can assist in their resolution.

The social understanding of certain rights issues is at times difficult to achieve, largely due to lack of legal information. As such issues are normally raised among the women in the village meetings therefore it is essential that the

issues be resolved at the village level itself. Faced with such difficulties the women felt the need for a group equipped with legal information and the capacity to analyse, resolve and assist cases through creating an understanding of the issues. The **Nari Adalats / Sahara Sanghs** constitute an alternative legal structure created as a part of this concept. The informal jury in these adalats consists of women associated with the Sangh and M.S. sahyoginis. This enables them to take decision on issues like, domestic harrasment or social problems.



On the path of justice...

The Nari Adalat can be regarded as the outcome of the process-based activity evolving its methodology from Mahila Samakhya's training, new information, guidance and assistance. It is independent in its decision making and working and supports the formal law enforcement agencies - the police department and judiciary indirectly.



CHARACTERISTICS

- ◆ The Nari Adalat provides a simple and economically viable alternative to women terrified of the police stations, the long and cumbersome legal processes and procedures.
- ◆ It is free from social biases and is acceptable to all castes and classes.
- ◆ It is identified and accepted at all levels, the village, government department, police stations, and local voluntary organisations, thereby increasing credibility.
- ◆ Nari Adalats register cases of violence, physical abuse, verbal abuse, eve teasing, sexual violence, verbal child abuse..
- ◆ They are organised on a definite date every month in various places in the district/ block, village, in a public place.
- ◆ They operate as a pressure group on the government and administration.
- ◆ The women themselves investigate the cases with understanding and sensitivity. Going into the minutest intricacies of the case for resolving it.
- ◆ Any decision is taken only after having a clear understanding and analysis of the issue.
- ◆ Even after the resolution of the case they follow up the case
- ◆ The adalats have the confidence of the community, as people the Nari Adalats to the formal courts for resolution of their cases.
- ◆ The women source the Adalats voluntarily for their problems.
- ◆ Women resolve these cases through a collective process, which makes the financial expenditure negligible.

MEETING'S DATE	
Distt.	Date
Banaras	28
Tihri	8
Saharanpur	28, 25
Banda	8, 25
Pauri	18
Sitapur	15
Allahabad	As the need be
Auraiya	
Gorakhpur	
Nanital	

STRATEGIES

- ◆ To organised frequent meeting with hears person and his/her family members.
- ◆ Talk with the opposite party and for this they are informed through a letter.
- ◆ Discuss the issues in the sangh.



- ◆ Discuss the issues with the entire community with the prior approval of both the parties.
- ◆ To obtain social justice for the harassed person and have it accepted by the village level.
- ◆ To incorporate the legal system as and when required.
- ◆ To mobilise public opinion for influencing the resolution of the case.
- ◆ Periodical analysis / follow up of the case.

Other than the above-mentioned strategies, there are a lot of other strategies in keeping with the plethora of issues. Taking up the issues of violence requires cautious decision making on the part of the Sangh. The certain nature of the issues and their manner of resolution was different for different places their success or failure are indicative of commitment, unity and strength of the Sangh. All these issues are also documented in different manner in each district every month.

The village women have experienced the intricacies and difficulties of the legal process. Pursuing it result in a loss of time, labour and money.

SITAPUR**ISSUE BASED PROCESS DOCUMENTATION**

SL.NO.	NAME	CASE	PROCESS	RESULT
1.	Vedkumari - 55 Year Putti Lal - 60 Year Gwali Machrehata	Puttilal does not give money to Vedkumari. He stays in Mishrikh. Vedkumari stays alone in the village. The sons stay separately. Vedkumari claims that Puttilal has relations with some other woman.	- Meeting in Putti Lal's village Gwali. - Discussion with both sons. - Discussions with the family of the "other" woman. - Discussions with Putti Lal's employer. - Discussion with both the husband and wife in the Nari Adalat.	- Putti Lal accuses Vedkumari of being suspicious. - After lengthy deliberations Putti Lal agrees to give maintenace. - Written agreement is made.



PRESSURE ON PANCHAYAT

A resident attempted to rape a 13 year old girl in Amela village. Prior to this episode the man had harassed a Harijan woman by putting his muffler round her neck. The recurrence of such incidents led the Sangh to conclude that concrete norms were required to put an end to such incidents. Even through M.S. and members of the Sangh openly protested against both the incidents but still such incidence are on the rise. Deliberation was need to the help in the Panchayat to prevent occurrence of similar incidents in the future. 4 days after the incident 2 women of the Sangh came to the Betalghat block office of M.S. They wanted the Panchayat meeting to be held that day to discuss the role of the Panchayat in incidents of violence against women. "Today there is a meeting of the Panchayat members, we shall raise this issue in the meeting and you should also participate". The meeting was attended by 2 Sahyoginis and a D.I.U member. The meeting had been called for another issue selecting a postman for the village. After the meeting, the women of the Sangh presented their view points, they narrated the incident which had occurred 4 days earlier and demanded the Panchayat should formulate some norms and punishments to deter such incidents in future, nothing else could be discussed on that day. The issue was raised again in the next meeting. That day a rule was made at the Gram Sabha Level also regarding the issue.

"Whoever indulges in such an action would be socially boycotted. His face would be blackened and he would be taken around the village in such a condition." After the regulation was formulated the accused was socially boycotted as a consequence of which he left the village."

PRESSURE OF POLICE AND COURT

Darshan Devi of Sanyuta village of Tehri was subjected to physical torture by her husband, Jitendra and his family. Darshan lodged a complaint at the Chandra Police station. The Circle officer referred her to Mahila Samakhya. Mahila Samakhya Tehri called her husband Jitendra and his father, spoke to them. After the counselling they apologised and agreed to take Darshan back. Three days after Darshan came to M.S. from her in-laws house. She gave her medical report and stated that she would initiate legal proceedings. Next day Jitendra came to M.S. with his mother's medical report and complained against Darshan. A notice was sent to Jitendra's village, Darshan was also asked to initiate action. The news of legal proceedings created a storm in Jitendra's home. Jitendra brought his uncle and aunt, who resided in Dehradun, to M.S. They assured to take responsibility for Jitendra and pleaded for another chance. Darshan said she would accompany Jitendra only if he



lives separately, otherwise she refused to go with him. Another important point that emerged from the deliberation with Jitendra's uncle was that both he and Darshan were mere pawns in the fight between their fathers. They were consulted in private and they agreed to stay together. After the incident they are living together quite harmoniously.

EFFORTS OF SAHARA SANGH THROUGH

THE INTERVENTION OF NATIONAL COMMISSION OF WOMEN

16 year old Mala of Kharoil village had lost her father in her childhood. The mother was now living with Vijay of the same village. Mala did not like this and decided not to stay with her mother. This decision annoyed the mother, and she with Vijay started harassing Mala. On the night of the 1st of December, Mala disappeared from a wedding. When the village Sangh came to know about the disappearance they searched for Mala, but the girl could not be found. The discovery of Mala's body on the 4th December hanging from a tree in the village created a storm. The sangh immediately informed the Tehsil and the police. The police took the body and the 'panchnama' was signed by the Pradhan, S.D.M. and the inspector. The women were present at the time of panchnama. The body was sent to the hospital for post-mortem and a F.I.R. was lodged. The Sangh suspected that Mala had been murdered by her mother and Vijay. When the duo were not arrested, the Sahara Sangh along with 2000 women protested in the Tehsil. The post-mortem report was tampered to show it as a case of suicide, the same was done with the F.I.R. The distraught women continued to put pressure on the police through the Sahara Sangh. A second post-mortem was ordered but the body could not be found. Despite opposition from men, the women fearlessly testified against Vijay and Mala's mother, accusing them of murder. The National Commission of Women was asked to intervene. Laxity on the part of the police and administration prevented their arrest. The Sangh convened a meeting and decided that nothing would be done in the case. The Sangh put pressure on the Pradhan for a social boycott of the family in the gram Sabha meeting but the Pradhans refused on the ground that he could not take the law in his hand. Despite opposition from the men the Sangh convened a meeting of the entire village and passed a resolution for the social boycott of the family. A few days later there was a wedding in the village. Mala and Vijay said that they would forcibly attend the wedding and dared the villagers to stop them. Four women, from four different caste prevented them from attending the wedding. After the intervention by the Sahara Sangh and the National Commission for Women the case was converted into 306 and both the accused were arrested and sent to jail. Their social boycott continues. The Sahara Sangh collected money from all the villages to fight the case. At present the case is on.



EFFORTS MADE BY KISHORI SANGH AND MAHILA SANGH

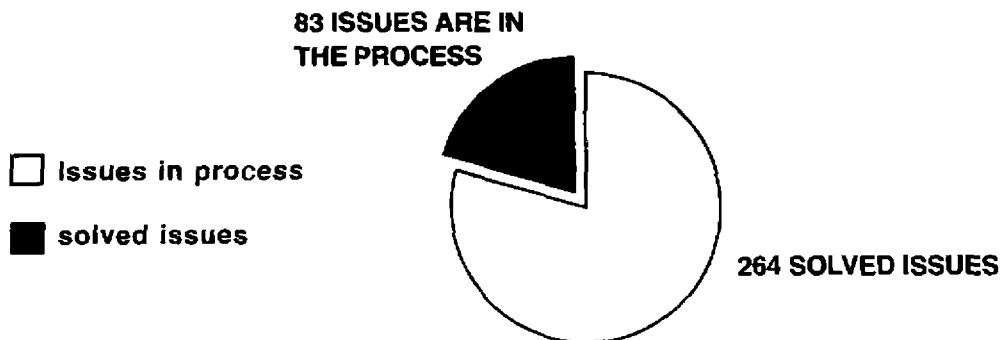
Two young girls in Kota village of Nagal block. Pinki 12 and her elder sister Kusum 18, were called by "tau" (uncle) to cut the sugarcane. Four boys of the village who had been waiting for quite some time got an opportunity and raped them. They were the uncle and the brother of the girls while the other two were their friends. When the girls threatened to disclose their deed to the villagers, they said that they had done the same with a number of other girls of the same village. When the girls threatened to report the incident to the police, the men replied that the police would not touch them as they would bribe them with 10 or 20,000 and silence them. Thus, threatening the girls with such audacity they escaped. The girls came home and narrated entire incident to their parents. Their mother discussed this in the meeting of the Sangh and the Sangh decided to report the issue to the police. They all went to the Nagal police station and lodged the complaint. Despite the F.I.R. the police merely took a round to look for the culprits and closed the proceedings. The issue was seriously discussed in the meeting of the Sangh women. Along with the M.S. members of the district unit these girls and their parents met the A.S.P. and narrated the police negligence to him. The A.S.P. was deeply ashamed at the conduct of the police. He called up the Circle Officer of Nagal police station and ordered him to stay in the village and arrest the culprits immediately. The culprits were arrested the same night. After sittings of the court the accused were sentenced to one year of imprisonment. These brave young girls of the Kishori Sangh together with the collective strength of the sangha did not bow down to fear and threats of insult and shame but fought to bringing the guilty to book.

PRESSURE OF SANGH

The techniques adopted by the Sanghs to resolve some of the cases are at times very interesting. Laxmi Devi of Pachari village presented her case to the sangha. Her husband, Bhagwan Das, a peon at the Okhalhal Inter College had married another woman called Chamba. He was not concerned with Laxmi nor did he give her any money. Laxmi and both her children were in great difficulty. So she lodged a complaint against him at the Chamba police station. However, he paid some money to the police and managed to go scotfree. Since then his acts of violence on Laxmi increased. It was decided to talk to Bhagwandas once more. When he came to the village the sangha, sahyoginies and the pradhan called a meeting. When the pradhan threatened Bhagwan Das, he said if Laxmi returns his school papers he would go away. The woman said that they were not concerned with him. The sangha women picked up Laxmi's bedding and took her to the Panchayat Ghar where she spent the night. Early next morning, Bhagwan Das went to the women, apologised and said that he would give an allowance to Laxmi. He said he would not beat her and that they should not go to court. After this all the women of the Sangh gathered and Laxmi said that he had apologised before the Panchayat, so it was all right. Bhagwan Das said that he could leave his second wife but he would keep both his children with him and educate them. The Sangh resolved that he would have to pay Laxmi Rs. 1,500/- per month, come home every 15 days and that he would not beat Laxmi. Bhagwan Das accepted all the conditions, the agreement was made in writing before the Pradhan. After sometime Laxmi also accompanied her husband to Okhla.



Thus above mentioned issues were resolved successfully.



This year **347 cases** were dealt in Nari Adalat, **264 issues** were solved and **83 issues** were pending.

WHY THE SUCCESS WITH THE INFORMAL STRUCTURE ?

- ⊗ In Nari Adalats every problem/case is carefully dealt with even though it may vary in religion, organisation, class, caste, when it comes in this adalat it is dealt in as individual case.
- ⊗ Each case is studied in detail. People from the concern area also get involved in the issue as they have a better understanding of their culture, values of life and local conditions. They are well aware of the truth behind the issues and thus need for witness and prove becomes less important.
- ⊗ Those persons in jury are women of same area. They act as a pressure group in addressing these issues.
- ⊗ It is try to resolve the most of the issues social pressure not through arbitration.
Depending on the requirement and sensitivity of the matter all possible methods are adopted to resolve the issues.
- ⊗ With the positive image of Mahila Samakhya, their help is also taken to resolve these issues. At times they do not provide any health but collective pressures made by sangha women forces them to cooperate.



.....Joy for getting justice.





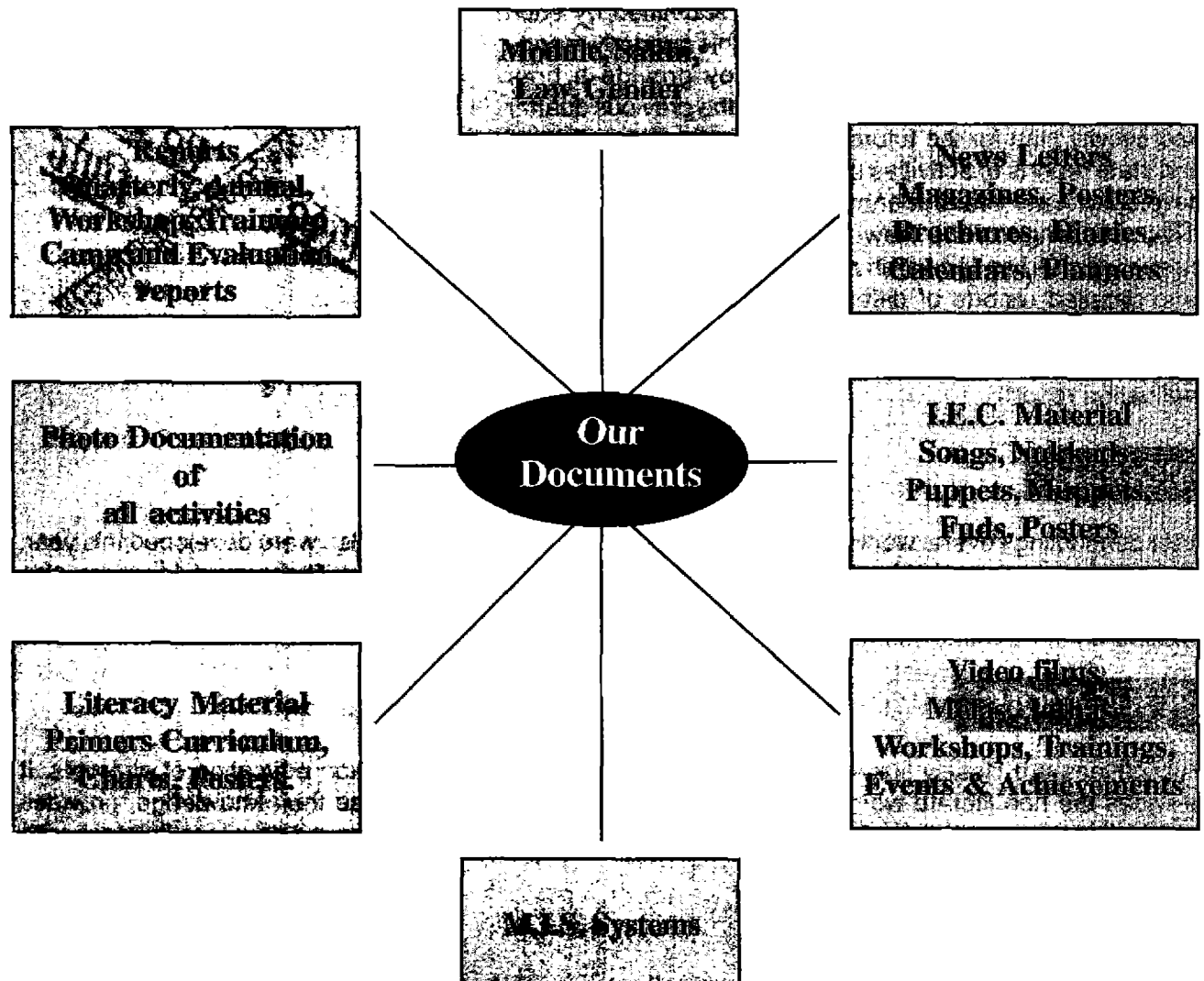
"Panchayat Mein Chalna Hai Aaj Faisla Karna Hai"





DOCUMENTATION & PUBLICATION & I.E.C. MATERIAL

For the programme to be truly effective and popular, it is essential that the components, characteristics and effects of the programme are systematically documented. Since Mahila Samakhyas is based on processes, which involve a careful and detailed analysis of effects and results. This makes documentation and periodic publication very significant for the programme.





The significant feature of the documents is that Sahyoginis present all the activities, workshops and training programmes are presented at sahyogini district and village level in such a language which is easily understandable by all. This results in their large scale popularity amongst the village community and groups.

All the workshops, training, evaluations are documented at sahyogini district and state level as well. At the same time the news letters and magazines are prepared for publication by the village women with assistance of Kishoris and the publication team at the DIU. This not only creates an interest for reading but also encourages creativity. The women and girls do this work voluntarily. This process has greatly assisted in the extension of the programme and largely accounts for the eagerness with which people in the villages await Mahila Samakhya material.

REPORTS

A monthly plan of action and report is submitted by each sahyogini at district level. On the basis of this quarterly reports are prepared at the district level. They provide a brief description of the activities undertaken in the previous quarter and activity plan for the future. On the basis of the districts and state reports of activities the annual report of the state is developed. Last year the annual report was published as a "New Challenge of the New Millennium". This year it has been published as "Towards meaningfulness". At the same time detailed reports of different activities such as D.I.U. meetings, district level meetings, evaluations and different training programmes are also prepared. (See chapter - 6 for evaluation report)

डीआईयू बैठक रिपोर्ट

नववयनित कार्यकर्ताओं का अभिमुखीकरण
ए० प्रशिक्षण
रिपोर्ट
पी०एल०
नई शताब्दी नई चुनौतियाँ (वार्षिक प्रतिवेदन)

MODULES

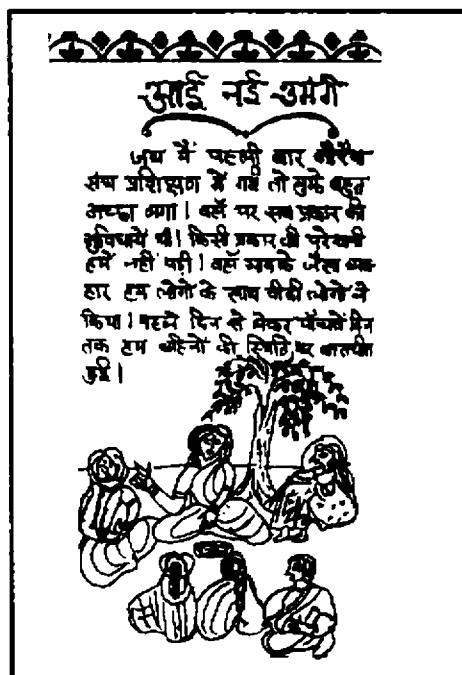
After conducting several workshops at district and state level three modules were developed this year, "Sakhi" for adolescent girls, "Gender" and "Kanoon" for sangha women. These modules were also field-tested in their respective areas and the required amendments were made. More feedback is awaited on three modules after use in the districts.

PUBLICATIONS

Publications are closely linked to dissemination of knowledge, information education of all levels. It provides the neo literate women and public with an opportunity to revise their knowledge, provides information and reaches out to remotest corners of the operational areas and develops linkages with others.

NEWS PAGES / MAGAZINES

All districts publish their own news pages with different names: Saharanpur publishes the "Hindola", Gorakhpur "Sakhi" etc. these help in spreading the ideas of Mahila Samakhya amongst the women



besides serving as powerful instrument for spreading awareness amongst the village communities where sanghas are active. Besides most of the districts are also publishing their own magazines - "Baini" from Nainital and "Pallavi" from Pauri are few examples



- ☞ These news pages are published in the local language, seeking participation of local people. This results in sustaining peoples interest and curiosity in these magazines and pages.
- ☞ It helps to develop in them the capacity of sharing events and excepting things only on the basis of logical analysis. This also provides an opportunity to increase there level of knowledge continuously.

This year 68350 News Pages and magazines have been published and distributed.

CURRICULUM AND PRIMERS

"Meri Pothi", "Mili - Juli", "Litracy Primer", "Kahi-Suni", are the names given to the curriculum and primers of the literacy centres developed by all the districts.

- The local features, circumstances and perspectives are incorporated in the formulation of these. For instance the curriculum for the hill areas (Tehri, Nainital, Pauri) is created around the issues of alcohol, water, forest, land etc.
- All the chapters in the primers are centred around one character; this facilitates bearings, as it is easier for the teachers to link the chapter. For example: **Kamla's house, Kamla's work, Kamla's health etc.**
- The exercises consist of questions which indirectly assist in the development of basic logic.

'Matra Ka Gyan' in this chapter following question were also asked :

- What are the problems of single women ?
- What is the difference between single and married women ?
- Why single women is considered as inauspicious ?
- Chapters are so prepared which not only helps in developing informal relations between teacher, learners but also increase there participations.



M.I.S.

M.I.S. system was utilized for collection of data and with the help of this annual data was presented. Different formats were made for three levels.

Format were formulated in Sahyogini, district and state level, so that the information spreads in ascending order. This was the difficult job because there are variation in subjects district activities and techniques, even then it was completed successfully.

I.E.C. MATERIALS

To disseminate in such a way that people can understand easily and retain its effort for a long time. These works are given importance in M.S.

GEET

Songs play an important role in community awareness. M.S. developed such songs which motivated people's thoughts, feelings and developed attachment towards the programme. In one hand they develop songs on general awareness, importance of collectivity like "Tod tod key bandhano ko dekho behney aatey hain". On the other hand they develop songs to aware gender related issues and to change the rituals like "Paida bhaiyee maiel kokhliya rani".

In Sitapur district sangha women sang 'Sohar' (auspicious songs) on the birth of a girl child.

FUDS

To overcome the language barrier the fud is an effective way of communication in a large or small group.

'What are the discriminations done with the girl child can be understood better through fud than language.'

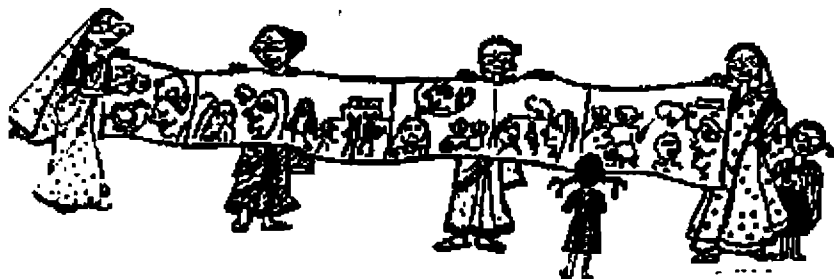
Balika Module Karnataka Sangha Women in Sanghamitra workshop Delhi.

WALL WRITING

Wall writing programme proved to be very helpful in propaganda and involvement.

"Har Bett ki mangey Char Shikcha, Sehat, Maan aur Pyar."

"Hinsa agar mitana hai to betiyon ko padhana hai."





PUPETS-MUPETS / NUKKAD - NATAKS

Puppets, Muppets, street theatre have all proved to be effective and powerful medium for conveying the message since they are often developed by the users themselves and relate to everyday images.

A play 'Chakia Ki Dum-Dum' an unwed Mother's story developed by the girl's of the Kishori Kendra at the mela in Sitapur, brought tears in the eyes of the audience. The outstanding feature of this production was that even though the women came from 10 districts, and all of them did not understand Hindi, they were all moved nevertheless.



Role Play - Strong way of communication

POSTERS / CHARTS



Charts and posters fulfil an important purpose the spread of ideas to the remotest place. The Panchayat poster in Nainital has been instrumental in spreading awareness about the Panchayat, and has also motivated people for active participation in the Panchayats. Similarly in Sitapur posters were very effective in bringing about a change in the tradition of "Shagun". This year 2000 posters dealing with this has been printed and distributed.

VIDEO FILM

Communication and broadcasting have become the hallmark of the modern civilisation. This powerful electronic medium is periodically used by the programme in the form of video films. This year a film was made on the mela at Sitapur. The film is titled. "Chal Beheni Mela Chale". A film has been made on the process of breaking the custom of **GUDDIYA PITAI** (the beating of dolls in Naimi Sharan). These films are shown periodically at village and district level and they serve as a catalyst for village people and the morals as well. They also help in spreading the message of the programme as well.

This year 5 new booklets have been prepared - 'Pitrsatta ke ghery mein bechara purush', 'Ankrey boltey hain', 'Stri aur shiksha', 'Stri aur rajniti', and 'Kahawaton ke ghery mein'. This is our first effort in this direction and more modification are being made in them.

All these efforts have acted as a catalyst and played a positive role in spreading of the programme. It has helped in generating awareness knowledge and sentivity amongs people and developed capacity in them.





*High - high - higher, We want go higher..
To bring the heaven on the earth...*





RESEARCH, STUDY & CONCEPTION

Ever since a decade concrete steps have been taken by the Mahila Samakhyas for women's empowerment which has successfully turned out. With the positive results a need was felt for documentation and investigation for the above efforts. A study was conducted and some facts emerged out of the study.

A STUDY CONDUCTED BY MAHILA SAMAKHYA

Some important issues that emerged in the study of Mahila Samakhyas in the year 1999-2000 were :-

- ◆ Figures for Kishori's need.
- ◆ Mahila Shikshan Kendras.
- ◆ Socio-political efforts for women's empowerment.

FIGURES FOR KISHORI'S NEED

From the past few years Mahila Samakhyas has worked for kishoris of the village being motivated by mahila Sanghs established Kishori Sanghs and demanded to start Kishori Shiksha kendra. These demands were accepted and the efforts to empowerment even increased. The needs of Kishoris are different than women for this a need was felt to improve the methods and to have subject training. A training module was formulated and study was conducted in three different groups : Kishoris, mothers of kishoris and the teachers working with kishoris. In this study some of the important issues came forth are :-

- ◆ Most of the time kishoris spend their life being scared.
- ◆ Girls are afraid of the environment of their homes, of in-laws and they are also scared of being beaten to death.
- ◆ Due to early marriage and with no information of family planning, early pregnancy may lead to deterioration to mother's health.
- ◆ Girls are not sent to school because of the fear of getting spoilt.
- ◆ Continuous condemnation of the girls by the family and the society creates in them a feeling of fear, loneliness, self-hatred and lowers their self-confidence.
- ◆ Unwed mothers is one of the up-coming problems of the village. It is found in the village that parents kill their daughters when the time exceeds and the abortion cannot be done.



- ◆ Boys are never judged to be on the wrong and their bad habits are waived off, or even encouraged. The girls are always asked to stay away safely.

Kishoris need information on Different Issues :-

- ✕ Why and how do physical changes take place in the body and what is the effect?
- ✕ What are periods?
- ✕ Why a need is felt to look beautiful and to dress up?
- ✕ What is the meaning of marriage ?
- ✕ How are children born?
- ✕ Why are they called shameless on making queries about sex ?
- ✕ Why are women only accused when a female child is born?
- ✕ Why they are not allowed to touch pickles or visit temples or to touch small plants during periods?

Girls feel shy raising queries against these issues in front of their relatives. Only the indecent girls are supposed to know about these issues and good/decent should keep themselves away from these issues. Right to information is not attained from relatives. Girls hide their periods from their grandmother as they pressurize for early marriage.

During the study a training module was prepared known as "Sakhi" to resolve the problems of kishoris. Through this module the queries of the kishoris are solved and efforts are made to remove guilt from their minds and to empower them.

MAHILA SHIKSHAN KENDRA

This is a residential centre where both kishoris and women attain education for six months. Here they not only learn education but they also get information on issues of gender, law, health, etc. The objectives of this Kendra are not only to provide education to kishoris and women but also to develop them into a "agents of change" who not only alter their lives but also bring positive changes in society.

Studies conducted in three different phases to assess as to how far we have succeeded in fulfilling our objectives. Its two phases are already complete and the third phase would be over by the month of October 2000.

Step one :- When the kishoris are enrolled at the M.S.K.

Step two :- The adolescent girls bid forever to the Shikshan Kendra after studying for six months.

Step three :- Six months after leaving the Shikshan Kendras.

Initially we thought that education would spoil our daughters if something unforeseen happens. It would bring disrepute to the family. But our daughters have acquired education and still uphold the family prestige. Today when some people from the village come to my home and ask my daughter to read and write letters, I feel a sense of pride.

- A mother words on her daughter becoming literate.



The main objective of this study is to analyse the degree of change that has come about in the knowledge and thinking of the girls and how far have they utilised this change in attitude in reference to themselves and to change the surrounding social atmosphere. How far have they been successful in this attempt. This study was conducted at the Mahila Shikshan Kendras in the district of Auriya and Sitapur in Uttar Pradesh. Some of the major findings that emerged are :-

- ❑ There is a visible change in the awareness level of these girls. While earlier these girls were submissive and quiet, today after having acquired the heights of education they vehemently oppose wrongs done against women. This has also been a marked reduction in the verbal abuse that was heaped upon the women in the families of these girls. These educated girls have emerged as a safeguard against such practices.

When my daughter went to get herself enrolled in her younger brother's school, the teacher demanded twenty rupees for the admission. My daughter said that admission in government schools is free. To this the teacher replied that the money was an 'Guru Dakshina' to the teacher. The girl answered that the "Guru Dakshina" to the teacher was made on the completion of education and not before. You complete her education and we shall make the offering.

-A mother's words about her daughter's awareness.

A major factor has emerged from this study. After having acquired education at the Shikshan Kendras these girls are not only serving as an effective centres of communication but have also established a network between the Shikshan Kendras and the village which helps in the dissemination of information throughout the village. These girls have experienced and upsurge in their self-confidence and have associated them-selves with the task of empowering women. A detailed de-scription of this study shall be given in our next annual report.

- ❑ Several other organizations have also conducted studies on the Kishori Kendras, important among these is a study conducted by "Care India" New Delhi. Care India has under-taken a detailed study of the non-residential kishori kendras.
- ❑ CARE India selected the Saharanpur and Gorakhpur districts of Mahila Samakhya, Uttar Pradesh for its study.
- ❑ The girls selected for the study belong to families that were economically and educationally backward. Most of the girls were first generation learner whose mother were not educated. Some of the fathers had received primary education. The girls belonged to both the Hindu and Muslim community and also included one physically handicapped girl.
- ❑ The organization found that the active participation of the girls along with that of the families and the society had contributed to the success of the kishori Kendras. This is significant.
- ❑ The success of the Kendras is indicative of the fact that the programme has influenced not only the participants but also influenced the family and the society.
- ❑ The families which earlier looked down upon the education of girls and sent only their boys to school are today not only happy to send their girls to school but are proud of their girls.



- Coming to the Shikshan Kendra has increased the self-confidence of these girls and this can be seen in their behaviour and conversation.
- These girls who were once too shy even to tell their names are today willing to take the initiative in discussing any issue and also make an effort to understand the viewpoint of others.
- An important finding of this study which indicates the satisfaction of the family is that the family is extremely happy by the education of its girls. This is a recognition of Mahila Samakhyas' efforts to change the existing orthodox mind set in matters concerning women and girls.

STUDY DONE BY AMERICAN UNIVERSITY

A study conducted by the International University to evaluate the success of Mahila Samakhyas last year. Two studies were specially mentionable - **Anuradha Sharma** has done comparative studies of two villages of Varanasi's Sevapuri block. In one of the villages Mahila Samakhyas was working, on the other one Mahila Samakhyas was not working. The detailed report is not yet received, but the brief report shows significant difference. Specially the villages **where Mahila Samakhyas is working, the women have learned the skill to raise open demands and overcome the hesitation.**

Richa Nagar, from University has done the study of Banda and Tehri districts programme. Reports awaited.

SOCIAL AND POLITICAL EFFORTS FOR WOMEN'S EMPOWERMENT

We have always tried to increase women's political participation and our efforts have been rewarded by women's increased participation in the recent Panchayat elections. A study in this direction was undertaken at the beginning of the year. The major objectives of this study are:

- ◆ If there are women Panchayat members or Pradhans, specially if they have played an active role in empowerment efforts, then what has been the impact of her leadership upon the activities of the Panchayat.
- ◆ What are the hindrances faced by the women Pradhans?
- ◆ How are the developmental activities influenced by the presence of Mahila Pradhan?
- ◆ This study has started and has already been completed in the two districts of Nainital and Varanasi. The report of the study is being prepared and we shall provide you a detailed description of the findings of this study in our next annual report.

TOPICS FOR FUTURE STUDY

We have also decided upon some topics to be taken for study in the future.

IMPACT OF WOMEN EMPOWERMENT ON MEN

What has been the impact of women's empowerment on the families and on men? What kind and degree of change has come about and how has it affected and changed their attitude, behaviour and mentality towards women.



STUDY OF PROGRAMME SUSTAINABILITY

Sevapuri block in Varanasi is moving towards autonomy and sustainability. In this regard we want to find out the extent to which the impact of our work has remained? What else needs to be done for sustainability? The guidelines for this study have been prepared and work shall commence in April-May 2001.

STUDY OF NARI ADALAT

Mahila Samakhya has worked for bringing about legal awareness in women, as a result of which these women are now organizing community-based Adalats. These Adalats have been very successful. The success of these Nari Adalats being organized under the banner of Mahila Samakhya are attracting international attention. With the objective of understanding and analysing --every aspect of these Nari Adalats, Mahila Samakhya has prepared the guidelines of a study in collaboration with ICRW (International Council of Research on Women). Work on these studies shall commence soon.



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tices

Women forums have come a long way to fight atrocities

la Samakhya
ite and even
against them

Pande
Mahila Samakhya that initiated
venture. They feel

rights, but also take up social is-
related to property inheritance, land
etc.

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sual

determined to eliminate social evils on
their level, their efforts are displayed on
various fields. In yet another instance,
their group prevented a child from getting
married. The girl was only twelve years
old and was unaware of the ritual going
on. She did not even understand the
meaning of marriage, but she was crying
to let herself free from the procedure. The
resistance of the child did not affect her
parents.

सहीद आश्रितों के लिए कार्ययोजना - नि
राज्य में जहाँ-जहाँ
जगहों पर ये
कार्यक्रम चलाए जा रहे हैं।
यहाँ-यहाँ
सहारा-4
नयी दिल्ली, बुधवार, 26 अगस्त, 1999

woman col-
soon, a big
Looking at the
a "brave" from the
an FIR against
him a lesson.
decide otherwise.
the main platform
on their jus-

where these
are
dealing with dowry

However, the scenario changed as soon
as the group of women intervened. The
house turned into a court. As a
their collective force, the
to sign a declaration, saying
did not marry their daughter
was 18.

ख्या की आंदोलन की घोषणा

the bottom

क्षेत्र पंचायत सदस्य इन्द्र अनियाल ने बताया
कि वहाँ पर उपस्थित उपविभागीय अधिकारी कोठिनगर ने
कोर्ट के माध्यम से कार्यवाही कराई है।

नयी दिल्ली, बुधवार, 26 अगस्त, 1999

देवी ने अभी तक यह धर्म संविदा एकांत में ही
जमा कर रखा है। बैंक अधिकारियों ने इस बात पर
बल दिया गया कि कोर्टों को चलियां अपने बच्चों
को भविष्य ध्यान में रखकर निवेश करें। उन्हें पैसा

सहारा-4 की
अलग-अलग न खबर कम से कम स्क्रीन में तथा
के नाम पर निवेश करने की सलाह दी गई।
बचत अधिकारी ने अल्प बचत को विभिन्न
कोर्टों की जानकारी दी।
पर पड़ती है, उसकी प्रति पैसे से नहीं की
। ऐसी औरों के आसु पीछे

to be able to raise from the cap...
Programme in Rural Areas...
mistake that could be made...
us have also been handling...
and involving them...
Kanshwar Janshodha...
Mahila Samakhya

The women's courts started from
Saharanpur had spread its wings to Tehri,
Banda, Varanasi and now Sitapur. The be-
lief in the integrity of the statement given
by women on which base these courts act-
ed upon.

The formal legal training by the
Samakhya coordinators has
them with substantial
gal proceedings.

The pressure
force is even
"nari adalats"
dealing
child

ids of such cases have been suc-
olved by these courts only
and effective counselling and require-
ment. The rural women in these vil-
lages have become so empowered that
they hold the courts on fixed days each
month, even if the local supervisor is ab-
sent.

Regular counselling centres are also run
by them. Most of the cases are settled at
the counselling stage by these courts sav-
ing money and energy of the community.

Besides, serious disputes are registered
in the district court as well where "Nari
Adalat" acts as a pressure group to expedite hearing.

Positive recognition of these groups
holding women courts has brought easy
registration of cases at Police station also

However, the achievement has not sat-
isfied these women, they feel the lack of a
place for them in the society
extensive discrimination
isted. Their aim
for women to ad-
against the
and respect

and men symbolically
discussions, information
campaigns resulted in 70 vil-
lages in 1999 that instead of beat-
ings, the dolls would be
A corollary to this prac-
tice is the practice of new brides
a stick when they enter
the house. This has been replaced
by sweets instead.

When I had to go
to persuade the women
to attend the group meetings
today Look at the
women today Look at the
hem!" says Yashoda, a
villager from the Rohas dis-



them has been a great
as unlearning experience
attitude one feels that

ing, editing and designing are done
by representatives of the 30,000
rural women who have been taught

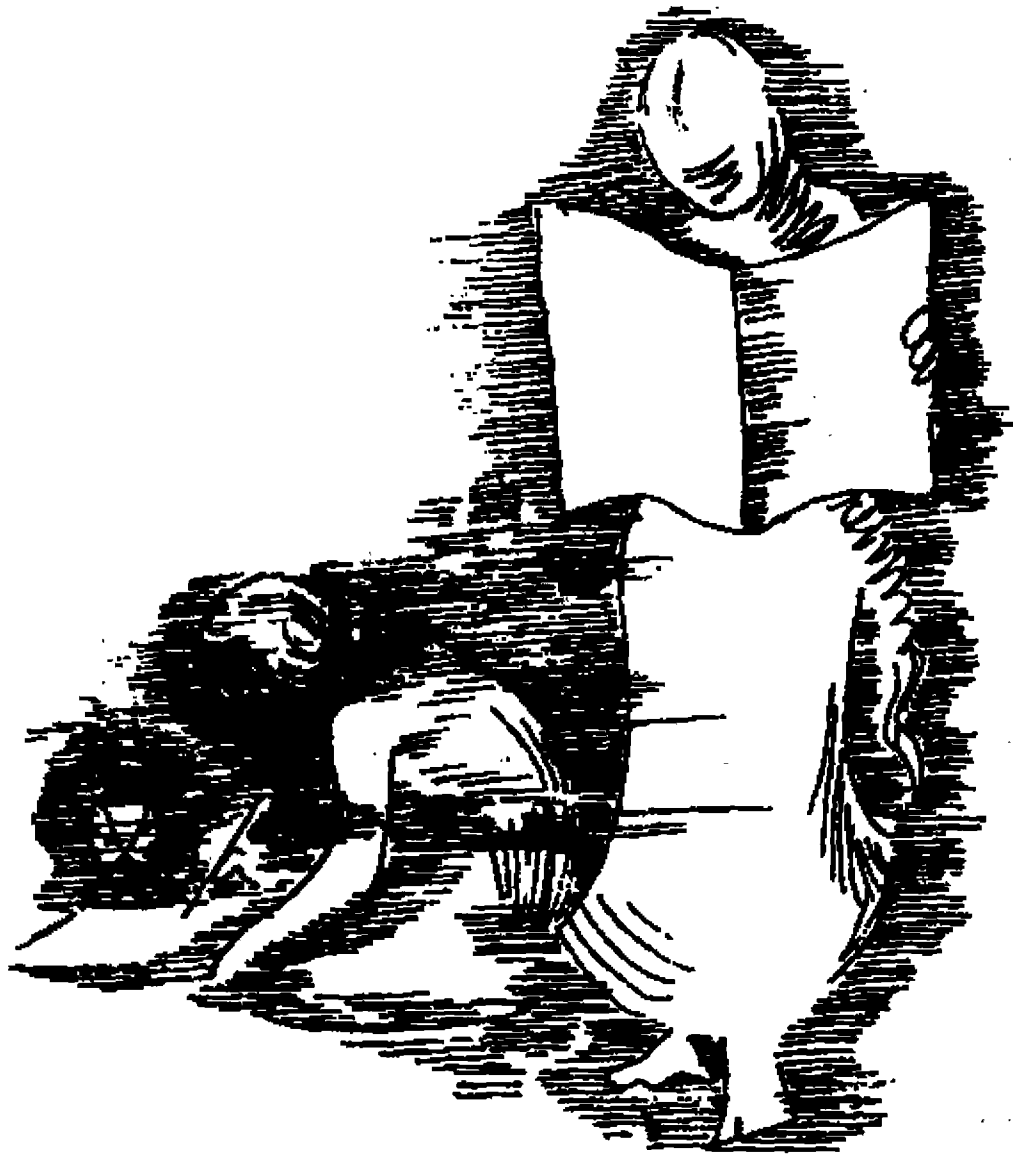
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officials, have st
ght for equal wages
receiving the same way
In Varanasi many are pro-
bably running a herbal medi-
cal unit while in most block levels
they have formed their own credit co-
operatives to free themselves from



*"Through the struggle of life,
We build a golden path"*





UNITY IN DIVERSITY

THE NEED FOR THE SANGH MELA AND THE WORKSHOP

A decade ago, Mahila Samakhya commenced its journey in ten districts of three states, today, acquired the dimensions of a grassroot movement of thousands of women in the innumerable villages of 51 districts and 8 states. In these 10 years, our fellow sisters involved in this struggle were interacting with each other merely through letters and magazines, brought together from diverse corners of India. They wanted to share their experiences. They wanted to sit together and chalk out common strategies for the future, in order to strengthen their resolve. With the purpose of fulfilling their heart felt desire, a State Level Mela and workshop in Khairabad, Sitapur was organised between 22 and 24 of February, 2000. This was a prelude in the national level "Sanghmitra" workshop at the Bhartiyam gram, in New Delhi, from 5-8 of March, 2000.



*Many flowers with different fragrance
makes a bouquet
(Sitapur Sangh Mela)*

GLIMPSES OF THE INAUGURATION



*Driving away the darkness
(Inauguration of Sangh Mela, Sitapur)*

The state level Sangh workshop and mela was inaugurated not by the Director, who was present on the occasion, but by a Sangha woman named Rajrani, who lit the inaugural lamp. Following this the sangha representatives of 10 districts of U.P. shared their experiences. Fighting for the basics of life, the confidence with which these women held the mike and the enthusiasm with which they narrated their experiences while at the same time holding their palius on their head with such ease, created an atmosphere that this is true empowerment, which has instilled a woman confined within the veils of her 'ghoonghat', with so much confidence, enabling her to cross the borders of her village and share her experience of empowerment with others from

other villages and districts.

The National Level "Sangh mitra" workshop was concluded by Mrs. Sumitra Mahajan, minister for Women And Child Development addressing 1400 women from 8 states of the country. She stated, "If a women successfully manage a family, she can also take the management of the nation in her



hands." The National Programme Director Ms. Shalini Prasad gave a description of M.S, of its past and its present. The session was also addressed by Mr. K. L. Sharma, Joint Secretary, Ministry of Human Resource Development, Mr. Sumit Bose, Deputy Secretary, HRD Ministry and representatives of the various Mahiia Sanghs.

OBJECTIVES OF THE WORKSHOP

The workshop served not only as a ground for sharing experience but also provided memorable platform for the knowledge and achievements of women who had come from all over India. During the workshop sessions were organized on the ten main thrust areas of M.S.; girl child and the adolescent girl, violence, health, education, economic development and saving, environment and natural resources, access to public and government institutions, autonomy. In each of these sessions women from the various districts of each state played a significant role. The primary objectives of the workshop were as follows :-

- ◆ Exchange of information, experiences and achievements.
- ◆ To increase co-operation and co-ordination through mutual understanding.
- ◆ The arrest the multiple small Sanghs develop Maha Sanghs.
- ◆ To improve the relations and networking between the Sanghs (inter/intra State) and other institutions, so as to sustain the journey started, continues with equal vigour.
- ◆ Formulation of future strategies through mutual co-operation, in the interest of womens charging needs

CHARACTERISTICS OF THE WORKSHOP

Since the inception of M.S., women of the Sanghs never had the opportunity to interact with women from other states and districts, this was a forum where the sangha representatives meet to define a course of action for the future. This was one of the most outstanding features of the workshop, besides this there were some other features which made this workshop unique: -

- ◆ Usually the workshops experience the participation of literate and well established people but speciality of this workshop was that all the participants were semi literate or non literate.
- ◆ The women showed the desire to do some thing special by sharing and learning from each others experience, which depicts positive thinking.
- ◆ Unlike usual workshops it was not limited to discussion only but by taking active participation the women made the future strategies and rowed to complete it.
- ◆ It had space and time for the regional folk music and cultural activities. It witnessed the enthusiasm and the commitment to struggle for a better and brighter future for all women in the sanghas and villages.

"Mahila Samakhya has blossomed throughout the country. We also have to blossom in a similar manner. While sitting in our villages, Delhi undoubtedly seemed very far, but Delhi was not so far. We were far from Delhi but not when we have crossed our villages and come to Delhi, The Parliament too is not so far from us."

UMARAV BAI

*A woman from the Sangh M.S.
Madhya Pradesh*



RESOLUTION MADE BY THE SANGHA REPRESENTATIVES

On the last day of the workshop the women adopted several resolutions, significant amongst which are: -

- ◆ To remove gender discrimination.
- ◆ To increase women's access to panchayat by increasing their awareness.
- ◆ To strengthen the struggle for safeguarding the human rights of women increase.
- ◆ To stand up against issues with courage and confidence, irrespective of social pressure and compulsions.
- ◆ To give greater emphasis on health and hygiene.
- ◆ To increase women's access to governmental schemes.
- ◆ To make every possible effort of protecting and safeguarding forests.
- ◆ To encourage the maximum utilization of natural and indigenous resources.
- ◆ To abolish use of polythene.
- ◆ Oppose gambling, alcoholism, violence etc. in the society.
- ◆ Committed towards educating and making girls independent.
- ◆ To increase co-operation with banks through the formation of Maha sangh, the savings made can be used to help fellow sisters in distress.
- ◆ Obtain information about governmental and non-governmental organization to derive optimum benefit from them.

"In this international women's day we pledge to share with other women the confidence, the knowledge and the skill that we have acquired through Mahila Samakhya programme, and to take these women towards empowerment."

This was the pledge taken by 1400 women from the eight states at Bhartiya gram.

The shared experiences, the rhythm of music and dance, the love and affection which knew no boundaries of language or religion, made the experience a memorable one and soon it was time to say goodbye. The reappearance of those innocent smiles, which seems to have been lost in the air of city life, on the faces of the village women brought a feeling of peace and contentment. It was like the rainbow emerging after the gloom of clouds. The beautiful faces, vibrant with the myriad hues of 'gulal' and 'abir' at the conclusion, were a constant reminder of the vibrancy of the Indian culture, which incorporates the most diverse qualities and combines into a beautiful and homogeneous unity. Hand in hand, hundreds of women came together under a sky dotted with colourful balloons symbolic of their happiness. Their enthusiasm was reminiscent of Robert Frost's line: -

*"The woods are lovely, dark and green,
But I have promise to keep,
And miles to go before I sleep,
And miles to go before I sleep.... "*





- WE WERE ENCOURAGED -

A visit of Mahila Samakhya Sitapur by Ms. Shalini Prasad, National Project Director, Mahila Samakhya was very encouraging.

World Bank appreciated the programmes run by Mahila Samakhya at Varanasi and Sitapur.

Mahila Shikshan Kendra at Sitapur was inaugurated by Principal Secretary Education Group, Sri R. Ramani.

Allahabad unit was visited by Joint Secretary, Sri R. A. Pandey.

Mrs. Ramani visited the Naintal and encouraged them.

For Study Tour, State Representatives, District Programme Coordinators and associated persons went to Assam.

In the National workshop held at Hyderabad, State Project Director Dr. Manju Agarwal, District Programme Coordinators Ms. Prem, Basanti, Richa and Rajbul participated.



Universe is ours....



FUTURE STRATEGIES



No looking back, we shall move forward.....

The term future embodies a broad future. We can understand the term future in reference to decade of successful work for the cause of women's empowerment. The programme, policies, and implementation have been regularly documented so that our experiences can serve as a resource for others and provide guidelines for action. thus ensuring smooth implementation. In this manner, sahyoginies and the members of the village sanghs have made a collective effort to understand the issues mentioned below and to formulate future strategies based on them.

CO-ORDINATION WITH GOVERNMENTAL AND NON-GOVERNMENTAL DEVELOPMENT SCHEMES

- ◆ To impart information of the governmental and non-governmental schemes to the sahyoginies & sanghas and developing an understanding of these schemes.
- ◆ Co-ordination, convergence and networking with other agencies NGO's and departments.
- ◆ Workshops, discussions and gender sensitization, training for government workers with the objective of bringing about an attitudinal change.
- ◆ Efforts to increase women's access to governmental development schemes and to activate the governmental machinery.
- ◆ To develop maha sanghs, sanghs and Sahara sanghs into pressure groups.



EDUCATION

- ◆ The literate women in the sanghs to take up the education of other women
- ◆ The girls educated at the kishori kendras to assist in running the Mahila Kendras
- ◆ To increase co-ordination at the family and school level for the education of the girl child
- ◆ Activation of members of Mahila Sangh to ensure linkages with mainstream education so that every girl is educated
- ◆ Equal opportunities of education for daughters and the sons.
- ◆ To launch a campaign for encouraging education of the girl child and increasing enrolment, retention and achievements.
- ◆ At least 8 to 10 literate women of the sangh make efforts for smooth functioning of the sangha work.
- ◆ To work as pressure groups for monitoring functioning of schools and regularity of teachers
- ◆ To activate the Gram Shiksha Samitis(VECs)
- ◆ Efforts to sensitization of teachers of private and government schools to gender issues.
- ◆ To activate primary basic schools for education
- ◆ Assistance in "Shiksha Mitra" and "Shiksha Guarantee" schemes, ensuring right selection process of teachers.
- ◆ Efforts to improve admission and retention of girls in the schools.
- ◆ Efforts to improve quality of education in kendras and schools.
- ◆ To organize meetings with parents and guardians to bring girls to the forefront of education
- ◆ Assistance and co-ordination with the department of education and other institutions associated with education

HEALTH

- ◆ Networking with the local Health department, P.H.C, District hospitals, etc.
- ◆ To maintain the importance of traditional herbs.
- ◆ To encourage the use of traditional indigenous medicine and its knowledge use by the sangh at village level.
- ◆ Identify various health problems of women/ children to access the health services.
- ◆ information about health legislations .
- ◆ To increase the sangh women's understanding and access to the ANMs, health services and workers and access to that .



- ◆ To prepare health trainers and workers at the village level.
- ◆ Capacity enhancement of trained birth attendants and sangha women.
- ◆ To organize health camps and melas with the objective of increasing people's health awareness and also inform them about new developments.
- ◆ To activate the Government Hospitals.
- ◆ To increase access to Health resources through the Panchayat

LAW AND VIOLENCE

- ◆ Nari Adalat/Sahara Sanghs to become autonomous.
- ◆ To increase the understanding and legal knowledge of sahyogini, Mahila Sanghs, Kishori Sanghs on issues of violence against women.
- ◆ To create pressure groups at the sangh, cluster, block and district levels on issues of violence against women
- ◆ Attempts at sensitization training of concerned administrative authorities on gender issues related to violence.
- ◆ Practical legal information, information about how cases are fought in the court
- ◆ To impart legal training to members of the Mahila Panchayats under the new Panchayati Raj system, and to ensure their active participation so that they can take decisions on issues concerning women
- ◆ To develop linkages with the organizations functioning at the district and the block levels
- ◆ To develop contact with the various administrative levels at the village, block and the district, such as the BDO, SDM, DM, police department, District courts and lawyers on various issues.

PANCHAYAT

- ◆ Keeping the forthcoming Panchayati Raj elections in mind a programme of action at the two levels to foreseen.

PRE-ELECTION

- ◆ Capacity development of sahyoginis/sangha women
- ◆ Efforts to select appropriate people
- ◆ ensure active participation of women in Panchayats
- ◆ Impart comprehensive information about the Panchayati Raj



POST-ELECTION

- ◆ Training for selected Panchayat members
- ◆ Incorporation of the feminist perspective to make the Panchayats effective
- ◆ Efforts to empower selected representatives
- ◆ Efforts for co-ordination between gram Panchayats and administration.
- ◆ Efforts to formulate and implement development schemes for Gram Sabhas
- ◆ Networking with governmental and non-governmental organizations
- ◆ To train women as trainers in PRI

GENDER & SOCIAL ISSUES

- ◆ Functional knowledge of law - Procedures and Processes.
- ◆ Co-ordination of the sangh with block/district level government and non-government organizations on health, education and development schemes.
- ◆ Advisory meetings at the village level for imparting family life and gender sensitization education to the men and youth.
- ◆ Steps for the formulation of federations of the sanghs.Registration of the federations.
- ◆ The federations to develop functional co-ordination with government and non-government departments
- ◆ The issue based training of selected Sangha women.
- ◆ Meetings in the new blocks on womens issues problems
- ◆ involve other women who are not coming for sangh cluster/ Mahasangh meetings.
- ◆ Seminars at the block level
- ◆ Sangha women share/disseminate information to other women of the village.
- ◆ To strengthen the mahasanghs..

ENVIRONMENT

- ◆ Create an environment for appropriate and proper use of resources
- ◆ To assist in the setting up of 'Van Panchayats' (in the hill areas)
- ◆ Forest management training to be imparted by government/non-government departments (in the hill areas)



- ◆ Networking of Sahara Sanghs with government and other departments like agriculture / forests.
- ◆ To promote sustainable strategies for forest regeneration
- ◆ The organization of Mahila Van Panchayats in the villages of hills promote the use of organic manure and indigenous seeds
- ◆ Plantation of saplings on occasions like births, deaths, weddings etc. preparation of a nursery.
- ◆ Dialogue with forest department for forest management for banning tree felling
- ◆ Conservation of forests from fire and minimal of wood.

GIRL CHILD / ADOLESCENT GIRLS

- ◆ Promote the understanding that the work burden on girls should be reduced and they should be given time to study.
- ◆ The Sanghs will assume the responsibility of the kendras
- ◆ The teaching methods of the anudeshika and the curriculum would be monitored by the educated women of the sangh or by other educated women or men.
- ◆ The sanghas to take responsibility of escorting girls to and from the school.
- ◆ To provide the girls with opportunities to learn without any restriction
- ◆ Sensitization and awareness of the families and the members of the village about girls' education.
- ◆ Maximize enrolment girl of children.
- ◆ To encourage for education/ literacy for girls along with work.
- ◆ Equal division of labour among members of the household to ensure a strong foundation for the girls' education.
- ◆ To link mother-daughter and mother-in-law - daughter-in-law relations in the family.
- ◆ Promote the marriage of girls after 18 years.
- ◆ Special love, affection and security to the girl during the period of adolescence-related changes.
- ◆ No discrimination in the upbringing of boys and girls
- ◆ Sensitize members of the family/ society towards domestic violence against the girls.
- ◆ To mainstream drop out girls
- ◆ Launch family life education, advisory centers for Kishori sanghs.



SAVINGS

- ◆ Self-assessment of their savings by the Sanghs. This would also require training from M.S.
- ◆ To acquire information and access to government credit/saving schemes.
- ◆ Control over one's income and to use it for their own welfare.
- ◆ The sanghs to utilize local resources for employment and economic empowerment.

In addition to the above-mentioned points, the women of the village Sangh suggested some special issues during the workshop organized for the sangh women this year. They suggested that these issues be incorporated in future strategies: -

- ◆ The need for information and training about women related laws.
- ◆ To impart training on savings account and maintenance.
- ◆ To establish an understanding on the issue of violence against adolescent girls.
- ◆ Impart legal training to the members of the mahila Panchayats under the new Panchayati Raj. This would facilitate the decision making process on issues concerning women.
- ◆ Encourage education for young girls and daughters-in-law.
- ◆ In addition to women the men should also be associated with the meetings and discussions.

In view of the above expressed needs, some concrete future strategies have emerged at the state level: -

- ◆ Publication of a magazine, which facilitates men's understanding of the gender concepts and womens issues
- ◆ Development of resource center in sangh level to state level.
- ◆ Creation of a Sahyogini Trust/ Corpus Fund.

Implementing these strategies in a planned manner, we would be able to move towards autonomy and permanence with resilience, vigour and confidence.

EXPANSION

- ◆ In the coming year, along with Mahila Samakhya expansion in new blocks the D.P.E.P.-III program funded by World Bank to be launched.
- ◆ Our past experiences have served as a foundation for achievements in new areas in a planned and time-bound manner. Through discussion with workers and members from all districts, attempts are made to bind their implementation of activities and programmes together.

**MAHILA SAMAKHYA - FIVE YEAR PLAN**

SUBJECT/ACTIVITY	MONTH	WHO
Initial Activities :- <ul style="list-style-type: none">• Selection of block and village• Office establishment• Organise meetings for selection of sahyoginies and other workers.• Contact with government and non-government organizations (Health, education and administration),• Resource Mobilisation	0-2 months	D.I.U., other district staff and state representatives.
Community Mobilisation :- <ul style="list-style-type: none">• Awareness Camps• To organise 'Kala Jatha', meetings, 'Nukkad' Natak etc.• Survey, P.R.A. and P.L.A.• Compilation of the Village profiles.• To organise meetings with opinion leader, panchyat heads, VEC and other members• Efforts to form Mahila Sanghas• Identification of local issues.• Strategy formulation based on survey reports	3-6 months	D.I.U., state representatives and Resource group.
To enhance the capabilities of the team conduct Training and Workshops on:- <ul style="list-style-type: none">• Conceptual analysis• P.R.A. & P.L.A.• Needs assessment• Formation of the Sangha• Gender sensitization.	7-12 months	D.I.U., state representatives and Resource group



SUBJECT/ACTIVITY	MONTH	WHO
<ul style="list-style-type: none">• Community and social mobilization• Communication skills• Planning, & Management• Health and Legal issues• Training materials and module development.• Report / Documentation• Any other training as per need		
Community Level Activities :- <ul style="list-style-type: none">• Collect information about Government and Non Government Schemes.• Sangha Mahila Meetings and trainings (Panchayat, Gender, Health & Law)• Establishment of centers according to demand by sangha• Recognition of sanghas as pressure groups.• Cluster wise meeting and Melas• Intervention for social change by sanghas	Project Period	D.I.U. and Sahyoginies
<ul style="list-style-type: none">• Bridge course, Camp & Prahar Pathshala for mainstreaming in schools• Residential Educational Camps• Literacy Camp• Training of V.E.C.	As per the need	D.I.U. and Sahyogini
Evaluation and Follow-ups of :- <ul style="list-style-type: none">• Programme• Programme Staff : Teacher/Anudeshika, Saheli, Sahyogini, J.R.P., R.P., D.P.C.• Support Staff : Steno, Accountant, Office Assistant, Peon, Driver.• Sangha	Project Period	Sahyogini, D.I.U. and Consultant



SUBJECT/ACTIVITY	MONTH	WHO
<p>Other Activities : -</p> <ul style="list-style-type: none">• Convergence with Organisation / Department• Development of resource group.• Training of Trainers (T.O.T.)• On the basis of Mahila Samakhya capabilities and experiences develop core teams and trained them.• Core team to develop training plan for sanghas.• Classification of Sanghas and make strategies accordingly.• Documentation & Publication.• Training of sanghas for autonomy.• Start the Process of Decentralization.• Formation of Federations and their registration.• Thrift and credit• E.D.P. Activities.• Financial Management, and administration.• Develop strategies for Roll back of the programme.	Starting in the 2nd year till the project period	D.I.U. and Sahyogini

AS IN THE FIFTH YEAR GREATER FOCUS TOWARDS DECENTRALISATION

Through this planned process by the fourth year, the roll back activities started taking shape. The systematic manner for moving forward in terms of programme implementation, in the same manner the phase out process in being adopted, roll back and then move towards a new direction.

A workshop was conducted for the expansion of Mahila Samakhya's programmes in other districts. The representatives of state and district level took active part in planning strategies and extension. Under this :-



The main strategies are as follows : -

There will be no compromise with the principles of Mahila Samakhyas (non-negotiable). Education will be considered as a process, which will enable women to raise questions besides understanding the result of work; thinking; finding answers & doing work. It is necessary to differentiate between Education from illiteracy.

- ◆ The decision on the work methods & structure will be taken by Sahbhagi's women themselves.
- ◆ The emphasis will be on the most important areas of woman-....like education, health, knowledge of law, Panchayati Raj, Gender, etc.
- ◆ The start-up of the programmes will be with the establishment of Sanghs. Literacy centers will be opened on the basis of need and demand. Efforts should be made to link it with present educational system.
- ◆ Districts will try to follow the Five-year plans prepared by Mahila Samakhyas, Uttar Pradesh.
- ◆ The expansion of the districts will not lead to the setting-up of new district units.
- ◆ A block office will be established with a resource person, a junior resource person, one office assistant, an accountant, one peon and a driver.
- ◆ The district programme coordinator associated with the new district will coordinate its programme. The staff of the old district unit will assist in the programme formulation of the new district.
- ◆ Only one block will be chosen on the basis of the literacy status and position of women.
- ◆ The old Mahila Samakhyas Unit will assist in the extension at block level in new districts.
- ◆ Resource person (as much as possible) will work from the block office.
- ◆ For the better implementation of programmes and removing the hurdles, an advisory Council will be constituted in which there will be District Programme coordinators, Resource person, Sahyoginis or any other member that will be decided later), etc and they will hold meeting every month.
- ◆ In the beginning, there will be consultant; district coordinators of other districts and one representative of state will be the members of advisory council. They will hold their meetings every two months.
- ◆ The election of all the sahyoginis will be held simultaneously. This programme shall be initiated simultaneously in at least 50 villages of a block.
- ◆ Greater emphasis will be making the sanghs autonomous.
- ◆ The sahyoginis will be developed as specialist in their specific area. They would communicate with information relevant to their issue in the entire block.
- ◆ Following strategies will be adopted for the empowerment of Sanghs :-
 - Every woman of the Sangh will be trained and not the representatives only.
 - Some women will be given elaborate training so as to develop them as specialist.



- The meetings of sangh will be held on the basis of preplanned programme/agenda. These meetings will be either a Training or cooperative workshop.
- Sahyoginis will visit every village of their area. They will take the help of resource person, if necessary.
- As much as possible, the training will be modular and will be performed by their own resource group.
- Programmes will be implemented through P.L.A or P.R.A techniques. Along with this survey data will be collected so as to work on important issues keeping in view the situation of village.
- Mahila Samakhya will aim at mobilizing the whole community. More emphasis will be given on social mobilization so that the programmes expand more rapidly and its effects can be seen everywhere.

The programme will have an inbuilt component for autonomy. With the passage of time the role of the functionaries will change and they would be linked to other NGOs and institutions so that they can serve as resource group for community mobilization and training.

MANAGEMENT INFORMATION SYSTEM (MIS)

The state office has created a Management Information System for the block, district and state level. This would give a direction to the programme, and also assist in the documentation of the data and activities of the programme. A format has been developed for every area under the MIS. These format would be finalized in the future on the basis of the feedback received from the regional experiments.

MAHASANGH /FEDERATION

The Sangh members of Mahila Samakhya meet each other at cluster/ block or district level. In these meetings besides local issues, other topics like that of health, Panchayati Raj, government policies, etc are also discussed. Many sanghs together are raising questions relating to the local problems/ issues. Many Sangha units at village level together are forming Mahasangha. They are coming up as unofficial Federation at Development Unit and district level. At present, there are about 173 federations out of which 21 are at Block level and 152 are at Custer level. The continuous demands are coming

BLOCK & CLUSTER LEVEL FEDERATION/ MAHASANGH AT A GLANCE											
	Varan.	Tihri	Sahar.	Banda	Pauri	Allah.	Sitapur	Nanital	GKP.	Auraiya	Total
Block	2	8	3	2	1	1	1	1	1	1	21
Cluster	46	20	23	12	6	10	4	12	11	8	152



from Mahila Sangh as regards to the registration, rules and other information from the federation of Sanghs. It is also worth mentioning that formation of Mancha/Federation has enabled women to take decisions without any help from Sahyoginis/any workers, and are visiting themselves at government/ non-government departments.

RESOURCE CENTER

The success of M.S. programmes at National level and the ability and efforts of its functionaries leads to a continuous demand for training. Continuous efforts are being made at village, district and state levels for spreading the policies, viewpoints of the programmes and giving autonomy and a establishing Training Resource Center. Core teams for every subject/issue are being developed. Sangh women are given training to develop themselves as active workers on the basis of their interest and ability. These women go and help other Sanghs of new blocks in starting their programmes. Sahyoginis/other team members of District unit also help in giving training. These workers are getting success as trainers in different fields like-health, gender, law, Panchayats, etc. For this, modules are being prepared like 'Sakhi' and 'Gender'....



We shall overcome one day...



MAHILA SAMAKHAYA, UTTAR PRADESH
3/8-9, PATRAKAR PURAM, GOMTI NAGAR, LUCKNOW
BALANCE SHEET AS AT 31ST MARCH '2000

LIABILITIES	AMOUNT (Rs.)	AMOUNT (Rs.)	ASSETS	AMOUNT (Rs.)	AMOUNT (Rs.)
A Fund Account		17449141.54	A Fixed Assets		
I Govt of India			I As Per Schedule 'A' annexed		5829450.90
Balance as on 1st April 1999	4742900.02		GOI assets	3068017.62	
Add- Excess of Receipts over Expenditure	503221.25		EFA assets	2761433.28	
Balance as on 31st March 2000	5246121.27		II Store and Usable items		1140117.98
II Education For All, U.P			Balance as on 1st April 1999	1013037.45	
Balance as on 1st April 1999	8726227.76		Add Purchases during the year	209627.50	
Add- Excess of Receipts over Expenditure	3476792.61		Less- Written of during the year	82546.97	
Balance as on 31st March 2000	12203020.27		B Investment		
B Contributory Provident Fund, MS, UP			National Saving Certificate	600.00	
Balance as per last account	1216902.00		Fixed Deposits	1150000.00	1150600.00
Add- Contribution received during the year	1030684.00		C Current Assets		
Add- Interest during the year	11078.00		I Advance Recoverable		192510.00
	2258664.00		Staff Advances against TA/DA	137851.15	
Less - Paid/ trf during the year	886342.85	1372321.15	Deposit With Land Lord	16250.00	
C Sahyogini Fund		26899.00	Security Deposit With D.O.T.	6000.00	
D CURRENT LIABILITIES			Security Deposit With Electricity Dept.	1500.00	
I Balance funds recd from WHO, U.P.		136360.59	Other Advances	30908.85	
II Security Deposits recd from Staff & Others		23357.20	II Cash & Bank Balances		10830889.23
III Miscellaneous Payables		135488.63	Balance with Banks	10723432.51	
			Cash in Hand	107456.72	
Total		19143568.11	Total		19143568.11

AS PER OUR REPORT OF EVEN DATE
for G. P. GUPTA & CO.
Chartered Accountants


(Signature)
(G.P. Gupta)
Partner

Place LUCKNOW
Date

(Signature)
(MANJU AGARWAL)
STATE PROGRAMME DIRECTOR
& MEMBER SECRETARY EXECUTIVE COMMITTEE

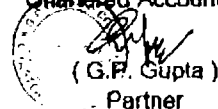
MAHILA SAMAKHAYA, UTTAR PRADESH
3/8-9, PATRAKAR PURAM, GOMTI NAGAR, LUCKNOW
INCOME & EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31ST MARCH 2000

PARTICULARS	AMOUNT(Rs)			PARTICULARS	AMOUNT(Rs)		
	GOI	EFA	Total		GOI	EFA	Total
MANAGEMENT EXPENDITURE :				By Grant Received			
To Office Staff Honoraria (Salaries)	2083742.25	2140357.78	4224100.03	Government Of India	15000000.00		15000000.00
To Employer's Contribution to CPF	260742.00	254600.00	515342.00	Education For All Project U.P.		17000000.00	17000000.00
To Office Expenses	1681006.78	1991701.15	3672707.93				
To TA/DA Expenses	428096.95	649276.83	1077373.78	By Bank Interest Received	55516.18	53830.19	109346.37
To Contingencies	68043.05	147103.92	215146.97	By Misc. Receipts	21895.45	28580.85	50476.30
ACTIVITY EXPENDITURE :				By Profit on Auction of Unused Vehicles	98309.45		98309.45
To Workshop, Seminar, Trainings, External Evaluation, Documentation, Publication,							
(a) State Office	994407.11	1053429.16	2047836.27				
(b) Distt. Implementation Units	1314217.44	1577271.65	2891489.09				
To Child Care Centres	599127.40	259777.50	858904.90				
To Sahyogini Expenses	1350380.50	1124119.20	2474499.70				
To Mahila Sangh Expenses :							
(a) Expenses on Activities	866925.80	380408.90	1247334.70				
(b) Cont. to Sangha Fund	1672400.00	768000.00	2440400.00				
To Technical Vocational Trainings	1162.00	2462.00	3624.00				
To Mahila Shikshan Kendras	1573719.90	1895222.39	3468942.29				
To Grant To N.G.O's	650000.00	0.00	650000.00				
To Innovative Educational Programme	515306.05	435629.75	950935.80				
To Kishori Sangh	134730.60	406360.30	541090.90				
To Depreciation (As per Schedule "A")	478492.00	519898.00	998390.00				
To Excess of Receipts over Expenditure carried over to Fund Account	503221.25	3476792.51	3980013.76				
TOTAL	15175721.08	17082411.04	32258132.12	TOTAL	15175721.08	17082411.04	32258132.12

AS PER OUR REPORT OF EVEN DATE

for G. P. GUPTA & CO.

Chartered Accountants


 (G.P. Gupta)
 Partner

Place : LUCKNOW

Date : 14 SEP 2000


 (MANJU AGARWAL)

STATE PROGRAMME DIRECTOR
& MEMBER SECRETARY EXECUTIVE COMMITTEE

MAHILA SAMAKHAYA, UTTAR PRADESH
3/8-9, PATRAKAR PURAM, GOMTI NAGAR, LUCKNOW

RECEIPTS & PAYMENTS ACCOUNT FOR THE YEAR ENDED 31ST MARCH '2000

RECEIPTS	AMOUNT(Rs.)	AMOUNT(Rs.)	PAYMENTS	AMOUNT(Rs.)	AMOUNT(Rs.)
To Opening Balances		7233992.74	By Purchase of Fixed Assets (Schedule 'A')		1847038.21
Cash in Hand	32933.45		By Purchase of Stores & Useable Items (Schedule 'A')		209627.50
Balance With Scheduled Banks	7201059.29		By MANAGEMENT EXPENDITURE :		
To GRANT RECEIVED FROM .		32000000.00	Office Staff Honoraria (Salaries)	4224100.03	
Government Of India Fund	15000000.00		Employer's Contribution to CPF	515342.00	
On Education For All Project, U.P. Fund	17000000.00		Office Expenses	3578027.18	
To BANK INTEREST RECEIVED :		109346.37	TA/DA Expenses	1077373.78	
On Government Of India Fund / Units	55518.18		Contingencies	215146.97	9607989.94
On Education For All Project, U.P. Fund	53830.19		By ACTIVITY EXPENDITURE :		
To MISCELLANEOUS RECEIPTS		50476.30	Workshop & Seminar, Trainings, External Evaluation		4939325.38
To Contribution received from employees		155419.15	Newsletter & Liabrary, Documentaton & Publications		858804.90
under Contributory Provident Fund, MS			Child Care Centre Expenses		2474499.70
(net of funds transferred & Intt accrued)			Sahyogini Expenses		3687734.70
To Receipts under Sahyogini Fund		389.00	Mahila Sangh Expenses		3624.00
To Funds received from WHO U.P		400000.00	Technical Vocational Trainings		3468942.29
To Amount recd from Auction of Vehicles		248255.00	Mahila Shikshan Kendras		650000.00
			Grant To N.G O's		950935.80
			Innovative Educational Programme		541090.90
			Kishori Sangh Expenses		263639.41
			By Expenses incurred out of Funds recd from WHO		
			By OTHER PAYMENTS & ADVANCES .		
			Payment of Security Deposits (net)	4500.00	
			Payment of Misc. Payables	23750.50	
			Advances to Staff for TA/DA (Net of Recovery)	35386.12	63636.62
			By CASH & BANK BALANCES		
			Cash in Hand	107456.72	
			Balance with Scheduled Banks	10723432.51	10830889.23
TOTAL		40197878.56	TOTAL		40197878.56

AS PER OUR REPORT OF EVEN DATE
for G. P. GUPTA & CO
Chartered Accountants



(G.P. Gupta)
Partner

Place : LUCKNOW
Date : 1st Sep 2000

(Signature)
(MANJU AGARWAL)

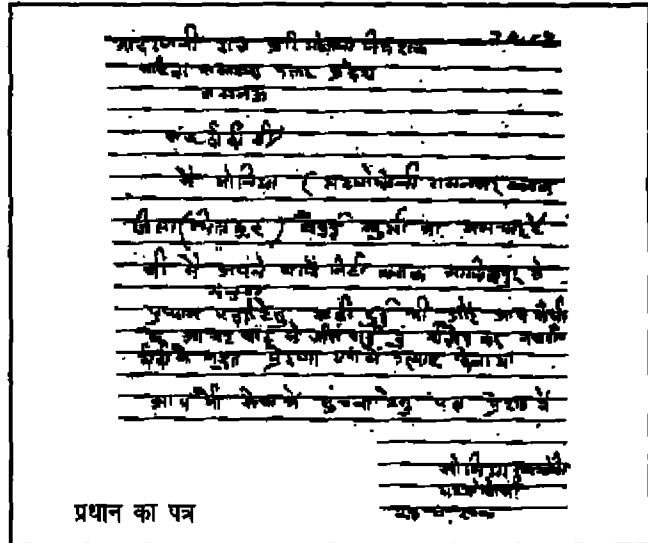
STATE PROGRAMME DIRECTOR
& MEMBER SECRETARY EXECUTIVE COMMITTEE



TOWARDS THE PRESS...

The Panchayat elections this time witnessed active participation from the sangh members of all districts of Mahila Samakhyas. They participated as contestants as well as the electorate. As a result of this active participation women are today occupying positions as Panchayat members, pradhans and BDC members.

☺ A letter from Soniya, a sahyogini from Mahila Samakhyas, Chitrakoot who has been elected as the Pradhan.



☺ The World Bank team visited Mahila Samakhyas, Allahabad in April this year. The team was very impressed by the area and the Mahila Shiksha Kendra and have made a special mention of it in their report.


Where Mahila Samakhyas has developed a strong presence, there is greater awareness amongst women and participation in education in general, including the willingness by communities to admit their girls in residential bridge schools (Mahila Shikshan Kendras) run by Mahila Samakhyas. Indications are, however, that the involvement of village communities in moving to over all management of their own schools warrants on-going support.



The World Bank Team visited M.S., Allahabad.



☺ 'School Chalo Abhiyan' was organised for girl child's enrolment in schools. All districts participated in the Abhiyan and achieved success. Wall writing, charts, posters and different pamphlets were prepared in this connections.



**चित्रकूट जिला क्रियान्वयन इकाई,
महिला सामाख्या, उत्तर प्रदेश**

दिनांक: 1.7.2000

विद्यालय चलो अभियान

आदरणीय ग्रामवासियों
बहनों एवं बन्धुओं ।

जोता कि आप सभी लोग जानते हैं " शिक्षा विकास की पहली सीढ़ी है", और आज अगामी के ५० वर्ष बाद भी हम विकास की पहली सीढ़ी धार नहीं कर सके हैं, बतः वाइये आज हम और आप सब मिलकर संकल्प करें कि गांव - रांग में घर- घर का एक-एक बच्चा विद्यालय जायेगा, और उसे केवल पहुंचाना और रोकना न सिर्फ हमारा उत्तरदायित्व है, बल्कि हमारा कर्तव्य हमारा अभियान है इसलिये आज दिनांक १ जुलाई से ३१ जुलाई तक व्यापक स्तर पर " विद्यालय चलो अभियान" में हमें से क्या विद्यार्थी विद्यार्थिकारी बड़े-बड़े एवं भविष्य जमाना के साथ इसे सफल बनायें ।

आइये

शिक्षा की प्रगति से जीवन का अंधियारा मिटायें।

महिला-समाख्या
चित्रकूट ।

एक भी घर पढ़ाई के नाम

आदरणीय मास्टर जी,

मास्टर जी मैं जान भी एक बालिका हूँ। मैं अपनी ६ साल की बच्ची का नाम आपकी विद्यालय में लिखाना चाहती हूँ। क्या आप मेरी बेटी के नाम के साथ उसके पिता का नाम लिखते हुए मेरा नाम भी लिखेंगे ? अब तो खैर मैं तो यह फैसला दे रिक है कि अभियानक की काह पर मैं का नाम भी लिखा जाय ।

मैं जानती हूँ कि आप लिखित आवेग के माय से देना करेंगे, क्योंकि आप नेकरी करते हैं और निरपी से भी हैं। लेकिन क्या लिखें आवेग की काह से ही आप मेरा नाम के बच्चे से साथ लिखेंगे ? क्या आपके पर नहीं काता कि वह मुझ बेटी का भी का अधिकार है कि उनका नाम उसके बच्चे के साथ लिखा जाय ?

मास्टर जी मैं चाहती हूँ आप और साथ में घर-घर का हर जाति मन से का तौकर करे कि मेरा नाम के बच्चे के साथ लिखा जाय। आप कहना कीकिय कि की आपके बचपन में देखा हुआ लोग तो विद्याया मुझ परकाय आपके साथ होता। जिस भी मे आपके नाम लिख, पाठ-पेस कर का किया, आपको मास्टर बनने में सहायपूर्ण भूमिका निभाई, क्या उस भी का एक नहीं है ? कि क्यकी पहचान उसके नाम से भी से। यदि मैं तो फिर मुझे निश्चय है कि आप हर कच्चे के नाम के साथ उसके पिता का नाम लिखते हुए अपनी भी का नाम लिखना नहीं भूलेंगे।

एक भी
मिथिल, सीतापुर



We have to be literate to move forward





GLOSSARY

Sangh	Women's group at the village level
Nari Adalat	An informal court conducted by the women at the village and block level.
M.S.K	Mahila Shikshan Kendra is a residential centre for education & literacy of women / girl
Mahasangh	A block level federation of the various sanghs
Panchayati Raj	The current system of the local gram sabha
Kishori	Adolescent girl in the age group of 12-18
Sahyogini	Co-ordinator of 10 villages
Thikana	A place for the women built by funding from Mahila Samakhyas and labour of the local people.
M.S.	Mahila Samakhyas





