

First National Evaluation of Mahila Samakhya conducted in 1992-93

- Independent Evaluators
- Conducted State-wise, then national overview
- Objectives:
 - to identify emerging patterns and trends
 - to gain feedback on the effectiveness of the programme process and structures.
- Salient Findings:
 - The Evaluation has commended the programme
 - The programme has set in motion process of empowering rural women and the programme strategies and mechanisms adopted are in congruence with the overall objectives of the programme
 - A foundation for women's empowerment at the grassroots level has been built. Women have moved ahead from expecting the programme to deliver material benefits, to understanding empowerment in a broader perspective.
 - Women are committed to formation of Sanghas as a forum to share and analyse issues and take collective action to solve them.
 - Women have come together in Sanghas in spite of traditional communal and caste divides.
 - Sanghas have been able to identify and articulate needs, mobilize action and elicit support for change in areas of literacy, health, savings, water, child-care and economic activities.
 - The programme has been shaped and directed by the needs and priorities of women themselves.
 - Sakhis and Sahayoginis are self-confident, competent, motivated and committed to ideology of Mahila Samakhya
- Suggestions:
 - Focus inputs on Sangha development
 - Reorientation of training to newer needs
 - Facilitative management and networking to increase
 - Consolidate need-based interventions: literacy and education etc.
 - Expand programme without dilution.

The Indo-Dutch evaluation has commended the MS programme on the following points:

Effective MS strategy

- MS has reached the poor and marginal women
- Mobilising and organising women into collective at the village level has been effective
- A demand for literacy and education has been generated
- Cluster and Block level solidarities have been forged, setting the stage for a grassroots level networking between sanghas
- Foundation for a grass root level women's movement has been laid.

Sangha women's empowerment

- Sangha women have been empowered to enhance self esteem and dignity
- Have been able to overcome social barriers and address social issues such as child marriage, child labour, violence against women.
- Have gained greater control over family income
- Are playing a decisive role in determining children's/girls' future.
- Have achieved a public recognition of their roles as women and as a collective within their community.
- Have demonstrated greater autonomy in assessing needs, planning strategies and taking initiatives independent of the Sahayogini.

Enhanced capacities of sangha women

- To negotiate with the larger environment/structures for their needs.
- Sangha women are able to organise their meetings and conduct them efficiently.
- To address legal issues and demand for gender justice
- To participate in political processes

Women/girls have acquired basic skills

- In literacy
- Managing of thrift and credit/sangha funds
- In masonry, hand-pump maintenance and repair
- Legal literacy

Innovative educational interventions:

- A gender/girl child-sensitive environment in learning has been created.
- Creation of a pool of aware women through the Mahila Shikshan Kendra This has had social implications in terms of delaying marriage of girls,
- Gender sensitive pedagogy and teaching/learning materials are being developed.

Organisational strengths:

- Commitment to decentralised and participative planning and management processes
- Convergence/positive linkages with other government structures/programmes.
- Effective documentation of processes.
- Creation of a pool of strong, committed and trained women at different levels of the organisation
- MS organisational set-up along with its non-negotiable can be a viable model for similar programmes requiring flexibility and responsiveness to the field.

Responses to EFC queries

1. Justification for expansion into Kerala

- Despite positive social development indicators, participation of women in political processes and decision making roles is low.
- Kerala government has consciously requested MS programme for two backward districts in the Malabar region where there is a high tribal population and low female literacy levels (compared to the state average). These backward districts have also been targetted by DPEP.
- The alternative is between DPEP funds which is an IDA credit or Netherlands funding which is a grant. The grant is preferable.
- Limitation of Dutch funds to 4 focus states -- includes Kerala.

2. Why not MS in other more deserving states?

- Six out of the 7 States where MS is being implemented are educationally backward states.
- Rajasthan, another educationally backward State, already has the Women's Development Project
- Orissa was approached for MS, following which a state level workshop for NGOs was held two years ago. There has been no positive response from the State government as yet.
- MS has approached the governments of Haryana and Maharashtra. A response is awaited.

3. What prevents MS from fixing targets?

- The programme has generated its own internal targets based on its experience.
- Physical targets in terms of coverage (35 districts) have been indicated in the EFC
- MS does not propose to cover an entire district. Focus on creating a critical mass which will have a ripple effect. At present the coverage is around 2500 villages in 16 districts. During the 9th plan, the target is to treble this coverage to around 7500 villages (on an average 300 villages in an older district and 150 in a new district).
- At present there are 10 Mahila Shikshana Kendras. It is proposed to start 2 in each district during the coming 5 years.

4. Why low expenditure?

- MS not a service delivery or finance driven programme but process oriented.
- In a new State or District, the first couple of years when village sanghas are being formed, there is little expenditure.
- MS has benefited by utilising infrastructural/other support from other governmental/non-governmental initiatives as well as sangha contributions in various forms, which have been on the rise in all the States.
- Basic investments are in human capital where trainings, etc, are the main inputs. These are not costly. Earlier there was over-budgeting, now more realistic proposals presented to the EFC.

5. Why high recurring costs?

- MS focus on human resource development.
- High investment in awareness generation/capacity building/training.
- Teacher/instructor honoraria and running costs are met from project.
- Benefits from convergence with other government programmes for infrastructural needs. Non-recurring costs are therefore reduced.
- For educational interventions uses common village facilities or rents premises.
- No permanent structures are envisaged.

6. How is the project sustainable?

- Sustainability is seen beyond financial terms as sustainability of social processes.
- High investments in HRD are being made to create a pool of aware women at the village level who will play a catalytic role in the education of women and the development of their communities.
- Effort to strengthen sanghas to become self-propelling units at the village level.
- Effort is to make sanghas and the community to take on the responsibility of meeting women/girls' felt needs especially in the area of education.
- MS has followed a conscious policy to try to reduce dependence on the programme by forging lateral linkages and functional convergence which will meet the infrastructural and other support required by the village groups.
- Strong linkages are being built with government programmes and other NGOs working with women who provide resource support in training and capacity building and can continue to do so in the future
- For specific educational interventions, the long term plan is to link with other initiatives like the TLCs/PLCs; in the case of adult literacy, the NFE, being a bridge to mainstream education will phase out; the MSKs to be linked with Continuing Education Programme, and the ECCEs to be linked to ICDS or be taken over by the community.

(see appended note on Sustainability of MS Initiatives and Interventions)

7. Resource Centre at the state level

- Setting up of a Resource Centre at the central level (which had been approved by the cabinet in 1992) was extensively debated and discussed by the National Resource Group. No clear consensus emerged. It was felt that a national level resource centre would not be able to meet the requirements of the local context. Further, there would be language problems and a limited response to programme needs.
- Now based on experience it is found preferable to have a decentralised facility for each State where resource needs can be handled. This will also facilitate the translation and dissemination of experiences and successful interventions practices. Therefore, a State Resource Centre is proposed.
- The demands for resource support in gender sensitive training and learning materials from within MS and others in states has increased considerably.
- The resource centre has to be accessible and responsive to field requirements and there should be linguistic/cultural affinity. Therefore, state resource centre will be effective.
- No separate structure is envisaged. Would be a facility within the state office.
- Will draw expertise from institutions/individuals on contractual terms. Provision for grant-in-aid to NGOs/institutions already exists in the scheme. Resources for specialised capacity support always not available. Hence a separate allocation proposed under State Resource Centre.

8. Convergence in MS so far

- Functional convergence at the village level with government initiatives has been forged. This has been done in various ways. Sanghas have been encouraged to interact regularly with school teachers/ANMs etc to ensure better delivery of services.
- Strong sanghas are accessing various government schemes and programmes such as DWCRA, credit facilities from Nabard , IRDP loans, etc. The basic need of water, for instance, is being addressed through interface with the Jal Nigam in UP and with UNICEF assistance in Gujarat. The sanghas have also accessed infrastructural schemes such as rural housing schemes in AP and Karnataka. Forestry schemes, old age/widow pensions, etc. are among many others being accessed by sanghas in the States.
- Convergence with educational programmes like TLC has taken place actively in the MS districts in AP, Gujarat and Karnataka.
- Convergence with DPEP in terms of an MS focus on women's/community mobilisation and in creating an environment for girls' education. 28 districts in the 7 MS States overlap with the DPEP programme.
- During the 9th Plan period, convergence of strong sanghas with programmes like IMY will be facilitated. MS trainings and orientation programmes will focus on developing sangha capacities and increasing their access to resources. This will enable sanghas to participate more effectively in educational programmes, increase their access to credit, to economic development programmes, health facilities and basic needs like water and housing. Special focus will be on strengthening a gender perspective and an

awareness of women's/human rights. In the interest of sustainability of sangha processes, linkages with government and non-government organisations will be forged.

9. Why is an increase in honoraria being proposed?

SAHAYOGINI

- Honoraria fixed five years ago. There has been considerable inflation during this period.
- Sahayogini is the key anchor of the programme. Morale cannot be kept up unless some incentive/increase is given.

Her role is different from that of an anganwadi worker who works in one village. The sahayogini is responsible for a cluster of 10 villages.

Her role is similar to that of a gram sevika/mukhia sevika/ANM who are all responsible for 5 villages or more. The latter all draw government payscales and other benefits. The sahayogini is given a fixed honoraria with no other benefits.

		Deptt.	Jurisdiction	Pay/Honorarium
1.	Anganwadi worker	Deptt. of WCD (MHRD)	1 village	Rs.500/- (Rs. 100 increase given recently)
2.	Supervisor	- do -	20 villages	State Govt. pay scale corresponding to Asstt/LDC
3.	Village-level worker (VLW)	Rural Development	1 Gram Panchayat	State Govt. pay-scale Rs.975-1660 (e.g. UP)
4.	Krishi Sahayak	Agriculture	1 nyaya panchayat	- do -
5.	Health worker (Female) (ANM)	Health and Family Welfare	Population of 5000 villages (approx. 5 vill)	- do -
6.	Health Supervisor (Female) (LHV)	-do-	6 ANMs	Next scale to ANM.
7.	Sahayogini	Education	10 villages	Currently paid Rs.1000/- honorarium + FTA 300/- Proposed Rs.1500+FTA 300/-

SAKHI/SANGHA LEVEL

- Two models have been followed so far in MS viz: the Sakhi model and the sangha model.
- The Sakhi is a paid village level worker who receives training to act as a catalyst for sangha empowerment. In the Sangha model, capacities are built directly among the sangha women and the honoraria earmarked for the Sakhi is given as a sangha fund. This is a token contribution to enhance sangha women's empowerment and ability to manage finances.
- Evaluations and reflections over the years have brought out the limited impact of the Sakhi model, in that the inputs and investments made in the Sakhi have not been systematically transferred to the sangha women. The Sakhi tends to identify herself more with the organisation than her village. To concentrate efforts on direct inputs into sanghas, MS plans to phase out the Sakhi model during the 9th Plan period.
- In view of the plan to make sanghas autonomous and phase out the programme, a concerted effort will be made during the 9th Plan period to develop capacities of sangha women for self-reliance in planning, managing and harnessing financial and other resources, participating in and monitoring development processes.

The fall-back position is:

1. Accept increase of Sakhi/sangha honoraria from Rs.200 to Rs. 300/- (enhancement of Rs. 100/- at par with enhancement given to Anganwadi workers recently).
2. Continue with the present level of Rs 200/- (as we are planning to shift out of the Sakhi model).

**A NOTE ON THE EDUCATIONAL INTERVENTIONS
A.P.MAHILA SAMATHA SOCIETY, MAHABUBNAGAR DISTRICT**

The Andhra Pradesh Mahila Samatha Society programme is part of the Mahila Samakhya project of the Government of India.

The MS programme seeks to empower rural poor women through a process of education. The concept of education that underlies the programme is that of a process that enables women to collectively seek knowledge and information and acquire skills which can empower them to control and direct their lives. The programme aims at enabling women's collectives to analyse their situation and plan and implement strategies for change.

During the process of mobilising and organising women into sanghams the issue of education was raised in many groups. The women articulated a need for education while addressing various other issues, they talked about the need for literacy, and a better life for their children.

We have tried to address these identified needs in various ways, stressing the importance of girl child education and childrens education in general, the need to use existing facilities. We have encouraged the sanghams to take initiatives in the area of education.

In this endeavour our efforts have been:

1. Enrollment and retention of children in the 5-7 yrs age-group in Class 1.
2. Starting of Bala Mitra Kendras for girls
3. Starting a Mahila Sikshana Kendra
4. Literacy for adult women

1. From the beginning the sangham women have been encouraged to send their children to school and access hostel facilities. During this year our focus in the 4 MANDALS is on enrollment and retention of children in the 5-7 yrs age-group in Class 1.

2. Bala Mitra Kendra have been started for adolescent girls in the 10+ age group who work during the day time.

The curriculum is based on the "School in a Box", Rishi Valley Rural Education Kit.

An educated local person is selected by the sangham as teacher. The payment to the teacher is shared between the parents, sangham and APMSS thereby ensuring a community stake and responsibility in the education of the girl child.

The teacher is paid Rs.10 per month, per child. This is divided as follows:

- Sangham to contribute Rs.1 from its fund.
- Parents of the girl child to contribute Rs.3.
- APMSS to contribute Rs.6 (of which Rs.3 is given every month, and the balance Rs.3 is linked to the achievement of the child, which is assessed by APMSS every three months).

This monetary commitment on the part of the parents and sangham is the reason behind the very effective monitoring of these centres. In some cases this has led to some irregular teachers being replaced.

APMSS does monitoring in terms of monthly review meetings, where the reports on the progress made by each child are brought and planning for the next month is also done. Teacher training is done at regular intervals to enhance the teaching skills of the instructors. Periodic tests are conducted for the children to assess their progress.

In Mahabubnagar there are 55 Bala Mitra Kendras.

Makthal - 25	No. of students in these centres:
Utkoor - 18	Girls: 1106
Magnoor - 6	Boys : 510
Narva - 6	-----
	Total : 1616

3. Mahila Sikshana Kendra:

The MSK, a one year residential programme was started in December 1995 with the aim to provide life skills and literacy to adolescent girls in the 13+ age group.

During the course of this one year in addition to reading and writing skills, information and awareness on health, environment, political processes and women's rights is also given to the girls. Certain vocational skills such as tailoring, raising of nurseries, masonry, handpump maintenance and repair, among other things form part of the curriculum.

This MSK was started at Mahabubnagar with 28 girls. Of these 28 girls, 8 are school drop-outs.

We hope that the training in the MSK will enable these young women to become community organisers and leaders, and hence an asset to their villages.

4. Literacy:

This continues to be a problematic area. Though women have a great interest in literacy it has been difficult to sustain.

In an attempt to strengthen our literacy efforts APMSS proposes to take active part in the Total Literacy Campaign.

4.7.1996

MAHILA SAMAKHYA PROGRAMME

Genesis, status and Future Prospects

1. Background
2. Genesis of the programme
3. The MS Scheme
4. Women's mobilisation & programme Agendas
5. Difference between MS & other women's programmes
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8. Outlays & Funds utilised
9. The future
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11. The continuance of the MS programme
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MAHILA SAMAKHYA PROGRAMME: Genesis, status and Future Prospects

BACKGROUND

The Mahila Samakhya programme was launched in 1988 in pursuance of the goals of the New Education Policy (1986) and the Programme of Action as a concrete programme for the education and empowerment of women in rural areas, particularly of women from socially and economically marginalised groups.

The policy framework:

1.1 Provision of educational opportunities for women and girls has been an important part of the national endeavor in the field of education since Independence. Though these endeavours did yield significant results, gender disparities persist, more so in rural areas and among disadvantaged communities.

1.2 The National Policy on Education (NPE, 1986) as revised in 1992 was a landmark in the field of policy on women's education in that it recognised the need to redress traditional gender imbalances in educational access and achievement. The NPE also recognised that enhancing infrastructure alone will not redress the problem. It recognised that *"the empowerment of women is possibly the most critical pre condition for the participation of girls and women in the educational process"*.

1.3 The programme of Action (POA, 1992), in the *section "Education for Women's Equality"* (Chapter-XII, pages. 105-107), focuses on empowerment of women as the critical precondition for their participation in the education process. The POA states that education can be an effective tool for women's empowerment, the parameters of which are:

- enhance self-esteem and self-confidence of women;
- building a positive image of women by recognizing their contribution to the society, polity and the economy;
- developing ability to think critically;
- fostering decision making and action through collective processes;

- enable women to make informed choices in areas like education, employment and health (especially reproductive health);
- ensuring equal participation in developmental processes;
- providing information, knowledge and skill for economic independence;
- Enhancing access to legal literacy and information relating to their rights and entitlements in society with a view to enhance their participation on an equal footing in all areas.

These parameters informed the framing of the objectives of the MS programme.

2. GENESIS OF THE PROGRAMME

2.1 The Project Formulation, which started in March 1988, evolved through a process of consultation and debate with

- a) voluntary agencies in 10 districts spread over three States identified for project implementation about the feasibility of initiating a project for women's empowerment and education;
- b) discussions with Government officials and educationists in the three States on the Draft Document
- c) discussions with women's groups about the role of education in the process of empowerment, especially of rural women and girls

2.2 The debates centered around two issues – (i) programme objectives and strategies, (ii) management structures.

2.3 The discussions stressed the complex set of socio-cultural and economic factors that constrain women, especially rural poor women, and which keep them out of the educational process. These factors reinforce a negative self-image among women, and their work, demands and perspectives receive little recognition and respect.

2.4 The discussions highlighted that if women are given an opportunity to plan what kind of education they want, the enthusiasm generated in such an exercise will invariably strengthen the education components. The fundamental issues that influence women's education – low status, survival tasks and poverty – are essentially outside the educational domain and yet education may be the critical factor that could help women break out of their predicament. The entire range of

social, cultural and economic factors that have inhibited women's access to knowledge, information, education, mobility and justice cannot be tackled through piecemeal interventions. The complex inter-linkages between social and personal factors, one reinforcing the other cannot be tackled without the active participation of women in a self-driven and self-motivated strategy for a basic change in the mind-sets of the individual and people in society. Movement from a passive state where women accept their predicament and relate to the world around as recipients of welfare and charity to one where they become active agents in their own transformation is the essence of empowerment.

2.5 In the Mahila Samakhya Programme, therefore, the empowerment of women is seen as a critical precondition for the participation of women and girls in the education process. The principal strategy identified for ensuring women's participation is through mobilising and organising them into sanghas (collectives). It was decided that the best way to achieve this would be to follow a strategy where the programme would not lay down either targets to be achieved or specific agenda to be followed but would take its programmatic cues from the women in the Sanghas.

2.6 The predominant composition of the Mahila Sanghas is SC/ST women, women belonging to land-less and marginalised families, who are engaged in wage labour. This is the very group that is most alienated from educational and other Government programmes and processes. Reaching them has been a difficult but exhilarating process.

2.7 Having decided on a radical departure from conventional programmes, the issue of an appropriate management structure came up. A review of then existing management systems for government programmes was undertaken. After a series of discussions on the management of Women's Development Programme in Rajasthan, DWCRA and poverty alleviation programmes, the following management issues were identified as non-negotiables:

- The programme should be built on a partnership between the government and non-government organisations
- The management structure should be supportive and facilitative one
- The implementation structure of the programme should draw on the best aspects of the governmental and non-governmental structures, striking a balance between checks and balances of the government structure and flexibility and openness of a non-government structure

- Selection of programme functionaries, trainers and resource support should be made on the basis of commitment, aptitude and quality.

2.8 It was decided that the programme would be implemented through autonomous registered societies set up at the state level. The rationale behind this was that an autonomous Registered Society alone can provide the flexibility to administer an innovative programme while at the same time retaining the authority of the Government structure. The problem of flow of funds was also an important criterion. Experiences of other innovative programme have shown that delay in the release of funds especially to the Districts and the villages can effectively strangle a programme. Thus, to simplify the procedure and to ensure smooth flow of funds, implementation through a Registered Society under the broad guidance of the Education Minister and Education Secretary of the concerned State was decided on. Being a Central Sector Scheme, this arrangement was also found to be convenient by the Central Government. In the Executive Committee and the General Council, the membership includes representatives of both Government of India, the concerned State Government and from outside the Government. Details regarding the project structure are given on page 9.

2.8.1 It was decided to implement the programme as a pilot in 10 districts in the states of UP, Karnataka and Gujarat, representing three regions of the country. The Department of education selected the districts after extensive consultations with state governments. The districts were selected following meetings with State government officials and voluntary organisations. The following criteria for district selection was decided:

- districts with low female literacy, poor enrolment and retention of girls in the school system and low level of socio-economic development
- Districts where supporting inputs would be available from other development programme like ICDS, IRDP, DWRA
- Districts in which dynamic voluntary organisations are working
- Districts which are representative of the different regions within the state.

2.9 In April 1989, the Government of Netherlands agreed to fund the programme, as it was envisaged.

Launching the programme

2.10 Launching the programme was a challenge and Mahila Samakhya had to adapt and mould itself to the conditions prevailing in each State. In April 1989, Mahila Samakhya Societies were registered and operationalised in Karnataka and Gujarat.

2.11 In Uttar Pradesh the programme evolved differently. For over two years from September 1988 to September 1990, the Mahila Samakhya Society could not be operationalised and the programme was started with the help of local voluntary organisations and dedicated women's groups through a grant in aid arrangement. This situation was not found wholly satisfactory, as it did not ensure that the basic tenets of the programme are not diluted. It was finally decided that the programme be transferred to the MS Society that was registered in 1990.

2.12 In Gujarat, the government was reluctant to appoint "non-officials" as the project director and at district coordinator levels resulting in considerable tension. The Evaluation Report of 1993 sharply pointed out the conflict between the government personnel with their adherence to rules and procedures and a top down style of functioning and the non-government personnel who were trying to put in a place a decentralised and participatory mode of decision making and functioning, that is in keeping with the spirit of the programme. The MS National Office and the National Resource Group (NRG), took up the issue with the Government of Gujarat and finally by 1995 the district project coordinators and in 1997 a State Project Director (SPD) from the non-governmental sector were appointed. There has been a marked difference in the pace and quality of the programme since then.

2.13 Mahila Samakhya has been flexible enough to learn from such experiences and work towards solutions. In Uttar Pradesh, the struggle to create a supportive administrative climate went on from 1989 to 1992, and finally towards the end of 1992, the government agreed to appoint a non-official who was able to create a "nurturing environment."

2.14 The autonomous structure, flexibility in strategies as well as involvement of people from outside government to make the programme effective has emerged as the basis for the successful functioning of the programme.

2.15 What has emerged out of this ten year long experience, is a flexible and vibrant structure that is neither Government nor non-Governmental. The

programme has sought to adapt the best elements from both. The programme continues to innovate and evolve new directions based on experience and understanding. There has been considerable streamlining of budgets, plans and procedures. Strategies are continually being reviewed and changed to ensure sustainability of processes. New strategies are being developed for making Sanghas independent of MS through the creation of sangha federations, especially in the older areas. In the newer expansion areas, like Assam, a focus on self-reliance is being built in from the initial stages of mobilising women into sanghas.

3 The MS Scheme

In pursuance of the POA, the following objectives were framed for MS:

3.1 Objectives of the Programme:

- i)* To enhance the self-image and self-confidence of women and thereby enabling them to recognize their contribution to the economy as producers and workers, reinforcing their need for participating in educational programmes.
- ii)* To create an environment where women can seek knowledge and information and thereby empower them to play a positive role in their own development and development of society.
- iii)* To establish a decentralized and participative mode of management, with the decision making powers developed to the district level and to Mahila Sangha which in turn will provide the necessary conditions for effective participation.
- iv)* To enable Mahila Sangha to actively assist and monitor educational activities in the villages - including the primary school, AE, NFE Centres and facilities for continuing education.
- v)* To provide women and adolescent girls with the necessary support structure, and an informal learning environment to create opportunities for education.
- vi)* To set in motion circumstances for larger participation of women and girls in formal and non-formal education programmes, and to create an environment in which education can serve the objectives of women's equality.

3.2 Basic philosophy and principles of MS:

The project from the beginning has continued to be a flexible one. The following non-negotiable principles were evolved to ensure that the basic spirit and ethos of the programme is not subverted.

- (i) All processes and activities within the programme must be based on respect for women's existing knowledge, experience and skills.
- (ii) Every component and activity within the project must create an environment for learning, help women to experience and affirm their strengths, create time and space for reflection and respect individual uniqueness and variation.
- (iii) Women and women's groups at the village level set the pace, priorities, form and content of all project activities.
- (iv) Planning, decision making and evaluation processes, as well as all levels of personnel must remain accountable to the collective at the village level.
- (v) All project structures and personnel play facilitative and supportive, rather than directive roles.
- (vi) A participatory selection process is followed to ensure that project functionaries at all levels are committed to working among poor women and are free from caste/community prejudices.
- (vii) Management structures must be decentralised, with participative decision-making and devolution of powers and responsibilities to District, Block and village levels.

3.3 Project structures:

3.3.1 To advise and guide the programme, a National Resource Group (NRG) has been constituted. The NRG provides a crucial interface for MS with the voluntary sector, the women's movement and research and training institutions. This body discusses and debates the various conceptual issues and concerns which arise in the programmes; advise on how to evaluate the programme, and also advises GOI on policy matters concerning women's education.

3.3.2 The National Project Office consisting of a National Project Director, consultants and support staff, functions as the coordinating body of the project in the Department of Education, MHRD.

3.3.3 It provides the secretariat for MS; it looks after finance, administration and monitoring of the programme; co-ordinates with State programmes for effective implementation of Mahila Samakhya, liaisons with international funding agencies and State Governments; facilitates evaluations, and helps integrate the MS approach with larger educational/women's development programme initiatives.

3.3.4 In the States, MS is implemented through an autonomous registered MS Society. This is the apex body that receives grants from the Central Government and is responsible for project implementation. The General Council (GC) of the Society is headed by the Education Minister (in case of Andhra Pradesh, the Chief Minister) of the concerned state. The GC is vested with powers to review implementation of the programme and give overall policy guidance. The State Education Secretary is the chairperson of the Executive Committee (EC), which is an empowered body that takes care of all administrative and financial decisions including an in-depth examination of specific innovations. Both the GC and EC, have representatives from the Government of India, State Government and Non-governmental sector as members.

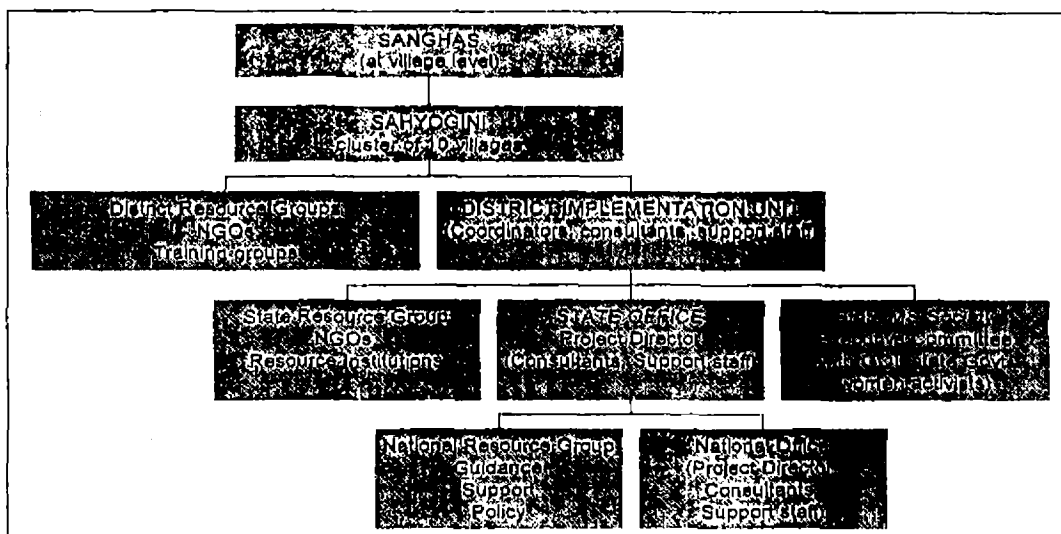
3.3.5 A full time State Programme Director (SPD) is the member secretary of the Executive Committee and has overall responsibility for financial management, administration, programme planning and implementation. The SPD also steers the programme towards its objectives and ensures that all interventions/activities are in consonance with the values and spirit of the programme.

3.3.6 The State Project Office provides administrative support, resource and training inputs to the programme and for the purpose draws upon a wide network of Government and non-govt. organisations. Consultants and support staff assist the State Project Office.

3.3.7 The District Implementation Unit, which is a branch of the State society, administers the project at the district level. It consists of a District Programme Coordinator, Resource persons and supporting staff. This Unit co-ordinates and supervises all aspects of the programme at the district level, and provides resource and training support. It also networks with the local administration, other institutions and NGOs in the district.

3.3.8 The long-term objective of the programme is to devolve decision making and programme initiatives to the sangha level. As the sanghas become strong and empowered, it is expected that they would federate at the block level. Direct financial inputs of the programme would gradually reduce as the federations are being formed and completely end once the federations become viable and strong. The programme would continue to provide resource support as and when demanded.

3.3.9 The project implementation structures are :



4 WOMEN'S MOBILISATION AND PROGRAMME AGENDAS

4.1 The Mahila Sangha or Mahila Samooch is the focal point in each village, that will provide the space where women can meet, be together, and begin the process of reflecting, asking questions, speaking fearlessly, thinking, analysing and above all feeling confident to articulate their needs through this collective.

4.2 These groups have provided the collective strength for women, usually from poor & marginalised groups, to overcome barriers to their participation in and access to education and development. As a collective they have the strength to overcome obstacles and to articulate demands for themselves and their daughters, which individually they are unable to do.

4.3 The process of mobilising and organising women is done by a sahayogini who looks after 10 villages. This is not an easy process since the programme does not have any tangible services or benefits to offer. The process of rapport building is done through regular visits, gaining the

Making the System Work

When Sangha women in Karnataka learnt that scholarships are given to tribal students, they asked the teacher about the modalities. Initially, he resisted their queries; later he asked male members of the students' families to come and collect the scholarship. He also deducted Rs.5/- from each one's scholarship. Sangha women protested and insisted that he purchase a dholak, a wall clock and another musical instrument from the collected fund. They also checked the receipt of the purchase made.

The sangha then ensured that the scholarships were given in full to the mother of the students. Now, the Sangha women are invited for school functions and the flag hoisting ceremony.

confidence and faith of the women, listening to what the women have to say and enabling them to clearly articulate their problems. Often the sahayogini assists the women to resolve small problems during the course of which the need for women's collectives and the role they can play in ensuring a better quality of life for the women and their families is stressed. In this context then, a variety of issues are raised by the women. These issues inform the formulation of programme strategies and interventions.

4.4 Consequently, the programme has responded to the needs of the women which range from, educational demands, livelihood and health concerns, accessing resources, participation in panchayati raj, to gender problems.

PARTNERS IN LEARNING

The Bala Mitra Kendras (Non-formal Education centres) were started in Andhra Pradesh as a bridge to sending girls to formal schools. These kendras are for girls in the 10+ age group, who are working either at home or outside.

The issue of parental responsibility towards children's education, especially girls, was discussed in a sustained manner in all interactions. We hoped to translate ideas like partnership and ownership of a programme into a reality. The teacher's honorarium was calculated at Rs.10 per month per child. And this is shared as follows:

Sangham contribution from its fund	Rs. 1
Parents of the girl to contribute	Rs. 3
APMSS contribution	Rs. 6
TOTAL	Rs. 10

(Of the APMSS contribution of Rs.6, only Rs.3 would be given to the teacher every month and the balance amount of Rs.3 is linked to the MLL achievement of the child, which is assessed once every three months) This payment to the teacher is paid through the sangham.

Sanghams and parents are playing an active role in monitoring the kendras. They are ensuring that the teachers are regular and report any difficulties that they encounter. The Sanghams in Mahabubnagar removed teachers of 7 kendras because they were irregular.

4.5 Sanghas in all the States have taken initiatives to address wide ranging issues/problems such as:

- Struggling for equal and minimum wages
- improving civic amenities
- health of women and children
- actively accessing resources from DWCR, DRDA, DPAP, Forest dept etc
- ensuring educational opportunities for their children especially girls.
- entering the political sphere through election to panchayati raj bodies
- to articulating their concerns and tackling social issues like violence against women, child marriage
- seeking and obtaining literacy and numeracy skills for themselves and their children

4.6 The outcomes of this process have been:

- A demand for literacy and education for children especially for girls has been generated; Educational inputs - AE, NFE, Vocational Training, Support Services, Mahila Shikshan Kendra, DRU & ECCE Centres are introduced in a phased manner, responding to the needs of the programme.
- accessing facilities like hostels, scholarships, etc

The 'Human Development in South Asia Report, 1998' by Mahbubul Haq & Khadija Haq, (OUP 1998) has identified the Mahila Samakhya programme as one of the successful Government initiatives in the area of Women's & girls' education.

- recognition and visibility within the family, community and block levels has increased -- leadership qualities have been developed and a cadre of village level organisers and activists are emerging
- the strength and ability to demand accountability of government delivery systems has been demonstrated
- Sanghas have taken decisions to postpone the age of marriage of their daughters and have actively prevented child marriages taking place in their villages.
- In states like Karnataka and Andhra Pradesh sanghas have ensured that no girl is initiated as a jogini in their villages.
- In Uttar Pradesh and Gujarat, Sakhis and sahayoginis have received intensive training in laws relating to women and have started Nari Adalats/ Mahila Panch, which are informal courts run by women.

BREAKING BARRIERS

The MS programme in Banda district, UP has effectively demonstrated the ability of poor and illiterate women to master technology and move from strength to strength. Scarcity of water was the issue around which poor women of SCs/STs and Kol communities were enabled to break the technology barrier.

Overcoming caste hierarchies, social ridicule and official cynicism, the women mastered difficult terminology and learnt the technical aspects, remembering through songs which they orally constructed as they went along. For the women becoming mechanics was more than acquiring a skill or redressing a need, it was a continuous process of struggle and self assertion in their families and communities. The success in Banda has inspired similar efforts in AP and Gujarat. In Banda, the issue of water led to recognition of the need to learn to read and write. Moving from pictorial odes to letters, a team of handpump mechanics and sahayoginis have learnt screen printing, material production and now write, design and produce a popular and widely acclaimed broad-sheet called the "Mahila Dakiya".

4.7 Programme interventions have included innovative programmes. Some examples are:

- In Banda, UP, women trained as handpump mechanics became literate via the language of handpump maintenance.
- Region specific curricula have been developed around the concerns of women like violence, health and herbal medicine, wages, environment, forests among many others.
- Women have begun to effectively address the issues of girl child education in addition to their own education. Sanghas are active partners in the diverse educational initiatives of the programme. The ECCE centres in Gujarat, the Bala Mitra Kendras, Jagjagi Centres (NFE) for girls in Andhra Pradesh and Bihar, the Udan Khatolas in UP all provide a creative learning opportunity. Sanghas assist in selecting teachers, monitoring the centres, mobilising the community for education and in some cases (as in Andhra Pradesh) make some financial contribution as well.
- An innovative initiative in the area of girls/women's education has been the Mahila Shikshan Kendras. These are residential courses, aimed at developing a pool of aware,

trained and literate women at the village level. The curricula followed is diverse ranging from a curriculum developed in partnership with the learners, imparting life skills, skill development to enabling the learners to join the mainstream education system. The MSK has been able to draw in girls and young adults who for a variety of reasons do not benefit from the usual schools/ AS centers. The demand for these Kendras is on the rise.

- In many districts, MS is publishing newspapers/ broad-sheets. The popularity of these papers among the neo literate women is immense and these newspapers enjoy a large circulation. Infact some districts in UP & Assam have now made these priced publications.

4.8 While the direct impact of the MS educational strategy is yet to be fully felt, its impact is most visible in the confidence with which Sanghas are playing an active role in village education committees, making schools work, ensuring the teachers come regularly and in many instances ensuring that in their villages, children, particularly girl children, have access to formal education.

4.9 This has not been a linear process of learning and empowerment. There have been many crests and troughs, several steps backwards before a step could be taken forward. The zest and drive of the women has kept the programme vibrant. How will these learning processes be sustained in the long run? This is the challenge.

5. The difference between Mahila Samakhya and other women's programmes

5.1 The most significant difference is in the principal strategy itself. Unlike most other development programmes, MS works without built in targets and without any built in delivery system. It has generally been believed that the poor will not respond, unless some incentive is given. MS has proved to the contrary, that poor women can and do come together on issues that concern their lives without apparent material benefit. Though the TLC has mobilised women around the literacy agenda, this mobilisation has been for a limited period. MS on the contrary has been able to sustain the mobilisation process over a longer period, and it is expected that the group process will continue even after direct intervention ceases. Evaluations suggest that the MS strategy is more effective in mobilising poor women in a sustained manner than a sectoral approach

6. EXPANSION AND COVERAGE

6.1 Mahila Samakhya was launched as a pilot project in Karnataka, Gujarat and Uttar Pradesh in 1989 with Dutch assistance. The project was extended to Andhra Pradesh at the end of 1992 and in two districts in Kerala in 1998. The programme is at present implemented in 4054 villages in 24 districts of Uttar Pradesh, Karnataka, Gujarat and Andhra Pradesh under Dutch funding. The effectiveness of the MS strategy in mobilising women for education has resulted in

it being adopted by other basic education projects. Through the IDA assisted UP Basic Education project, 6 districts have been covered in U.P. In 11 districts of Bihar, in 5 districts each of Madhya Pradesh and Assam, the District Primary Education Programme (DPEP) supports the programme. Thus the programme is currently being implemented in a total of 7335 villages spread over 51 districts in 8 states.

6.2 Expansion in MS (number of districts started):

State	89-90	90-91	91-92	92-93	93-94	94-95	95-96	96-97	97-98	98-99	Total
A.P	-	-	-	2				1	2	-	5
Assam	-	-	-		-		-	3	-	2	5
Bihar	-	-	-	4	2	1	-	-	-	4	11
Gujarat	3	-	-	-	1				2		6
Karnataka	3	-	2	-	-	-		-	1	1	7
Kerala	-	-	-	-	-	-	--		-	2	2
M.P	-	-	-	-	-	-	3		-	2	5
U.P	4	-	-	-	-	-	6		-	-	10
Total	10		2	6	3	1	9	4	5	11	51

6.3 The average number of villages covered in each district ranges from 150 to 250. Since MS is not a delivery programme the process of mobilisation and organisation takes time. Women are mobilised into sanghas whose regular membership ranges from 25- 40 which is around 15-20% of the population of a village. This figure refers to the women who meet regularly once or twice in a month. It must be noted that many other women also participate in the activities of the sangha depending on the nature of issue or activity being addressed. There is a wider ripple effect on the families of the sangha women as well as the community. Initially women from the poorer sections of the sanghas are organised. As sanghas gain recognition and visibility in the village they have begun to draw in women from other social groups as well.

7. PROGRAMME EVALUATIONS:

7.1 Concurrent and external evaluations have been built into the programme to enable mid-course remedial action to inform future planning.

7.2 Evaluations in MS have been of two kinds. Each state society has undertaken periodic evaluations of both programme as well as personnel performance. Evaluations of personnel have been the basis on which contracts are renewed.

7.3 A National Evaluation has been conducted in 1993. The next National Evaluation is due in early 2000. As per the Indo-Dutch bilateral agreement, a Joint Indo-Dutch evaluation is to be done at the end of each plan period. The first Indo-Dutch evaluation has been conducted in 1990 and the last evaluation was conducted in 1997. The next Indo-Dutch evaluation is due at the end of the Ninth plan period.

7.4 The main evaluation findings are as follows:

- The Mahila Samakhya programme is an exceptional and excellent programme in terms of its design, its conceptual framework, its strategy for reaching women and encouraging them to plan and take collective initiatives to change their situation, its flexibility to be responsive to local conditions and its potential for educational innovations
- The assumption that empowering women will lead to a growing demand for education is confirmed by the fact that in all districts women have come up with requests for literacy.
- A foundation for women's empowerment at the grassroots level has been built. Women have moved ahead from expecting the programme to deliver material benefits, to understanding empowerment in a broader perspective. Women have come together in Sanghas in spite of traditional communal and caste divides.
- Sanghas have been able to identify and articulate needs, mobilize action and elicit support for change in areas of literacy, health, savings, water, child-care and economic activities.
- MS has reached the poor and marginal women who have been able to overcome social barriers and are addressing social issues such as child marriage, child labour, and violence against women
- Cluster and Block level solidarities have been forged, setting the stage for a grassroots level networking between sanghas
- Women have achieved a public recognition of their roles as women and as a collective within their community.
- Convergence /positive linkages with other government structures/ programmes has been quite effective

7.5 CRITICAL COMMENTS OF EVALUATIONS:

The various evaluations have indicated some critical areas that require strengthening within the programme, both at the field as well at the management levels:

- Enabling a wider participation in the sanghas of women from different social groups
- Focused and intensive capacity building for sangha women
- More systematic and planned attention to areas of health, education and women's rights
- More systematic attention to be paid to capacity building for economic empowerment and to build linkages to income generating and self-employment schemes
- Constituting and activating State and District Resource groups
- Strengthening linkages and networking with other organisations/programmes at all levels
- Creating opportunities for continued growth of sahayoginis
- Increasing the spread and outreach of the programme in terms of number of villages/blocks covered
- Improvement in curricula for MSKs and other educational interventions; strengthening teacher training
- A long term perspective plan has to be developed

7.6 The programme has tried to respond and address these as follows:

- As the sanghas have taken up issues of health, violence, access to resources and girls education, issues which are of concern to women in general, they have begun to draw women from different classes and castes into their ambit. This is not an easy process.
- Focussed and intensive capacity building particularly in the area of health, education and women's rights are increasingly being attended to for training of sangha women and MS personnel by strengthening linkages with government departments and programmes, & wider dissemination of information on women's rights, entitlements and options. Efforts are currently underway for convergence with the Ministry of Health for training women in Health.

- Demands for economic empowerment have been met through direct access of DRDA resources by sanghas, converging with DPAP Watershed Programmes in AP, the Joint Forest Management Programme in UP & Bihar, linkages with NABARD and commercial banks in Karnataka and Gujarat. In AP and UP there is a proposal to link the sanghas with the forthcoming Women and Agriculture projects. Efforts are currently underway for convergence with the IMY programme for micro credit. MS role in this process has been to enable the sanghas to make informed choices.
- A major recommendation has been to provide for the improvement in the career growth of sahayoginis. During the 9th plan period provision has been made for appointment of Junior Resource Persons at the district level. Consequently several experienced and skilled sahayoginis have been appointed as junior resource persons
- Through a series of national workshops starting in 1997 a long-term perspective plan both for specific interventions as well programme processes is being evolved. Keeping sustainability in mind, the effort is to mainstream and converge some MS interventions. Further to make the sangha processes sustainable and empowered, the effort is to decentralize the programme to the sangha level and set up block level sangha federations with MS or other organisations providing resource support
- In the 9th Plan period provision has been made for a resource center not necessarily as a formal structure but to draw in the expertise of organisations, institutions and individuals. In some states the district resource groups are being constituted with members from relevant Government departments as well as NGOs to provide resource support.

8 OUTLAYS & FUNDS UTILISED

8.1 Mahila Samakhya programme has been in operation since 1989, with Dutch funding in four States. The Indo Dutch agreement provided for Rs 12 crores for 1989-91 (corresponding to the 7th plan period) against which Rs. 8.18 crores was spent. The Agreement was renewed in 1994 providing for Rs.51.29 crores for the 8th Plan period (1992-97) against which Rs. 15.66 crores was spent. The Agreement was again renewed in 1997 providing for Rs.35 crores for the 9th Plan period. Dutch funding is due to close in December 2002.

8.2 MS is also funded by DPEP and UP Basic Education Projects as explained in para 6.1 above

8.3 The programme, in the initial phases, concentrated on establishing its basic infrastructure. In the later phase of the programme, however, there is a scaling down of basic establishment costs, while activity costs have risen. In the MS programme, expenditures are generally not high for project activities. The

programme has also been able to benefit from convergence with many other Government or non-governmental initiatives as well as community contributions at the grass-root level, which has helped to save costs in Mahila Samakhya budgets.

8.4 Broadly the norms for expenditure have been the following:

8.4.1 The consolidated honoraria for different levels, are relatively low, for example the State Project Director receives Rs. 10,000 p.m., District Project Coordinator Rs. 6000 while the sahayogini gets Rs. 1500 + Rs 300 TA. It must be noted that the honoraria are due for revision.

8.4.2 Unit costs for AE, NFE, have been indicated as per the approved pattern of Department of Education, Ministry of Human Resource Development. The quality of MS run AE and NFE centers, however, stand out in comparison to other centrally sponsored scheme etc. The stress on community mobilisation through MS strategy has been the key to this success. Approximate estimation have been given in respect of vocational courses & MSKs. Appropriate alterations can be made on the basis of precise needs and the nature of activity. Details are at annexure 1.

8.4.3 The Executive Committee is empowered to approve the budget estimates for innovative educational programmes with respect to Adult Literacy for women, non-formal education for children - especially girls, ECCE centres etc.

9. THE FUTURE

The programme, as has been mentioned above, has evolved over the years, responding to the challenges and needs of the programme as it grew. The shape that the programme should now take, in areas which are completing ten years and in newer areas, which are now commencing, in view of the experience of older areas, has also been under discussion, within the programme at different levels, from the Sangha to the NRG. These discussions have thrown up different directions for the programme. These can be summarised as follows:

9.1 The shape that the programme should take in older areas where it has been in operation for some time:

9.1.1 From the programmatic point of view, the major feeling has been that the empowerment process, must enable Sanghas to play an independent role without depending on paid MS personnel such as Sahyoginis. While this point of view has, in principle, gained acceptance within the programme, the question of the methodology is now the focus of discussion.

9.1.2 It is clear that the methodology that would be followed would be different for different districts, who have followed different paths in the programme. For example, the capacity of the Sangha in areas, which had followed the Sakhi model (of paid workers at the Sangha level) initially, like in UP are likely to take longer to

reach a stage where they can function without the regular facilitation which the MS programme provides.

9.1.3 Efforts are now on how to make the 'strong' sanghas play a more independent role & to make these experienced sangha women to take on themselves the role of catalysts in the village, which sahayoginis have so far been playing, thereby freeing sahayoginis to organise MS activities in newer areas

9.1.4 This debate in itself has not been easy at any level, the Sangha or with MS functionaries. At the Sangha level, while some groups have been very confident, other sanghas have not been as confident about working on their own. For such Sanghas a period of decelerated intervention, which gradually tapers off as they get used to the idea of working alone, seems to be the most viable option.

9.1.5 The consensus seems to be that, while some sanghas have evolved to a stage where they can play an independent role at the village level, a major source of strength has been the Mahila Samakhya identity and linkage. This has provided the collective strength not only for the programme as a whole, but also for the individual Sangha. When necessary, Sanghas have come together to handle major problems. It is clear that any efforts at making the Sanghas independent of MS should keep this in mind.

9.1.6 This recognition that sanghas in isolation will not be able to survive, has led to attempts to build lateral solidarities among sanghas, and to form federations at block & district levels, which could take over the role of the district offices; and the formation of resource groups, which can provide support to the programme.

9.1.7. Thus the following alternatives are emerging:

- Starting the formation of federation, at least on a pilot basis so that the process and the problems could be worked out.
- Ensure sustainability of interventions like NFE, MSK, Nari adalat etc. through other Government / NGO run schemes
- Formation of resource groups which can provide support to the programme and to other programmes as well. These could be in the form of structured interventions with a building and infrastructure or in the shape of a resource group, or a combination of both, which could provide the greater support needed for the Sanghas when required.

9.2 A second issue that has frequently arisen, has been that of a strategy of expansion of MS. While there have been expectations from MS to expand fast in view of its impact as an effective programme of Women's empowerment and mobilisation, MS has always reacted to this issue with some caution. The feeling

has been that a rapid expansion would effect the quality of the programme. So all expansion should be consistent with its capacity to support expansion. This has led to slow expansion.

9.2.1 A lack of sufficient trained staff & inadequate time for implementation would be critical factors affecting the quality once the programme went to scale. Any further plan for expansion should address the issue of increasing the number of personnel & the resources at various levels to ensure quality in implementation. Another major concern is that taking the programme to scale could short circuit the time required for sensitization and empowerment of women and that the gender agenda will get diluted, or will get narrowed to girls education alone. Women's education in the larger sense could get sidetracked and consequently the perspective to make informed choices could be lost.

9.2.2 The uncertainties about continuation of MS beyond 2002 when Dutch funding ends has also affected expansion. It has been felt that expansion into newer areas for only 2 or 3 years is not desirable since considerable time is required to consolidate before the programme ends. Going into newer areas now would not allow the time to consolidate before the programme ends. The uncertainties about programme continuation have created apprehensions among programme personnel which has also affected further expansion. The programme is approved to expand in 19 more districts in the ninth plan, of which expansion in 9 has taken place.

9.2.3 MS funded under existing DPEP projects would also end as indicated below

UP EFA funding closes in	31.3.2000
DPEP funding for MP ends	31.3.2001
DPEP funding for Assam ends	30.9.2001
Dutch funding ends	31.12.2002
DPEP funding for Bihar ends	31.3.2003

9.3 Possible sources of funding beyond the project periods include:

- Seeking further multilateral/ bilateral funding
- Seeking funding from DPEP on the same terms as currently under DPEP/EFA (UP)
- Seeking funds from the GOI from its own sources

10 Observations of the National Resource Group:

10.1 The future of MS was discussed by the NRG in its meeting of 28/ 29 June 1999. The NRG welcomed the commitment made by ES that the programme would not be allowed to be discontinued. NRG members felt that MS has contributed in a unique way by developing a holistic educational strategy whereby women at the village level are becoming agents of change. MS has created an environment where women are demanding education for their children and themselves. There was also concern that MS should not lose its vibrancy, effectiveness and should focus on the empowerment process.

10.2 There was also recognition that MS strategies and interventions need to be mainstreamed through better coordination with other programmes especially in the Education sector. The Mahila Samakhya experience has built up capacities which can be used now, to play a larger role in the field of elementary education. The most important areas would of course be that of gender. Training on gender and integration of the gender focus in the design of interventions could be a significant contribution of the MS experience. Mobilization of women & group formation including the creation of a pool of aware women at the village level to play a catalytic role, is another. The curriculum for adolescent girls used in MSKs etc could also be drawn upon to design interventions for the adolescent girl

10.3 The indirect benefits of the MS programme in elementary education would of course, continue to accrue. These include the generation of a demand for education among the most disadvantaged & hard to reach groups; enabling women's groups to monitor elementary education in the village; address the problem of Sibling care through ECE centers; sharing the experience of Mahila Shikshan Kendras; and increased opportunities for girls' education through tackling issues like the postponement of marriage & reduction in child labor.

11. The continuance of the MS programme is a question of not only funding but also of retaining its flexible and process oriented strategies and structures that have been the cornerstone of the success of the programme.

- Community contribution & ownership, which is a cornerstone of the programme, has been possible because the women decide the pace & direction of the programme. If it did not grow as per the demand and requirements of the women/community but becomes rigidly structured, it is likely to vitiate the entire basis of the programme, and reduce the participation of women. In many areas, this support has taken the form of community contribution in cash & kind as well. In Sabarkantha, for example the building which houses the Mahila Shikshan Kendra is provided free of

cost by the community. In Assam, the NFE teachers are not paid, but are voluntary workers.

- Contextualisation of education has been an important part of the education programme in Mahila Samakhya. This is both in-case of literacy for Women as well as for their girl children. Often, for example the demand for literacy arises out of a savings group, when the group feels the need for maintaining accounts. So not only the cause but also the means of teaching is to enable women to maintain accounts rather than just signing their names. For the girls attending the Balika Shiksha Kendras, often the course work starts with songs, and the syllabus includes many other items like social issues, sanitation, environment etc. This enables the women & girls to identify with the process.
- The programme has addressed the most under privileged & marginalised groups: rural SC-ST or minority women below the poverty line, most of them landless labourers. They form the majority of the programme. These groups are the hardest to reach, & the last to participate in Government programmes including education. Progress in such groups is difficult and they are often the ones that are normally left out. It would be difficult to reach them or to make them a part of the educational process through conventional means, because livelihood & the day to day struggle for survival leave no space for anything else. These women have directed the course that MS has taken and it has yielded educational results whether in terms of functional literacy for these women or in terms of sending their children especially the girl children to school or NFE centres. It must be emphasised that this has emerged as a felt need from the women themselves, and is, therefore, more sustainable as well.

11.1 The Mahila Samakhya programme with its autonomy & flexibility should continue to innovate and to reach the most difficult groups of women and to ensure their effective participation in the education.

12. Points for decision:

In principal, it may be agreed that:

12.1 There will be a provision in GOI budget to the extent of about Rs. 10 crores each year after the ninth plan period. This would be utilized to continue & expand MS even if Dutch funding/ other external funding/ DPEP / EFA funds are not available.

This decision is necessary at this stage so that the fears regarding closure & its consequent impact for expansion can be allayed.

UNIT COSTS

MAHILA SANGHA

A. RECURRING COST:

(Amount in Rupees)

1	Coordination of the Mahila Sangha Sakhi/Sahayaki Depending upon the model adopted in the State @ Rs. 250 per month)	500
2	Stationery and Contingent Expenses	1000
3	Books, Journals, Charts and other Educational material	2000
	TOTAL RECURRING COSTS	3500

B. NON-RECURRING COSTS:

1.	Durrie, desk and other equipment	2000
2.	Musical Instruments	1000
2	Mahila Sangha Hut construction with local material And design	30000

TOTAL NON-RECURRING COSTS 33000

SAHAYOGINI

1	Honorarium of Sahayogini	21600 (Rs. 1500+300 P/M)
2.	Stationery, books etc.	1000
3	Contingencies	500
	Total	22100

NOTE: One Sahayogini for every cluster of ten villages

PATTERN FOR ONE CHILD CARE CENTRE

(Amount in Rupees)

1.	Honorarium to two workers	12000 Rs. 1000 P/M
2.	Educational Material and toys	6000
3.	Contingencies @ Rs 40/- per month	500
4.	Weekly visits by doctor and medicines @ Rs.500/- p.m	1800
5.	Non-recurring grant	5000**
6.	Training stipend per workers @ Rs.350/- (in lieu of Honorarium)	4200
	TOTAL	29500

** A subsequent grant of Rs.1000/- will be given towards replacement of consumable stores on cent percent basis.

TECHNICAL/VOCATIONAL TRAINING

LONG TERM COURSE

One course of 59 days on an average for approximately 20 women

(Amount in Rupees)

1.	Stipend including boarding	35000.00 (@ Rs.35/- per day)
2.	Training cost, equipment and material	7000 00
3.	Fee for trainers, Resource persons and promotional activities	9000.00
	TOTAL	51000.00

NOTE: This course is meant for rural women and is to be conducted for MS village sangha women. This can be conducted for a cluster of villages and need not necessarily be a residential programme. If a residential programme is found necessary, additional resources can be harnessed from the DIU budget for training.

TECHNICAL/VOCATIONAL TRAINING
SHORT TERM COURSES

One short-term course is approximately 5 days for approximately 20 women.

	(Amount in Rupees)
1. Stipend including boarding	3500.00
2. Equipment and material	500.00
3. Training Costs	700.00
4. Promotional and follow-up activities	300.00
TOTAL	5000.00

NOTE: This course is meant for village women. This can be conducted in one village or for a cluster of villages.

MAHILA SHIKSHAN KENDRA

(Rupees in Lakhs)

I. NON-RECURRING COSTS

i)	Furniture and Kitchen Equipment	2.50
ii)	Preparatory costs for setting up	0.50
	TOTAL NON-RECURRING	Rs. 3.00

II. RECURRING COSTS:

i)	No. of Trainees per MSK	30
	Maintenance per trainee	2.16
	per month	Rs. 600
ii)	Stipend for trainees	0.36
	per month	Rs. 100
iii)	Honorarium for full time teachers	0.60
	per month	Rs. 2500
		for 2 teachers
iv)	Honorarium for part time teachers	0.36
	per month	Rs. 1500
		for 2 teachers
v)	Support staff – Accountant/Assistant, Peon Chowkidar and Cook	0.60
vi)	Library books, course books, stationery and other Educational material	0.75
vii)	Vocational training/specific skill training	0.50
viii)	Examination fee	0.05
ix)	Medical care/contingencies	0.25
x)	Miscellaneous including day to day running expenses	0.25
xi)	Rent	0.84

TOTAL RECURRING 6.72

Ist Year 8.97

Subsequent years 6.72

Note: The MSK not only provides Condensed Courses, but is also a holistic strategy committed to creating a cadre of educated and aware women in very backward regions/communities where female literacy is very low and where it is difficult to find literate/educated women to participate in education & developmental programmes initiated by the government and NGOs.

**AGENDA FOR THE NATIONAL RESOURCE GROUP MEETING TO
BE HELD ON 28-29 JUNE, 1999 AT GUWAHATI, ASSAM**

Meeting : 28th June
Field visit: : 29th June
Venue: : NEIVM Campus, North-East Institute of
Bank Management, Jawahar Nagar,
Khanapara, Guwahati-28

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Agenda Items

- Item 1: Confirmation of the minutes of the last NRG meeting held on September 9-10, 1999 at Gujarat
- Item 2: Action Taken report on the issues raised in the last NRG meeting
- Item 3: Future of the MS programme
- Item 4: Nominations of NRG members to Executive Committees of Kerala and Assam

Agenda Notes

Item 1: Confirmation of minutes

The minutes of the last NRG meeting were circulated and no comments were received. The minutes may be confirmed.

Item 2: Action taken report

There were several questions and issues raised by the NRG with regard to the present context and future of the programme like

- the phasing/withdrawal processes in terms of objectives and structures
- future of on going initiatives
- addressing the concerns of MS personnel within this context.
- Continuance of the MS programme beyond 2002.

These above issues are being addressed as part of agenda item 3

Item 3: Future of the programme

This year we are completing ten years of MS. It is an appropriate juncture to take stock of what has been done so far as well as to map out future directions of the programme.

Over the last ten years, the programme has gone through different phases of development in different regional contexts. The programme has moved from being a pilot to a programme of scale. Some of the more significant insights provided by the programme are

- A process oriented and empowerment approach is effective in mobilising women. The MS strategy of having no pre-set targets or services to deliver has been validated. MS has demonstrated that rural poor women can be mobilised, organised and enabled to play a proactive role in their communities through a process oriented and empowerment approach. The effectiveness of the strategy has been pointed out by successive evaluations. This in a sense provides a counterpoint to the dominant current view that women are best mobilised around a savings and thrift activity
- Women are willing to play an altruistic, proactive leadership role within their communities. The programme has demonstrated that poor women are willing to come together to address a variety of issues at the community level even if no apparent and tangible benefit is accruing to them
- A gender sensitive and participative system can be put in place even in large programmes. MS affords an example of how the gender issue has been dealt with not only at the field level but also at the management level with women growing into positions of responsibility and power at different levels.

Given this context, the future of the MS programme has to be looked at three different levels:

- a. Programmatic issues relating to strategies, processes and structures
- b. Personnel issues
- c. the continuance of the MS programme beyond the 9th Plan period

A. Programmatic issues:

Over the last few there has been considerable debate within the programme regarding the

In the last NRG there was discussion on the issue of decentralising the programme to the Sangha level. Decentralising the programme to the Sangha level and making them autonomous is being seen as a necessary aspect of the empowerment process. There have already been several national and state-level discussions on this issue. A clear vision and strategy is emerging in all the states. It must be pointed out, however, that there is no blue print for this process. There will be several different patterns and structures that are likely to emerge over the next couple of years. In all the States this process is the focus of their planning and strategising.

It must be noted that not all Sanghas or clusters have reached a stage where decentralisation process could start.

Programmatically, this process necessitates planning for ongoing initiatives as well as enabling Sanghas to participate more and more in mainstream programmes.

Status of decentralisation process

- Several visioning and perspective building exercises have been undertaken in various states with programme personnel and at the sangha level. Since this is a new area, the vision is evolving
- At field level a mechanism and structure is evolving with sangha representatives meeting at periodic intervals at mandal and block levels. Linkages with government programmes and other groups is gradually being built up
- A process of defining the future role and setting agendas for this federated activity has started with the sanghas. In some states this is at a more advanced stage than others. The current plans for this year focus on strengthening perspectives as well as developing the capacities of sanghas to take on agendas independently

- the sangha-level structures being visualised so far are:

Karnataka/AP/UP - mandal/block level federations

Gujarat - existing structures like Nari Adalat/Mahila Panch or the proposed self-help women's cooperatives becoming the focal point for decentralising to the Sangha level.

Future of ongoing initiatives

At this juncture of the programme MS needs to plan for the future and sustainability of several ongoing interventions and activities. This would imply both greater convergence with ongoing schemes and programmes as well as mainstreaming the MS processes and initiatives.

One of the pitfalls of such convergence could be overloading the MS programme with the agenda and delivery of services of other departments and programmes.

The contrary side to this would be the necessity of sanghas to tap and draw in the resources of other programmes, and to actively participate in them to bring about a change.

At the field level, there has always been some functional as well direct convergence achieved with the education, health, development initiatives of the government. What is now being considered is a more direct participation in mainstream programmes. While the following is not an exhaustive list of all that is being done, some beginnings have already been initiated.

- Participation of women in educational processes is seen as a key outcome of the programme. In districts where MS and DPEP overlap, sangha women have become members of the VEC/MTAs. MS is involved in training of VEC members in some states. There could, however, be a greater degree of coordination and convergence between MS and DPEP especially in areas like ECCE, NFE, teacher training. In Karnataka in Bidar district, NFE centres run by MS are being considered for inclusion in the DPEP programme

A similar convergence is being explored in the case of Adult education, wherein MS AE centres in some states are likely to become part of the Continuing Education programme of NLM

The future of the MSK which is the most effective of MS interventions for women's/adolescent girl education needs to be thought out. It could become an independent activity in itself, run by experienced MS hands in the event the programme withdraws from an area, as is the case in Varanasi, where a group of sahayoginis run an MSK. Perhaps one funding source could be Central Social Welfare Board.

- Health training is an important aspect of sangha capacity development. To further develop this area as well as to strengthen linkages with the health department, MS has decided to be a participant in a WHO sponsored programme of Training of

Women in Health. Under this programme two districts in the states of UP, Karnataka, Gujarat, AP, Bihar and Assam will be covered

- As the sanghas have become stronger, demands for economic programmes have been on the rise. Evaluations have repeatedly pointed out the need to develop an effective strategy in this area. Through the savings activities, sangha linkages with the banking sector have been built up. Some MS districts, sanghas are involved in the DPAP and JFM programme. A good opportunity for mainstreaming MS strategies and experience as well directly benefiting the sangha women is being afforded by the proposed UNDP women and agriculture projects in UP and AP. The involvement of MS in this context is building the capacities of the sangha women, evolving a gender sensitive training package for the respective agriculture departments, provide a new role for some of the experienced sahayoginis and thereby make a gender impact on a mainstream department
- To ensure that DRDA and other resources reach the sanghas, efforts are on to build formal linkages between the sangha federations and the DRDAs. As part of this, in states like Karnataka for instance, there is a plan for more systematic and formal interactions between MS and the concerned departments, to familiarise them with the MS activities and to forge direct linkages at the field level
- There are several programmes which are being built around the self-help concept. MS can mainstream its strategy of group formation and group processes through linkage with these. One of the programmes under consideration is the revamped Indira Mahila Yojana of WCD which has a focus on group formation and group processes. Given MS's rich experience in group formation and processes, an idea being considered is that in select areas MS undertake the training for group formation. This training could be undertaken by experienced sakhis, sangha women and sahayoginis

B: Personnel

Over the years MS has developed a committed and skilled cadre of people at different levels within the organisation. The strengths of this team are in

- grassroots level mobilisation and organisation
- gender sensitive and participative training
- training of grassroots level workers

During the last couple of years along side with strategising for making Sanghas autonomous, discussions have also taken place regarding the future of MS personnel.

The present thinking within the programme is that as and when the programme moves out of the given area, the MS functionaries would continue to be a resource support to the Sanghas as well as to other programmes in that area. This is being considered in various ways. In some areas setting up MSKs, resource/training centres at district and state levels is being actively worked out. Small beginnings have been made. For instance, in Varanasi a group of Sahayoginis have set up their own NGO

called 'Gram Ras' which is currently running a Mahila Shikshan Kendra with MS funding as well as undertaking training for DPEP and some UNICEF projects

That the MS programme may run as a training/ resource center as a self-funding organisation.

It is expected that some further models may emerge in the near future.

Concerns

Though at different levels people have been exploring various options, it has not been an easy issue to deal with.

The whole issue of the possible closure of the programme after 2002 has resulted in a considerable disquiet and tension within the programme. It must be pointed out that this is sharper in some states than others. The problems have been:

- the decentralisation to the sangha level has been perceived in some areas exclusively in terms of closure of the programme. This has led to resistance to take the decentralising process forward. This to some extent has been addressed through several discussions and workshops in the various states where the logic of decentralisation to the sangha level has been delinked from the life of the programme
- a more realistic fear has been of survival-particularly in the case of the sahayoginis who themselves are from economically disadvantaged situations and whose income is critical to the survival of their families
- at the present juncture in some areas there are demands being made for absorption into government service. A situation like the ICDS could develop. It must be emphasised once again that this is only in some pockets.

C. CONTINUANCE OF THE MS PROGRAMME BEYOND 2002

The Mahila Samakhya programme is at a critical juncture this year. We are at mid-point of the 9th Plan period at the end of which Dutch funding to the states of UP, Gujarat, Karnataka, Andhra Pradesh and Kerala comes to an end.

Future financial options

- For the 9th Plan period, the Dutch government has already committed financial support upto 31.3.2002 for the states of UP, Gujarat, Karnataka, AP and Kerala. It must be noted that the funds received at the beginning of the 8th Plan period have been rolled over to cover the costs of the 9th Plan period as well.
- In addition to this the MS programme is funded by DPEP in the states of Bihar, Assam and MP. Funding for these MS programmes is coterminous with DPEP funding in the respective states.

The position is as follows:

Dutch funding for AP, UP, Karnataka, Gujarat & Kerala ends on	31.3.2002
DPEP funding for MP-MS ends on	31.03.2001
DPEP funding for MS-Assam ends on	30.09.2001
DPEP funding for MS-Bihar ends on	31.03.2003
UPEFA funding for 6 MS districts in UP ends on	31.03.2000

In the case of the 6 UP EFA districts, it is being considered to bring these under Dutch funding.

- In considering the financial options, it maybe useful to look at the cost effectiveness of the programme.
- If the programme is to be extended beyond 2002 in the Dutch funded States, the options that could be considered are as follows:
 - Funding by respective State governments
 - Internal funding by the Central Government through domestic resources
 - To seek multi lateral resources
 - To close down the programme in the existing project areas
 - National/State Societies to function autonomously raising their own resources

A clear decision with regard to the above issue is critical, since the process of seeking future funding needs to start right away if the programme is to continue beyond 2002.

Item 4: The NRG has to nominate one person each to the Executive Committees & General Councils of Kerala and Assam since the NRG nominee, Sr.Sujitha is no longer with the MS programme. A list of NRG nominees to various MS executive committees is appended for information (Annexure-I)

NOMINEES OF NRG ON MAHILA SAMAKHYA SOCIETIES

(nominated by NRG in its meeting held on 3.4.98)

MSS KARNATAKA

EXECUTIVE COMMITTEE

- i) Dr.Malvika Karlekar
- ii) Ms.Vimala Rakachandran

GENERAL COUNCIL

- i)Dr.Malvika Karlekar
- ii)Ms.Vimla Ramachandran
- iii)Ms.Shobha Raghuram

II. UTTAR PRADESH

EXECUTIVE COMMITTEE:

- i)Dr.Kalyani Menon Sen
- ii)Ms.K.Kameshwari

GENERAL COUNCIL:

- i)Dr.Kalyani Menon Sen
- ii)Ms.K.Kameshwari
- iii) Dr.Roop Rekha Verma

III. GUJARAT:

EXECUTIVE COMMITTEE:

- i)Ms.Chhaya Datar
- ii)Ms.Renuka Mishra

GENERAL COUNCIL:

- i)Ms.Chhaya Datar
- ii)Ms.Renuka Mishra
- iii)Dr.Indira Hirway

IV. ANDHRA PRADESH:

EXECUTIVE COMMITTEE:

- i)Prof Jasodhara Bagachi
- ii)Ms.K.Lalita

GENERAL COUNCIL:

- i) Prof.Jasodhara Bagachi
- ii) Ms.K.Lalita
- iii) Dr.Fatima Ali Khan

V. MP-MSS

EXECUTIVE COMMITTEE

1. Dr. Malvika Karlekar
2. Ms. Chhaya Datar

GENERAL COUNCIL

1. Dr. Malvika Karlekar
2. Ms. Chhaya Datar
3. Ms. Nishi Mehrotra

ASSAM MAHILA SAMATHA SOCIETY

EXECUTIVE COMMITTEE

1. Sr. Sujitha
2. Dr. Kalyani Menon-Sen

Needs Re-nomination

GENERAL COUNCIL

1. Sr. Sujitha
2. Dr. Kalyani Menon-Sen
3. Ms. K. Lalita

Needs re-nomination

MSS-KERALA -

EXECUTIVE COMMITTEE

1. Ms. Ammu Joseph
2. Sr. Sujita

Needs re-nomination

GENERAL COUNCIL

1. Ms. Ammu Joseph
2. Sr. Sujita
3. Dr. Kalyani Menon-Sen

Needs re-nomination

MAHILA SAMAKHYA PROGRAMME IN KERALA

THE STATUS OF WOMEN

The State of Kerala is often cited as the example of the existing potential within the country in terms of economic reforms, education and health. With an effective literacy rate of 89.80% , Kerala heads the list as the most literate State in the country (It is important to note that Kerala spends 75% of its Social Service Revenue on education) The impact of a literate population is also seen in other impressive indices. The State has a death rate of 6 per 1000, the birth rate is 17.3 and IMR is low at 13 per 1000. There has been a sharp decline in the fertility rate. Life expectancy has increased for both women and men, with women having a higher life expectancy at 74.7 years.

Within the above context, it is not surprising that the visible achievements as far as women are concerned are equally impressive. In the National Gender Development Index developed by the UNDP, Kerala heads the list with a GDI value of 0.597.

Kerala is the only State which has a sex ratio favourable to women. While the National sex ratio stands at 929 women to a 1000 men, in Kerala women exceed the number of men at 1036 per 1000 men. Female age at marriage is higher at 21.9 years. Female life expectancy is higher than men. Female literacy is the highest in the country at an impressive 86.2%. By 1986-87, 59% of women had achieved primary education levels, 25% secondary education, and 16% had completed the matriculation levels.

The roots of this positive social status of women are to be traced to the matrilineal historical past of Kerala and the progressive initiatives of the Travancore State.

WHAT IS THE RATIONALE FOR INTRODUCING MAHILA SAMAKHYA IN KERALA?

Despite the enviable profile of women vis a vis almost all other parts of the country, there are latent complexities which offset the visible achievements and warrant the introduction of a programme like Mahila Samakhya which aims at empowerment of women through education.

- The contradictions of a social situation where social development indicators are positive and the de facto situation of women is not an empowered one, raises questions of the anomaly between literacy and gender sensitive learning and awareness at various stages and levels. It is here that MS can play an effective role -in enhancing women's self esteem and abilities, enabling women to build on their more advanced social base and becoming empowered in the process, and facilitating a more gender aware and just social environment.

- The gradual decline of the matrilineal system has meant that women have lost effective control over property and assets. As in other parts of the country, in Kerala, too, women are being subject to the malaise of the dowry system.
- Despite the very high rates of literacy, the percentage of women in decision making roles is very limited or they are in stereotypical roles. While 90% of the labour in the coir industry is women, they are concentrated in the "low" sectors of de-fibring and spinning. Another classic example is the medical field where 51% are women. They are, however, mostly in nursing with very few lady doctors or medical researchers.
- Though there is very high political awareness and politicisation in every walk of life, women's participation in politics is very low.
- The development indices are not as positive for all parts of Kerala and are clearly and visibly lower as far as women are concerned especially in the hill areas of the former Malabar province. Further, the Malabar region is comparatively behind the rest of the State on all basic indicators as well. The MS programme can focus on these areas.

PROFILE OF THE MALABAR REGION

The Malabar region consists of the six districts of Palakkad, Malapuram, Kozhikode, Wynad, Kannur and Kasarkod. This region as a whole has lagged behind the rest of the State.

1. The Malabar region recorded a population growth rate of 20.47% as against the State average of 14.58%.
2. As per the 1991 census, the sex ratio in the Malabar region was 1030 women to 1000 men against the State ratio of 1036. Wynad district registered the lowest sex ratio in the state of 966/1000.
3. This region has a comparatively higher birth rate /general mortality and lower life expectancy than the rest of the State.
4. The total literacy rate in Malabar at around 86% is the lowest in the State.

Female literacy rate at 81.38% is lower than the State average of 86.2%. Palakkad with 75.7%, Wynad with 77.7%, and Kasargod with 76.3% are the districts with female literacy rates much lower than the State average.

5. The Economic Review of 1993 has also highlighted the fact that 45.82% of the population in the Malabar region is below the poverty line.

GOVERNMENT OF KERALA'S REQUEST FOR MS

The Government of Kerala too is sensitive to the backward situation of women in parts of Kerala and recognises that " while many socio-economic indicators would tend to show that the women of Kerala are much better off than their sisters elsewhere in the country, it remains a fact that a lot needs to be done for empowering women and to enhance their self-image and self-confidence, particularly in the backward pockets of the state " As part of an effort to change this situation, the Government of Kerala has evinced a keen interest to start the MS programme and have suggested a beginning in Palakkad district of Kerala

DISTRICT PRIMARY EDUCATION PROGRAMME (DPEP) IN KERALA.

The DPEP programme is being implemented in 3 districts and is being extended to 3 more districts which include some of the districts in the Malabar region. The Pre-Appraisal Mission which visited Kerala during November/December 1996 to assess the readiness for expansion, strongly endorsed the Government of Kerala's proposal to start the Mahila Samakhya programme

" Though there is an 'apparent gender equality in Kerala, the Mission recommends that more conscientious and structured interventions for women's participation be made at all levels to ensure gender equity For eg adequate participation of women in policy formulation and decision making as well as proportionate representation of women in all functional units is absolutely essential... The Mission welcomes the initiative proposed for starting the Mahila Samakhya Project in Kerala The Mission recommends that immediate steps be taken to register a separate Mahila Samakhya Society in Kerala As a starting point, Mahila Samakhya can be initiated in the tribal Block of Attapadi in Palakkad district as proposed in the district plan of Palakkad"

MODALITIES FOR FUNDING MS IN KERALA

Given the above context, Govt of India is keen to expand MS into Kerala along the lines of the extant MS Scheme. The Royal Netherlands Embassy can be approached for extending the existing programme funds for MS to the State of Kerala. The Dutch have in the past shown keenness to include Kerala under the MS programme, as it is also a Dutch focus State

Furthermore, there are available Dutch funds amounting to Rs 44 00 crore to be utilized during the 9th Plan period, and would be adequate to meet the requirements of the programme in the existing 4 States as well as Kerala It is anticipated that Kerala MS would need about Rs 4 5 crores over the 9th Plan period

Brief on Mahila Samakhya Gujarat

Mahila Samakhya is a central sector project aiming at empowerment of women through education. Mahila Samakhya was launched in Gujarat in 1989. The programme presently covers four districts, namely, Banaskantha, Baroda, Rajkot and Sabarkantha.

2. An Indo-Dutch evaluation of Mahila Samakhya programme in Gujarat was conducted during 1991. The Indo-Dutch Mission was very impressed by the enthusiasm, involvement and overall professionalism of the staff and also found the achievements of the programme to be impressive.

3. A national evaluation of Mahila Samakhya was also conducted in 1993. The major highlights of the evaluation are:

- A foundation for women's empowerment has been built at the grassroots level
- MS programme has brought about a change in the outlook of the rural women
- The MS personnel in the State as well as district units should be recruited from the open market as the culture of deputation of officers breeds bureaucratization.
- There is a need to create and promote essence of partnership among the Mahila Samakhya, non-governmental organisations.

4. Gujarat MS has initiated several steps for strengthening of state and district level management and open market recruitments are being made. An effective networking between Mahila Samakhya and non-governmental organisations and women's groups has been forged.

5. The grants released to Gujarat MS Society during the 8th Five Year Plan amounts to Rs 2.85 crores.

6. The achievements of Mahila Samakhya programme in Gujarat include:

- MS programme has laid special emphasis on education. It is running 58 Child Care Centres with local women's sangha's participation, literacy camps for adult women, coordinated with TLC campaigns in Sabarkantha and Baroda districts, setting up Balika Shiksha Kendra for drop out girls in Sabarkantha.
- Setting up Nari Adalats to deal in legal issues for the rural women in Baroda district.
- MS in collaboration with District Panchayat and Unicef has undertaken a major venture for handpump repair and maintenance through womens' participation.
- The other important activities in Gujarat include health, panchayati Raj training programmes, construction of Mahila Kutirs and taking up social issues like violence against women etc.

Mahila Samakhya, Madhya Pradesh

Mahila Samakhya is a women's empowerment project which does not aim at service delivery but seeks to bring about a change in women's perception about themselves and that of society in regard to women traditional roles. It endeavours to create an environment for women to seek knowledge and information in order to make informed choices and create circumstances in which women can learn at their own pace and rhythm. The centrality of education in the struggle to achieve equality is an important focus of Mahila Samakhya.

2. Mahila Samakhya is a successful strategy and is increasingly becoming mainstreamed with several basic education programmes in the country like District Primary Education Programme in Madhya Pradesh. Madhya Pradesh is the first DPEP State to adopt this programme in a full-fledged manner.

3. Mahila Samakhya is being implemented in three districts, namely, Raisen, Rajgarh and Mandsaur. A Mahila Samakhya Society has been set up in MP in January 1995. The national pattern of Mahila Samakhya programme has been fully adopted by the State. The MP Mahila Samakhya Society has entered into a Memorandum of Understanding (MOU) with Rajiv Gandhi Shiksha Mission Society for release of funds etc. MP Society is in the process of setting up project structures and building net-works with the voluntary organisations working in womens' development in the State/district. Rs. 5.00 lakhs has been released by the Rajiv Gandhi Prathamik Shiksha Mission to Mahila Samakhya, Madhya Pradesh.

ms\mpbrief

BRIEF WRITE-UP ON MAHILA SAMAKHYA AND MY ROLE IN THE PROJECT FOR THE PLANNING AND IMPLEMENTATION OF ACTIVITIES

The Mahila Samakhya Programme of Education for Women's Equality is a Dutch assisted initiative now being implemented in 17 districts of 4 States. The programme aims for women to come together to analyze their situations and act collectively to change them. In the process of moving towards a situation where they can determine their own lives and the environment they can simultaneously demand educational opportunities for themselves and their families. The programme has set in motion processes of empowerment for rural women with specially designed programme strategies. A foundation for women's empowerment has been built at the grass-root level and women's issues established in the public domain through the formation of Sanghas which is forum to share and analyze and even to take collective action. The programme's approach strategies have been adopted under several basic education programmes for example in the Bihar Education Project and the District Primary Education Programme in Madhya Pradesh.

MY ROLE IN THE PROJECT

As a National Project Director of the Mahila Samakhya Programme, I look after formulation of policies, finances, administration and monitoring of the programme. I am also representing Govt. of India on the General Council and Executive Committees of State Mahila Samakhya Societies which are the policy making bodies of the State Societies. I am also the member-secretary of National Resource Group which steers, guides and evaluate the programme of Mahila Samakhya. My role is essentially to facilitate project implementation at the State and District levels through administrative and financial support, mobilise technical resource support wherever required and assist in cross-state dissemination of innovative practices.

MS/BRIEFMS1

Brief note on Mahila Samakhya

Objectives

Mahila Samakhya Programme (Education for Women's Equality) is a 100% Dutch assisted programme was launched in 1989. The basic objective of the programme is empowerment of women through education. MS aims at creating an environment for women to seek knowledge and information with a view to bring about a change in their perception about themselves and that of the society.

Coverage

2. The Mahila Samakhya was launched in March 1989 as a pilot project through Dutch assistance in 10 districts of Uttar Pradesh, Gujarat and Karnataka. Presently the programme covers 6000 villages spread over 40 districts in 7 states namely UP, Karnataka, Gujarat, Andhra Pradesh, Bihar, MP, & Assam.

3. During 9th Five Year Plan the project has been expanded into new state Kerala in 1998 where the project structure are in the process of being set up.

Position of funds :

Year	Expenditure (Rs. in crores)
1988-89	2.28
1989-90	0.75
1990-91	2.04
1991-92	3.11
1992-93	1.28
1993-94	1.80
1994-95	3.80
1995-96	4.13
1996-97	4.65
1997-98	3.69

Achievements

3. The programme has been expanded into a total of 40 districts so far. Evaluations have shown that the programme has been able to lay a foundation for women's empowerment at the grass-root level and been able to establish women's issues in the public domain. The programme has also addressed issues like drinking water, health service and developed local accountability for women's needs. MS has provided trainings for development of indigenous herbal medicine systems, Panchayati raj, and spearheaded activism on social issues like violence against women, institution of

devadasis and the jogini system etc. A Joint-Indo-Dutch Evaluation was also conducted in January 1997 and has commended the programme and its impact on women's empowerment and education.

4. Education has been one of the key areas of focus under Mahila Samakhya. MS has initiated several interventions in non-formal Education, early childhood care and education support facilities which are managed by womens' groups themselves. MS village women manage 529 NFE centres and 147 ECCE centres. Another innovative intervention in MS has been the " Mahila Shikshan Kendras" (MSKs) for illiterate women & adolescent girls who have never joined the formal school system or are school drop-outs seeking to plug back into the educational system. 18 MSKs have been established so far. MSKs have specially been designed to provide condensed quality education courses with innovative methodologies and skill development programmes to equip women & adolescent girls to continue their education and attain life skills. In the area of girls education, MS has made special efforts by creating an enabling environment, through mahila sanghas, holding of bal shiksha melas, and providing training inputs to teachers.

5. The Govt. has approved continuation of the Programme during 9th Five Year Plan with an outlay of Rs.35.00 crores.

Budget for 1998-99 : Rs.7.50 crore.

Expenditure Rs.56,10,713
(upto 13th July,1998)

Claims sent to DEA for reimbursement

Claims sent upto September,1997
for which reimbursement received: Rs.25,03,90,726

Claims sent to DEA upto
March,1998 (reimbursement yet
to be received): Rs.2,99,75,243

brief\rne-revw

FIGURES AT A GLANCE

MAHILA SHAKHYA

7th Plan	
Outlay	: Rs.12 crores
Expenditure	: Rs.8.18 crores.
8th Plan	
Outlay	: Rs.51.29 crores

STATUS OF EXPENDITURE SINCE INCEPTION

Year	BE	RE	Exp. incurred
			(Rs. in crores)
1988-89	3	3	2.28
1989-90	4	4	0.75
1990-91	4	4	2.04
1991-92	4	4	3.11
Total	15	15	8.18
1992-93	4.0	4.0	1.28
1993-94	8.9	8.9	1.8
1994-95	8.9	4.0	3.8
1995-96	6.9	4.2	4.13
1996-97	5.0	4.7	4.65
Total	33.7	25.8	15.66
1997-98	6.00	4.75	3.69
1998-99	7.50	-	0.60

C: Budget\funds

**STATEMENT OF EXPENDITURE INCURRED ON MAHILA SAMAKHYA
PROJECT FROM 1ST JANUARY TO 31ST MARCH'1998**

Details of Expenditure

1. National Office

(a) Exp. on NRG and Consultancies Meetings	64,342/-
(b) Exp. on salaries etc. of Mahila Samakhya staff	2,02,119/-
(c) Office expenses	2,22,909/-

2. Grants-in-aid release to Mahila Samakhya Societies

(a) Mahila Samakhya Society, Karnataka	70,00,000/-
(b) Mahila Samakhya Society, Gujarat	74,00,000/-
(c) Mahila Samakhya Society, U.P.	65,00,000/-
(d) Mahila Samatha Society, A.P	29,99,700/-

Total Expenditure incurred from
1st January, 98 to 31st March, 1998

2,43,89,070/-

(G.A.Reddy)
Desk Officer

No. 21/1/7/94-Cab.
GOVERNMENT OF INDIA (BHARAT SARKAR)
CABINET SECRETARIAT (MANTRIMANDAL SACHIVALAYA)

New Delhi, the 20th March, 1995
(Chaitra, 1914)

OFFICE MEMORANDUM

Subject:- Instructions/guidelines regarding foreign travel of (i) Government Officials (ii) Ministers of the Central Government on official duty (iii) Members of Parliament and non-officials as members of Government, sponsored delegations and (iv) Ministers of the State Government and Union Territories, Members of the State Legislature & Union Territories & State Government Officials.

112/1
3/3

Guidelines and instructions about travel abroad of different categories of personnel have been issued from time to time. It has been found necessary to update these and issue a comprehensive set of guidelines and instructions on this subject. Accordingly, in supersession of earlier instructions/guidelines, the following instructions/guidelines are issued for compliance:-

FOREIGN TRAVEL BY CENTRAL MINISTERS/PERSONAL STAFF OF MINISTERS

112/1
3/3
A/1101
3/4
153
CDT

- (i) Proposals relating to visits and delegations of Ministers, Cabinet Ministers, Ministers of State holding independent charge, Ministers of State or Deputy Ministers in charge of the Ministry and the Principal Secretary.
- (ii) Proposals relating to visits and delegations of Ministers, Cabinet Ministers, Ministers of State holding independent charge, Ministers of State or Deputy Ministers in charge of the Ministry and the Principal Secretary.
- (iii) Foreign travel should be undertaken only in response to formal invitations from the country concerned.
- (iv) Ministerial level visits should be undertaken only on the invitation of the country concerned and should be undertaken only on the invitation of the country concerned.
- (v) Ministerial level visits can also be undertaken on the invitation of the country concerned when the Minister concerned from our side happens to be the co-chairman.

No. 21/1/7794-Cab.
GOVERNMENT OF INDIA (MINISTERS SECRETARIAT)
CABINET SECRETARIAT (MANTRI BHAVAN, RAJGHAT, NEW DELHI)

New Delhi, the 30th March, 1995
9 (March), 1995

OFFICE MEMORANDUM

Subject:- Instructions/guidelines regarding foreign travel of (i) Government Officials (ii) Ministers of the Central Government on official duty (iii) Members of Parliament and non-officials as members of Government, sponsored delegations and (iv) Ministers of the State Government and Union Territories, Members of the State Legislature & Union Territories & State Government Officials.

Guidelines and instructions about travel abroad of different categories of personnel have been issued from time to time. It has been found necessary to update these and issue a comprehensive set of guidelines and instructions on the subject. Accordingly, in supersession of earlier instructions/guidelines, the following instructions/guidelines are issued for compliance:-

FOREIGN TRAVEL BY CENTRAL MINISTERS/PERSONAL STAFF OF MINISTERS:

Proposals relating to visits abroad of Central Ministers (Cabinet Ministers, Minister of State holding independent charge, Minister of State or Deputy Ministers) require prior approval of the Prime Minister.

- (ii) Such proposals should be submitted to the Prime Minister directly after obtaining political clearance from the Ministry of External Affairs. The visits should be coordinated through Ministry of External Affairs to avoid duplication of visits and for effective presentation of our view points with foreign Governments.
- (iii) Minister-level visits abroad should be undertaken only in response to formal governmental invitations from the country concerned.
- (iv) Minister-level visits should be proposed only if the minister concerned has to attend an international conference abroad, and it has been certified by our Embassy/High Commission concerned that attendance at that conference is going to be at the level of ministers.
- (v) Minister-level visits can also be undertaken for meetings of bilateral joint commissions, where the minister concerned from our side happens to be the co-Chairman.

- (vi) Minister-level visits in response to invitations from various non-governmental bodies would not be advisable unless specifically recommended by MEA and our Embassy/High Commission concerned.
- (vii) Proposals for minister-level visits for other reasons - e.g. attracting foreign investment; negotiating economic/commercial arrangements; "study tours"; etc - are not advised.
- (viii) Deputation proposals in no case be initiated by direct contact with our Missions abroad or Foreign Missions in India without consulting the Ministry of External Affairs.
- (ix) Ministers and Secretary level officers and above may travel by First Class. Ministers may be provided suites in hotels.
- (x) Ministers of Cabinet rank are entitled to take their Private Secretaries along with them.
- (xi) A Minister of State, holding Independent Charge, is entitled to take his Private Secretary along with him except when (i) he is accompanied by officials in a delegation which include an officer of the rank of Director or below; and (ii) when he is accompanied by other Ministers and he is not leading the delegation.

Private Secretaries and other personal staff are not intended to replace technical officials of the Department.

Request for departure from this policy should not be made.

- (xii) Proposals for the deputation of a Private Secretary or members of the personal staff of Ministers should be sent to the Prime Minister for his approval along with the proposals for the deputation of the Minister concerned. In no circumstances should the proposals for the deputation of the Private Secretary or any member of the personal staff be considered under the delegated powers of the Ministry/Department.
- (xiii) The exact date of departure from India and return from abroad should be indicated clearly in the note put up to the Prime Minister.
- (xiv) Instructions issued by the Ministry of Finance and Ministry of External Affairs regarding the ceiling on gifts, entertainment, class of travel and hotel accommodation should be followed. It is important that the choice of gifts be decided in consultation with the Mission/Territorial Division/MEA Protocol. Such consultation would avoid the choice of inappropriate gifts.
- (xv) In regard to expenditure on entertainment and contingencies etc., to be incurred by the Minister, the extant orders of the Ministry of Finance would apply.

- (vii) Deputation proposals should be submitted at least 15 days before the scheduled date of departure. A copy of the previous tour report of the concerned Minister and information regarding funding of such tour etc. should be attached.
- (xvii) Last minute cancellations of bilateral visits cause serious embarrassment and may be avoided.
- (xviii) Requests for visa notes shall be processed by the Ministry of External Affairs and kept ready for issue. They may, as a general rule, be transmitted to the Embassy concerned by the Ministry of External Affairs only after all clearances, including PM's approval, where necessary, are obtained for the visit. Only in exceptional cases visa notes may be issued in anticipation of PM's approval, if the schedule of the visit is likely to be jeopardised for want of such advance action.
- (xix) In the event of a convention being organised abroad by NRI Institutions, the representation may normally be limited to the Mission in that country and in the case of a Conference organised by NRI in India, where a Minister's participation on substantive issues becomes unavoidable, a brief on the issues, may be obtained from the Administrative Ministry/ Ministry of External Affairs. The offer of a membership of any Committee, constituted by NRI organisations, may be politely declined.

2. GOVERNMENT OFFICIALS

- (i) In respect of deputation abroad of officials and non-officials, the guidelines of the Ministry of External Affairs (Annexure I) and the instructions issued by the Ministry of Finance from time to time should be strictly followed.
- (ii) Cases of deputation abroad of officials at the level of Joint Secretary and below will be decided by Ministries/Departments in consultation with the Financial Adviser and with the approval of Minister-in-Charge. However, in cases of composite delegations being led by Secretary/Additional Secretary and comprising officers of the level of Joint Secretary and below, the proposals should not be split but the complete proposals should be sent to the Screening Committee.
- (iii) Cases of deputation abroad of officials of the rank of Secretary and Additional Secretary are required to be sent to the Screening Committee of Secretaries for prior approval, except visits to SAARC countries which may be decided by Ministries/Departments in consultation with Financial Advisers. In case of Secretary to the Government of India, approval of the Minister-in-Charge should be taken in advance and wherever proposal of the Administrative Ministry/Department is not concurred in by the Screening Committee of

Secretaries, such case may be submitted to the Minister-in-Charge and the Finance Minister for orders.

Cases of deputation of Secretaries to the Government of India which are fully financed by International organisations or Foreign Governments etc. should also be submitted to the Screening Committee of Secretaries for approval.

- (iv) In cases relating to deputation abroad, on training or scholarship, the procedure as in sub-para (ii) above shall apply.
- (v) The proposals of foreign travel of officers should be sent simultaneously to the Ministry of External Affairs for political clearance and to the Ministry of Finance for obtaining Screening Committee of Secretaries' approval. However, where foreign hospitality is proposed to be availed of, clearance in terms of the Foreign Contribution Regulation Act (FCRA) should be obtained from the Ministry of Home Affairs before referring the proposal for consideration of the Screening Committee of Secretaries. Clearance from FCRA angle as well as political clearance shall not be required in cases where the Government delegates receive invitations in their capacity as Chairman/members, delegates, advisers/consultants in the International bodies of which India is a member.
- (vi) While sending the proposal to the Ministry of Finance for consideration of the Screening Committee of Secretaries, the Ministries/Departments should fill in the proforma prescribed by the Finance Ministry duly signed by the Joint Secretary-in-Charge and the Financial Adviser, alongwith a list of foreign trips undertaken by the officer during the last 3 years.
- (vii) In case of composite proposals in which officers from different Departments are required to be deputed, the proposal should be coordinated by the nodal Ministry. The nodal Ministry will obtain the list of officers from different Ministries on the prescribed proforma duly signed by the Joint Secretary (Administration)/ Financial Advisers concerned and submit a consolidated proposal to the Screening Committee. The names of all officials including those whose cases are proposed to be cleared under the delegated powers should be mentioned alongwith the other relevant information like the number of tours undertaken by these officers during last 3 years and the availability of funds under the foreign travel budget etc.
- (viii) Delegations should be compact in size, comprising only the technical personnel and senior official(s) directly connected with the subject matter. The practice of including, as a routine, representatives from the nodal Ministries and the Ministry of External Affairs should be avoided. If need be, assistance from our Missions may be obtained.

- (12) Presentation of gifts and entertainment should be restricted to the minimum possible. In this regard instructions issued by the Ministry of Finance vide their O.M.No.19036/1/92-E.19 dated 11st January, 1992 (Annexure II) should be followed. The gifts should be well chosen and must also reflect the quality and image of our technologically advanced sectors as well as the excellence of our traditional arts and crafts.

The provision for entertainment should not be made as a matter of course. If in any particular case the ceiling limit of entertainment allowance is considered inadequate to further the objective of the delegation/deputation, the proposal for adequate provision may be made indicating the detailed justification and the amount required should be placed for clearance before the Screening Committee. The amounts proposed could be determined in consultation with the Embassies to reflect local costs and condition. When sanctioned, it should be obligatory to support it with original vouchers in TA claims in the absence of which the claim would be disallowed.

- (x) Normally, the expenditure on deputation of Government Officers should be debited to the Ministry/Department concerned, unless the journey is undertaken specifically in connection with the affairs of public sector undertakings. In case of the latter the expenditure may be borne by the public sector enterprise concerned, the entitlement of the officer remaining the same as his entitlement under the Government Rules. Specific reasons for charging the expenditure to the PSU must be spelt out in the proposal.
- (xi) After each visit, a detailed report indicating also the follow up action required on the nature of substantial work undertaken must be submitted as soon as possible and forwarded to the Ministry of External Affairs as well as to the Cabinet Secretary.
- (xii) The officers of the Government of India should accept invitations from foreign agencies only after approvals from the Screening Committee of Secretaries or the Prime Minister as the case may be, have been obtained.

3. COMPOSITE DELEGATION CONSISTING OF CENTRAL MINISTERS AND OFFICIALS.

- (i) In the case of composite delegations consisting of Central Ministers and officials, the proposals relating to officials proposed to be included in the delegation should first be examined in the nodal Ministry/Department in consultation with other Ministries and thereafter the matter should be referred to the Screening Committee after getting the clearance of the Ministry of

Home Affairs and Ministry of External Affairs from FCRA/Political angle. If the delegation is to be led by a Central Minister, it should be clearly mentioned in the proposal for the Screening Committee that the delegation will be led by the Minister and names of all the Officers proposed to be deputed including those coming within the purview of the delegated powers should be mentioned.

- (ii) In respect of a Central Minister and his Private Secretary, the proposal will require the approval of the Prime Minister. Simultaneously, the proposal of the accompanying official delegation (if the officers of Additional Secretary and above level are to be deputed) should be sent to the Ministry of Finance for obtaining the concurrence of the Screening Committee. If Secretary is also to be included in the delegation, prior approval of the Minister-in-charge should be obtained. After the clearance of the proposal by the Prime Minister in respect of Minister and his Private Secretary and by the Screening Committee in respect of officers accompanying the Minister, the nodal Ministry will issue a combined financial sanction stating clearly therein the terms of deputation of the members of the delegation.
- (iii) The Minister and the Secretary should not, normally, be away from the Headquarters at the same time. If, however, both are required to be deputed abroad, the necessity for deputing the Secretary at the same time as the Minister may be brought out clearly for consideration of the Screening Committee of Secretaries.
- (iv) The Secretaries to the Government of India should not be normally away from the Headquarters for a period of more than 7 days.

4. NOMINATION OF MEMBERS OF PARLIAMENT AND NON-OFFICIALS WHICH INCLUDE EMINENT PERSONS FROM PUBLIC LIFE.

- (i) No Administrative Ministry/Department should propose the name of any member of Parliament for inclusion in a Government sponsored delegation. The selection of MPs to be deputed is to be made by the Minister for Parliamentary Affairs in consultation with Minister incharge of the Administrative Ministry and the Minister for External Affairs and with the approval of the Prime Minister. Name of any officer to be included in the delegation should be suggested by the nodal Ministry after following the Screening Committee procedure.
- (ii) In respect of non-officials in respect of whom the expenditure is being borne by the Government of India, the approval of the Prime Minister will be required even if their names are included in a

composite delegation. Such cases should be submitted to the Prime Minister through the Screening Committee. The objectives of including the non-officials should be clearly mentioned and the expenditure likely to be incurred on the visit indicated. It should also be mentioned if the same non-official was sponsored by the Government for a visit abroad during the last 3 years.

5. COMPOSITE DELEGATION CONSISTING OF CENTRAL MINISTERS/MEMBERS OF PARLIAMENT & CENTRAL GOVERNMENT OFFICIALS.

- (i) Proposals relating to delegations of this category are first to be examined in the nodal Ministry/Department sponsoring the delegation in consultation with other Ministries/Departments as may be necessary. The procedure of clearance in respect of Ministers, Members of Parliament and Government officials may be followed as indicated in the preceding paragraph.
- (ii) All proposals requiring approval of the Screening Committee and the Prime Minister (if necessary) should be sent to the Ministry of Finance at least 15 days before the schedule departure, for submission to the Screening Committee or the Prime Minister, as the case may be.

6. MINISTERS OF THE STATE GOVERNMENT AND UNION TERRITORIES, MEMBERS OF THE STATE LEGISLATURE AND UNION TERRITORIES AND STATE GOVERNMENT OFFICIALS.

All proposals for visits of members of State Government abroad in official capacity will be sent by the State Government addressed to Secretary to Government of India in the Ministry of Finance, Department of Economic Affairs for approval and release of foreign exchange and copies of the letter would be endorsed to Ministry of External Affairs, Ministry of Home Affairs and the Central Administrative Ministry concerned with the subject matter of the visit. The detailed procedural guidelines are at Annexures III, IV and V.

7. ACCEPTANCE OF FOREIGN HOSPITALITY.

- (i) Generally, no Government functionary shall accept free passage or hospitality from a foreign Government/Organisation for visits abroad except under the circumstances mentioned in the succeeding paragraphs.

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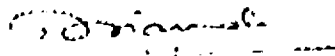
7. ACCEPTANCE OF FOREIGN HOSPITALITY.

- (i) Generally, no Government functionary shall accept free passage or hospitality from a foreign Government/Organisation for visits abroad except under the circumstances mentioned in the succeeding paragraphs.

- (i) Officers of the Government of India should not accept invitations from foreign agencies particularly private commercial organisations, private bodies or trusts etc. Such an invitation should be accepted only after the requisite approval of the Screening Committee or the Prime Minister has been obtained. Even in such cases, the entire expenditure should be met from Government of India's funds.
- (ii) Where an invitation has been received without specifying a particular name or designation and the choice of nominating someone is left to the Government, there should be no objection to accept to and fro international fare and hospitality offered by the foreign Government provided the concerned Ministries/Departments are satisfied that the participation of the officer concerned is essential.
- (iii) If the deputation abroad is covered under a bilateral agreement or under a regular exchange programme, the cost of travel, etc., could be met by foreign sponsors.
- (iv) Similarly, there should be no objection in accepting international fare and hospitality from an International Body, of which India is a member.
- (v) In case where the invitation is accepted and the officer is sponsored on deputation, the terms and conditions of deputation cannot be further supplemented with the terms and conditions on deputation offered by the Government of India. In other words, the mode and class of travel, payment of cash allowance and other allowances including local travel and stay in hotels would be as per the terms offered by the foreign Government/sponsors.
- (vi) In cases where foreign hospitality is proposed to be accepted, clearance of the Ministry of Home Affairs under the Foreign Contributions Regulation Act (FCRA) will be necessary. FCRA clearance shall not, however, be required when the Government delegates receive invitations in their capacity as Chairman, Members of the Committee in International bodies or are delegates, advisers/consultants to the International bodies of which India is a member.

II. DUTIES OF DELEGATION:

- (i) The Ministry of External Affairs will supply Country Notes and political briefs whenever required. The sponsoring Ministry should ensure that the members of the delegation are properly briefed on the subject of discussions/negotiations. The Ministry concerned should ensure that the Embassy is advised of the purpose of the delegation and the Embassy in turn should ensure that proper arrangements are made for the briefing of the delegates.
- (ii) The leader of the delegation should send immediately on return from tour abroad a brief note to inform his Minister all the major achievements of his Mission and a copy of the report should be sent to the Cabinet Secretary. A copy should also be sent to the Ministry of External Affairs. This has to be in addition to the detailed reports of the delegation.
- (iii) The members of the delegation should ensure that they are medically fit and physically capable of undertaking journey, specifically to those countries where medical care is not up to the mark and evacuation is not easy due to lack of direct flights to India. Those with chronic problem should carry sufficient quantities of the required medicines.



(B.B. TANDON)

Additional Secretary to the Cabinet.

To

All Secretaries to the Government of India by name.

Copy, also forwarded to the Chief Secretaries to the State Governments/Union Territories.

(B.B. TANDON)

Additional Secretary to the Cabinet.

**MAHILA SAMAKHYA
EDUCATION FOR WOMEN'S EQUALITY**

POLICY FRAMEWORK

- * NPE'86 : Education as an agent of change**
 - positive, interventionist role**
 - key instrument for empowerment**
- * Reflects involvement and progressive thinking of women's movement and activities**
- * Builds on experience of past women's development programmes.**
- * LAUNCHED IN 1989 AS A CENTRAL SECTOR PROGRAMME WITH 100% ASSISTANCE FROM GOI**

BASIC PARAMETERS

- * Redefinition of education
 - ongoing process of collective action-reflection
- * Respects, validates and builds on women's existing knowledge, experience and skills
- * Gives support, time and space for women to
 - critically analyse.
 - question.
 - conceptualise.
 - seek knowledge and information.
 - make informed choices

MAHILA SAMAKHYA PROCESS

- * Respect for women's priorities
- * Rooted in collectives
- * Controlled and directed by women

**ETHOS AND VALUES CRYSTALLISED
IN NON-NEGOTIABLE PRINCIPLES**

PROJECT FRAMEWORK

- * Participative structures**
 - decentralised**
 - flexible and evolving**
 - accountable to village women's collectives**

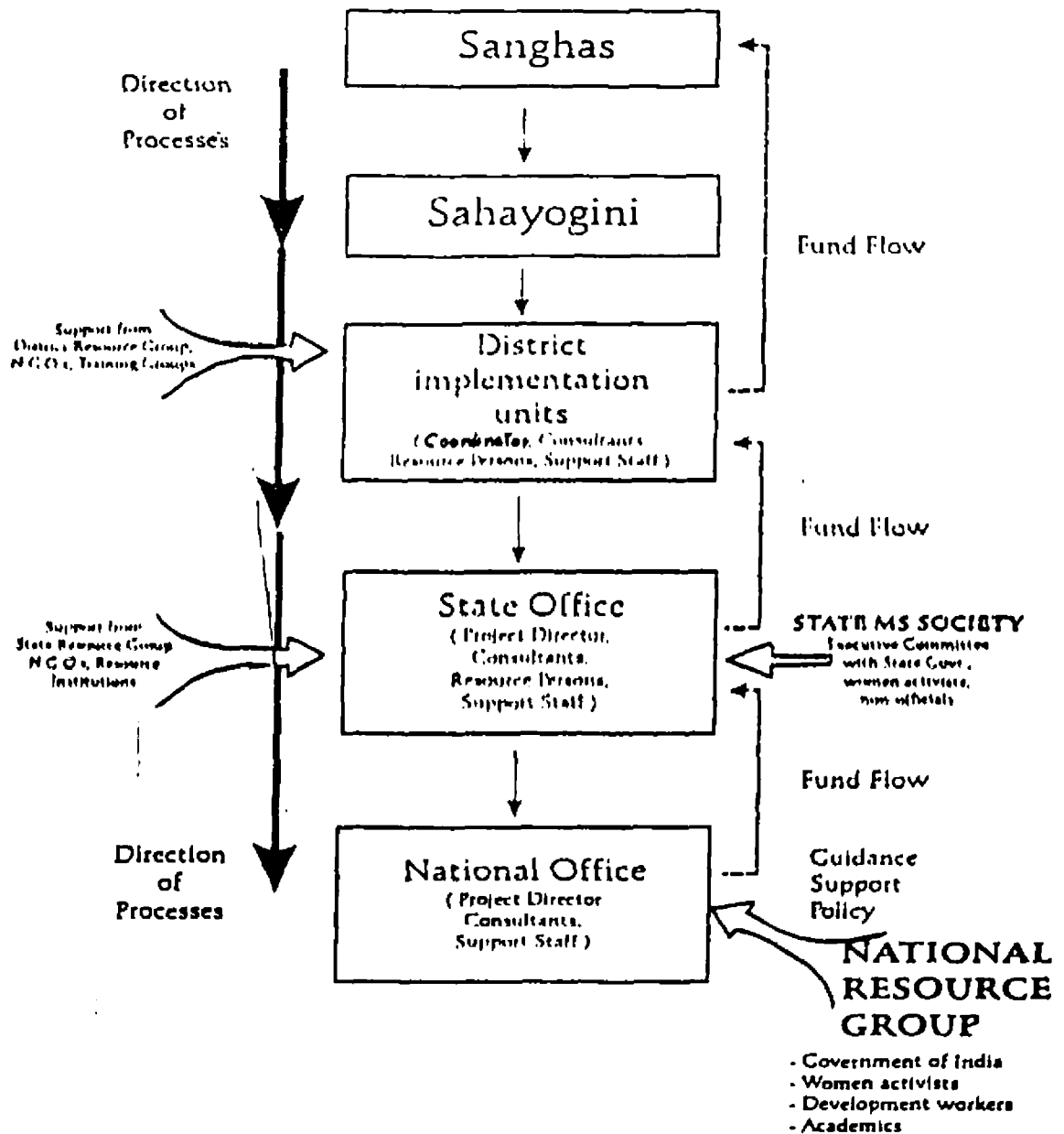
- * Functionaries play facilitative and supportive roles**

- * Training support**

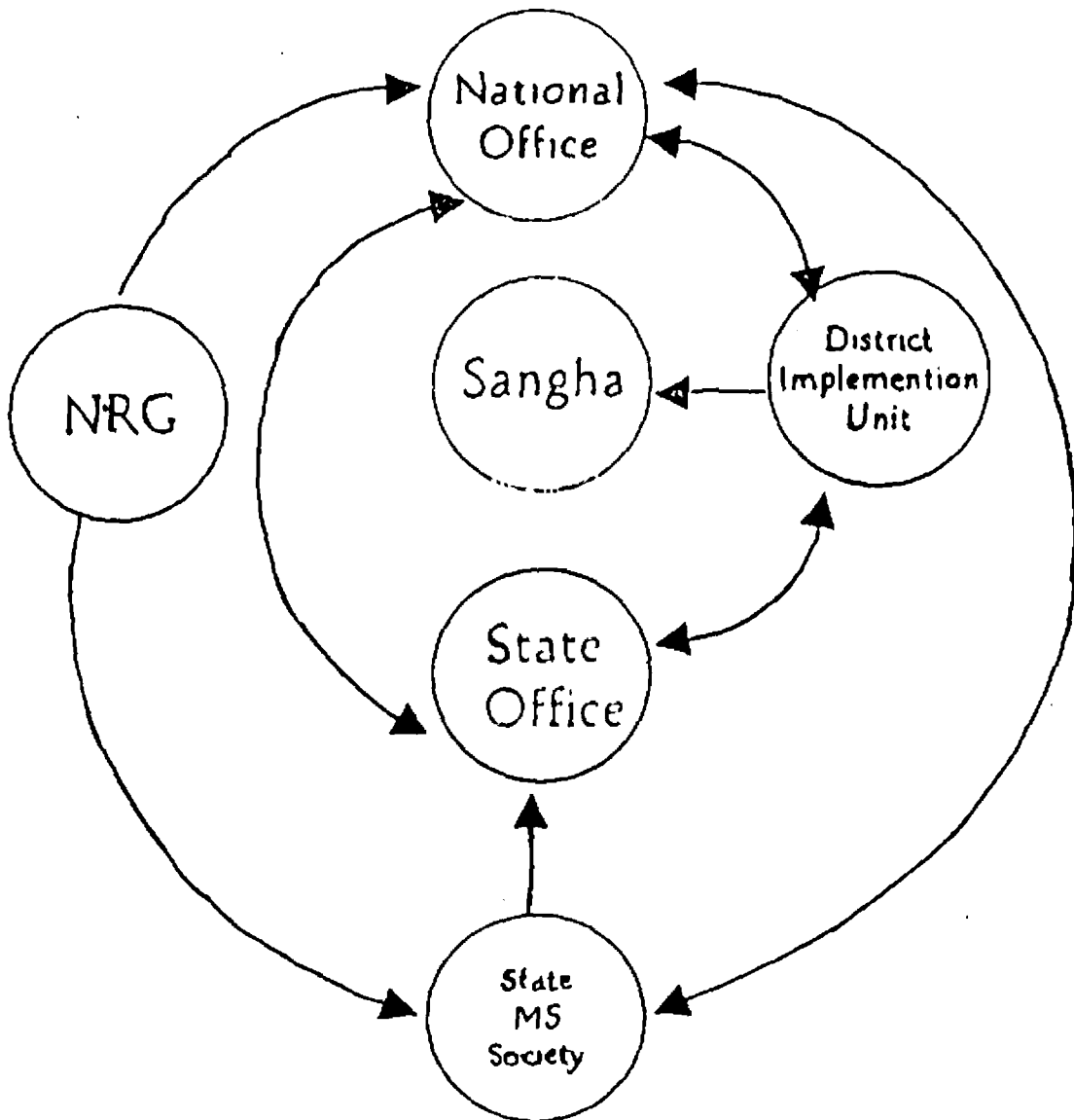
- * Networking with NGOs**

MS AS A CATALYST FOR CHANGE

Project Structures



Linkages Between Project Levels



COVERAGE

- * **STARTED IN 1989 IN 3 STATES WITH DUTCH ASSISTANCE**

 - GUJARAT

 - UTTAR PRADESH

 - KARNATAKA

- * **EXTENDED TO ANDHRA PRADESH IN 1992**

- * **APPROACH & STRATEGY ADOPTED IN OTHER EDUCATION PROJECTS**

 - BIHAR EDUCATION PROJECT 1991

 - UP EFA PROJECT 1993

 - DPEP IN MADHYA PRADESH & ASSAM 1995/1996

- * **PRESENT COVERAGE:**

 - 7 STATES**

 - 34 DISTRICTS**

 - 4826 VILLAGES**

EVALUATION

- * An ongoing process.**
- * Built-in systems at each level.**
- * Regular meetings for review and reflection.**
- * Joint Indo-Dutch Reviews.**
- * National Evaluations.**

NATIONAL EVALUATION 1993

- * **Intensive exercise**

- to identify emerging patterns and trends

- to assess effectiveness of processes and structures.

- * **Evaluators not part of MS, but committed to women's empowerment and sensitive to field processes.**

EMPOWERING OUTCOMES

- * Changed self-image**
- * Enhanced access to new information and skills**
- * Larger knowledge base.**
- * Informed choices**
- * Organisation and collective action**
- * Mobilisation, negotiation, networking.**

EDUCATION IS KEY FOCUS

- * **ENABLING ENVIRONMENT**
 - **SANGHA MEETINGS & DISCUSSIONS**
 - **BAL / BALIKA SHIKSHA MELAS**

- * **ADULT EDUCATION CENTRES RUN BY MS** **585**
COORDINATED WITH TLC PROGRAMMES

- * **NON-FORMAL EDUCATION CENTRES** **1093 (529)**
 - **SPECIAL FOCUS ON GIRL CHILD**

- * **EARLY CHILD-HOOD CARE & EDUCATION**
CENTRES **241 (147)**
 - **SUPPORT TO WOMEN & GIRL STUDENTS**
 - **COMMUNITY MANAGED**

- * **MAHILA SHIKSIAN KENDRAS** **13 (8)**
 - **TARGETS NEVER ENROLLED/DROPOUTS/
ADOLESCENT GIRLS**
 - **INNOVATIVE CURRICULUM/CONDENSED
COURSES**
 - **EDUCATION MAINSTREAM/ATTAIN LIFE SKILLS**

- * **NEWS LETTERS/BROAD SHEETS**

- * **TRAINING OF NFE INSTRUCTORS/MISK TEACHERS**

OTHER ISSUES

* **WOMEN AND PANCHAYATI RAJ (539)**

- **BUILDING A WOMEN'S AGENDA**
- **TRAININGS**

* **SOCIAL ISSUES**

- **STOPPING DEVADASI / JOGINI INSTITUTION**
- **ANTI-ALCOHOLISM**

* **HEALTH EDUCATION**

- **HERBAL MEDICINE**
- **DAI TRAININGS**

* **SAVINGS**

* **EQUAL WAGES**

* **WATER RESOURCE MANAGEMENT**

FUTURE VISION

(i) AT THE LEVEL OF WOMEN'S COLLECTIVES

- * Control over local resources**
- * Federation at different levels**
- * Building new institutions**
- * Strengthening links with other groups and movements**

(ii) AT THE PROGRAMMATIC LEVEL

- * Scaling up while safeguarding essential principles**
- * Autonomous Sanghas and withdrawal of programme**
- * Impacting the formal education system**
- * Creation of wider resource pool**

RESPONSE

- * Evaluation findings inform future planning.
- * Focus on Sanghas has been intensified
- * Intensive process of reviewing and adjusting management systems.
- * Re-assessment of training needs, review and reorganisation of training strategies.
- * Strengthening of networking and linkages with other groups.

NATIONAL EVALUATION 1993

MAJOR FINDINGS : STRENGTHS

- * Foundation for empowerment has been built, women's issues established in public domain.**
- * Sanghas committed to collective action, have mobilised support on community issues.**
- * Sakhis and Sahayoginis form a motivated and committed network, permanent resource for change**
- * Strong process orientation.**

CONCERNS

- * Sanghas still dependent on MS programme**
- * Need for further decentralization**
- * Capacity building to focus more on Sanghas.**

MAHILA SAMAKHYA PROJECT

Position of funds released and expenditure incurred during
8th Five Year Plan

(Rupees in lakhs)

Year	National Office	Funds released to					NGO's	Total
		Karnataka	A.P	U.P	Gujarat			
1992-93	9.26	50.00	57.70	-	-	14.82	131.7	
1993-94	19.50	150.00	-	-	-	19.82	189.3	
1994-95	25.80	80.00	36.00	125.00	110.00	9.00	376.8	
1995-96	18.93	200.00	40.00	80.00	75.00	4.82	418.7	
1996-97*	3.04	100.00	25.00	45.00	60.00	4.79	237.8	

(As on 31.12.1996.)

* Anticipated expenditure during 1996-97 is Rs.470.00lakhs

Expenditure incurred by the Mahila Samakhya Project during 8th Five Year Plan

Year	Karnataka	A.P.	U.P	Gujarat	National Office	NGO's	Total
1992-93	89.94	4.30	32.33	48.36	9.26	14.82	199.01
1993-94	124.04	18.16	52.26	50.65	19.50	19.82	284.43
1994-95	133.12	25.12	83.16	78.60	25.80	9.00	354.80
1995-96	129.00	44.65	109.59	73.33	18.93	4.82	380.32

The Indo-Dutch evaluation has commended the MS programme on the following points:

Effective MS strategy

- MS has reached the poor and marginal women.
- Mobilising and organising women into collectives at the village level has been effective.
- A demand for literacy and education has been generated.
- Cluster and Block level solidarities have been forged, setting the stage for a grassroots level networking between sanghas.
- Foundation for a grass root level women's movement has been laid.

Sangha women's empowerment

- Sangha women have been empowered to enhance self esteem and dignity.
- Have been able to overcome social barriers and address social issues such as child marriage, child labour, violence against women.
- Have gained greater control over family income.
- Are playing a decisive role in determining children's/girls' future.
- Have achieved a public recognition of their roles as women and as a collective within their community.
- Have demonstrated greater autonomy in assessing needs, planning strategies and taking initiatives independent of the Sahyogini.

Enhanced capacities of sangha women

- To negotiate with the larger environment/structures for their needs.
- Sangha women are able to organise their meetings and conduct them efficiently.
- To address legal issues and demand for gender justice.
- to participate in political processes

Women/girls have acquired basic skills

- In literacy
- Managing of thrift and credit/sangha funds
- In masonry, hand-pump maintenance and repair
- Legal literacy

Innovative educational interventions

- A gender/ girl child-sensitive environment in learning has been created.
- Creation of a pool of aware women through the Mahila Shikshan Kendra. This has had social implications in terms of delaying marriage of girls,
- gender sensitive pedagogy and teaching/learning materials are being developed.

Organisational strengths

- **Commitment to decentralised and participative planning and management processes.**
- **Convergence/positive linkages with other government structures/programmes.**
- **Effective documentation of processes.**
- **Creation of a pool of strong, committed and trained women at different levels of the organisation.**
- **MS organisational set-up along with its non-negotiables can be a viable model for similar programmes requiring flexibility and responsiveness to the field.**

Responses to EFC queries

1. Justification for expansion into Kerala

- Despite positive social development indicators, participation of women in political processes and decision making roles is low.
- Kerala government has consciously requested MS programme for two backward districts in the Malabar region where there is a high tribal population and low female literacy levels (compared to the state average). These backward districts have also been targetted by DPEP.
- The alternative is between DPEP funds which is an IDA credit or Netherlands funding which is a grant. The grant is preferable.
- Limitation of Dutch funds to 4 focus states -- includes Kerala.

2. Why not MS in other more deserving states?

- Six out of the 7 States where MS is being implemented are educationally backward states.
- Rajasthan, another educationally backward State, already has the Women's Development Project
- Orissa was approached for MS, following which a state level workshop for NGOs was held two years ago. There has been no positive response from the State government as yet.
- MS has approached the governments of Haryana and Maharashtra. A response is awaited.

3. What prevents MS from fixing targets?

- The programme has generated its own internal targets based on its experience.
- Physical targets in terms of coverage (35 districts) have been indicated in the EFC
- MS does not propose to cover an entire district. Focus on creating a critical mass which will have a ripple effect. At present the coverage is around 2500 villages in 16 districts. During the 9th plan, the target is to treble this coverage to around 7500 villages (on an average 300 villages in an older district and 150 in a new district).
- At present there are 10 Mahila Shikshana Kendras. It is proposed to start 2 in each district during the coming 5 years.

4. Why low expenditure?

- MS not a service delivery or finance driven programme but process oriented.
- In a new State or District, the first couple of years when village sanghas are being formed, there is little expenditure.
- MS has benefited by utilising infrastructural/other support from other governmental/non-governmental initiatives as well as sangha contributions in various forms, which have been on the rise in all the States.
- Basic investments are in human capital where trainings, etc, are the main inputs. These are not costly. Earlier there was over-budgeting, now more realistic proposals presented to the EFC.

5. Why high recurring costs?

- MS focus on human resource development.
- High investment in awareness generation/capacity building/training.
- Teacher/instructor honoraria and running costs are met from project.
- Benefits from convergence with other government programmes for infrastructural needs. Non-recurring costs are therefore reduced.
- For educational interventions uses common village facilities or rents premises.
- No permanent structures are envisaged.

6. How is the project sustainable?

- Sustainability is seen beyond financial terms as sustainability of social processes.
- High investments in HRD are being made to create a pool of aware women at the village level who will play a catalytic role in the education of women and the development of their communities.
- Effort to strengthen sanghas to become self-propelling units at the village level.
- Effort is to make sanghas and the community to take on the responsibility of meeting women/girls' felt needs especially in the area of education.
- MS has followed a conscious policy to try to reduce dependence on the programme by forging lateral linkages and functional convergence which will meet the infrastructural and other support required by the village groups.
- Strong linkages are being built with government programmes and other NGOs working with women who provide resource support in training and capacity building and can continue to do so in the future
- For specific educational interventions, the long term plan is to link with other initiatives like the TLCs/PLCs; in the case of adult literacy, the NFE, being a bridge to mainstream education will phase out; the MSKs to be linked with Continuing Education Programme, and the ECCEs to be linked to ICDS or be taken over by the community.

(see appended note on Sustainability of MS Initiatives and Interventions)

7. Resource Centre at the state level

- Setting up of a Resource Centre at the central level (which had been approved by the cabinet in 1992) was extensively debated and discussed by the National Resource Group. No clear consensus emerged. It was felt that a national level resource centre would not be able to meet the requirements of the local context. Further, there would be language problems and a limited response to programme needs.
- Now based on experience it is found preferable to have a decentralised facility for each State where resource needs can be handled. This will also facilitate the translation and dissemination of experiences and successful interventions practices. Therefore, a State Resource Centre is proposed.
- The demands for resource support in gender sensitive training and learning materials from within MS and others in states has increased considerably.
- The resource centre has to be accessible and responsive to field requirements and there should be linguistic/cultural affinity. Therefore, state resource centre will be effective.
- No separate structure is envisaged. Would be a facility within the state office.
- Will draw expertise from institutions/individuals on contractual terms. Provision for grant-in-aid to NGOs/institutions already exists in the scheme. Resources for specialised capacity support always not available. Hence a separate allocation proposed under State Resource Centre.

8. Convergence in MS so far

- Functional convergence at the village level with government initiatives has been forged. This has been done in various ways. Sanghas have been encouraged to interact regularly with school teachers/ANMs etc to ensure better delivery of services.
- Strong sanghas are accessing various government schemes and programmes such as DWCRA, credit facilities from Nabard , IRDP loans, etc. The basic need of water, for instance, is being addressed through interface with the Jal Nigam in UP and with UNICEF assistance in Gujarat. The sanghas have also accessed infrastructural schemes such as rural housing schemes in AP and Karnataka. Forestry schemes, old age/widow pensions, etc. are among many others being accessed by sanghas in the States.
- Convergence with educational programmes like TLC has taken place actively in the MS districts in AP, Gujarat and Karnataka.
- Convergence with DPEP in terms of an MS focus on women's/community mobilisation and in creating an environment for girls' education. 28 districts in the 7 MS States overlap with the DPEP programme.
- During the 9th Plan period, convergence of strong sanghas with programmes like IMY will be facilitated. MS trainings and orientation programmes will focus on developing sangha capacities and increasing their access to resources. This will enable sanghas to participate more effectively in educational programmes, increase their access to credit, to economic development programmes, health facilities and basic needs like water and housing. Special focus will be on strengthening a gender perspective and an

awareness of women's/human rights. In the interest of sustainability of sangha processes, linkages with government and non-government organisations will be forged.

9. Why is an increase in honoraria being proposed?

SAHAYOGINI

- Honoraria fixed five years ago. There has been considerable inflation during this period.
- Sahayogini is the key anchor of the programme. Morale cannot be kept up unless some incentive/increase is given.

Her role is different from that of an anganwadi worker who works in one village. The sahayogini is responsible for a cluster of 10 villages.

Her role is similar to that of a gram sevika/mukhia sevika/ANM who are all responsible for 5 villages or more. The latter all draw government payscales and other benefits. The sahayogini is given a fixed honoraria with no other benefits.

		Deptt.	Jurisdiction	Pay/Honorarium
1.	Anganwadi worker	Deptt. of WCD (MHRD)	1 village	Rs.500/- (Rs. 100 increase given recently)
2.	Supervisor	- do -	20 villages	State Govt. pay scale corresponding to Asst/LDC
3.	Village-level worker (VLW)	Rural Development	1 Gram Panchayat	State Govt. pay-scale Rs.975-1660 (e.g. UP)
4.	Krishi Sahayak	Agriculture	1 nyaya panchayat	- do -
5.	Health worker (Female) (ANM)	Health and Family Welfare	Population of 5000 villages (approx. 5 vill)	- do -
6.	Health Supervisor (Female) (LHV)	-do-	6 ANMs	Next scale to ANM.
7.	Sahayogini	Education	10 villages	Currently paid Rs.1000/- honorarium + FTA 300/- Proposed Rs.1500+FTA 300/-

SAKHI/SANGHA LEVEL

- Two models have been followed so far in MS viz: the Sakhi model and the sangha model.
- The Sakhi is a paid village level worker who receives training to act as a catalyst for sangha empowerment. In the Sangha model, capacities are built directly among the sangha women and the honoraria earmarked for the Sakhi is given as a sangha fund. This is a token contribution to enhance sangha women's empowerment and ability to manage finances.
- Evaluations and reflections over the years have brought out the limited impact of the Sakhi model, in that the inputs and investments made in the Sakhi have not been systematically transferred to the sangha women. The Sakhi tends to identify herself more with the organisation than her village. To concentrate efforts on direct inputs into sanghas, MS plans to phase out the Sakhi model during the 9th Plan period.
- In view of the plan to make sanghas autonomous and phase out the programme, a concerted effort will be made during the 9th Plan period to develop capacities of sangha women for self-reliance in planning, managing and harnessing financial and other resources, participating in and monitoring development processes.

The fall-back position is:

1. Accept increase of Sakhi/sangha honoraria from Rs.200 to Rs. 300/- (enhancement of Rs. 100/- at par with enhancement given to Anganwadi workers recently).
2. Continue with the present level of Rs 200/- (as we are planning to shift out of the Sakhi model).

**International Conference on Girl's Education:
MAY 6-8, 1998, WASHINGTON DC, USA**

**TOWARDS A GENDER JUST FUTURE: INITIATIVES FOR GIRL'S
EDUCATION IN INDIA**

Ladies and Gentlemen, it is my proud privilege to speak on behalf of the people and Government of India and to participate in this Conference. It is appropriate that we meet on the eve of the new millenium to renew our commitment to the goals of social and gender equity. Girls' education has been accorded the highest priority in the National agenda of India. India, today, has one of the largest elementary education systems in the world. Since independence impressive strides have been made in the area of girls' education with a ninefold increase in enrolment . Girls' universal access to education, however, still remains an elusive goal.

The Constitution of India and Fundamental Rights guarantee equality of opportunity to all citizens and forbid discrimination on the basis of religion, caste, or sex. The State, however, is empowered to draw up special policies and programmes to benefit women and children; set up special committees and commissions to study the problems of women; enact many labour laws and social legislations; benefiting women; and, even reserving seats and quotas for women in educational institutions, local bodies, training and employment schemes, and in government jobs.

State policy has indeed been dynamic. Progressive and forward looking policies and programmes have been framed to meet the challenges of girls and women's education. The National Policy on Education, 1986 (NPE) and the consequent Programme of Action which includes Education for Women's' Equality, in a radical move, privileges the role of education as an instrument to bring about change in the status of women .The Programme of Action clearly spells out the need for the national will to implement programmes and put in place institutional mechanisms to ensure that gender sensitivity is reflected in the implementation of educational programmes across the board. This cannot be achieved through individual commitment alone. It is incumbent on all players, agencies and institutions to ensure that girls/women have their rightful share in all education programmes and activities

India is a vast and plural society. The complexity of problems has tended at times to overshadow the impressive gains made in the area of education over the last fifty years. Girls enrolment in primary education for instance has gone up from 5.4 million in 1950-51 to 47.4 million in 1994-95, and at the upper primary level from 0.5 million to 16.0 million. During 1995-96, 150.74 million children in the age group 6-14 were enrolled at the primary stage, covering about 91% of children in this age group. Access to school has been ensured with 95% of the rural population having a primary school within a walking distance of 1 km and 84 % having an upper primary school facility within 3 kms distance. These enrolment increases, notwithstanding, sharp gender disparities persist with girls accounting for only 43% of enrolment at the primary stage and 39% at the upper primary stage.

Retention of girls has proved to be more problematic. Though the dropout rates of girls has shown a downward trend since 1951, they continue to be of concern. There are pronounced regional variations. For instance, in the State of Kerala with a female literacy rate of 89%, the drop out rate of girls is 0% at the primary level. At the other end of the spectrum, in Bihar, with a female literacy rate of 22.89%, the drop out rate of girls is as high as 62.37%.

Given the above context, educational strategies and programmes increasingly have been innovative, flexible and holistic in design to meet the sharp regional variations and to overcome the socio-economic factors that inhibit and constrain girls' access to education.

A targeted focus on the girl child has evolved over time. Under the Integrated Child Development Scheme and programme for Early Child Care and Education, there is coverage of the 0-6 year olds. A wide range of programmes like the Development of Women and Children in Rural Areas (DWCRA), Reproductive and Child Health programmes, National Literacy Mission, and schemes of the Central Social Welfare Board are aimed at adolescent girls and women who are in the 15 plus age group. The educational sector schemes directly addresses girls in the age group 6-14.

There is now a better and deeper understanding of the factors that inhibit girls access to education. The problems are not merely of the supply side alone, of schools and teachers. A demand for girls' education has to be generated within the parents and

community. Attitudes and mindsets need to change. This would require a multi pronged and multi sectoral strategy to be adopted.

The strategies for girl child education are broad based and include designing special non-formal education for girls and adolescents, facilitating and enabling community participation and ownership of education processes, converging with other departments to provide support services and child care facilities, creation of a special cadre of women teachers and dovetailing NFE to Total Literacy campaigns to reach girls in the 10-20 years age group.

Government has played a proactive role. Since the mid-1980's the above perspectives have informed Basic Education Programmes and the issues of girls' education are being met squarely. A host of initiatives have been undertaken in order to achieve Universalisation of Elementary Education with a special focus on school dropouts, working children, girls who cannot attend formal school and children of disadvantaged social groups.

The Operation BlackBoard (OBB) started in 1987-88 is a drive to substantially improve the quality of primary schools and focused on the recruitment of women teachers. Recognising that large numbers of girls and working children have been left out of the ambit of education, the Non-Formal Education scheme provides the flexibility, relevance of curriculum and diversity in learning activity to reach out through a decentralised management system. The scheme primarily covers the educationally backward states, urban slums and areas with concentration of working children. An important feature of the NFE scheme is the active involvement of the voluntary sector. To boost retention of girls, a scheme of strengthening residential educational facilities for girls at the higher secondary school level is in place. In 1995, a National Mid-day Meal scheme was launched to provide nutritional support as well as to boost enrolment in schools. All these have had a positive impact on the enrolment of girls.

In addition, the State and Central governments provide a variety of incentives like scholarships through the Education and Welfare Departments, free textbooks, and school uniforms. The issues of gender disparities in education are being addressed in several other ways as well, which are not immediately measurable. Textbooks are being revised to remove gender biases and gender sensitisation is an integral part of teacher training. At

a broader level, the creation of Women's Studies Centres in Universities has established and strengthened the linkages between institutions of higher learning and research and efforts for change. The National Commission for Women and similar Commissions for Women in some States have also been addressing the problems of girls and women. The 73rd and 74th Constitutional amendments, with a provision of 33% reservation for women in local bodies, have brought women into the mainstream of political life at the village level which in the long term is bound to have a positive impact on the future of girls.

As stated earlier, the strategies have become progressively holistic in nature attempting to mobilise communities, change social attitudes, improve facilities, make curriculum and teacher training sensitive to gender concerns and actively forge partnerships with the community and the voluntary sector. Focus on girl's education has today become a sine qua non of an effective education programme.

Recognising the significance and implications of adult literacy and women's empowerment for girls' education, two very effective programmes, the Total Literacy Campaign and Mahila Samakhya, a programme for women's education and empowerment are being implemented in various parts of the country.

Goals of gender equity in education and the creation of a supportive educational system and environment for girl's education form the basis of Basic Education Programmes like the Bihar Education Programme (which has recently been upscaled to the District Primary Education Programme) and the Lok Jumbish Programme in Rajasthan. These pathbreaking initiatives in the States of Bihar and Rajasthan have been taken further onto a national scale by the District Primary Education Programme (DPEP). Started in 1994, DPEP covers 149 districts in 14 states of the country.

Gender and equity concerns have informed all aspects of the programme design. The programme has been launched in low female literacy districts. Since DPEP attempts at a systemic change, an integrated approach to gender has been built into planning and management, pedagogical improvement, affirmative interventions for girls' education and strategies for community mobilisation and participation. Gender related activities are transparent and clearly articulated in annual work plans. Community participation has been institutionalised within the programme through Village Education Committees,

Parent Teacher Associations and mothers associations thereby ensuring a greater ownership of the educational process.

Several other supportive activities like ECCE have also been addressed thereby freeing girls who have the responsibility of sibling care to go to school. To overcome cultural biases, appointment of women teachers has received priority. To reach working girls, minorities and other marginal groups, innovative alternative schooling has emerged as an effective intervention. In addition to providing facilities and creating a supportive environment, DPEP is consciously trying to develop a gender sensitive pedagogy, sensitising teachers to the social complexities of gender and the ways in which this impacts the lives of girls to enable them to confront and change their own biases and attitudes.

The impact of the DPEP strategy is just beginning to be seen. The programme strategy, of mobilizing the community on girls' education and to generate a demand, has had an overwhelming impact on girls' enrolment, especially of socially disadvantaged groups.

A significant achievement of DPEP has been the pedagogical improvement processes. Gender reviews of learning material, and the overhaul of classes I and II textbooks have been completed in all the States. An integrated approach to gender sensitisation, which synchronizes textbook renewal and development of teacher/academic support training packages, has proved to be more effective. A gender audit format is also in the process being worked out.

In addition to governmental initiatives in the field of basic education, the experiences, experiments and innovations of voluntary organisations have been significant in influencing EFA initiatives. NGOs in the educational sector have emerged as crucial partners in facilitating community mobilisation, in grounding decentralised and participative planning strategies, and in pedagogic and curriculum reform. The involvement of the voluntary sector has also brought issues of working children, girls and children of disadvantaged group within the framework of educational policy and planning.

Ladies and Gentlemen, the recently announced National Agenda for Governance unequivocally states the government's commitment to the goals of EFA. The National Agenda for Governance states "we are committed to a total eradication of illiteracy. We will formulate and implement plans to gradually increase the governmental and non-governmental spending on education up to 6% of the GDP; this to provide education for all. We will implement the constitutional provision of making primary education free and compulsory up to 5th standard. Our aim is to move towards equal access to and opportunity of educational standards up to the school-leaving stage. We shall strive to improve the quality of education at all levels -- from primary schools to our universities".

At the same time, the enabling environment for education through the empowerment of women has also been underscored. Reservation of 33% of seats for women in the Parliament and State Assemblies will be legislated. It is also proposed to provide free education for girls upto the college level including professional courses in an effort to empower women.

The momentum for girls education and the active involvement of women and the community in the educational process is visible across the country. This encouraging scenario, notwithstanding, pockets of backwardness and the problems of ensuring that all girls have access to education as a matter of course is the challenge of the future. We are committed to meeting this challenge.

Thank You.

ভ্ৰাম্যমান পুথিভঁৰাল

দীপক কলিতা

অসম মহিলা সমতা চ'ছাইটিৰ কৰ্মক্ষেত্ৰৰ অন্তৰ্গত গাঁও সমূহত গঢ় লৈ উঠা জাগৃতি কেন্দ্ৰত মহিলা সকলৰ মাজত কিতাপ পঢ়াৰ পৰিবেশ এটা সৃষ্টি হৈছে। নতুনকৈ লিখিব পঢ়িব শিকা মহিলা সকলে সৰু সৰু পুথি আদি পঢ়িবলৈ ইচ্ছা কৰি অসম মহিলা সমতা চ'ছাইটিৰ জিলা কাৰ্যালয় সমূহ লৈ কিছু কিতাপ বিচাৰি আবেদন কৰিছিল। প্ৰথম অৱস্থাত সহযোগিনী সকলৰ জড়িয়তে দুই এখন কিতাপ যোগান ধৰা হৈছিল। পিছত লাহে লাহে দেখা গ'ল গাঁওত থকা বাকী পঢ়িব জনা মহিলা সকলেও এনেধৰণে পোৱা কিতাপ পঢ়িবলৈ আগ্ৰহী হৈ উঠিল আৰু এনে আগ্ৰহী মহিলা সকলৰ অনুৰোধ ক্ৰমেই অসম মহিলা সমতা চ'ছাইটিৰ ভ্ৰাম্যমান পুথিভঁৰালৰ জন্ম হয়। ইতিমধ্যে মৰিগাঁও-ধুবুৰী আৰু দৰং জিলাত ভ্ৰাম্যমান পুথিভঁৰাল চালুকীয়া অৱস্থাত আছে। জিলা দুখনৰ কৰ্মক্ষেত্ৰৰ অন্তৰ্গত মহিলা সকলে নিজ নিজ জিলা কাৰ্যালয়লৈ বিভিন্ন কিতাপ বিচাৰি চিঠি লিখাৰ উপৰিও নিজে পঢ়া কিতাপ সমূহ পঢ়ি ভাল লগা আৰু বেয়া লগাৰ কাৰণ দৰ্শাই চিঠি লিখিছে। তেওঁলোকে তলত উল্লেখ কৰা ধৰণে কিতাপৰ চাহিদা অনুমান কৰিব পাৰি। তেওঁলোকে বিচৰা কিতাপ সমূহৰ ভিতৰত উপন্যাস, ধৰ্ম মূলক, বনদৰব, আইন বিষয়ক, সাধু, স্বাস্থ্য বিষয়ক কিতাপেই বেছি।

তাৰোপৰি কিতাপ পঢ়া পঢ়ুৱৈৰ সংখ্যা ক্ৰমাৎ দিনক দিনে বাঢ়ি গৈ আছে। পঢ়ুৱৈৰ আগ্ৰহ আৰু

উৎসাহ দেখি আমি এই কথা অনুভৱ কৰিব পাৰিছো যে বৰ্তমান সময়ত গ্ৰাম্য অঞ্চলত গ্ৰাম্য পুথিভঁৰালৰ থকাতো অতিকৈ জৰুৰী। এই ফালৰ পৰা আমি এইটো কথা স্পষ্ট হ'বলৈ পাৰিছো যে অতিকৈ পিছপৰা গাঁও সমূহত ভ্ৰাম্যমান পুথিভঁৰালৰ যথেষ্ট প্ৰয়োজন আছে আৰু ভবিষ্যতে বিশেষ সমাদৰ লাভ কৰিব বুলি আশা কৰিব পাৰি।

জিলা কাৰ্যালয়লৈ পঢ়ুৱৈ সকলে কিতাপ বিচাৰি লিখা চিঠিৰ একাংশ তলত তুলি দিয়া হ'ল। —

প্ৰতি,

অসম মহিলা সমতা চ'ছাইটি, মই কিতাপ পঢ়ি খুব ভাল পাওঁ। ইমাত তেনেকৈ কিতাপ পঢ়া পাবলৈ নাই। আকৌ কিতাপ কিনি পঢ়াটো মোৰ পক্ষে অসম্ভৱ। গতিকে আপোনালোকৰ তৰফৰ পৰা তলত উল্লেখ কৰা কিতাপ কেইখন যোগান ধৰি উপকৃত কৰে যেন।

ড° মামনি বমচম গোস্বামীৰ

“জীৱনৰ আত্মলিখা দম্ভাবেজ”

“অহিবশ” আৰু এই বছৰ নতুনকৈ প্ৰকাশ পোৱা তথা বঁটা পোৱা কিতাপখন নামটো মনত নাই। নিৰুপমা বৰগোহাঁইৰ যিকোনো কিতাপ —

ড° গণেশীনন্দন বৰাৰ “পাতাল ভৈৰৱী”

পশ্চিম কুৰুৱা কনকশতা মহিলা সংঘ

শ্ৰীজ্বনকা ডেকা

=১২৩=

আমনীয়া-
 বাহাদুৰে,
 কিতাপখন পাঠি
 তোলোঁ লাগিল। পিছে
 মোৰ কাম আগুয়ে মোম
 হ'ল। যিয়েই বহুঁওক
 মই পঢ়িলো। আৰু
 মই লিখক হিঁতো
 ডেকাৰ "এম্বোচো জীৱন"
 নামৰ কিতাপখন
 আছে যদি দি পঠাব।
 - হৰি

ওঁম্বিন্দু দাসা ॥
ওঁম্বিন্দু দাসা মিলিডুনি
স্বাথিয়া অংগা ॥

বিঃদ্রঃ — শিউর সাপুকা

অসম মহিলা সমাজ ছুটাইলি কম্বলয় - (৬)
বিহাৰা বি. বি. বি. বাহুদেউ

অসম বাহুদেউ

প্ৰথম অধ্যায় আশাৰ অসম লগা । আশাৰ
বহুমান অসম জাল । আশাৰ কৰ্মে অসম অসম
সেৱা বাহুদেউকো জাল বান্ধিছে ।

বাহুদেউ; আশাৰ বিদ্যা বাৰীৰ চুক্তি স্বাক্ষৰ-১৩
পুৰিমন পঢ়ি-সৰ জাল লগাইল । পুৰিমনৰ
জাতিতে আশাৰ সাজ অসম-সাজলগা-বাৰীৰ
সৰ জাল লাভ হৈছে আশাৰ লগত বহুমানৰ বৃদ্ধি
লাভ কৰিলি-আশাৰ কৰ্মে । উক্ত পুৰিমনত অসম
কৰ্মে উদ্ভিদৰ আশাৰ-সকলোৰ লগিত ।
উদ্ভিদৰ অসম অসম সকলো উদ্ভিদৰ
উদ্ভিদৰ অসম অসম সাজ বাৰীৰে সাজিলে
জাতিৰ পৰা লগিলো বিদুমান উদ্ভিদৰ
আশাৰ অসম জাতিলো । সেয়ে উদ্ভিদৰ লগত
লাভ জাতিৰে । বিদু উক্ত পুৰিমন পঢ়ি পুৰিমনত
বিদ্যা উদ্ভিদৰ সকলোৰে সাজ সাজ জাতি জালৰে
জাতিলো সাজ সাজৰে জাতিৰ বিদু জাতি-
জাতিলো সে আশাৰ-স্বাক্ষৰ লগত উক্ত উদ্ভিদৰ
জাতিৰ বা-সাজৰ বাবে জাতি-দুৰকাৰী । সেয়ে
জাতি উদ্ভিদৰে জাতিৰ লগত মই লগত
উদ্ভিদ । জাতি অসম-সাজ জাতিৰে সাজ লগত-
বিদ্যে পুৰিমন বিদ্যা সাজ সাজ জাতিৰে বিদু সাজৰ
পঢ়িমন ।

ইয়াৰ উপৰিও উক্ত পুৰিমনত জাতিৰ অসম

আশাৰ কৰ্মে বিদ্যাৰ উদ্ভিদৰ সাজ-সাজ আৰু বিদ্যাৰ
লাভ বিদ্যাৰ লগে লগে হয় । সেয়ে অসম বিদ্যাৰ
জাতিৰে উক্ত পুৰিমন অসম অসম-সাজ-
সাজৰে জাতিলো । পুৰিমন অসম অসম-
সাজৰে উদ্ভিদৰে সাজৰে সাজ-
সাজৰে বিদ্যাৰ জাল অসম কৰ্মে পুৰিমন-
সাজৰে জাতি অসম ।

স্বাক্ষৰ-
আশাৰ বিদ্যা-
বিদু অসম-সাজ

ଆଧିକାରିକ ଶିକ୍ଷା ଥରା ବିଭାଗ

- ୧) ଯୁକ୍ତର ଶିକ୍ଷା - ମିଳନାଟକ
ମିଳନ - ପୃଷ୍ଠା ୧୩୧
(ମାଧ୍ୟମ ୧୩)
- ୨) ଯୁକ୍ତ-ପ୍ରାଥମିକ ଶିକ୍ଷା ମାଧ୍ୟମ
(Sample - ମାଧ୍ୟମ ୧୩)
- ୩) ଶାନ୍ତନୀୟ, ଦୃଷ୍ଟାନ୍ତ ପୋଥି
ଅଧ୍ୟାପକଙ୍କ ପାଇଁ ।

ଆଧିକାରୀଙ୍କ ଦ୍ୱାରା

ଦିଆଯାଇଥିବା

କ୍ରମ

କ୍ର. ୫୧୨/୨୦୧୯

श्री-दीपाली - मङ्गल ।

महत्तम वार्त्ता -

भक्ति-आधुनि रत्न हृदय

मान (वान शल मई

जानिब विधाया-विशुद्धान

रत्न हृदय निज-जनाँउ

हल, आरु-आनायग

उ-जनाई-दिना-डाल ।

आमि-अशुभा नडबकि-

शामं कथिब विधाया-

विशुद्धान समापउ निजेउ

वनाई-आयाय-लाग ।

३/७

श्री-विशुद्धान मङ्गल

ଶାନ୍ତିପୁସ୍ତକ

କ୍ର. ନଂ	ନାମ	ପିତାମହ ନାମ	ପିତାମହ ବୃତ୍ତି
1	ଶ୍ରୀ: ଚାନ୍ଦିନୀ ପ୍ରଧାନ " : ଶ୍ରୀମତୀ ଅମଳା ଶ୍ରୀ: ନରାୟଣ ଚନ୍ଦ୍ର	ଡ: ଶ୍ରୀଧର ମହାପାତ୍ର ଓମ୍ ପ୍ରସାଦ ମହାନ୍ତି କାନ୍ଧାରୀ ରାମଚନ୍ଦ୍ର ମହାପାତ୍ର ବିଶ୍ଵନାଥ - ବସ ମହାପାତ୍ର	ପିତାମହୀୟା ଚାନ୍ଦିନୀ-ଶ୍ରୀଧର-ଡ: ମହାପାତ୍ର ଶ୍ରୀମତୀ ଅମଳା-ଓମ୍ ପ୍ରସାଦ କାନ୍ଧାରୀ - ରାମଚନ୍ଦ୍ର ବିଶ୍ଵନାଥ-ବସ ମହାପାତ୍ର
2	ଶ୍ରୀ: ଡଃ ବିପ୍ଳବ ଜେନା (ପୁସ୍ତକ) " : ଚମର ଚନ୍ଦ୍ର " : ଡଃ ଶ୍ରୀମତୀ ଅମଳା " : ଶ୍ରୀମତୀ ଅମଳା	ହୋମିଓପାଥୀ ଡଃ ବିପ୍ଳବ ଜେନା ବିକ୍ରମଚନ୍ଦ୍ର ମହାପାତ୍ର ହେମଚନ୍ଦ୍ର ମହାପାତ୍ର (ଡଃ ବିପ୍ଳବ ଜେନା)	ଡଃ ବିପ୍ଳବ ଜେନା ବିକ୍ରମଚନ୍ଦ୍ର ମହାପାତ୍ର ହେମଚନ୍ଦ୍ର ମହାପାତ୍ର (ଡଃ ବିପ୍ଳବ ଜେନା)
3	ଶ୍ରୀ: ପ୍ରଭାତ ଜେନା " : ଶ୍ରୀମତୀ ଅମଳା " : ଶ୍ରୀମତୀ ଅମଳା	X X X	ଡଃ ବିପ୍ଳବ ଜେନା ବିକ୍ରମଚନ୍ଦ୍ର ମହାପାତ୍ର ହେମଚନ୍ଦ୍ର ମହାପାତ୍ର
4	ଶ୍ରୀ: ଡଃ ବିପ୍ଳବ ଜେନା / ଶ୍ରୀମତୀ ଅମଳା ଶ୍ରୀମତୀ ଅମଳା	ବିକ୍ରମଚନ୍ଦ୍ର ମହାପାତ୍ର ପିତାମହ ବିକ୍ରମ	ବିକ୍ରମଚନ୍ଦ୍ର ମହାପାତ୍ର ପିତାମହ ବିକ୍ରମ
5	ଶ୍ରୀ: ଶ୍ରୀମତୀ ଅମଳା ଶ୍ରୀ: ଶ୍ରୀମତୀ ଅମଳା ଶ୍ରୀ: ଶ୍ରୀମତୀ ଅମଳା ଶ୍ରୀ: ଶ୍ରୀମତୀ ଅମଳା	X X X X	ଡଃ ବିପ୍ଳବ ଜେନା ବିକ୍ରମଚନ୍ଦ୍ର ମହାପାତ୍ର ହେମଚନ୍ଦ୍ର ମହାପାତ୍ର ବିକ୍ରମଚନ୍ଦ୍ର ମହାପାତ୍ର
<p>ଡଃ ବିପ୍ଳବ ଜେନା - ବିକ୍ରମଚନ୍ଦ୍ର ମହାପାତ୍ର</p> <p>ପିତାମହ ବିକ୍ରମ</p>			<p>ଡଃ ବିପ୍ଳବ ଜେନା</p> <p>ବିକ୍ରମଚନ୍ଦ୍ର ମହାପାତ୍ର</p> <p>ହେମଚନ୍ଦ୍ର ମହାପାତ୍ର</p> <p>ବିକ୍ରମଚନ୍ଦ୍ର ମହାପାତ୍ର</p>

= স্বাৰ্ভিগাওঁ জিন্মা =

বিশেষ-ভাৱে বৰ্তমান জাৰ্মানী-ৰ
মহিলা সকলে স্বৰ্গমুকীয়-কিতাপ-আমাক
বিচাৰিছে ।

উদাহৰণস্বৰূপে -

- ১) কথা-মহাভাৰত ।
- ২) কথা-বাহ্ময়ন ।

শিৰি এইবিধৰ বিন্মীয়-কিতাপ সমূহ
ভেঁলোকে লাভিবলৈ বিচাৰে ।

আনহাতেদি শিশুকেন্দ্ৰ সমূহত
শিশু সকলে গৰুগৰু স্বাৰ্ভি-কিতাপ বিচাৰিছে ।

কোম্পানীসকলে স্বাৰ্ভি-কিতাপ সমূহ-দিয়াৰ-
লিখিত-নোৱা-কিতাপ-সমূহ-লাভি-লাভা-কিতাপৰ
প্ৰসৰ্ত-আমি-লাভিবলৈ-পৰা-মন্তব্য-বিচাৰিছিলো,
শিৰি-মোটেদৰে-ভেঁলোকে-ভেঁলোকাৰ-মন্তব্য-
লিখিত-বিচাৰণে-দিছে ।

ভেঁলোকাৰ-মন্তব্যসমূহ-শিৰি-এইটো-
গম-লোৱা-গেছে-ভেঁলোকে-~~ক~~(মহিলাসকলে)
স্বাৰ্ভি-কিতাপ-সমূহ-ভাল-লাভিছে । আনহাতেদি
বৰমোৰী-বা-বনদৰবৰ-দম-বিলাক-কিতাপ-
মোটে-কিতাপ-সমূহ-শিৰি-লাভ-বান-হোৱা-
বুলি-স্বকাম-বৰিছে ।

বৰবন-এই-বোৰ-শিৰি-সও-ধুৰা-বেলাৰ
শিকিয়া-ভেঁলোকে-গৰতে-কাৰিব-পৰা-
হৈছে ।

শিৰিয়ে-হে-এনে-বিধৰ-কিতাপ-
ভেঁলোকে-লাভিবলৈ-বিচাৰিছে । ইয়াৰ-উপৰিও
ভেঁলোকে-শিশুৰ-মত-স্বৰ্গমুকীয়-কিতাপ-সমূহ-কে-
আহুৱাৰে-লাভে ।

(৭)

মোক্ষাপুস্তকসমূহে বেছি বিবো বিজ্ঞান-
জানুহ এবেধবনব :—

- ১) শ্বাস্ত্ৰ সঙ্কীৰ্ণ
- ২) শিশু " "
- ৩) নাৰী " "

ইয়াৰ ভিতৰত বেছি অচলিত বিজ্ঞান-
কেইখন হৈছে :—

১) শ্বাস্ত্ৰ সঙ্কীৰ্ণ :—

- ক) বোম্বৰ কাৰণ আৰু মাটি বন্দৰব ।
- খ) জীৱাণু মৰাৰ আশাৰে ।
- গ) বনৌষধি ।
- ঘ) সূহ বন্ধু বনৌষধি ।

২) শিশু সঙ্কীৰ্ণ :—

- ক) বীৰকনৰ গাৰ্ধু ।
- খ) ব্ৰুটি আঁঠৰ গাৰ্ধু ।

৩) নাৰী সঙ্কীৰ্ণ :—

- ক) সু-সন্তান সন্তান মাটৰ উন্নিকণ ।
- খ) সমাজ সন্তো আৰু নাৰী ।

ওপৰত উল্লেখ কৰা বিজ্ঞান কেইখনৰ
অৰ্থাৎ বেছি ল'ৰা স্থানি আদি জানিব -
পাৰিছো । তেঁলোকে শ্বাস্ত্ৰ সঙ্কীৰ্ণ বিজ্ঞান
বেছি বিজ্ঞাবে ।

জ্বালাপুস্তকালয়ৰ বিজ্ঞাপ্য সমূহৰ নাম :-

স্বাস্থ্য গল্পকীয়

- ১) ৰোগৰ বৰণন আৰু গাঢ়ি বন্দৰয ।
- ২) শিশুৰ পাৰিচৰ্যা ।
- ৩) শিশুৰ ৰোগ আৰু মতন ।
- ৪) স্তনৰ পৰা দুগি ।
- ৫) দুগা থাকিলেহে বেগা ।
- ৬) জীয়াই মৰণৰ আশাৰে ।
- ৭) ৰোগ আৰু চিকিৎসা ।
- ৮) স্বাস্থ্য বিজ্ঞানৰ বিচিত্র বগহনী ।
- ৯) ৰোগ আৰু আয়ুৰ্বেদিক চিকিৎসা ।
- ১০) ফৰ ফৰ বেগাৰৰ গৰু গৰু কথা ।
- ১১) জীৱনৰ বাবে যোগ ।
- ১২) গহুৰু নত পুষ্টিৰাৰ আদ্য ।
- ১৩) পানীৰ দ্ৰুষ্টিতে হোৱা বেগাৰ ।
- ১৪) সূত্ৰকু বনৌষধি ।
- ১৫) মেলেৰিয়াৰ দু - পাৰিচৰ্যা ।
- ১৬) বৰন ডাল বখাৰ মতন ।
- ১৭) কাৰু পানী আৰু মলমূত্ৰৰ ঔষধী গুণ ।
- ১৮) শিশুৰ দু - পাৰিচৰ্যা ।
- ১৯) বনৌষধি ।
- ২০) বাধী দুবড স্বাস্থ্য ।
- ২১) নাৰী স্বাস্থ্য আৰু নাৰী অধিকাৰ ।

শিশু সম্বন্ধীয়

- ১) অসম দেশৰ বিষয় কথা ।
- ২) বীৰ কৰ সাধু ।
- ৩) বুঢ়ী আঙঠৰ সাধু ।
- ৪) কবৰদেউতা আৰু নাতি নাৰা
- ৫) তোমালোকৰ ভাষা হওক ।
- ৬) গোমৰিবি ।
- ৭) আঙঠৰ সাধু ।
- ৮) বিশ্বৰ শ্ৰেষ্ঠ সাধু - ২ ।
- ৯) বাপু ।
- ১০) সাধু কমাৰ আ আ কথা ।
- ১১) ঈশ্বৰ সাধু ।
- ১২) ছুন্দাকৰ এৰাতি ।

নাৰী সম্বন্ধীয়

- ১) স্নু - সন্তান লাভত স্নাতক ভূমিকা ।
- ২) এৰি যৈ অহা দিন বোৰ ।
- ৩) অপ্ৰসারিণী ।
- ৪) স্নুজি স্নুজত স্নুজত পৰিমা নাৰী ।
- ৫) সমাজ শিক্ষা আৰু অমৰ্য্য ।
- ৬) সমাজ সন্তোষ আৰু নাৰী ।

শিক্ষা সম্বন্ধীয়

- ১) নতুন জ্ঞান ।
- ২) পূৰ্ব শ্ৰামিক যুগত মোৰা শিশুৰ জন্মত নাৰী চান ।
- ৩) কলত পৰিষ্কাৰ শিক্ষা ।

ভ্ৰাম্যমান পৃথিৱীৰ বাবে কিম্বা কিতাপ সমূহৰ তালিকা

- ১। কপিলপৰীয়া সাধু
- ২। গংগা চিলনীৰ পাৰ্থ
- ৩। ৰানী হেলেন
- ৪। ব্যংগ গল্প আৰু অন্যান্য
- ৫। নিমিত্তা ঠংক
- ৬। শ্ৰী কৃষ্ণ
- ৭। মাছৰ তেলেৰে মাছ
- ৮। গৌড়ম বুদ্ধ
- ৯। কৰ্মবীৰ নবীন চন্দ্ৰ বৰদলৈ
- ১০। পাৰ্চ গৰাকী বৰেন্য ভাৰতীয়
- ১১। আবিষ্কাৰৰ কথা
- ১২। কেইগৰাকী মান নবেল বটা বিজয়ী বসায়ন
- ১৩। গণিতৰ কুইজ
- ১৪। বিজ্ঞানৰ সবুৰৰ কথা
- ১৫। কেৰেলুয়াৰ বেল
- ১৬। আৰবৰ জ্বলা
- ১৭। মণ্ডবীৰ বহস্য
- ১৮। উল্লু প্ৰহলাদ
- ১৯। সতী কাহিনী
- ২০। অকনিৰ মৌকোঁহ
- ২১। পট্ৰাশলিখা অভিধান
- ২২। আৰব্য উপন্যাস
- ২৩। বাঙলাৰ বিচিত্ৰ কাহিনী
- ২৪। কোঁতুক
- ২৫। নবেল বটা বিজয়ী ভাৰতীয়
- ২৬। শিশু মহাভাৰত
- ২৭। পঙ্কজ উপ্তৰ সাধু
- ২৮। পূৰণী কাহিনী
- ২৯। বৰফুকনৰ গীত

- ৩০। বঘনী পাড়ৰ
 ৩১। গুনমালা
 ৩২। নামঘোষা
 ৩৩। গীতা প্ৰবচন
 ৩৪। হজৰত মহম্মদ (দ)
 ৩৫। যবুযাত্ৰা আৰু অন্যান্য
 ৩৬। জশান্ত ইলেকট্ৰন
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 ৩৮। মাদলৰ মাত
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 ৪৫। জোলোঙাৰ সাধু
 ৪৬। আধা লেখা দস্তাবেজ
 ৪৭। অহিবন
 ৪৮। অঘৰী আত্মাৰ কাহিনী
 ৪৯। আশীৰ্বাদৰ বঃ
 ৫০। কাছ আৰু কুম্ভীৰ
 ৫১। অযোধ্যাৰ ৰাজকুমাৰ
 ৫২। স্বৰাজৰ সাধু
 ৫৩। অৰন্যৰ সাধু
 ৫৪। বেঙেপ্ৰাচৰ সাধু
 ৫৫। মংগুৰ লাটুয়
 ৫৬। ডিলী পখিলী
 ৫৭। পতংগৰ বিচিত্ৰ জগত
 ৫৮। ৰেবজীৰ আন এটা নাম বলিয়া মৰণ
 ৫৯। বিনা টিকটৰ যাত্ৰী
 ৬০। ভগা বেঙকা আৰু অন্যান্য

- ৬১। বেগম গোলাপী এন্দুৰী আৰু সিহঁত
 ৬২। বৰষুণ কেতিয়া আহিব
 ৬৩। প্ৰেমচন্দৰ চুটি গল্প
 ৬৪। নাৰী
 ৬৫। ভাৰতৰ স্বাধীনতা আন্দোলনত সময়ৰ শ্বহীদ
 ৬৬। যামৰে ধৰা তৰোৱাল
 ৬৭। পিকনিক
 ৬৮। শান্ত হব শান্তনু
 ৬৯। বিজ্ঞানভিত্তিক শস্য উৎপাদন
 ৭০। বিজ্ঞানৰ কুইজ
 ৭১। ইছলামৰ ক খ গ
 ৭২। শ্ৰী শংকৰদেৱ
 ৭৩। বহাগ বিহুৰ বাবে বৰনীয়া
 ৭৪। ৰাম বিজয় নাট
 ৭৫। বিশ্বাস আৰু শংকৰদেৱৰ যাজেদি
 ৭৬। যথাতি
 ৭৭। ভয়
 ৭৮। শংকল
 ৭৯। দঢ়াল হাতী উৰ্বে খোৱা হাওদা
 ৮০। নীলা নীলা বেদনা
 ৮১। গোলম
 ৮২। অমুনান্ত
 ৮৩। কৌতুক সপ্তট গোপাল ভাৱৰীয়া
 ৮৪। আইনাঘ
 ৮৫। ডকনিৰ উপন্যাস
 ৮৬। ৰবিচন এণ্ড
 ৮৭। জীৱন ডিঙাঙ্গ
 ৮৮। বিচিত্ৰ দেশৰ মাধু
 ৮৯। দুঃসময়ৰ গান
 ৯০। আকৌ পঢ়িম
 ৯১। ঘিচিং কানেং
 ৯২। বিজুলী শৰিতৰ কাহিনী

- ১৩। গংগাৰ সাধু
 ১৪। সাথৰৰ টোপনা
 ১৫। জামাৰ জ্যোতিপ্ৰসাদ
 ১৬। ফুলে ফুলে ঘোঁ
 ১৭। মানুহৰ বিচক্ষণ
 ১৮। স্ক্ৰুদ্ৰা হৰণ
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 ১০০। মাতৃস্নেহ
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 ১০৩। মানস সৰোবৰ ৰত্ন
 ১০৪। পদম কৃষ্ণাৰ কাহিনী
 ১০৫। টি ডি শিষ্টা
 ১০৬। মানুহ মৰিণালী খৰ
 ১০৭। ডাক প্ৰবচন
 ১০৮। পাৰিজাত হৰণ
 ১০৯। মহাস্কাত দ্ৰোপদী
 ১১০। ফিৰিঙি বোৱাৰী
 ১১১। অসমীয়া ভাষা সাহিত্যৰ কথা

১১৬. বোগ আৰু আয়ুৰ্বেদিক চিকিৎসা
 ১১৪. কীৰনৰ বাবে যোগ
 ১১৫. ব্যাধি X X
 ১১৬. নাৰীৰ স্বাস্থ্য আৰু নাৰীৰ অধিকাৰ
 ১১৭. জোমাৰ কিয় বোগ হয়
 ১১৮. পানীৰ জৰিয়তে হোৱা বেমাৰ
 ১১৯. মাকৰ গাখীৰ
 ১২০. ছুৰ পৰা ডুপি
 ১২১. বোগৰ কাৰণ আৰু সচিএ বন দৰব
 ১২২. শিশুৰ গৰিচাৰ্থ্য X
 ১২৩. বাৰীৰ চুৰত স্বাস্থ্য (১ম খন্দ)
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 ১২৫. " " (৩য় ")
 ১২৬. গ্ৰাহক সচেতনতা
 ১২৭. শস্য জুকাৰ নিৰানন্দ উপায়
 ১২৮. জোমাৰ পৰিবেশ দূষিত হৈ আহিছে
 ১২৯. জোমাৰ খেতিবাতিৰ কথা
 ১৩০. ম্যানচীৰ বিয়ানৈ যাবৰে হ'ল
 ১৩১. কিকাৰ জিপি
 ১৩২. স্ক্ৰটিক গুহা
 ১৩৩. ডাল ডাল মানুহ ডাল ডাল কাহিনী
 ১৩৪. দেহা থাকিলেহে বেহা
 ১৩৫. যোগাভ্যাস (১ম খন্দ)
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 ১৩৯. কোন বেছি চতুৰ
 ১৪০. স্বাস্থ্য বিজ্ঞানৰ বিচিএ কাহিনী
 ১৪১. স্বাস্থ্য বিজ্ঞান জীয়াই থকাৰ আশাৰে
 ১৪২. একপৰ আহোম বুৰঞ্জী
 ১৪৩. সূমাজ শিক্ষা আৰু অন্যান্য
 ১৪৪. প্ৰাথমিক প্ৰতিবিধান
 ১৪৫. বৃথীমুক বীৰবন
 ১৪৬. একপৰ চিৰিয়াখানা
 ১৪৭. বোগ আৰু চিকিৎসা
 ১৪৮. বিম্বুৰাভা পুনৰ আহিব উভতি
 ১৪৯. বীৰবনৰ সাধু
 ১৫০. ডাৰডীয়া সাধু
 ১৫১. শিশুৰ বোগ আৰু যতন
 ১৫২. আইতাৰ সাধু
 ১৫৩. আকৌ ধেমালী

An Experiment in Alternative Schooling

Migrant children of Migrant workers
*(A case study on Brick-Klin workers of
Dhubri District)*



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AN EXPERIMENT IN ALTERNATIVE SCHOOLING

Migrant children of migrant workers.

A case study on Brick-klin workers of Dhubri district

Introduction:

A large sections of children are left out of school system. Reasons are different, but outcome is the same. Either a child doesn't enroll or gets dropped out at an early stage-- AMSS devotes itself to understanding the factors behind this and trying to find direction with active participation of concerned persons so that all children have access to basic education, with special reference to Girl.

Children of migrant workers are deprived of formal education due to the fact that

(i) They migrate with their parents. (ii) They contribute economically to increase the family income.

Aim and objectives:

Aims and objectives of working with children groups are following. (Concepts underlying Evolution of children group.)

When AMSS initiates any activity with children at the village level, the focus is on following :



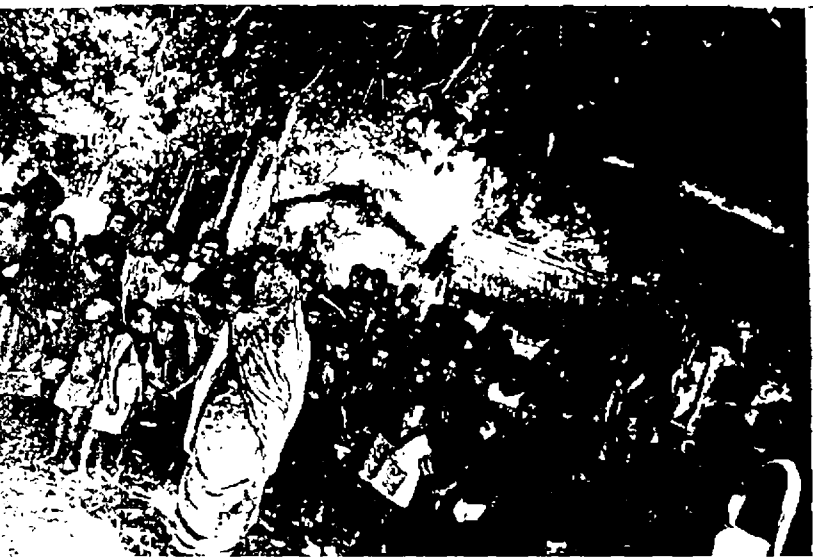
- i. Children are adults at tomorrow. So, with their future role in mind to involve them in collective action regarding the village life as a whole.
- ii. Those children who go to school, also need some supplementary effort to make up for deficiency at the school system.
- iii. Those who do not go to school need to learn the basic literacy skills apart from other complementary effort.
- iv. AMSS visualizes that the child group should emerge in such a way that progressively, -- the gap between school going and not going children narrows down.

Migrant children of migrant worker:

People of Dhubri District have to migrate to Golaghat District due to work. As they are not getting sufficient work in Dhubri District they have to do it for livelihood.

The children of migrant workers use to go with their parents. Due to that day could not stay whole year in their own place. So, only the half of the year they can attend in school, that too name sake.

As the children are not attending whole year in school they can not write annual examinations and result is they have to study in one class for two/ three year.



Even though some of them take use to have admission to the school the rest of year can't go to school. If we want to literate them than alternative school is the only way.

Another fact of the continuing school is they are staying moths in Dhubri and rest of the year in Golaghat in school also it is also very difficult to get the admission. If any how they get admission, the examination procedure is not relevant for them.

So, as one work in Dhubri District with migrant children one observed that if we want to overcome the problem at illiteracy the idea of alternative schooling is the benified area through which we can give the idea of solving problem.

In Ranigang area of Dhubri District, there are 15 villages which have migrant workers, we have taken only one village named Koshlottari as pilot project. The idea being that once insights are developed & alternative are explored, we can mobilize community and evolve training modules to train volunteers from among community members to tackle the problem,

History of Workers: In Dhubri District (Gobardhanpara Cluster) there are more than 15 villages where people use to migrant to another District in search of livelihood. Among these we have brief report of ten(10) villages named---

(1) Kurchwakati (2) Koshlottari (3) Gutipora (4) Mamudpur (5) Kherbari (6) Garunara (7) Sonaluguri (8) Rakhaltari (9) Shimlakandi and (10) Saruabhita.

Among these ten villages we have taken only one village name- KOSHLOTTARI. In the village there are 65 family and among them 61 families migrant from Dhubri to Golaghat to work in brick-klins. Children also go with there parents and due to migration their education are lacking.

Migrant workers who work in brick-klin are working on contract system. Before going to brick-klin they take advance money from sardars and due to that they are like bonded labour. Man get 130 (One hundred thirty) only for making one thousand bricks. Women get 45/=Rs. For carrying bricks from one place to another. In a day a man can make 1000-1500 bricks and a women can carry 800-1000 bricks. So as per their information a man can earn 130/-195/=Rs. In a day and a women can earn very less 34/= to 45/=Rs. in a day.

According to them if they can get work in Dhubri(own place) then would not go to other places for works. As they are not getting work in their own place they have to go unwillingly.

And the another reason of migration is how much money they earn in Golaghat District in brick-klin they can not earn in Dhubri District brick-klin. The rate of work is less than Golaghat in Dhubri.



They have take their children to migrant area because if children will be in their own place then they have to sent money to their children. So the expenditure will be more. That's why they use to stay in one place in working area.

History of Children: In the village Koshlottari there are 125 children from 0-14 years. In the group which was form there were 71 children from age 4 to 14 years. Among 71 children majority have taken admission in school, but very less % use to go in school and less then that % are regular in school. In the group two are studying in class III, three are in class II, 32 (thirty two) are in class I and rest are not going in school.

The main problem at the school not going is migration. In a year Six months they use stay in Dhubri and rest Six months they have to stay in Golaghat with parents for working cause. Because of that they (children) can not continue their study.

I have meet some children who are standing in one class for two/three years. As they use to stay 6 months in out of Dhubri they can not upper annual exam and not getting promotion. I have meet the teachers of the school also. According to them also the main problem of illiteracy at those villages are migrant from Dhubri to another Districts.

In the home stay period also most of children are not going to school due to taking care of younger baby, small house work etc. The admission in the school are most of them had due to getting subsidy Rice from Govt and other causes. The another cause is illiteracy of parents. Parents usually wanted to sent their children in school. During survey period one women has told me--having tendency of food or without food what is value of education. First we have to at, then, Education.

Methods: To start work with migratory children of Ranigang area methods have been taking in five steps:

- (1) Discussion (with DCT, Sahayogini, workers and their children and with community leader)
- (2) Survey (Household)
- (3) Home stay.
- (4) Build-up rapport through games.
- (5) Conduct NFE in local area.



(1) Discussion : In the very beginning at the project it has made discussion with District Team of Dhubri AMSS and Sahayogini. How to start the work and what are strategies we will take. Then have discussion with brick-klin worker and community leader about illiteracy and what problem

we can face through illiteracy and about dehygenic and environment etc. Then had discussion with parents and children about education.

(2)House hold Survey : House-hold survey has done by me in Koshlottari village to know about the people and children at the village. Basically economic, socio and education side.

(3) Home Stay : I was staying in the nearest place of Koshlottari during the days I worked in the village.

and to sing song, dance and many other activities.

The emotional days has came out and it was september last week. They to go away from Dhubri to Golaghat due to work in Brick-clins.

Advantage: But in the village it has discussed to continue the alternative sd system in Golaghat also. Then some of them has told me and they have organ meeting to discuss the topic.

(4) Build-up rapport through Game :- In the beginning of the work it was very important to build-up rapport with children and with parents. Also was not familiar to children and villagers it was very difficult to build up rapport with them. The first day DPC of Dhubri Dist ,AMSS has introduce me with the children and villagers. So, through games I have tried to build-up rapport with children. As all children like to play, they also come to me to play and day after day automatically they come close to me. Basically I have organized some games without instruments and some instruments we both. Already 25 days passed to build-up rapport with children of the village.

Through children I was familiar to their parents and they use to say 'Hello'; how are you ? like this, and showing interest to children's education.

In the last position of August I have told children to bring their slate and books, when they use to come for play in the ground. And than I have organize alternative schooling system in the open area. Those who not books I have try to motivate his / her parents to buy a book and support in education to child.



(5) Conduct NFE :--- For games I have use some materials like - Ludu, Skipping rofe Throwing ring. And for NFE I have used some Charts like- Script chart of vowel and consonants (Assamese), chart of Fruits, Birds, Animals ,Vegetables, Flowers and a black-board.

Children use to sit on ground and in that area we conduct games and NFE.

In the beginning of use to give then rend vowels and then consonants. later on I give them chapter reading and so on.

During the NFE conduct days games and other items were also going on. They like to sing song, Dance and many other activities.

The emotional days has came out and it was september last week. They use start to go away from Dhubri to Golaghat due to work in Brick-clins.

Advantage: But in the village it has discussed to continue the alternative schooling system in Golaghat also. Then some of them has told me and they have organize one meeting to discuss the topic.

In the meeting I have told the advantage and disadvantage of education and the condition of continuing the alternative schooling system in Golaghat (brick-klin Industries).

The parents of children and the community leader of the village also have given suggestions how to continue the work. In the final decision they have write an application to DPC of Dhubri Dist and have signed all of them in the application.

In the 30th September it was finish to going Golaghat from Dhubri. And the work in Dhubri with migratory children has stopped.

In 20 November, I have gone to Golaghat to meet children in brick-klin. They were waiting for me from October. Those who were community leader they have to had discussion with klin honor.



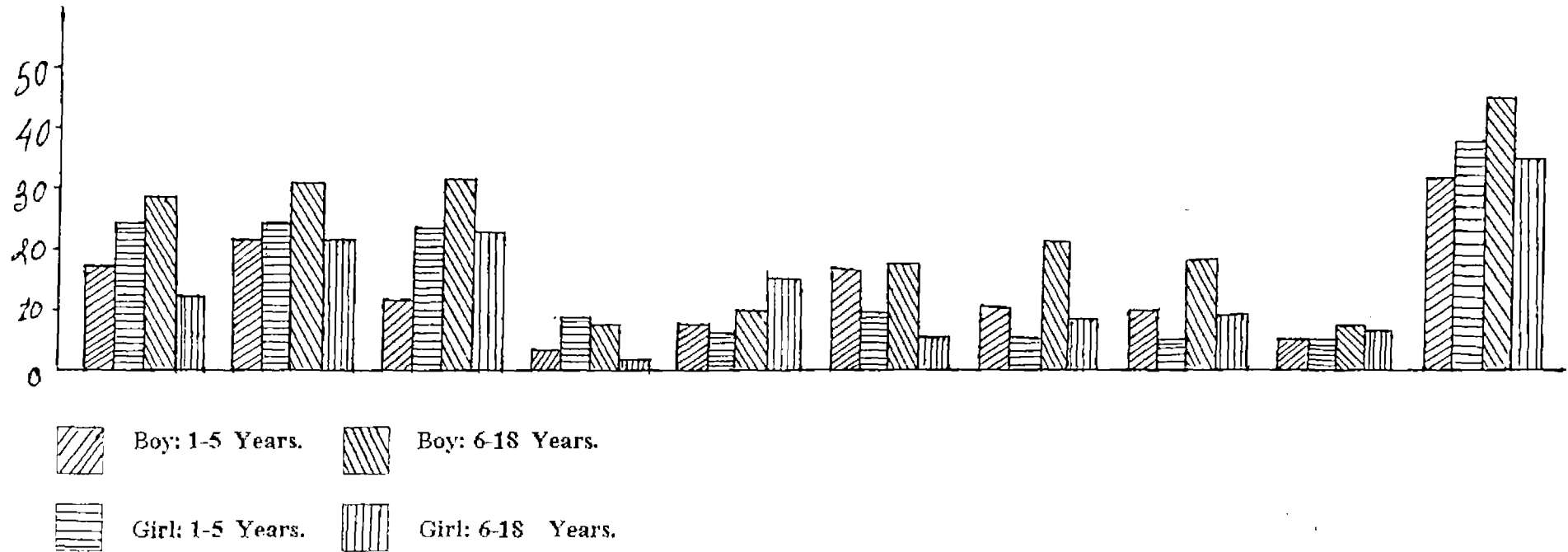
I have meet honor and discussed with them about children education. They are staying in three Brick-klin. The honor of klin are -- Sri Tanu Gogoi, Dinu Saikia and Mantu Saikia. I have meet three of them and they were agree to support the alternative schooling system in Brick-klin.

I have stayed four days in Golaghat and in one brick-klin. One house have taken and in there alternative school has started. In the absence of me Sirajuddin Ali, who is the Sarder of the brick klin he will continue the alternative schooling system in there. In the morning from 6 a.m. he will give teaching.

As of now in that condition the project is going on.

The Diagram showing 10 villages of migrant workers children of Bilshipara Block in Dhubri District in Assam.

Diagram showing age - wise and gender-wise break of children of migrant workers from 10 villages in Gobardhanpara Cluster of Dhuburi District.



1. KHERBARI 2. KURSHWAKATI 3. MAMUDPUR 4. GARUMARA 5. SARUABHITA 6. SONALUGURI 7. SHIMLUKANDI 8. GUTIPARA 9. RAKHALTARI 10. KOSHALOTTRY

Numbers of Boys and Girls in villages as age group 1-5 and 6-8 years.in Dhubri District (Assam)
10 villages under study in Gobardhan para cluster of Dhubri District of Assam.

1. Kherbari :	Boy - 1-5 yrs.----- 18
(in 30 families)	Girl - 1-5 yrs.-----22
	Boy - 6-8 yrs.----- 29
	Girl -6-18 yrs. --- 11
2. Kurshwakati :	Boy - 1-5 yrs. ----- 21
(in 45 families)	Girl - 1-5 yrs. ---- 25
	Boy - 6-8 yrs. ---- 31
	Girl - 6-18 yrs. --- 24
3. Mamudpur :	Boy 1-5 yrs. ----- 10
(in 31 families)	Girl 1-5 yrs. ----- 24
	Boy 6-8 yrs. ----- 32
	Girl 6-8 yrs. ----- 24
4. Garumara :	Boy 1-5 yrs. ----- 03
(in 12 families)	Girl 1-5 yrs. ----- 07
	Boy 6-8 yrs. ----- 06
	Girl 6-8 yrs ----- 02
5. Saruabhita :	Boy 1-5 yrs, ----- 06
(in 21 families)	Girl 1-5 yrs. ----- 04
	Boy 6-8 yrs. ----- 11
	Girl 6-8 yrs. ----- 13
6. Sonaluguri :	Boy 1-5 yrs ----- 08
(in 22 families)	Girl 1-5 yrs ----- 05
	Boy 6-8 yrs ----- 16
	Girl 6-8 yrs. ----- 09

7. Shimluguri : Boy 1-5 yrs ----- 14
(in 26 families) Girl 1-5 yrs ----- 06
Boy 6-8 yrs ----- 16
Girl 6-8 yrs. ----- 04

8. Gutipora : Boy 1-5 yrs. ----- 10
(in 20 families) Girl 1-5 yrs. ----- 05
Boy 6-8 yrs. ----- 18
Girl 6-8 yrs. ----- 08

9. Rakhaitari : Boy 1-5 yrs. ----- 04
(in 10 families) Girl 1-5 yrs. ----- 04
Boy 6-8 yrs ----- 07
Girl 6-8 yrs. ----- 06

10. Koshlottari : Boy 1-5 yrs. ----- 32
Girl 1-5 yrs. ----- 38
Boy 6-8 yrs. ----- 45
Girl 6-8 yrs. ----- 36

Total Numbers of Children :
(in 10 villages)

1. Boys (1--5 yrs.)----- 126.
2. Boys (6--8 yrs.) ----- 205..
3. Girls (1--5 yrs.) -----140.
4. Girls (6--8 yrs.)----- 137.

Grand Total ----- 608.

(Six hundred eight only)

क्रमांक: वा.मि.नं.२२
 क्रि.नं: प्र.प्र.मि. (अ.प्र.म.)

क्र.सं.	आविधानव	विकासाव	उद्योगाव	श. उद्योग	श. उद्योग	उद्योग	उद्योग	उद्योग	उद्योग	उद्योग	उद्योग	उद्योग	उद्योग	उद्योग	उद्योग	उद्योग	उद्योग
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ଜ୍ୟୋତ୍ସ୍ନାକାର୍ଡର ନିମ୍ନ ସ୍ତମ୍ଭରେ ଦିଆଯାଇଥିବା କାର୍ଯ୍ୟ - ୧୫

ମାତ୍ର :- କୃଷୀକର୍ମୀ

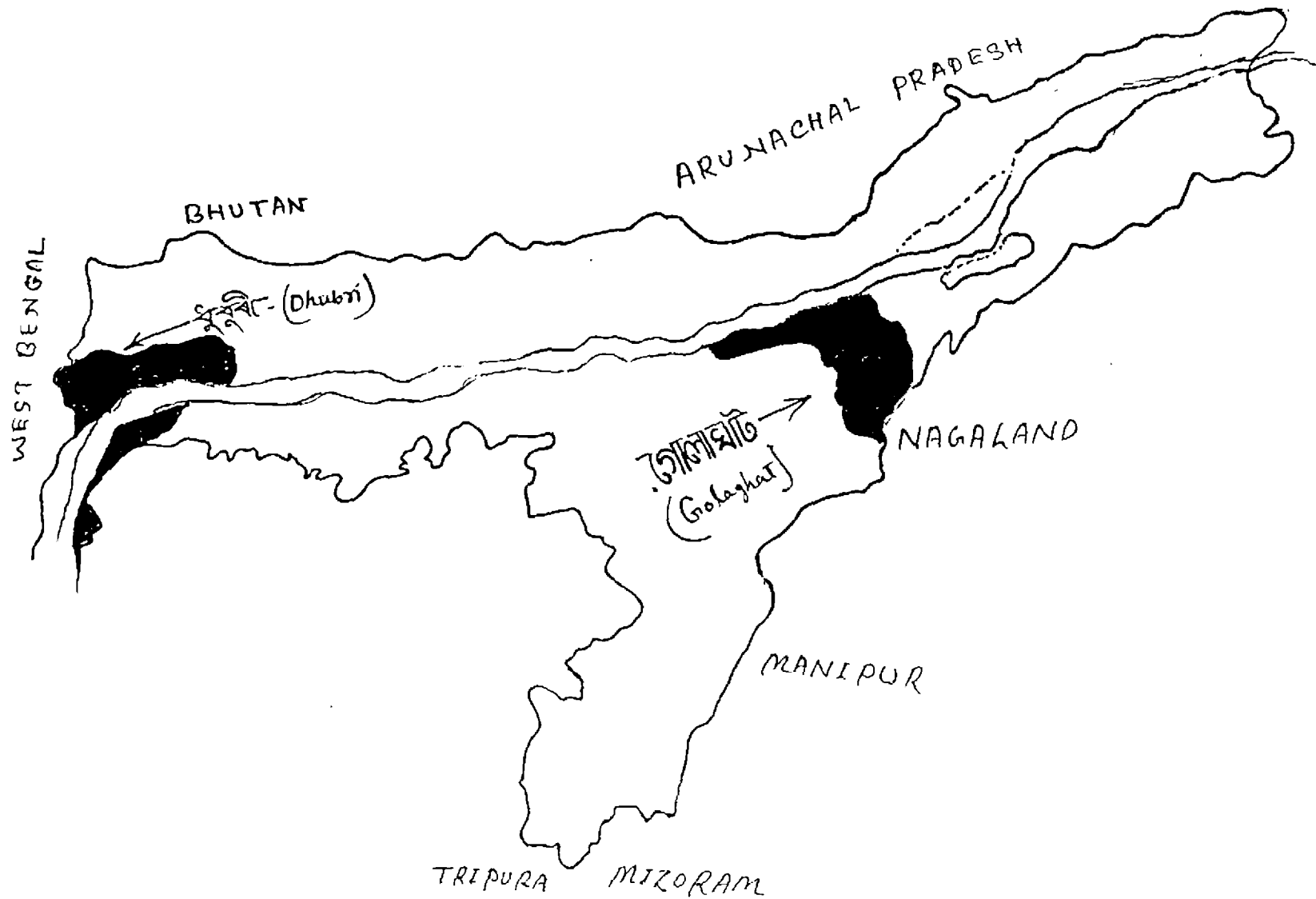
ପୋଷ :- ସମୀକ୍ଷକ

ଦିନ :- ୧୫/୦୩/୧୯୮୫

କ୍ର. ସଂଖ୍ୟା	ଅଭିଯାନର ନାମ	ଅଭିଯାନର ନାମ	ଅଭିଯାନର ନାମ	ଅଭିଯାନର ନାମ	ଅଭିଯାନର ନାମ	ଅଭିଯାନର ନାମ	ଅଭିଯାନର ନାମ	ଅଭିଯାନର ନାମ	ଅଭିଯାନର ନାମ	ଅଭିଯାନର ନାମ	ଅଭିଯାନର ନାମ	ଅଭିଯାନର ନାମ	ଅଭିଯାନର ନାମ	ଅଭିଯାନର ନାମ	ଅଭିଯାନର ନାମ
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୮୧	" ଅଧିକ ଖାଲି	୫	୫	୫	୫	୫	୫	୦	୦	୪	୪	୪	୪	୪	୪
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Sl. No.	Name		Roll No.	Date of Birth	Date of Admission	Religion	Caste	Parent's Name	Parent's Occupation	Parent's Education	Marks in Class		Marks in Exam		Total Marks		Percentage	Grade		
	English										Maths		Science		Social Science				Languages	
	1st	2nd									1st	2nd	1st	2nd	1st	2nd			1st	2nd
1	Shri. Pradyumn	Pradyumn	1001	10/10/2000	10/10/2018	Hindu	Marathi	Pradyumn	Teacher	12	10	10	8	10	8	10	8	80	B	
2	" Pradyumn	"	"	"	"	"	"	"	"	10	8	10	8	10	8	10	8	80	B	
3	" Pradyumn	"	"	"	"	"	"	"	"	10	8	10	8	10	8	10	8	80	B	
4	" Pradyumn	"	"	"	"	"	"	"	"	10	8	10	8	10	8	10	8	80	B	
5	" Pradyumn	"	"	"	"	"	"	"	"	10	8	10	8	10	8	10	8	80	B	
6	" Pradyumn	"	"	"	"	"	"	"	"	10	8	10	8	10	8	10	8	80	B	
7	" Pradyumn	"	"	"	"	"	"	"	"	10	8	10	8	10	8	10	8	80	B	
8	" Pradyumn	"	"	"	"	"	"	"	"	10	8	10	8	10	8	10	8	80	B	
9	" Pradyumn	"	"	"	"	"	"	"	"	10	8	10	8	10	8	10	8	80	B	
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11	" Pradyumn	"	"	"	"	"	"	"	"	10	8	10	8	10	8	10	8	80	B	
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21	" Pradyumn	"	"	"	"	"	"	"	"	10	8	10	8	10	8	10	8	80	B	
22	" Pradyumn	"	"	"	"	"	"	"	"	10	8	10	8	10	8	10	8	80	B	
23	" Pradyumn	"	"	"	"	"	"	"	"	10	8	10	8	10	8	10	8	80	B	
24	" Pradyumn	"	"	"	"	"	"	"	"	10	8	10	8	10	8	10	8	80	B	
25	" Pradyumn	"	"	"	"	"	"	"	"	10	8	10	8	10	8	10	8	80	B	

DHUBRI and GOLAGHAT IN ASSAM.



Introduction: People learn from the people by sharing experiences. From the beginning of AMSS, it was tried to keep relation with other groups/organisations such that AMSS can get proper direction to work for the rural women/villagers of its operating areas. Towards the end of the year 1998, networking with other organisations gained momentum; the idea was to clarify the mutual roles and to identify areas where the relationship needs to be strengthened. Also, it became clear that keeping relation with different groups/organisations can bring more number of people to stand on the same platform to work for the society by sharing experiences or by exchanging ideas.

Apart from these, there are some other objectives of AMSS for keeping relations with different organisations/groups.

- Expansion of the programme.
- Environment building.
- Strengthening both AMSS and other organisations/groups.

As an effort of the process, 'Participatory training of Mahila Samittees' for four different districts of AMSS were organised in two phases for the period of 16th March to 20th March '99, and 11th May to 13 May '99.

Reasons for organising the training:

'Mahila Samittee' is a kind of organisation existing in almost all villages of Assam. There are many registered Mahila Samittees in Assam registered under registration act 1860. Some of them are active and some are not. AMSS has compiled a dist-wise list of the Mahila Samittees registered after 1980-81 for three districts viz- Dhubri, Darrang and Morigaon. As the programme of MS is launched in only selected, it is felt necessary to interact with Mahila Samittees of grass-root level from the rest of the district which is beyond the reach of DIU for keeping in touch with village level women's collectives.

Process of selection of 'Mahila Samittees':

As per discussion of monthly review meeting, some criterion were evolved for short-listing the names of 'Mahila Samittees' to involve in the training programme.

- Mahila Samittees of that part of the district where AMSS is not yet taking any initiative.
- Those 'Mahila Samittees' which had approached DIU at some point or other, seeking interaction.
- Distance from DIU.

- Which functioned in participatory way.
 - Whose sole focus was not on Govt. funding.
- On the basis of these criterion, DIU tried to collect some information about different 'Mahila Sam ittees' through a format:

- Date of registration of the 'Mahila Sam ittee'.
- Activities taken by the Mahila Sam ittees.
- Present status of the Mahila Sam ittee.
- Members of the 'Mahila Sam ittee'.

After collecting required informations, some 'Mahila Sam ittees' were invited to DIU for one day discussion and finally some of them were selected for the training.

Phase-I

Participatory training of Mahila Sam ittees, Sonitpur and Darrang dist.

There were 21 participants from both the districts, accompanied by the Resource persons of the concern districts.

Who are the participants?

- Secretary and President of Mahila Sam ittees.
- Most of them married.
- From two different districts – Sonitpur and Darrang.
- Associate with Tezpur district Mahila Sam ittee (Sonitpur district's group).
- All are registered 'Mahila Sam ittee'.
- Mahila Sam ittee are consist of 55-400 members.

Who are the Resource Persons

- State team of AMSS.
- Resource Persons of the concern districts.

Period: 16.3.99 to 20.3.99.

Nature of the training: it had been participatory.

How it started: Picture cards were used for introduction. It was delightfull for the participants.

Tools used for the training:

- Black board and chalk pencil.
- Chart paper.
- Story.
- Games.

Sharing experiences: sharing experiences in three days, it became clear that Mahila Sam ittees are very much concerned about savings. Each sam ittee has two-three savings groups among the members of the sam ittee, the savings amount for each group is different according to the financial capacity of members. And this is basically for the income generation. Also most of these sam ittee become inactive off and on since they depend on govt. scheme. But it seemed that some of newly registered Mahila Sam ittees are not waiting only for govt. schemes. They were trying on their own. Taking initiative to work collectively for the development of the village. Again it seemed that the participants are not very aware about the human resources (deputed by state govt.) like 'gram sevak', ANM, ICDS worker etc. also they are not having clear ideas about 'panchayat'. The schemes accessed by the Mahila Sam ittees are DOWCRA, Indira Awas Yojana, Handloom training and machinery.

Topic identified for group discussion/general discussion: The topics were identified on the basis 'sharing experiences' in three days. The topics were:

1. a. Mahila Sam ittee can work without Govt. contribution.
b. Mahila Sam ittees find it different to do much work without Govt. contribution.
2. Influence of any women in one's life.
3. The disadvantages faced by Mahila Sam ittee, while working in the society.
4. The reasons for the Mahila Sam ittees being in active?

16.3.99:

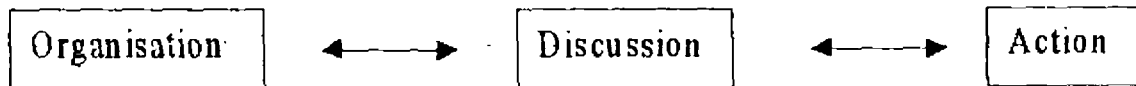
Morning session: It started with a joyful introduction by picture cards. Then each team was requested to talk about their respective Mahila Sam ittees. While they spoke, it became clear that though these participants (Secy. & President) are enterprising, they were not able to enlist the participation of the community. The reasons cited by the participants for the same indicated the following:

- Lack of awareness about various schemes as well as various micro/macro level.
- Lack of collective strength factors influencing the society.
- Heavy work load of women.
- Mahila Sam ittees perceived dependence on govt schemes.
- Lack of knowledge of natural resources and human resources.

So, after sharing experiences about the Mahila Sam ittees by the participants the topic no-1(a) & (b) was given to the participants into two different groups for discussion. Each group presented well. The presentation of each group was

written point-wise a black board. These points helped to discuss about 'organisation', 'decision' and 'action'.

- How these three words are related with each other.
- How an organisation can sustain.
- We need collective strength.
- When and how?



Then, topic no (2) was kept for general discussion. Each participants was allowed to speak about their own. But, while one lady of sonitpur dist. Spoke about her father's contribution/influence to her life, then the participants understood the subject of the topic and most of them told about their own.

This topic lead to the following discussion points.

- Skill of someone's life is very important.
- Preservation of traditional skill/knowledge.
- One's own interest is very important.
- Everyone's life is important; after analysing the above points the participants played whispering game and they explained the intention of playing this game very clearly. Then , each participants were asked to write about their village whatever came to their mind that the discussion for the next day can be initiated.

17-3-99:

Morning session: The day was started with a prayer. Most of them read about their own villages. But three of them written about their history. But it was interesting , though the question was to write about the village, but life history helped to initiate the discussion. From the write-up of the participants it became easy to discuss about human resources and natural resource.

- How is called natural resource?
- What is called human resource?
- How the human resource is having relation with 'work' ?

It was seen that the participants were somehow confused about 'human resource'. Therefore, the participants were divided into two groups to discuss about 'human resource and natural resource'. Each group was asked to discuss about these two 'resource' in their villages. The discussion points of two groups came out very clearly. These points were noted on a black board, and helped to discuss about 'collective strength', unity, knowledge etc. also, it helped to discuss that

- Natural resources are productive - how?

- Utilization of human resource.
- Why we need technique for proper utilization of natural resources and human resources.

In case of these two resources everyone came to a conclusion that – 'For proper utilization of natural resources & human resources have to be utilized properly.

Afternoon session: The topic no (3) was given to the participants for general discussion.

Most of them spoke about:

- Lack of awareness.
- Lack of unity.
- Poverty.
- Lack of courage.
- Lack of good environment.

It was seen that the participants felt something by this discussion. They were able to realize the real situation of their Mahila Samittees.

18-3-99:

Morning session: The day started with a prayer. The topic no (4) was given for group discussion into two groups. Each group presented well. This discussion also lead to the following points:

- Courage.
- Dependent on Govt. scheme.
- Lack of unity etc.

After that a game was introduced to them. The game played by the three women. Others were observer.

- Tying a 'gamosa' on one's eye.
- Tying a gamosa on one's foot.
- One is standing naturally.
- A bag was in front of these three players.

These three were asked to stand in a raw and then to pick-up the bag. It was seen that the natural one. Could catch the bag first though the other two also tried hard

to catch it. The intention of playing this game described by the participants interestingly. With this game, the training activity was over.

Lastly, the participants asked about the future relationship between the participants and Mahila Samata society. This question came to the mind of participants. But, why it became questions, since, now Mahila Samat and the participants were becoming one family standing on the same platform. Letter writing is one media to keep relation among the participants and Mahila Samata Society. In connection with it, a story was told by SPD, AMSS.

One day 'Sun' decided not to give light to the earth. So he asked 'hills, rivers, seas that in absence of sun; can they provide light to the earth. Everyone said – no. but, at last s small 'matir chaki' agreed to give light. Every participants is like the 'matir chaki' in the society.

Comments of participants:

- Mahila Samata functionaries are handling the training days tactfully.
- Functionaries took everything from the participants to initiate discussion.

Phase-II

Participatory training of Mahila Sam ittees ; Morigaon & Dhubri dist'

There were 29 participants from both the districts, accompanied by the resource persons of the concern dist.

Topics identified for discussion:

1. Background information of each Mahila Sam ittee.
 - Formation.
 - Present activity.
 - Problems faced by the Mahila Sam ittee.
2. Mahila Sam ittee can be active without financial help of govt.
3. Mahila Sam ittee can't be active without financial help of govt.
4. How to sustain the activities of the Mahila Sam ittee.
5. Leadership quality of Secretary/president of the Mahila Sam ittee.
6. Influence of any women in one's life.
7. Resources of the village Hum an & Natural.

Tools used for the training

- Black board and chalk pencil.
- Chart paper.
- Short story/Role play.
- Games and song.

11.5.99:

Morning session: The first session of the first day was started with a game with an idea to know each other. Then the topic no(1) was discussed. Each participant was expected to speak about her respective Mahila Samittee. While they shared their experiences, it became clear that most of the Samittees are familiar with the village level activities of DPEP. Some of the women were trained by DPEP. Participants were able to acquire some knowledge about the importance of children's education as well as girl's education. They had the concept of organising a fund; resources for which can be collected by different ways:

- Individual's contribution.
- Using traditional skill like weaving for production.
- Value added approach, keeping aside- seed bank.
- Daily wage earned by collective work.

Apart from savings, some of them were trained for the contribution of low-cost latrine, these trainees took the initiative to construct it in their respective village.

It seemed that, though they acquired knowledge in different aspects, but they were unable to fathom the strength of collective effort and of ways and means to ensure the participation of the community.

After sharing the experiences of different Mahila Samittee, it was felt necessary to discuss about the topic no (2) and (3). The participants were divided into groups to discuss the topics. Each group presented well. From the discussion, following points emerged.

For topic no (2)

- Small savings can be started by different ways.
- Public pond and waste land of the village can be utilized properly.
- Weaving on co-operative basis for commercial purpose.
- Illiteracy can be removed by collective effort.
- Plantation for the protection of environment.
- Importance of spreading awareness among the parents to send their children to school.
- Acquiring knowledge of MCH.
- Proper utilization of locally available resources for sound health.

For topic no (2)

Samitees need financial help to handle some big work like

- To establish a training centre
- To make the samittee stronger and stronger.
- For developing irrigation channels.
- To buy instrument for educational institute.
- Construction of roads.

To understand the topics, the above mentioned points were analyzed and it was tried to put in a tabular form to discuss about the advantages and disadvantages of Govt's contribution.

Govt's contribution

Yes		No	
Advantage	Disadvantage	Advantage	Disadvantage
For some constructive work	Waiting for govt's contribution, samittee becomes ↓ Inactive ↓ Idle ↓ Lack of unity ↓ No faith in collective strength	Easy to understand about collective strength ↓ Courage ↓ Intelligency ↓ increases.	Some work can't be done.

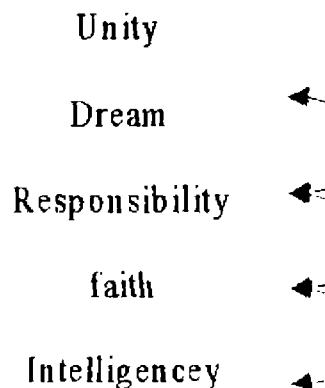
Analysing this table, it became clear that, though the Samittee needed the financial help of govt., but it did not mean that the sam ittee will wait for govt's funds to be active.

12.5.99:

Morning session: The day started with a prayer. Reviewing the first day, the topic no(4) was discussed by two different groups of the participants. The discussion lead to the following points.

- Rules and regulation have to be made by the samittee.
- Unity and faith among the members of the samittee emerged as an important parameter.
- Savings is important.
- Each member will have to take responsibility.
- Regular meeting.
- Regular record keeping.
- Leader should be kind-hearted.

Analysing these points, the discussion centred on importance of unity of members.



The words 'responsibility, dream, faith and intelligence' are having relation with unity.

Afternoon session: The participants are divided into three groups to discuss about the topic no (5). Each group presented well. The following points came out from the discussion:

- Courageous.
- Patient.
- Anxious.
- Soft-spoken.
- Interest to work for the society.
- Intelligent.
- Active.
- Knowledge.
- Open-minded.

Discussing these points, each participant came to the conclusion that the most essential quality was having on open-minded.

The next agenda of this session was role play. Two of them acted as president and secretary and the others as members of the samittee/village

women. The main motive of the role play was to understand the situation/nature of the members as well as the president/secretary problems faced by president and secretary etc.

The role play session was described by the participants in following words.

- The acting president and secretary were unable to give equal importance to the members & villagers.
- President and secretary could have act gently.
- Members/villagers sometimes did not like to listen president/ secretary.
- Every member did not participate in discussion.
- Each one can learn from each other.

13.5.99:

Morning session: This was the last session of the training. So, reviewing the discussion of previous day, the participants were asked to speak individually about – influence of any women in one’s life. But, it was observed that the participants were unable to think about women’s influence in life. Most of them said that-

- They have learnt weaving, reading-writing by their own effort.
- Learnt from family members.

Hearing from the participants it was discussed about the importance of one’s life.

Then a game was introduced among the participants.

- A plate was kept on a small piece (smaller than that of the plate) of paper. It was clear that the plate could not be encircled by the paper. Now, the participants were asked to encircle the plate using small piece of given paper. The participants couldn’t. lastly, the piece of paper was cut by a seissor in such a way that the plate can be encircled. With this game, the participants spontaneously gave the following comments.
- Collective strength
- Willingness to work
- Intelligence

Analysing the game, the participants were divided into two groups to discuss the topic no (6). Accordingly to participants, the resources of the villages are-

Natural resource	Human resource
Land, Water, Sand Hill, Trees, Stone.	Teacher, Farmer, Skilled people Of the village.

By this topic, everyone came to the conclusion that everyone should know his/her village well.

Comments of the participants towards the training:

- They had an expectation of financial help from AMSS, But, now, they understood the nature of work.
- They were able to learn many things.
- AMSS should observe their village level activities.
- Attending the training programme, they have forgotten about their names.

Observation:

- Most of the Mahila Samittees were unable to maintain continuous activities because they were dependent on govt scheme.
- The nature of the participants of the phase -I and phase-II training were different.
- During the training period, it was observed that the words have limitation. Using the same word many times may be boring to the participants.

Conclusion:

- Voluntary efforts of these participants are appreciable.
- Networking with these Mahila Samittees will surely help to expand the ms programme in their respective districts.

Networking with the 'Mahila Samittees':

After the training programme AMSS is trying to keep relation with these 'Mahila Samittees' through letter with the heading – "Our letter to you". In reply to these letter, AMSS is getting information about activities of the Mahila Samittees.

Future exception:

- Sangha women can keep contact with these Mahila Samittees after the withdrawal of MS programme.
- Skilled women from these 'Mahila Sam ittees' can be invited as resource person.
- Networking with these 'Mahila Sam ittees' may help to establish SRC.

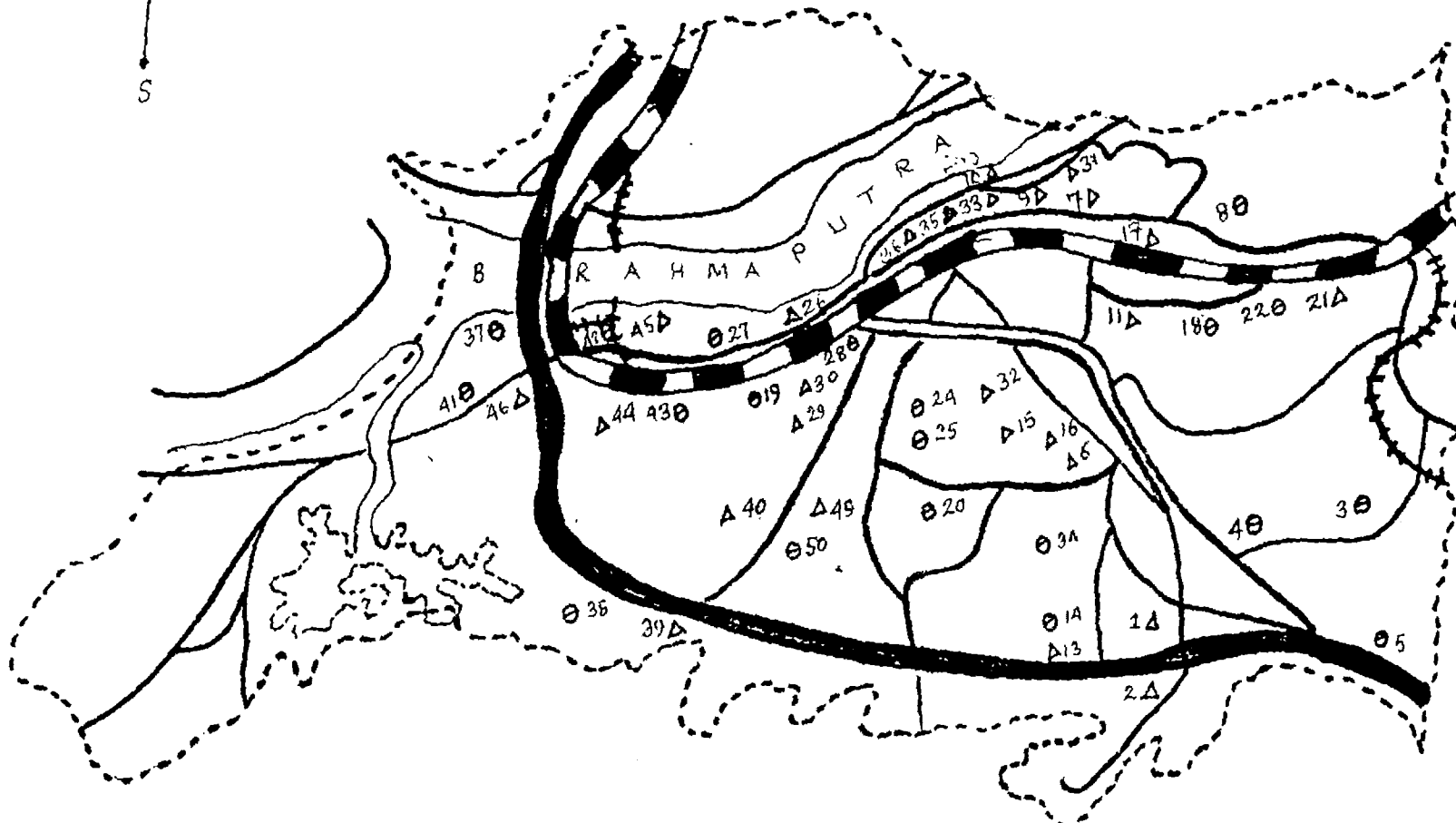
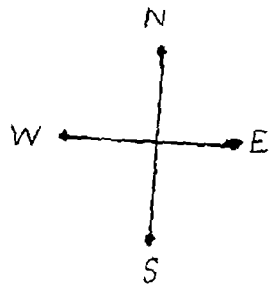


**A SURVEY ON WOMEN VENDORS
IN VARIOUS MARKETS OF GREATER GUWAHATI
- ITS ROLE AND LIVELIHOOD**

Mrs. Jonaki Tamuli Bhagabati

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MAP OF GREATER GUWAHATI SITES OF ...



INDEX

BOUNDARY	-----
B. RLY	=====
N. RLY	+++++
N. H. ROAD	=====
RIVER	~~~~~

Δ = MARKETS OF ORGANISED SECTORS
 ⊙ = MARKETS OF UNORGANISED SECTORS

1. Bellola Market
2. Basistha Maidan Market
3. Pasjibara Market
4. Sizandi Market
5. Khosupara Market
6. Gosshiguri Market
7. Chandi mari Market
8. Nocrmati Market
9. Silpakhuri Market
10. Kachari Market
11. Zoo Road Jucali Market
12. Super Market
13. Sijubari Major Market
14. Sijubar. Market
15. Bhisinguri Market
16. Seela Ling Public Market
17. Boman maidan Market
18. Hargrabari Market
19. Bhitraia Market
20. Kahlipara Market
21. Krishanagar Market
22. Public Health Market
23. Dipni East gate Market
24. Garo Market
25. Rupaagar Market
26. Kachhonia Market
27. Sankar Market
28. Khamrupara Market
29. Aligan Market
30. Gopinath nagor Market
31. Ughabongor Market
32. Ushani Market
33. Putanbongor Market
34. Haligan Market
35. Fungbagor Market
36. Rly gate no 3 Market (Barabongor)
37. Gangrao Market
38. Garchuk Market
39. Hetkuchi Market
40. Fritasit Market
41. Setaik Market
42. Parchu Market
43. Mahagan Market
44. 3 No gate Maligan Market
45. Pandu Bara Market
46. Jaxbari Market
47. Harangi Market
48. Saligan Market
49. Lakara Market
50. Ghalbarre Market
51. Chandma Krishanagar Market

* In lieu of the names of the markets, only SL Nos are above here been inserted on the map

ACKNOWLEDGEMENT

At the very outset of this Survey Report I would like to convey my sincere gratitude and thanks to some persons without whose help and guidance it would have been impossible to carry out this survey. On women vendors of Greater Guwahati, smoothly and to complete it properly.

First, I want to offer my gratefulness to honourable Dr. Alaka Desai Sarmah, State Programme Director, Assam Mahila Samata Society, Ghy, who had permitted me to start and complete this survey and helped me with all necessary advice and guidance.

Secondly, I wish to acknowledge my indebtedness for the help and co-operation to me by the whole staff of Assam Mahila Samata Society to carry out this survey.

I can never forget the co-operation extended to me by the poor and simple women vendors of different markets of Greater Guwahati, who were kind enough for giving me necessary information, interviews etc. as per my requirements.

I also wish to offer my hearty thanks to other vendors. As well as Committee Members of the various market of greater Guwahati, who helped me giving the required information in this connection.

At last, I do admit that from this survey I have acquired much experiences, especially an women vendors, which earlier were not known to me.

Mrs. Jonaki Tamuly Bhagabati.

Introduction :

A comprehensive study as well as survey was conducted and completed upon the women vendors at different markets in Greater Guwahati about their Role and Livelihood, either in organised sector or unorganised sector through their business by Mrs. Jonaki Tamuly Bhagabati under the guidance of Dr. Alaka Desai Sarmah, State Programme Director, Assam Mahila Samata Society. The survey includes experiences gain by them through these markets, advantages and disadvantages, domestic social and economical problems, their engagement, establishment through the organised or unorganised sector etc. and to get a clear cut picture about the women vendors.

The survey was conducted with a view to study the various problems faced by the women vendors, i.e. sources of capital they have invested, disadvantage in procurement of goods, ways of conveyance they have used, their domestic social as well as economical problems in the male dominated society. This study will emphasise their basic needs, the standard of living, the reasons and remedies of the problems they are facing and will try to bring out some ways from which they will be benefited by socially as well as financially. This also try to convince them about the necessity of the savings and that they can save it from their business also for their future security, livelihood and liberty.

Objects of the survey :

1. Advantages of the women vendors at their business.
2. No of women vendors in Organised sector or Unorganised sector.
3. Reasons of the women vendors taking the business as their livelihood.
4. No of women vendor doing the business alone and no of women vendors doing the business with the support of others.
5. Kind of goods sold through their business.
6. Role of conveyance in the business.
7. Classification of women vendors depending upon the language, Caste, Customs etc.
8. Whether they can depend about their future from these business.
9. Attitude of husband, family members and other people in the business.
10. Responsibilities - domestic, social and economical as women vendors and how they have tackled and solved them.

Mainly these objectives were given preference for conducting the survey.

Methods :

The survey was conducted with a view to proper improvement (as mentioned in the introduction) of the women vendors in the markets of Greater Guwahati. For this the following means were taken :

1. Observation of the various markets.
2. Introduced with the women vendors.
3. Interview with the women vendors through discussion.

Time :

Total duration of time - 2 months.

1. Observation of markets - 7 days.
2. Interview - 39 days
3. Photographs - 4 days
4. Preparation of report - 10 days

Advantage and disadvantage : (Self)

During the course of discussion and interview with the women vendors in Greater Guwahati, I gained some advantage as well as disadvantage also. Following are some of them -

Advantage :

1. Women vendors helped me to know about the markets.
2. They helped me to know about their roles in the markets of Greater Guwahati.
3. From this survey I came to know the domestic, social as well as Economical sides of the women vendors.
4. I was benefited to know the behaviours of the businessmen specially of the women vendors, through this survey.
5. I got the co-operation of the different businessmen.
6. I was impressed to see the women vendors of different caste, wearing different customs speaking different language, sat together with a common view in the same market.

Disadvantage :

1. Women vendors along with the male vendors also, do not believe such type of survey now as they think that this will not be benefited to them. So they do not want to disclose anything easily. This type of situation puzzled me sometimes.
2. I was insulted in various markets to achieve my goal.

3. Language was one of the factor of disadvantage.
4. Wine vendors along with the customers of the wine stall showed me a very taste of bad behaviour, which taught me about the other side of the civilised society.
5. Weather restricted me sometimes to perform my duty.
6. Conveyance also disallowed me to perform my duty smoothly. Today also there is no way of conveyance to the neighbouring markets of the Guwahati, wherever somebody wants to go as per own schedule.
7. Duration of time also restricted me to conduct the survey in a specified period. If the times factor would be lengthy, I would have been able know the women vendors widely.

Markets :

(A) Total no. of Markets - 51 Nos.

[Nos. of markets showed depending upon the time of the survey]

(B) Location of the markets -

[Nos. of markets may be variable at different time]

i) Nos. of market in organised sector = 30

ii) Nos. of market in unorganised sector = 21

The following are the name of the different markets of Guwahati in organised and unorganised sectors -

Markets in Organised sector

1. Kasari Market.
2. Uzan Bazar Market.
3. Machkhowa Market.
4. Fancy Bazar Market.
5. No. 3 Rly. Gate Market (Fancy Bazar).
6. Athgaon Market.
7. Gopinath Nagar Market.
8. Paltanbazar Market.
9. Ganeshguri Market.
10. Beltola Market.

11. Ulubari Market.
12. Silpukhuri Market.
13. Chandmani Market.
14. South Guwahati Public Market.
15. Bhangagarh Market.
16. Fatasil Ambari Market.
17. Basistha Maidam Natun Bazar Market.
18. Pandu Boro Bazar Market.
19. Jalukbari Market.
20. Narangi Market.
21. Zoor'd Tiniali Market.
22. Bamuni Maidam Market.
23. Betkuchi Market.
24. Bhutnath Market.
25. Krishnanagar Market(Japorigog).
26. Sijubari Majjar Market.
27. Satgaon Market.
28. Dispur Last Gate Market.
29. Odalbakra (Lalganesh) Market.
30. Maligaon (Rly. Gate No. 3) Market.

Markets in Unorganised sector :

1. Nooumati Market.
2. Ganeshguri hengrabari r'd Market.
3. Public Health Market.
4. Garo Market (Ulubari)
5. Salmile Market.
6. Pandu Market.
7. Khanapara Market.
8. Six-mile Market.
9. Panjabari Market.
10. Haligaon Market.

11. Sijubari Market.
12. Garigaon Market.
13. Kahilipara Market.
14. Kumarpara Market.
15. Lakhra Market.
16. Garchuk Market.
17. Santipur Market.
18. Maligaon Market.
19. Sarumataria Market.
20. Chandmari Krishnanagar Market.

Timings of the Markets :

(a) Morning Markets	-	8 Nos.
(b) Evening Markets	-	18 Nos.
(c) Morning and Evening Markets (both time)	-	23 Nos.
(d) Weekly markets	-	2 Nos.

(a) Morning Markets :

1. Garo Market.
2. Rupnagar Market.
3. Machkhowa Market.
4. Satmile Market.
5. Santipur Market.
6. Fatasil Market.
7. Kumarpara Market.
8. Lakhra Market.

(b) Evening Markets :

1. South Guwahati Public Market.
2. Bhangagarh Market.
3. Super Market.
4. Bamuni Maidam Market.

5. Sixmile Market.
6. Chandmari Market.
7. Bhutnath Market.
8. Khanapara Market.
9. Zoor'd Tiniali Market.
10. Sijubari Market.
11. Kahilipara Market.
12. Salgaon Market.
13. Krishnanagar Market (Japorigog).
14. Public Health Market.
15. Ganeshguri Hengrabari Market.
16. Odalbakra (Lalganesli) Market.
17. Dispur Lastgate Market.
18. Sijubari Market.

(c) Morning and Evening (both time) Markets :

1. Ganeshguri Market.
2. Athgaon Market.
3. Pandu Boro Bazaar.
4. Gopinath Nagar Market.
5. Narangi Market.
6. Kachari Market.
7. Uzan Bazar Market.
8. Noonmati Market.
9. Chandmari Market.
10. Silpukhuri Market.
11. Basistha Maidam Natun Bazar Market.
12. Jalukbari Market.
13. Garchuk Market.
14. Garigaon v
15. Panjabari Market.
16. Pandu Market.

17. Ulubari Market.
18. Paltanbazar Market.
19. Hatigaon Market.
20. Maligaon Market.
21. Maligaon Rly. No.3 gate Market.
22. Fancy Bazar Market.
23. Fancy Bazar Rly Gate No. 3 Market.

About the vendors (Including women vendors) :

A. No. of total Vendors	:	5423
B. No. of women Vendors	:	1450
C. No. of women Vendors interviewed	:	675

The above nos. of vendors were available in the above mentioned markets of Greater Guwahati during the period of my two months survey. The no. of vendors may be variable from time to time. After observation and discussion, I interviewed 675 women vendors. Among the interviewed women vendors, they do their business as follows -

<u>Sectors</u>		<u>Nos. of women vendors</u>
1) Through organised sector	-	200
2) Through unorganised sector	-	475

It may be mentioned here that that the no. of women vendors in the unorganised sector is much more high than the women vendors in the organised sector. As the women vendors of the organised sector had to pay taxes, rent of the hired room, they have to keep an open eye on their business always. There is the question of profit and loss, wherefrom they will be able to run the business as well as livelihood. They get the advantage of permanent places for their business.

But in the unorganised sector, most of the women vendors never come to the market daily. They pay the tax only for that day whenever they occupy some places for business purposes. There does not arise the question of monthly tax or house rent. Except the business, sometimes they earn money by doing the work of a labour for their livelihood. This mainly because of the shortage of capital, shortage of market goods, shortage of sitting place in the market etc.

Kinds of goods and no. of women vendors dealing with different goods :

- (a) **Market Product Goods** :- Potato, Onion, Tomato, Ladies finger, Betel nut, Rice, Cabbage, Fruits, Carrot, Cauliflower, Bean, Egg plant, Capsicum etc. which are available in the market.
- (b) **Domestic Product** :- Potato, Tomato, Zinger, Banana, Brinjal, Chilly, Yam, Papaya, Lettuce, Pumpkin, Sweet potato, Ginger, bay leaf, coriander, Lime, Mint Leaves, Coconut, Spinach, Different kinds of domestic products goods etc.
- (c) **Different kinds of fruits** : Grapes, Apple, Orange, Mango, Pineapple, Cherry, Guava and different kinds of seasonal fruits etc.
- (d) **Kinds of fish** : Different kinds of fish including small and big one.
- (e) Kind of cloths : Gamocha, Sadar-Mekhala, Shawl, Mosquito net, Bed-sheet, Bed-cover, Readymade garments, shell of old cloths etc.
- (f) **Others** : Cosmetics, Wine (local), Tea stall, Shop for plastic goods, Masala, Kerosene, Milk, Fire wood etc.

No of women vendors dealing with different kinds of business

(Encl : Diagram) Chart I

<u>Women dealing with</u>	<u>No of women vendors</u>
(a) Market Product	289
(b) Domestic Product	120
(c) Fruits	63
(d) Fish	29
(e) Cloths	5
(f) Others	169

Women vendors of Greater Guwahati :

(A) <u>Total Vendors</u>	= 5413 Nos.
Women Vendors	= 1450 Nos.
Male Vendors	= 3963 Nos.

Interview women vendors = 675 Nos.

(B) Permanent women vendors and flying women vendors (as per interviewed them)

Permanent women vendors	-	350 Nos.
Flying women vendors	-	325 Nos.

(C) Women vendors dealing business alone and business jointly (as per interview taken)

Women vendors dealing business alone	=	367 Nos.
Women vendors dealing business jointly	=	308 Nos.

(D) Literate women vendors and illiterate women vendors (as per interview taken)

Literate women vendors	-	365 Nos.
Illiterate women vendors	-	310 Nos.

(E) Tribal women vendors and non-tribal women vendors (as per interview taken)

Tribal women vendors	-	185 Nos.
Non tribal women vendors	-	490 Nos.

(F) Women vendors as per language (as per interview taken)

<u>Different language spoken</u>		<u>Nos.</u>
i) Assamese	-	445
ii) Bengali	-	116
iii) Bihari	-	75
iv) Nepali	-	25
v) Manipuri	-	2
vi) Marowari	-	1
vii) Panjabi	-	1

Advantage and Disadvantage of women

Vendors in the business :

On completion of survey on the women vendors through 51 markets of Guwahati, I observed that the women vendors had to face many problems to run their business. Still they are dealing with their business to gain some advantage also. **Following** are the some, which the women vendors are facing as the advantage as well as **disadvantage** :

Advantage :

1. They are earning for themselves through the business.
2. They are able to take responsibility of a family economically as a whole or partly.
3. They have showed that doing a job is not the solo way for livelihood, business may also be treated as prime factor for livelihood.
4. They have not waste the time sittin9ng idle. They have used it properly through business.
5. Being illiterate, they think the business as a prestigious job.
6. They prefer to deal in the unorganised sector where they suppose to get more freedom.

Disadvantage :

1. Women vendors of the unorganised sector's market, had to face natural calamities such as rain, wind, bad weather, as they had to sit in the open space of the market.
2. Shortage of space in the market.
3. Harassment from the administration.
4. Women vendors can not deal the business freely due to the male dominated market.
5. They can not come to the market due to capital.
6. Taxes are unbearable for the petty women vendors.
7. Time is also a factor for their disadvantage. They can not stay after the sunset due to security reason.
8. Conveyance is also another factor of disadvantage.
9. Disadvantage in maintaining their accounts due to illiteracy.
10. Sometimes they make loss also when the prices of the commodities go down. Prices never stay unchanged. They had to spent the capital also then.
11. Domestic burden may be treated as another disadvantage for the women vendors. Sometimes they had to take the new born babies on their shoulder to the market.
12. As they are women, they are bound to obey the male members of the family at the present system of the society.
13. Misbehaviour from the customers.
14. Devil eye of the society as the women vendors.

Role of conveyance of in the business

Conveyance is playing a major role in the markets of Guwahati. Through various conveyance means, market goods are being transported. Business men are to depend upon the conveyance mainly to reach the marketed goods to the consumers to fulfill the demands. They mainly depends upon the following system of conveyance.

1. Roadways : Roadways is playing a dependable role in the business of Guwahati. The vendors purchase the required goods outside the Guwahati market at lower price and carry them through bus to Adabari bus stop. From Adabari they carry the goods mainly by city bus to the respective markets to sell it again gaining some profits. Sometimes the businessman had to carry the goods through Rickshaw, Auto-Rickshaw, Auto-van, Tanga etc. depending upon the size and quantity of the commodity.

Mainly the women vendors purchase their marketing goods at wholesale markets at Machkhowa, Fancy Bazar, Kachari in the early morning and carry them to their respective destination by city buses where fares are reasonable.



They can not afford to carry by auto or rickshaw as the fares are too high. If the fares are high then profit margin will be low. Sometimes the family members also help them to carry the goods by cycle or by other means.

Railways also playing a lead role in connection with the business of the vendors. The vendors carry the goods by train from far distance and unload it at various stations of the city, i.e. where the indirect taxes seems to be low. Thus the petty women vendors fulfilled the demands of the consumers through different markets.

2. Waterways : The mighty Brahmaputra river is playing the lead role in the transportation system of the waterways for the business. Women vendors carry the goods by little wooden boat, Bhut-Bhuti, inland water transportation ship through the Brahmaputra river and unload it mainly at Kachari Ghat, Fancy Bazar or Pandu Ghat. The women vendors mainly carry the domestic products through waterways from Klrua, North Guwahati, Singimari, Hajo, Aningaon etc. and fulfil the demands of the consumers. Thus, some of the women vendors are being able to carry their livelihood doing business through these water ways.

Attitude of husband, family members and other people

Today also the women vendors are being treated badly by the society, still they are taking it as main business for their livelihood only thinking about starvation. No women vendors can build a house doing business on the footpath, they know it. Though they are women, they must do it only to survive along with her family, some times the husband of the women vendor help them in various ways. Both husband and wife carry out the business jointly inspite of other physical labour of her husband, so that their family can run smoothly. They do that hard labour only for the betterment of their children and this kind of partnership shows a very good result in their near future for their family.

On the other hand, some women vendors suffered both physically and mentally from their husband as well as other family members, from the earning of the women vendors, some husband and other family members are enjoying a sad-full life.



They do nothing and take a bad taste of habit. As a result women vendors are tortured in connection with their earnings. As the family is dominated by male members the women dare to open her mouth for justice.

Thus the women vendors are carrying their business only for livelihood under lots of criticism from the society but they are taking it as a challenge.

ANALYSIS

On completion of the survey of Guwahati markets I came to know that timing of the markets are variable. There are some morning, some evening, some morning and evening (both time), some daily and some weekly and bio-weekly markets. Firstly I observed all the market, condition of the markets. Secondly, I met the Mahaldar of the specific market for required information about the market. Then I gradually met the women vendors of the market, discussed with them about the market and acquired necessary information. I completed the interviews with much difficulties. As they are almost illiterate. They are suspicious also. They do not want to disclose the required information. They think that if they say something somebody may punished there. Some of them even did not speak a single word.



The reason is that they do not believe in such type survey. Think that nothing fruitful will happen from this. Previously also, such type of survey were done, they were interviewed, but nothing new was happened to them.

I can not say that all women vendors think such. There are still some women vendors who thinks everything anxiously. They discussed everything and were co-operative also. The male vendors insulted me at several places saying "Madam will give you (women

vendors) the job, the loan. We, the male vendors have already got it, this time you will certainly get it" etc. etc.

As Assam is also a male dominated state, markets are also not exempted from it, the women vendors are not fully independent in the markets. After observation and interview, I felt that the male vendors want to dominate the women vendors during the business period in the market. The women vendors who are in the unorganised sector, suffered a lot. As they have no permanent place to sit for their business, sometimes they sell their commodities standing or sitting on the foot-path. Besides these disadvantages, they have to pay some indirect taxes also which are unbearable for them. They did not get any advantage from the administration. In lieu of the administration as well as the market committee gives a deaf ear to their disadvantage "Do not sit here, this is not your place, "Go away" - these are the common words must be heard by the women vendors daily. They can go to the market everyday due to the shortage of capital. The amount they earn by selling their commodities, spend purchasing other commodities for her and other family members. Somebody spend their day without any food, where there is nothing to be spared for livelihood, how they will be able to think about the savings or about their future security?

During the period of survey, I was insulted by the customers of a open wine stall in a market. They showed me a very bad taste of behaviour. Is this the civilised society of after 50 years of independence? Everybody should imagine how the women vendors are doing their business under such circumstances only for their livelihood. Dangerous are everywhere for the women vendors - reason, they are WOMEN

There are some evening markets. The women vendors are less number in the evening. They do not want to stay after sun set in the market. This is due to the lack of security for the women vendors. Asked why they are not willing to do business after sunset, some women vendors said in deep sorrow - "How will you sold the commodities after sunset?"



We must sold ourselves first, then the commodities" Still they are taking the business as the prime factor for their livelihood as there is no other alternative way of earning for her or other family members. The names, photos of women vendors are enclosed as specimen.

Though the women vendors are fulfilling some portions of the demand of the consumers through their business, they themselves are still not able to build the carrier as perfect business women. Education as well as lack of basic concept about the business/markets - These are the two main factors for which the women vendors are suffering. Capital is also another factor of their suffering but where there is education, capital will come from somewhere. From the interview, I came to know that most of the women vendors come to the market taking much domestic problems. Somebody go with their new born baby also. If they do not go to the market, they will be in hunger, most of them have no residential complex, they live at rented house lower rent. They never think about their future security as they only think for today. How the day will be passed, whether they will be able to get their meals or not - that is their prime thinking. They must be convinced about their future security, from savings about equality with men vendors, about their liberty in the society

They must be known some ray of hopes to their lives so that they can be diverted towards a better life. This is everybody's duty to do that.

As per kinds of markets, different kind of commodities available indifferent markets only. Some specific commodities are available only in some specific markets. Such type of some specific markets description are given below :

Kachari Market :

The market is situated on the bank of the river Brahmaputra. Commodities reach the market by both way i.e. by road ways and water ways. Domestic products, i.e. local goods are available at a reasonable price in the market. All the women vendors are doing

business permanently here since long. Their co-operation were highly impressive and they have gained much experience also. After the interviews they only requested me to do something for their welfare only.

Boro Market Pandu

This market is open for the customers for the morning and evening also. Commodities come to this market mainly through waterways through Pandu Ghat of Brahmaputra. Friday's weekly market is one of the biggest market in the city. Women vendors mainly from neighboring villages reach this market through Brahmaputra river. In this market women vendors together at a corner of the market. Bengali women vendors are much in number and their domestic products are also available in the market.

Beltola Market :

This the biggest market till today in the city. This a bi-weekly market, i.e. on Sunday and Thursday. Customers can choose different kind of commodities to purchase here.

Women vendors of different caste, speaking different languages and wearing different customs sit together for the same purpose. Flying women vendors are much more high than the permanent women vendors.



Altogether 4000 to 5000 vendors sit together for their business purpose, out of which 700 are women vendors. Local products are available here. South Guwahatian depends mainly upon this market.

Fatasil Ambari market :

Beside daily market, the market of Sunday may be noted here. Mainly Bengali women vendors sit together on the foot path here for their business purpose. Commodities of Bengali community are available in this market.

Athgaon Market :

Women vendors are less here. Only exception here is that two women vendors deal with poultry. They have crossed the age bar of 70, still they are dealing with the poultry from their marriage life. Both of them are widow. One of the vendors lost everything in a devastating fire. They paid taxes regularly to the committee. Both of them are very much co-operative.

Bamunimaidam Market :

Women vendors are available of different casts and community are available here. Domestic products with a reasonable price are available. Some women vendors deal with fishing business here.

Garo Market :

Women vendors of this market bring mainly home products here. Women vendors of Garo community are available here. Most of them have no education at all. As the space of this market is very conjusted, the women vendors sit together on the footpath to sell their commodities. Some of them extend their services door to door of their customers.

Basistha Maidam Natun Bazar Market :

Mainly Nepali women vendors from the neighboring village of Basistha Ashram come to this market with their domestic products, sit together for their business and before sunset they leave the market.

Bhutnath Market :

Mainly Bihari, Nepali and Muslim women vendors are available in the market. They mainly deals with fishing business as well as kerosin.

Ganeshguri Market :

It is a daily market and nearest to the state capital . The price of commodities are high here. Only a few women vendors permanently sit here for business purpose. One of

them are known as 'Aita' she is famous among the women vendors who deals with betel nut. Flying women vendors sit on the footpath together with a view to sell their domestic products.

Betkuchi Market :

Market products as well as domestic products are available here. Women vendors from tribal community are much more here. The only exception - women vendors of tribal community deals in home made wine business here.

Uzan Bazar Market :

The market is famous for local fish. Local fishes from Brahmaputra river directly come to this market through vendors. Women vendors of Muslim and Bengali community deal in fishing business here.

Hatigaon, Sijubari and Sijubari Majar Market :

Mainly Muslim women vendors are available in these markets. They deal mainly on old cloths, fish and kerosine.

Noonmati and Narangi :

Women vendors of tribal community mainly come to this market with their hilly and domestic commodities. They mainly come in the morning. One women vendor at Noonmati market deals with milk she is educated also. Her husband is an employee and she is supported by him.

Sixmile :

Some young girls of Nepali and Hills community come to this market. They are still studying also. They only supporting their parents to the day to day expenditures. Besides these, flying women vendors of different community are available here.

Machkhowa and Fancy Bazar market :

These two markets are treated as wholesale markets. The vendors including the women vendors purchase the commodities at these market, carry them to there respective destination and sell it to the consumers.

Paltabazar :

It is another important market of Guwahati City. All kinds of commodities are available in the market. There is a Marowari women vendor who deals with the plastic bags.

Beside these markets, women vendors of different cast dealing with different commodities are available in various markets of the city.

Conclusion and Suggestion :

From the survey, upon the women vendors of different markets at Greater Guwahati it is clear on my part that the women vendors are doing their business with much difficulties and disadvantage. They collected the commodities from different places for their valued customer and bring it to the markets with much difficulties. They are fulfilling the demand of the customers but nobody is interested with them or with their lives. They have given much to the society but in turn, society has given them nothing. They are not being treated as the members of civilized society. They get mental disturbance everywhere. I think that previously also more surveys were completed upon these poor women vendors, But they got nothing fruitful. So they are not doing the business only for the stomach, not to build therefore.

The survey was conducted with the aim, whether the women vendors may be benefited some how women vendors at Guwahati are not less in number. Approximately 23% women vendors (77% may be treated as makes vendors) are doing business in the Guwahati city. There is no co-ordination among them.



They have no unity. A clear cut picture of the women vendors of Guwahati may be imagined from this survey. Human lives are changing for the creation of new cities, modernization of the cities. All are busy with their own workers. Who will care for the poor women vendors ?

They must be convinced about their future security, future savings. Realization must come to them that they are also the part and parcel of the society, they have also liberty. Then only the wall which is visible now between the male vendors and women vendors will be vanished gradually for that purpose the following suggestions may perhaps be taken into consideration for the welfare of the women vendors.

A central committee may be constituted among all the women vendors of the market of Guwahati city. This will solved all the problems which the sub-committees can't do.



In each market a sub-committee may be constituted to look after the grievances, problems of that market. If there is any problem beyond the capacity of the sub-committee, that may be refer to the central committee.

They may be taught the basic concept of the business as well as of the markets. They may be educated through some different media. Steps should be taken to alert team about their future security. Once they are convinced they will be able to save money from their own resources for their future livelihood.

Financial assistance i.e. loan etc may be given to them through the financial institution for their needful for business purpose.

They may be alert about their social liability.

Space may be provided separately for women vendors both in the organised, sectors or in the co-organised sector.

Security may be provided for them during business hour in the markets.

Preference may be given to women vendors in conveyance.

Financial Assistance may be considered from Govt. side also.

Steps should be taken so that they does not get any harassment either from indirect tax or from misadministration.

The suggestion were offered keeping in mind about the all round development of the women vendors. I think some measures should be taken for the welfare of the women vendors. So that they can be able to see a new area in their lives.

I am grateful to the women vendors because I have acquired some knowledge miving with them. I shall be ever remain grateful to Dr. Alaka Desai sarina, State Programme Director, AMSS without whose guidance the survey would not have been completed properly. I also wish to offer my hearty thanks to all staff of AMSS for their active help and kind co-operation.

As the survey was conducted and completed during Sept. and Oct.-98 clear cut picture of these two month of the markets as well as women vendors of Guwahati city has been focused in this survey.

Mrs Bhabani Bezbaruah - 78 Years.
Arikushi, Nalbari.

Ganeshguri Market
Date of Interview - 22.8.98.

Mrs Bhabani Bezbarah is a permanent women vendors of Ganeshguri Market. She is a permanent resident of Arikushi village under Nalbari district. Her family had no much land for cultivation. So both husband and wife sold their cultivation land and came to Guwahati in search of livelihood. Her husband died when she was very young. Finding no other alternative, she engaged herself in this business and since then. She is continuing the same. She is known 'Aaita' among the business community and everyone loves her. When asked about the profits at the business, she said that, that she earns spends with her only ailing son. She stays at a rented house along with her ailing son. She is now too old to carry the business but she has no other alternative. She also asked me whether I shall be able to give any help to her, she deals with betel nuts, coconut, sabji, dhapaf etc. she always prays for the death of her ailing son because she knows that he will never service. She thinks that after his death she will be free from all sides. Lastly she requested me to do sometimes for her so that she will be able to get some peace before her death.

Mrs Dipti Das, 46 years.
Mirza, Kamrup.

Beltola Market
Date of interview - 30.8.98.

She is a permanent women vendor of Belotla Market. She came from Mirza along with her husband. Both husband and wife has different kind of business. They are doing business since 12 years back, she collects the commodities from the Machkhowa wholesale market and sales here taking some profit. She is very happy doing this business. Her husband also helps her in everyway. She has three children and she has purchased a residential plot here. All her children are studying.

Miss Bubu, 72 Years
Nongpow

Beltola Market
Date of interview - 23.08.98

Miss Bubu. She never married. She is a very old women vendor of Beltola Market. She deals with Zinger only. She purchases her commodities at Shillong and comes to Beltola Market to sell it with some profits, this is her permanent business and she can not give it up. There is no problem for her, for the required space for her business. She gets the required space from her paternal days. She brings her commodities with the help of a hired boy. As she has no other family member in her family, she never thinks for her future security.

Mrs. Runu Pathak, 32 Years
Barpeta

Beltola Market
Date of interview : 30.08.98

As women vendor she is permanently running a tea stall. She is a permanent resident of Barpeta. Her husband never helps her in any way. She has to take care of her own two children. Besides the tea stall she has to look after all her domestic affairs, domestic problems. I met her husband when both of us were discussing. He threatened his wife not to disclose anything and asked me to discuss with him. I requested him to allow her to discuss with me. At last, he agreed and allowed her to discuss for a short while. So, she running this business with very much difficulties.

Miss Mina Kumari (11 Years)
Bihar

Garo Market (Uhubari)
Date of interview : 26.08.98

Miss Meena Kumari is a very pretty girl. She is 11 years old, and hails from Bihar. Her father pulls the 'thela' and her mother also works in a tea stall. The family lives in a rented house.

Meena was promoted to class II and studied at Hindi School, she was intelligent. Both her elder brother married and separated from them. Her father ordered her not to go to school and asked her to save money doing a business for her marriage, which must be given as dowry, her father supplied her the commodities for the business, she sales it and deposit the entire money to her father. She knows that her father have saved some money for her marriage which must be given as 'Dowery', she deals with 'Sak-sabji' etc. She is not much happy doing the business but she can not go against the wishes of her father.

Buti Ali, 70 years
Singimari, Kamrup.

Kachari Market
Date of interview : 28.08.98

Buti Ali is a permanent women vendor of Kachari Market. Daily she comes from Singimari either by bus or by boat with her commodities to the market and returns back before evening. She deals in 'Sak-Sabji'. She is a widow. Her old son seperated from his after his marriage. Her younger son and younger daughter stay with her. She is doing the business for them and will do it till the marriage of her daughter. After her daughter's marriage she is unwilling to come here. She will do something at her village for livelihood. She also said that more surveys were carried out before this, but they had got nothing and requested me to do something for them at this stage (i.e. at her 70 years. Asked about the profit, she said that the profits are minimum but from that she has to take the responsibilities of her family. As she seems a bit short in sign, everybody calls her 'Buti Bai'.

Surabala, 70 years
Rampur

Kachari market
Date of interview : 28.08.98

Surabala, she is a very old women vendor of Kachari Market. She deals in fishing business since long. She originally came from Rampur. She stays along with her own son who also deals in business. She takes the fishes at Uzanbazar Ghat of the river Brahmaputra with the help of her son and sells here. She is also popular among the vendors of the Kachari Ghat Market.

When interviewed she also told me that they had goot nothing from such type of surveys. As per her words, those who went for such purposes they had given her words

that they will do something for her. But nobody did nothing. Last by she requested me to do something beneficial for them.

Mrs. Chitra dev, 68 years.
Chabipul, athgaon

Athgaon Market
Date of interview : 15.09.98

Chitra Dev, is a permanent women vendor of Athgaon Market. She deals with poultry business. Previously her husband did the same business. Now she is a widow, she has two sons but no one take care of her. She brings the commodities from Kumarpara by thela. She lives at a rented house with her only daughter. Her only problem is the marriage of her daughter. She had to save something only for that purpose.

During the month of January '98, a divesting fire in the market destroyed all the commodities of her business as well as her rented room of the market. Most of the vendors of the market get some relief from the Govt. but she got nothing. She went herself to the D.C. court for that purpose but in vain. Now taking some privet loans. She has started the business again. There is no much profit but she had to carry the business as there is no other alternative for her livelihood.

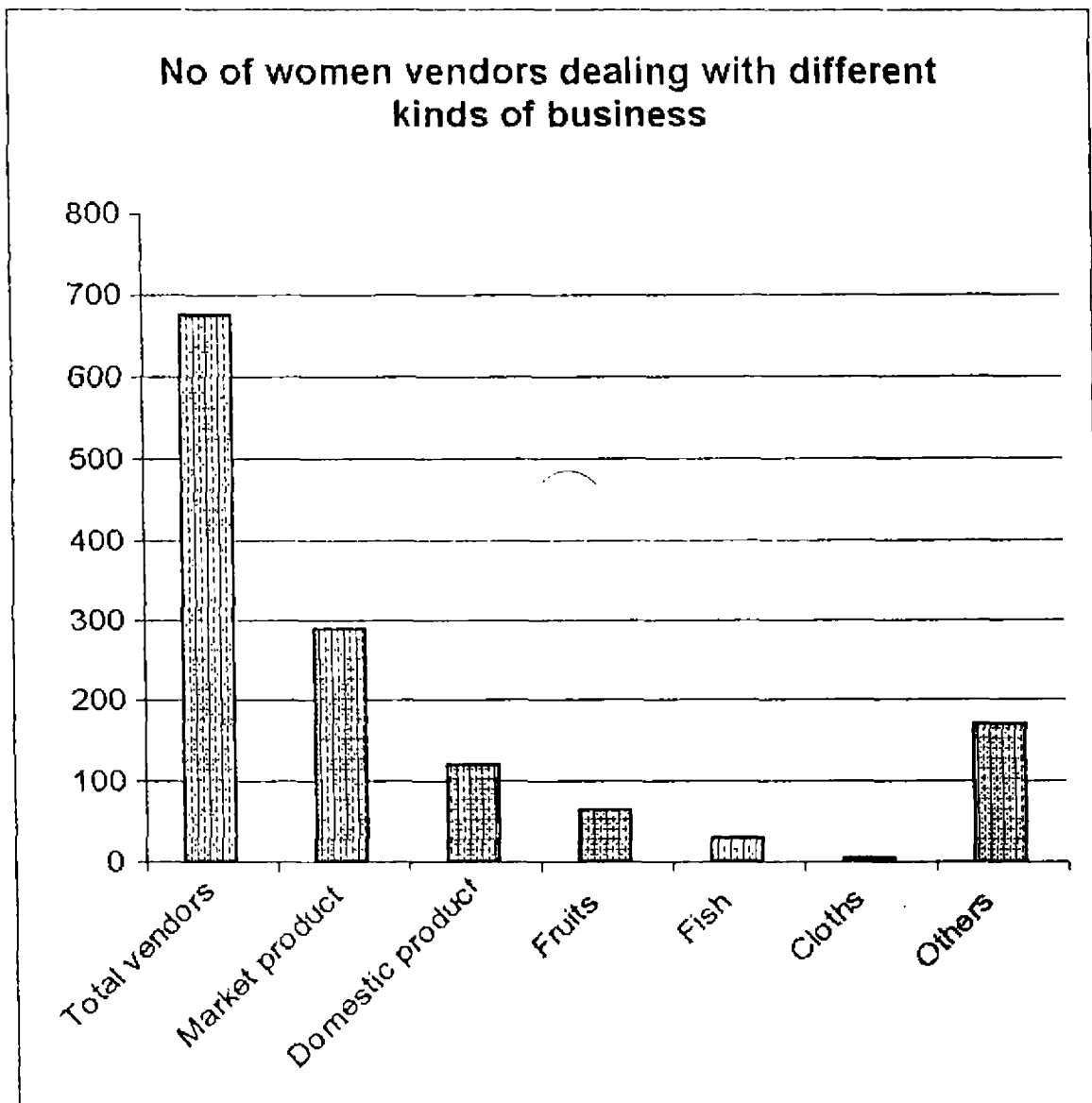
She also requested me to do something for the welfare of the women vendors.

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CHART - I

Title : No. of women vendors dealing with different kinds of business.

Total vendors	675 (Women Vendors)
Market product	289 Nos.
Domestic product	120 Nos.
Fruits	63 Nos.
Fish	29 Nos.
Cloths	5 Nos.
Others	168 Nos.



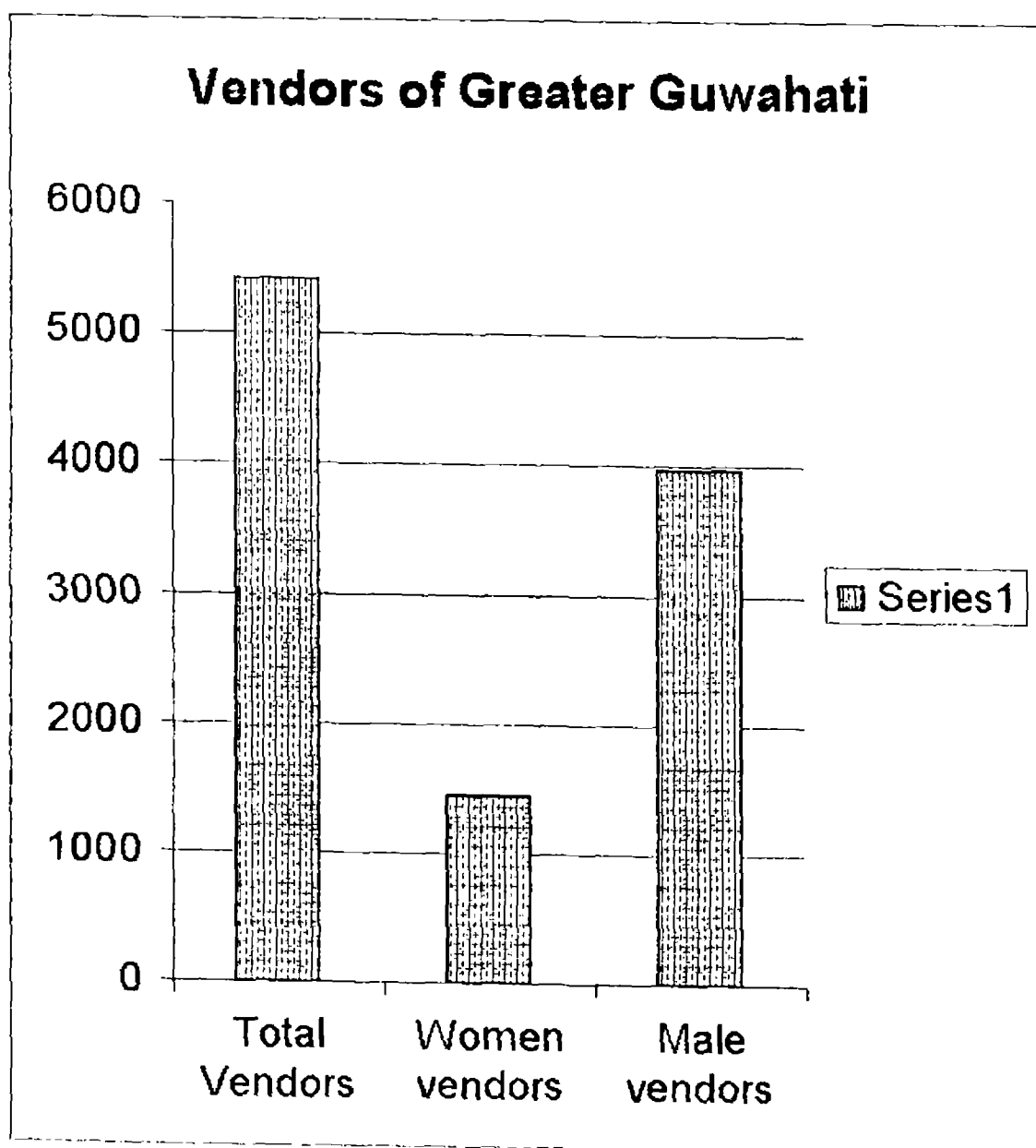
[Bar diagram showing no. of women vendors dealing with different kinds of business]

Source : From survey on women vendors of Ghy, under heading about total vendors and no. of women vendors dealing with different kinds of business.

CHART - A

Title : Vendors of Greater Guwahati.

Total Vendors	5413 Nos.
Women vendors	1450 Nos.
Male vendors	3963 Nos.



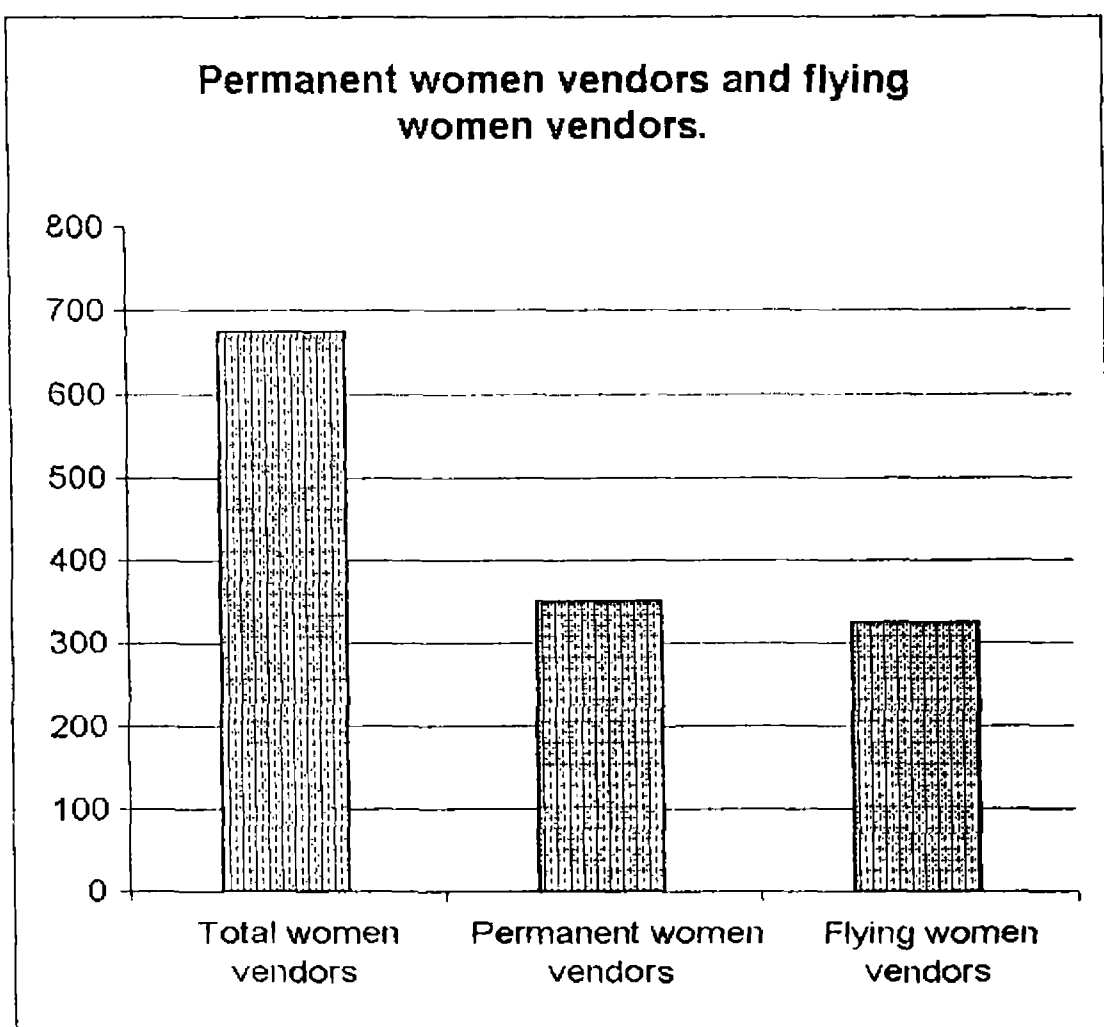
[Bar Diagram showing the women vendors and male vendors.]

Source : From survey on women vendors at Greater Ghy, under heading about total vendors and women vendors

CHART - B

Title : Permanent women vendors and flying women vendors.

- (a) Total women vendors 675 Nos.
- (b) Permanent women vendors 350 Nos.
- (c) Flying women vendors 325 Nos.



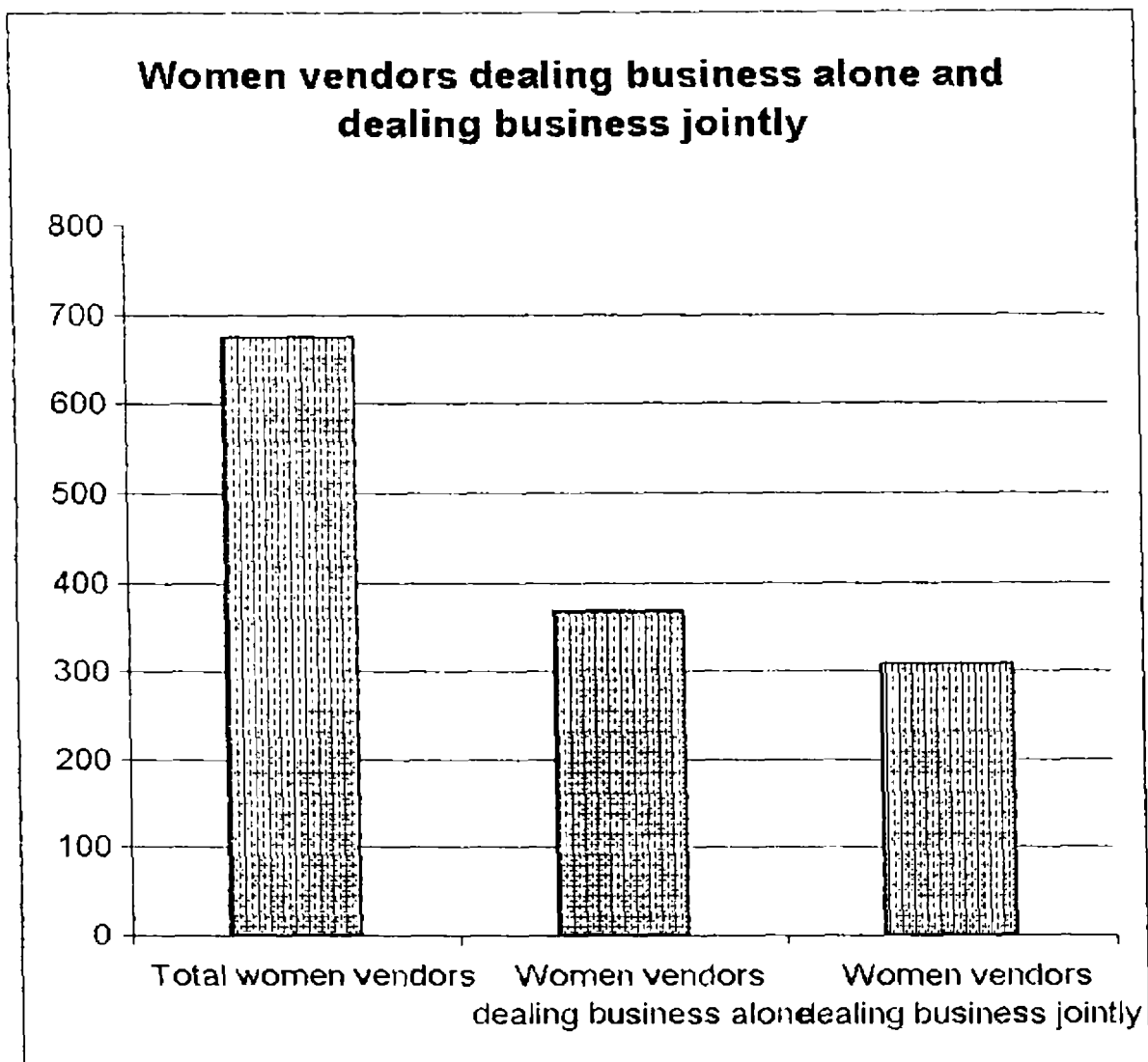
[Bar diagram showing the permanent women vendors and flying women vendors.]

Source : From survey on women vendors at Guwahati under heading about total vendors, permanent vendors and flying vendors.

CHART - C

Title : Women vendors dealing business alone and dealing business jointly.

(a) Total women vendors	675 Nos.
(b) Women vendors dealing business alone	367 Nos.
(c) Women vendors dealing business jointly	308 Nos.



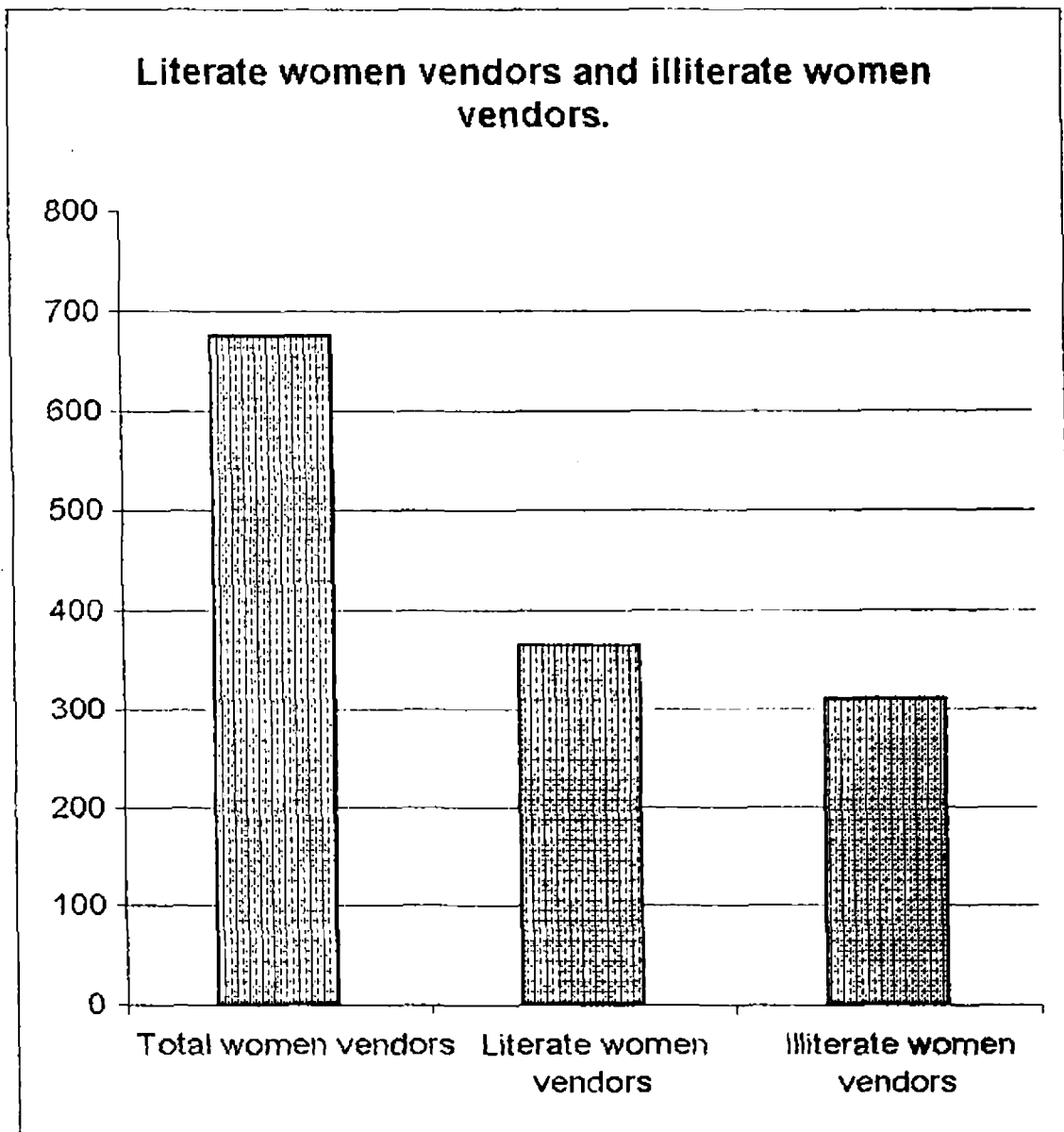
[Bar Diagram showing the women vendors dealing business alone and women vendors dealing business jointly.]

Source . From survey on women vendors at Greater Guwahati under heading about total women vendors , women vendors dealing business alone and dealing business jointly.

CHART - D

Title : Literate women vendors and illiterate women vendors.

- (a) Total women vendors 675 Nos.
- (b) Literate women vendors 365 Nos.
- (c) Illiterate women vendors 310 Nos.



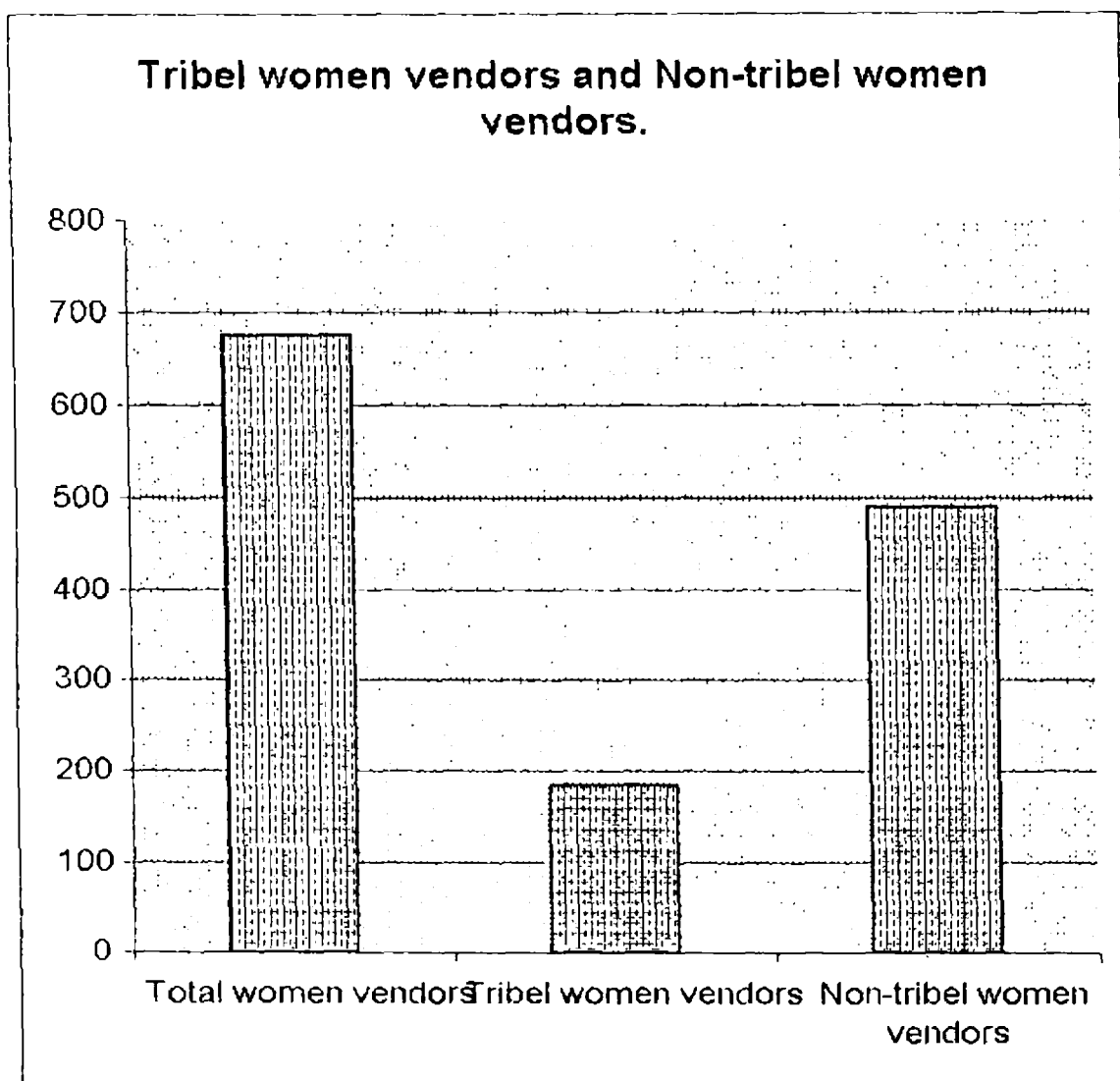
[Bar Daigram showing the literate women vendors and illiterate women vendors.]

Source : From survey on women vendors at Greater Guwahati under heading about total women vendors, Literate women vendors and Illiterate women vendors.

CHART - E

Title : Tribel women vendors and Non-tribels.

- (a) Total women vendors 675 Nos.
(b) Tribel women vendors 185 Nos.
(c) Non-tribel women vendors 490 Nos.



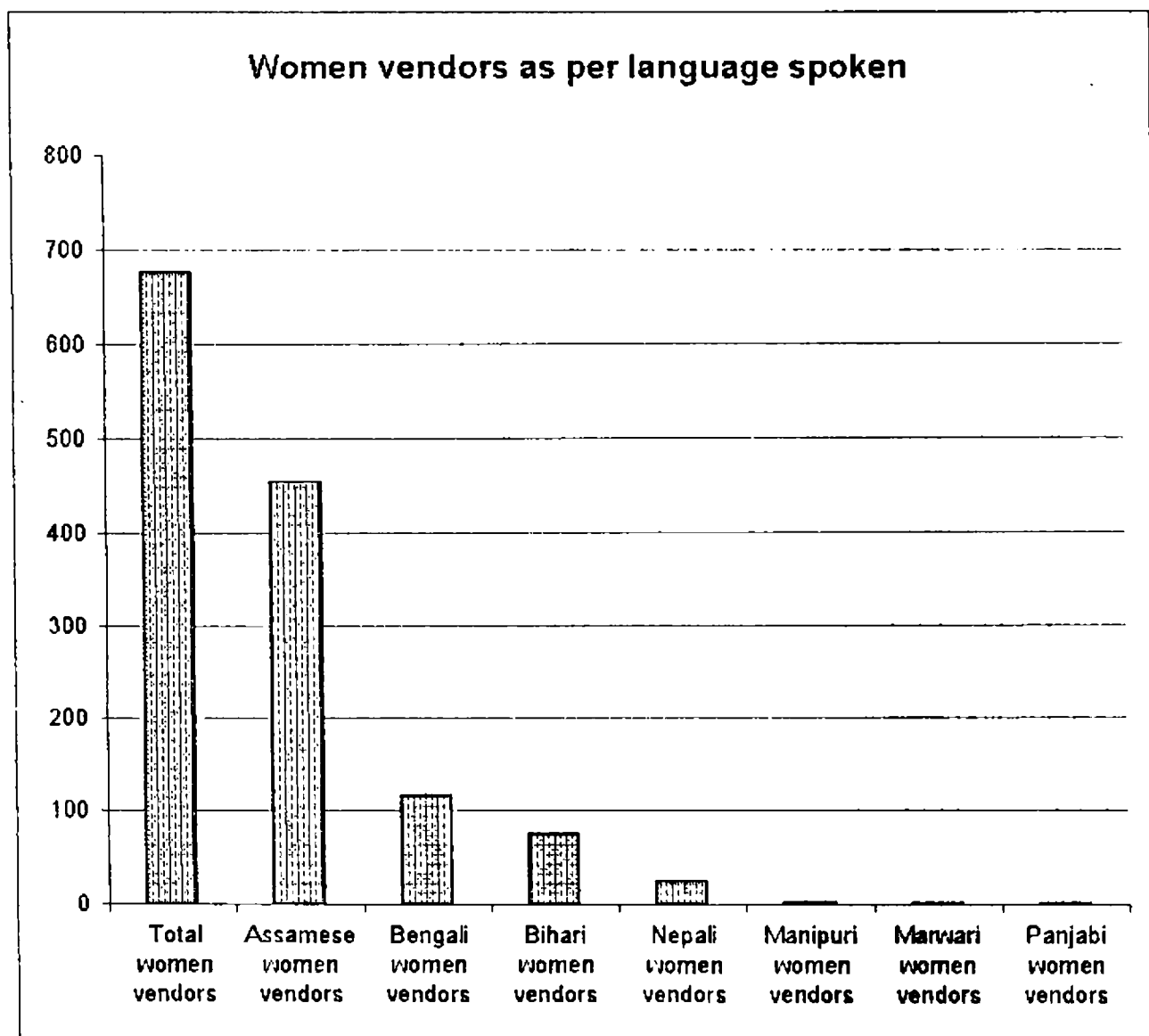
[Bar Diagram showing the Tribel women vendors and Non-tribel women vendors]

Source : From survey on women vendors at Greater Guwahati under heading about total women vendors, Tribel women vendors and Non-tribel women vendors]

CHART - F

Title : Women vendors as per Language spoken.

(a) Total women vendors	675 Nos.
(b) Assamese women vendors	455 Nos.
(c) Bengali women vendors	116 Nos.
(d) Bihari women vendors	75 Nos.
(e) Nepali women vendors	25 Nos.
(f) Manipuri women vendors	2 Nos.
(g) Marwari women vendors	1 No.
(h) Panjabi women vendors	1 No.



[Bar Diagram showing the women vendors as per language spoken.]

Source : From survey on women vendors at Ghy, under heading about total women vendors and different language spoken.

TABLE - I

Annax - T-I

Market Analysis (at a glance)

Name of The Market	Distance from D.C.	Date of interview	Total Vendors	Women vendors	Male vendors	Education		Sector		Kind of goods
						Literate	Illiterate	Organised	Unorgani sed	
Ganeshguri Market	9 K. M. Court	22.08.98	115	25	90	9	116	2	113	Domestic and market goods
Garo Market	8 K. M.	25.08.98	150	49	101	3	147	0	150	Mainly Domestic goods
Kachari Market	1/2 K. M.	28.08.98	150	12	138	0	12	12	0	Domestic and Market Goods
Basistha Maidam Natin Bazar	15 K. M.	31.08.98	70	29	41	7	22	1	28	Mainly Domestic goods
Ulubari Market	3 K. M.	28.08.98	30	1	29	0	1	1	0	Mainly market goods

GENDER BIAS IN OUR SOCIETY

(Its causes and impact in girls condition)



Assam Mahila Samata Society

Basisthapur bye lane-2, Beltola Road

Guwahati-28 : Assam

GENDER BIAS IN OUR SOCIETY

ITS CAUSES AND IMPACT IN GIRLS CONDITION

Introduction : Today is the age of modernisation. We are going to enter the 21st century. It is an age where there is no difference between boys and girls. People are not discriminated on the ground of sex. Our constitution has also given similar rights and facilities to men and women. No one can be discriminated on or deprived only because of sex. In every field girls are given similar facilities with that of boys by the constitution. In spite of all these we see that there is a general tendency among us to discrimination of boys and girls in our society is generally termed as "Gender bias".

In the present study, we have taken up the problem of gender bias in our social set up. Here it is tried to find out the general causes of this problem. The impact of this tendency on the girl's education and development has also been studied.

Women are most important part of our society. Without their development in all aspects - physical, mental, emotional, social and political, we can not think of development of our society. All the scientific and technological developments will be meaningless if we deprive the women community of their rights. On the other hand the discriminative tendency hampers the progress of women. Hence our study on the problem of gender bias, its causes and impact in girl's education has social importance.

Objectives : The study was conducted keeping the following objectives in view -

- (I) Is there any gender bias in our society?
- (II) If so find out the causes of gender bias in society.
- (III) To find out the impact of gender bias on girl's education and development.

Area of study : Three villages under Dhekiajuli block and two villages under Borsala block were taken as the area of study. Cases of this type study can be found more or less in everywhere. But comparatively they are more focussed in village area than towns and cities. The investigators have chosen this particular area because of the following reasons-

- (1) The area is approximately 130 km. Away from Guwahati City which is easily accessible by bus and has a perfect rural environment.
- (2) One of the investigators live in a village near the villages studied and has completed his school and college education there. So the area is quite known to him.
- (3) The population of the area consists of mixed community comprising Assamese, Bengali, Oria and Tribal Christians.

Methodology :

- (1) Sampling : The sample consisted of 61 parents and 45 girls and 6 schools. The sampling procedure may termed as 'convenience sampling'. That is, inclusion of those cases, which were available at the time of our visit to those villages.
- (2) Tools : Keeping the objectives in mind the investigators have used two self made interview schedule, one for the parents and other for the girls, which covers the following areas.
 - (a) Opinion of parents and girls towards girls education.
 - (b) Opinions of parents and girls about the working of girls outside the home.
 - (c) Causes of discrepancy between boys and girls in society and school.
- (3) Procedure of treating data : Sample statistical techniques were used.

Results and Discussion : results of the study presented in tabular forms. It has been found that cent percent girls agree that education helps to enhance the status of girls at home and in society (Table XII, - girls) on the other hand it has been found from the table I(Parents) that only 19.67% parents are interested for girls education, while 18.03% parents are totally uninterested for that.



They think that the finance invested on girls education will be wastage because it will bring no profit to them. It will be profitable only for their husbands family. Again, though 19.67% of parents are interested for girls education but it depends upon conditions

They want to educate their girl children. But if some socio-economic problems arises, then they would not allow their girl children to go to school. It seems that they want to

educate their girl children only because others have also educated their girl children. They does not have any personal spirit for that. Again, we found that 42.62% of parents give less importance to girls education as compared to boys.

From table II(Parents), it has been found that only 19.67% parents want to send their girl child to co-educational institution against 77.05% who are opposed to sending of girls to co-educational institutions. They think that if girls are educated in same school with that of boys, then they gives less attention in learning school subjects and there is the probability of diverting their mind to some other aspects like romance etc. Again it has been found that 3.28% of parents want to send their girl child to the nearest school whether co-educational or not. According to table II(girls), 42.22% girls enjoy going to a co-educational school as against 57.78%, who does not enjoy that. According them the main reason behind their disliking is that in co-educational institutions the girls does not get the chance to show and develop their capacity in the fields other than school subjects.

They said that in teaching the school subject the teachers does not make any discrimination between boys and girls. But while the question of some other fields like sports, cultural activities leadership etc. arises, the boys always gets the advantage as compared to girls.



It has been observed that among the five villages studied, there is only one separate M.E. School for girls. All the other schools are co-educational. It is one of the reason of the parents unwillingness to girls education. Most of the parents feel the need of a girls high school.

It has been observed that most of the girls still places women next to men. As seen from table X(girls), in 86.67% families women are placed next to men, in 8.89%

families women get the first position and only in 4.44% families women gets equal position with men. Again as seen from table XI(girls), 33.33% of girls thinks that women should get equal position with that of men and only 15.56 girls give women the first position. During the whole study it has been observed that women takes their husbands views as their own. They does not realised that they have a separate entity.

It has been observed that girls are more aware of their age of marriage as compared to their parents. 93.33% girls wanted to be get married above 18 years as against 6.67% (Table - X, girls). As compared to this 57.37% parents want to make marriage of their girl child above 18 years as against 42.62%, who want it to be below 18 years (Table - III, parents).



It has been observed that most of the parents have failed to realise the importance of work done by woman at home. As seen from table IV (Parents), 29.50% parents think that the kind of work done by woman at home has more value than men,

only 1.6% think that it is equal with that of men, 16.39% thinks that women's work at home has some value but less than men and 52.45% parents think that women's work does not have any value. Again as seen from table VI(Girls) 33.33% girls thinks that the kind of work done by women at home has more value than men, 2.22% thinks it to be equal with that of men, 28.89% girls thinks it to be less than men, and 35.56% girls thinks that women's work at home has no value. It is evident from both these tables that parents and girls both does not realise the value of women's work at home.

Most of the parents want their girl children to stay at home after getting education. From table V(Parents), it has been observed that 59.02% parents think that the kind of work respectable for women is house-hold activities, 26.23% think it to be

teaching and only 14.75% parents think that Govt service is respectable for women. From table VI(Parents), it has been observed that only 21.3% parents want the girls to work outside the home, but if it brings some problems, then they should be forbidden to do that. Again 49.18% parents thinks girls should not be allowed to work outside the home.

It has been observed from the study that 28.89% girls thinks that house hold activities are respectable for girls, 26.67% thinks it to be other Govt. activities and 44.44% girls think it to be teaching (table VII, Girls).

It has been observed that cent percent girls enjoy going to school. Among them 2.22% girls like to stay at home more than schools, 44.44% like to stay at home less than school and 53.33% girls does not like to stay at home.

Most of the girls experience of life as a girl is not satisfactory. They face various limitations. They think that they does not have personal freedom. Therefore 77.78% girls would like to take rebirth as boy as against 22.22%, who want to take rebirth as girls inspite of all the problems faced

While surveying the school, it has been observed that in almost all the schools percentage of attendance of boys in general has been found more than the girls. It has been observed that that during the agricultural season i.e. from May to august, the percentage of attendance of both boys and girls decreases.



But the percentage of attendance of girls decreases more as compared to boys.

From the above discussion it has been clear that gender bias is prevailing in our society. Though some parents does not want to show this tendency, but it is focussed in their attitude in their attitude towards girls. As the causes of gender bias we have found that there are several reasons behind this scenerio. One of the causes is the lack of education on the part of the parents. Though some parents have minimum education but

practically it is of no value. They have failed to realise the importance of girl's education. Our social tradition and prejudice is another reason. Traditionally girls are always regarded as next to boys. This prejudice has been so deeply entered into our social life, that female section has accept it heartly and does not oppose it. It is the reason that most of the girls place their mothers next to their fathers. Above all the primary reason behind is the financial condition of the parents. Because of poor economic condition, they can not think of sending their girl children to school, even if they want to.

Conclusion :

The study shows a very poor picture of girl's education. Maximum parents give more importance to boys education compared to girls. Though some parents realise the importance of girls education, but due to their poor economic condition and some social limitations, they are bound to keep their girl children away from school.

Most of the girls does not realise the importance of themselves as a separate entity. Though some of them have realised the importance of girl's education and development of their individuality, but due to some social limitations they are bound to make compromise with life.



Tabulation of data (Parent) :-

Q. No. 1 : - Are you interested for girls education?

Yes	No	Yes but conditional	Comparatively less than boys
12	11	12	26
19.67%	18.03%	19.67%	42.62%

Q. No. 2 : - Do you send your girl children to co-educational institution? Why?

Yes	No	Depend on distance
12	47	2
19.67%	77.05%	3.28%

Q. No. 3 : - What should be the age of marriage of girl children ?

Below 18 years	Above 18 years
26	35
42.62%	57.37%

Q. No. 4 : - Do you think that the kind of work done by women at home has some value? Why?

Yes	No	Yes but less than men	Equal
18	32	10	1
29.50%	52.45%	16.39%	1.6%

Q. No. 5 : - What kind of work do you think is respectable?

House hold	Teacher	Other Govt. service
36	16	9
59.02%	26.23%	14.75

Q. No. 6 : - Will you allow your girl child to work outside the home?

Yes	No	Yes but conditional
13	30	18
21.31%	49.18%	29.51%

Tabulation of data (girl) :-

Q. No. 1 :- How are you treated in school? Do you feel comfortable or not?

Q. No. 2 :- Do you enjoy going to school? Why cent percent answer come as yes?

Q. No. 3 :- Do you enjoy going to a co-educational institution? Why?

Yes	No
19	26
42.22%	57.78%

Q. No. 4 :- Is there any separate toilet facilities for girls in school?

Yes	No
44	1
97.78%	2.22%

Q. No. 5 :- Do you like to stay at home?

Yes	No	Yes but less than school
1	24	20
2.22%	53.33%	44.44%

Q. No. 6 :- Do you think that the kind of work done by women at home has some demand? Why?

Yes	No	Less than men	Equal
15	16	13	1
33.33%	35.56%	28.89%	2.22%

Q. No. 7 :- What kind of work do you think is respectable (For women)

House hold	Teacher	Other Govt. service
13	20	12
28.89%	44.44%	26.67%

Q. No. 8 :- Are you interested for such work?

Cent percent answer come as 'yes'.

Q. No. 9 :- What do you think about the marriage age of children?

Below 18 years

3
6.67%

Above 18 years

42
93.33%

Q. No. 10 :- What is the position of mother at home? Does she occupy the second position or equal position with father?

First position

4
8.89%

Second position

39
86.67%

Equal position

2
4.44%

Q. No. 11 :- What should be the woman at home?

First position

7
15.56%

Second position

23
51.11%

Equal

15
33.33%

Q. No. 12 :- Do you think that education will help you to enhance your status at home/society?

Cent Percent answer come as yes.

Q. No. 13 :- How would you like to take rebirth, as a boy or as a girl? Why?

Boy

35
77.78%

Girl

10
22.22%

Sep	58%	51%	Sep	68%	57%
Oct	62%	57%	Oct	72%	61%

School Survey

Name of the school : Maila Ali primary school.
 Total no. of teacher : 5
 Total no. of male teacher : 5
 Total no. of female teacher : 0

No of boys and girls in each class : ⇨

	Boys	Girls
Class I	38	32
Class II	27	20
Class III	32	26
Class IV	33	18

Percentage of attendance of boys and girls in each class for every month : ⇨

	<u>Class - I</u>			<u>Class - II</u>	
	Boys	Girls		Boys	Girls
Jan	45%	30%	Jan	42%	29%
Feb	52%	34%	Feb	40%	33%
Mar	47%	49%	Mar	63%	49%
Apr	44%	47%	Apr	61%	51%
May	50%	52%	May	69%	48%
Jun	48%	29%	Jun	47%	23%
Aug	43%	32%	Aug	48%	25%
Sep	62%	46%	Sep	67%	50%
Oct	68%	53%	Oct	61%	52%

	<u>Class - III</u>			<u>Class - IV</u>	
	Boys	Girls		Boys	Girls
Jan	47%	41%	Jan	48%	42%
Feb	56%	48%	Feb	57%	46%
Mar	59%	49%	Mar	63%	55%
Apr	62%	54%	Apr	69%	56%
May	59%	47%	May	64%	49%
Jun	51%	30%	Jun	49%	30%
Aug	49%	28%	Aug	44%	26%
Sep	58%	51%	Sep	68%	57%
Oct	62%	57%	Oct	72%	61%

Name of the school : Christianpara primary school.
 Total no. of teacher : 2
 Total no. of male teacher : 1
 Total no. of female teacher : 1

No of boys and girls in each class : ⇨

	Boys	Girls
Class I	11	15
Class II	12	12
Class III	10	12
Class IV	3	7

Percentage of attendance of boys and girls in each class for every month : ⇨

	<u>Class - I</u>			<u>Class - II</u>	
	Boys	Girls		Boys	Girls
Jan	47%	41%	Jan	52%	49%
Feb	52%	48%	Feb	58%	55%
Mar	49%	50%	Mar	57%	56%
Apr	63%	52%	Apr	66%	60%
May	54%	47%	May	68%	58%
Jun	40%	34%	Jun	62%	50%
Aug	44%	39%	Aug	59%	48%
Sep	57%	49%	Sep	64%	60%
Oct	55%	44%	Oct	69%	58%

	<u>Class - III</u>			<u>Class - IV</u>	
	Boys	Girls		Boys	Girls
Jan	58%	55%	Jan	50%	48%
Feb	60%	52%	Feb	62%	58%
Mar	69%	59%	Mar	69%	55%
Apr	71%	60%	Apr	77%	68%
May	55%	50%	May	62%	50%
Jun	50%	48%	Jun	48%	40%
Aug	52%	42%	Aug	45%	31%
Sep	68%	55%	Sep	62%	57%
Oct	69%	58%	Oct	68%	63%

Name of the school : Sirajjuli Chariali primary school.
 Total no. of teacher : 4
 Total no. of male teacher : 2
 Total no. of female teacher : 2

No of boys and girls in each class : ⇒

	Boys	Girls
Class I	26	16
Class II	15	9
Class III	14	12
Class IV	17	13

Percentage of attendance of boys and girls in each class for every month : ⇒

	<u>Class - I</u>			<u>Class - II</u>	
	Boys	Girls		Boys	Girls
Jan	39v	32%	Jan	43%	40%
Feb	43%	34%	Feb	51%	48%
Mar	47%	41%	Mar	49%	51%
Apr	52%	45%	Apr	50%	47v
May	39%	43%	May	47%	39%
Jun	27%	24%	Jun	29v	32%
Aug	30%	27v	Aug	31%	24%
Sep	57%	49%	Sep	48%	44%
Oct	54%	52%	Oct	52%	49%

	<u>Class - III</u>			<u>Class - IV</u>	
	Boys	Girls		Boys	Girls
Jan	39%	36%	Jan	31%	31%
Feb	42%	34%	Feb	43%	37%
Mar	47%	42%	Mar	54%	50%
Apr	43%	44%	Apr	57%	48%
May	50%	38%	May	52%	47%
Jun	41%	34%	Jun	32%	30%
Aug	34%	30%	Aug	30%	28%
Sep	48%	43%	Sep	49%	44%
Oct	52%	47%	Oct	54%	51%

Name of the school : Sirajuli Colony primary school.
 Total no. of teacher : 3
 Total no. of male teacher : 2
 Total no. of female teacher : 1

No of boys and girls in each class : ⇒

	Boys	Girls
Class I	16	13
Class II	20	13
Class III	20	9
Class IV	11	12

Percentage of attendance of boys and girls in each class for every month : ⇒

	<u>Class - I</u>			<u>Class - II</u>	
	Boys	Girls		Boys	Girls
Jan	50%	45%	Jan	54%	51%
Feb	52%	48%	Feb	62%	53%
Mar	51%	50%	Mar	60%	54%
Apr	54%	51%	Apr	56%	51%
May	66%	58%	May	63%	59%
Jun	52%	49%	Jun	51%	45%
Aug	47%	41%	Aug	48%	41%
Sep	56%	51%	Sep	59%	53%
Oct	58%	50%	Oct	61%	54%

	<u>Class - III</u>			<u>Class - IV</u>	
	Boys	Girls		Boys	Girls
Jan	67%	51%	Jan	54%	51%
Feb	66%	58%	Feb	60%	59%
Mar	76%	62%	Mar	66%	64%
Apr	65%	58%	Apr	65%	64%
May	68%	61%	May	61%	57%
Jun	51%	43%	Jun	50%	41%
Aug	42%	31%	Aug	40%	35%
Sep	54%	49%	Sep	68%	61%
Oct	58%	51%	Oct	62%	58%

Name of the school	:	Sirajuli Middle.High school.
Total no. of teacher	:	Middle ⇒ 10; High ⇒ 12
Total no. of male teacher	:	Middle ⇒ 9; High ⇒ 11
Total no. of female teacher	:	Middle ⇒ 4; High ⇒ 1

No of boys and girls in each class : ⇒

	Boys	Girls
Class V	65	42
Class VI	60	30
Class VII	41	28
Class VIII	89	66
Class IX	79	41
Class X	40	29

Percentage of attendance of boys and girls in each class for every month : ⇒

Class - V			Class - VI		Class - VII			
	Boys	Girls	Boys	Girls	Boys	Girls		
Jan	54%	58%	Jan	49%	47%	Jan	52%	47%
Feb	57%	55%	Feb	55%	51%	Feb	60%	54%
Mar	66%	61%	Mar	58%	53%	Mar	61%	57%
Apr	63%	64%	Apr	60%	63%	Apr	62%	51%
May	59%	57%	May	58%	59%	May	58%	55%
Jun	62%	60%	Jun	50%	45%	Jun	40%	31%
Aug	57%	51%	Aug	49%	47%	Aug	41%	35%
Sep	63%	62%	Sep	62%	58%	Sep	59%	54%
Oct	65%	59%	Oct	61%	55%	Oct	58%	55%

Class - VIII		Class - IX		Class - X				
	Boys	Girls	Boys	Girls	Boys	Girls		
Jan	50%	48%	Jan	51%	47%	Jan	54%	53%
Feb	63%	59%	Feb	59%	57%	Feb	59%	60%
Mar	58%	54%	Mar	61%	55%	Mar	56%	50v
Apr	61%	63%	Apr	62%	57%	Apr	61%	63%
May	62%	59%	May	58%	51%	May	58%	55v
Jun	45%	40%	Jun	45%	35%	Jun	41%	30v
Aug	42%	38%	Aug	42%	36%	Aug	38%	31v
Sep	59%	55%	Sep	61%	59%	Sep	59%	53v
Oct	60%	61%	Oct	63%	56%	Oct	61%	62%

Name of the school : Sirajuli girl's M.E. school.
 Total no. of teacher : 5
 Total no. of male teacher : 2
 Total no. of female teacher : 3

No of girls in each class : ⇨

Class V - 30
 Class VI - 24
 Class VII - 24

Percentage of attendance of girls in each class for every month : ⇨

Class - V		Class - VI		Class - VII	
Jan	28%	Jan	36%	Jan	36%
Feb	56%	Feb	54%	Feb	57%
Mar	47%	Mar	53%	Mar	72%
Apr	47%	Apr	54%	Apr	75%
May	59%	May	40%	May	74%
Jun	64%	Jun	68%	Jun	76%
Aug	49%	Aug	65%	Aug	72%
Sep	42%	Sep	60%	Sep	68%
Oct	21%	Oct	60%	Oct	60%

Name of the school : Narayanpur primary school.
 Total no. of teacher : 4
 Total no. of male teacher : 4
 Total no. of female teacher : 4

No of boys and girls in each class : ⇨

	Boys	Girls
Class I	27	32
Class II	25	12
Class III	18	13
Class IV	12	10

Percentage of attendance of boys and girls in each class for every month : ⇨

	<u>Class - I</u>			<u>Class - II</u>	
	Boys	Girls		Boys	Girls
Jan	42%	37%	Jan	42%	51%
Feb	49%	43%	Feb	51%	49%
Mar	64%	51%	Mar	57%	49%
Apr	44%	32%	Apr	49%	47%
May	42%	33%	May	47%	40%
Jun	57%	54%	Jun	62%	53%
Aug	65%	57%	Aug	64%	57%
Sep	62%	55%	Sep	67%	61%
Oct	63%	59%	Oct	65%	54%

	<u>Class - III</u>			<u>Class - IV</u>	
	Boys	Girls		Boys	Girls
Jan	37%	41%	Jan	43%	41%
Feb	43%	44%	Feb	52%	48%
Mar	55%	47%	Mar	55%	52%
Apr	47%	38%	Apr	49%	43%
May	41%	33%	May	47%	47%
Jun	57%	49%	Jun	57%	52%
Aug	63%	54%	Aug	62%	53%
Sep	68%	57%	Sep	67%	59%
Oct	66%	55%	Oct	64%	61%

Name of the school : K.K. Handiqe M.E. School.

Total no. of teacher : 5

Total no. of male teacher : 3

Total no. of female teacher : 2

No of boys and girls in each class : ⇨

	Boys	Girls
Class V	73	15
Class VI	13	7
Class VII	10	5

in everywhere. But comparatively they are more focussed in village area than towns and cities. The investigators have chosen this particular area because of the following reasons-

Percentage of attendance of boys and girls in each class for every month : ⇒

Class - V			Class - VI			Class - VII		
	Boys	Girls		Boys	Girls		Boys	Girls
Jan	52%	43%	Jan	43%	48%	Jan	52%	47%
Feb	59%	49%	Feb	49%	47%	Feb	54%	55%
Mar	54%	52%	Mar	52%	51%	Mar	50%	52%
Apr	47%	43%	Apr	47%	39%	Apr	43%	40%
May	43%	45%	May	43%	42%	May	47%	43%
Jun	47%	51%	Jun	54%	55%	Jun	58%	55%
Aug	53%	57%	Aug	52%	51%	Aug	62%	61%
Sep	62%	60%	Sep	57%	62%	Sep	59%	63%
Oct	67%	62%	Oct	62%	59%	Oct	63%	67%

Submitted by: Mr. Dibyajyoti Mahanta
Ms. Pallabi Kalita

KUSUMA

A Handbook for Gender Trainers

Prepared by Mahila Samakhya Karnataka

June to December 1997

This is a synopsis in English that outlines the preparation, process and content of the handbook “KUSUMA” for Gender Trainers. The exercises have been developed from the perspective of young rural men. It is based on the field experiences of Mahila Samakhya, Karnataka.

THE STORY OF KUSUMA

How does a bud become a flower? Conceived by Mother Nature, energised by its secret life-giving resources, nurtured by sun and air, the bud bursts into glorious bloom. And so it was with Kusuma.

We, in Mahila Samakhya, Karnataka, had been successful in setting up and running about 350 NFE centres. We knew that for these centres to realise their full potential and make their contribution to village society, inputs on gender and learner-friendly curriculum and methodologies needed to be given.

The vision for the NFE centre was that it would provide educational opportunities for children from economically deprived homes, especially rural girls who are denied access to education because of poverty, gender discrimination and the rigidity and insensitivity of the mainstream education system to their needs. The NFE centre would be a demonstration to village society of a gender-sensitive and girl child-friendly environment; that it would be the entry point for creating awareness about gender discrimination in village society; that it would conscientise girls and boys from a young age about respect for each other and about the evils of gender discrimination.

The dream was that the NFE centre would become a community resource, run by the sangha women; that it would have an impact on power equations arising from discrimination based on gender, caste and control of resources.

We have shared in the preface why we came up with this handbook. Now let us tell you how we went about it. It has been a time for the joys of discovery, sharing and growth. In June 1997, we had a sharing meeting - representative NFE teachers from five districts, resource persons and members of the Samakhya team. We felt that we needed a gender training manual to help us to understand concepts of gender and patriarchy and put these into practice in the NFE. To guide us, we needed a skilled gender trainer who was familiar with our work. We were very happy when Sri Umashanker Periodi expressed his interest in the project.

We had decided that the draft manual would be developed by a Samakhya core team with the guidance of Umashanker. This would be followed by a TOT for a representative group of teachers (1 for every 10 centres.) This group in turn would train their peer group of teachers in a follow-up workshop.

The workshop for the preparation of the draft manual for the TOT was held at the SPO in early October. The group worked on the following issues- clarity about concepts, what should the contents and sequence be, how to translate ideas and contents into a training module, how much time, what kind of preparation and by whom, what kind of background training and reading material should we collect ... At the end of an intense two days, a draft module was ready. This was used at the TOT in Raichur in late October'97. It was a wonderful exercise – for the teacher participants, it was a new world, new ideas that appealed to their sense of social justice, that helped them look at society with new eyes. For the Samakhya group, it was a time to think, analyse, renew and refresh our minds. The TOT provided us with important feedback on making the module and process more effective for the follow-up training that would take place in the districts in mid November, conducted by groups of 3-4 TOT participants assisted by DIU teams.

We worked out clear and simple evaluation parameters and worked out details for the follow up training. The module was further refined to make it as helpful as possible for our new teacher trainers for whom this was a first experience of being trainers. We worked out details of how to follow up on the impact of the training on the NFE centres.

In the meanwhile, the teachers were following up in wonderful ways. Ambanna from Bidar thought about the centre where he taught. There were only 4 girl students. So he went on a motivation campaign. By the end of the week, there were 20 girls in the centre. The TOT session on how proverbs and swear-words reinforce gender discrimination was an eye-opener to the participants. Swear words in many languages involve the mothers of the persons who are fighting.

As one participant said, " My quarrel is with him. How did his mother get into it? I would not like it someone used such words for my mother." During one of the follow-up workshops, one of our DIU team who had spent a tough day with the KEB officials, came in cursing them. This happened in the hearing of the TOT participants. They immediately turned to the senior RP in charge, "Look, Madam, we have realised that we should not use such words. Please train your own staff now"

The group travelling back from Raichur to Bijapur in a bus with a particularly rash driver told him, "Your driving is terrible and we feel like using all kinds of swear words. But we have just learnt that these words are full of disrespect to women, so we will not use them!

The session at Raichur on the division of labour between women and men was a moving one. Many of us realised and remembered how much of a work load a poor village women bears. Sangamesh, NFE teacher in Bijapur started helping his wife with her chores when he went back from the TOT. Of course, he was ragged mercilessly by his peers. He came to the Bijapur DIU staff and said " What shall I do ? I want to help my wife but they are all laughing at me." The reply was "What do you feel, it is your wife and your village . You must decide" Sangamesh resolved, "So what , if they laugh, they will stop after 10 days. I want to help my wife and I will continue to do so."

During the workshop NFE teachers decided to start a newsletter of their own when they returned to their districts and started putting the new ideas that they had learnt during the training, into practise.

And this, in brief, is how Kusuma came to be. We trust that it is a useful contribution to all of us who are fighting discrimination and injustice.

ANDHRA PRADESH MAHILA SAMITHA SOCIETY

EDUCATIONAL INTERVENTIONS



AUGUST, 1996

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Material developed by DIU team & Bala Mitra Kendra
Teachers, Mahabubnagar.

ANDHRA PRADESH MAHILA SAMATHA SOCIETY

EDUCATIONAL INTERVENTIONS

Our Experiences

The MS programme seeks to empower rural poor women through a process of education. Education is understood as a process that enables women to collectively seek knowledge and information and acquire skills which can empower them to control and direct their lives. The programme aims at enabling women's collectives to analyse their situation and plan and implement strategies for change.

The programme was grounded in June 1993 in Makthal and Utkur mandals of Mahabubnagar district, and in Pulkal, Andol, Alladurg and Regode mandals of Medak district. In June 1995, the programme expanded to Maganur and Narva mandals in Mahabubnagar. And in February 1996, we started work in Tekmal, Papannapet and Shankarampet mandals in Medak district.

Literacy :

During the process of mobilising and organising women into sanghams the issue of education was raised at a very early stage in many groups. The reason for this was that in Medak the environment building campaign for TLC had just been completed when APMSS started work in June of 1993. The impact of this was evident in the awareness and expressed need for literacy. The demand for literacy and numeracy skills invariably emerged out of activities like savings or the initiatives of sangham women to interact with village and Mandal level officials.

Of the various demands that arose in the field, literacy seemed to pose the most number of problems for us. This was essentially because, while we felt more or less confident about dealing with the various other demands, none of us were clear about the perspective on and methodology of teaching literacy. We tried to strengthen ourselves most in this area. Our district teams participated in two workshops on literacy. While understanding the limitations of literacy programmes and the problems of the formal system of education, the workshops also helped to clarify the purpose of initiating literacy work in the programme. We also learnt about innovative teaching learning methods.

Since the question of literacy has always been an area of debate and even contentious in the Mahila Samakhya programme, a week long workshop on this issue was organised by Allarippu, at the behest of the National Office in March 1994. This workshop, held in Hyderabad, brought together representatives from different Mahila Samakhya states. The various strategies that have been employed within the programme were discussed as well as

issues such as the preparation of primers, specifically in the context of women's literacy, the camp vs. center approach, material production, children's education and our long term understanding of literacy in the programme. Two resource persons, Dr. Sharada Jain and Dr. Suman Karandikar spoke about the 'Shikshakarmi' and the PROPEL projects respectively.

In November, 1993, a two day seminar was organised by APMSS on Women's and Girl Child Education. This seminar was mainly intended to bring together various NGOs working in Andhra, and representatives of the State Department of Education, to share their experiences in the area of women's education. It also enabled us to introduce the programme and build a resource network for ourselves.

Our literacy work started in the field by discussions and awareness building. Initially, adult literacy classes were held for women with the karyakarta, and in some cases an instructor, teaching them. Wherever the karyarkartas were teaching literacy to women themselves, there has been an effort at developing innovative teaching methods, for example, the use of stencils and flash cards, rangoli, etc. Later, in both the districts APMSS and the sanghams have managed to motivate a variety of people to teach literacy - TLC volunteers, anganwadi and school teachers, educated girls in the village and sangham women who had some education.

While the general interest in literacy was high, the learning process has been erratic. Our initial response to literacy was to try and develop literacy material afresh on the assumption that available primers are not good. We failed in this. One could not sustain the production of material at the pace required, and two, we were too hasty in dismissing TLC primers. Here we changed our strategy and modified the TLC primers, developed our own material and included a literacy component in the on-going trainings like health.

We would like to emphasize that sustaining this intervention has been problematic. As in many areas, women have started learning to write with their names and names of their family members. However, in several situations, women did not move beyond this. Sustaining a continuity of learning has also been problematic at times. There were other problems. The instructors, even the TLC instructors, did not know how to use the primer. In both the districts efforts are on to upgrade the skills of the instructors.

For the sangham it has been a learning experience of a different kind. After the initial barrier of fear of letters was broken, other questions arose. Who will take the responsibility to provide street lights or kerosene for a hurricane lamp? Who will identify and talk to the instructor?

In many villages sangham women were encouraged to visit their Mandal offices and collect the TLC kits or approach the TLC co-ordinator. It is only when these efforts failed that the DIU stepped in and got them from the District head quarters. In some villages, women have decided to contribute kerosene or get the Sarpanch to provide a street light. In talking to the instructors the karyakarta insisted that the sangham women be present to finalise the matters. In some villages women paid a nominal amount to the instructor.

Sangham funds were given to groups which we considered were strong from '94 onwards. In discussing various norms with them we had suggested that atleast 10-15 women in each sangham learn to read and write. Giving the sangham fund also gave a spurt to literacy activity.

Soon we recognised that women find it more difficult to write than identify letters. Our focus now is to enable women to read and ensure that in every sangham atleast 2 or 3 women learn to read and write.

As on date:

	Mahabubnagar	Medak
No. of literacy centres	38	26
Women in these centres	385	282

In an attempt to strengthen our literacy efforts, during 1996, we propose to take active part in the Total Literacy Campaign in Mahabubnagar district. Some of our karyakartas have been invited to join the "Saksharita Samiti", part of the TLC programme on the initiative of the RDO & implemented by the MEO. The MLA is also very interested in our work and especially asked the team to volunteer their services for coordinating and monitoring the the TLC programme. 3 of our karyakartas in Narva have been appointed as the Co-Chairpersons in this Samiti, 1 karyakarta has become the Mandal coordinator and 3 others as cluster coordinators. The other karyakartas are involved in selection of volunteers and training.

In Medak, we propose to step up efforts in motivation and teacher training. We have approached the State Resource Centre for Literacy to conduct periodic workshops.

Children's Education :

Alongside discussions on literacy, issues of children's and girl child education were consistently raised. Our earlier efforts were to disseminate information on available educational facilities, enrol children in the village school, and admit them in hostels.

In June of 1994, APMSS participated in the campaign for Universalisation of Elementary Education (UEE) in Mahabubnagar. Several children were enrolled. However, the team

was unable finally to say how many children had been enrolled in our project area. This highlighted the lacunae in our reporting and record keeping.

As on date :

	Mahabubnagar		Medak	
	Girls	Boys	Girls	Boys
1. Children enrolled in schools	411	384	322	275
2. Children admitted in hostels (1996)	14	32	13	24

Balwadi/Anganwadi :

The question about the need for Balwadis in the Mahabubnagar project areas was discussed with the sanghams on several occasions, whenever we focussed on girl child education. Since Makthal and Utkoor Mandals are not covered under ICDS, it was decided to start Balwadis in villages where sanghams were interested. Consequently, 13 women who were selected by their sanghams have been trained in Hyderabad, at Andhra Mahila Sabha. In the training, sanitation, emotional needs of the children, songs and play were main points under discussion. In the course of the training it was possible to evolve newer methods of teaching. 8 Balwadis were started in 1995 with 10-12 children, and each parent paid Rs.3 per child. There was no contribution from APMSS. These lasted for about 3 months and closed down. Proposals are now afoot to revive these, and start new ones. We recognise that these are necessary if girls are to be freed to some extent from household work.

Anganwadis exist in all the mandals in Medak where APMSS is working and the sangham women are making full use of these. Women who participated in the health training, interact regularly with the anganwadi workers and share what they have learnt. In some villages women are using 'Shakir Strips' to keep track of the health status of children in the anganwadis.

In many villages the anganwadis are not operating properly. At a few places, the problem was the location of the anganwadi centre. The Anganwadi centre was sanctioned for SC's but located in the BC colony. In Sindole village and Andol Kotala of Andol mandal, Medak district, the women's group succeeded in getting the Anganwadi shifted to the SC wada after talking to the concerned CDPO.

Parent Teacher Committees :

The idea for village committees was thought about as part of our efforts in concretising children's education. This Committee would consist of the Sarpanch, Ward members, sangham women and interested youth, other than the parents and teachers.

This Committee would monitor the educational status of the village and see to it that every child in the village has access to educational facilities. 40 such PTCs have already been started in Mahabubnagar. These Committees are not yet very strong. They are involved in selection of TLC volunteers, monitoring the school and the Bala Mitra Kendra.

We hope that this Committee would not only evoke community participation but also community responsibility in support of learning and education.

*During 1996 our focus in the 4 mandals is on enrollment and retention of children in the 5-7 years age-group in class I.

Girl Child Education :

As a team we had made a conscious decision at the beginning to address the issue of girl child education at all opportunities. In the project area of APMSS, child marriage (both districts) and initiation of young girls as Joginis (in Mahabubnagar district) is quite common.

In our over-enthusiasm, in one mandal in Medak district, the karyakarta started collecting data on girl children almost within one week of starting work in the mandal. This led to a lot of friction, distrust and hostility. Village women were scared that we were child lifters. Valuable lessons were learnt, that without establishing a good rapport with women one should not raise sensitive social issues.

Regular discussions in sanghams centred around the need for girl child education. In '94 a six week summer camp was held in both the districts exclusively for girls. It was not very successful in terms of numbers. Finally 26 girls in Mahabubnagar and 17 in Medak stayed through the camp. The impact of this small effort in '94, was that in Medak 38 girls were admitted to hostels which included 13 of the 17 who attended the camp and in Mahabubnagar 11 children were admitted in hostels. In Medak 86 girls and 27 boys were enrolled in the village schools by the sangham. In Mahabubnagar, close to 125 children were enrolled by sanghams of 8 villages.

Many sangham women felt that instead of a summer camp for girls, a centre be started for them in the village. There were divergent views within the team on this issue. The Medak karyakarthas felt that the camp method was the best strategy. In Mahabubnagar there was a strong demand for starting Non-Formal Centres at the village level. Finally it was

decided that since through the camps we were not reaching to many girls, we would start Bala Mitra Kendras in villages. Consequently, in Mahabubnagar by June '95 Bala Mitra Kendras were started initially in 18 villages and in 1 village in Medak.

Bala Mitra Kendras :

These have been started for adolescent girls in the 10+ age group who work during the day, either at home or as agricultural labour. We would like to emphasise that we do not see non-formal education as the alternative for working children/girls. These kendras are one method of bringing this age group into the fold of education. We hope to send some of these girls into the regular schools.

The curriculum is based on the "School in a Box", Rishi Valley Rural Education Kit.

An educated local person is selected by the sangham as teacher. Initially in 1995, Bala Mitra teachers were trained by VIP, an NGO, in the use of the Kit. In June 1996, the Mahabubnagar DIU education team and some Bala Mitra teachers in turn held a 5 day workshop for teachers in Medak.

In starting the Bala Mitra Kendras, we wanted to put into practice the idea of partnership and owning a programme. This issue came to the fore in teacher selection, payment of fee and in monitoring the centres.

The payment to the teacher is shared between the parents, sangham and APMSS thereby ensuring a community stake and responsibility in the education of the girl child.

The teacher is paid Rs.10 per month, per girl as follows:

- Sangham to contribute Rs.1 from its fund.
- Parents of the girl child to contribute Rs.3.
- APMSS to contribute Rs.6 (of which Rs.3 is given every month, and the balance Rs.3 is linked to the achievement of the girl, which is assessed by APMSS every three months).

This monetary commitment on the part of the parents and sanghams is the reason behind the very effective monitoring of these centres. In some villages where the teacher has been irregular, the sanghams have been quick in taking a decision to replace them.

APMSS does monitoring in terms of monthly review meetings, where the reports on the progress made by each girl are brought and planning for the next month is also done. Teacher training is done at regular intervals to enhance the teaching skills of the instructors. Some sangham women also attend these trainings to understand the inputs given to the

teacher and see that he/she follows them. Periodic tests are conducted for the children to assess their progress.

In Medak, the progress has been much slower, with parents not willing to contribute. During 1996, however we expect that many more such centres will be opened in both the districts.

Bala Mitra Kendras:

District	No. of centres	Girls	Boys
Mahabubnagar	55	1028	450
Medak	25	426	

In Mahabubnagar, 20 girls from these centres have been admitted in schools.

Bala Mitra Mela :

On November 13th and 14th, 1995 a Bala Mitra Mela was organised in Utkoor Mandal, Mahabubnagar, in which 140 girls participated. A Minimum Level of Learning (MLL) test was conducted on comprehension, identification, writing and songs learnt. Written and oral tests were given and exercises were also introduced. Several games were organised. All Mandal level officials were invited for this mela. Small prizes were distributed for the girls who participated in the programmes.

This mela for girls has had a wide impact at the village level with many more sanghams demanding such centres in their villages.

Rally on Girl Child Education :

In the summer of 1996 Mahabubnagar DIU decided that our efforts for girl child education need further consolidation. On 18th June, 1996 they invited Government officials and functionaries from the 4 mandals where we are working with the permission of the MDO/MEO. At this meeting 35 teachers, 3 ANMs, 20 private school teachers, staff from the mandal offices participated along with 50 sangham women. The complementarity of our work and objectives was discussed. We also held discussions on health, education, accessing Government services and what we can do for girls education. A tentative plan was made to pool efforts to increase enrollment of girls and children in schools. This was a second such interaction with grass-root level Government functionaries. The first one having taken place in mid-1994.

This meeting was followed up by a Rally on 20th, of June to which more than 1200 women came from 75 villages. The procession from 5 different point in the 4 mandals

converged at the grounds of the MDO's office in Makthal Mandal. The Joint Collector and RDO of the district also participated and drew attention of the women to the forthcoming TLC campaign. Many of the Makthal residents also came and expressed surprise that so many women had gathered on an issue like Girl Child Education.

The news of this rally spread through word of mouth and in many villages sparked off discussions on the Girl Child. Karyakarthas have actually been able to mobilize children to go to school.

Mahila Sikshana Kendra :

The MSK, a one year residential programme, was started with the aim to provide life skills and literacy to adolescent girls in the 12+ age group.

During the course of this one year, in addition to read and writing skills, information and awareness on health, environment, political processes and women's rights is also given to the girls. Certain vocational skills such as tailoring, raising of nurseries, masonry, handpump maintenance and repair, among other things form part of the curriculum.

The MSK in Mahabubnagar was started in December of 1995, with 30 girls, and of these 15 girls are school drop-outs. These girls come from different castes. In Medak, the MSK started in February of 1996, has 34 girls most of whom have never gone to school. Two different strategies are used here. The school drop-outs are being encouraged to take Board exams and the girls who never went to school are being taught from the 'School in the Box' kit. Some of the girls in Mahabubnagar are in the second stage and most are moving towards the third stage of the kit. In Medak a few are in the first stage and many are in the second stage.

Newspaper reading is a very important activity in the MSK. 5-6 girls in Medak and 7-8 girls in Mahabubnagar without any previous educational backing have learnt to read here. Some of the girls who have studied to an extent before, read out stories aloud to the entire group everyday.

Some extra curricular activities like dance, songs, plays, clay modelling, paper cutting, embroidery, drawing, & painting, recycling of waste material and tailoring are also taught here.

A lot is being done in the area of health. Initially awareness building was done on anatomy and changes in one's physiology along with menstrual problems, by one of our health consultants who is a doctor. The girls also prepared material on this. Nutrition is also an important component here. After learning about BIG the MSK girls in Medak are growing a herbal patch. They have also learnt to make herbal medicines and their use in both the districts. In fact in Mahabubnagar the girls themselves prepare a balanced menu for the week. Monitoring of the health status is done regularly.

In Mahabubnagar, Government officials from various departments such as social forestry, agriculture, horticulture are also being called as resource persons to speak to the MSK girls. A teacher from the Teacher's Association talked to them about communication and public speaking. Legal literacy is just being introduced in Mahabubnagar. We need to develop more material on this. A variety of topics in science and social studies are also being taught to the girls. We have curriculum which is transferred into a weekly schedule.

Initially when the children went home for festivals we were apprehensive about their returning. But now they not only come back, but as one of the mothers remarked to us in Basvapur village, Medak district, they ask them to cook more greens and eat less chilli as part of their diet. The girls are also putting off the pressure to get married and in some cases refused to go with their husbands. These girls have participated in meetings where they are able to talk about their experiences in the MSK. As a result there is a growing demand to take in more girls in both the districts.

We hope that the training in the MSK will enable these young girls to become community organisers and leaders, and hence an asset to their villages.

Parent-Teacher meeting :

On 5th August, 1996 a meeting was organised in Medak for the parents of the MSK girls. This was an occasion for the parents to see and hear their daughters' experiences in the MSK.

The presentations of their learning was divided into two categories. That which could be seen i.e., paper cutting, clay models, herbal medicines and garden etc. were put on an exhibition. To show their literacy skills an exercise was organised in which the girls had to teach their parents 3 words they had learnt in the MSK. This was called child-to-mother learning. The girls were very determined to show off their knowledge inspite of the parents being a little embarrassed to learn from their daughters. A memory game was also organised to test their knowledge from the "School in a Box" Kit.

The girls were every enthusiastic about showing their parents all that they had learnt in the MSK. The parents, especially the fathers, seemed as if they had come to see how their daughters were being treated and the kind of facilities available. Some games were also organised for the parents along with the girls and prizes were distributed. The day ended with cultural activities.

Some parents remarked that they had initially been scared about sending their girls to the MSK but upon seeing them so active now, were glad about their decision.

The girls expressed very strong feelings about their not being able to study along with their male siblings. They also said it was only because of the sangham that they have been given this opportunity to study and get back some of their childhood.

At the end of this exciting day, we decided that we would hold such meetings every 3 months. The team was on a high for quite some time after this.

Vanaikunta meeting :

On 14th July, 1996 a meeting was organised at Vanaikunta village, Makthal Mandal, to which the Commissioner & Director of School Education, the DEO of Mahabubnagar & a UNICEF representative came to see the Bala Mitra Kendra.

Vanaikunta has a strong sangham with 50 members. They have been actively monitoring their Bala Mitra Kendra.

Sangham women were in the forefront of the meeting and participated actively along with the Panchayat members, village elders and others. The visitors posed many questions to the women about their sangham and the Bala Mitra Kendra. The sangham women were quite clear about their role in girls education and their own education. They said that they all shared the responsibility of running the Bala Mitra Kendra and monitoring it. They were very emphatic that this centre was only for the girls and not for the boys. This evoked a strong response from the men who complained that APMSS and the sangham pay no attention to boys who also need education. There was a lot of discussion on this and the sangham women needled and provoked the men into saying that they would start a centre for the boys and also contribute for this.

Recently, in August '96, a non-formal education centre for boys has been started in Vanaikunta, each paying Rs.5 towards the teacher's honoraria. This has been done at the initiative of the men.

What is evident from the meeting was that the women have a strong sense of identify as a sangham, and that their Bala Mitra Kendra was their Kendra.

At the end of the meeting the women asked the APMSS staff about starting a day-time centre for adolescent girls (MSK), located in their village, to which girls from the neighbouring 3 villages of Tirumalapur, Chandapur & Dasardoddi would also come.

MSK at the Cluster Level :

Though many girls are coming forward to join the MSKs, there is a greater demand on us to start MSKs at cluster levels as is evident in the case of Vanaikunta. This would essentially be a non-residential programme, where adolescent girls from 3-4 near-by villages would come. The curriculum here would be similar to the residential MSK programme. We propose to experiment with this model at Vanaikunta initially, and start the MSK by September 1996.

Participatory Rural Appraisal on Education

Basvapur Village, Pulkal Mandal, Medak District

APMSS' intervention in the area of children's and girl child education were discussed several times with the Chairman and in the EC.

It was suggested that a few villages with strong sanghams be selected to form village level committees (PTCs/MTCs), identify strategies and evolve a plan of action to ensure access to education, particularly for girl children. These could be developed as model villages, where 100% access to education is achieved. Consequently during the first half of '96, 40 Parent Teacher Committees (PTCs) have been set up in Mahabubnagar. Capacities of the PTCs will be developed during the course of the year.

To concretise the idea of a model village strategy, we decided to use a Participatory Rural Appraisal (PRA) methodology. Basvapur village in Pulkal Mandal was selected for this because it has a strong, articulate sangham of 35 members.

*The Medak DIU team had already been trained in the PRA methodology as part of the IEC Campaign on Reproductive Health and Child Care.

Why PRA ?

- ◆ In order to involve the village community in information gathering
- ◆ Getting a holistic picture of problems, needs and possible solutions
- ◆ Assessing and analysing the problems
- ◆ Planning interventions along with the community

PRELIMINARY ACTIVITIES :

Two weeks prior to the PRA exercises, a Gramsabha was held to introduce the idea. The karyakarta and sangham played a crucial role in ensuring that the Sarpanch, Panchayat and village elders attended the meeting. The SPD, Consultants of the State Office and the entire DIU team participated here.

The Gramsabha was held on the night of 3rd July '96. The atmosphere in the village was charged and electric. We were received with drums and trumpets. The school, which was the venue of the meeting, was decorated and 200 people had assembled there. These arrangements, we realised, were made in anticipation of the Education Secretary

participating in the meeting. Though the Sarpanch vocalised the general disappointment about the Secretary not attending the meeting, there was active participation and discussion.

The idea about a Parent-Teacher Village Committee was explained. This Committee would also consist of some Ward members, the Sarpanch and sangham women other than the parents of the children and the teacher. The Committee would take the responsibility to ensure access to education for all children in the 5-14 years age-group, with special focus on girls; it would also monitor the educational status of the village.

We suggested that a specific and definite strategy be evolved for this Committee. Children in the age group of 5-7 years would be put into Class 1, during this academic year, and we would also ensure that they stay in school. The regular attendance of children already in school will be ensured. Parents will be motivated and encouraged to access other educational facilities. For children, especially girls who are out of school, alternatives will be set up. The rest of the village community would also play a proactive role in this process of ensuring that the next generation of children are literate.

The response of the Sarpanch and others present to these ideas was very positive. There was also extensive discussion on what to do if enrollment in school goes up. It was generally felt that it may be possible to raise funds from within the village to meet the salary of a Supplementary teacher. The Sarpanch in any case was sending a request for an additional teacher to the Government.

We proposed that we would come back to do a PRA exercise and the date was fixed for 19/7/96.

19/7/96

On the morning of the 19th we started by going around the village singing songs and telling everyone about the PRA and the venue. As agricultural activities have started, most of the villagers went to work in the fields. However, the sangham women decided to stay back even at the loss of a day's pay, and were eager to participate. Some of the other village women asked us if we would pay them to stay back for this exercise! But before we could react to this, the sangham women took over and said that we had come from a long way to help assess the educational status of the village and were not getting anything in return, so they had no business to ask us for money. Eventually, those villagers who did not go to work in the fields did come. The sangham ensured that the Sarpanch, Ward members and some youth leaders participated in the PRA.

We introduced ourselves to the group, asked them to recall the Gramsabha that had taken place previously and the goals set there. We explained that the exercises we were about to do were not only to assess the educational status of the village but also to come up with a definite strategy to resolve the problems and improve the situation.

We divided ourselves into sub-groups and started a few exercises simultaneously. The exercises used here were:

- 1. Village mapping**
- 2. Linkages**
- 3. Work-Time allotment of girls and boys**
- 4. Pie chart**
- 5. Education matrix (problem analysis)**

Having just a few exercises helped us to be very focussed and clear.

VILLAGE MAPPING

Our focus here was to identify the following information:

1. Number of households
2. Boys and girls who go to school
3. Boys and girls who don't go to school
4. Children in the 5-7 age group, who are potential school goers
5. Parents' educational level
6. Location of available educational facilities like schools, hostels, etc.

To enable us in the mapping we had quite a few old men helping us, and they were later joined by the women.

Muggu was used to draw the map of the village. The social distribution of households was indicated by different Rangoli colours. Important landmarks in the village were also marked on the map.

Green leaves were used for school going children, tamarind seeds were used to indicate drop-outs and dried peas were used to show households which had children in the 5-7 years age-group.

Simultaneously this information was being transferred on to a chart. This is a long and prolonged exercise and takes up most of the day. Since a variety of information was being gathered, the scope for mistakes also seemed more. When we sought information about the no. of children who went to school and those who didn't, some above the age of 18 years were also included. Some girls who were married and away were also entered in the data.

It must be pointed out that there was a lot of co-operation and people stayed till the very end of the exercise. The Sarpanch, Ward members and the sangham women were especially helpful.

The map with its colourful details highlighted that most of the school going children were from the Forward castes, whereas very few children from the SC and BC wada went to school. It was also noticed that those parents who were educated to a certain extent did make sure that their children went to school. But the incidence of those children who did not go to school and whose parents were not educated was higher than the former especially in the SC/BC wada. Also, most often boys from a household went to school while the girls either did the housework or looked after younger siblings.

It was noticed that when the map was completed and the final picture emerged, it was evident that the educational facilities were least accessed by the SC wada. The FC and BC wada people present pointed out the benefits of education and encouraged the SC villagers to educate their children. However, an anxiety of the FC people also came to light here.

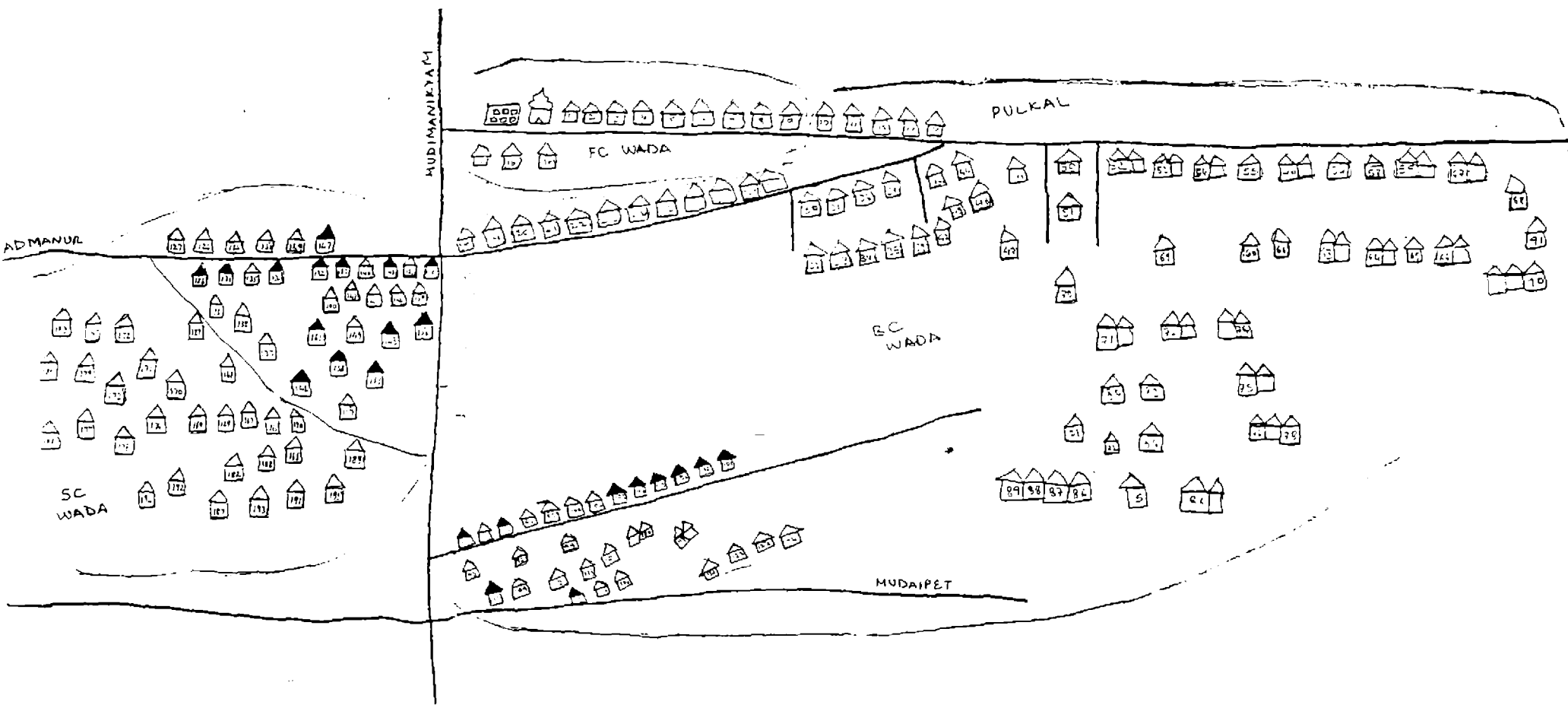
Who would work for them if all the SC/BC children went to school ? Also, in the case of the SCs and BCs, where would the family get its sustenance if all children went to work and did not contribute to the family economically? These questions were extensively discussed and later on in the presentation the rights of the child and laws regarding child labour were explained to the group.

Prior to the PRA we collected information about the no. of children registered in the village school from the District Education Department in Sangareddy. When we compared the data from the Education Dept., with what we got from the village mapping exercise it was found that there were many more children attending school than those registered (75). But one possible explanation was that children who went to the high school in Mudimanikyam village, 2 Km away, were also part of our data. Another explanation could be that there is a floating population of children attending school for some time of the year.

When we analysed the data later on we found the following:

	Boys	Girls
Children who go to school :	173	74
Children who don't go to school :	80	37
Children who have dropped out of school :	62	38
Children in the 5-7 yrs age-group :		68
Girls in the Mahila Sikshana Kendra :		6

We recognise that there is some problem with this data and propose to cross check once again.



VILLAGE MAPPING

BASVAPUR VILLAGE,
 PULKAL MANDAL,
 MEDAK DIST.

LINKAGES & FACILITIES (also called the chapathi diagram)

In an effort to gain an understanding of the women's perception of people/institutions within and outside the village, and accessing of these, women were asked how important or how close these people/institutions were to them. The group was also asked to point out various facilities in the village. Thus as the women talked, the karyakartha made a note of these on the chart

Paper cut into squares of three different sizes were given to the women. The largest square indicating closeness, greater accessibility and use. The smallest indicating remoteness, inaccessibility and not being useful.

Thus the diagram which emerged highlighted :

1. People within the village like the Sarpanch, school teachers, local healers, and mechanic.
2. Structures within the village like the post office, sangham and Bala Mitra Kendra (NFE centre).
3. People outside the village like the Private Doctor, ANM, Karyakartha, Patwari, Collector, MRO/MDO, and the MLA/MP.
4. Structures outside the village like the PHC, high school, Mahila Samatha office, MSK, hostels, bank and police station.

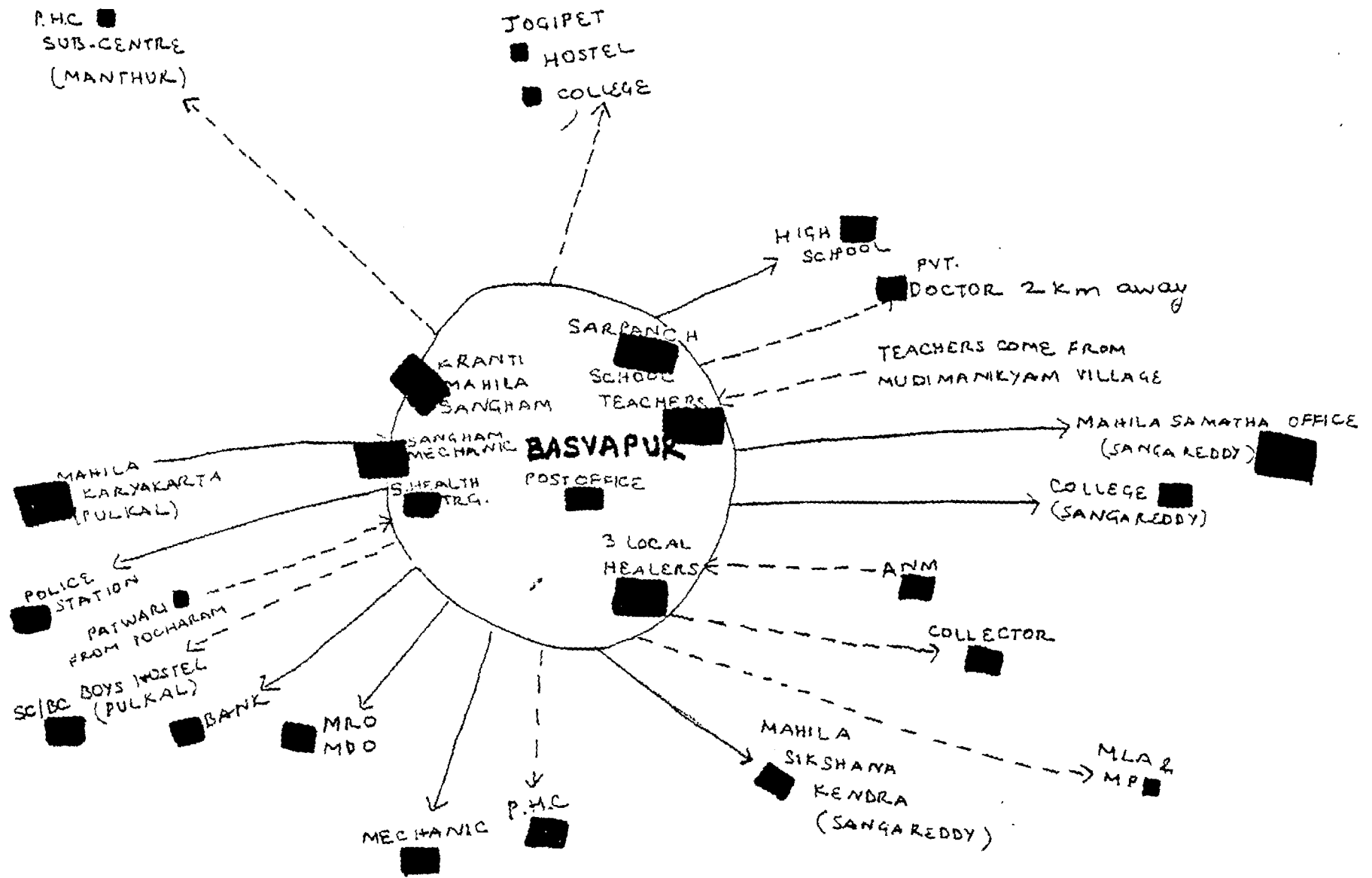
The women were clear in their views :

People and institutions within the village : The group felt that the Sarpanch, Kranthi Mahila Sangham, the Sangham Mechanic, the school teacher, local healers and the karyakartha were quite close to all the villagers. They were visible, prominent and involved in the village activities. Less important were the sangham women who had been trained in health since they did not actively share their knowledge.

People and institutions outside the village : The women felt that outside the village, the Mahila Samatha office at Sangareddy was close to them because they responded very quickly. The MSK was equally important, since six girls from Basvapuri were admitted there. Mudimanikyam village which is 2 kms. away is also very important. The school teacher and private doctor come from there, also the high school is there.

Next in their closeness came the MDO/MRO whom they approached with the village problems, College at Sangareddy, bank and police station. The PHC at Pulkal was seen as less important since the approach road is not good. The ANM who comes from Sangareddy though regular is seen as less important than the private doctor at Mudimanikyam. SC/BC boys hostel and college at Jogipet, and the Collector were also put into this category because their interactions with the village were far and in-between.

The PHC sub-centre in Manthur which is far remote, not accessed and hence less important. The teachers of the Anganwadi are perceived as not very active. The Patwari from Pocharam and the MLA and MP are also considered least important. They were remotely connected with the village.



BASVAPUR VILLAGE
 PULKAL MANDA
 MEDAK DIST.

LINKAGES

WORK & TIME ANALYSIS

During the lunch break of the school , this exercise was done with girls and boys. First we played some ice-breaking games with them and then got down to the actual exercise.

We asked the children to identify the various chores they do in a day and then we drew them on the side of a chart. Here we noticed that there were certain tasks that only the girls did like washing clothes, mopping the floor, cooking, washing dishes, etc and some that, both the girls and the boys did.

We also asked them about what they liked best about school. Most of the children said that they found school interesting because they could sing, dance, tell stories and especially because their teacher does not beat them.

As can be observed even at a glance, girls in general (those who do go to school and those who don't) have more work at home than the boys. Later this exercise can be used to seek alternatives of sharing the work load between the girls and boys equally thus, enabling all the children to go to school.

PLANTS

SUNGS

POEMS

FLOWERS

STORIES

DEHLING

♀ ଚଢ଼ିଆଘାସ — 40 (girls)

38 (girls)

30 (all)

♂ ଶୁକ୍ରାଚରଣ — 28 (boys)

30 (boys)

70 (all)

60 (all)

30 (all)

30 (all)



37 ♂+♀

♂ Sekhar

♂ Malleham

♀ Manjula



4 (boys)

gets up 6 AM

gets up 8 AM

gets up 6:30 AM



32 girls + 1 ♂

sweeping
gets water
eats food

gets water 8:30 AM

sweeps

ablutions



45 girls + 35 boys

seazing cattle
8 AM

eats 9 AM

helps mother

drinks chai

washes dishes



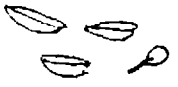
1

sests a while

goes to school
10 AM

gets water

gets ready



30 girls + 2 ♂

Sleeps for a while

Lunch break 1 PM

eats

goes to school - 10 AM

Lunch break - 1 PM



12 girls

Comes back 4 PM

eats
school 2 PM

Comes back 4 PM

eats

goes to school 2 PM

goes home 4 PM



11 + 10

feeds them

gets water

soams around

eats 8 AM

goes to bed 9 AM

helps mother

eats at 8 PM

sleeps 9 PM.

sweeps

washes dishes

gets water

plays

studies

plays

eats

sleeps at 8:30 PM



5 ♂

♀ Paabha

gets up 6 PM

gets water

cooks

drinks Tea

gets fodder

eats

takes cattle

sests a while

plays -

comes home 6 PM

washes dishes

gets water

cooking

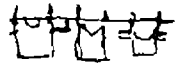
food when

mother not at home

eats

plays

sleeps 8:30 - 9 AM



11 →

BASVAPUR VILLAGE,
PULKAL MANDAL,
MEDAK DIST.

PIE CHART

This exercise was done with a group of women. We first started a discussion on sources of income of men and women, and how they spend it. As they were talking, we drew a circle on the ground and encouraged them to divide it, (as a rupee is divided i.e. 25p, 50p, 75p, etc). What followed was a very interesting exercise.

The women said that their income came from agricultural and non-agricultural work like mud work. They spend most of it on food, health, clothing, and other things for the family. But their earnings are almost always given to the husband. And whenever they needed money they have to ask for it. They also said that they spend almost nothing on themselves. However, one interesting comment was that if their children were in school they spent more money on them, in terms of nicer clothes, hair oil, school bag, etc.

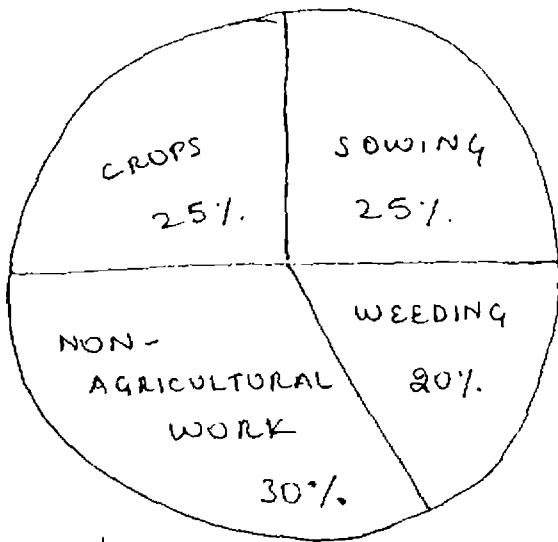
When it came to men's income, the women said that it came from ploughing, labour, and some non-agricultural activities. But the women were not sure about how much the men earned because they don't tell their wives about it. They say, "Why should we tell you about it?" And even the women do not ask them about it. However, the wife has to not only tell the man about how much she earns but also give it to him, and has to account for every penny spent. The women were quite vocal about this.

Most of the men's expenditure was on food, health, clothing and other things like beedis, toddy, etc. The women said that they did not ask their husbands about how much they have spent and on what because this angers most men. And even if they find the courage to ask, the husband turns around and asks the woman, "Have you brought any of this from your mother's house? I work hard and earn this money. I will spend it as I like. Why should it bother you?" That's why, the women said, that they preferred not to ask the men about it.

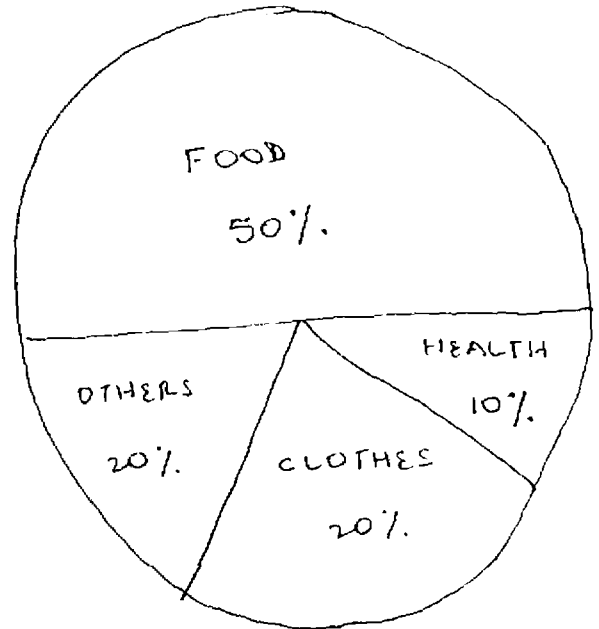
This exercise is useful in getting a vivid picture of the sources of income, patterns of expenditure and where the control lies.

PIE CHART

BASVAPUR VILLAGE,
PULKAL MANDAL,
MEDAK DIST.



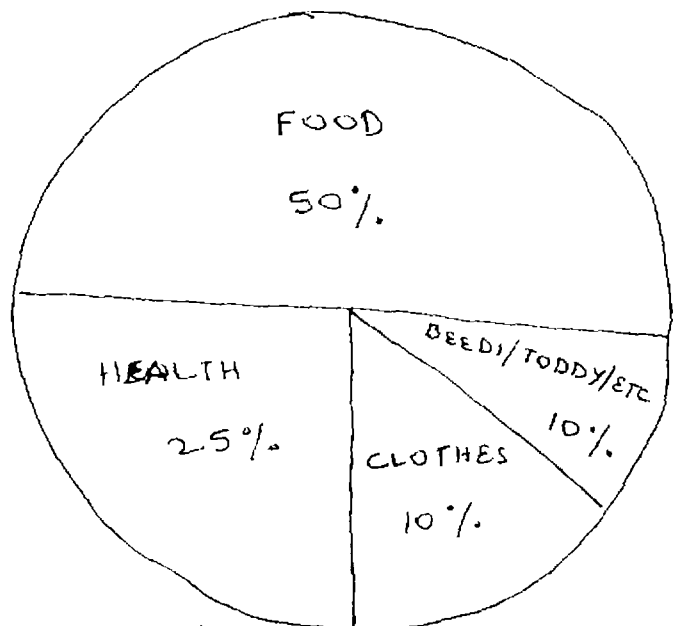
WOMEN'S INCOME



WOMEN'S EXPENDITURE



MEN'S INCOME



MEN'S EXPENDITURE.

EDUCATIONAL MATRIX

The problem we focussed here was, “Why don’t children/girls go to school ?”

We first had a discussion with a group of women. They identified various reasons why children did not go to school. There was consensus on the following : housework, children going out to work as labour, if they are educated they don’t listen to their elders, bonded labour and sometimes the children just don’t want to go to school. Through the discussion we tried to identify where the responsibilities lay for resolving them. With whom did the women think the responsibility of putting these children who did not go to school, in school lie ? Was it with the parents, the Government and school, the sangham or the Gram Panchayat and elders ?

A matrix was drawn on the floor. Along the vertical axes the five identified problems were indicated by different rangoli colours. Along the horizontal axes different symbols were used to indicate responsible people - parents, Government/school, sangham and village panchayat/elders. These were again given symbols with whatever was available.

We asked the women to relate each problem with the possible solution in the diagram. They were given 20 seeds/stones/flowers, etc and encouraged to distribute it in the matrix as they saw best - to measure and visualise responsibility.

The discussion was intense and evoked active participation. There was a lot of discussion and shifting done before the final picture emerged.

The discussion and what emerged :

1. Housework : The problem identified here was that the children were too busy with work at home to go to school (especially in the case of girls). They had to fetch water, wash, clean, cook, look after younger siblings and also (in the case of older children) help their parents in the fields or take cattle for grazing. Here the women felt that the maximum responsibility of sending the children, particularly girls to school and lessening their burden at home lay with the parents. The sangham had to motivate the parents to send their children to school.

2. Children working as labour : Here also the greater responsibility of recognising the childrens right to basic education lay with the parents. The women felt that if the child was contributing to the family’s sustenance economically, then the parents should send him/her to the night school. The sangham and the parents should see to it that the night school is running properly. The responsibility of the functioning of the regular school lay with the entire village community. And the school teacher’s responsibility is also to ensure that the children in the village are coming to school and convincing the parents to send them to school in case they are not.

3. "If they are educated they won't listen to us" : Some women were of the opinion that if the children were educated they won't listen to their parents. This they felt especially in the case of girls who after marriage might defy their in-laws and husband if they are educated. And they also would not like to do the housework. And in the case of boys they discontinue studies after a while and loaf around not doing anything useful. However, the women felt that this reason should not stop them from getting their children educated. Instead the parents should see that the children grow up to be responsible adults. The sangham and the village elders also have the responsibility in this.

4. Bonded labour : According to the group many older children were working as bonded labour in the village. This was a very interesting discussion as one of the women present told us that her son was a Jeethagadu. The question was, how to get them out of this situation and into school ? The group felt that it was again the parents responsibility. However they also felt that a major share of the responsibility lay with the school teachers and the village elders as they know the law which prohibits bonded labour and they should see to it that none of the children work in such situations. At the end of the discussion about this problem, one of the women said that in her opinion, "any child not going to school is a Jeethagadu."

5. Children don't want to go to school : In most cases boys, did not want to go to school and don't listen to the pleas of their parents. The group felt that the major responsibility lay equally with the parents and the school teacher. The village elders and the sangham should also see to it that children are motivated to go to school.

In a nut shell the matrix that emerged was that the parents had the greater responsibility towards their children's education. However, the sangham, village elders and the school/teacher play an important role in convincing parents and ensuring that all children, particularly girls have access to education.

Some further discussion on the subject :

The group realised that their responsibility as parents did not end with their giving birth to the children. They had to do much more to ensure a good future for them. And as children this was the right age to learn new things. We carried the discussion further and told the group that the law considers all those who did not go to school as child labour, whether they do the housework or work outside for a wage. It is a constitutional right that children in the 5-14 yrs age-group should go to school. Children's education is not a burden on the family in our country because it is free, and as we go higher the educational support increases.

The group was also told about one village where an older boy was hired by the village to tend their cattle and goats while the children went to school. Another example given was of an older woman being hired to look after younger children so that the girl can go to school. Thus, the alternatives are many if we accept our responsibility and work towards improving the situation.

EDUCATION MATRIX

WHY DON'T CHILDREN/GIRLS GO TO SCHOOL?

Responsibility	PARENTS ↑	GOVT./SCHOOL ✂	SANGHAM †	PANCHYAT/ ELDERS ⚙
1. Housework				
2. Labour (కూలీ వృత్తి)				
3. "If they are educated they won't listen to us."				
4. Bonded labour				
5. "They don't want to go to school."				

PRESENTATION

Towards the late afternoon when all the exercises had been completed, everybody gathered at the school to discuss the findings. Since we had transferred all the diagrams onto charts before the rain swept them away, presentation was made easy. All the findings were put before the group and possible ways to tackle the problem were thought about.

One of the most important aspects of PRA is not only to gather information from the people using a participatory methodology but also discuss the findings and design an intervention for the problems identified.

We would like to emphasize that since Basvapur has a strong, conscious sangham, keen to do something for childrens/girls education, they ensured that the Sarpanch and Ward Members sat through the final discussion. This is also an indication of the significance of the sangham in this village.

The day ended with high spirits and a positive note. It was decided that APMSS would process the data and come back to the village to work our strategies and interventions. Everybody was keen that a village Committee be formed.

టోచర్ (వాసిన వ్యసం.

ఆడవాళ్ళ పొద్దునే మెలకనగానే వాళ్ళ అంట్ల తొమటం, వాకిట ఉచ్చటం, నోళ్ళ తెవటం, పిల్లలను చూసుకోవటం వంటి పనులలో నిమగ్నమయి వుంటారు. వాళ్ళ ఇంట్లో ఇన్ని పనులు చేసినప్పటికీ వాళ్ళ మళ్ళీ అడువిలాకి వెళ్ళి నాటువేయటం, చేసుకో కలుపతీయటం, వంటవేగక రకరకావైన పనులు లలో నిమగ్నమయి వుంటారు. ఈ రకంగా ఆడవాళ్ళు ఒక నిమిషం కూడ తిరిక లేకుండా వాళ్ళ పని చేస్తువుంటారు. కాని ఈ సమాజంలో ఆడవాళ్ళు చేసిన శ్రమకు గుర్తింపు వుండదు. ఒకవేళ అది యరుషలు అయితే వాడి కేమి మోగవాడు వి పని అయినా చేయగల్గితేడు అని అంటారు. నిడంగా చెప్పాలంటే ఆడవాళ్ళు శ్రమకు మగవాళ్ళ శ్రమకు మనము చేంబి వేసి చూస్తే ఆడవాళ్ళే యరుషలకంటే ఎక్కువగా శ్రమపడు తారు. ప్రతి పనులో కూడ అడవాళ్ళు ఎక్కువ శ్రమ పడినప్పటికీ వారిని గుర్తించదు ఈ సమాజం. మగవాళ్ళు ఇంట్లో విమి శ్రమ పడరు. వాళ్ళకు ఇంట్లో విమి పని వుండదు. ఆడవాళ్ళు ఒయటకు వెళ్ళితే వి పని అయిన చేయగల్గితారు. ఆడవాళ్ళు, మగవాళ్ళు ఒకే పొలంలో పనిచేయటానికి వెళ్ళినప్పటికీ ఆడవాళ్ళు 10రూ॥ మనవాళ్ళకు 20 ఇస్తారు. ఇ రకంగా శ్రమలో కూడ వాళ్ళకు వేళ్ళకు తేడ కనిపిస్తుంది. యరుషలకు వున్నట్లు ఆడవాళ్ళకు కూడ స్విచ్ఛ వుంటే ప్రతి రంగంలో ముందు వుంటారు.

ఓక ఊరు కథ

ఓక ఊరు కథ 1993న మహిళ సమత సోసైటీ వారు వ్రాసారు. ఆకథని టీచర్ కాశప్ప బట్టాచ గారు తెలంగాణ పదాలు వాడి మళ్ళీ వ్రాసారు.

ఇది శనిగ్రామ మనే ఊరి కథ ఎందుకు అని తెలుసుకుందామ పదండి. ఆకడ వున్న అవ్వని అడుగుదాము. అవ్వ మే ఊరిని శని గ్రామము అని ఎందుకు పిలుస్తారు. ఎందుక - ఈ ఊరికి శని శాపము ఇచ్చినాడు. ఇకడ పిల్లలకు ఏళ్ళుడు ద్వారాలు వచ్చి చని పోతారు. అవ్వ మీరు పిల్లలకు వెయ్యి బాగాలైనప్పుడు ఏమి చేస్తారు. ముందు శని దేవతను శాంతింప చేస్తాము. ఆరువారే బిడ్డను దవాఖానకు తీసుకొని పోతాము కానీ శని దేవత ఆ బిడ్డను దవాఖానకు తీసుకొని పోయే దారిలోనే మింగేస్తుంది. ఇప్పుడు రుకమత్ర బిడ్డను చూడు, బిడ్డకు 4 మాసాలు కానీ బిడ్డ శరీరమంతా బిగుసుకొని పోయి పాలు కూడ చిక లేకుండా వుంది. అలాగా! అయితే పదండి! రుకమత్రతో మాట్లాడు దాము. రుకమత్ర నీ బిడ్డకు ఏమి అయ్యింది. "నా బిడ్డ మీద శని దేవతకు కోపము వచ్చింది పోవ బిగుసుకొని పోయి కాళ్ళు చేతులు ఆడు టం లేదు." రుకమత్ర బిడ్డకు దసుర్వాతం వచ్చింది. ఇది శని దేవత కోపం వల్ల రాలేదు, కానీ, ఊళ్ళు దోవుల వల్ల సోకుతుంది. ఇది ఎలా వస్తుందో తెలుసు కుండా. 1. కుకర కాటం వల్ల 2. చేతికి దెబ్బ తగులు నప్పుడు! పెడతాకడం వల్ల. 3. కలుకు మొలనెటుటవల్ల. రుకమత్ర ఈ పైన చెప్పిన సంగతులు నీ బిడ్డకు అయినాయా! అవును! నిన్న పోవకు దెబ్బ తగిలినప్పుడు గాయం మీద ఆవుపేడ రాశాను. మీరు కనీ పోవకు ధసుర్వాతము సోకింది : ఈ రొగ లక్షణాలు ఏమిటా చూద్దాము. 1. దవడ గట్టి పడుతుంది. వెయ్యి మొత్తం బిగుసు కొని పోతుంది. 2. నొప్పిలో వెయ్యి పంకరలు తిరిగి పోతుంది. 3. మింగుటకు కప్పము పిల్లలు పాలు చికలేరు.

రుకమాత్ర టోకాలు ఇచ్చించి వుండి న బద్దను ఈవృధ
 కాకుండా వుండేది కదా. న బద్దకు టోకాలు విండుకు ఇచ్చించ
 లేదు. చిన్న పిల్లకు నూదులు విలా పొడిప్పించాలి? రుకమాత్ర న
 ఇద్దరు పిల్లలు కూడ టోకాలు ఇచ్చించనట్లుంటే చనిపోయి ఉండే
 వారు కాదు. ప్రతి బద్దకు మొదటి సంవత్సరము చొప్పు 8 టోకాలు
 ఇచ్చించాలి. 5 నూదులు 3 నోటి చుక్కలు. ఈ టోకాలు తోసుకొ
 టూనిక బడను సంవత్సరము లో 5 నోటి దవాఖానకు తోసుకొని పోవాలి.

- 1వ సారి - 1 నూది బి.సి.జి. (ఓ.బి.) క్రొసం.
 2వ సారి - 1 నూది డి.పి.టి (దనుర్వాతం, క్రొరింత దగ్గు కంఠ
 సర్పి క్రొసం) | నోటి చుక్క పోషకా క్రొసం!
 3వ సారి - 1 నూది (డి.పి.టి) | నోటి చుక్క
 4వ సారి - 1 నూది (డి.పి.టి) | నోటి చుక్క
 5వ సారి - 1 నూది తొట్ట క్రొసం.

మనీ బట్ట కథ

ఒక రోజు ఆమ్రానాన్న పిల్లలను తోసుకొని జాతరకు వెళ్తు వెళ్తు
 యాడవుడిగా ఎక్కడ వస్తువులు అక్కడ వదిలేసి వెళ్ళారు. ఇదే
 మంచి సమయమని మనీబట్ట వాయి దగ్గర నుండి గెంతి కుండ
 మీద పడింది. దాని మీద ఉన్న చెంబుకు కోపం వచ్చింది.
 మనీ బట్టను ఉట్టి మీదకు విసిరింది. ఉట్టి చీ చీ అని విడి
 లించుకోవడంతో మనీబట్ట వెళ్ళి చూరులో ఇరుకొంది. చూరుక
 కూడ చాలా కోపం వచ్చింది. పిల్లలూ చూరూ మనీ బట్టను ఎలా
 చదిరించుకుంటున్నాయో! చివరకు చూరు కూడ మనీ బట్టను
 విసిరేయటంతో అది వచ్చి గుమ్మంలో పడింది. గుమ్మంలో
 కూర్చుని మనీ బట్ట దినంగా విడుస్తూ ఉంది. ఇంతలో జాతర నుండి
 తిరిగి వచ్చిన అమ్మ నన్న పిల్లలు మనీబట్టను చూసి ఏమిటా నవ్వు
 ఇక్కడ ఉన్నావు? అని అడిగారు. అప్పుడే మనీబట్ట అమ్మతో
 ఇలా అన్నది. అమ్మ నేకేమా నేను చాలా అవసరం. కాని నన్ను
 ఎప్పుడూ శుభ్రం చేయవు అందరూ నన్ను చూసి భదరించుకుం
 డున్నారు. అని విలపించింది. అప్పుడు అమ్మ చేసిన తప్పు
 తెలుసుకొని దానిని మోకాత మోకాతి చక్కగా శుభ్రం చేసింది. తెల్లగ
 మారిన మనీబట్ట మిగతా వాటిని చూసి గర్వంగా నవ్వింది.

ఈ క్రింది ప్రశ్నలకు జవాబు చెప్పండి :-

1. ఆమ్రానాన్న, పిల్లలూ జాతరకు వెళ్ళినప్పుడు మనీబట్ట వివరవరి
 దగ్గరకు వెళ్ళింది?
2. మనీబట్ట ఎందుకు ఏడ్చింది?
3. గుమ్మంలో పడిన మనీబట్ట అమ్మతో ఏం చెప్పింది?
4. మనీబట్ట ఎందుకు గుంతపొంగి ఉంది?

ఆంధ్ర మహాశాసనము
 డి.వి.యం శాస్త్రము
 మహాబాలనగర్



వనజ - బొప్పాయి చెట్టు స్నేహం

రాజవరంజో వనజ
అనే అమాత్రులు వుండేది.
వనజ చాలా మంచిది.
చురుకుగా వుండేది.



అమృతనన్నల మాట వినేది. వాళ్ళ
అమృత, నన్న రోజూ అడవికి వెళ్ళి,
కట్టెలు కొట్టి వాటిని అమృత డబ్బు

సంపాదించేవారు. ఒకరోజూ అడవికి వెళ్ళి ఒక పెద్ద చెట్టు కొమ్మ నడకం
మొదలు పెట్టారు. సగం నరికిన తర్వాత కొమ్మకు తోడు కట్టి, చెట్టు దగ్గి

లాగడం మొదలు పెట్టారు. "అయ్యో, అయ్యో" అని ఒక గొంతు వినపించింది.
రెండు అడుగులు పేసి ఎవరు అని చూస్తూ అటు ఇటు చూసారు. "హమయ్య
బలికి పోయాను" అని మళ్ళీ విన్నవించింది. ఎక్కడ ఎవ్వరూ
కన్పించలేదు. వనజకు చాలా ఆశ్చర్యంగా ఉంది. ఎవరది?
అని గట్టిగా అడిగింది. "నేనమాత్రం! తిన్నీ బొప్పాయి మొక్కనను.
నే కలు క్రింద పడి నలిగిపోయాను. క్రించెం చూసుకోని అడు

గులు వేయొచ్చు కదా!" అన్నది బొప్పాయి మొక్క. వనజ అయ్యోయ్యో!
నేను చూడ లేదు" అని దానిని సరిచేసి, మంచి కథలు చెప్పి నొప్పి మర్చి
పోయేట్లు చేసింది. ఆ రోజు నుంచి బొప్పాయి, వనజ మంచి స్నేహం లున్నారు.

అడవికి వెళ్ళినప్పుడల్లా బొప్పాయి చెట్టుని పలకరించి, తేనుకెళ్ళిన చెంబు నెళ్ళ
లా కొన్ని ఆ చెట్టుకి పోయిందే వనజ ఇంటికి రాదు. కొంతకాలానికి బొప్పాయి
మొక్క వెరిగి, పిందలేసింది. కాయలు పక్కానికీ వస్తాయనగా వనజ అడవికి రావటం
మానేసింది. చెట్టుకి చాలా దిగులేసింది. బొప్పాయి చెట్టు దారిన పోయేవళ్ళలా
దన ఆకు కొరిచ్చి, సంగతేంటూ కనుకుం రమ్మని పంపింది. వనజ దిగులుగా

వచ్చి "మా నన్నకు కళ్ళు సరిగా కన్పించలేదు. కాళ్ళు పాళాయి.
పచ్చటి పండ్లు తింటే పోయారు" అని చెప్పింది. ఇన్నిరోజులకు
వనజకు సహాయం చేయడానికి అవకాశం దొరికింది బొప్పాయికి

ఆసాహం చేసింది. "నా పండ్లు తింటే మంచిది. నా ఆకుల్ని వెచ్చు చీని వాసన
చాలా కడివే మంచిది" అని పసుపు పచ్చటి పండ్లను, ఆకుల్ని ఇచ్చింది.
వనజ తలద్రీ అలాగే ఇచ్చింది. వనజ తిండి తిరిగి ఆరోగ్యన్ని పొందాడు.

అలా వనజ, బొప్పాయి స్నేహం ఇలా బలపడింది.

1. వనజ ఎలాంటిది? 2. వనజ కలుక్రింద పడ్డ బొప్పాయి మొక్క ఏమన్నది?
3. అప్పుడు వనజ తిండి చేసింది? 4. వనజ వాళ్ళ నన్నకు తియ్యింది 5. వనజ తిండి వి విధంగా తిరిగి ఆరోగ్యన్ని పొందాడు?

మరిగోళ్ల సమయా
ప్ర. డి.వి.యం
ఆ. ముహూర్తానగర్



పాట

చిన్ని విత్తనంబు మన్ను కెందనూ
కన్ను మూసి నిద్రపోయెను
వాన బాట్టులన్నీ దాని ముదను
నూరి నూరి నూరి పోయెను
బాలా కాలమాయె బాలసూర్యుడు
పిబవ వచ్చె తెరుచి తమ్మనె
అంత నా గింబు ఆవు అంచుచూ
దుమికి తోచి వచ్చెనక సంతసంబున
చిన్ని విత్తనంబు మన్ను పై నను
కన్ను తెరచి ఆడి పాడెను.



శ్రీ. మహిళ సమితి
డి.వి.యూ శాస్త్రాధికారి
మొహబూబ్ నగర్
1996



చెట్ల చేసిన మేలు

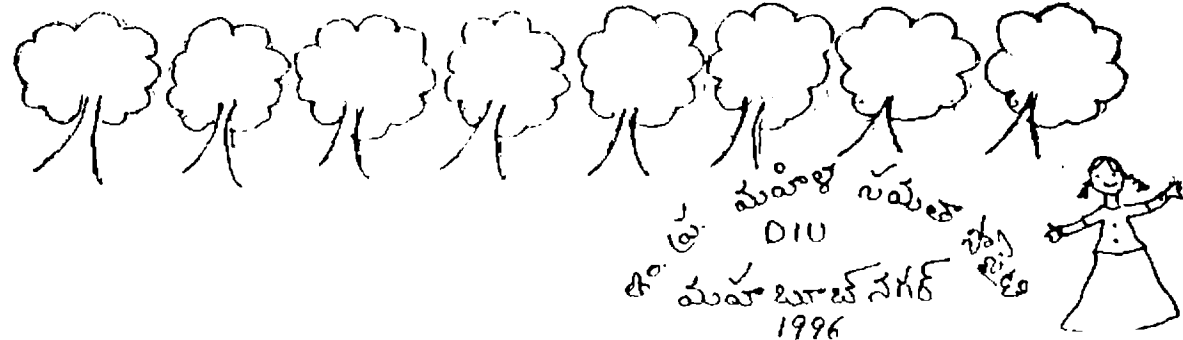


లింగాపురం అనే గ్రామంలో రాజయ్య నివసిస్తుండేవాడు. అతను సమవంతుని అడవిలో కట్టలు విరుకుని అతి అమృతద్రవ్యం చెస్తుండేవాడు. ఒకరోజు ఎంతవెనా

సరిపడ కట్టలు దొరకనందున విజైనా ఒక కొమ్మకొట్టేద్దామని చెట్టు ఎక్కె నరక పోతుండగా చెట్టు నన్ను నరకవడ్డు నేను నికు వినాడైతేనా మేలు చేస్తాను అని ద్రుతిమాలకుని విట్టించి. రాజయ్యకు జరి కలిగి యి వచ్చాడు. కొన్ని రోజులు గడిచిన పిదప రాజయ్య ఒక రోజు ఎవరంగా ఆ చెట్టు క్రింద కూర్చున్నాడు. చెట్టు చూసి సంగతి విమని అడ్డుగా విన భార్యకు డిబ్బు చేసిందని, తపి, వగరు, పులుపు, చేరు గల కాయలను నూరి మందు తయారు చేసి తినిపిస్తే తగ్గుతుందని, అలాంటి చెట్లు ఎక్కడంటాయో వినకు తెలియదని ఎవరంగా చెప్పాడు. అప్పుడు చెట్టు నా మందు కిర్జూరాల తయ్యగా ఉంటుంది. ఇక్కడి నుండి రెండువ చెట్లు వీవ దని కాయ చేరుగా ఉంటుంది. అక్కడి నుండి మూడువ చెట్లు చాల దాని కాయ పులుపని ఆ చెట్లు తర్వాతే డొమ చెట్టు దాని పిందె వగరిని ఈ నలగు మందుకు పనికి వస్తాయని చెప్పింది. రాజయ్య ఎంతో సంతోషంతో అవి కొనుకొని వెళ్ళి ముందుగా తాడడు. రెండు రోజుల తర్వాత వచ్చి విన భార్యకు డిబ్బు తగ్గిపోతుందని సంతోషంగా చెప్పాడు. అందుకు చెట్టు చూసావా, ఆ రోజు నన్ను కొట్టానే పిమ్మి ఉండేది? నాకే నష్టం జరిగింది. చెట్లను కొట్టి



- వేయడం మంచిది కాదు అని చెప్పింది.
ఈ క్రింది ప్రశ్నలకు జవాబు ఇవ్వండి.
1. రాజయ్య పని పని చేస్తుండేవాడు?
 2. చెట్టు రాజయ్యని విమని ద్రుతిమాలకుంది?
 3. రాజయ్య భార్య డిబ్బుకే ఎటువంటి మందు కాలి?
 4. నలగు దుమలు పిపి చెట్లలో వుంటాయని చెట్టు చెప్పింది?
 5. సంతోషంగా వున్న రాజయ్య తో చెట్టు చావరకు విమని చెప్పింది.



మహిళా సమూహం
 DIO
 మహాబూబ్ నగర్
 1996

వేటగాడు - గుర్రం కథ

ఒక ఆడవిల్ తో ఒక గుర్రం ఒక పంది ఉండేవి. పంది బురదలో దొర్లి వచ్చేది. వచ్చగట్టి అంతరిని బందర వందరగా లోకుతూ ఉండేది. గుర్రము పందితో అలా చేయవద్దని చాలసార్లు చెప్పింది. పంది వినలేదు మంచి గట్టి అలా పాడులు పోవటం గుర్రము చూడ లేకపోయింది. ఎలా అయినా పంది పోగరు అనచాలను కొని ఒకనాడు గుర్రం ఒక వేటగాడి దగ్గరకు వెళ్ళింది. "ఎలా అయినా పందిని చంపాలి" అంది గుర్రం. "క్షు శిశువముకా నీ నొట్లు పెట్టుకో! నవు చెప్పినట్లు చేస్తా" అన్నాడు వేటగాడు. అలాగే బిడ్డుకుంది గుర్రం. "ఈ మొత్తని బాచను నీ పళ్ళ ముద పెట్టుకొంటే నిముషం లో ఆపందిని చంపుతా" అన్నాడు వేటగాడు. గుర్రం నోకి అంది. పంది ముద కలి తో గుర్రం వేటగాడి చేతిలో చిక్కుకుంది. అతడు గుర్రానికి కళ్ళెము,

జిను తగిలించాడు, దాని ముద ఎకిరి
సవారి చేశాడు. వేటగాడు పందిని తగిసి
కొట్టాడు. "పని అయింది కదా! ఇక దిగు"
అంది గుర్రం. ఇంకా ఎకిరి అయింది
బిడ్డుదే ముదలయింది "ఇక నుంచి మొ
జితి అంత మానవులకు బానిసలే"
అన్నాడు వేటగాడు. గుర్రాన్ని తిప్పకుపోయి
కొమ్మకు కట్టిపెట్టాడు.



(ప్రశ్నలు)

1. ఆడవిల్ తో ఏమి, ఏమి వుండేవి?
2. పంది ముద పగతో గుర్రము ఎవరి చేతిలో చిక్కుకుంది?
3. ఎలాగయిన పంది పోగరు అనచాలనుకొన్న గుర్రం ఎవరికి దగ్గరకు వెళ్ళింది?
4. పని అయింది కదా ఇంకా దిగు అన్న గుర్రముతో వేటగాడు ఏమని అన్నాడు?

అమాత! నేనూ చదువుకుంటా (నాటిక)

భర్త :- విమే! ఇలాగా ఒకసారి ఒకమాట ఇనుకో
 భార్య :- విందయ్యో నాకు పేరులేదా! విమే వింటి నీతలు అని
 ముద్దుగా పిల్చిలేరా!

భర్త :- సర్దీ! ఓ నీతమకు ఈ వాళా మన పోరాగొద్ది నోవకొద్దున్నా నిన్ను పంతు
 తారు కన్నీలు చెప్పిండు. నెల్ల అచ్చురాలు వస్తే మన పోరాగొడికి
 ఠికరుండురు. ఠాటిగా మాట్లాడుతాడు.

భార్య :- డొ మల్లా మగపిల్లవాడికి రాసానికి తగ్గట్టు సదు వుండవి లేకపోతే
 నకు మల్లే మొద్యల్లే వుంటాడు. నిన్నటికి నిన్న ఆ షావుకారాడు
 బట్టిలో రు॥లు రాసి నాదగ్గర రెండు తకుటవ పది తపసన్నాడు.
 గంతలో మా సంఘం తిడర్ తప్పమతి వచ్చి చెప్పొంది, అది
 రు॥లే నకాడు కరు॥లు తిపకుంటున్నాడు అని జర బగ్గరగ
 మాటాడింది. తెబ్బకి రుబ్బు వాపసిచ్చాడు.

కూతురు :- (అనంత) అమాత! నేను సదువు కుంటానే నన్ను కూడ సాల్లే
 డోర్చియ్యి.

భర్త :- నీ కెందుకే సదువు? నున్ను సదివితే నకంటే ఎకుటవ సదివి
 నొద్ది లేలేక నోవాలా? పో పో.

తుల్సి :- నున్ను సోవకు పోతే సనికి కష్టం కడమాక కూలి పని విం చేస్తావ్
 మళ్ళా! ఆ ట్రైసలు లేక పోతే బుప్పి కొరకటం కష్టమై పోతది బద్దా!
 పో! పోయి కాస్త బాసాన్లు తొమి పోయ్యి ముట్టియ్యి.

అనంత :- అన్ని పనులు నీనే నెయ్యాలి! దూడల్ని కామాలి కూలి నెయ్యాలి,
 కట్టెలు లేవాలి, బట్టలు బాసాన్లు నోళ్ళు అన్ని నీనే, అన్నగా
 డొమో సోవకు పోయి కూసుంటాడు. ఎప్పుడు నీనే. సదివి
 పియ్యివు మళ్ళా నన్ను విమన్న అంటే ఆడుపిల్ల ఇంకో ఇంటకి
 వెళ్ళి దాని పంటావ్.

సంఘం :
లేడర్
తెప్పమర్త

సితలు తో టయ్ సితలు సంఘం డబ్బులు 2/- రులు జియ్యి
వేందే? 5వ తారీఖు వచ్చుంది. వీండు బిడ్డ! అనంత! అట్లా
గన్నవ.

సితలు :

తెప్పమర్తకా! ఈ యిల్ల సదువుకుంటానంది. గిండాగట్టింబ
టకటి తొల్లి 12 వీండ్లు వచ్చాయి పెళ్ళి మాటలాడటానికి
ప్రకటన వూరొళ్ళి వచ్చారు. జిప్పుడు సదువు అంటే దేమిటి?
నాకైతే సదివి పియ్యాలనే ముంది నాలుగుచ్చరాలు వస్తే
తెలివి వస్తుంది గయితే ఈ మంది వూకుంటారా? గంతెందుకు
మా జింటాయనే వద్దం టాడు వదినే!

తెప్పమర్త :-

ఎవరికి ఆ మంది? ముందలో మనంలేమా? గయినా మనం
సంఘం పెట్టుకుంది ఇందుకైనా ఆడుపిల్లని సదివి పియ్యి.
సదివి పియ్యి మంట కొడి పెట్టలాగ మాసి పెడతనం టావేమి
టే? ఆహిల్లకు సదువు కొవాలని వూంటే నువ్వు వింటికి వద్దం టాఫ్
మన కత ఇలాగైందంటే తెలివి లేకుండా వున్నామాటే సదువు
కొలిదు గనుక. నావుకాకొడి మోసం, బస్ బార్డు తెల్విదు
తూకం తో అన్ని మోసాలే మనకి కారణం ముకా సదవటం
రాదని మనవి వింట నీన్న యావు చూస్తుండరు. ప్రతాడు నకు
విమి తెల్విదు నోరుమాసకుని ముండు అంటాడు. ధైర్యంగా
నిల బడలంటే సదువుండోపే! మన అమాట నాయన టిప్పి
య్యిలే కనసం మన పిల్లలకైనా క్షాస్త తెలివి తెప్పించాలని
ఆ శంకర గొడి కొడికి అంటే లాలమిత్ర సితె సెప్పన్న
డు కత గొడికి పంపెయ్యి.

అంకం
సంఖ్య
అంకం

అపట్టరులే వెళ్ళి సాత గాడు ఒకట అనం వస్తాడు ఒకట పోయి
 రాడు గిమన్న అంటే పలమూర్ లేక పోవే ముఖం పోయినా
 అంటాడు వెన్నెక లే అంటాడు. బుక్ తెమరంటాడు. మొన్న
 టికి మొన్న నా బిడ్డకు పలక కొని తొలిచ్చును. వైట్
 లేదంట, ఎనకిక వచ్చింది. ఈ పోద్దేమా జాగాకాడ బగడం.
 ఈ మాతుదారి పిల్లలు ఒక పోయి వస్తే ఒక పోయిరారు.
 తల్లిలేమా పట్టించుకోరు. ఈ సంఘమోళ్ళిన్నారంటే ఎవరు
 పట్టించుకోరు. మళ్ళీ వెన్నెకాళ్ళు, పేళ్ళు, సంఘం పేరు, బొమ్మలు
 బుకులు గివన్నె విందుకు మనలాంటి తెలివి తుకువ వాళ్ళకి
 ఆ కార్యకర్తలమీద వస్తే మాతు సాత బళ్ళేరు. వికాపోన సంఘ
 నికి ఇచ్చుకోండి అని చెప్పిస్తా.

తొప్పమర :-

అవ! ఉండవే! ఆయమర విం జేస్తుంది? మనం రాత్రి
 మెటింగ్ పెట్టి మాట్లాడుదాం. ఓ సితలు! ఈ పోయి నుంచి
 నా బిడ్డను కూడ తొలియ్యి గింతకు ముందు నావె అంటే
 భయం అనే పిల్లలు విప్పుడు బాలమిత్ర కేంద్రం లో రోజు
 ఆడులు, పాడులు, కథలు, చదువు, పరీక్షలు, బహుమతులు
 విన్నుండువే. నా బిడ్డకేమిచ్చాండే? నువ్వు తొలియ్యకుంటే విం
 పన్నెం జేస్తావు. నామొగిడికి నచ్చజేప్పి బిడ్డని తొలియ్యి. మనం
 నాదివే నాతకు మనమే బిడ్డని పంపుకుంటే మన సంఘమొందుకు?
 నావొందుకు? సంఘం లో నువ్వొందుకు? ఆలోచించు.

అనం :-

అమాత! నన్ను రాత్రి నావెకు తొలియ్యి పగలు పని చేస్తా.
 నా తోడు నన్ను దంపియ్యే.

సితలు :-

సరే బద్ద పంపిస్తాలే ఈ దసం నకులి డబ్బులు పెట్టి తలక
తెస్తే. ముచిగ సదువుకో.

తిప్పమర్తి :-

సభాష్! గిప్పుడు నిలబెట్టవ్ మన సంఘం హేరు.

ప్ర. ప్ర. పువ్విళ సమలా
డి. బి. యు. బి. బి. డి
మహా బాబ్ నగర్
1996



14-95 (సీ) యల నారవ కీముత్తె S.P.D
 ముగి కంఠునీకొమ్మి నాకి ప్రాణపం
 విమితనా .

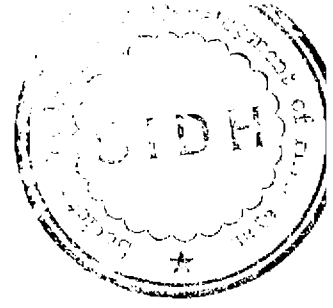
అనుభవం.

మీరు అక్షయ కుటుంబం 4500 సంవత్సరములు
 మీరు అక్షయ బుక్ చదివే అందరి కుటుంబములు
 ప్రతి కాలం కంటే దీనియల చిహ్నం విమితనం
 కుటుంబములు. మా సంఘం అందరి అందరి
 16 మంది నమస్కారం చేయాలి. దీనిని
 మరల విమితనం చేయాలి. దీనిని
 విమితనం 09 కుటుంబములు.

ఇది ముఖ్యక వందనీ మారకం
 ఉత్తరం రాముకలరి .

సంఘం
 కార్యదర్శి
 అక్షయ కుటుంబం
 అక్షయ కుటుంబం
 అక్షయ కుటుంబం

మా మేకల ప్రా
 అక్షయ కుటుంబం
 ప్రా|| అక్షయ కుటుంబం
 పా|| అక్షయ కుటుంబం
 అక్షయ కుటుంబం



शिक्षकों को निर्देश

- × आपको अकेले, ही इस पाठशाळा को चलाना है ।
- × आप के साथ सहायक के रूप में एक व्यक्ति और होगा जो शिशु कथा तथा बालवाडी चलायेगा ।
- × पर मुख्य जिम्मेवारी आपकी होगी ।
- × आपकी सहायता के लिये एक टाइम टेबल तैयार किया है:- जो इस प्रकार से है:-

सब कक्षाएं साथ

कक्षा 3/4/5

अर्द्धदि	1 घण्टा	1 घण्टा	1/2 घण्टा	1/2 घण्टा	1/2 घण्टा	1/2 घण्टा	1 घण्टा	1 घण्टा
सोम	भाषा	गणित	सा. ज्ञान	कला	अंग्रेजी	1	भूगोल	भाषा
मंगल	"	"	"	कविता	"	2	इतिहास	गणित
बुध	"	"	"	कला	"	3	विज्ञान	अंग्रेजी
गुरु	"	"	"	कविता	"	4	भूगोल	भाषा
शुक्र	"	"	"	कला	"	5	इतिहास	गणित
शनि	नाटक/गीत/नृत्य - परीक्षा							

- × शिक्षक 1 व 2 कक्षा के 1/2 घण्टे बाद छुट्टी हो जाएगी।
- × कक्षा शिशु से 5 तक का सामान्य ज्ञान, कला व बोलाचाल की अंग्रेजी एक साथ होगी।
- × भाषा व गणित के लिये आप अलग अलग कक्षा के आधार पर ग्रुप बना कर सबसे होशियार बच्चे को उस ग्रुप का मानीटर बनाएं।
- × बच्चों को अपने अपने ग्रुप में बैठने का अभ्यास होना चाहिये।
- * पहले आप बोर्ड पर कक्षा 2-3-4-5 के लिये पूर्व निश्चित प्रश्न लिख दें ।

हर कक्षा के लिये 1 प्रश्न

- × ग्रुप मानीटर को उनका काम देखने का व स्वयं अपना काम करने का निर्देश दे ।
- × फिर कक्षा की मौखिक रूप से निर्देश दे {उदा: 1-50 तक गिनती शब्दों में }।
- × इसके बाद शिशु कक्षा को मौखिक रूप से चार्ट द्वारा पढाए।
- × फिर शिशु को कोई कार्य {स्कूल सामग्री यदि हो तो} दें। ग्रुप मानीटर इनको देखते रहेगा ।
- × अब कक्षा, 1 के काम का निरीक्षण करें तथा इस दिन का पाठ्यक्रम शुरू करें । फिर क्रम से 5 कक्षा तक ।
- × बारी बारी से इनको पढाएं ।
- × शनिवार का पाठ्यक्रम अन्य दिनों से भिन्न होगा।
- × महीने में 4 अथवा 5 शनिवार है {शनिवार छुट्टी होती है}।
- × हर शनिवार शिशु कक्षा 1 की मौ. परीक्षा लेनी होगी। कक्षा 2, 3, 4, 5 की लिखित परीक्षा । एक प्रश्न हर विषय का ।
- × शनिवार के दिन परीक्षा के अलावा कुछ अन्य कार्यक्रम रखे जायेंगे। जैसे {अ} प्रत्येक महीने के एक शनिवार को बाहर से किसी खास व्यक्ति को बच्चों से वार्ने करने बुलावे । आसपास के ही व्य. यों को लाये जैसे प्रधान जी, पोस्टमैन, जल-निगम के कार्य. फरेस्टर । पटवारी, ए.एन.एम.।
- {हेल्थ} बैंक के कार्यकर्ता, राजस्व विभाग, पंचायत मंत्री आदि आग्रह किया जाए कि वे बच्चों को सरल भाषा में अपने कार्य के में बताएं ।

इस महीने के अतिथि की बात के बाद उसी विषय पर "प्रोजेक्ट" कराएं । उदाहरण:- पोस्टमैन ने बच्चों को बताया कि चिट्ठी, तार या पार्सल की यात्रा किस प्रकार होती है । महीने के हर शनिवार को बच्चों द्वारा पोस्टर बनवाएं - कोई लडका चिट्ठी लाएगा- कोई लडकी लिफाफा । चिट्ठी लिखना सिखाएं - और डाकघर की सैर को ^{प्रकार} ~~जो~~ ^{सकती} है । अथवा प्रधान जो की बातों के बाद स्कूल में पंचायत का चुनाव ।

इस शनिवार का सांस्कृतिक कार्यक्रम की तैयारी भी करी जाएगी। नृत्य, नाटक अथवा गीत या डाइंग प्रतियोगिता।

- × हर महीने के पाठ्यक्रम को पहले पढ़ें । फिर प्रत्येक विषय के पाठ्यक्रम को 20 दिनों में इस तरह विभाजित करें कि 2-3 दिन प्रश्नोत्तर तथा पुनराभ्यास को मिलें ।
- × मासिक पाठ्यक्रम को दैनिक कार्यक्रम में परिवर्तन आप इस महीने से पहले ही कर लें ।
- × दैनिक कार्यक्रम को अपनी डायरी में नोट कर लें ।
- × रिपोर्ट आप हर महीने बनाएंगे ।
- × शिशु व कक्षा को मौखिक व लिखित के लिये अलग-अलग ग्रेड देंगे।
- × ग्रेड इस प्रकार से

ए 80-90-100 प्रतिशत

बी 60-70 प्रतिशत

सी 50 प्रतिशत

डी 40 प्रतिशत

ई 40 प्रतिशत से कम

- × इसी प्रकार अंक भी देंगे ।
- × ग्रेड डी अथवा ई पाने वाले बच्चों को अतिरिक्त समय देना होगा।
- × मासिक रिपोर्ट हर हफ्ते की परीक्षा-फल के आधार पर बनायेगें।
- × भाषा, गणित के अलावा कक्षा 3,4,5, में हर हफ्ते एक अन्य विषय की परीक्षा लेंगे ।
- × हर शनिवार की परीक्षा से केवल 1-2 प्रश्न पूछे जो 1 घण्टे में पूरे हो सके।
- × वर्ष के अन्त में उन्हीं प्रश्नों से चुन कर परीक्षा पत्र तैयार करें।
- × वार्षिक परीक्षा फल में बच्चे का नाम, उम्र, गाँव का नाम, कक्षा आदि जानकारी के बाद विषयों में पाए अंक या ग्रेड लिखें ।
- × शैक्षिक जानकारी के बाद इन बातों को भी परीक्षा फल में लिखें:-

॥ए॥ बच्चों की उपस्थिति के दिन

॥बी॥ बच्चे की निजी सफाई -

॥सी॥ व्यवहार: बड़ों से आदर से बोलना

कक्षा के नियमपालन, झूठ बोलना

आदि ।

॥डी॥ हुनर: बच्चे की कोई खास दिल ^{उत्सुकी} कला ^{या} कर्म हुनर - गीत, कला, हाथ का अन्य कार्य इत्यादि ।

पढ़ाने वक्त सबसे ज्यादा ध्यान इन बातों पर देना चाहिये:-

- 1- जिस दिन जो भी पढ़ाता है - अपने पाठ्यक्रम के अनुसार उसे शिक्षक ^{की} पहले से पढ़ कर आना चाहिये ।
- 2- काँठन शब्दों, तथा उस दिन के पाठ के जिन विषयों पर विशेष चर्चा करती है उसकी तैयारी पहले ही होनी चाहिये ।
- बच्चे हर शब्द को ठीक ठीक समझ रहे है ।

- कभी कभी हमें बहुत आसान लगने वाले शब्द भी बच्चों के लिये कठिन हो सकते हैं। इसलिये इस विषय ^{में} सकर्तता की जरूरत है।
- शब्दार्थ को बार बार कई तरह से समझाना चाहिये जैसे कोई आसान ^{वाक्य} वाक्य के उपयोग करके।
- उच्चारण पर भी विशेष ध्यान देना है। सुद भी बच्चों से बात करते वक्त इस बारे में सतर्कता बरतें।
- कोई भी पाठ पढाते वक्त उस पाठ के जो भी कुछ आये उस पर चर्चा होनी चाहिये। जैसे किसी पाठ के बादशाह, सागर, हवाई जहाज सूतान, या इसी तरह के कोई शब्द आये जो हमारे परिवेश से अलग हो तो उन पर चर्चा होनी चाहिये।

गणित पढाते वक्त यह बहुत जरूरी है कि बच्चे सिर्फ रटे नहीं बल्की हर चीज को अच्छी तरह समझे। जैसे पहाडे 2 3 या किसी भी अंक को ले। बच्चों को यह समझाना कि पहाडा एक तरह का गुणा है और गुणा एक तरह का जोड है। जैसे $2 \times 3 = 6 = 2+2+2 = 3 \times 2 = 3+3$ इसी तरह भाग किसी चीज का एक निश्चित हिस्से के बराबर बराबर बांटना। या एक तरह का घटाना भी हो सकता है। जैसे $6 \div 3 = 2$

या $6-3 = 3$, $3-3 = 0$: ~~$9-3 = 3$~~

§1§

§2§

~~§3§~~

जोड घटाव के खेल भी कराने चाहिये ताकि बात पूरी तरह समझ के आ जाये।

आप देखेंगे कि किसी बच्चे को अगर 1-100 तक गिनती आती है तो भी बीच में किसी गिनती को लिखने से जरूरी नहीं कि बच्चा उसे पहचान ले। इसलिये उल्टी सीधी गिनती करवाना जरूरी है।

इकाई, दहाई, सैकडा... की भी अच्छी तरह जानकारी देनी चाहिये। दस इकाई मिल कर 1 दहाई, 20 इकाई मिल कर 2 दहाई, 30 दहाई मिल कर

3 सैकड़ा इत्यादि । तथा इकाई, दहाई दायें से बायें की तरफ यह सारी बातें अच्छी तरह समझानी चाहिये । ^{अपनी} ~~अपनी~~ ^{अपनी} जगह $\frac{1}{2}$ । ^{इसका} ~~अपनी~~ ^{अपनी} जगह $\frac{1}{2}$ । ^{अपनी} ~~अपनी~~ ^{अपनी} जगह $\frac{1}{2}$ । ^{अपनी} ~~अपनी~~ ^{अपनी} जगह $\frac{1}{2}$ ।

नाप, तौल का इकाइयों का भी ज्ञान धीरे धीरे अच्छी तरह करवाना है। इंच, फुट, से.मी. ~~मील~~ मील से.मी. इत्यादि का ज्ञान । । फुट की लकड़ी लकड़ी लकड़ी बनाकर अपने अपने घर का माप करके नक्शा बना सकते हैं । इसी तरह गांव से सड़क तक की दूरी किसी दिन प्रोजेक्ट के रूप में ली जा सकती है । बच्चों की अपनी ऊँचाई भी ली जा सकती है ।

तौल का भी ज्ञान किसी दिन तराजू ला कर दिया जा सकता है। ऐसी चीजें तौल कर दिखाये जो उनके काम आती हो जैसे कोई अनाज या सब्जी (या हों सके तो किसी छोटे बच्चे का वजन । फिर एक चीज के वजन की तुलना दूसरी चीज से की जाये । इन सबसे बच्चों के रुचि जागृत होती है। ~~होगी~~ ^{होगी} ।

इसी तरह लीटर, मि.मी. ^{मी.} आदि का ज्ञान ^{का} दूध का माप दिखाकर करवाना चाहिये। एक ग्लास ~~के~~ लगभग कितना माप होता है । दिन ~~के~~ ^{में} ~~में~~ कितना पानी पीते हैं इत्यादि।

इसी तरह घड़ी देना, सूर्य घड़ी बनाना इत्यादि के प्रोजेक्ट लिये जा सकते हैं।

विज्ञान की किताबों के दिये गये बहुत मारे प्रयोग हम आसानी में कर सकते हैं । उन्हें जहाँ तक हो हमें करके बताना चाहिये । ताकि बात समझ के आये और रुचिकर भी होगा ।

कला - सभी कक्षाओं को एक साथ लिया जाएगा;
जुद्ध कक्ष में दिए गये निर्देशों के अनुसार
हर महीने कुछ अन्य हस्तकलाएं भी जोड़ी
जायेंगी,

(क) मिठी का काम - चिकनी मिठी से खिलौने तथा
कलित बनाकर, धूप में सुखाना, फिर रंग करना,

(ख) कागज का काम - (i) कागज की नाव, जेद् तथा हवाई जहाज बनाना।

(ii) जानवरों की आकृति बनाकर, काटकर
पट्टे पर चिपकाना, उनका (हैंड पैपेर)
हाथ की पुतली बनाना। फिर इनके द्वारा
नाटक दिखाना।

(iii) छोटे कागज की तुण्डों को सॉन्चे
में चिपकाकर आकार देना (पैपेट में से)

(ग) लकड़ी का काम - (i) छोटे लकड़ी के टुकड़ों को चाकू
से तराशकर आकृति बनाना।

(ii) दहनी जोड़कर आकृति बनाना।

(iii) दोकरी अथवा चटाई बनाना।

(घ) सुई धागे का काम - (i) कपड़े से लकड़ी (जैसे धागा कट्टई
करना।

(ii) कपड़े का काम - कपड़े से गुड़िया बनाना

[x यह लगे कार्य कक्षा 3, 4 व 5 के लिए ही हैं]

वर्ष के अंत में स्कूल के वार्षिक समारोह के दिन
इस कक्षाओं की प्रदर्शनी लगेगी, तथा उत्तम कार्यों को
को प्रकृत प्रिया जायेगा।

पर्यावरण . . . पर्यावरण को शिक्षा प्रशिक्षण, व शकक्षाओं

में हम कहानी कविता तथा निम्न विगर्हित कार्यों द्वारा करवाएंगे -

- (क) शौचालय को ठीक तरह स्तेमाल करना तथा शौच को टक देने का महत्व समझाना।
- (ख) कचरा को शीशों में एक बीज को अंकुरित कर कक्षा में उसे दिखाना।
- (ग) फिर कक्षा में किसी उल्ले में कोई भी दालक बीज मिट्टी में बोना तथा उन्हें रोज बटते हुए दिखाना।
- (घ) स्कूल के बाहर पौधों के पेड़ वृक्षों द्वारा लगवाना ताकि सब वृक्षों को नारा आ जाए। उन पौधों अंकुरण पेड़ों को वृक्षों द्वारा नामकरण करवाना।
- (ङ) नियमित रूप से स्कूल के बाहर के पौधों पेड़ों पर बरसि-बारी से वृक्षों द्वारा पानी दिलवाना।
- (च) अपने घरों के चारों ओर भी पेड़ पौधे लगाने को प्रोत्साहन देना।

किशोर अंगल दल का गहन कक्षा ३, ४ व ५ के बच्चों का स्कूल
 बनाया जायेगा। जिसमें गाँव के अन्य किशोर भी अपनी
 स्वैच्छानुसार शामिल हो सकते हैं। ^{क्रियाओं को}
 दल के कार्यकर्ताओं को निम्न लिखित जानकारियाँ दी जायेगी।

(क) शौचालय - अरखाई तथा ख्याई शौचालय बनाने की विधि
 अपने अपने घरों में शौचालय बनाने का पौराहित

(ख) गौसमानुसार विभिन्न सब्जियों तथा फलों के पेड़ लगाना
 और देखभाल से विधि।

(ग) महीने में एक रविवार श्रमदान के लिए नियुक्त किया
 जायेगा। जिस दिन गाँव की सफाई की जायेगी।
 पानी के स्थलों की सफाई, खुले शौच को ढकना
 बूड़े को एक स्थान से परखलाना आदि।

किशोर अंगल दल को प्रोत्साहित करने के कुछ नारे व गीत
 सिरनाए जायेंगे।

नारे - गाँव का कपड़ा - गाँव की रोटी
 गाँव के हाथ में - गाँव की चोरी
 गाँव का झगड़ा - गाँव में निवार
 पुलिस रुचारी - कोई न जाए

----- x -----
 एक बनेंगे - नेक बनेंगे
 मिलकर के सब - काम करेंगे।
 दुलिया रहेंगे या - कोई नहीं।
 करे सभी की - सदा भलाई।
 ----- x -----

क्या है अंगल के उपकार? मिटो पानी और बगार।
 मिटो पानी और बगार। जिंदा रहने के आधार।

----- x -----
 आज हिमालय की ललकार - वन पर गाँवों का अधिकार।
 लुप्तारोपण कार्य भ्रष्टान - एक पेड़ दस पुत्र समान।
 बोली पेड़ हमारे हैं - पेड़ों से भी प्यारे हैं।
 लोठी जो लो खोएंगे - अपने पेड़ व चारोंगे।
 आले कुल्हाड़ी चमकेगी - हम पेड़ों पर चिपकेंगे।
 ----- x -----

गीत - 1

राज जमाना आयेगा, तुम देखते जाना,
झूठ न बोला जाएगा, तुम देखते जाना।
सुरती रहे किसान किसानी, घर घर होंगे राजा रानी।
भाग पलटा खाएगा, तुम देखते जाना ॥
गाँव गाँव पचायत होगी, सबकी बिगड़ी बात बनेगी,
आई - आई अब न लड़ेगे देखते जाना ॥
घर घर सबके, चारों चलेंगे, गाँव गाँव में फोटाहूँगे।
भूखे भूखे अब न रहेंगे, देखते जाना ॥
घरती सबकी माता होगी, मालिक कोई अब न रहेगा,
भ्रात्रि बिना अब कोई न रहेगा, देखते जाना ॥
सेवा त्याग की इज्जत होगी, शराब जुआकहीं नहेगा,
ग्राम स्वराज की धूष भूँचेगी देखते जाना ॥
राज जमाना आयेगा - तुम देखते जाना ॥

2

गलत मत कहना उठाओ -

सोचकर चलो - विचार कर चलो।
राह की भुलीबतों से प्यार कर चलो
रहो होशियार हमेशा न तुम डरो।
दरिया आसमान पहाड़ों को सर करो।
जहाँ की वारम्हियों के जास्ते करो,
साज करेगा आवाज करेगा।
तुम्हारी बीरता के जहाँ नाज करेगा, गलत मत - - - - - ।
तुम में जिम्मेदारियाँ भुक्त भुक्त की पड़ी,
अब न बदलो यह राह हर पड़ी - लड़ी।
तुम में आने वाले आदों में नजर पड़ी,
भाग ले चलो, बिराग ले चलो।
मास्तेयों के रंग और प्राण ले चलो, गलत मत - - - - - ।
जिन्दगी बेजार करना इतना है,
काम में लगे रहो यही आशा है।
नही तो पाती पीना भी यही ह्याम है।
कलें न बात में हो दूधेप हाथ में
जिसे जो उठाने से ताकत हो हाथ में, - गलत मत - - - - - ।
लाल की तलवार से इंसान कब डरा,
तू उलय के बादलो को देख तो जरा।
जहाँ मौत हो अनुष्य अब जरा।
जोते जो चला पची जो चला।
उठे कल चला अला व शूर्य कब दला - गलत मत - - - - - ।

हमारी पाठशाला की प्रार्थनाएं

कक्षा में घुसने पर सब बच्चे शान्त होकर, ध्यान की मुद्रा में बैठेंगे और बंद कर निम्नलिखित श्लोक को शिक्षक के बाद उच्चारण करेंगे ।

यां मेधां देव गणा पितरस्तु उपासते ,
तया मां अघ मेघयाम्नेय मेघविर्नक्तु कुरु स्वाहा । मेधाविर्नक्तु

अर्थात् जिस मेधा/ज्ञान+बुद्धि+प्रज्ञा / की उपासना हमारे देवता व पूर्वज करते आए है , वही मेधा, उसकी ज्वाला/अग्नि के साथ और उसकी विनम्रता के साथ हमें अभी प्रदान करिए ।

कक्षा समाप्ति पर मंगल मैत्री

सबका मंगल सबका मंगल , सबका मंगल होय रे,
तेरा मंगल तेरा मंगल, तेरा मंगल होय रे ।।
दृश्य और अदृश्य सभी , जीवों को मंगल होय रे ।
जल के थल के और गगन के , प्राणी सुखिया होय रे ।
दसो दिशाओ के सब प्राणी , मंगल लक्ष्मी होय रे ।
निर्भय हों निर्भय बने सब, सभी निरापद होय रे ।
सबका मंगल सबका मंगल, सबका मंगल होय रे ।।
फिर से जागे धर्म जगत में, फिर से होवे जन कल्याण ।
जागे जागे धर्म जगत में होवे होवे जन कल्याण ।
राम द्वेष और मोह दूर हो, जागे शील समाधि ज्ञान ।
जन जन के दुखड़े मिट जावे फिर से जाग उठे मुस्कान ।
जागे जागे धर्म जगत में , होवे होवे जन कल्याण ।।
सबका मंगल सबका मंगल सबका मंगल होय रे ।।

कक्षा प्रश्न

बच्चे की न्यूनतम आयु ----- ~~3~~¹/₂ ~~वर्ष~~ वर्ष

विषय

- 1- भाषा हिन्दी
- 2- गणित
- 3- कला एवं इंद्रिय विकास
- 4- सदाचार एवं सामान्य ज्ञान
- 5- कविता , कहानी , गीत
- 6- अंग्रेजी - बोलचाल
- 7- व्यायाम

* पाँचवें दिन : दो शब्द जोड़कर लिखिए : जैह
भग, पग |

छठे दिन : आ नौ मात्रा जोड़कर लिखिए
गा, मा, भा, पा |

सातवें दिन : मामा, पापा, ~~का~~ गंगा |

आठवें दिन : मागा, भाप, भाप, भाग |

शिशु पाठ्य क्रम
पहला माह-जुलाई

भाषा:-	ग, म, भ, प लिखित एवं मौखिक ज्ञान मौखिक परिचय, दो नये शब्द दो दिन, लगातार कराए, पाचवें दिन चारो शब्दों की मुनरावृत्ति ।
प्रथम दिन:-	ग, म, पहिचान, बोर्ड पर, चार्ट पर बच्चों से पूछना इत्यादि
दूसरे दिन:-	यही दोहराए
तीसरे दिन:-	भ, म का उपरोक्त विधि द्वारा समझाए ।
चौथी दिन:-	यही दोहराए
* पंचवे दिन:-	ग, म, भ, प पहिचान होने के बाद लिखित, पहले लिखे शब्द पर स्वयं पेंसिल फेर कर सिखाए / माह के अन्त तक, ग, म, प, भ की पूर्ण पहिचान लिखना आना चाहिए ।
गणित:-	पहिचान व लिखना, 1 से - 5 तक 5 - 5 अभ्यास । से 5 तक गिनती के ।
कला:-	टैड़ी मेड़ी सीधी रेखाएं खीचना { / 1 - { रेखा व गोला के 5-5 विभिन्न प्रकार के अभ्यास { । - / 1 0 { 5-5 अभ्यास रेखा व गोला जोड़ने वाले का अभ्यास
इंद्रिय विकास:-	रंग की पहिचान, पीला, लाल, नीला, काला, हरा, सफेद, बैंगनी, नारंगी

अनाज की पहिचान = गेहूँ, मक्का, जंगोरा चना, मडवा
उडद चावल मूँग अरहर, शिमी
मे लाकर दिखाया जा सकता है ।

सामान्य ज्ञान:- सदाचार:- कक्षा में नियमों का पालन, बैठना, अभिवादन
करना, प्रार्थना में चुप रहना, पंक्ति से चलना आदि।

अंग्रेजी:- चार्ट देखकर ए. से जेड तक ज्ञान करवाना/मैस्त्रिक

बोलचाल की अंग्रेजी:-----

{हैन्ड }	hand	=	हाथ
{फेस }	face	=	मुँह
{हेर }	hair	=	बाल
{वॉश }	wash	=	धोना

xxxxxx

अक्षर गीत

अ से अनार और आ से आम ।

पढ़ने का है , अच्छा काम ।।

इ से इमली , ई से ईख ।

दोनों को लो, जल्दी सीख ।।

उ से उस्तरा ऊ से ऊँट ।

कभी न बोलेंगे , हम झूठ ।। *रु से रुई, रु से रुआल।
ओ से ओखली , ओ से औरत । *केश की रुआ करता सेजल ॥**

इन ^{की} ~~बातों~~ की है भारी शोहरत ।।

अं से अंगीठी और अः खाली ।

कविता है बारह स्वर वाली ।।

2

घोड़ा जल्दी चलो जल्दी चलो भाई

दाना तुमको खूब मिलेगा दो सेर का पक्का घी ।

घोड़ा जल्दी चलो-----

पांच मील पर घर हमारा रात अंधेरी हो गयी। *ह-2 घोंडा जल्दी - - -*

रास्ते में जो डाकू मिलेंगे क्या करोगे *भई क्या करागे ?*

घोड़ा जल्दी चलो जल्दी चलो भाई ।

3

जल्दी उठकर मंजल कर ।

रगड़ रगड़ कर स्नान कर ।

कपड़े पहन कर कंधी कर ।

पाटी ^{लैकर} ~~लैकर~~ स्कूल चल ।।

नोट:-----शब्दार्थ समझाईये

SONG

॥मुँह धोते हुए॥ This is the way I wash my face,
 दिस इस दे वे डाई वॉश माई फेस

Wash my face, wash my face

॥वॉश माई फेस, वॉश माई फेस॥

This is the way I wash my face.

Early in the morning

"अर्ली इन द मॉर्निंग॥

॥कंधी करते ॥ This is the way I comb my hair

॥कॉम्ब, माई हेर॥

comb my hair, comb my hair,

This is the way I comb my hair

Early in the morning

॥जूता पहनते॥ This is the way I wear my shoes

॥वेर माई शूज॥

Wear my shoes, wear my shoes,

This is the way. I wear my shoes

Early in the morning

॥चज कर जात॥ This is the way I go to school

॥गो टू स्कूल॥

Go to school, go to school

This is the way, I go to school

Early in the morning

1) श्यामपट्ट पर जल के कणों का जमाव होता है।

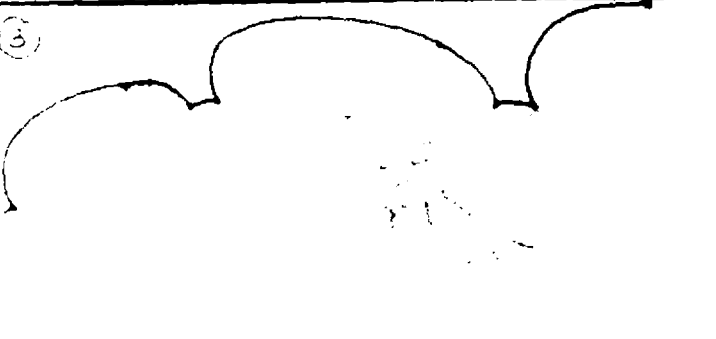
2) आकाश में सूरज चमक रहा था [दि]



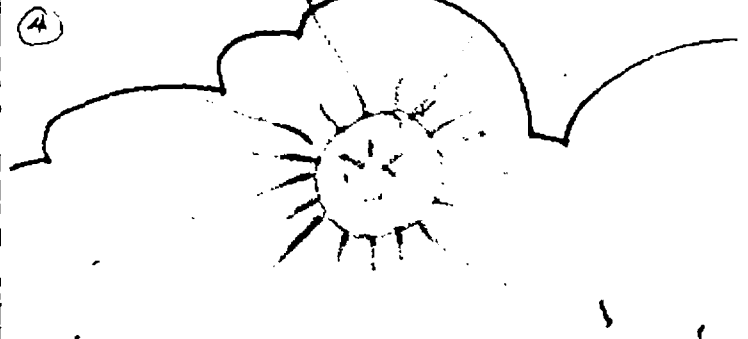
सूरज नहीं था। बहुत सारा पानी था।



आकाश में सूरज चमक रहा था [दि]
आकाश में क्या चमकता है ? [सूरज]



3) सूरज गरम हुआ। पानी भी गरम हुआ।



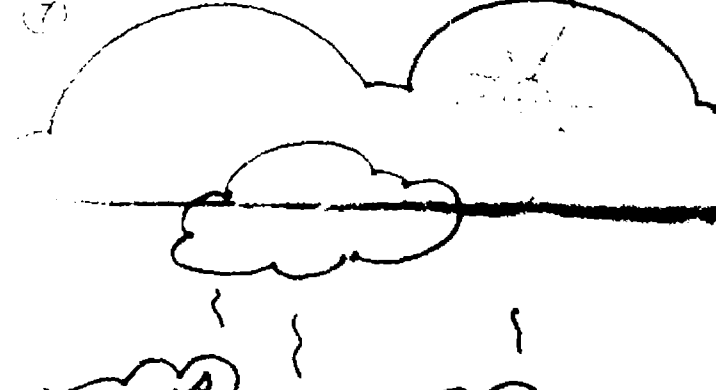
4) सूरज और गरम हुआ। पानी भी और गरम हुआ।



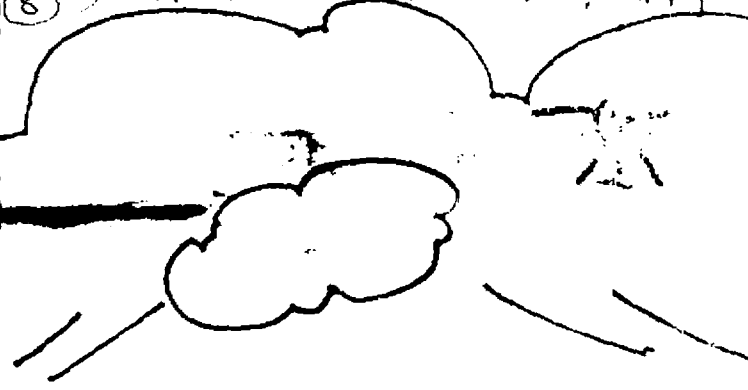
5) और गरम हुआ और गरम हुआ।



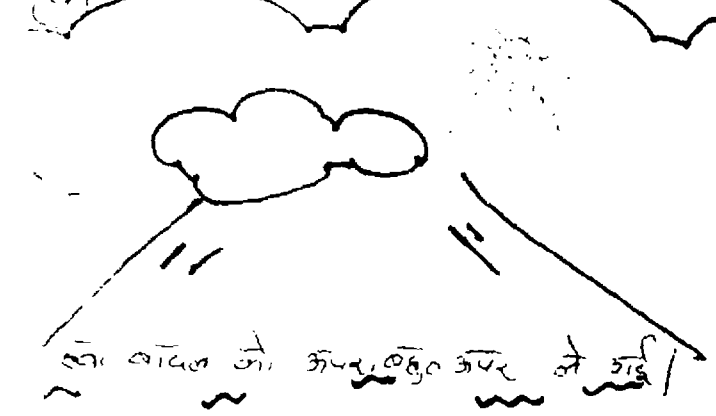
6) पानी बूतना गरम हुआ तो भाप बन गया। जब पानी गरम हो जाता तो क्या बनता है भाप।



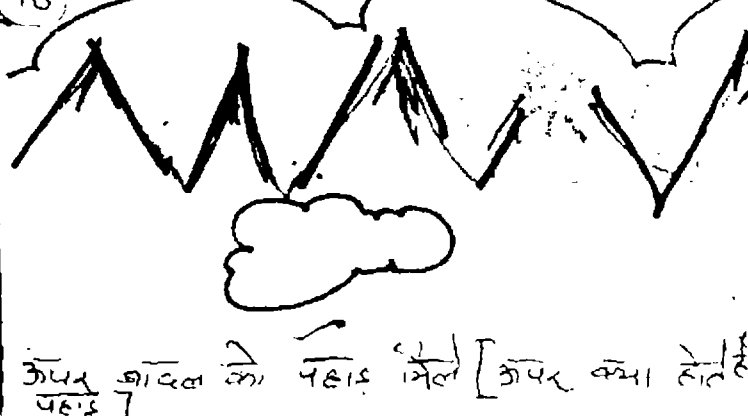
7) भाप ऊँचले जावल कम गई भाप ऊँचले जावल कम गई।



8) और और से बूत चली।



9) भाप ऊँचले जावल कम ऊँचले जावल कम गई।



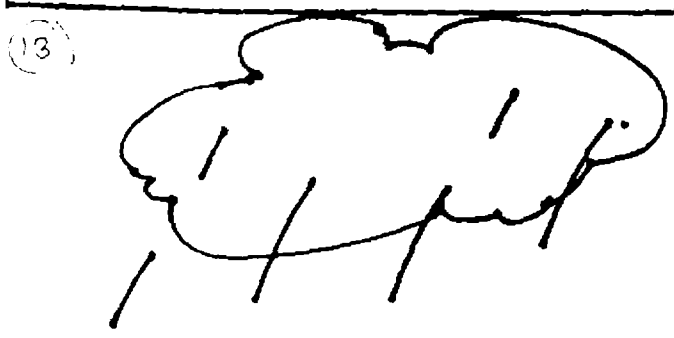
10) ऊँचले जावल को पहल मिला [ऊँचले क्या होता है ? पहल]



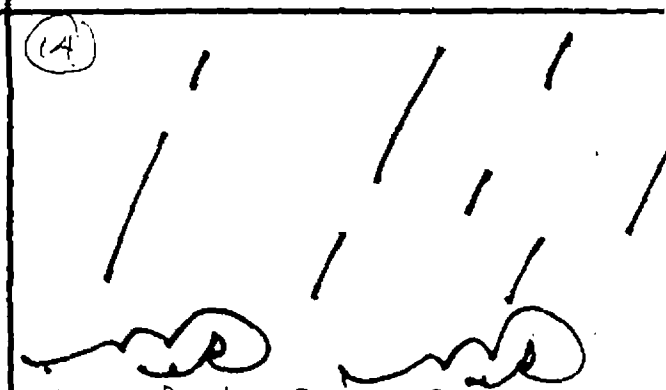
बादल पहाट से टकरा गये | और...



बादल फट गया ...



सूँद जोर से बारिश हुई | बादल से क्या निकला ? पानी - पानी पानी |



और नदी में फिर पानी भर गया |

बारिश का गाना

- शशि मेघ मलहार
(लौकिक गाल)

काले बादल फिर फिर आये,
रिमाझम रिमाझम डाल बरसाये |

काले बादल ...

पानी तप बादल बन जाये

हवा उसे ऊपर ले जाये,

बादल फट कर डाल बरसाये |

काले बादल ...

यहाँ सेरगमा

-(अगर उपरल हो तो)

सूरज कमल की कहानी

समुद्र की परियाँ रात को समुद्र से निकल कर उसके किनारे खेला करती थी, उनका नियम था कि सूर्योदय से पहले अंधेरी रात में ही उन्हें समुद्र के अंदर लौटना चाहिए। एक दिन एक परी नाचने गाने में इतनी मस्त हो गई कि उसने समय का ख्याल नहीं रखा। दूसरी सब परियाँ समुद्र को लौट गई थीं पर वह खेलने में मस्त रही और उजाला होने लगा तब भी उसको ख्याल नहीं आया। सूर्योदय होने पर वह इतनी चौकित रह गई कि वह कुछ भी नहीं देख सकी और सूर्य देव को ताकती रही, सूर्य जैसे जैसे अपने मार्ग पर आगे बढ़ता गया वैसे वैसे वह भी उसकी तरफ देखती रही। उसके पाव जमने लगे, धीरे धीरे जड़े फूटने लगी और कुछ समय में वह सूर्य कमल बन गई। सूर्य कमल फूल, जो दिनभर सूर्य की तरफ अपना मुँह मोड़ता रहता है। वही सूरज कमल जिसे हम सूरजमुखी भी कहते हैं।

----- शब्दार्थ समझाइये

प्रश्न - उत्तर {मौखिक}

- {1} परियाँ समुद्र से कब निकलती थी ?
- {2} क्यों ?
- {3} सूरज देख कर परी को लगा हुआ ?
- {4} वह सूरजकमल कैसे बन गई ?



विद्युत कक्षा पाठ्य क्रम

दूसरा माह : अगस्त

भाषा: फ, न, ल, त, क लिखित एवं मौखिक ज्ञान पुस्तकें श्री का विदेशीय

गणित:- 6 से 10 तक गिनती लिखना एवं पहिचानना ।

- अ- पांच-पांच अभ्यास चार से छ गिनती वाले ।
 ब- पांच-पांच अभ्यास सात से नौ गिनती वाले ।
 स- पांच-पांच अभ्यास । से 10 तक विभिन्न रूपों में ।

मौखिक:- 1 से 20 तक गिनती बोलना ।
 गिनती वाले गीत कंठस्थ करवाना ।

कला एवं इन्द्रिय विकास:-

कला:- टेडी मेडी सीपी रेखाएँ खींचना ।

इन्द्रिय विकास:- फलों की पहचान, संतरा, सेब, केला, अनार, अंगूर अमरूद बेर
 ककड़ी एवं खरबूजा इत्यादि ।
 चार्ट के अनुसार बताए ।

तरकारियों की पहचान:- आलू, टमाटर, गोबी, लौकी, मटर, भींडी, गाजर,
 मूली, शलजम इत्यादि ।

सामान्य ज्ञान:- बच्चे अपनी सफाई स्वयं करें, इसकी जानकारी देना / मुँह धोना
 नखून काटना, नहाना, शौच के बाद मिट्टी से तीन बार हाथ
 धोना, दांत साफ करना, नाक साफ रखना, कंधी करना आदि का
 ज्ञान बच्चों को देना ।

अंग्रेजी:- ए.बी.सी.डी. का लिखित एवं मौखिक अध्ययन करवाना / अंग्रेजी
 में गिनती करवाना । से 10 तक

अंग्रेजी बोलना

॥कुक॥	book	=	कुकतलब	॥शरुत॥	Shirt	=	कमीज
॥डैन॥	pen	=	डैन	॥शू॥	Shoe	=	जूतल
॥डैग॥	bag	=	डस्तल				

नहीं कटेंगे पेड़ यहाँ के

- सब : पर्वत के सब बच्चों ने मिल,
एक आवाज उठानी है ।
नहीं कटेंगे पेड़ यहाँ के,
हम बच्चों ने ठानी है ।
- एक : "पेड़ कटे तो ढह जायेंगे,
ऊँचे पर्वत और शिखार ।
ढह जायेंगे साथ-साथ में,
उपजाऊ मिट्टी और घर ।
- सब : "पर्वत के सब
- एक : "सूखेंगे सब झरने पानी,
टूटेगी ऊँची चट्टानें ।
बन जाएगा उसकी जगह,
दूर-दूर तक रेगिस्तान ।
- सब : पर्वत के सब
- एक : "संभलो तो अब भी - देखो तो तुम,
सामने कितना खतरा है ।
पर्वत के रहने वालों,
ये काम हमें ही करना है ।"
- सब : "आने वाले कल पर - तुमसे
अधिक अधिकार हमारा है ।
नहीं कटेंगे पेड़ यहाँ के ।
हम बच्चों का नारा है ।
पर्वत के सब बच्चों ने मिल
एक आवाज उठानी है ।
नहीं कटेंगे पेड़ यहाँ के,
अब से हममें ठानी है ।

गिनती

एक दो तीन चार,
आज शनि कल इतवार ।
पांच छः सात आठ,
याद करें मैं सारा पाठ ।
इससे आगे नौ और दस,
पूरी हो गई गिनती बस ।

उल्टी गिनती

पांच कबूतर बैठकर पढ़ते थे अखबार,
एक कबूतर उड़ गया बाकी रह गये चार ।
चार कबूतर बैठ कर बजा रहे थे बीन,
एक रुड़ कर चला गया बाकी रह गये तीन ।
तीन कबूतर बैठ कर रहे डाल पर सो,
एक गिर कर मर गया बाकी रह गये दो ।
दो कबूतर बैठकर काट रहे थे केक,
हाथ एक का कट गया बाकी रह गया एक ।

जुगनू

जुगनू भाई जुगनू भाई कहीं चले १,
जहाँ अंधेरा छाया हम तो वहाँ चले ।
जुगनू भाई अंधियारे में क्यों जाते १,
भूली भटकी तितली को घर ले आते ।
जुगनू भाई किसकी टार्च चुराई है १,
हमने तो यह चमक जनम से पायी है ।
जुगनू भाई हमको भी चमकाओगे १,
चमकोगे जब काम किसी के आओगे ।

RHYME:

One two buckle my shoe

वन टू बकल माई शू

Three Four shut The door

थ्री फोर शट द डोर

Five Six pick up sticks

फाइव सिक्स पिक अप स्टिक्स

Seven Eight lay them straight

सेवन ऐट ले दैम स्ट्रेट

Nine ten A big fat hen

नाइन टेन ए ए बिग फैट हेन

सत्य का मूल्य कहानी

एक लकड़हारा था। वह बहुत गरीब था, और ईमानदार भी। वह कभी झूठ नहीं बोलता था। वह लकड़ी काट कर गुजारा करता था। एक दिन वह नदी के किनारे एक पेड़ पर चढ़कर लकड़ियों काट रहा था कि अचानक उसके हाथ से कुल्हाड़ी पानी में गिर गई। वह बहुत दुःखी हुआ, पेड़ पर बैठा रोने लगा "अब मैं क्या करूँगा, अपने परिवार को क्या खिलाऊँगा"।

इतने में नदी से एक परी निकली। उसने लकड़हारे से पूछा, "तुम क्यों रहे हो?" लकड़हारे ने अपनी परेशानी परी को बताई। "परी ने कहा 'कोई बात नहीं। मैं तुम्हारी कुल्हाड़ी निकाल दूँगी'। वह नदी में घुस गयी और सोने की कुल्हाड़ी लेकर ऊपर आयी और लकड़हारे को दी। पर लकड़हारा बोला, "नहीं यह मेरी कुल्हाड़ी नहीं है"। परी फिर नदी में घुसी, और एक चांदी की कुल्हाड़ी लकड़हारे को दी। परन्तु लकड़हारा बोला "यह मेरी कुल्हाड़ी नहीं है"। परी ने फिर नदी से एक साधारण कुल्हाड़ी लकड़हारे को दी, लकड़हारा बहुत खुश हुआ, परी को बहुत धन्यवाद दिया।

परी लकड़हारे की ईमानदारी से खुश हुई और तीनों कुल्हाड़ी लकड़हारे को दे दी। गाँव पहुँच कर लकड़हारे ने यह बात सबको बताई, उसके पास सब पैसा भी हो गया। गाँव का एक बहुत लालची आदमी था जो कहानी सुनकर लालच में आ गया। फिर वह लालची लोहे की कुल्हाड़ी लेकर उसी नदी की तरफ चला और उसी पेड़ पर चढ़कर कुल्हाड़ी को पानी में जमबूझ कर गिरा दी और जोर-जोर से रोने लगा। उसी समय परी आ गई। उसने उसने रोने का कारण पूछा। कारण जानने के बाद परी ने पानी में जाकर पानी से लोहे की कुल्हाड़ी निकाल कर दी। वह लालची बोला "यह मेरी कुल्हाड़ी नहीं है"। फिर परी ने उसे चांदी की कुल्हाड़ी लाकर दी। वह लालची बोला "यह मेरी कुल्हाड़ी नहीं है"। तब परी ने उसे नदी से सोने की कुल्हाड़ी लाकर दी। लालची जोर से ~~कहने लगा~~ कहने लगा "यही मेरी कुल्हाड़ी है।" परन्तु परी ने उसे यह कुल्हाड़ी नहीं दी, और तीनों कुल्हाड़ियों को

: 2 :

नदी में फेंक दिया । परी ने उसे श्राप दिया, "जब तक तुम सच बोलना ^ग ^{दा} ^ग ^{दा} ^ग ^{दा} और ईमानदार नहीं बनते तब तक तुम्हारा सारा धन ^{धीरे-धीरे} समाप्त होता जायेगा ॥"

^{धीरे-धीरे} उसका धन समाप्त होता गया । वह ^{पत्थर} पत्थरों में ^{पड़ता} पड़ता गया ^{उस} उसने सच बोलना शुरू किया ^{और} ^{उसके} उसका खोया धन उसे ^{वापस} मिल गया ।

शिक्षा कक्षा पाठ्य क्रम

तीसरा माह सितम्बर

भाषा र, स, व, ब, और क, का लिखित एवं मौखिक ज्ञान। पूर्व की गणना

2- गणित: 1 से 20 तक गिनती लिखवाना। लिखित। पाँच-पाँच अभ्यास फुटकर गिनती सिखाने हेतु। जैसे। 1 से 20 तक गिनती लिखकर एक अंक छोड़कर अगले को गोले से घेर ले जाना, फिर गोले से घिरे अंको को क्रम से उतारना, जिससे 2 का पहाड़ा तैयार हो सके।

1 2 3 4 5 6 7 8 9
 10

मौखिक: 1 से 30 तक गिनती बोलाना।

2 का पहाड़ा कंठस्थ करवाना।

कला एवं हौदय विकास :

कला:- गुणा, भाग, घटा, जमा के चिन्ह सिखाना = $\frac{+}{-} \times \div$

हौदय विकास: फूलों की पहचान, गुलाब, गेंदा, बुरांस, प्युंली, सूरजमुखी सरसों के फूल की पहचान पेड़ पौधों के नाम पहचान, भीमल बांझ देवदार, चीड़, तृण, खागसी, गुरयाल, महोल, घिघारु, किनगोड़, फेड़, हीसर आदि के पौधों की जानकारी देना।

सामान्य ज्ञान: बड़ों का आदर एवं सम्बोधन करवाना। कक्षा में नियम का पालन। भोजन के पहले एवं बाद में हाथ धोना। सुबह उठकर अपने माता-पिता को नमस्कार करना। कक्षा व आसपास की सफाई का ध्यान देना।

सड़क पर चलने के नियम व अन्य सावधानियाँ। दाये-बायें।

अंग्रेजी:	इ.	एफ.	जी,	एच.	का लिखित एवं मौखिक ज्ञान अन्वयना
	E	F	G	H	
<u>बोलचाल की अंग्रेजी:</u>	§	सिट §	Sit	बैठना ।	
	§	स्टैण्ड §	Stand	खड़ा होना ।	
	§	हियर §	Here	यहाँ ।	
	§	दैर §	There	वहाँ ।	
	§	कम §	Come	आजो ।	
	§	गो §	Go	जाओ ।	

: दिस § This = यह ; एक वचन §

: दीज़ § These = ये ; बहुवचन §

This is my nose. § ये मेरा नाक है §

§ दिस इज माई नोस §

This is my mouth. § ये मेरा मुँह है §

§ दिस इज माइ माउथ §

This is my head. § ये मेरा सिर है §

§ दिस इज माई हैड §

These are my eyes. § ये मेरी आँखें हैं §

§ दीज़ आर माई आइज़ §

These are my ears. § ये मेरे कान हैं §

§ दीज़ आर माई इयर्स §

सत्य की जय

जब मुंह खोलो,
तब सच बोलो ।
कभी भूल कर,
झूठ न बोलो ।
सच है ईश्वर,
इसके भीतर ।
मन्दिर मास्जिद,
है गिरिजाघर ।

चार दिशाएँ

सुबह उठो सूरज को देखो,
और दिशाओं को यो देखो ।
मुंह के आगे पूरब होगा,
और पीठ के पीछे पश्चिम ।
उत्तर बायें हाथ रहेगा,
दायें हाथ रहेगा दक्षिण ।

इन्द्र धनुष

इन्द्र धनुष देखो वह आया,
मारे आसमान में छाया ।
दिल जाता जब वर्षा धमती,
और आसमान में धूप निकलती ।
सब रंग इनमें है भाते,
नया सिराला द्रव्य दिखाने ।

ताल कहरवा दो कहरवा दो 18
॥१॥ दो हार : गाली

धा रे ना ती ना क धी ना ।
धा रे ना ती ना क धी ना ।
ताल कहरवा इसको कहते ।
इसके साथ है गाना गाते ।
धा रे ना ती ना क धी ना ।
धा रे ना ती ना क धी ना स ।

ताल दादरा ॥2॥

धा धी ना, ना ती ना ।
धा धी ना, ना ती ना ।
सीखो तो सीखना
धा धी ना, ना ती ना ।
दादरा ताल है ।
दादर की चाल है,
धा धी ना, ना ती ना ।
धा धी ना, ना ती ना ।

॥ 3 ॥

एक दो तीन चार ।
आज शनि कल इतवार ।
पांच छः सात आठ ।
याद कई मैं सारा पाठ ।
इससे आगे नो और दस ।
पूरी हो गई किन्ती बस ।

॥हाथ की दस उंगलियाँ खोलकर॥

Ten little fingers

॥टैन लिटिल फिंगर्स॥

॥पैर की उंगलियाँ दिखा कर॥

And ten little toes

॥ऐन्ड टैन लिटिल टोज॥

॥कानों को दिखाकर॥

Two little ears.

॥टू लिटिल इयर्स॥

॥नाक को दिखाकर॥

And one little nose

॥ऐन्ड वन लिटिल नोज॥

॥आँखों को दिखाकर॥

Two little eyes that

॥टू लिटिल आँइज दैट॥

Shine so bright

॥शाइन. सो ब्राइट॥

॥मुँह दिखाकर॥

One little mouth

॥वन लिटिल साउथ॥

to kiss mother goodnight

॥टू किस मदर गुडनाइट॥

सबसे मूल्यवान वस्तु

एक दिन पाठशाला से ^{गुरुजी} बच्चों से पूछा, "तुममें से कौन बता सकता है कि दुनिया की सबसे मूल्यवान वस्तु क्या है ?

एक लड़का बोला - "पैसा"
दूसरा बोला- "गाय"
तीसरा बोला "वर्षा"

जब सब हार गये तब ^{गुरु} अध्यापक जी ने उत्तर दिया, "दुनिया की सबसे मूल्यवान वस्तु है मिट्टी "सब बच्चे हंस पड़े, "मिट्टी ! अरे वह तो बिना किसी भी मूल्य की है, ^{गुरु} मास्टर जी, "सबने उत्तर दिया । एक लड़का बोला ^{गुरु} "मास्टर जी एक कहावत है, कि मिट्टी के मोल बिकना, मतलब जिस चीज का मूल्य ही न हो ।" "यही तो हमारी भूल है बच्चों, " - ^{गुरुजी} अध्यापक ने उत्तर दिया तुम लोगों ने कभी सोचा है कि मिट्टी हमारे सारे जीवन का आधार है? सुनो मिट्टी से हमें क्या-क्या मिलता है?

- मिट्टी से पौधे उगते हैं, और सम्पूर्ण भोजन जैसे अनाज सब्जी दाल फल इत्यादि ।
- जानवर भी पौधों पर निर्भर रहते हैं, इसलिए मिट्टी से हमें दूध, मक्खन अण्डे और मांस भी मिलता है ।
- कपड़े के लिए रूई भी मिट्टी से मिलती है ।
- पेड़ की कण्ठ से कितनी जरूरी चीजें मिलती हैं, वह भी मिट्टी से पनपता है ।

पेड़ से हमें :-

- काठ की बनी कुर्सी, पेज, चारपाई इत्यादि मिलती है ।
- कागज भी हमें पेड़ से मिलता है ।
- जलाने को लकड़ी भी पेड़ से मिलती है, जिससे गांवों में खाना बनता है, इसलिए मिट्टी हमारे जीवन का आधार है ।" सब बच्चे आश्चर्य से भर गये । अधीपक जी ने कहा "क्यों बच्चों, हे न मिट्टी सबसे मूल्यवान् वस्तु ?"

अब चला मिट्टी के मोल का पता ।"

दिसम्बर 198

कठपेड़वे की कहानी

बहुत वर्ष पूर्व एक देवता मनुष्य लोक में पधारे और लोगों से बातचीत करते रहे तथा धरती में घूमते रहे । देवता एक स्त्री के स्वप्ने की तरफ गये और उन्होंने बूढ़े का केश बनाया तथा अन्दर गये । आग के पास बैठकर कहने लगे - बहुत दिनों से भूखा हूँ मुझे खाना खिलाओ ।"

उस स्त्री ने बहुत छोटी रोटी बनाकर तवे पर रखी और कहा "ठहरो अभी रोटी पकती है ।" तवे पर रोटी बड़ी हो गई, उसने सोचा और छोटी रोटी बनाऊंगी, लेकिन दूसरी रोटी पहले से भी बड़ी हो गई इस प्रकार वह जितनी बार छोटी रोटी बनाती वह बड़ी हो जाती । उसके समक्ष में नहीं आया क्या कुछ जादू का मामला है । वह बड़ी रोटी बूढ़े को नहीं देना चाह रही थी, आश्वर में उसने कहा । "आपके लिए मेरे पास कोई खाना नहीं मिलेगा । जंगल में जाकर खोज लेना । चाहो तो पेड़ की छाल खा लेना ।" देवता को बहुत गुस्सा आया, उसने

'स्त्री जाति कोमल हृदय वाली होती है । पर तुम बड़ी क्रूर हो, अब तुम स्त्री नहीं रहोगी । चिड़िया बनकर पेड़ की छाल खाओगी " उसने अपने पांव से धरती को मारा, -स्त्री छोटी हो गई और उसके पंख उग आए । वह चिल्ला चिल्लाकर जंगल की ओर उठ गई तथा कठकोडवा बनी जो पेड़ में कुट-कुट करके पेड़ की छाल खाती रहती है ।

शिक्षण कक्षा पाठ्य क्रम

चौथा माह अक्टूबर

1- भाषा:-

ख, य, ध, स, व का मौखिक एवं लिखित ज्ञान $\left| \begin{array}{l} \text{यूव} \\ \text{ली} \end{array} \right|$ और

2- गणित:-

1 से 30 तक गिनती लिखना $\&$ लिखित $\&$ 3 का पहाड़ा

लिखना $\&$ पिछले माह की विधि के अनुसार अभ्यास करवाना।

1 2 (3) 4 5 (6) 7 8 (9) 90 91 (92)
मौखिक 1 से 50 तक गिनती बोलना 2 एवं 3 का
पहाड़ा कंठस्थ करना ।

3- कला एवं इन्द्रिय विकास:-

आधी गोल एवं गोल आकृतियाँ लिखाना

इन्द्रिय विकास:-

आकार की पहचान, लम्बाई, चौड़ाई, मोटाई गोल चौकोर
आदि का ज्ञान ।

सामान्य ज्ञान :

गांव का नाम, ग्राम सभा का नाम, जिले का नाम।
 $\&$ टहरी गढ़वाल $\&$ राज्य का नाम और देश का नाम की
जानकारी देना $\&$ जैसे उत्तर प्रदेश, भारत $\&$

अंग्रेजी:- I J K L
आई. जे. के. एल. का लिखित एवं मौखिक ज्ञान
करवाना

बोलचाल की अंग्रेजी

॥रन॥	run	दौड़ना			
॥जम्प॥	jump	कूदना	॥डे॥	day	दिन
॥अप॥	up	ऊपर			
॥डाउन॥	down	नीचे			
॥नेम॥	name	नाम			
॥क्वाइट॥	quiet	चुप			
॥नाइट॥	night	रात			

I have a book

॥आई हैव अ बुक॥

॥मेरे पास किताब है॥

I do not have a book

॥आइ डू नौट हैव अ बुक॥

॥मेरे पास किताब नहीं है॥

I have a

॥आई हैव अ.....॥

(pencil पेन्सिल bag बैग॥ इत्यादि॥

I do not have a

॥आई डू नौट हैव अ.....॥

हम हिन्द की संतान

हम बाल हैं

गोपाल हैं

हम हिन्द की संतान §1.1§

पढ़ने चले

बढ़ने चले

ननने चले गुणवान §2§

रुकते नहीं

झुकते नहीं

हम धार हम चट्टान §3§

जो है बड़े

आगे बढ़े

उनका करे सम्मान §4§

हम देश पर

निज देश पर

करते निछावर प्राण §5§

कर देगें हम

भर देगें हम

निज देश में धनधान §6§

हमारे बोल

चूँ चूँ करती चिड़िया आती,
सुन्दर गान मुझे सुनाती ।

धुँ धुँ करता भंवरा आता,
फूलों पर है वह मंडराता ।

म्यांऊ म्यांऊ करती किल्ली आती,
चूहे को है वह डराती ।

बा, बा, करती बकरी आती,
मीठा दूध मुझे पिलाती ।

हिन हिन करता घोडा आता,
पीठ पर सैर मुझे कराता ।

कूकड़ूँ वूँ की तान सुनाता,
मुर्गी मुझे रोज जगाता ।

घड़ी

टिक टिक करती,
 समय बताती ।
 कभी न धकती,
 चलती जाती ।
 समय पर खा लो,
 समय पर खेलो ।
 समय पर कर -,
 लो - काम ।
 कभी न होगे,
 तुम हैरान ।

मुर्गा बोला

मुर्गा बोला - "कुक्कूँ कूँ "
 लेकिन इतनी जल्दी क्यों ?
 रात देर से सोया था ।
 मैं सपनों में खोया था ।
 धूप ठीक से नहीं चढ़ी,
 क्या है जल्दी इसे पड़ी ।

मुर्गा बोला "कुक्कूँ कूँ",
 कुक्कूँ कुक्कूँ कर बोला यूँ ।
 जल्दी सोना जल्दी उठना,
 नियम बहुत ही अच्छा है ।
 जो भी इसका पालन करता,
 वह ही अच्छा बच्चा है ।

मिट्टी की कहानी

बहुत समय पहले की बात है, एक ऊँची चट्टान थी, बहुत मजबूत और कठोर।
 उसने ^{अपनी ऊँचाई देखाकर} ^{लगाते} उसे लगा कि वह सबसे महान है। और वह घमण्ड में चूर रहने लगी। अपने
 चारों ओर छोटे-छोटे पौधों से व पेड़ों से वह बुरी ^{तदक} बर्ताव करती थी। ^{उन्नी} उन्नी ^{तैसी} तैसी ^{उडानी} उडानी थी।
 एक दिन ^{उसने} आकाश में सूरज को चमकते देखा, और ^{वह जोर जोर} कहने लगी -

तुमसे ज्यादा ताकतवर हूँ, तुमसे अधिक बलवान।

याद रखना सूरज भैया, मैं तुमसे महान।

^{सुनकर} सूरज चुप रहा, पर उसे जग ही जग ^{कुल} कुल ^{लगा} लगा।
 एक दिन ^{जोर जोर} आंधी चली। पेड़ पौधे हिलने लगे। तब वह बोली ^{वर्षा} वर्षा ^{बाँधी} बाँधी ^{को} को ^{देख} देख ^{बोली} बोली -
 जोर जोर से ^{वाहने} वाहने लगी :-

तुमसे ज्यादा ताकतवर हूँ, तुमसे अधिक बलवान।

याद रखना हवा का झोंका, मैं तुमसे महान।

^{भी सुनकर} भी ^{आंधी} आंधी चुप रही, पर उसे जग ही जग ^{कुल} कुल ^{लगा} लगा।

एक दिन बड़े जोरों से बारिश हुई, चट्टान वर्षा के बूदों से बोली ^{वै} वै ^{देख} देख ^{जोर जोर} ते ^{बोली} बोली

तुमसे ज्यादा ताकतवर हूँ, तुमसे ^{आप्येन} ज़्यादा बलवान।

याद रखना वर्षा रानी, मैं तुमसे महान।

^{भी} भी ^{वर्षा} वर्षा ^{सुनकर} सुनकर चुप रही पर उसे जग ही जग ^{कुल} कुल ^{लगा} लगा। ^{एक दिन नदी} एक दिन नदी ^{लगा} लगा।
 तब ^{वै} वै ^{देख} देख ^{जोर जोर} ते ^{बोली} बोली :-

तुमसे ज्यादा ताकतवर हूँ, तुमसे ^{ज्यादा} ज़्यादा बलवान।

याद रखना नदी रानी, मैं तुमसे महान।

नदी भी सुनकर चुप रही, पर इसे जग ही जग बसक बुरा लगा।
 एक दिन चट्टान ने नदी को देखा और बोल पड़ी

इसी तरह कई वर्ष बीते । आखिर चट्टान की बात सुनते-सुनते सब तंग आ गये हैं । ~~और~~ सबने मिलकर चट्टान के घमण्ड को चूर करने की सोची । सूरज ^{ने अपने} ~~के~~ ताप से ^{चट्टान को} ~~त्रे~~ दिन में ^{केलाया} ~~फैली~~ और ^{रिक्त को} ~~ठण्ड~~ से ^{पड़ा} ~~सिकुड़ी~~। इस प्रकार चट्टान का कुछ हिस्सा छोटे छोटे रूप में बिखरने लगा । अब पानी ने अपना काम किया और चट्टान की दरार से घुसकर उसे भीतर ही भीतर तोड़ डाला । ठण्ड के दिनों में बर्फ और पाले ने भी वही किया । फिर वर्षा हुई, उसने भी अपना कमाल दिखाया। छोटे छोटे पौधे भी पीछे नहीं रहे । उसी चट्टान में लाइकेन नामक पौधा सबसे आगे रहा । उसने अपने अन्दर से ऐसा गलाने वाला पादार्थ निकाला कि धीरे धीरे चट्टान का काफी भाग मिट्टी में बदल गया । ^{जैसा} ~~जैसे~~ ^{पड़ी} उस चट्टान पर ^{मिट्टी में} ~~मिट्टी में~~ की जड़ों ने अपनी पकड़ मजबूत कर ली, वही जड़े चट्टान में दरार बनाकर उसे तोड़ने लगी । बस फिर क्या था, हवा और नदी ने मिट्टी को दूर दूर बिखेरने शुरू कर दिया । इतना सब कुछ होने में सैकड़ों हजारों साल लग गये । आखिर चट्टान का घमण्ड ^{चूर} चूर हो गया ।

लेकिन सूरज, वर्षा, हवा पानी, ने अपना काम बन्द नहीं किया। तबसे आज तक वे सब मिलकर इस तरह चट्टान को ताड़ते रहे, और मिट्टी बनाते रहे ।

ACTION SONG

एक टाँग पर सडे होकर

Hop a little

॥हैप अ लिटिल॥

कूद कर

Jump a little, 1,2,3

॥जम्प अ लिटिल वन टू थ्री॥

दौर कर

Run a little skip a little

॥रन अ लिटिल, स्किप अ लिटिल॥

घुटना दिखाते हुए

Tap one knee

॥टैप वन ननी॥

झुक कर सीधा होकर

Bend a little, Stretch a litt

॥बेन्ड अ लिटिल, स्ट्रेच अ लिटिल॥

सिर ऊपर नीचे कर

Nod your head

॥नौड दौर हेड॥

जम्झाई लेकर

Yawn a little

॥यौन अ लिटिल॥

सोने का अभिनय

Sleep a little in your bed

॥स्लीप अ लिटिल इन दौर बेड॥

हिम्श कक्षा पाठ्यक्रम

पाँचवा माह - नवम्बर

भाषा:-

ए, ऐ, च, ज, और ट का ज्ञान लिखित एवं मौखिक पूर्व की ओर ।

गणित:-

1 से 40 तक गिनती लिखना, फुटकर गिनती 3 का पहाड़ा लिखना पढ़ना आदि मौखिक । से 60 तक गिनती बोलना 3 का पहाड़ा दैनिक उपयोगी की कस्तुओं के साथ पाँच तक का जोड़ करवाना।

कला एवं इन्द्रिय विकास:-

कला:- चतुर्भुज और त्रिभुज की आकृतियाँ ।

इन्द्रिय विकास:- वाहन, साईकल, मोटर, स्कूटर, घोड़ा, रेल, वायुयान की पहचान,

पक्षियों की ज्ञान हंस, कौआ, कोयल, हिलास, तोता, चील, मोर, कबूतर, चकोर आदि की पहचान करवाना

सामान्य ज्ञान:- प्रधान का नाम जिले के मुख्य का नाम शहरों के नाम गांव एवं समीपवर्ती नदी, पहाड़ का नाम प्रयोग में लाकर कस्तु को निर्धारित स्थान पर रखना जिला तथा आसपास के गांवों की जानकारी । जिला-जैसे टिहरी शहर: चम्वा, टिहरी, नरेन्द्रनगर, कीर्तिनगर, मुनी की रेती, अर्धकेप, देवप्रयाग ।

अंग्रेजी:-

M N O P

एम.एन.ओ.पी. का लिखित एवं मौखिक ज्ञान ।

बोलचाल की अंग्रेजी :-

॥सिट डाउन॥	sit down	नीचे बैठो।
॥स्टैन्ड अप॥	stand up	खड़े हो जाओ।
॥कम हियर॥	come here	यहां आओ।
॥गो दैयर॥	go there	वहां जाओ।
॥दिस॥	this	यह।
॥देट॥	that	वह।
॥इज॥	is	है।

॥अ॥ Do you have a book ?

॥क्या तुम्हारे पास किताब है॥

॥दू यू हैव अ बुक ?॥

॥ब॥ Yes

॥हाँ॥

॥येस॥

॥अ॥ Please give me your book

॥कृपा कर मुझे अपनी किताब दे दो॥

॥प्लीज गिव मी योर बुक॥

॥ब॥ Here, take it

॥ये ले लो॥

॥हियर, टेक इट॥

॥अ॥ Thank you

॥धन्यवाद॥

॥थैंक यू॥

॥गिव॥ give = दो

॥टेक॥ take = लो

॥हियर॥ here = यहाँ

॥थैंक यू॥ thank you = धन्यवाद

॥प्लीज॥ please = कृपा कर दो

॥दो कर्चों अ, ब, से बुलवाया जाय। एक सवाल पूछेगा, दूसरा उत्तर देगा॥

॥बुक की जगह अन्य शब्द जैसे pencil, bag

का उपयोग करें॥

वीर सिपाही

बन बैठा मैं वीर सिपाही,
 ठा ठा ठा कदक चलाई ।
 दीए बाँए कदम बढ़ाया,
 तोप को मैंने खूब चलाया ।
 धरती पर झट उसे गिराया,
 झण्डे को फर-फर लहराया ।
 जग ग न मन का गाना गाया ।

चँद

अगर न होता चँद रात में,
 हमको दिशा दिखाता कौन ।
 अगर न होता सूरज नभ में,
 सोने सा चमकाता कौन ।
 अगर न होती निर्मल नदिया,
 जग की प्यास बुझाता कौन ।
 अगर न होते हम तो बोलो,
 यह सब प्रश्न उठाता कौन ।

नम्रता

सदा नम्रता पाडो तुम ।
सकस प्रेम खडाडो तुम ।
शकला बोल लगानो तुम ।
मोठी वाणी बोलो तुम ।
कभी न पक्ष से डालो तुम ।
समय सदा है जाता वीत ।
आच्छाडि की बात जीत ।

श्रीलक्ष्मण संग.

नम्रता

सदा नम्रता पाओ तुम ।

क्रोध न मन में लाओ तुम ।

सबसे प्रेम बढाओ तुम ।

सबको गले लगाओ तुम ।

कभी न वाणी बोलो तुम ।

समय न पथ से डोलो तुम ।

अच्छाई समय सदा है जाता बीत ।

अच्छाई की होती जीत ॥

ACTION SONG.

॥रो रो रो यौर बोट॥

Row Row Row your boat

॥जैअली डाउन द स्ट्रीम॥

Gently down the stream

॥मेरिली, मेरिली, मेरिली, मेरिली॥

Merrily, merrily, merrily, merrily

लाइफ इज बज, अ ड्रीम

Life is but a dream

वीर सिपाही

बन बैठा मैं वीर सिपाही,
 ठा ठा ठा कदूक चलाई ।
 दीए बाँए कदम बढ़ाया,
 लोप को मैंने खूब चलाया ।
 धरती पर झट उसे गिराया,
 झण्डे को फर-फर लहराया ।
 जग ग ने मन का गाना गाया ।

चौद

अगर न होता चौद रात में,
 हमको दिशा दिखाता कौन ।
 अगर न होता सूरज नभ में,
 सोने सा चमकाता कौन ।
 अगर न होती निर्मल नदिया,
 जग की प्यास बुझाता कौन ।
 अगर न होते हम तो बोलो,
 यह सब प्रश्न उठाता कौन ।

वीर सिपाही

बन बैठा मैं वीर सिपाही,
 ठा ठा ठा कदक चलाई ।
 दीए बाँए कदम बढ़ाया,
 तोप को मैने खूब चलाया ।
 धरती पर झट उसे गिराया,
 झण्डे को फर-फर लहराया ।
 जेग ग न मन का गाना गाया ।

चौद

अगर न होता चौद राते में,
 हमको दिशा दिखता कौन ।
 अगर न होता सूरज नभ में,
 सोने सा चमकाता कौन ।
 अगर न होती निर्मल नदियाँ,
 जग की प्यास बुझाता कौन ।
 अगर न होते हम तो बोलो,
 यह सब प्रश्न उठाता कौन ।

तितली की कहानी

उसने यदि

एक तितली थी। एक दिन बड़े से पत्ते पर उसने एक अण्डा दिया। आकाश में सूरज चमक रहा था। सूरज गरम हुआ। उसमें छोटे छोटे कीड़े निकले। पत्ता बहुत बढ़ा था। कीड़ों को भूख लगी। उन्हें छोटे पत्ते चाहिए थे। पत्ते बहुत ऊपर थे, पत्ते।

कीड़े चलते चलते ऊपर गये, जहाँ छोटे पत्ते थे। उन्होंने छोटे पत्तों को खाना शुरू किया। खाते गये खाते गये और मोटे होते गये। जब ये (कैटरपिलर) बन गये। इतनी क्या बन गये? (कैटरपिलर) जब हम बहुत खा लेते हैं तो नींद आती है ना? बस (कैटरपिलर) को भी नींद आ गई। पर ऐसे ही सो जाता तो उसे चिड़िया खा जाती, इसलिए उसने सोचा सोचा और सोचा। फिर उसने अपने मुँह से एक लम्बा तार निकाला। उसने उस तार से अपने को लपेटा। लपेटता ही गया। फिर उसे वह पूरा ही ढक गया। और प्यूपा बन गया। फिर प्यूपा सोता रहा, सोता रहा। एक दिन आकाश में सूरज चमका तो प्यूपा फट गया। फिर एक सुन्दर सी तितली बाहर आयी। क्या निकली? तितली! अभी उसके पंख गीले थे, जुड़े थे। सूरज की गर्मी से जब उसके पंख सूख गये, तो फुर्र से उड़कर तितली दूर चली गई।



शिक्षण कक्षा पाठ्यक्रम

छठा माह दिसम्बर

भाषा:-

ड, ट, ड़ का लिखित एवं मौखिक ज्ञान । खू ली माते

गणित:-

। से 50 तक गिनती, पिछले अध्याय की पुनरावृत्ति मौखिक ।
से 70 तक गिनती बोलना का अभ्यास 3 का पहाड़ा एवं । से
दस तक जोड़ ।

कला एवं इंद्रिय विकास:-

कला: टमाटर, लड्डू, आलू बुखारे की आकृतियां बनाना ।

इन्द्रिय विकास:- बर्तनों की पहिचान, इरसोई में काम आने वाले बर्तनों का
ज्ञान एवं स्कूल एवं कक्षा में काम आने वाले सामान्य का
का ज्ञान ।

सामान्य ज्ञान:-

ब्लाक का नाम, कुल ग्राम सभा की संख्या, अपने विकास
प्रमुख का नाम, मुख्यालय का नाम । पशु पक्षियों
का परिचय/दूसरों से खाने की चीजें न मांगना का ज्ञान

अंग्रेजी:-

Q R S T U

का लिखित एवं मौखिक ज्ञान।

॥व्हाट॥	What	क्या ।
॥व्हेर॥	where	कहाँ ।
॥आई॥	I	मैं ।
॥यू॥	You	तुम । आप
॥मदर॥	Mother	माँ
॥फादर॥	Father	पिता

[क) कच्चे का वार्तलाप]

॥अ॥ Where do you live ? ॥तुम कहाँ रहते हो ?॥
॥व्हेर डू यू लिव ?॥

॥ब॥ I live in Bhedunjan/village ॥मैं भेडियान ॥गाँव खेत, तलोगी॥
Gaonkhet, Talogi गाँव में रहता हूँ

॥आई लिव इन भेडियान/तलोगी/गाँवखेत विलेज॥

॥अ॥ in which class do you study? तुम किस कक्षा में पढ़ते हो ?
॥इन विच क्लास डू यू स्टडी?॥

॥ब॥ I study in class one/two मैं कक्षा 1/2 में पढ़ता हूँ

आई स्टडी इन क्लास वन/टू/

॥लिव॥ live रहना ।

॥विच॥ which किस

॥स्टडी॥ study पढ़ना

॥यू॥ you तुम/आप ।

॥व्हेर॥ where कहाँ ।

~~विनीत~~ विनीती

विनीती सुन लो है भगवान ।
हम सब बालक हैं नादान ।
तुमने सारा जगत बनाया ।
तुमने पानी पवन बनाया ।
सूरज चंदा और सितारे ।
नील गगन के दीपक प्यारे ।
भ्रूँत भ्रूँत के जीवन बनाए ।
रंग बिरंगे फूल खिलाए ।
तुम हो जग के पालन हारे ।
हम बच्चों के तुम रखवारे ।
हमको अपनी भमता देना ।
सदा हमारी सुध भी लेना ।

गीत

कहीं गई वो बहती नदिया,
 कहीं गये वो उपवन ?
 कहीं गये सुन्दर वो ^{सुन्दर} बहते झरने,
 नंदन-वन वृदावन ?
 काट दिए मूरख हाथों ने,
 पेड़ों जैसे रक्षक ।
 छीन लिया अपने कर्चों से,
 उजले भविष्य का हक ।
 आज शपथ ले ले कि हम भी ^{भी} ~~भी~~ ^{मिलकर}
 मिलकर पेड़ लगाए ।
 छोटे पौधे सींच सींच कर,
 ऊँचे वृक्ष बनाए ।
 धरती माँ को घने वनों का,
 सुन्दर कवच पहनाए ।
 टूट न जाए अब ये धरती,
 मिलकर उसे बचाए ।
 हम ही लौटा देंगे अपने,
 हरे भरे से उपवन ।
 देखेंगे हम फिर से अपने
 नंदनवन वृदावन ।

. संस्कृत

खेलोगे अगर तुम फूलों से,
तो सुगन्ध फैलाओगे ।
खेलोगे अगर तुम धूल से,
तो गन्दे बन जाओगे ।
कैवे का यदि साथ करोगे
तो बोलोगे कड़वे बोल ।
कोयल का यदि साथ करोगे,
तो तुम दोगे मिश्री घोल ।
जैसा भी रंग रंगना चाहो,
घोल लो वैसा ही रंग ।
अगर भले तुम बनना चाहो,
तो तुम रहो भलों के संग ।

गाना

Meetu had ^a ~~one~~ little soldier

मीतू हेड बन लिटिल सेल्जर

Meetu had one little soldier

Meetu had one little soldier

वन लिटिल सेल्जर बोए

One little soldier boy

ही हेड वन लिटिल टू लिटिल

He had one little, two little

थी लिटिल सेल्जर्स

Three little soldiers

Four little, Five little
 {फोर लिटिल फाइव लिटिल}
 Six little soldiers
 {सिक्स लिटिल सोल्जर्स}
 Seven little eight little
 {सेवन लिटिल ऐट लिटिल}
 Nine little soldiers
 {नाइन लिटिल सोल्जर्स}
 Ten little soldier boys.
 {टैन लिटिल सोल्जर बॉयज}

घर का काम

हरी और सोवती भाई बहिन थे । उनकी माता बहुत समझदार व होशियार महिला थी । एक दिन मां बीमार पड गई तो उन्होंने हरी को चाय बनाने को कहा { हरी ने तपाक से उत्तर दिया " मैं क्यों रसोई में काम करूँ तुम तो नडका हूँ सोवती से कहो । "

माँ ने समझाया " देखो बेटा, घर का काम करने में कोई लड़का-लडकी नहीं होता । अपने काम करने में कोई शर्म नहीं होती। फिर काम तो हम अपने हाथों से करते हैं, उसमें शर्म कैसी हाथ से काम करने से शरीर और मन दोनों तंदुरस्त होते हैं। हमारे शरीर को व्यायाम अपने आप मिलता है । और मन शांत रहता है । तो तुम उसका लाभ क्यों नहीं उठाते ? फिर अपना काम स्वयं कर सकोगे तो तुम्हें किसी पर आश्रित नहीं रहना पड़ेगा, किसी का मुँह नहीं देखना पड़ेगा । तुम तभी

पूरी तरह आत्म-निर्भर बन सकोगे | और सबसे बड़ी बात तो यह है कि घर के छोटे छोटे कार्यों का महत्व पहिचानो | इन चंरेलू कार्यों को छोटा कभी मत समझो | अपनी बहन के साथ मिल बांट कर का काम करो ।" हरी को भां की बात समझ में आ गई तबसे उसको घर का काम का महत्व समझ में आ गया । फिर उसे घर के काम में आनन्द भी आने लगा ।

शिशु पाठ्यक्रम

सातवा माह : जनवरी

भाषा:-

ण, अ, घ, घ, ह का लिखित एवं मौखिक ज्ञान। पूर्व की ओर

गणित:-

लिखित 1 से 70 तक गिनती लिखना, पहले बताई विधि के अनुसार 7 का पहाड़ा लिखना उल्टी गिनती लिखना मौखिक 4 का पहाड़ा कठस्थ करना एवं 1 से 90 तक गिनती गिनना। 1 से 10 तक के जोड़

कला:-

तस्ती, सीढ़ी, चिमटा, की आकृति बनाना।

इन्द्रिय विकास:-

स्वाद इन्द्रिय विविध प्रकार के स्वादों का परिचय करवाना स्मृति का विकास चीजे दिखाकर नाम पूछना।

सामान्य ज्ञान:-

प्रधान मंत्री का नाम, मुख्यमंत्री का नाम, गांधी जयंती स्वतंत्रता दिवस, गणतंत्रदिवस की जानकारी देना।

अंग्रेजी:-

V W X Y Z

वी. डब्लू. एक्स. वाई. जेड. का लिखित एवं मौखिक ज्ञान।

दो व्यक्तियों का वार्तालाप :

- ॥अ॥ What is your name ? ॥तुम्हारा नाम क्या है ?॥
॥व्हाट इज योर नेम?॥
- ॥ब॥ My name is ----- ॥मेरा नाम है -----॥
॥माई नेम इज ----- ॥
- ॥अ॥ How old are you ? ॥तुम कितने वर्ष के हो ?॥
॥हाऊ ओल्ड आर यू?॥
- ॥ब॥ I am six/seven/eight years old ॥मैं छ/सात/आठ वर्ष का हूँ॥
॥आई एम सिक्स/सेवन/अट इयर्स ओल्ड॥
- ॥अ॥ What is your father's name ॥तुम्हारे पिताजी का नाम क्या है?॥
॥व्हाट इज योर फादर्स नेम?॥
- ॥ब॥ My father's name is ॥मेरे पिताजी का नाम ----- है॥
॥माइ फादर्स नेम इज ----- ॥
- ॥अ॥ What is your mother's name? ॥तुम्हारी माँ का नाम क्या है?॥
॥व्हाट इज योर मदर्स नेम?॥
- ॥ब॥ ॥मेरी माँ का नाम ----- है॥
My mother's name is ---
॥माई मदर्स नेम इज ----- ॥
- ॥अ॥ How many brothers/sisters do you have? ॥तुम्हारे कितने भाई/बहन है?॥
॥हाऊ मैनी ब्रदर्स/सिस्टर्स डू यू हैव?॥
- ॥ब॥ I have ----- brothers/sisters ॥मेरे ----- भाई/बहन हैं॥
॥आई हैव ----- ब्रदर्स/सिस्टर्स॥
- ॥अ॥ Which animals do you have ? ॥तुम्हारे पास कौन से जानवर हैं?॥
॥विच अनीमल्स डू यू हैव ?॥
- ॥ब॥ I have dogs/ cows/goats ॥मेरे पास कुत्ते/गायें/बकरी हैं॥
॥आई हैव डोग्स/काऊस/गोउस॥

पौधा और मैं

ये छोटा नन्हा सा पौधा,
 किंकुल मेरा जैसा है ।
 कितना कोमल कितना छोटा,
 कितना सुन्दर लगता है ।

मैं भी छोटा, ये भी छोटा,
 अपना सा ढ़ी लगता है । ये छोटा....
 खाना खाता मेरी तरह,
 पानी पीता मेरी तरह
 जब मैं दाल रोटी खाऊँ
 ये खाये मिट्टी उपजाऊ
 खाना पीना छोड़ दें हम तो
 ये मुरझाये मैं मुरझाऊँ । ये छोटा....

हम दोनों ही खा पीकर जब,
 खूब बड़े हो जायेंगे ।
 मैं आदमी और ये पेड़
 देस्त देस्त कहलायेंगे ।
 एक दूसरे की रक्षा कर,
 दोनों साथ निभायेंगे ।। ये छोटा....

ऐसा मेरा देश

अलग-अलग है धर्म यहाँ पर,
भाषा यहाँ अनेक है,
लोग भले ही गौरे काले,
दिल सबके ही नेक है ।

एक सूत्र में बंधे दिशाओं के,
चारों ही छोर है ।
समता की बगिया में सुशिया,
इठलाती हर ओर है ॥

पवर्त सावर झरने जिनमें,
अनुपम ^{किंगडो लेखा} जिनका देश है ।
इन्द्रधनुष ^{की} रंग विरंगा,
ऐसा मेरा देश है ।

मेला

मेला आया सुशियां लाया,
चली देखने जाए हम ।
रंग रंगीले नये खिलौने,
मोल वहां से लाए हम ।

कदर देखें भालू देखें,
देखेंगे जादू के खेल ।
लडका लडकी झूला झूलें,
भर भर सुशियां रहें उदेल ।

आज सुधी का दिन है आया,
मिल कर मौज मनाए हम ।
मेला आया सुधियाँ लाया,
चलो देखने जाए हम ।

दान

पेड़ किसी से नहीं पूछता,
कहीं कहां से आए,
वो तो बस देता है छाया,
चाहे जो सुस्ताए ।

खिलते समय न फूल सोचता,
कोन उसे पायेगा,
उसकी सुशब्द अपनी सांसो,
मे भर इतरायेगा ।

बादल से जब सहान जाए,
अपने जल का संचय ।
बस वह बरस बरस भर देता,
नदियां नहर जलाशय ।

जो स्वभाव से ही देता है,
उसे न कोई गम है ।
भेद भाव करते हैं वे ही,
जिनकी पूँजी कम है ।

गाना

Old Damoder had a farm

॥ओल्ड दामोदर हैड अ फार्म॥

E I E I O

इ आई इ आई ओ

In his farm he had some cows.

इन हिज फार्म ही हैड सम कारूज

E I E I O

Here a moo, there a moo

॥हियर अ, मू, दैर अ मू॥

Everywhere there's moo moo,

॥एवरीवैर दैर्स मू मू॥

Old Damodar had a farm

E I E I O

In his farm he had some cats

E I E I O

कैट्स

Here a miaow, there a miaow

॥म्याऊं ॥

॥म्याऊं॥

Everywhere there's miaow, miaow,

म्याऊं म्याऊं

Old Damodar had a farm

E I E I O

In his farm he had some dogs

डाग्स

E I E I O

Here a bow, there a wow

बाऊ

वाऊ

Everywhere there's bow-wow

Old Damodar had a farm

EIEIO

In his farm he had some ducks

{डक्स}

EIEIO

Here a quack, there a quack
क्वैक

Everywhere there's quack, quack

Old Damodar had a farm

EIEIO

अहिंसा का बल

बहुत दिनों पहले की बात है। कि एक बहुत बहादुर राजा राज्य करता था। उसकी बहादुरी की कहानी दूर दूर तक फैली थी, कहा जाता था कि जब वह शिकार खेलने जंगल जाता तब उसका वार कभी खाली नहीं जाता था। एक दिन राजा शिकार पर निकला, जंगल के सारे जानवर डर कर इधर उधर भागने लगे, छिपने लगे। राजा बहुत दूर निकल गया, उसे एक गुफा दिखाई और वह उसके अन्दर चला गया। वहाँ से दूसरी तरफ रास्ता निकलता था। राजा वहाँ निकल पड़ा। राजा ने अपने को एक बड़े घने जंगल में पाया, जहाँ अनेक वृक्ष लगे थे। वहाँ उसका सामना एक बहुत बड़े शेर से हुआ। पर जैसे ही राजा ने तीर कमान निकाला वह शेर आर्दाभ्रों की भाषा में बोलने लगा "रुको राजन् रुको / तुम अपने को बड़े शूरवीर समझते हो ना?" "सिर्फ इसलिए कि मुक निरास्त्र जानवरों को तुमने मारा है ? पर जरा सोचो कि तुम उन्हें क्या इसलिए नहीं मारते क्योंकि असल में तुम उनसे डरते हो ? अगर डरते नहीं तो मारते क्यों ?"

" देखो उस पेड़ के नीचे ^{दे} ऋषि कितनी शान्ति से अपनी तपस्या कर रहा है। उसके अन्दर कोई भय नहीं है। न हम उसे मारते हैं ^{उसका क्या बह?} न वह हमें। अब बताओ राजन कौन बहादुर है।" राजा के हाथ से तार छूट गया और वह शेर के सामने हाथ जोड़कर खड़ा हो गया। उसे यह बात समझ में आ गई कि वही आदमी दूसरे पर वार करता है जिसके अन्दर डर बैठा हो। जो सच मुच वीर पुरुष होता है वह तो अहिंसा के रास्ते पर चलता है। वह ही असली बहादुर होता है। फिर राजा ने शिकार खेलना बन्द कर दिया और

अपने राज्य को वापिस चल दिया। उसने अपनी प्रजा को सच्ची बहादुरी का रास्ता दिखाया ।

गीत

जो लड़ता है वह डरता है डरता है, डरता है ।

"" "" "" ""

डरता है

जो डरता है वह लड़ता है लड़ता है लड़ता है ।

"" "" "" ""

लड़ता है

पर हम तो बहादुर बच्चे हैं बच्चे हैं बच्चे हैं ।

हम डरते नहीं ।

"" "" "" "" ""

हम लड़ते नहीं ।

चलो साथ साथ खेलेंगे । खेलेंगे, खेलेंगे और प्रियार करेंगे।

"" "" "" "" ""

और प्रियार करेंगे।

शिशु कक्षा पाठ्यक्रम
आठवां माह - फरवरी

भाषा:-

ज, इ, ड ई, झ का लिखित एवं मौखिक ज्ञान ।

गणित:-

1 से 80 तक लिखना, बताई गई विधि के अनुसार 5 का पहाड़ा लिखना एवं उल्टी गिनती लिखना ।

5 का पहाड़ा बोलना, 1 से 10 तक का जोड़।

कला:- गन्ना, स्लेट, पंखा की आकृति बनाना ।

इंद्रिय विकास:-

स्पर्श इंद्रिय:- कागज, एवं कपड़े के द्वारा चिकना, सुरदुरा कडा एवं नर्म का ज्ञान ।

वर्ण इंद्रिय:- रोना, हंसना, चीखना, विविध स्वरों का ज्ञान

सामान्य ज्ञान:-

अपना कार्य स्वयं करना सीखना, जैसे कपड़ा पहनना कंधी करना, राष्ट्रीय पक्षी {मोर} झण्डे के रंग, राष्ट्रीय फूल {कमल} राजधानी {दिल्ली} {भारत} देश, {आदि} का नाम बताना ।

अंग्रेजी:- ए. से जैड का पुनरावृत्ति, लिखित एवं मौखिक ।

बोलचाल की अंग्रेजी:-

§सिस्टर§	sister	बहन
§ब्रदर§	brother	भाई
§विलेज§	village	गांव
§नोज§	nose	नाक
§इयर्स§	ears	कान
§आइज§	eyes	आंखें
§माउथ§	mouth	मुँह

I smell with my nose

§आई स्मेल विथ माई नोज§

§मैं नाक से सूंघता हूँ§

I see with my eyes

§आई सी विथ माई आइज§

§मैं आंखों से देखता हूँ§

I speak with my mouth

§आई स्पीक विथ माई माउथ§

§मैं मुँह से बोलता हूँ§

I hear with my ears

§आई हियर विथ माई इयर्स§

§मैं कानों से सुनता हूँ§

I work with my hands

§आई वर्क विथ माई हैंड्स§

§मैं हाथों से काम करता हूँ§

§स्मेल§

smell

सूंघना

§हियर§

hear

सुनना

§सी§

see

देखना

§स्पीक§

speak

बोलना

§वर्क§

work

काम करना

हम बच्चे हिन्दुस्तानी

फूलों से भी कोमल है,

हम नरहे मुन्ने बच्चे ।

भारत माँ के हम प्यारे,

हम मन के सीधे सच्चे ।।

हम सब हैं आने वाले,

कल के भारत के सैनानी ।

हम बच्चे हिन्दुस्तानी ।

हम सब में ही भगत सिंह है,

हम सब में ही है गांधी ।

कदम हटाए भी न पीछे,

आए तूफ़ान या अंधी ।

हम भविष्य के राम कृष्ण है,

किन्तु नहीं है अभिमानि ।

माँ की शान न जाने देंगे,

हम बच्चे हिन्दुस्तानी ।

भाव गीत

रुको रुको मत हाथ चलाओ,
मूक वृक्ष पर उठा कुल्हाड़ी ।
 नहीं ध्यान में है क्या तेरे,
 करता हूँ मैं नित्य भलाई ।
 मे ही तो बचपन में तेरे,
 बना हुआ था तेरा पलना ।
 और जगत में चल देने पर,
 फिर तुझको मुझमें ही जलना ।
 जाड़ों की ठिठुरन में तुझको,
 अरे ताप दे ठण्ड भगायी ।
 गर्मी की लू धूप बचाने,
 छत की कल्ली भी बन जाता ।
 अरे जगत में मेरे कारण,
 पानी मिट्टी और हवा है ।
 मुझे बचायेगा तो तेरा जीवन हरदम
 हरा भरा है रुको रुको ----

कविता

{ट्विंकल ट्विंकल लिटिल स्टार}
 Twinkle twinkle little star
 {हाऊ आइ वंडर व्हाट यू आर}
 How I wonder what you are
 {अप अबव द वर्ल्ड सो हाई}
 Up above the world so high
 {लाइक अ डायमन्ड इन द स्काय}
 Like a diamond in the sky

२
२०१९

फूलों से नित हंसना सीखो,
 भीरो से नित गाना।
 फल से लदी डालियों से,
 सीखो शिशु झुकाना ।
 सीख हवा के झोको से लो
 कोमल भाव बहाना ।
 दूध तथा पानी से सीखो,
 मिलना और मिलाना ।
 सूरज की किरणों से सीखो,
 जगना और जगाना ।
लता और पेड़ों से सीखो,
 सबको गले लगाना ।
 वर्षा की बूंदों से सीखो,
 सबका हृदय जुड़ाना ।
 मेहंदी से सीखो पिसकर भी,
 अपना रंग चढाना ।
 दीपक से सीखो जितना,
 हो सके अंधेरा हराना ।
पृथ्वी से सीखो प्राणी की,
 सच्ची सेवा करना ।
जलधारा से सीखो,
 आगे जीवन पथ में बढना ।
 और धुएं से सीखो कचो
 ऊँचाई पर चढना ।
 सत्पुरुषों के जीवन से सीखो,
चरित्र निज गढना ।
 अपने गुरु से सीखो,
 उत्तम विद्या पढना ।

साफ - सुथरा

रामू बीमार था उसकी मां परेशान थी... गांव में आसानी से कोई डाक्टर भी नहीं आ पाता था, जब उसका ब्रुवार बढ गया तो रामू की मां स्कूल की बहिन जी के पास गयी, और रोने लगी।

बहन जी रामू की देखने जब उसके घर आई तो उन्होंने देखा कि घर में बहुत गंदा है । रामू का बिस्तर भी मैला था, और उसके नखून भी बढे हुए थे। रामू की मां ने पूछा "बहन जी रामू बार बार बीमार पडता है स्कूल भी नहीं जा पा रहा है । क्या कई समझ नहीं आता ।" बहन जी बोली, "देखो रामू की मां, पहले तो घर को साफ सुथरा रखो। कपडे धुले हो, खाना साफ सुथरे बर्तन में बना हो तो बीमारी बहुत कम लगती है। फिर रामू को भी साफ रखिए, नखून काट देने से नखूनों में गंदगी नहीं रहती, खाने के पहले और बाद में ^{उसे} हाथ धोने चाहिए जिससे मूँह के अन्दर गन्दगी न जाए । पानी भी आप छान कर पिया करें । फिर देखिए रामू बीमार नहीं पडेगा ।"

रामू की मां की बात समझ में आ गई, उसने बहन जी का कहना माना, सचमुच रामू उसके बाद बीमार नहीं पडा ।

शिक्षण कक्षा पाठ्य क्रम

नौवा माह - मार्च

मापा:-

त, त्र, ज्ञ, क्ष, छ, ऊ, अ का लिखित एवं मौखिक ज्ञान । पूत ली गीते

गणित:-

एक से 100 तक गिनती एवं मुर्नाभ्यास करना - 2 से 5 तक पहाडा लिखना एवं पढना । 1 से 10 तक का जोड ।

कला:-

मुर्नाभ्यास करवाना - पिछले दिये हुए चित्रों की आकृति ।

इन्द्रिय विकास:-

शरीर के विविध अंग तथा घूर्णोद्र य का विकास विविध गंधो की पहिचान | सूंघ कर स्पर्श करवाना।

सामान्य ज्ञान:-

रात दिन, ^{खेत} श्वेत, गली, बाजार, मन्दिर, त्यौहार का ज्ञान।

~~शिक्षण कक्षा समान ।~~

a 2

अंग्रेजी :-

ए से जेड को छोटे अक्षरों में लिखना ।

स्वरो का बोध कराना । a से से b से ख c से क आदि

बोलचाल अंग्रेजी:- दो बच्चे का वार्तालाप

अ: What is this ? ये क्या है?

ब: व्हाट इज दिस?

ब: This is a pencil ये पेन्सिल है

दिस इज अ पेन्सिल

ब: What is This ? ये क्या है ?

ब: This is a book/bag/pen ये किताब/बैग/पेन है

दिस इज अ बुक/बैग/पेन/

अ: What are these ? ये क्या है ?

व्हाट आर दीज?

ब: These are my eyes/ears ये मेरी आँखें/कान हैं

दीज आर माई आइज/इयर्स

I go to school in the morning

आई गो टू स्कूल इन द मॉर्निंग

मैं सवेरे स्कूल जाता हूँ

I have my lunch in the afternoon

आई हैव माई लंच इन द आफ्टरनून

मैं दोपहर में खाना खाता हूँ

I play in the evening

‡आई प्ले इन द इवनिंग‡

‡मैं शाम को खेलता हूँ‡

I sleep at night

‡आइ स्लीप एट नाइट‡

‡मैं रात को सो जाता हूँ ।

‡मॉर्निंग‡	morning	सुबह/सवेरे
‡आफ्टरनून‡	afternoon	दोपहर
‡लंच‡	lunch	दोपहर का खाना
‡इवनिंग‡	evening	शाम
‡प्ले‡	play	खेल
‡नाइट‡	night	रात
‡स्लीप‡	sleep	सोना

वर्ष गीत

वर्ष विछाती हुई राह में सर्द जनवरी आती है,
 फिर बहार कर वर्ष फरवरी सुन्दर फूल विछाती है ।
 होली के रंगीन फुहारे मार्च साथ ले आता है,
 फिर जाकर अप्रैल सभी को अप्रैल फूल बनाता है
 जाली है जब मई, पर्यटने में हो जाते हैं तर,
 जून अंगीठी लेकर आता, तप जाते है गांव नगर
 तपन बुझाती हुई जुलाई लेकर आती है बादल,
अगस्त बिलग आता अगस्त है सूख छिड़काता रहता जल ।
 अक्का अक्का जाहा लेकर सुबह सितम्बर आता है,
 अक्टूबर में हलका फुलका जेठ स्वेटर भाता है ।
 अक्टूबर जगो नवम्बर हमसे साक्षात् कर जाता है,
 अक्टूबर जगो नवम्बर हमसे साक्षात् कर जाता है ।

प्रार्थना

है प्रभो आनन्द दाता,
 ज्ञान हमको दीजिए ।
 शीघ्र सारे दुर्गों को,
 दूर हमसे कीजिए ॥
 लीजिए हमको शरण में,
 हम सदाचारी बने,
 ब्रह्मचारी धर्म रक्षक,
 वीर व्रत धारी बने ॥

SONG

The time to be happy is now

इस टाइम टू बी हैप्पी इज नाओः

The place to be happy is her

इस प्लेस टू बी हैप्पी इज हियरः

And the way to be happy

एण्ड द वे टू बी हैप्पीः

Is to make everyone happy

इज टू मेक एवरीवन हैप्पी

And you'll have a little

एण्ड यू विल हैव अ लिटलः

heaven right here

हेवन राइट हियरः

काली : " और की काली" Pg 65+66

विष्णु कक्षा पाठ्य क्रम

दसवां माह अप्रैल

भाषा:-

आ.अं. ओ, ओ, का लिखित एवं मौखिक ज्ञान । तीन चार अक्षरों को मिलाकर पढ़ना लिखना समझाना।

गणित:-

पिछली पढ़ाई गयी गिनतीयों, पढ़ाई की पुनरावृत्त अभ्यास एवं कंठस्थ करवाना । 2 का पढ़ाई जोड़ कर दिखाना जैसे $2+2 = 4$, $2+2+2 = 6$, $2+2+2+2 = 8$...

कला:- पिछली पढ़ाई गढ़ आकृतियों का अभ्यास कराना ।

होदय विकास:-

पाठ्य क्रम का ज्ञान करवाना, पुनरावृत्त कराना।

सामान्य ज्ञान:-

~~मंक् के मन्दिर, पास के तीर्थ ज्ञान तथा लोहारों के नाम, हफ्तों के दिनों के नाम, हिन्दी, अंग्रेजी में मदीनों के नाम अंग्रेजी एवं हिन्दी में -~~

अंग्रेजी:- 3 से 2 तक लिखित एवं मौखिक छोटे बड़े अक्षरों से।

{लेफ्ट}	left	बायाँ
{राइट}	right	दायाँ
{नोर्थ}	north	उत्तर दिशा
{साउथ}	south	दक्षिण
{ईस्ट}	east	पूर्व
{वेस्ट}	west	पश्चिम

I read a book

{मैं पुस्तक पढ़ता हूँ}

{आई रीड अ बुक}

I drink water and milk

{मैं पानी और दूध पीता हूँ}

{आई ड्रिंक वाटर एंड मिल्क}

I eat fruit/flood

{मैं फल/खाना खाता हूँ}

{आई ईट फ्रूट/फूड}

I wash, my face

{मैं मुँह धोता हूँ}

{आई वाश माई फेस}

I sing a song

{मैं एक गीत गाता हूँ}

{आई सिंग अ सॉंग}

{रीड}	read	पढ़ना
{वाश}	wash	धोना
{वाटर}	water	पानी
{मिल्क}	milk	दूध
{सॉंग}	song	गीत
{ड्रिंक}	drink	पीना
{सिंग}	sing	गान
{ईट}	eat	खाना
{फ्रूट}	fruit	फल
{फूड}	food	खाना
{फेस}	face	मुँह

→ फल

खाना

मुँह

दूध

पढ़ना

कारिनारु : सक १। का १३१ का १३१

(नौवा माह माघ के माघ)

बीज की कहानी

रीतू एक दिन खेत के पास से जा रही थी। उसके पास कुछ चने थे । वह अपने भाई को देने जा रही थी । परन्तु एक चना उसके घैले से खेत में गिर गया । रीतू आगे चली गई । जब चना खेत में गिरा तो उसे बहुत डर लगा । फिर हवा ने उस चने के ऊपर मिट्टी डाल दी । तभी ऊपर से खूब पानी बरसा । पानी ने कहा - डरो नहीं । यह सुनकर चने का डर कुछ कम हुआ ।

तभी चने को लगा कि उसके अन्दर कुछ हो रहा है । उसने देखा कि उसके अन्दर से एक अंकुर निकल रहा है ।

धीरे धीरे एक दो दिन में अंकुर मिट्टी को हटाकर बाहर निकलने लगा । फिर धीरे धीरे बढ़ने लगा । चने ने धरती के अन्दर ही महसूस किया कि अंकुर बढ़ कर झाड़ बन रहा है । उसमें पत्ती भी आ रही है । और वह बाहर की दुनिया को देख कर मुग्ध है।

धीरे धीरे मिट्टी के अन्दर चने की शक्ति खत्म हो गई । और उसके पौधे को पकड़कर रखने के लिये एक जड़ नीचे आ गई । पर तब तक मिट्टी के ऊपर जो पौधा बना था वह खुद ही अपने जो सम्बन्धना खींच गया । अब हवा आते ही वह मुग्ध हो कर अपनी पत्तियों को हिलाकर सूर्यी प्रकट करना ।

एक दिन पौधा जब सोकर उठा तो उसने देखा कि उसकी पत्तियों पर लोटे लोटे बेगनी रंग के कुछ फूल लगे हैं। उसे बाह्य पौधों की सुनौद से बूम उठा । उसकी पत्तियों पर ना नीलो जैसी ओस पड़ी थी ।

अब वह सूरज की धूप और हवा में तूब लहराता । पौधे में कुछ दिनों बाद फिर बदलाव आया । अब फूल की जगह घुघरू सा कुछ लटक रहा था । पौधा आश्चर्य-चोक्त था । तभी घुघरू के अन्दर जो छोटा सा हरा-हरा चना था वो बोला - घुघरू के अन्दर मैं हूँ। पौधा बोला, कौन? घुघरू से आवाज आई -- जो तुम थे ।

कुछ दिनों बाद जब रीतू लौटी तो उसने देखा कि रास्ते में एक नन्हा पौधा हाथ हिलाकर उसे डुला रहा था । रीतू ने पूछा - तुम कौन हो ? पौधा बोला -- भई वाह, मुझे भूल गई । मैं ही तो वह चना हूँ जिसे तुमने गिराया था । रीतू आश्चर्य से पौधे को देखती रही और फिर बोला -- अच्छा तो तुम ही हो वो ।

"ग्राम श्री"

मंसूरी के पास जोनपुर गांव था बुगधार। वहाँ कौर सिंह नाम एक आदमी रहते थे। लोग ~~उसे~~ ^{उन्हें} प्यार से कौर कहते थे। गांव वालों की सेवा करने के लिए वह शहर छोड़कर गांव आ बसे थे। और ^{उन्होंने} ~~उसने~~ गांव में रहकर ही गांव वालों की सेवा करने की सोची। गांव वालों की सेवा करना ~~उसने~~ अपना धर्म वत्ता लिया था। और हर समय गांव वालों की सेवा के लिए तत्पर रहते। गांव के इत्र में हमेशा शामिल रहते, गांववालों उसकी इस आदत से सुशा रहते। उनकी एक विशेष आदत थी कि वह सफाई पसन्द आदमी थे, उन्हें गंदगी से बहुत केसले चिढ़ थी। गांव वालों को भी सफाई से रहने को कहते। वहाँ कहीं गंदगी देखते वहाँ या तो सुद साफ कर देते या साफ करवा देते। ये कहा करते थे कि सफाई और स्वच्छता सुन्दर जीवन की नींव है। सफाई से बीमारी भी नहीं लगती, गांव के लोग उनकी इस आदत से बहुत प्रभावित थे। आस-पास के गांवों में भी उनकी अच्छाई की चर्चा होती, रहती। ~~किसी~~ गांव वालों ने मिलकर एक दिन उनको अपने गांव का प्रधान बना दिया। उनके मन में गांव के विकास के लिए कई सपने थे। ~~कई सपने~~ ^{और} ~~थी~~। गांव सुधार के लिए उनके मन में कई योजनाएँ थी।

सफाई पसन्द इन्सान तो थे ही, "बस क्या था" उन्होंने अपने गांव में सफाई आन्दोलन छेड़ दिया। इस काम को आगे बढ़ाने के लिए उन्होंने एक समिति का गठन किया, और कहा "घर-घर जाकर सफाई का निरीक्षण करेंगे।" ने घर सबसे ज्यादा साफ सुधरा होगा उसे "ग्राम श्री" की उपाधि से सम्मानित किया जायेगा।"

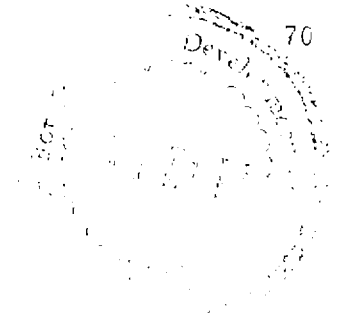
देखते ही देखते घर-घर में सफाई का जंमियान शुरू हो गया, कच्चे बूढ़े सभी घर आंगन की सफाई का ~~आरंभ शुरू हो गया,~~ कच्चे बूढ़े सभी घर आंगन की सफाई में लग गये, जैसे तो लोग दीवाली या त्योहारों में ही घर की सफाई करते थे परन्तु इस बार तो "ग्राम श्री" की उपाधि पाने की होड़ में लोग सफाई करने लगे ।

रातों रात सफाई जंमियान ~~शुरू हुई~~ सुबह कचरे के ढेर आंगन में दिखने लगे । सुबह हुई सूरज की किरणों गांव की चौकट में प्रवेश कर रही थी कि इतने में सीमांत के नोग प्रधान जी के घर पहुंच गये । फिर प्रधान जी सीमांत के सदस्यों के साथ गाव में सफाई का निरीक्षण प्रारम्भ हुआ - ~~देखते ही देखते~~ ग्रामीण अपने कूड़े के ढेर के आगे खड़े होकर अपनी सफाई के प्रति सीमांत के सदस्यों को आकर्षित कर रहे थे, परन्तु प्रधान जी यह तब देखते देखते आगे बढ़ते गये, सीमांत के सदस्य यह तब नहीं कर पा रहे थे कि आखिर यह सम्मान किसको मिलेगा । चलते चलते प्रधान जी एक घर में रुके गये उस घर के आगे न कूड़े का ढेर था न कोई चहल पहल घर के दरवाजे स मुकुराते हुए एक लड़की बाहर निकली, उसका नाम था विजोरा ~~ने~~ ^{उसने} नपाक से जवाब दिया, हम तो अपने घर की सफाई तेज करते हैं, भला आज के दिन कहां से लाए कूड़ा ? विजोरा की बात सुनकर प्रधानजी एवं सीमांत के सदस्य आगे बढ़ गये ।

शाम ^ए चली थी, दूर-दूर से पशुओं बच्चों का रहना शुरू हो गया था । घर धीरे धीरे पंचायत चौक में लोग इकट्ठा होने लगे, सूरज को अंतिम किरणों जगहों को सलाम कर खोती नीचे अन्नाई सांव - सांव करती हुई आ रही थी । उधर प्रधान जी ने "ग्राम श्री" की उपाधि को घोषणा की, विजोरा को यह उपाधि मिलने पर सीमांत

के लोगों को आश्चर्य हुआ । तब प्रधान जी ने कहा "सर्मात की नजर में वह व्यक्त सफाई पसन्द है जो ईमानदारी के प्रति दिन अपने घर की सफाई करे, एक दिन कूड़ा घर से निकालना सफाई नहीं होती।" प्रधान के इस सुझाव से सभी, ग्रामीण प्रसन्न हुए और उन्हें बात ही बात में स्वस्थ एवं सुन्दर जीवन का रास्ता मिल गया ।

प्रथम कक्षा



इस कक्षा में शिशु को प्रवेश उस समय मिलना चाहिए जब वह अक्षर ज्ञान (लिखना-पढ़ना), गिनती आदि से भली-भाँति परिचित हो। शिशु की आयु इस समय 6 वर्ष होनी चाहिए, इस कक्षा में शिशुओं को निम्नोक्त विषयों का ज्ञात करवाना है।

- 1- भाषा
- 2- गणित
- 3- गीत ~~कानी~~ कहानी
- 4- कला
- 5- सामान्य ज्ञान (सदाचार) ~~आदि~~ पत्रिका पढ़ना

पाठ्य क्रम की पुस्तकें

- 1- भाषा - ज्ञान भारती । शिक्षा । हेतु।
- 2- अन्य पाठ्यक्रम के अनुसार

पाठ्यक्रम कक्षा - 1

पहला माह - जुलाई

भाषा:-

शिशु कक्षा का पुनराभ्यास, आ मात्रा का ज्ञान
ज्ञान भारती 5 पृष्ठ से लेकर 22 तक अध्ययन लिखित एवं
मौखिक उच्चारण पर विशेष ध्यान दें।

गणित:-

शिशु कक्षा का पुनराभ्यास, एवं 100 से 500 तक गिनती लिखना
पढ़ना । फुटफर गिनती लिखना तथा पढ़ना आना चाहिए इकाई
का जोड़ का अभ्यास । ज्ञान भारती 77-79

कला:-

शिशु कक्षा का पुनराभ्यास ।

सामान्य ज्ञान:-

~~सड़क के चलने के नियम-बायें-दायें। सड़क को पार करने में
नवा सावधानी । अन्य शिशु की तरह ।~~

अंग्रेजी:-

छोटी ए. वी. सी. के स्वरों का बोध करना ।

{अन्त}

बेलाचाल:- शिशु की तरह ।

कक्षा 1 पाठ्यक्रम

दूसरा माह अगस्त

भाषा:-

आ से ई तक की मात्राओं की ज्ञान शब्दों को जोड़कर पढ़ना भाषा
 §ज्ञान भारती 23-29§ इस बात पर विशेष ध्यान दे कि कच्चे
 जो पढ़ रहे हैं वो समझ भी रहे हैं ।

गणित:-

500 तक फुट कर गिनती लिखना 16 व 7 का पहाड़ा §पृष्ठ 80-82§

कला:-

टेडी-मेडी रेखाओं का अभ्यास स्लेट पर घर इत्यादि का चित्र

सामान्य ज्ञान:-

§दो व्यक्ति की बार्ता में ना टोकना पीमे से बोलना। ~~शिक्षक~~ कक्षा
 शिक्षक के सामान्य ज्ञान का पुनर्भ्यास अन्य शिक्षक कक्षा के जैसे।

अंग्रेजी:-

छोटी से बने 3 अक्षरों के शब्दों का प्रयोग।

जैसे:- {कैट} {मैट} {बैट}
 cat Mat Bat

बोलचाल:-

शिक्षक के जैसे।

कक्षा । पाठ्य क्रम

तीसरा माह सितम्बर

मापा:-

उ, ऊ, की मात्राओं का ज्ञान शब्दों को जोड़कर पढ़ना ज्ञान भारती
पृष्ठ {30 से 31}

गणित:-

700 तक गिनती लिखना, 8 9 का पहाडा {पृष्ठ 83-85

कला:-

रंगों का ज्ञान, सरल फूल बनाना ।

सामान्य ज्ञान:-

प्रयोग में लायी कृतुओं को निर्धारित स्थान पर रखना आस पास
के मांकों की जानकारी । अन्य भाषा की तरह ।

अंग्रेजी:-

छोटा {आई} से बने तीन अक्षरों के शब्द का प्रयोग

{पिन} {टिन} {बिन} इत्यादि ।

Pin Tin Bin

बोलचाल:-

भाषा कक्षा के समान ।

वक्षा 1 पाठ्यक्रम

चौथा माह अक्टूबर

भाषा:-

ए, ऐ तक मात्रा ज्ञान, एवं शब्दों को मिनिकर लिखना

{पृष्ठ 32 - 35 ज्ञान भारती}

प्रश्नों का उत्तर समझ में आना चाहिए।

गणित:-

इकाईयों का जोड़ जोड़ एवं घटाने :- - का ज्ञान किन्हों {+

- x -- { का ज्ञान आना चाहिए । पृष्ठ 36-38

सामान्य ज्ञान:-

{ ~~पक्षियों का पंख, दूसरों से चाने की चीज न मांगना~~
~~अन्य ज्ञान के जैसे ।~~

अंग्रेजी:-

0 से बने तीन अक्षरों के शब्दों का प्रयोग

OX, BOX FOX

{ओक्स} {बोक्स} {फोक्स} इत्यादि ।

बोलचाल:-

ज्ञान वक्षा के समान ।

कक्षा 1 पाठ्य क्रम

पॉंचवा माह नवम्बर

भाषा:-

ओ, ओ, का मात्रा ज्ञान, एवं शब्दों को मिलाकर लिखाना पढ़ना
औरत, ओखली आदि ज्ञान भारती पृष्ठ 23 से 325 दोहराये
पृष्ठ 36-42 एवं अं, अः की मात्राओं का ज्ञान ।

गोपाल:-

1000 तक संख्या तक ज्ञान, शब्दों एवं अंकों में 12 का पहाडा।
ज्ञान भारती 89-91 इकाई, दहाई, सैकडा का ज्ञान ।

कला:-

फल:- अंगूर, तरबूज, टमाटर, सेब आदि ।

सामान्य ज्ञान:-

~~आत्ता-पता, एवं वृद्धों का आदर तथा बंदना, बस का नं.~~
देखना टिकट लेना आदि का ज्ञान । अन्य शिशु कक्षा के समान

अंग्रेजी:-

u से बने तीन अक्षरों के शब्दों का ज्ञान:

जैसे {कप} {टब} {पग} इत्यादि ।

cup tub pug

बोलचाल:-

शिशु कक्षा के समान ।

शिक्षण कक्षा । पाठ्य क्रम

छठा माह दिसम्बर

भाषा:-

ज्ञान भारती पृष्ठ 43 से 47 तक का अध्ययन श्रुतलेख, पढ़ना एवं लिखना ।

गणित:-

जोड़ बिना हार्सल का, घटाना बिना हार्सल का ।
पृष्ठ 92-95

बता:-

तरकारी, लोकी, टमाटर, मूली इत्यादि का चित्रण ।

सामान्य ज्ञान:-

खाने से पूर्व हाथ पैर धोना, बाजार में सब्जी मंडी एवं फल मंडी का ज्ञान । शिक्षण कक्षा के समान ।

अंग्रेजी:-

e से बने तीन अक्षरों के बने शब्द, जैसे - pen पैन;
टैन टैन इत्यादि।

बोलचाल:-

शिक्षण कक्षा के समान ।

पाठ्य क्रम कक्षा ।

सातवां माह जनवरी

भाषा:-

पृष्ठ 48 से लेकर 54 तक ज्ञान भारती पढ़ाना, लिखाना, सुलेख तथा मौखिक प्रश्नों के उत्तर देने का अभ्यास ।

गणित:-

15 तक पहाड़ों का ज्ञान, गुणा एवं भाग का बोध करवाना।

{पृष्ठ 96-98}

कला:-

तस्ती, सीढ़ी घडा आदि बनाना ।

सामान्य ज्ञान:-

स्नान व नियम से खाने के बारे में जानकारी देना।, अपने घर का पता । पो. आदि लिखना, मौखिक रूप से जाना । अन्य शिशु कक्षा के समान ।

अंग्रेजी:-

{अ}	{अन}	{द}	दिस	{देट}
a	an	the	this	that

का वाक्यों में प्रयोग ।

{दिस इज अ बुक} This is a book

{देज अर बुक्स} These are books.

वैतनाल:- शिशु कक्षा के समान ।

पाठ्यक्रम कक्षा - 1

आठवां माह फरवरी

भाषा:-

ज्ञान भारती ^{4/16} पृष्ठ 55-61 तक का अभ्यास करवाना, मौखिक एवं लिखित, प्रश्न उत्तर समझाना ।

शब्दार्थ:-

अहिंसा, वन, ऋषि, मृग, कृपा, आश्रम, वृक्ष, हृदय।

गणित:-

हॉसल का घटाना, सिक्कों का ज्ञान {पृष्ठ 99-1000}

कला:-

स्लेट, पुंखा, झण्डा, आदि बनाना ।

सामान्य ज्ञान:-

श्रेष्ठ कक्षा के समान ।

अंग्रेजी:-

{बॉय}	{गर्ल}	{मैन}	{वुमन}	{किंग}	{क्वीन}
BOY	GIRL	MAN	WOMAN	KING	QUEEN

इत्यादि का ज्ञान

पाठ्यक्रम कक्षा-1

नार्वी माह मार्च

भाषा:-

ज्ञान भारती, पेज 62 से 71 तक अध्ययन, मौखिक एवं लिखित, प्रश्न उत्तर करवाना ।

शब्दार्थ :-

पारश्रमी, प्रातः काल, स्वच्छ, निन्द्य धीर, मुष्ट ।

गणित:-

100 से 15 तक गुणा इवारती प्रश्न करवाना ।

§पृष्ठ 73-84 तक का पुनराभ्यासः

कता:-

धुनिरावृत्त करवाना ।

सामान्य ज्ञान:-

शिशु कक्षा के समान ।

अंग्रेजी:-

संज्ञा Noun का ज्ञान करवाना जैसे Boy, book

School इत्यादि ।

बोलचाल:-

Revision

पाठ्यक्रम कक्षा - 1

दसवां माह अप्रैल

भाषा:-

ज्ञान भारती, सम्पूर्ण पुस्तक की मुनरावृत्त कविताओं को मौखिक कठस्थ करवाना बाकी अभ्यासों का प्रश्न उत्तर देना।

गणित:-

पूरे पाठ्य क्रम का अभ्यास {पृष्ठ 85-100 का मुनराभ्यास}

कता:-

मुनरावृत्त ।

सामान्य ज्ञान:-

पूरे पाठ्य क्रम का अभ्यास करवाना ।

अंग्रेजी:-

Verb {क्रियावाचक} Verb का ज्ञान, जैसे is

{आर} are, ar {एम}

बोलचाल:-

{सॉटिंग} sitting, standing स्टैंडिंग

{रनिंग} running इत्यादि शब्दों को समझाना।

द्वितीय कक्षा

५

इस कक्षा में शिशु को ४ की आयु में प्रवेश मिलना चाहिए। शैक्षणिक दृष्टि से सम्पूर्ण मात्राओं को सरलता पूर्वक लिखना पढ़ना आना चाहिए। 15 तक पहाड़े व कम से कम सैकड़ा की संख्या का जोड़ सरल गुणा करना आना चाहिए।

- 1- भाषा
- 2- गणित
- 3- अंग्रेजी
- 4- {सदाचार सामान्य ज्ञान} पर्यावरण
- 6- कला

सम्बन्धित पुस्तकें

- | | | |
|----|----------|------------------------|
| 1- | भाषा | ज्ञान भारती - भाग 2 |
| 2- | गणित | बाल अंक गणित 2 |
| 3- | अंग्रेजी | आर्य भाषा प्रवेशिका -1 |
| 4- | | अन्य पाठ्य क्रम नुसार |

पाठ्यक्रम कक्षा-2

पहला माह जुलाई

भाषा:-

ज्ञान भारती भाग 2 इपाठ 1 से 3 तक पाठों पर आधारित प्रश्न उत्तर, शब्दार्थ, वाक्य प्रयोग कठिन शब्द अर्थ सुलेख रिक्त स्थान की पूर्ति, कविताओं को कठस्थ करना ।

ध्यान रहें एक पैराग्राफ के कठिन शब्द प्रश्न उत्तर एवं उस पैराग्राफ पर मौखिक प्रश्न बनाकर कच्चों को समझाना, अर्थ बताना/ जैसे नीम के पेड पर एक गिलहरी और कौआ रहते थे । नीम के पेड पर कौन रहते थे ? इत्यादि प्रश्न ।

गणित:-

गिनतीयों का ज्ञान 1 से 10 तक पहाडा, बाल अंकगणित पृष्ठ 3 से 10 तक ।

कला:-

सूरज, चाँद, गेंद आदि के 6 चित्र ;सूखे रंगों का प्रयोग।

सामान्य ज्ञान:-

शिशु कक्षा के समान करवाना ।

अंग्रेजी:

छोटी एवं बड़ी वर्ण माला को लिखने पहचानने का कार्य रिक्त स्थानों की पूर्ति करके वर्णमाला का लिखना अंगल भाषा प्रवेशक किताब के पाठ से 6 तक तीन अक्षर वाले 10 शब्दों का अभ्यास ।

बोलचाल == शिशु कक्षा के समान ।

दूसरा माह अगस्त

पाठ्यक्रम कक्षा-2

भाषा:-

ज्ञान भारती पाठ 4 से 6 तक पिछले पाठ्यक्रम के अनुसार

गणित:-

लाख तक संख्याएं एवं योग बाल अंकगणित के प्रश्न हल करवाना - मौखिक एवं लिखित ।

कला:-

तख्ती, पतंग, कला आदि के 6 चित्र बनाना इसूसे रंगें,

सामान्स ज्ञान:-

शिशु कक्षा को सम्मान ।

अंग्रेजी:-

चार पंक्ति की कापी पर लिखना । स्वर्ण एवं 7-13 तक/एवं कविता याद करवाना ।

बोलचाल === शिशु कक्षा के समान ।

पाठ्यक्रम-कक्षा - 2तीसरा माह सितम्बर**भाषा:-**

ज्ञान भारती § 7 से 9 पाठ तक पिछले अध्याय के अनुसार हस्त लिखने

की पौरभाषा, अक्षर शब्द की व्याख्या ।
शब्दार्थ सनुहरा, मुकुट, उडनखटोला, पौरश्रम ।

गणित :-

घटाना, 20 तक पढ़ाई, बाल अंकगणित 2 से 10 तक घटाना करवाना - मौखिक एवं लिखित । लम्बाई का ज्ञान, मील, मीटर, सेंटीमीटर, मील इत्यादि वजन का ज्ञान जैसे कि ग्रा- किलोग्राम, किलो, पासे का ज्ञान ।

कला:-

पत्ती अमरुद, आम के 6 चित्र बनाना ।

सामान्य ज्ञान:-

गांधी जी के जीवन के उपदेश एवं कुछ प्रसंग अन्य विषयों के ज्ञान ।

अंग्रेजी:-

वर्ण माला पर आधारित पुस्तक में दिए शब्दों का अर्थ अंग्रेजी से हिन्दी में लिखना । शब्दों के अर्थ, अर्थ, अर्थ, अर्थ पाठ का अध्ययन, शब्दार्थ आदि करवाना ।

बोलचाल

शिक्ष के समान ।

पाठ्यक्रम कक्षा-2चौथा माह अक्टूबर**भाषा:-**

ज्ञान भारत 10 से 12 तक पाठों का पूर्ववत की भाँति अध्ययन संज्ञा एवं सर्वनाम का बोध परिभाषा बताकर समझाना लिखाना।

शब्दार्थ : चिन्नी, मिल, मशीन, पौधघर, प्रकाश, सावधानी

गणित:-

विंशत्य, प्रश्नावली गत माह की पुनरावृत्ति §30-40§

प्रश्न हल । लम्बाई तथा वजन, रूपये का ज्ञान ।

कला:-

रस्मी, लोकी, बैंगन आदि के 6 चित्र ।

सामान्य ज्ञान:-

समय पालन, नियम पालन, तथा मृदु भाषा का महत्व बताते हुए कहानियों के द्वारा समझाना ।

अन्य शिशु कक्षा के समान

अंग्रेजी:-

1 से 100 तक गिनती लिखवाना पुस्तक का पाठ 2 और 3 दूसरी कविता याद करवाना ।

अन्य भाग के समान ।

कक्षा 2 पाठ्यक्रम

पांचवा माह नवम्बर

मापा:-

ज्ञान भारती पाठ 13 से 15 तक पूर्व की भाँति । पांच वाक्य, के निक्थ लिखने की क्षमता पैदा करना।, इंगाय एवं मेल पर दिए गये निक्थों का मौखिक रूप से भिन्न भिन्न प्रकार के वाक्य बनाकर एवं कचों से पूछ कर चुने हुए वाक्य बोर्ड पर लिखकर बताना (उन्हें उचित क्रम से लिखना) फिर बोर्ड में लिखे वाक्य मिटाकर कचों से उपरोक्त निक्थ को लिखवाना ।

शब्दार्थ: सूर्य, सुगन्ध हाट

गणत:-

गुण, भाग करवाना किताब पृष्ठ 41-50 तक प्रश्न हल करवाना लम्बाई, वजन, धैसे का ज्ञान ।

कला:-

फूल, कमल, गेन्दा, आदि के 5 चित्र बनाना ।

सामान्य:-

वेशभूषा सादगी । सादाजीवन उर्चावचार का महत्व दिखाते हुए कहानियों द्वारा समझाना । अन्य शिशु कक्षा के समान।

अंग्रेजी:-

पुरतक के पाठ पांच एवं छः का अध्ययन) शब्दार्थ रिक्त स्थानों की पूर्त सहित बताना ।

व्यक्तचाल:

शिशु कक्षा के समान ।

पाठ्यक्रम कक्षा - 2

छठा माह दिसम्बर

भाषा:-

ज्ञान भारती 16 से 18 तक पूर्व की भाँति विद्यालय एवं त्यौहारों पर 5 वाक्य का निबन्ध लिखवाना पूर्व की भाँति समझाना शब्दार्थ निपटारें, चवृत्तरा-इ

गणित:-

गत मासों के पाठों की पुनरावृत्ति, मौखिक फुटकर 15 तक के पहाडा याद करवाना, 209 तक के अंकों का जोड़ घटाना, मौखिक तीव्र गति से, पुस्तक 51 से 60 तक प्रश्न के हल करवाना। किताब के लिखे निर्देश पर ध्यान दें। पैसे, तम्बाई, तथा यजन का ज्ञान।

कला:-

आम, अमरुद, आँद फलों की आकृति पत्ती साँहित बनवाना।

सामान्य ज्ञान:-

दिन, तारे, दिशा, चन्द्रमा, सूरज का ज्ञान। अन्य शिक्षा कक्षा के समान।

अंग्रेजी:-

पुस्तक के पाठ का पठन-पाठन पशु पक्षियों तथा रंग आकार के अंगों को अंग्रेजी लिखना। तीसरी कविता याद करना।

वैतचाल:-

शिक्षा कक्षा के समान।

पाठ्यक्रम कक्षा - 2

सातवां माह जनवरी

भाषा:-

ज्ञान भारती 19 से 21 तक पूर्व की भाँति देना।
शब्दों का विलोम शब्दों को लिखना।

शब्दार्थ-चिन्ता, कन्या, शत्रुमर्ग, उदावलाउ, चिडियाखाना आदि।

गणित:-

ज्यामिति तथा भारतीय मुद्रा का ज्ञान । बाल गणित
से 70 तक। पूर्ववत् की तरह मौखिक गति देना।
15 तक पहाडे एवं 20 तक जोड, घटाना पैसे, रुपय
का ज्ञान घण्टी मिन्टों, सेकण्ड का ज्ञान करवाना ।

कला:-

रूपना के तीन डिजाइन, घरों में बनने वाले
आदि।

सामान्य ज्ञान:-

ध्रुव तारा, ऋतु परिवर्तन, ऋतुओं का ज्ञान । शिशु कक्षा के

अंग्रेजी:-

पुस्तक पाठ 8 से 9 तक, शब्दार्थ एवं रिक्त स्थानों
की ऋतुओं का ज्ञान । अंग्रेजी में चौथी कविता याद करवाना।

बोलचाल:- शिशु कक्षा के समान

कक्षा 2 - पाठ्यक्रम - गृह परिवार	
1-	भाषा ज्ञान भारती - (पाठ 22 से 28) पूर्व भाषिक, 2, विलोम शब्दों का लिखना। शब्दार्थ : दफ्तर, तट्टु, हृदय, गायो, खेल
2	गाणित नाप, तौल, माप, समय और घड़ी का ज्ञान बाल अंकगाणित (पृष्ठ 71- से 80 तक) पुरत हल करवाना (पूर्व भाषिक)
3	कला कॉर्ड बनाना (प्रिटिंग कॉर्ड) तीन प्रकार के,
4	सांभान्य ज्ञान हिन्दी और अंग्रेजी अक्षरों का नाम, अन्य शिशु लक्ष्य समान
5	अंग्रेजी पाठ 90 एवं 91 का अध्ययन, गणवेश की वस्तुओं का (शब्दार्थ आदि) अंग्रेजी में ज्ञान, चौकी प्रवेश का याद करवाना।
	शिशु लक्ष्य समान।
	वील चाल

① अनादिगतः
रूपक कथा - अनुपम -

③ साधु ज्ञान के क्या कारण हैं ?

कक्षा 2 - पाठ्यक्रम - ग्राह मार्च

भाषा

जीत भारती - फरवरी से सितंबर तक, पूर्व की भाषा।
 एक वचन से बहुवचन बनाना,

शब्दार्थ : अली, गुलाल, पिचकारी,
 इंदुगार, सिक्की, फलदार, लतार।

गणित

विविध प्रश्नावली, अभ्यास, सम्पूर्ण पाठ्यक्रम
 का पूर्व अभ्यास। फरवरी से सितंबर तक

कला

कॉलेज, आदि का ज्ञान, कागज को सजावट बनाना,

सांस्कृतिक ज्ञान

परिवार की कहानियाँ सुनना,
 पर्यावरण सम्बंधी जानकारी, जोड़ी का गुलम, पहाड़ एवं
 जलो का सातवटा

अंग्रेजी

श्रीशु कक्षा संग्राम
 One से Ten तक गैरनतिमा शब्दों में लिखना
 पुस्तक के आधार पर हिंदी के वाक्यों को अंग्रेजी
 लिखवाना -

बाल्यालय

श्रीशु कक्षा संग्राम

पाठ्यक्रम कक्षा - 2

दसवां माह अप्रैल

भाषा:-

ज्ञान भारती § 28 से 31 तक § पूर्व की भाँति

शब्दार्थ: स्लेज, बालरस, सील, चिकित, विधेला व्याकुल।

गणित:-

विकथ प्रश्न पृष्ठ 41 से 80 तक पुनराभ्यास ।

वजन, रुपये, पैसे, लम्बाई, वगैरा का पूरा ज्ञान होना चाहिए।

कला:-

कॉटग, हवाई जहाज, आदि बनवाना कागज से।

सामान्य ज्ञान:-

पुनरावृत्ति

अंग्रेजी:-

क्रियाएं कार्यक्लाप के आधार पर Sleep §स्लीप§ आंग्र बंद करना
आदि कुछ आज्ञापं एवं सधारण प्रश्न करना, उदाहरण Come here ,
sit quietly इत्यादि ।

बोलचाल:-

शिशु कला के समान ।

तृतीय कक्षा

इस कक्षा में बालक की ज्ञान साधारण तथा ४ वर्ष होनी चाहिए इसमें प्रवेश पाने वाले शिशु को कम से कम मयूकताक्षरों की मात्राओं की लिखना पढ़ना आ जाना चाहिए । 20 तक पहाडा 5 अंकों का जोड़ बाकी, बीस तक गुणा भाग करना जाना चाहिए इस कक्षा में निम्नांकित विषयों का ज्ञान करवाया जायेगा जिसका पाठ्यक्रम आगे अंकित है ।

विषय	सम्बन्धित विषयों की किताबें
1 भाषा	ज्ञान भारती-3
2 गणित	बाल अंकगणित-3 -
3 विज्ञान	विज्ञान आओ करके सीखें -
4- इतिहास	हमारी दुनिया हमारा समाज-1
5- भूगोल	
6- पर्यावरण	पाठ्यक्रम द्वारा निर्धारित
7- कला	संगम ए.बी.सी. अंग्रेजी § 1-22 §
8- सामान्य ज्ञान	
9- सदाचार	
10- अंग्रेजी	

कक्षा 3 पाठ्यक्रम

पहला माह जुलाई

पाठ में मुहावरों का प्रयोग ~~जहाँ~~ से उसे समझाए। वाक्यों में उनका प्रयोग मौखिक रूप से बताएं।

भाषा:-

ज्ञान भारती-गद्य का मौन पाठ, एकाग्रता से समझने का अभ्यास, इत्यादि। द्वितीय कक्षा का मौखिक अभ्यास, ज्ञान भारती पाठ 1-2 के प्रश्न, शब्द, अर्थ वाक्य प्रयोग एवं पूर्व की भाँति पठन के तरीके से समझाना।

शब्दार्थ - चहक, न्यारी, नभ छाँव, भोर, सुनहरी, काँफला
 {वगदाद क्या है राजधानी एक देश की यह समझाना} अचम्भे,
 प्रस्न्न, प्रसिद्ध, आदर, समाधि, दर्शन, व्यापारी, ईश्वर

गणित:-

पिछले कार्य की पुनरावृत्ति, संख्याओं का ज्ञान बाल अंकगणित पृष्ठ 1 से 11 तक प्रश्न हल करवाना। तीसरी कक्षा के गणित का अभ्यास कराने से पहले यह जरूरी है कि बच्चे को गुणा तथा भाग का पूरा ज्ञान हो। उसे यह ज्ञान हो कि गुणा भी एक तरह का जोड़ ही है जैसे 12 अंक को ऊपर हम 13 बार जोड़े तो वही मिलेगा जो 12 से 13 को गुणा करने पर। इसी तरह भाग एक तरह का घटाव है। 156 में अगर 12 को 13 बार घटाया जाये तो शून्य बचेगा और 156 को 12 से भाग देने पर भागफल 13 आयेगा तथा शेष शून्य बचेगा। यह बात तरह तरह के उदाहरण दे, बोर्ड पर बताई जाये। जोड़ भी गिनती बढोलने पर बच्चा उसे बोर्ड पर अंकों में लिख सके।

और अंकों में बताई गई गिनती के शब्दों में लिख सकें । जैसे 20025 को बच्चा बीस हजार पच्चीस कहे । इसी तरह दूसरी भी गिनतीयाँ कम से कम 6 अंकों तक ।

कला:-

तस्ती, गिलास, चाकू, के 6 चित्र बनाना ।

सामान्य ज्ञान:-

थ्यडी ~~सही~~ देवना, बस स्टैण्ड की जानकारी बंजानी का मोहन किताब के । से 7 पृष्ठ तक का अध्ययन । अध्यापक द्वारा कहानी पढ़ना।

विज्ञान:-

आओ करके सीखें पाठ । के अनुसार लिखित एवं मौखिक जानकारी प्रश्न उत्तर समझाना, मौखिक एवं लिखित रूप से। पुस्तक में दिये प्रयोगों को जरूर करके दिखाना चाहिये । इससे बात ज्यादा अच्छी तरह समझ में आएगी ।

भूगोल/इतिहास:-

भूगोल:- हमारी दुनिया हमारा समाज पाठ । से 2 का अध्ययन प्रश्न उत्तर इत्यादि, गांव का मानचित्र बना कर दिखायें और दृष्टों से अलग अलग बनवायें ।

इतिहास:- पाठ । 2 का अध्ययन प्रश्न उत्तर सहित ।

अंग्रेजी:-

सुगम प्राइमरी पृष्ठ । से 8

कक्षा 3 पाठ्यक्रम

दूसरा माह अगस्त

भाषा:-

ज्ञान भारती पाठ 3 से 5 तक का अध्ययन । के भौत शब्दार्थ - चित्रग्रीव, हिरण्यक, दुर्ग, बुद्धिमान, धन्यवाद।

गणित:-

योग छोटी एवं बड़ी संख्या का ज्ञान, किताब से पृष्ठ 12 से 22 तक के प्रश्न हल करवाना । आधा तिहाई, चौथाई इत्यादि का चित्र बनाकर/बनवाकर सम्पूर्ण ज्ञान करवाना । घनाकार का पूर्ण ज्ञान लम्बाई, चौड़ाई और ऊँचाई ।

कला:-

ताला, घड़ा, झण्डा आदि के 6 चित्र बनाना ।

सामान्य ज्ञान:-

डाद खाने की जानकारी । पुस्तक बंजानी का मोहन पृष्ठ 7 से 14 तक की कहानी मौखिक रूप से ।

विज्ञान:-

पाठ 2 का अध्ययन एवं प्रश्न उत्तर हल करवाना । पुस्तक के दिये गये प्रयोगों को करवाना ।

~~ईतिहास~~ भूगोल/ इतिहास :-

भूगोल:- पाठ 3 का अध्ययन प्रश्न उत्तर
ईतिहास:- पाठ 13 का अध्ययन प्रश्न उत्तर

अंग्रेजी:-

हुगम प्राइमर पृष्ठ - 9 - 10

कक्षा - 3 पाठ्यक्रम

तीसरा माह सितम्बर

भाषा:-

ज्ञान भारती 6-7 का अध्ययन पाठ, निक्कड़, गाय, हमारा स्कूल, पर निक्कड़ लिखना एक नयी कविता कंठस्थ। व्याकरण शब्द विकार शब्द आदि ।

शब्दार्थ - आशीर्वाद, स्वभाव, जन्तु, निश्चय, तक्षा, टिडोरा, बुरज, सन्नाटा, उमेठ, चंचल

गणित:-

घटाना, मिश्रित प्रश्न, पुस्तक के पृष्ठ 23 से 33 तक के प्रश्न हल करवाना । लम्बाई की इकाईयों जैसे से.मी. इंच, तथा फुज गज कि.मी. मील की जानकारी तथा अनुमान होना चाहिए वजन की इकाईयों - कि.मी. ग्रा. आदि की जानकारी भी तथा अनुमान होना चाहिए ।

कला:-

फल - आम, कटा तरबूज आदि के चित्र बनाना ।

सामान्य ज्ञान:-

स्वच्छ जल का उपयोग, जल स्वच्छ करने के तरीके । बंजानी का मोहन, पृष्ठ 15 से 23 तक मौखिक कहानी समझाना।

विज्ञान:-

अध्ययन 3 का पठन-पाठन, प्रश्न उत्तर प्रयोगों पर विशेष ध्यान दें।

भूगोल/इतिहास:-

भूगोल के पाठ चार प्रश्न उत्तर आदि
इतिहास के पाठ 14 प्रश्न उत्तर आदि

अंग्रेजी:-

अनुवाद: मैं जाता हूँ, वह जाता है आदि। प्रथम सुग्म ए.बी.सी.
के पाठ 11 तक करवाना ।

पाठ्यक्रम कक्षा - ३

चौथा माह अक्टूबर

भाषा:-

ज्ञान भारती 8 से 10 पाठ का पूर्ववत भाँति बाजार, मन्दिर पर निबन्ध लिखना । एक नयी कविता करना, संज्ञा की परिभाषा आदि का ज्ञान ।

शब्दार्थ:-

आश्रम, स्वर्ग, पृथ्वी, ब्रम्हा ध्यान, स्थान, दर्शन, वेग गति तर, आश्चर्य विचित्र, नष्ट, निर्दिष्ट, प्रस्ताव नृतन, उमंग, सजग

गणित:-

गुणा, पृष्ठ 34 से 44 तक के प्रश्न उत्तर हल करवाना।

कला:-

तरकारिया - भूती गाजर, लौकी शलजम के चित्र बनाना।

सामान्य ज्ञान:-

रेलवे स्टेशन, एवं रेल की जानकारी । बीजानी का मोहन 23 से 29 तक कहानी रूप में मौखिक जानकारी देना ।

विज्ञान:-

अध्याय 4 का अध्ययन प्रश्न उत्तर सहित करवाना ।

भूगोल/इतिहास

भूगोल पाठ 5-6 का अध्ययन प्रश्न उत्तर

इतिहास पाठ 15 " " " "

अंग्रेजी:-

ग्राइमर बुक ए-बी- सी 2 के इकाई 10-13 तक

कक्षा-3 पाठ्यक्रम

चौथा माह नवम्बर

भाषा:-

ज्ञान भारती पाठ 11 से 13 पूर्व भाँत । निक्ख नगर, कहानी दारा भाव प्रकाशन एवं व्याकरण सर्वनाम पारभाषा आदि।

शब्दार्थ:- योदा, युक्ति निश्चिन्त, खेखला, भगदड, शक्ति, व्यक्ति, रफतार, निकम्मा, रासायानक, ईर्ष्या, उर्वरक, साधन, उपहास, सिंचाई, प्रशंसा, अधा।

गणित:-

भाग, विभाजित होने के पारक्षण, पुस्तक से पृष्ठ 46-55 तक के प्रश्न हल करवाना। दशमलव की जानकारी रूपये पैसे से शुरू करें ।

कला:-

डिजाइन, ज्यामितीय चित्र एवं, क्राफ्ट का कार्य आदि करवाना ।

सामान्य ज्ञान:-

आग से जलना एवं आग से बचाने के तरीके की जानकारी बैजानी कामोहन 29 से 35 तक कहानी के रूप में मौखिक ।

विज्ञान:-

अध्याय 5 का अध्ययन प्रश्न उत्तर सहित करवाना।

भूगोल/इतिहास:-

भूगोल: पाठ 7 का अध्ययन प्रश्न उत्तर

इतिहास: पाठ 16 " " " "

अंग्रेजी:- सुगम प्रारम्भ पाठ 14 स 15 तक ।

वेक्षा-3 पाठ्यक्रम

पाँचवीं माह नवम्बर

भाषा:-

ज्ञान भारती पाठ 11 से 15 पूर्व भाँति । निक्थ नगर/ कहानी द्वारा भाव प्रकाशन एवं व्याकरणं सर्वनाम परिभाषा आँद।

शब्दार्थ:-

योद्धा, युक्त, निश्चिन्त, खोखला, भगदड़, शक्ति, व्यक्त, रफतार, निक्थमा, रसायनिक, ईर्ष्या, उर्वरक साधन, उपहास सिंचाई, प्रशंसा, अथा ।

गणित:-

भाग, विभाजित होने के परिक्षण, पुस्तक से पृष्ठ 45-85 तक के प्रश्न हल करवाना । क्षमत्व की जानकारी रूपये पैसे से शुरू करें।

कला:-

डिजाइन, ज्यामितीय चित्र एवं, काफ्ट का कार्य आँद करवाना।

सामान्य ज्ञान:-

हिन्दुओं का इतिहास लगे लगे पर करी कथाएँ जोय को जानकर आग से जलना एवं आग से बचाने के तरीके की जानकारी बँजानी का मोहन 29 से 35 तक कहानी के रूप में मौखिक ।

विज्ञान:-

अध्याय 5 का अध्ययन फ़न उत्तर सँहित करवाना।

भूगोल इतिहास:

भूगोल: पाठ 7 का अध्ययन प्रश्न उत्तर

इतिहास : पाठ 16 " " " "

अंग्रेजी:-

सुगम ग्राइमर पृष्ठ 14 स 15 तक ।

पाठ्यक्रम- कक्षा - 3छठा माह दिसम्बर

भाषा:-

ज्ञान भारती 14 - 15 पाठ पूर्व की भाँति । निबंध-
मंदिर । व्याकरण क्रिया की परिभाषा साँहत ।

शब्दार्थ: ध्वजा, जनसंख्या, दफतर, शान्त, स्कूछ, फूला
न समाया, जुट बेचैन, पुष्ट, सुविधाएं, आकार।

गणित:-

चौथाई, आधोपैनक पौन करा ज्ञान पृष्ठ 56 से 65
तक के प्रश्न हल करवाना कैलेंडर की पूरी जानकारी,
रफतार की जानकारी - तेज, धीमी, रफतार का ज्ञान
उदाहरण साँहत ।

कला:- आयात एवं थर्ग में डिजाइन ।

सामान्य ज्ञान:-

वायु का महत्व । स्वास्थ्य, एवं भोजन की जानकारी।
किताब 36 से 42 की कहानी मौखिक रूप से ।

विज्ञान:- अध्याय 6 का अध्ययन एवं प्रश्न उत्तर साँहत ।

भूगोल/इतिहास:

भूगोल: पाठ 8 का अध्ययन प्रश्न उत्तर साँहत

इतिहास: पाठ 17 "" "" ""

अंग्रेजी:-

सुगम प्राइमर पृष्ठ 16 से 17 तक ।

पाठ्यक्रम कक्षा - 3

सातवां माह जनवरी

भाषा:-

ज्ञान भारती पाठ 16 से 18 तक पूर्व की भौत/प्रधानाचार्य को आवेदन पत्र पर्यायवाची एवं विलोम शब्दों की जानकारी।

शब्दार्थ:- हृदय, वैद्य, प्राण, न्याय, वाक्शाह, हुआ, लाभ, नाडी, जहाँपनाह, निछावर, स्वस्थ, त्याग प्रभु, प्रार्थना, दूत,

गणित:-

रुपया, पैसा, तोल के वाट पृष्ठ 66-77 तक किताब से प्रश्न हल करवाना। घड़ी देखने का पूर्ण ज्ञान। सूर्य घड़ी बनाना। टिकटों का ज्ञान और औचित्य समझाना। क्षमत्व का गुणा भाग आदि।

कला:- त्रिभुज का डिजाइन, आकृत बनाना।

सामान्य व ज्ञान:-

हेजा, चेचक एवं खुजली के बारे में बताना। किताब से पृष्ठ 43 से 49 तक कहानी मौखिक रूप से करवाना।

विज्ञान:-

पाठ 7 का अध्ययन प्रश्न उत्तर सहित।

भूगोल/इतिहास:

भूगोल: पाठ 9 का अध्ययन प्रश्न उत्तर सहित

इतिहास: पाठ 18 का अध्ययन प्रश्न उत्तर सहित

अंग्रेजी:- सुगम ग्राइमर पृष्ठ 18 से 19 तक।

पाठ्यक्रम कक्षा - 3

अठवों माह फरवरी

भाषा:-

ज्ञान भारती 19 से 20 का अध्ययन पूर्व की भाँति।

व्याकरण - विश्लेषण । माता पिता को पत्र लिखना।

शब्दार्थ:- फुली, उत्साह, राज्य, असंतोष, स्वतंत्र, अपूर्व
सरपट, अधिकार, कुशलता, मुरारि गीत को प्राप्त होना
पवन, अलसाई, अंगडाई, अनेहरी, जालस्य

गणित:-

लम्बाई के माप, समय के माप, पृष्ठ 78 से 88 तक
किताब से प्रश्न उत्तर हल करवाना ।

कला:- वृत्त में चित्र, बनाना ।

सामान्य ज्ञान:-

चीटी एवं मक्खी के विषय में बताना । किताब से पृष्ठ
50 से 57 तक कहानी मौखिक रूप से करवाना।

विज्ञान:-

अध्याय 8 का अध्ययन प्रश्न उत्तर सहित ।

भूगोल/इतिहास:-

भूगोल: पाठ 110 का अध्ययन प्रश्न उत्तर सहित

पाठ 10 का " " " " " " " "

अंग्रेजी:-

सुगम गडमर पृष्ठ 20 से 21 तक ।

पाठ्यक्रम कक्षा - 3

नवां महा मार्च

भाषा:-

ज्ञान भारती पाठ 21-22 का पूर्व की भाँति/सम्बन्धियों को पत्र/निबंध-मेला आदि/व्याकरण-वचन का ज्ञान।

शब्दार्थ:- स्वयंवर, कन्न, शोल, प्रजा ।

पृथ्वी, स्वर्ग, वर्णन, पौकत, परछाई, सुहावने, वर्णन, महक उंचत ।

गणित:-

पृष्ठ 44 तक पुनराभ्यास एवं अन्य ।

कला:-

वाई तीन/बोंटग-त्योहार पर, दिवाली होती नयवर्ष।

सामान्य ज्ञान:-

वायु में भार का बताना । किताब से पृष्ठ 58 से 63 तक की कहानी मौखिक रूप से ।

भूगोल/इतिहास:

भूगोल : पाठ 11 का अध्ययन प्रश्न उत्तर साहित

इतिहास: पाठ 12 से 15 तक का पुनराभ्यास

अंग्रेजी:-

सुगम प्राइमर पृष्ठ 22 तक ।

पाठ्यक्रम कक्षा - 3

दसवां माह अप्रैल

भाषा:-

ज्ञान भारती 23 एवं 24 पाठ का पूर्व की भाँति। उत्सव पर निबंध । व्याकरण- लिंग का ज्ञान ।

शब्दार्थ: उज्ज्वल, नभ, शिखा, क्रोध, युद्ध, चक्रवर्ती, प्रसिद्ध, क्षमा,

गणित:-

पृष्ठ 45 - 88 तक पुनराभ्यास ।

कला:-

पुनरावृत्त कराना ।

सामान्य ज्ञान:-

वायु में शीत के बारे में बताना - किताब से पृष्ठ 63 से 70 तक कहानी मौखिक रूप से ।

वित्तज्ञान:-

पाक ।। अध्ययन प्रश्न उत्तर संग्रह ।

भूगोल/इतिहास:

भूगोल: सम्पूर्ण पुनराभ्यास

इतिहास: 16-19 पुनराभ्यास

अंग्रेजी:-

पुनरावृत्त ।

चतुर्थ - कक्षा

इस कक्षा में शिक्षा की आयु साधारण तया: 9 वर्ष होने चाहिए इस कक्षा में निम्नांकित विषय पढाए जायेंगे -

~~भाषा, गणित, अंग्रेजी, संस्कृत, इतिहास, भूगोल, ज्ञान, विज्ञान, पर्यावरण, सामान्य ज्ञान, कला आदि।~~

विषय

सम्बन्धित विषयों की पुस्तकें -

1- भाषा

ज्ञान भारती भाग - 4

2- गणित:-

बाल अंकगणित भाग-4

3- विज्ञान

विज्ञान आओ करके सीखें भाग-

4- पर्यावरण/सामान्य ज्ञान

~~विज्ञान - हमारे दैनिक जीवन से~~
~~हमारी दुनिया हमारा समाज~~

5- इतिहास

हमारी दुनिया हमारा समाज

6- भूगोल

हमारी दुनिया हमारा समाज

7- अंग्रेजी

सुगम प.बी.सी. पृष्ठ 23-41

8- कला

पाठ्यक्रम अनुसार

पहला माह जुलाई**भाषा:-**

ज्ञान भारती पाठ । से 3 तक अध्ययन । भावार्थ, प्रश्न उत्तर शब्दार्थ रिक्त स्थान पूर्ति । पर्यायवाची विलोम शब्द । श्रुतलेख । व्याकरण संज्ञा एवं सर्वनाम की परिभाषा । शब्दार्थ: शब्दकोश के द्वारा समझाए जाए । शैक्षक कक्षा में शब्दकोश साथ रहेंगे ।

गणित:-

पहले अभ्यास के करने से पहले यह बात विक्षोप रूप से ध्यान में रखनी है कि बच्चों को घड़ी देखना, समय का पूरा ज्ञान हो । घण्टा मिनट, सेकण्ड का मतलब अच्छी तरह समझे । साथ ही दूरी का भी ज्ञान हो इसलिए जरूरी है कि इंच, फुट, गज, से.मी., की.मी. मील इत्यादि लम्बाई की इकाईयों का ज्ञान जन्म होना चाहिए । इंच, फुट से मी.मी. इत्यादि का अनुमान भी बच्चों को होना चाहिए । हर बच्चे को अपनी लम्बाई फुट, इंच, मी., से.मी. में तथा अपने गांव से सड़क की दूरी मील तथा की.मी. में नपवाई जा सकती है रफ्तार का भी ज्ञान इसी तरह कराया जा सकता है। गांव से सड़क तक लडका दूसरे लडके से जल्दी तय करता है या धीरे यह उसकी रफ्तार पर निर्भर करता है इस बात को कई तरह से समझाना । सबाल में अगर कोई विक्षोप बात आये जिसका गणित से सीधा सम्बन्ध नहीं है उसे भी समझाना चाहिए जैसे पहले अभ्यास में हवाई जहाज, कलकत्ता क्या है? कहाँ है ? पहला

दर्जा क्या होता है ? इत्यादि । चिट्ठी विदेशों में हवाई जहाज या पानी के जहाज से भेजी जा सकती है क्यों? बाल अंकगणित । अभ्यास से 5 तक प्रश्न हल करवाना

कला:- पेंसिल से क्लेबोर्ड, बाल्टी, बॉल के चित्र बनाना।

विज्ञान:- तारे और उपग्रह में अन्तर । सूर्य और पृथ्वी सहित नौ ग्रहों की चित्र द्वारा सही जानकारी देना । ग्रहों के नाम कौन सूर्य के सबसे पास है कौन सबसे दूर । कर्चों से चित्र बनवाना इत्यादि । पुस्तक के दिये उदाहरणों की कर्चों द्वारा करवाना । सूर्य भी एक तारा है इस बात को समझाना ।

श्रुतियों का बदलना, उनका पेड़ पौधों से सम्बन्ध।

पहला अभ्यास प्रश्न उत्तर सहित करवाना ।

भूगोल/इतिहास:

भूगोल: पाठ 1-2 का अध्ययन प्रश्न उत्तर सहित

इतिहास: पाठ 1-2 " " " "

सामान्य ज्ञान:-

नदी, नहर, विद्युत निर्माण केंद्रों का परिचय। टिहरी बांध पर चर्चा। "मिट्टी" किताब पाठ 1 का अध्ययन।

पाठ्यक्रम कक्षा - 4

दूसरा माह अगस्त

भाषा:-

ज्ञान भारती पाठ 4 से 6 तक पूर्व की भाँति।

गणित:-

किताब अभ्यास 4 से 8 तक प्रश्न उत्तर ।

कला:-

दवात वीतल कप प्लेट का चित्र ।

सामान्य ज्ञान:-

फसलों की पहचान, भाष का निर्माण एवं उपयोग।

8
मे 20

पुरतक से पेज 10-11 "कहानी"

विज्ञान:-

अध्याय दूसरा का अध्ययन प्रश्न उत्तर सहित ।

भूगोल:-

भूगोल : पाठ 3 से 4 तक प्रश्न उत्तर सहित

इतिहास: पाठ 3 से 4 " " " "

अंग्रेजी:-

पृष्ठ 25 से 26 तक, सुगम प्राइमर ।

पाठ्यक्रम कक्षा - 4तीसरा माह सितम्बर**भाषा:-**

ज्ञान भारती 7 से लेकर 9 पाठ तक पूर्व की भाँति।
एक काव्य एवं लेखक के जीवन का परिचय। छोटे वाक्यों
को लेख। एक काव्यता के कंठस्थ। व्याकरण-लिंग का
ज्ञान।

गणित:-

किताब से 10-16 तक के अभ्यासों के प्रश्न उत्तर
हल करने हैं।

कला:-

फलों के 6 चित्र बनाना।

सामान्य ज्ञान:-

कलम के पौधे एवं प्रारंभिक चिकित्सा का ज्ञान। "मिट्टी"-
किताब से पृष्ठ 12 से 13 तक अध्ययन करवाना।

विज्ञान:-

अध्याय तीन का अध्ययन एवं प्रश्न उत्तर।

भूगोल/इतिहास

भूगोल: पाठ 5 से 6 तक प्रश्न उत्तर सहित।

इतिहास: पाठ 5 " " " "

पाठ्यक्रम कक्षा - 4

चौथा माह अक्टूबर

भाषा:-

ज्ञान भारती 10 से 12 तक पूर्व की भाँति एक कविता कंठस्थ । जीवनी बताना । व्याकरण - लिंग ।

गणित:-

पाठ के अभ्यास 17 से 24 तक के प्रश्न उत्तर हल करना।

कला:-

6 विभिन्न फूलों के चित्र ।

सामान्य ज्ञान:-

उत्सवों का पारचय एवं प्रदेश की शास्त्रीय रचना "मिट्टी" पृष्ठ 14 से 15 पृष्ठ का अध्ययन ।

विज्ञान:-

अध्याय 4 का अध्ययन प्रश्न उत्तर ।

भूगोल/इतिहास:-

भूगोल : पाठ 7 का अध्ययन प्रश्न उत्तर

इतिहास: पाठ 6 " " "

अंग्रेजी:-

पृष्ठ 23 से 30 तक ।

पाठ्यक्रम कक्षा - 4

पॉचवां माह नवम्बर

भाषा:-

ज्ञान भारती पाठ 13 से 15 तक पूर्व की भाँत। पत्र-लेखन । कवि एवं कविता कंठस्थ करवाना।

गणित:-

पाठ 25 से 28 तक का प्रश्नों का हल ।

कला:-

डिजाइन, आयत बनाना ।

सामान्य ज्ञान:-

विजली का क्वच, मधु मक्की पालन एवं वायु का ज्ञान।
"अट्ट" पुस्तक से पृष्ठ 15 का अध्ययन ।

विज्ञान:-

अध्याय 5 का अध्ययन एवं प्रश्न उत्तर करवाना।

भूगोल/इतिहास:-

भूगोल: पाठ 8 का अध्ययन एवं प्रश्न उत्तर

इतिहास: पाठ 7 का अध्ययन एवं प्रश्न उत्तर

अंग्रेजी:-

पृष्ठ 31 के 32 तक।

पाठ्यक्रम कक्षा - 4छठा माह दिसम्बर**मासा:-**

ज्ञान भारती 16 से 18 तक पूर्व की भाँति छोटे वाक्यों का लेखक, एक कवि लेखक का परिचय, एक काव्यता कठस्थ करवाना।

गणित:-

पाठ 29 से 37 तक के प्रश्न उत्तर हल करना

कला:-

वृत्त का प्रयोग । चित्र अंकन ।

सामान्य ज्ञान:-

गुरुत्याकर्षण, रेतवे इंजन व थर्मा मीटर, का ज्ञान ^{"सिद्धि"} पुरतक से {पृष्ठ 16 स 17}

विज्ञान:- अध्याय 6 का अध्ययन, प्रश्न उत्तर ।

भूगोल/इतिहास:

भूगोल 3 पाठ 9 का पहला भाग

इतिहास: पाठ 8-9 का अध्ययन एवं प्रश्न उत्तर

अंग्रेजी:-

पृष्ठ 33 से 34 तक ।

पाठ्यक्रम-कक्षा - 4

सातवां माह जनवरी

भाषा:-

ज्ञान भारती 19 से 21 पाठ तक पूर्व की भाँति छोटे वाक्यों का लेख ।

गणित:-

पाठ 38 से 44 तक का प्रश्न उत्तर ।

कला:-

पोस्टर, पेड़ मत काटो, स्कूल चलो आदि के 5 चित्र

सामान्य ज्ञान:-

" सिटी "

उत्तर प्रदेश की भेषभूषा और खान पान का किताब से 18 से 19 तक ।

भूगोल इतिहास:-

भूगोल: पाठ 9 का दूसरा भाग प्रश्न उत्तर साहित्य ।

इतिहास: पाठ 10-11 का " " "

विज्ञान:- अध्याय 7 का अध्ययन प्रश्न उत्तर ।

अंग्रेजी:-

पृष्ठ 35 से 36 तक ।

पाठ्यक्रम कक्षा - 4

आठवां माह फरवरी

भाषा:-

ज्ञान भारती 22 से 24 तक पूर्व की भाँति, एक कवि एवं लेखक का परिचय एवं एक कविता कठस्थ करवाना।

गणित:-

पाठ 45 से 47 तक के प्रश्न हल करवाना।

कला:-

पाँच कार्ड बनाना।

सामान्य ज्ञान:-

उ.प्र. के विभिन्न स्थानों की जानकारी ^{"सिटी"} प्रस्तक से 19 से 20 तक का अध्ययन।

विज्ञान:-

अध्याय 8 का अध्ययन एवं प्रश्न उत्तर।

भूगोल/इतिहास:

भूगोल: पाठ 9 से ^{तीसरा} भाग का अध्ययन प्रश्न उत्तर
इतिहास: पाठ 12 से 13 " " "

अंग्रेजी:-

पृष्ठ 37 से 38 तक।

पाठ्यक्रम - कक्षा - 4

नौवां माह मार्च

भाषा:-

ज्ञान भारती पाठ 25 से 26 तक पूर्व की ओर 5
कवि एवं लेखकों का नाम सहित परिचय :

गणित:-

पाठ 1 से 24 तक पुनराभ्यास ।

कला:-

द्वय अंकन करना ।

सामान्य ज्ञान:-

बीजाकरण का ज्ञान ।

मिट्टी {पृष्ठ 21 }।

विज्ञान:-

अध्याय 9 का अध्ययन प्रश्न उत्तर सहित ।

भूगोल/इतिहास:-

भूगोल: पाठ 9 का चौथा भाग प्रश्न उत्तर

इतिहास: पाठ 14, 15 " " "

अंग्रेजी:-

पृष्ठ 39 से 40 तक ।

पाठ्यक्रम कक्षा - 4

दसवां माह अप्रैल

भाषा:-

ज्ञान भारती, पुनरावृत्त, बाद-विवाद, अभिनय, अंताक्षरी की तैयारी ।

गणित:-

25 से 47 तक के पाठों की पुनरावृत्त ।

कला:-"

कॉटिंग एवं पुनरावृत्त ।

सामान्य ज्ञान:-

वातावरण की स्वच्छता व उसके अभाव की हानियां ।
मिट्टी पृष्ठ 21 से 24 तक ।

विज्ञान:-

अध्याय 10 का अध्ययन एवं पुनराभ्यास ।

भूगोल/इतिहास:

भूगोल: पुनराभ्यास
इतिहास: पुनराभ्यास

अंग्रेजी:-

पुनराभ्यास ।

पंचम कक्षा

कक्षा पंचम में प्रावृष्ट होने की आयु सामान्यतः 10 वर्ष होनी चाहिए। इन समय शिशु में अनुशासन का भाव। गम्भीर वस्तुओं को समझने की जिज्ञासा, गुरुजन के प्रति आदर एवं अपने स्कूल के प्रति आत्मीयता के भाव अक्षय होने चाहिए।

इस कक्षा में निम्नलिखित विषय पढ़ाए जाए।

विषय

संबन्धित

सम्बन्धित पुस्तकें।

1- भाषा	ज्ञान भारती भाग - 5
2- गणित	बाल अंकगणित भाग 5 5
3- विज्ञान	विज्ञान आओ करके सीखें - 3
4- पर्यावरण/सामान्यज्ञान	पर्यावरण स्वास्थ्य एवं स्वच्छता
5- इतिहास	हमारी दुनिया हमारा समाज -3
6- भूगोल:	
सामान्यज्ञान - सदाचार	
7- अंग्रेजी	लेट्स लर्न इंग्लिश
8- कला	पाठ्यक्रम अनुसार

पाठ्यक्रम कक्षा - 5

पहला माह जुलाई

भाषा:-

ज्ञान भारती पाठ 1 से 3 तक अध्ययन भावार्थ, शब्दार्थ अन्य प्रश्न उत्तर पूर्व की भाँति ।

गणित:-

बाल अंक गणित अभ्यास 1 से 6 तक प्रश्न हल करवाना

कला:-

पिछले कार्य की मुनरावृत्ति ।

सामान्य ज्ञान:-

तार मॉनिटर के बारे में जानकारी। पर्यावरण स्वास्थ्य एवं स्वच्छता किताब से पृष्ठ 1 से 2 कहानी द्वारा समझाना।

विज्ञान:- अध्याय 1, 2 का अध्ययन प्रश्न उत्तर सहित ।

भूगोल/इतिहास:

भूगोल, पाठ 1, 2 का अध्ययन प्रश्न उत्तर सहित

इतिहास : पाठ 1 पूर्व की भाँति

अंग्रेजी:-

पुस्तक के पृष्ठ 9 से 13 तक । एक कविता कंठस्थ

कराना ।

पाठ्यक्रम कक्षा - 5

दूसरा माह अगस्त

भाषा:

ज्ञान भारती 4 से 5 पाठ का अध्ययन शब्दार्थ आदि।
सम्बन्धियों को पत्र लिखना ।

गणित:-

बात अंकगणित अभ्यास 7 से 12 प्रश्न हल करवाना।

कला:-

फुटबाल, सुराही, तस्तरी आदि के चित्र बनाना।

सामान्य ज्ञान:-

गुरुत्वाकर्षण शक्ति का ज्ञान । पर्यावरण-स्वास्थ्य और
स्वच्छता पाठ्यक्रम ।

विज्ञान:-

अध्याय 3 पूर्व की भाँति

भूगोल/इतिहास:

भूगोल 3, 4 पाठ का अध्ययन ।

इतिहास 1, 2 का अध्ययन ।

अंग्रेजी:-

पृष्ठ 14 - 18 तक ।

पाठ्यक्रम : कक्षा - 5

तीसरा माह सितम्बर

भाषा:-

ज्ञान भारती पाठ 6 से 8 पूर्व की भाँति किसी मैले पर निबन्ध, विलोम तथा पर्यायवाची, भक्ति भाव की एक कविता ।

गणित:-

बाल अंक गणित, 13 से 18 अध्यासों के प्रश्न हल करवाना ।

कला:-

पुतल शील रंग का प्रयोग फल और पत्ती आम, सेब, आड़ू, सुन्तरा आदि बनाना ।

सामान्य ज्ञान:-

भार, तुला, का ज्ञान किताब पाठ 2 का अध्ययन कराना।

विज्ञान:-

अध्याय 4 का अध्ययन प्रश्न उत्तर कराना ।

भूगोल/इतिहास:

भूगोल: पाठ 5,6 का अध्ययन

इतिहास: पाठ 3 का

सामान्य ज्ञान:-

~~भार, तुला, का ज्ञान किताब पाठ 2 का अध्ययन कराना~~

अंग्रेजी:-

पृष्ठ 19 से 23 तक कराना ।

पाठ्यक्रम कक्षा - 5

चौथा माह अक्टूबर

भाषा:-

ज्ञान भारती पाठ 9 से 10 का पूर्व की भाँति । प्रधानाचार्य को छुट्टी का पत्र । भक्ति भाव की एक कविता का पाक।

गणित:-

बाल अंकगणित अभ्यास 19 से 24 प्रश्न हल कराना।

कला:-

पुलन शील रंगों का प्रयोग । सरकारी शतजम, मूली, गाजर मटर प्याज बनाना ।

सामान्य ज्ञान:-

विविध प्रदेशों की केशभूषा, खानपान ^{की जानकारी} किताब से 3 पाठ {अ×ब} का अध्ययन ।

विज्ञान:-

अध्याय 5 का अध्ययन, पूर्व की भाँति ।

भूगोल/इतिहास:

भूगोल : पाठ 7, 8 का अध्ययन

इतिहास: पाठ 4 का अध्ययन

अंग्रेजी:-

पृष्ठ 24 से 28 तक ।

पाठ्यक्रम - कक्षा - 5

पाँचवा माह नवम्बर

भाषा:-

ज्ञान भारती पाठ 11 से 3 पूर्व की भाँति अध्ययन।
त्योहार पर निबन्ध । श्रद्धा भाव की एक कविता।

गणित:-

बाल अंकगणित 25 से 30 तक के अभ्यास के सभी
प्रश्न ।

कला:-

डिजाइन, रंगी द्वारा, ज्यामिति किनारे की डिजाइन का
प्रयोग ।

सामान्य विज्ञान:-

जन्तुओं का ज्ञान } किताब से पाठ 3 का पूर्व की भाँति

विज्ञान:-

अध्याय 6 का अध्ययन, पूर्व की भाँति ।

भूगोल/इतिहास

भूगोल-पाठ 10 से पेज 65 तक पूर्व की भाँति।

इतिहास-पाठ 5 का पूर्व की भाँति ।

अंग्रेजी:-

पृष्ठ 29 से 33 तक । निबन्ध 'My mother'
'माई मदर' पर

पाठ्यक्रम - कक्षा - 5

छठा - माह - दिसम्बर

भाषा:-

ज्ञान भारती पाठ 14, 15 का पूर्व की भाँति व्याकरण क्रिया वचन, एवं विशेषण श्रदा भाव की एक कविता।

गणित:-

बाल अंकगणित 31 से 36 अभ्यास पूर्व की भाँति ।

कला:-

प्राकृतिक किनारे के डिजाइन पर्श का डिजाइन। वर्ग का प्रयोग ।

सामान्य ज्ञान:-

मानव उपयोगी एवं घातक पशु के बारे में जानना।
किताब से पाठ 3 का द - य ।

विज्ञान:-

पाठ 7 का अध्ययन पूर्व की भाँति !

भूगोल/इतिहास:

भूगोल पाठ 10 के पृष्ठ 65,77 तक पूर्वा नुसार।
इतिहास पाठ 6, 7,

अंग्रेजी:-

पृष्ठ 34 से 38 तक

पाठ्यक्रम - कक्षा - 5

सातवां माह जनवरी

भाषा:-

ज्ञान भारती 16 से 18 तक पूर्वानुसार । किसी धार्मिक त्यौहार पर निबंध । शुद्ध एवं अशुद्ध शब्द । व्याकरण शृकालिदास सम्बन्धी कविता कंकण ।

गणित:-

बाल अंकगणित 37 से 42 तक पूर्वानुसार ।

कला:-

पोस्टर बनाओ खूब खेलो, खूब नहाओ, फल खाओ जाँद।

सामान्य ज्ञान:-

स्टोव जलाना - घड़ी देखना आदि । पुस्तक का चौथा पाठ कराना ।

विज्ञान:-

अध्याय 8 का अध्ययन पूर्व की भाँति ।

भूगोल/इतिहास:

भूगोल-पाठ 11 से पेज 93 तक पूर्व की भाँति का इतिहास - पाठ 8

अंग्रेजी:-

पृष्ठ 39 से 43 तक

पाठ्यक्रम - कक्षा - 5

आठवाँ माह फरवरी

भाषा:-

ज्ञान भारती- पाठ 19 से 29 तक पूर्वानुसार । निबंध-
राष्ट्रीय त्यौहार । बलिदान सम्बन्धी एक कविता कंठस्थ ।
याद-विवाद का अभ्यास ।

गणित:-

बाल अंक गणित 42 से 48 तक अभ्यास ।

कला:-

कार्ड, होली, दीपावली, पर कार्ड बनाना ।

सामान्य ज्ञान:-

वन के पशुओं का ज्ञान ।
किताब से पाठ 5

विज्ञान:-

अध्या 9 का पूर्व की भाँति ।

भूगोल/इतिहास:-

भूगोल-पाठ 11 का पेज 94-102 तक अध्ययन ।
इतिहास - पाठ 9

अंग्रेजी:-

पृष्ठ 44 से 48 तक ।

पाठ्यक्रम - कक्षा - 5

नौवां माह मार्च

भाषा:-

ज्ञान भारती 21 से 20 तक पूर्वानुसार । मातृवंदना,
सम्पूर्ण समर्पण पर दो एक कविता कठांग

गणित:-

बाल अंक गणित 49 से 50 एवं मुनरावृत्त ।

कला:-

दृश्य, पहाड, नदी, पैड का चित्रांकन

सामान्य ज्ञान:-

विषय रोग, हैजा, मलेरिया आदि के रोक धाम एवं
उपचार पुस्तक का 6 पाठ ।

विज्ञान

अध्याय 10 का पूर्वानुसार ।

भूगोल/इतिहास भूगोल पाठ 11 का पेज 102 तक पूर्व की भाँति

इतिहास: पाठ 10, 11, 12, तक " "

अंग्रेजी:-

पृष्ठ 49 - 54 तक ।

पाठ्यक्रम कक्षा - 5

दसवां माह अप्रैल

भाषा:-

शेष स्त्री पाठों का अध्ययन एवं पुनरावृत्ति । शौर्य प्रदर्शन की कविता कंठस्थ । प्रमुख काव्यों एवं लेखकों का परिचय।

गणित:-

पुनरावृत्ति ।

कला:-

छाया चित्र कीटिंग एवं पुनरावृत्ति ।

सामान्य ज्ञान:-

पुनरावृत्ति

विज्ञान -

पुनरावृत्ति

भूगोल/इतिहास:

भूगोल/इतिहास पुनरावृत्ति ।

अंग्रेजी:-

पृष्ठ 55 से 59 तक ।



No.F.14-112/89 PN(D-II)
Government of India
Ministry of Human Resource Development
(Department of Education)

New Delhi, May 23rd, 1990

To

The Pay & Accounts Officer,
Pay & Accounts Office,
Ministry of Human Resource Development
Department of Education
New Delhi.

Subject:- Financial assistance to Society for Integrated
Development of Himalayas (SIDH) under the Mahila
Samakhya Project.

Sir,

In continuation of this Ministry sanction of even
number dated 7th March, 1990, I am directed to say that
on the recommendations of the Grant-in-Aid Committee in
its meeting held on 11th May, 1990 the Government of
India have approved in principle grant-in-aid of Rs.1,46,036/-
(Rupees one lakh forty six thousand and thirty only) for
running ten NFE Centres and meeting management cost of
10 Mahila Sangha during 1990-91 as per details given below
in favour of Society for Integrated Development of
Himalayas (SIDH).

COST OF 10 N.F.E. CENTRES

	<u>Rs. per annum</u>
1. 10 NFE Instructor for NFE Centres 105x10x12	Rs. 12,600/-
2. Lighting @ Rs. 480 per centre	Rs. 4,800/-
3. Teaching/learning material @ Rs.900/- per centre	Rs. 9,000/-
4. Training of Instructor @Rs.600/- per centre	Rs. 6,000/-
5. Supervision @ Rs.400/-per centre	Rs. 4,000/-
6. Equipment @ Rs.360/-per centre	Rs. 3,600/-
7. Petromax/Lanterns @Rs.150/-per centre	Rs. 1,500/-
Total cost of 10 NFE Centres	Rs. 41,500/-
8. 3 JanShiksha Nilayam Rs.14,000x3 (Rs.7,000/-recurring + Rs.7,000/-non-recurring)	Rs. 52,000/-
Total	Rs. 93,500/-
In addition management cost for 10 Mahila Sanghas @ 15% of Rs.3,50,200/-	52,530/-
Grant Total:-	<u>Rs.1,46,036/-</u>

149/DS(AM)/20
4.6.

Ap.
1/6
DO(PN-II)

2. The aforesaid amount will be released to Society for Integrated Development of Himalayas (SIDH) only after 75% of the grant of Rs. 3,50,000/- (Rupees three lakh fifty thousand two hundred) already released to them have been spent and audited statement of expenditure submitted by them.

3. The grant is subject to the provision of the scheme and term and conditions laid in Annexure of this Ministry sanction of 7th March, 1990.

4. The expenditure here released will be debit to Major Head 2202 Demand No. 47 Department of Education, C. General Education, C-1 Elementary education, C-1(2) - Other expenditure C-1(2)(9) - grants to voluntary organisations engaged in implementation of the Mahila Samakhya Programme (Plan) 1990-91.

5. The pattern of grant/expenditure has been approved by the Ministry of Finance. This sanction is being issued in conformity with the rules and principles of the Ministry of Finance, and with concurrence of ID vide their Dy.No.5216/90 IFD dated 21.5.90.

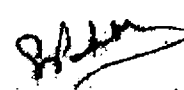
Yours faithfully,

Sd/-

(S. Prabhakar)
Desk Officer

Copy forwarded to:-

1. AGCR (Special Cell) New Delhi.
2. Shri Pawan Kr. Gupta, Sawdri Bhawan, Near Wynnberg Jr. School, Mussori- 248 179.
3. Office of the Director of Adult-1, Central Revenues (OAD)-II) Section, AGCR Building, I.P. Estate, New Delhi.
4. The Secretary, Govt. of U.P., Education Department, Lucknow, with a request to please generally oversee that the project is implemented satisfactory.
5. The Accountant General, U.P., Allahabad.
6. NFE-I
7. DS (AM)
8. EC Unit.
9. IFD
10. IFD
11. Guard File.


(S. Prabhakar)
Desk Officer

REVIEW OF SOCIETY FOR INTEGRATED DEVELOPMENT
OF THE HIMALAYAS (SIDH) - MAY 1991

P R E F A C E

This review was undertaken at the invitation of the Project Coordinator, Mahila Samakhya Programme, Department of Education, Ministry of Human Resource Development, Government of India. The Department of Education has been providing financial support to the organisation to carry out its programme related to local women's organisations. A periodic external review or evaluation was a part of the original agreement between the NGO and the funding source.

During the visit, however, apart from fulfilling the mandatory requirement of doing a review, input was provided at several levels. This input took the form of a workshop with the balwadi teachers (who are also the mahila dal organisers) and also ^{with} an emerging second level of staff who can be called coordinators or programme incharges. Input through discussions and suggestions was also provided to senior members of the SIDH team.

The reviewer would like to thank SIDH staff, the mahila dal women and the balwadi teachers for their enthusiasm and receptivity.

RENU KHANNA

C O N T E N T S

Chapter 1 - INTRODUCTION

About SIDB
Objectives of the Review
Methodology
Schedule Followed

Chapter 2 - PROCESS OF THE REVIEW

Meeting with Mahila Dal representatives
Workshop with Balwadi Teachers-Mahila Dal Organisers
Responses of School Teachers & Balwadi Teachers

Chapter 3 - GENERAL IMPRESSIONS & RECOMMENDATIONS

POSTSCRIPT

ANNEXURES

1. Annual Report (1990-1991) SIDB
2. Questions for Balwadi and School Teachers
3. Agenda for the Meeting with the Mahila Dal Representatives
4. Documentation by the Sabyogini of the Daily Proceedings

CHAPTER 1 : INTRODUCTION

About SIDH

SIDH is a relatively young organisation working in the Jaunpur block of Tehri Garhwal in UP. It was registered in December 1989 although the actual work had started in a tentative way in February-March 1989.

The primary promoters of SIDH are a couple; Anuradha Joshi has an academic background in Psychology; has taught in a school using Montessori methods, and is an accomplished Hindustani classical singer. She has also grown up in the hills of UP. Her husband Pavan Gupta, is a mechanical engineer from IIT, Delhi with a background in management. He worked in the corporate sector for around 15 years. They have been preoccupied with questions of states of consciousness and experimenting with alternatives, be it alternative life-styles or alternative forms of organisations. In a sense, their choice to involve themselves actively in grass roots rural development is a part of their own spiritual quest.

They have no previous experience of, and hardly any exposure to, the voluntary sector. The initial period appears to have been very difficult for them. Apart from their will to do this kind of work, they had little else: no directly relevant experience, no clearly defined framework or methodology, insufficient material and financial resources.

It is against this backdrop that the present day work of SIDH has to be reviewed.

At present, the organisation is working in about 14 villages. Because of their familiarity with education, the first programme to be taken up was non-formal primary schools in five villages. This was followed by balwadis in the same villages. The reason for starting balwadis was that the younger siblings used to accompany the children to the schools and disturb them. It was thought that it may be best to create a separate space for the younger ones. And through the balwadis, it was thought

that mahila dals can be organised. (See SIDH's annual report for 1990-1991; Annexure I gives greater details of the programme).

The balwadi and the mahila dal programmes are linked together. The balwadi teachers are the primary organisers of the mahila dals. There are a few villages where there are no balwadis but mahila dals are being organised; either the school teachers or the balwadi teachers from neighbouring villages are responsible for conducting the meetings in these mahila dals.

In the early months, when SIDH was still struggling to manage its activities with insufficient funds, the organisers came to know that the Mahila Samakhya programme of the Department of Education had a special scheme to support voluntary agencies in work related to women's empowerment. SIDH applied for these funds and received support to set up 10 mahila dals provide the requisite training to mahila dal organisers and build huts for the mahila dals. Their special approach - organising local women through the child care centres (balwadis), and the integration of the two programmes at the operational level, was accepted by the Ministry.

The funds from Mahila Samakhya were received in April-May 1990. Thus, this review is being done after a year's support has been provided to the organisation.

Objectives of the Review

As mentioned earlier, one purpose of this review/evaluation was to fulfil a procedural requirement of the funding source. The Project Director of Mahila Samakhya had also specified that 'the main purpose of the evaluation was to understand and appreciate the methodology being used by the voluntary agency' ('methodology' in terms of the specific innovative features of the particular volag's effort).

The reviewer's objectives were, of course, to do the above, and also to provide concrete help, if possible, in areas articulated as 'needs' by the organisers of SIDH. At the beginning of the visit, organisers of SIDH stated that out of this review, they wanted feedback on:

- * the direction of their activities;
- * how to improve this;
- * how to improve team functioning, what kinds of input do the staff require;
- * what are their strengths and how can these be reinforced; what are their weaknesses?
- * their personal styles of communicating and relating to their team members.

Methodology

To achieve the above objectives, the following activities were planned:

- (i) a one-day meeting with the representatives of the mahila dal (see annexure 2 for the agenda for the meeting),
- (ii) a two-day workshop with the balwadi teachers-cum-Mahila Dal organizers,
- (iii) eliciting written responses to certain questions from the balwadi teachers, school teachers and the two senior persons in the women's programme (see Annexure 3 for the questions),
- (iv) meetings with mahila dals in atleast two villages.
- (v) a general field visit to two other villages to get a feel of the area, the problems and the quality of SIDH's work.
- (vi) a feedback session with the senior team members on the last day.

However, as the process of the review got underway, some changes were made in the methodology. The workshop with the balwadi teachers was felt to be fulfilling a very real and immediate need. It was felt that this workshop could be extended to three and a half days. The meeting with the mahila dal representatives revealed that their current agricultural workload was just too heavy. Their preoccupation with work would not make the mahila dal meetings very productive. Also their own process of awakening was only just beginning; to get them to participate significantly in their village meeting would not, at this point in time, be as worthwhile as spending the equivalent time in providing the necessary input, to the balwadi teachers.

So it was decided to spend only one half-day visiting a village and talking informally with the women in their own setting. Ultimately, the schedule as it evolved was as follows:

Schedule Followed : May 24-30, 1991

- May 24
- * Introduction to the history of SIDH and its current work
 - * Clarifying expectations and objectives of the visit
 - * Drawing up checklists of questions for various groups.
 - * Drawing up timetable for the remaining six days
 - * Discussions on various topics ^{and} 'felt' needs; health programmes, vocational training centre, audio visual training material that SIDH wants to make
- (participants: Anunadha, Pawan, Krishna and Renu)
- May 25
- * Meeting with mahila dal representatives (35 women) at Kempty (facilitated by Renu and Anuradha).
 - * Answering of questions by balwadi and school teachers (handled by Pawan).
- May 26
- * Workshop with the balwadi teachers-cum-mahila dal organisers (by Renu and Anuradha).
- May 27
- * Continued workshop by Renu; Pawan; Anuradha and Renu decided to extend the workshop and continue on May 29 and 30.
- May 28
- * Feedback to Pawan and Anuradha (since Pawan was leaving for Leh early on May 29).
 - * Field visit to Kandikhal, informal discussions with Sultani Devi

- May 28 * Scrutinising the answers to questions, looking at emails and registers, etc.
- * Resumption of workshop with hawadi teachers
- May 30 * Continued workshop with hawadi teachers

In hindsight, one lacuna in the process was that no meeting was conducted with the male staff. This meeting could have served the purpose of discussing their feedback and problems related to work with women. And also to sensitise them to issues related to gender.

Annexure 4 contains the proceedings of each day of the review as documented by Krishna, who fulfils the role of the Sahyogini at SIDH.

The draft report was sent to SIDH for the feedback of (at least), the senior members of the team. Their response is contained in the Postscript.

This chapter contains three sections: (1) a brief report of the mahila dal representatives' meeting; (2) a brief report of the workshop with the balwadi teachers-cum-mahila dal organisers and (3) collation of responses to the questions given to balwadi and school teachers.

1. Meeting of the Mahila Dal Representatives

Through the mahila dal representatives' meeting, I wanted to find out about the process of formation of the dals, their perceptions of the problems of local women, their understanding of the gender issues and their perceptions of the difference that the mahila dal had made in their lives.

Since the women were anyway getting together, Anuradha wanted to deal with some issues affecting individual mahila dals and also to provide information on certain topical issues. (see annexure 3 for a checklist generated during the planning exercise).

As it turned out, this happened to be first collective meeting of the mahila dal representatives. Although this was the peak agriculture season and women had a tremendous pressure of work, all the mahila dal representatives attended. What was surprising was that three new mahila dals had been formed in the last 20 days and their representatives too came for this meeting. A total of 22 mahila dal women, and five others (two older staff and three trainees) were present for this meeting apart from Anuradha and myself.

The balwadi teachers were also present at the beginning. Also the school teachers had come because they had accompanied some of the rural women. However, with so many people the process was difficult to manage; the room was too small and ill-ventilated as the windows would not open.

So the balwadi teachers and the school teachers were asked to sit in the adjacent room and answer the questions that had been framed for them. The mahila dal representatives were asked to sit in a circle, norms for the meeting (eg. no interruptions, that everyone should talk loudly so that all could hear, no laughing when any woman spoke or made a mistake and the reasons for this, etc.) were laid out.

The discussions during the meeting seemed to be somewhat superficial. This was probably because of

- (a) the women were worried about returning home on time (we did try to solve this problem by arranging for transport to drop them back).
- (b) sufficiently in-depth discussion had not taken place in the mahila dal meetings probably because of lack of preparedness of the mahila dal organisers, and
- (c) the women tended to return time and again to what they thought SIDH could provide them, eg. balwadi, latrines, threshing machine. It looked like this was what they had come to this meeting for, so the discussion could not move forward or deeper.

The discussion on the mahila dal formation process was interesting and revealing. It indicated that sufficient talk on why mahila dals, what was the meaning of a mahila dal, the responsibilities of the office bearers, the kinds of persons required to be the office bearers, and how to select them, had not taken place. The dals had been formed and office bearers selected all in the space of couple of meetings. On the other hand, the fact that in the last 20 days, new dals had come together on their own could be regarded as a positive point. What was the attraction for coming together: was it Bhediyan village's example, where the women had collected money and were promised a matching contribution by SIDH to buy a threshing machine? In the three new villages, women had collected money; their representatives had come to this meeting with their collections as if to say, 'our dal is formed, now provide us the balwadi, threshing machine and latrine'.

In this meeting, the problems of women did not come out clearly, their

understanding of the gender issues appeared to be nil. However, some difficulties that the local women have which could be picked up were:

- (i) their terrific work load, non-availability of fodder during the summer months.
- (ii) difficulties in relation to water, water sources are very far, pipelines break frequently and are not repaired
- (iii) lack of electricity and toilets, women have to go out in the dark
- (iv) the opposition from their families when they come out for meetings their fear that family members would get angry if they return home late. An indicator of the opposition to their coming out was also a chance remark by the Pradhan of village Samchi from where two mahila dal representatives had come. When he met us, he quipped, 'Inko bahana mil gaya hai meeting ka. Yahan to aaram hoga!'
- (v) their subordinate role - the Bhediyani women who did not go themselves to buy the threshing machine from their own savings but entrusted this task to their men folk replied, 'How could we go out to buy the threshing machine? Our men would not let us!'

About the effects of the mahila dal or changes in their village and in lives of the women, mainly two things came out:

- (i) greater peace of mind for the women because the children are well taken care of in the balwadi,
- (ii) their village is cleaner, now that the women are getting together to clean the surroundings.

Effects of the Mahila Dal

Naro devi of Thal said, 'Our village had a big problem of water. When the mahila dal was formed, we discussed this in our meeting. SIDH's staff members who were present drafted a resolution for us. The village people

and the organisation worked together to get our pipe-line repaired. Now our water problem is solved'. Chammu devi of Riyatgaon said, 'Sardar Singh, our balwadi teacher, stepped in to solve our water problem. The water had been stopped by the Jal Nigam because the village people had not paid the water bill. SIDH gave an application to the Jal Nigam on our behalf and we paid the bill. Now the water is available'.

Tara devi, the Pradhan of Talogi mahila dal said, 'Our village used to be very dirty. Since the school and balwadi have started in our village, it is cleaner. The children are also cleaner. Women do the cleaning now. With the Sancha's help, I have made my own latrine. After seeing my latrine, now many people in my village have made their own latrines'.

Discussions during this meeting also revealed that among the mahila dal representatives present about six or seven could read and write. Out of a total of thirteen mahila dals, seven or eight had at least one woman member who was literate. When asked whether the accounts of the dal's savings could also be kept by them (in addition to the balwadi teachers' record) they hesitatingly and uncertainly expressed a readiness. We discussed the whole issue of literacy at this point. Some of the women said they would like to have reading and writing classes.

At this point, we also talked about whether they would be willing to come for two to three day meetings once every three months. Because of their work load during the year, the women said, that they would prefer to come during the winter months, that is, November to February. These were comparatively slack months for them.

Bhediyan mahila dal's experience with the purchase of the threshing machine was analysed. This group had collected money over a year and had decided to buy a threshing machine to lessen their work load. SIDH had agreed to make a matching contribution. The women, in their impatience, arranged for a temporary loan from a man in a neighbouring

village and despatched their men folk and the loan given to buy their threshing machine. The loan giver decided to keep their threshing machine for himself and was now renting it out to people at the rate of Rs. 60 per hour.

We talked about what the Bhediyan group could have done differently to exercise greater control over their savings. The other dal's representatives were very forthcoming with suggestions on what they would do in similar future situations.

We ended the meeting with two role plays done by two small groups of the women. The first was on 'what was it like in your village before the mahila dal started'. The second showed the changes in their village and their lives after the mahila dal was formed. This was the first time such role plays were being done by these women. The productions were excellent and generated tremendous synergy amongst the participants and the observers.

2. Workshop with the Balwadi Teachers and Mahila Dal Organisers

Background

Since the balwadi teachers have been the persons working most closely with the mahila dals, it was decided to spend a substantial chunk of time with them. Originally, a two-day workshop was planned with this group, of nine persons, to find out what problems they face in the course of their work and what suggestions they have for the improvement of the programme.

The balwadi teachers are young girls between the ages of 14 and 18 years. Their educational qualifications range from class 8 to class 10. They are local girls who run the balwadis in villages close to their own village. One balwadi teacher is a young boy named Sardar Singh.

Under the scheme specified by Mahila Samakaya, each mahila dal is supposed to have two coordinators who are paid Rs. 200 per month each. However, SIDA finds that for its small sized villages (often having not more than 20 families per village) one coordinator is sufficient, thus each village has one coordinator who is also the balwadi teacher. The organisation finds itself in a bit of a spot because they feel that Rs. 200 is too small a sum for such a person. These balwadi teachers are being paid between Rs. 250 and Rs. 300 per month depending on their duration of service and quality of work, etc.

These persons have received training (inhouse as well as at Lakshmi Ashram, Kozani) related to child care and preschool education. The input related to organising women have been negligible.

Objectives and Aims of the Workshop

The meeting with the mahila dal representatives for which the balwadi teachers also came clearly showed that these young girls are not very well equipped for their task of organising mahila dals. Their youth, lack of experience and lack of the requisite input puts heavy odds against them. The discussions on the formation of the mahila dals and the demanding stance of the representatives also indicated that the balwadi teachers could benefit by inputs related to these topics. On the basis of the above observations, the original objectives of the workshop were changed. In addition to the aims of building confidence of the girls and stimulating their thinking and analytical abilities, the workshop saw an immediate need to -

- discuss the concepts of 'organising', clarify the aims of their mahila dal programme and reconsider the process of formation of the mahila dals,
- clarify and increase their understanding of the philosophy and approach of SIDA,
- help them improve their communication and relationship building skills,
- sensitise them to the group process so that they can conduct effective meetings in their mahila dals.

The girls responded very well during the first day of the workshop and the inputs appeared to fulfil some target needs so the organisers suggested that the workshop be extended by a day and a half. In the second part of the workshop, that is, on May 29 and 30, five of the really weak girls were encouraged to drop out so that a somewhat more homogenous group could work together a little faster.

Methodology of the Workshop

All the methods used were aimed at stimulating the girls to think and to articulate. New modes of expression, e.g. drama, artwork, and songs were experimented with. Principles of group process were taught by reflection on and analysis of 'the here and now'. Twice during the three and half days, the group was led through short meditations to centre themselves and focus on the task at hand. Daily reviews of the previous days' work in which each person had to participate, helped to reinforce learnings and clarify misconceptions. A video film on another voluntary agency's Women's Programme was shown to illustrate the concepts of 'organisation' and 'collective action'. Several special exercises were designed to apply the concepts and help them prepare for their field tasks (see box below) -

EXERCISES

Exercise 1

- * What are the aims of your mahila dal programme?
- * What tasks do you need to perform to fulfil the aims?
- * What preparation or resources do you require to be able to effectively carry out your tasks?

Exercise 2

- * Reflect on your own rights. What are they?
- * What rights does a woman have (i) in her family, (ii) in her village and (iii) vis-a-vis the government?

Exercise 3

What is the difference between 'samprak' and 'sambandh' (contact and 'relationship')?

What do you have to do to build 'sambandh' with village women?

Exercise 4

How will you introduce yourself and SIUB when you go to a new village?

Exercise 5

How will you develop leadership in the mahila dal in your village? List concrete action steps.

Conclusion

The workshop appeared to have gone off well. The revisions and repetitions served to reinforce the learnings. By the end of the workshop, most of the balwadi teachers appeared to know how to conduct good village meetings, why the mahila dals were being made, how to develop local women leaders. Their fear of artwork had disappeared; they were thinking and responding much faster. The role plays were reflecting that they were quick to make improvements in their communication patterns.

It is important that they be helped to plan out how to plug their learnings into practical work. Also that some mechanism be instituted to ensure that they continue to reflect on their own work and get feedback on certain behavioural changes.

3. Responses of School and Balwadi Teachers

The balwadi teachers working for SIUB have the primary responsibility for organising the mahila dal meetings. To a lesser extent, the school teachers also have the same responsibility, they are expected to play a

supportive role. Their perceptions and feedback were considered to be a necessary part of this review. Questions as listed in Annexure 3 were given to them and their written responses were elicited. Four school teachers and nine balvadi teachers responded to the questions.

The answers were not really satisfactory - all the balvadi teachers gave very standard and uniform responses. It would have been interesting to do a repeat exercise with the balvadi teachers after the three and half day workshop with them. A hypothesis is that there would have been greater originality in their responses after the workshop once they were reassured that each one's unique thoughts and ideas are of value. However, notwithstanding the uniformity, the responses revealed quite a bit. And also confirmed some opinions. The frequent use of the words like 'samaj seva', 'pichhle kshetra ka anghaar', and one balvadi teacher stating that in the balwadis they teach the children to 'obey elders', 'serve elders' and 'always tell the truth', indicate that perhaps the development world view of SIDH is not very clear to those working in the field.

Many of these young girls and boys also seem to think that 'cleanliness of the village' is the end goal of their work. One balvadi teacher wrote that she would like to start a mahila dal in a particular village because that village remains very dirty.

Reasons for Doing Work

Two school teachers stated that their primary reasons for joining SIDH and becoming village school teachers was to earn some money. One of them is able to continue his studies because of his earnings. One school teacher joined SIDH because he was keen that, in his backward area, the people become aware of the need for education.

All the girls (the balvadi teachers) say that they started this work because they were sitting around at home. They thought that if they join SIDH not only will they be able to 'pass their time' but also that they will learn something new.

Two girls said that their primary reasons for doing this work was love of children.

Effects of the Work

This includes the changes that the school and balvadi teachers experience in themselves as well as the changes in their status, in their families and in the village.

The school teachers state:

- * Since joining SIDR, I have a desire to not only work for collective development but also to do my own work well
- * My general knowledge has increased; now I am more aware of shortcomings in the society and in the village
- * Earlier, while teaching I used to be conscious of observers, now I am not; earlier teaching children collectively was a very scary experience, now it is not because I divide them into groups and give them tasks
- * My family members respect me now; also the village people respect me because the government teachers with salaries of Rs. 2200 per month cannot teach as well as we do, with salaries of between Rs. 300 and Rs. 400 per month; we also work with the mahila dals and solve the village problems'.

The major change in the balvadi teachers has been increased self-confidence:

- * Working has helped me, I can speak now; earlier I used to find my work hard but not now
- * I used to feel afraid to go out anywhere, even to come to Mussoorie, but now I have no such fears. The village people respect me, they talk to me properly. At home also I get love and respect.

Changes in the Village because of their Work

The biggest and the most significant change that everyone mentioned, was with respect to cleanliness; 'the village is clean now' and 'the children are cleaner'. Mobilising women through sahila dals for collective action in keeping their environment clean is something that many community health projects can learn about, from SIDH. Environmental sanitation continues to be the Waterloo of many a health project because they simply do not know how to organise women around this issue.

Some of the other effects of their work as this group sees them are as follows:

- * we keep the children with us for two or three hours; the women get time to do their work.
- * children's habits have improved, they do not roam around 'faltu',
- * earlier women would not gather for meetings but now they do.
- * earlier children used to run away and hide in their houses when they saw us; now they come forward and greet us.
- * children were scared to go to school because there the teachers beat them. We go to their homes and explain to them, that we won't beat you, and you can play with toys. Now they are no longer scared.
- * women used to not talk at all earlier, now they have started talking a little bit.'

Difficulties Faced in their Work

The difficulties seem to include:

- * we have to go and call the children from their homes. The parents say give some 'mitthai' or 'nashtha' for the children then we will send them.

- * women come for meetings only after we go and call them.
- * women do not come for meetings, they say 'you are younger than us, how will you conduct our meeting.'
- * there are lots of children in the school and only one teacher, we need a second teacher.
- * the villagers do not cooperate with us, I find this most frustrating,
- * there are some children in my school who do not speak at all, they are scared. How to get rid of their fear?

Responses of the Sahyogini

Krishna fits the role of the Sahyogini at SIDH. She has degrees in M.A. and B.Ed. and joined SIDH as a school teacher. After working as a teacher for one year, she went for the Balwadi training to Lakshmi Ashram, Kauasani. Since then she has been working as a 'Margdarshika' in the balwadi and mahila dal programmes. When Krishna first started working, her hopes were that through her work the children would be educated and that awareness levels in the villages would increase. However, once she started working, she realised that school education is not sufficient. People in the village need to be organised only then can development occur. With this idea, the mahila dal meetings were started.

Krishna goes on to say, 'But we had no experience and no idea of how to talk to the village women so that they could understand. I felt severely handicapped because of a lack of training. Also my work was too much - I had to see the balwadis, hold the mahila dal meetings in the evenings, walking between the villages was tough and time-consuming. I was also responsible for writing reports'. Based on Krishna's experience and the rapidly burgeoning number of mahila dals, the organisers are trying to identify suitable women to share Krishna's responsibilities. About the effects of their work in the villages, Krishna's perceptions echo what

the school and balwadi teachers have said. She too thinks that the villages and the children are now cleaner, that the children no longer roam around idly in the village and that now the women are less inhibited and are beginning to get together to act on their problems.

Conclusion

Meeting the various groups - the mahila dai representatives, the balwadi and school teachers - was very revealing. Many of the recommendations and action steps listed in Chapter 3 are based on the insights gained after interaction with these groups.

CHAPTER 3 : GENERAL IMPRESSIONS AND RECOMMENDATIONS

The general impression that one comes away from SIDH is that the work done so far is rather good given the short time the organisation has been in existence. The basic structure, a skeleton, for grass roots development work addressing the basic needs of the area has been developed. The local boys and girls who form the staff of the organisation are a big asset. They have all the advantages of being from the area: familiarity with the local culture, customs and at home doing field work (sometimes involving 3-4 hours of walking in the tough hilly terrain). The disadvantage of belonging to the area : low credibility in one's own village is managed by the organisation by placing them in nearby villages.

The organisation has realised very early that nothing should be provided free to the community and that for the sake of sustainability, community contribution is necessary. An illustration of this is the decision to withstand the pressure from the parents of the balwadi children and the balwadi teachers to provide sweets and snacks to attract the children to the balwadis. SIDH is quite determined in its efforts to encourage the parents to send whatever food that they can for the children when they come to the balwadi. It is heartening to see the organisers implementing certain well accepted principles of community participation, even at the expense of slowing the pace.

Another strength of the organisation, is their ideas related to personnel management and staff development. Seeing staff as persons and not merely as workers are not just words mouthed. The efforts at organising a ten day vipassana meditation camp for the staff and at trying to actualise the seniors' role as 'guides' and not as 'supervisors' are examples of this.

And finally, there appears to be tremendous goodwill for SIDH in the area in which they are working. The village teachers, the local administration and the various institutions in and around Muscorie, appear to be favourably disposed towards the organisation and willing to collaborate with and support SIDH's work.

Recommendations

Whatever short comings have been identified at SIDH are a product of the newness and youth of the organisation and can be overcome without much difficulty. The recommendations listed in this section range from action steps that need to be taken at the broad organisational level to some specificities at a microlevel. The latter should be taken in the spirit of guidelines and illustrations rather than as absolutes to be rigidly adhered to.

1. As yet there does not appear to be sufficient clarity in the organisation about the different world views related to 'development action'. This confusion is reflected in how the senior members of the team as well as the field level staff project the role of the organisation and also how they see their own role in relation to the activities and programmes of SIDH.

Perhaps a short workshop on the various approaches to development can be organised for the team members of SIDH. This would help clarify the theories and concepts related to development and social action, and become the basis for SIDH to chalk out its own organisational mission and the strategies which are mutually consistent. Once these are clearly articulated, it will be easier to communicate these to the field staff who are the organisation's spokespersons at the village level.

2. The minutes of the mahila dal meetings, the meeting of the mahila dal representatives and the role plays done by the balwadi teachers and mahila dal organisers indicate that the community perceives the organisation as a 'giver' and 'benefactor' rather than as a partner and facilitator in the process of their empowerment. This tendency has been detected early in the history of the organisation. It is easier to correct the situation at this stage, some of the steps that can be taken are:

- * providing input to the staff on the philosophy and role of the organisation.
- * rather than providing loans to the community themselves, enabling them to get grants or loans through banks or other credit institutions.

- * rather than doing all the negotiations with the local administration and credit institutions on behalf of the local groups, accompanying them and encouraging them to negotiate for themselves.
- * encouraging the village group representatives who participate in the negotiations to tell other village people about the credit available rather than SIDH staff members doing the talking and telling.

3. A third observation concerning the organisation as a whole is related to the staff. SIDH has now got a team of young persons who have been with the organisation for between one and half years to a couple of months. Most of these staff have received quality 'technical' training, that is, training to be 'good' school teachers or balvadi teachers. However, there is an urgent need to create a second line of field staff and provide them training in becoming 'good' community organisers. The staff need to increase their understanding of the processes in the community. They need to be equipped with some basic skills like:

- * conducting village meetings
- * identifying and analysing issues which affect the local people
- * how to develop people at the village level
- * how to build local peoples' organisations and so on.

4. SIDH needs to develop its own training team so that its work of training teachers, balvadi workers, mahila dal organisers and various village level groups (mahila dal pradhans and sachiva, etc) can go ahead smoothly. For this purpose, four or five persons who are sensitive and good at communication should be identified and sent for PRIA's training of trainers.

Having dealt with the broader organisational level, let us shift attention to the women's programme at SIDH.

1. The aim of the women's programme should be to provide space for the local women to reflect on their own situation and to grow in self-confidence and commitment to each other. SIDH's special task is to create an atmosphere for this and to nurture growth in individual women as well as in local women's groups. This necessarily implies the need to guard against a tendency to overstructure activities and

start specific tangible 'programmes'. For instance, the organisation is toying with the idea of starting a chulha programme and a vocational centre to market local women's products. I strongly feel at this point in SIDH should concentrate in pouring its energies into capacity building and awareness raising among local women. Until a certain basic level of awareness and collective action is achieved, 'programmes' should not be started, otherwise all the energy will go in maintaining these programmes.

2. Talking of 'space', the women's programme at SIDH also needs physical space. Simple yet adequate facilities are required where groups of women (be they mahila dal organisers or local women representatives of mahila dals) can feel safe and at peace, to explore themselves, to express themselves and learn to assert themselves and take control of their own lives. At the moment, SIDH does not appear to have access to infrastructure of this kind which is close enough to the field area so that the women do not have to travel to Mussoorie each time.
3. The balwadi teachers are too young and have not yet struggled in life as women to be effective as mahila dal organisers. They would however, be excellent as 'yuvati dal' organisers. Perhaps the women's programme at SIDH should have two groups as the focus of awareness generation and organisation. The balwadi teachers, with some sensitisation and preparation can become yuvati dal organisers and the mahila dals can be organised by older, more mature women who can be identified from amongst the existing 14 mahila dals. These women can be provided input so that they can analyse their own lives and situations and facilitate the same in other rural women. Each of these women can be given the responsibility of organising four to five mahila dals. If possible, these women can also become literacy workers for these mahila dals, so that parts of their salaries can be taken care of, if not supplemented.
4. Any village women's cadre that is developed - be it balwadi teachers, literacy workers, mahila dal organisers, chulha mistries - needs to be sensitised to local women's issues in their training, alongwith (if not before) the 'technical' training.

5. The process of formation of the mahila dals and the selection of office bearers seems to have been done rather hastily. More discussions is required within the mahila dals so that majority of the members understand the implications of belonging to the dal. For this, the mahila dal organisers themselves need greater preparation. They need to be clear about the goals of the mahila dal and what these actually mean in the local women's lives and in their unique situations.
6. The minutes of the mahila dal meetings and the role plays during the balwadi teachers' workshop indicate that the meetings need to be improved. The contents of these meetings need to be balanced between the following three aspects:
- * discussion and analysis of current issues/problems in the village, how these affect the lives of the women, and how women can organise around these issues.
 - * giving more information in the mahila dal meetings, for instance, on health, cattle care, government schemes, legal rights, etc. (SUTRA's booklets on various topics could be a useful tool for the mahila dal organisers to prepare themselves for this task).
 - * organising and scheduling collective action like village cleaning, managing the creche, etc.
7. Development of Local Leadership
- a) Meetings of mahila dal representatives should be held every quarter. These meetings should be for two or three days. They would help to improve their self-concept and analytical skills, and to increase their confidence in interfacing with the village level, gram panchayat level, and block level administration.
 - b) Every mahila dal has a savings programme that is managed by a SIDH staff member. Local leadership can also be developed by encouraging the mahila dal members to start maintaining their own account books and depositing their collections in the bank/post office in the presence of the SIDH staff member.
8. Adult Literacy for Mahila Dal Members

SIDH is planning to initiate an adult literacy programme in response

to the needs expressed by the women. It may be useful to link up with SUTRA for this programme. SUTRA is planning a three to four day workshop in August-September 1991 to work out the implementation strategy for its women's literacy programme. SIDH would benefit greatly by participating in this workshop.

Conclusion

In conclusion, it should be reiterated that SIDH's programmes are running well given the fact that the organisation is not even two years old. Perhaps 1991-92 should be spent in consolidating ~~xxx~~ the work initiated. No new activities or programmes should be started, the next one year should be devoted to capacity building at the village and organisational level. SIDH should develop its own training team, and a second line of staff to independently manage the school, balvadi and women's programmes. With this kind of preparation, after a year, the organisers should be able to expand the work in terms of geographical area as well as the number of activities in the village.

POSTSCRIPT

This contains the feedback of one of the two organisers of SIDH to the contents of this report. Instead of being inserted at appropriate places in the report, the letter consisting of the feedback is reproduced as it is since it speaks for itself.

Dear Renu,

Thank you for your letter and the report. I have gone through it & find the suggestions quite useful and the criticism constructive. I must once again thank you for the valuable inputs you gave us and for all the effort you made for us.

We intend to write a detailed note on the gender issue, in the near future. We will be circulating this to other NGOs and persons involved with women's issues. We feel very strongly that some fundamental issues in this area need more clarity. It would need more time to express myself fully so I will reserve my comments on this issue for the moment. However, since you have asked for my comments, I am giving some of them below.

1. In the report you have mentioned that the programme is very young. Though we started the work more than two years ago, the Mahila dal programme is not even that old - it was started barely a year ago. In this light, we feel some of the short comings of the program at this point of time, are part of the process. Training is an ongoing process and certain ingrained values and attitudes take time to change. Also, because of the nature of our other programmes which involve the entire community and not just the women, we have to necessarily tread slowly and cautiously, specially in sensitive areas like 'gender issues'. By conviction we do not want to separate women's issues from the larger community issues and work more in a holistic manner - follow an androgynous approach. I am afraid we did not have enough time to discuss this with you while you were here.
2. Some of the common women's issues like wife beating, alcoholism etc., lose relevance in this area. Alcohol is consumed by both men and women in Jaunpur, and it is brewed in most households. We have yet to find any resentment on this account among the women. Also, unlike most other hill areas, here both men and women share the work load. In fact, during the present training programme which we are conducting we did an interesting exercise and asked our team members, both boys and girls, all from the local villages, to do a kind of task analysis of an average man and woman in these villages. This exercise corroborates our contention about equal sharing of work load by both genders. I am enclosing a copy of this analysis for your reference. I am sure you will find it interesting and revealing. However, this does not mean that there is no oppression or exploitation of women here. It is only a little less than other places and issues are different.

3. Right from the beginning we have been conscious about ensuring community participation and not giving any dotes. But, sometimes new women's groups are formed on their own with this mistaken notion. To some extent it serves our purpose of forming women's groups in more and more villages. This is a recent phenomena. In such cases, the impression is rectified after some time, when we actively get associated with the particular group. In your meeting in Kempty some of the newly formed groups had come.
4. And lastly, certain minor areas have been left out in the report e.g., the adult education centers which are largely attended by women in at least three villages, the two sewing centers started in Kempty and Talogi to train women, the wall newspaper 'Raibar', which is read out to women in monthly meetings - to disseminate information and create awareness, and the corn shelter devised by us to reduce the work load of women.

In the near future we plan to do the following:

- (a) to identify and develop strong women leaders in each dai
- (b) to see that the leaders are able to conduct and document their meetings according to rules laid as well as collecting of money and depositing in the bank
- (c) make them aware of registration of mahila dais and resultant government benefits
- (d) clarify SIDH's aims and correct its current image of bestower
- (e) building a good second line

I wonder if what I have written above is going to be useful feedback for you. I am enclosing a summary of the workshop proceedings which I thought of circulating among the girls to help swift recall.

I am sorry for not being able to respond to various other matters mentioned in your letters. I will do so immediately after the July workshop. At the moment we are very busy with the teachers training programme. It has been a gruelling affair, but we are very satisfied with the results. We had kept one session on personality development and Janet helped me with a few of those sessions. I tried a few new experiments with hypnosis etc., and the results were most surprising and satisfying. I shall send you a report on it soon. Do write back.

Please include Pawan's suggestion in the report if you agree with the same.

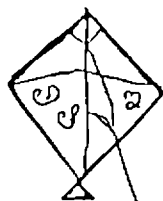
I have written to SUTRA, inviting the artist to come here and have also asked them to suggest a suitable date when Pawan and I could visit them

With best wishes from both of us.

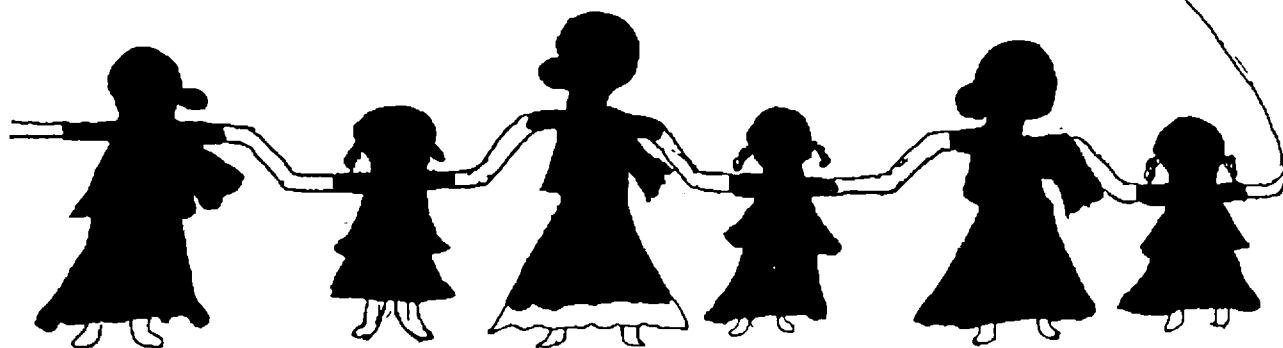
Amratha

ANDHRA PRADESHI MAJILA SAMATHA SOCIETY

LEARNING TOGETHER



OCTOBER, 1996



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EDUCATIONAL INTERVENTIONS

Our Experiences

The Mahila Samakhyia programme seeks to empower rural poor women through a process of education. Education is understood as a process that enables women to collectively seek knowledge and information, and acquire skills which can empower them to control and direct their lives. The programme aims at enabling women's collectives to analyse their situation, and plan and implement strategies for change.

To translate the concept of education for empowerment into an experiential reality, women have been encouraged to come together to form a sangham, articulate their concerns and explore ways of dealing with their problems. In this process women have learnt to take decisions and act on them, be mobile, understand procedures and systems and take on leadership roles, among many other things.

Sanghams have been addressing a variety of issues ranging from accessing resources, improving civic amenities, dealing with health problems, participating in Panchayati Raj and influencing their social environment on issues like child marriage and violence against women. Within this process, one significant outcome has been the recognition of the importance of educational opportunity for children and girls, and the need for literacy skills for themselves.

We have been working in Makthal and Utkur mandals of Mahabubnagar district, and Pulkal, Andol, Alladurg and Regode mandals of Medak district since June of 1993. In June 1995, the programme expanded to Magnur and Narva mandals in Mahabubnagar. And in February 1996, we started work in Tekmal, Papannapet and Shankarampet mandals in Medak district.

Literacy :

During the process of mobilising and organising women into sanghams the issue of children's and adult education was raised at a very early stage in many groups. In Medak, the environment building campaign for TLC had just been completed when APMSS started work in June of 1993. The impact of this was evident in the awareness and expressed need for literacy. Further the demand for literacy and numeracy skills invariably emerged out of initiatives of the sangham, in their interactions with village and mandal level officials and activities like savings.

Of the demands that arose in the field, literacy seemed to pose the most number of problems for us. This was essentially because, while we felt more or less confident about dealing with the various other demands, none of us were clear about the perspective on and methodology of teaching literacy.

While understanding the limitations of literacy programmes and the problems of the formal system of education, workshops in this area also helped to clarify the purpose of initiating literacy work in the programme. We also learnt about innovative teaching learning methods.

In early November 1993, a two-day workshop was organised for the APMSS team, following the demand for literacy from several villages in the project area. Mr. Shivaram of Pallepadu, Nellore who has a lot of experience in the field of non-formal and children's education, and Mr. Murali Mohan of Sadhana, who has worked extensively with tribal women in setting up adult literacy centres were invited as resource persons to share their experiences.

In mid-November 1993, another two-day seminar was organised by APMSS on Women's and Girl Child Education. This seminar was mainly intended to bring together various NGOs working in Andhra, and representatives of the State Department of Education, to share their experiences in the area of women's education. It also enabled us to introduce the programme and build a resource network for ourselves.

Since the question of literacy has always been an area of debate and even contentious in the Mahila Samakhya programme, a week long workshop on this issue was organised by Allarippu, at the behest of the National Office in March 1994. This workshop, held in Hyderabad, brought together representatives from different Mahila Samakhya states. The various strategies that have been employed within the programme were discussed as well as issues such as the preparation of primers, specifically in the context of women's literacy, the camp vs. centre approach, material production, children's education and our long term understanding of literacy in the programme.

Our literacy work started in the field by discussions and awareness building. Initially, adult literacy classes were held for women with the karyakarta, and in some cases an instructor, teaching them. Whenever the karyartas were teaching literacy to women themselves, there has been an effort at developing innovative teaching methods, for example, the use of stencils and flash cards, rangoli, etc. Later, in both districts APMSS and the sanghams have managed to motivate a variety of people to teach - TLC volunteers, anganwadi and school teachers, educated girls in the village and sangham women who had some education.



While the general interest in literacy is high, the learning process has been erratic. Our initial response to literacy was to try and develop literacy material afresh on the assumption that available primers are not good. We failed in this. One, we could not sustain the production of material at the pace required, and two, we were too hasty in dismissing TLC primers. Here we changed our strategy, modified the TLC primers and added our own material. We also included a literacy component in the on-going trainings like health.

We would like to emphasise that sustaining this intervention has been problematic. As in many areas, women have started learning to write with their names, and names of their family members. However, in several situations, women did not move beyond this. Sustaining a continuity of learning has also been problematic at times especially in the agricultural season. There were other problems. The instructors, even the TLC instructors, did not know how to use the primer. Therefore, in both the districts efforts are on to upgrade the skills of the instructors.

For the sangham it has been a learning experience of a different kind. After the initial barrier of fear of letters was broken, other questions arose. Who will take the responsibility to provide street lights or kerosene for a hurricane lamp? Who will identify and talk to the instructor?

In many villages sangham women were encouraged to visit their Mandal offices and collect the TLC kits or approach the TLC co-ordinator. It is only when these efforts failed that the DIU stepped in and got them from the District head quarters. In some villages, women have decided to contribute kerosene or get the Sarpanch to provide a street light. In talking to the instructors, the karyakarta insisted that the sangham women be present to finalise the matters. In some villages, women paid a nominal amount to the instructor.

Sangham funds were given to groups which we considered were strong from 1994 onwards. In discussing various norms with them we suggested that atleast 10-15 women in each sangham learn to read and write. Giving the sangham fund also gave a spurt to literacy activity.

We did not, however, want this to be a self-defeating exercise by overly emphasising writing skills and loosing the women in the process, as women find it more difficult to write than identify letters. Our focus now is to enable women to read and ensure that in every sangham atleast 2 or 3 women learn to read and write.

As on date:

	Mahabubnagar	Medak
No. of literacy centres	38	26
Women learners	385	282

In an attempt to strengthen our literacy efforts, during 1996, we decided to take active part in the Total Literacy Campaign in Mahabubnagar district. Some of our karyakartas have been invited to join the "Saksharata Samitis", part of the TLC programme. The local MLA is also very interested in our work and especially asked the team to volunteer their services for co-ordinating and monitoring the TLC programme. 3 of our karyakartas in Narva have been appointed as the Co-Chairpersons in this Samiti, 1 karyakarta has become the Mandal co-ordinator and the other karyakartas have become cluster co-ordinators.

In Medak, we have stepped up efforts in motivation and instructor training. We are coordinating with the State Resource Centre for Literacy to conduct periodic workshops.

Children's Education :

Alongside discussions on literacy, issues of children's and girl child education were consistently raised. Our earlier efforts were to disseminate information on available educational facilities, enrol children in the village school, admit them in hostels.

The credit for this goes to our karyakartas, some of whom have come from hostels themselves and were able to carry the message to the women to admit their children too. A map indicating the location of the hostels was shown to the women along with information about the documentation required (application procedure, certificates required, etc.).

In June of 1994, APMSS participated in the campaign for Universalisation of Elementary Education (UEE), in Mahabubnagar. Several children were enrolled. However, the team was unable to finally say how many children had been enrolled in our project area. This highlighted the lacunae in our reporting and record keeping.

As on date:

	Mahabubnagar		Medak	
	Girls	Boys	Girls	Boys
Children enrolled in schools	411	384	322	275
Children admitted in hostels (1996)	14	32	13	24

Balwadi/Anganwadi :

The need for balwadis in the Mahabubnagar project area was discussed with the sanghams on several occasions whenever we focused on girl child education. Since Makthal and Utkur mandals are not covered under ICDS, it was decided to start balwadis in villages where sanghams were interested. Consequently, 13 women who were selected by their sanghams were trained in Hyderabad, at Andhra Mahila Sabha. In the training, sanitation, emotional needs of the children, songs and play, were main points under discussion. In the course of the training it was possible to evolve newer methods of teaching.

8 balwadis were started in 1995, with 10-12 children, and each parent paid Rs.3 per child. There was no contribution from APMSS. These lasted for about 3 months and closed down. This was because the parents were not forthcoming with the payment to the teacher and they expected APMSS to bear the expenses of running these Balwadis. We were faced with a dilemma of whether we should take over the full responsibility of running the Balwadis. Our concern is that such interventions must have parental and community participation for it to sustain.

Proposals are now afoot to approach the Women and Child Welfare Department to consider extending the ICDS programme to this area. We are trying to work out a model where a sangham and community can play an active role in term of raising funds locally, ensuring that all preschool children in the community are sent here and monitoring. We recognise that these are necessary if girls are to be freed to some extent from household work.

Anganwadis exist in all the mandals in Medak where APMSS is working. In some villages the sangham women are making full use of these. Sangham women who participated in the health training interact regularly with the anganwadi workers and share what they have learnt. In some villages, the women are using "Shakir Strips" to keep track of the health status of the children in the anganwadis. In other villages however, the anganwadis are not operating properly. At a few places, the problem was the location of the anganwadi centre. The anganwadi centre was sanctioned for SCs but located in the BC colony. In Sindole village and Andol Kotala of Andol mandal, Medak district, the women's group succeeded in getting the anganwadi shifted to the SC wada after talking to the concerned CDPO.

Parent Teacher Committees :

The idea for village committees was thought of as part of our efforts in concretising children's education. This Committee would consist of the Sarpanch, Ward members, sangham women and interested youth, other than the parents and teachers.

This Committee would monitor the educational status of the village and see to it that every child in the village has access to educational facilities. 40 such PTCs have already been started in Mahabubnagar. These Committees are not yet very strong. They are involved in the selection of TLC volunteers, monitoring the school and the Bala Mitra Kendra.

We hope that this Committee would not only evoke community participation but also community responsibility in support of learning and education.

* During 1996, our focus is on enrolment and retention of children in the 5-7 years age-group in Class 1.

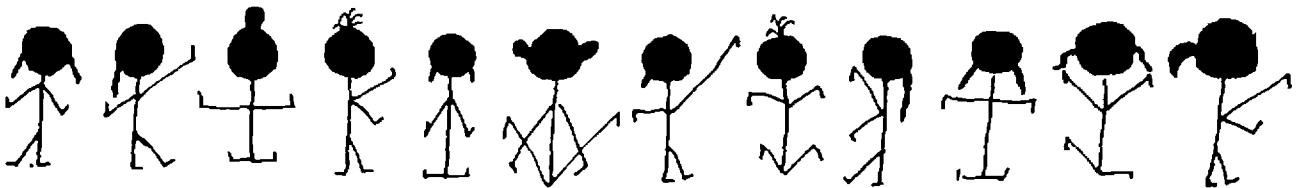
Girl Child Education :

In the project area of APMSS, child marriage (both districts) and initiation of young girls as Joginis (in Mahabubnagar district) is quite common. As a team we had made a conscious decision at the beginning to address the issue of girl child education at all opportunities.

In over-enthusiasm, in one mandal in Medak district, the karyakarta started collecting data on girl children almost within one week of starting work in the mandal. This led to a lot of friction, distrust and hostility. Village women were scared that we were child lifters. Valuable lessons were learnt. Without establishing a good rapport with women, one should not raise sensitive social issues. Regular discussions in sanghams therefore centred around the need for girl child education.

In 1994, a six week summer camp was held in both the districts to prepare girls to go to school or join hostels. It was not very successful in terms of numbers. Finally, 26 girls in Mahabubnagar, and 17 in Medak stayed through the camp. The impact of this small effort in 1994 was that, in Medak 38 girls were admitted to hostels which included 13 of the 17 who attended the camp, and in Mahabubnagar, 11 children were admitted to hostels. In Medak, 86 girls and 27 boys were enrolled in the village schools by the sangham. In Mahabubnagar, close to 125 children were enrolled by sanghams of 8 villages.

Many sangham women felt that instead of a summer camp for girls, a centre be started for them in the village. There were divergent views within the team on this issue. The Medak karyarkartas felt that the camp method was the best strategy. In Mahabubnagar there was a strong demend for starting non-formal centres at the village level. Finally it was decided that, since through the camps we were not reaching many girls, we would start Bala Mitra Kendras in villages.



We decided that the Bala Mitra Kendras would be for adolescent girls in the 10+ age group who work during the day, either at home or as agricultural labour. We are clear that non-formal education is not the alternative for working children/girls. These kendras are one method of bringing this age group into the fold of education. We hope that this would be the first step in sending girls to the regular schools.

There was considerable debate and discussion on who has the financial responsibility of these kendras. Some of us felt that this would be a good opportunity to put into practice the idea of partnership and owning a programme, which is crucial in sustaining such interventions.

What does partnership and owning a programme mean ?

Participation of parents and sangham in selection of teacher, monitoring the kendra and contributing financially to running the centre (while their financial contribution may be nominal, it does create a real sense of ownership and ensures a high degree of accountability).

On the issue of financial contribution, many in our team felt that parents will not pay, since they are already poor, and the Programme which has a provision for this should bear all expenses. This led to a lot of analysis on the need to evolve sustainable strategies which will continue to work even after the Programme has withdrawn. Despite these discussions, many in the Medak team were not convinced and very reluctantly agreed to float this idea with the sanghams. As usual, the sanghams surprised all of us by the tremendous support they gave !

The payment to the teacher is shared between the parents, sangham and APMSS, thereby ensuring a community stake and responsibility in the education of the girl child.

The teacher is paid Rs.10 per month, per girl as follows:

- Sangham to contribute Rs.1 from its fund.
- Parents of the girl child to contribute Rs.3.
- APMSS to contribute Rs.6 (of which Rs.3 is given every month, and the balance Rs.3 is linked to the achievement of the girl, which is assessed by APMSS every three months.)

* To underline the prominent role of the sangham, this amount is paid through the sangham.

Bala Mitra Kendras :

The response in Mahabubnagar was quite overwhelming and we started with 18 kendras in 1995, which increased to 55 by August, 1996. The progress in Medak has been much slower and we started with one kendra in June, 1995.

Seeing the demonstrated success of this intervention in Mahabubnagar, the Medak team started intensive discussions in the sanghams. In June of 1996 the Mahabubnagar DIU education team and a few Bala Mitra teachers came to Sangareddy and held a 5-day workshop for the Medak team and the newly identified teachers. As a result there has been a slow but steady increase in Medak from 1 kendra in 1995, to 27 by August, 1996.

Bala Mitra Kendras, as on date :

District	No.of centres	Girls	Boys
Mahabubnagar	55	1028	450
Medak	25	426	

In Mahabubnagar, 20 girls from these centres have been admitted in schools.

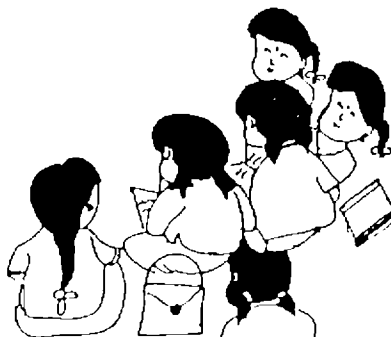
The curriculum is based on the Rishi Valley Rural Education Kit, "School in a Box".

Selection of teacher is done by the sanghams by themselves. In most cases they could not find educated women, and hence selected educated local young men. Initially, these teachers were trained by VIP, an NGO, in the use of the Kit in 1995.

Teacher training is done at regular intervals to enhance not only the teaching skills of the instructors but also to develop a gender perspective. Some sangham women also attend these trainings to understand the inputs given to the teacher and see that he/she follows them.



APMSS does monitoring in terms of visiting the Bala Mitra Kendras the villages, talking to the Bala Mitra Kendra children, parents and sangham, and holding monthly review meetings. In the review meeting the teacher's work for the month is reviewed and the reports on the progress made by each girl is brought and planning for the next month is also done. Periodic tests are conducted for the children to assess their progress.



The emphasis on creation of partnership and ownership of a programme has been validated by the very effective monitoring of these centres by the sanghams and parents and the accountability demanded from the teachers. In some villages where the teacher has been irregular, the sanghams have been quick in taking a decision to replace them.

In Jaldair village, Mahabubnagar district, one of the educated young men of the village was given training by APMSS and the Bala Mitra Kendra was started. It worked well for a while but because of the teacher's irregularity the kendra was discontinued for one month. The sangham women, with due notice, told the teacher that they would appoint a new teacher to whom he should pass on what he had learnt in the training given to him. Now another teacher has been identified and the school is functioning well.

In Vanaikunta village, Mahabubnagar district, the Sarpanch himself volunteered to give 5 litres of kerosene to the Bala Mitra Kendra if the children showed enthusiasm and interest in attending, and learning to read and write.

Bala Mitra Mela :

On November 13th and 14th, 1995 a Bala Mitra Mela was organised in Utkur Mandal, Mahabubnagar, in which 140 girls participated. A Minimum Level of Learning (MLL) test was conducted on comprehension, identification, writing and songs learnt. Written and oral tests were given and exercises were also introduced. Several games were organised. All Mandal level officials were invited for this mela. Small prizes were distributed for the girls who participated in the programmes.

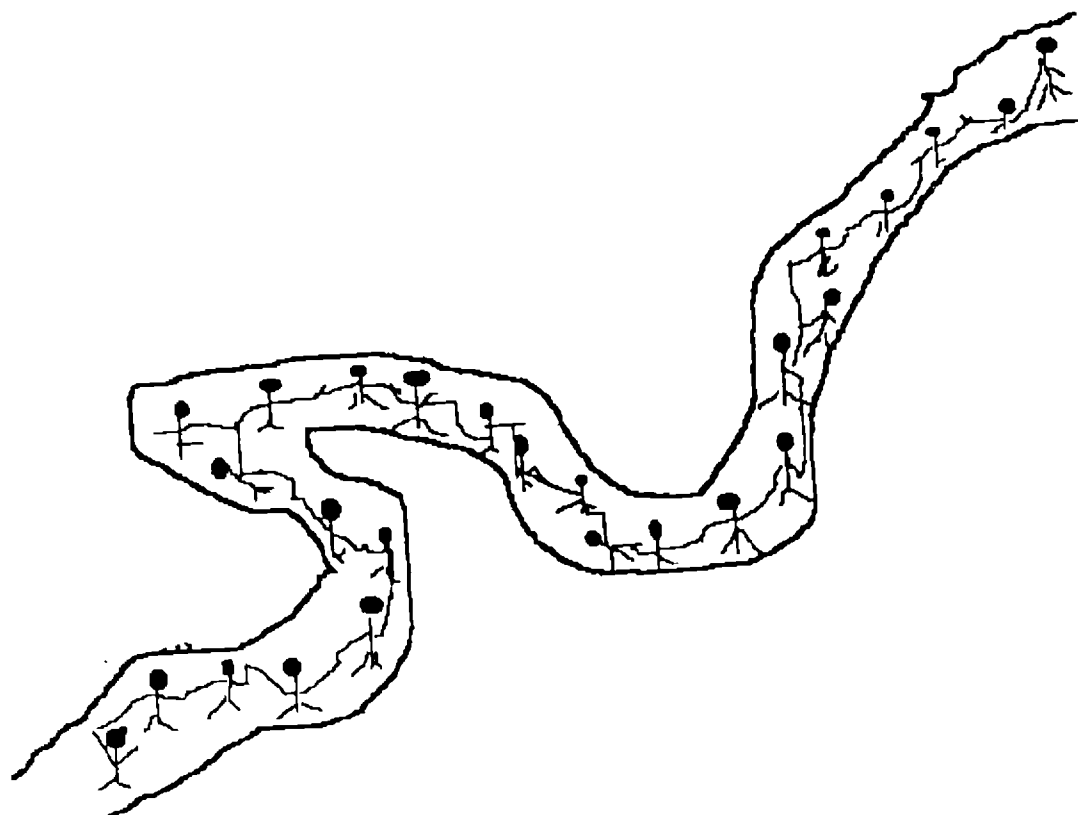
This mela for girls has had a wide impact at the village level, with many more sanghams demanding such centres in their villages.

Rally on Girl Child Education :

In the summer of 1996, Mahabubnagar DIU decided that our efforts for girl child education need further consolidation. On 18th June, 1996 they invited Government officials and functionaries from the 4 mandals where we are working, with the permission of the MDO/MEO. At this meeting, 35 teachers, 3 ANMs, 20 private school teachers, staff from the mandal offices participated, along with 50 sangham women. The complementarity of our work and objectives was discussed. We also held discussions on health, education, accessing Government services and what we can do for girls education. A tentative plan was made to pool efforts to increase enrolment of girls and children in schools. This was a second such interaction with grass-root level Government functionaries. The first one having taken place in mid-1994.

This meeting was followed up by a Rally on 20th of June to which more than 1200 women from 75 villages came. The procession from five different points in the 4 mandals, converged at the grounds of the MDO's office in Makthal Mandal. The Joint Collector and RDO of the district also participated and drew attention of the women to the forthcoming TLC campaign. Many of the Makthal residents also came and expressed surprise that so many women had gathered on an issue like Girl Child Education.

The news of this rally spread through word of mouth in many villages, and sparked off discussions on the Girl Child. Karyakartas have actually been able to mobilise children to go to school.



Mahila Sikshana Kendra :

Jyothi Mahila Sangham of Potulbogada village, in Alladurg mandal of Medak district, has 18 members. Right from the beginning this sangham was keenly interested in the area of girl child education. This was also a result of the facilitator's own interest in the issue.

As part of an effort to encourage education of girls, we had organised a camp for girls in the summer of 1994. Three girls came from Potulaboguda. After the camp, several girls were admitted in the government hostel. Swarupa, an adolescent, was one of them. Swarupa was 12 years old and very keen to study. During the December vacations when she went home, her parents wanted to get her married. Swarupa quickly contacted the sangham and asked them to convince her parents to allow her to continue her education. The sangham and the facilitator met the parents and managed to convince them, and Swarupa returned to the hostel. At this stage we felt that the sanghams were becoming powerful agents of change.

The complexity of the problems of child marriage, however, faced us soon. By end of January, the parents went ahead and formalised the engagement and set a date for the marriage in summer. The sangham which earlier acted quickly, now felt powerless since the bridegroom is also from the same village and they were anticipating trouble. The entire district programme staff and the sangham members once again with renewed efforts, talked to the parents of Swarupa and the bridegroom to postpone the wedding for at least a few more years. There was a bitter sweet ending. Swarupa was allowed to go back to the hostel and continue her studies. Her younger sister was married off in her stead!!

What can we do? How do we prevent child marriages? How do we create educational opportunities for young and adolescent girls? These and many other questions confront us.

Sanghams, as one can see, have confidently taken decisions on children's education. Addressing the situation of the adolescent girl, however, has been far more difficult. It was only after we gained the trust of the sanghams that we began discussions on starting an MSK for adolescent girls.

The idea for the MSK was first introduced in sangham meetings where the karyakarthis explained about its objectives, which are to create a conducive environment for adolescent girls to learn, enhance their self-image and self-confidence, develop an ability to think and act critically, make informed choices, learn vocational skills and become an asset to the society. Moreover, it would be one way of postponing early marriage.

The MSK, a one year residential programme, was started with the aim to provide life skills and literacy to adolescent girls in the 12+ age group.

Some of the women in the strong sanghams first voiced their interest in sending their girls to the MSK despite several apprehensions and fears. A series of meetings were held with parents who initially wanted the girls to learn only tailoring. Many of their doubts were dispelled here. Parents came forward particularly when it was mentioned that vocational skills which would lead to economic independence for the girls were part of the curriculum. For many parents this vocational training was much more attractive than literacy skills !

Consequently, the MSK in Mahabubnagar was started in December of 1995, with 30 girls, and of these 15 girls are school drop-outs. Some of these are abandoned child brides and young mothers. These girls come from different castes. In Medak, the MSK started in February of 1996, has 34 girls, most of whom have never gone to school. In the first two months, the parents used to visit the MSK frequently to ensure that the girls were safe !

Martha of Jinnaram village, Mahabubnagar district said, "I used to work as a wage labourer in my village. I was married when I was very small. But after five years my husband deserted me. I came to stay with my parents afterwards. The karyakartha one day requested my parents to send me to the MSK. My parents, however, did not agree. The karyakartha explained that along with studies they would also teach tailoring and embroidery. When I heard this I told my parents that I wanted to go, but they were not pleased. So without telling my parents I went with the karyakartha to the MSK. But now my parents are glad that I have this opportunity to learn so many new things."

The Curriculum:

In literacy two different strategies are used here. The school drop-outs are being encouraged to take Board exams and the girls who never went to school are being taught from the 'School in the Box' kit. In both the MSKs, girls are moving rapidly through the various stages of the Kit.

During the course of this one year, in addition to reading and writing skills, information and awareness on health, environment, political processes and women's rights is also given to the girls. Certain vocational skills such as tailoring, raising of nurseries, masonry, handpump maintenance and repair, among other things form part of the curriculum.

Sharada, of Medak district recounted, "At home I was not given the opportunity to study like my elder brother. My family said that I should stay at home and do the housework. Even my little brother was sent to school. This hurt me a lot but I could not do anything about it because nobody bothered. I cried a lot to myself. This opportunity to come to the MSK is really valuable for me. I came with the determination to learn everything I can."

We have been fortunate in the selection of a warden in Medak. One of our older karyakartas who has developed an arthritic problem was roped in, not only to orient the other teachers but also the girls, about MS philosophy. We have been able to put to use her invaluable experience on many occasions. The other teachers and warden were given on-job training.

Newspaper reading is a very important activity in the MSK. 5-6 girls in Medak and 7-8 girls in Mahabubnagar, without any previous educational backing have learnt to read here. Some of the girls who have studied to an extent before, read stories aloud to the entire group everyday.

Some extra curricular activities like dance, songs, drama, clay modelling, paper cutting, embroidery, drawing, & painting, recycling of waste material and tailoring are also taught here.

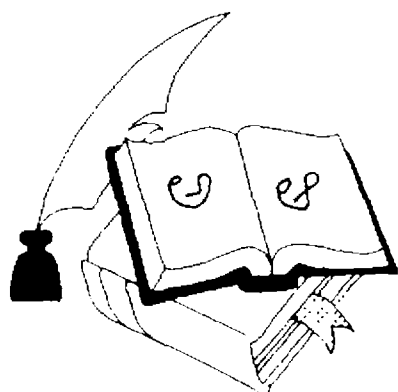
A lot is being done in the area of health. The health education component includes awareness on anatomy, changes in one's physiology as adolescence sets in, etc. This training is given by one of our health consultants, who is a doctor. Nutrition and personal hygiene are also important components. In fact, in Mahabubnagar, the girls themselves prepare a balanced menu for the week. Monitoring of the health status is done regularly. After learning about Bio Intensive Gardening (BIG), the MSK girls in Medak are growing a herbal patch. They have also learnt to make herbal medicines and their use in both the districts.

In Mahabubnagar, Government officials from various departments such as social forestry, agriculture, horticulture are also being called as resource persons to speak to the MSK girls. A teacher from the Teacher's Association talked to them about communication and public speaking. Legal literacy is just being introduced in Mahabubnagar. A variety of topics in science and social studies are also being taught to the girls.

Initially, when the children went home for festivals we were apprehensive about their returning. But now they not only come back, but as one of the mothers remarked to us in Basvapur village, Medak district, they ask them to cook more greens and eat less chilli as part of their diet. The girls are also putting off the pressure to get married, and in some cases refused to go with their husbands until the completion of the course. These girls have participated in sangham and mandal meetings where they are able to talk about their experiences in the MSK. As a result, there is a growing demand to take in more girls in both the districts.

Kavitha, Wadwat village, Mahabubnagar district. "I studied upto the seventh class in my village and then stopped because the High School is in Makthal and my parents did not want me to commute so far. They wanted me to stay at home and do the house work. When the karyakartha told my parents about the MSK and the programme they allowed me to go. Here in the MSK along with my studies and tailoring I also learn about various health issues, preparation of herbal medicines, repair of electronic equipment, drawing, songs and dance. We participated in the 15th August celebrations and gave speeches along with our teachers ! We sang and danced and had a lot of fun. Before coming to the MSK we never danced so much. This is a new experience for me. We go along with the APMSS staff to meetings and talk about our experiences in the MSK. Now after understanding the importance of education, we ask the women to send their girl to school. When I go back to my village I want to teach all that I have learnt to the other girls and start a sangham. I would definitely like to encourage girls to go to school and learn skills that are important for our lives."

We hope that the training in the MSK will enable these young girls to become community organisers and leaders, and hence an asset to their villages.



Lakshamma is a member of Saraswathi Mahila Sangham, of Wadwat village. She has only one child, a daughter Lingamma. She did not want to give her in marriage outside the village because there would be no one to look after her and her husband in their old age. Therefore, she decided to make her daughter a jogini.

The sangham found out about this and informed the karyakartha. She in turn held a discussion with the sangham regarding the law prohibiting the initiation of girls as joginis, the jail sentence for the parents and the fine. The sangham and karyakartha convinced the parents to change their mind. The sangham also warned them about getting a bad name for all of them.

The mother said that she saw sense in what the sangham women had said and now sends her daughter to the Bala Mitra Kendra. The girl also participated in the girl child education rally held in Makthal. The mother now plans to send the girl to the Mahila Sikshana kendra inspite of the father's disapproval. The sangham has decided to take the responsibility of sending the girl to the MSK. The girl, herself, is very keen about coming to the MSK, when the next batch begins in February, 1997.

Parents and Daughters meeting :

On 5th August, 1996 a meeting was organised in Medak for the parents of the MSK girls. This was an occasion for the parents to see and hear their daughters' experiences in the MSK.

The presentations of their learning was divided into two categories. That which could be seen i.e., paper cutting, clay models, herbal medicines and garden etc. were put on an exhibition. And to show their literacy skills an exercise was organised in which the girls had to teach their parents 3 words they had learnt in the MSK. This was called child-to-parent learning. The girls were very determined to show off their knowledge inspite of the parents being a little embarrassed to learn from their daughters. A memory game was also organised to test the girl's knowledge from the "School in a Box" Kit.

The girls were every enthusiastic about showing their parents all that they had learnt in the MSK. The parents, especially the fathers, seemed as if they had come to see how their daughters were being treated and the kind of facilities available. Some games were also organised for the parents along with the girls and prizes were distributed. The day ended with cultural activities.

Some parents remarked that they had initially been scared about sending their girls to the MSK but upon seeing them so active now, were glad about their decision.

The girls expressed very strong feelings about their not being able to study along with their male siblings. They also said it was only because of the sangham that they have been given this opportunity to study and get back some of their childhood.

At the end of this exciting day of laughter and tears, we decided that we would hold such meetings every 3 months. The team was on a high for quite some time after this.

A strong sangham at work...

On 14th July, 1996 a meeting was organised at Vanaikunta village, Makthal Mandal, to which the Commissioner & Director of School Education, the DEO of Mahabubnagar and a UNICEF representative came to see the Bala Mitra Kendra and meet the sangham women.

Vanaikunta has a strong sangham with 50 members. They have been actively monitoring their Bala Mitra Kendra.

Sangham women were in the forefront of the meeting and participated actively with the Panchayat members, village elders and others. The visitors posed many questions to the women about their sangham and the Bala Mitra Kendra. The sangham women were quite clear about their role in girls education and their own education. They said that they all shared the responsibility of running the Bala Mitra Kendra and monitoring it. They were very emphatic that this centre was only for the girls and not for the boys. This evoked a strong response from the men who complained that APMSS and the sangham do not pay attention to boys who also need education. There was lot of discussion on this and the sangham women needed and provoked the men into saying that they would start a centre for the boys and also contribute for this !

Recently, in August '96, a non-formal education centre for boys has been started in Vanaikunta, each parent paying Rs.10 towards the teacher's honoraria. This has been done at the initiative of the men.

What is evident from the meeting was that the women have a strong sense of identity as a sangham, and that the Bala Mitra Kendra was their Kendra.

At the end of the meeting, the women asked the APMSS staff about starting a day-time centre for adolescent girls (MSK), located in their village, to which girls from the neighbouring 3 villages of Tirumalapur, Chandapur & Dasardoddi would also come.

MSK at the Cluster Level :

Though many girls are coming forward to join the MSK, there is a greater demand on us to start MSKs at cluster levels as is evident in the case of Vanaikunta. This would essentially be a non-residential programme, where adolescent girls from 3-4 nearby villages would come. The curriculum here would be similar to the residential MSK programme. We propose to experiment with this model at Vanaikunta initially. Where 40 girls from 3 villages are interested to come.



PARTICIPATORY RURAL APPRAISAL ON EDUCATION

Basvapur village, Pulkal Mandal, Medak District

APMSS' intervention in the area of children's and girl child education were discussed several times with the Chairman and in the Executive Committee.

It was suggested that a few villages with strong sanghams be selected to form village level committees (PTCs/MTCs), identify strategies and evolve a plan of action to ensure access to education, particularly for girl children. These could be developed as model villages, where 100% access to education is achieved. Consequently, during the first half of 1996, 40 Parent Teacher Committees (PTCs) have been set up in Mahabubnagar. Capacities of the PTCs will be developed during the course of the year.

To concretise the idea of a model village strategy, we decided to use a Participatory Rural Appraisal (PRA) methodology. Basvapur village in Pulkal Mandal was selected for this because it has a strong, articulate sangham of 35 members.

* The Medak DIU team had already been trained in the PRA methodology as part of the IEC (Information, Education, Communication) Campaign on Reproductive and Child Health.

The PRA is only a preliminary exercise and requires systematic and consistent follow-up to evolve a concrete plan of action.

Why PRA ?

- In order to involve the village community in information gathering
- Getting a holistic picture of problems, needs and possible solutions
- Assessing and analysing the problems
- Planning interventions along with the community

PRELIMINARY ACTIVITIES :

Two weeks prior to the PRA exercises, a Gramsabha was held to introduce the idea. The karyakarta and sangham played a crucial role in ensuring that the Sarpanch, Panchayat and village elders attended the meeting. The SPD, Consultants of the State Office and the entire DIU team participated here.

The Gramsabha was held on the night of 3rd July, 1996. The atmosphere in the village was charged and electric. We were received with drums and trumpets. The school, which was the venue of the meeting, was decorated and 200 people had assembled there. These arrangements, we realised, were made in anticipation of the Education Secretary participating in the meeting. Though the Sarpanch vocalised the general disappointment about the Secretary not attending the meeting, there was active participation and discussion.

The idea about a Parent-Teacher Village Committee was explained. This Committee would also consist of some Ward members, the Sarpanch and sangham women, other than the parents of the children and the teacher. The Committee would take the responsibility to ensure access to education for all children in the 5-14 years age-group, with special focus on girls; it would also monitor the educational status of the village.

We suggested that a specific and definite strategy be evolved for this Committee. The responsibilities of the Committee were envisaged as admitting and retaining children in Class 1, ensuring regular attendance, motivating and encouraging parents to access educational facilities, working out alternatives for out-of-school children, especially girls. And the rest of the village community would also play a proactive role in this process of ensuring that the next generation of children are literate.

The response of the Sarpanch and others present to these ideas was very positive. There was also extensive discussion on what to do if enrolment in school goes up. It was generally felt that it may be possible to raise funds from within the village to meet the salary of a supplementary teacher. The Sarpanch in any case was sending a request for an additional teacher to the Government.

We proposed that we would come back to do a PRA exercise and the date was fixed for 19/7/96.

On the morning of the 19th, we started by going around the village singing songs and telling everyone about the PRA and the venue. As agricultural activities have started, most of the villagers went to work in the fields. However, the sangham women decided to stay back even at the loss of a day's pay, and were eager to participate. Some of the other village women asked us if we would pay them to stay back for this exercise. But before we could react to this, the sangham women took over and said that we had come a long way to help assess the educational status of the village and were not getting anything in return, so they had no business to ask us for money! Eventually, those villagers who did not go to work in the fields did come. The sangham ensured that the Sarpanch, Ward members and some youth leaders participated in the PRA.

We introduced ourselves to the group, asked them to recall the Gramsabha that had taken place previously and the goals set there. We explained that the exercises we were about to do were not only to assess the educational status of the village but also come up with a definite strategy to resolve the problems and improve the situation.

We divided ourselves into sub-groups and started a few exercises simultaneously. The exercises used here were:

1. Village mapping
2. Linkages
3. Work-Time allotment of girls and boys
4. Pie-chart
5. Education matrix (problem analysis)

Having just a few exercises helped us to be very focused and clear.

VILLAGE MAPPING

Our focus here was to identify the following information.

1. Number of households
2. Boys and girls who go to school
3. Boys and girls who do not go to school
4. Children in the 5-7 age group, who are potential school goers
5. Parents' educational level
6. Location of available educational facilities like schools, hostels, etc.

To enable us in the mapping we had quite a few old men helping us, and they were later joined by the women.

Muggu was used to draw the map of the village. The social distribution of households was indicated by different Rangoli colours. Important landmarks in the village were also marked on the map.

Green leaves were used for school going children, tamarind seeds were used to indicate drop-outs and dried peas were used to show households which had children in the 5-7 years age group.

Simultaneously this information was being transferred on to a chart. This is a long and prolonged exercise, and takes up most of the day. Since, a variety of information was being gathered, the scope for mistakes also seemed more. When we sought information about the number children who went to school and those who did not, some above the age of 18 years were also included. Some girls who were married and away were also entered in the data.

It must be pointed out that there was a lot of co-operation and people stayed till the very end of the exercise. The Sarpanch, Ward members and the sangham women were especially helpful.

The map, with its colourful details, highlighted that most of the school going children were from forward castes, whereas very few children from the SC and BC wada went to school. It was also noticed that those parents who were educated to a certain extent did make sure that their children went to school. But the incidence of those children who did not go to school and whose parents were not educated, was higher than the former, especially in the SC/BC wada. Also, most often boys from a household went to school while the girls either did the house work or looked after younger siblings.

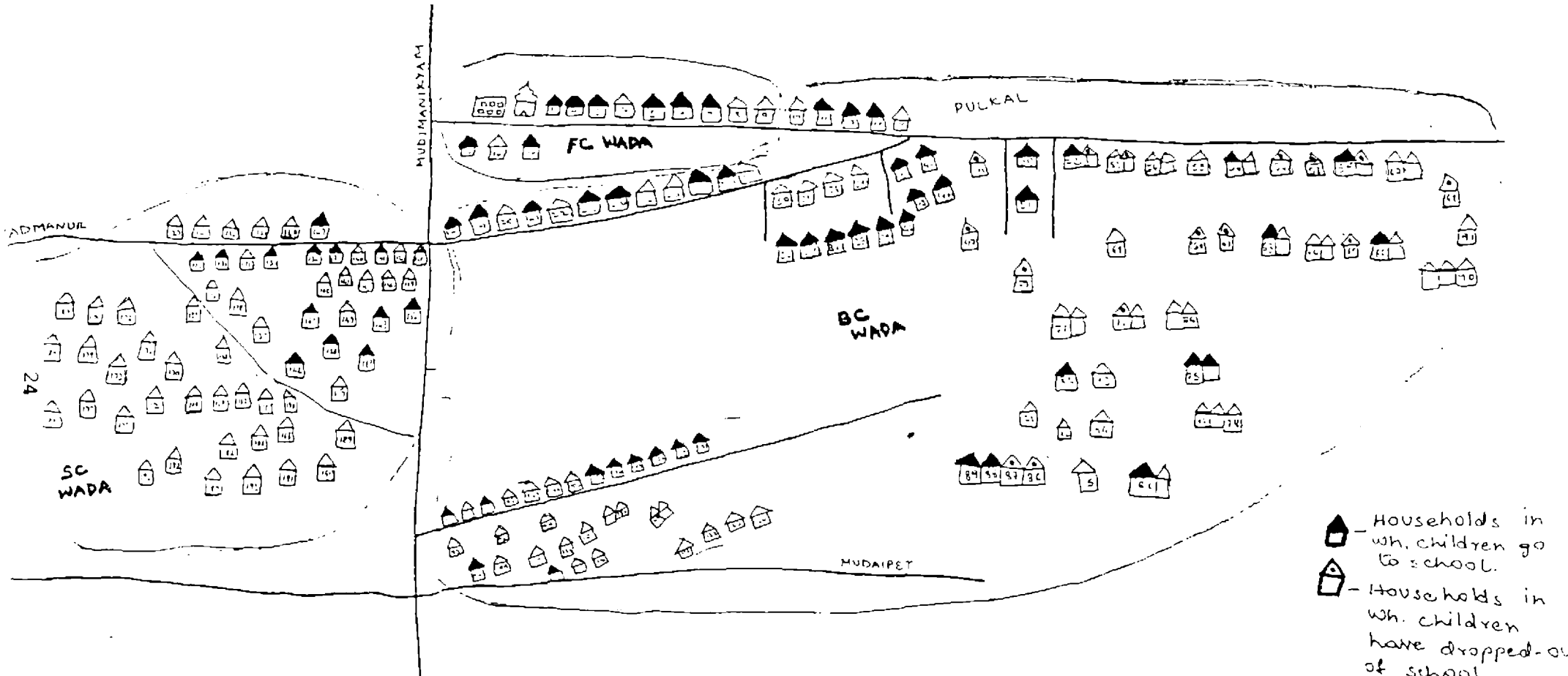
When the map was completed and the final picture emerged, it was noticed that the educational facilities were least accessed by the SC wada. The FC and BC wada people present, pointed out the benefits of education and encouraged the SC villagers to educate their children. However, an anxiety of the FC people also came to light here. Who would work for them if all the SC/BC children went to school? And, in the case of the SCs and BCs, where would the family get its sustenance if all children go to school and did not contribute to the family economically? These questions were extensively discussed, and later on in the presentation, the rights of the child and laws regarding child labour were explained to the group.

Prior to the PRA we collected information about number of children registered in the village school from the District Education Department in Sanga Reddy. When we compared the data from the Education Department, with what we got from the village mapping exercise, it was found that there were many more children attending school than those registered (75). One possible explanation was that children who went to the high school in Mudimanikyam village, 2 km away, were also part of our data. Another explanation could be that there is a floating population of children attending for some time of the year.

When we analysed the data later we found the following:

	<u>Boys</u>	<u>Girls</u>
Children who go to school:	173	74
Children who do not go to school:	80	37
Children who have dropped out of school:	62	38
Children in the 5-7 yrs age -group:		68
Girls in the Mahila Sikshana Kendra:		6

We recognise that there is some problem with this data and propose to cross check once again.



VILLAGE MAPPING

BASAPUR VILLAGE,
PULKAL MANDAL,
MEDAK DIST.

LINKAGES & FACILITIES

(also called as the chapathi diagram)

In an effort to gain an understanding of the women's perception of people/structures within and outside the village, and accessing of these, women were asked how important or how close these people /structures were to them. The group was also asked to point out various facilities in the village. Thus as the women talked, the karyakarta made a note of these on the chart.

Paper cut into squares of three different sizes was given to the women. The largest square indicating closeness, greater accessibility and use. The smallest indicating remoteness, inaccessibility and not being useful.

Thus the diagram which emerged highlighted :

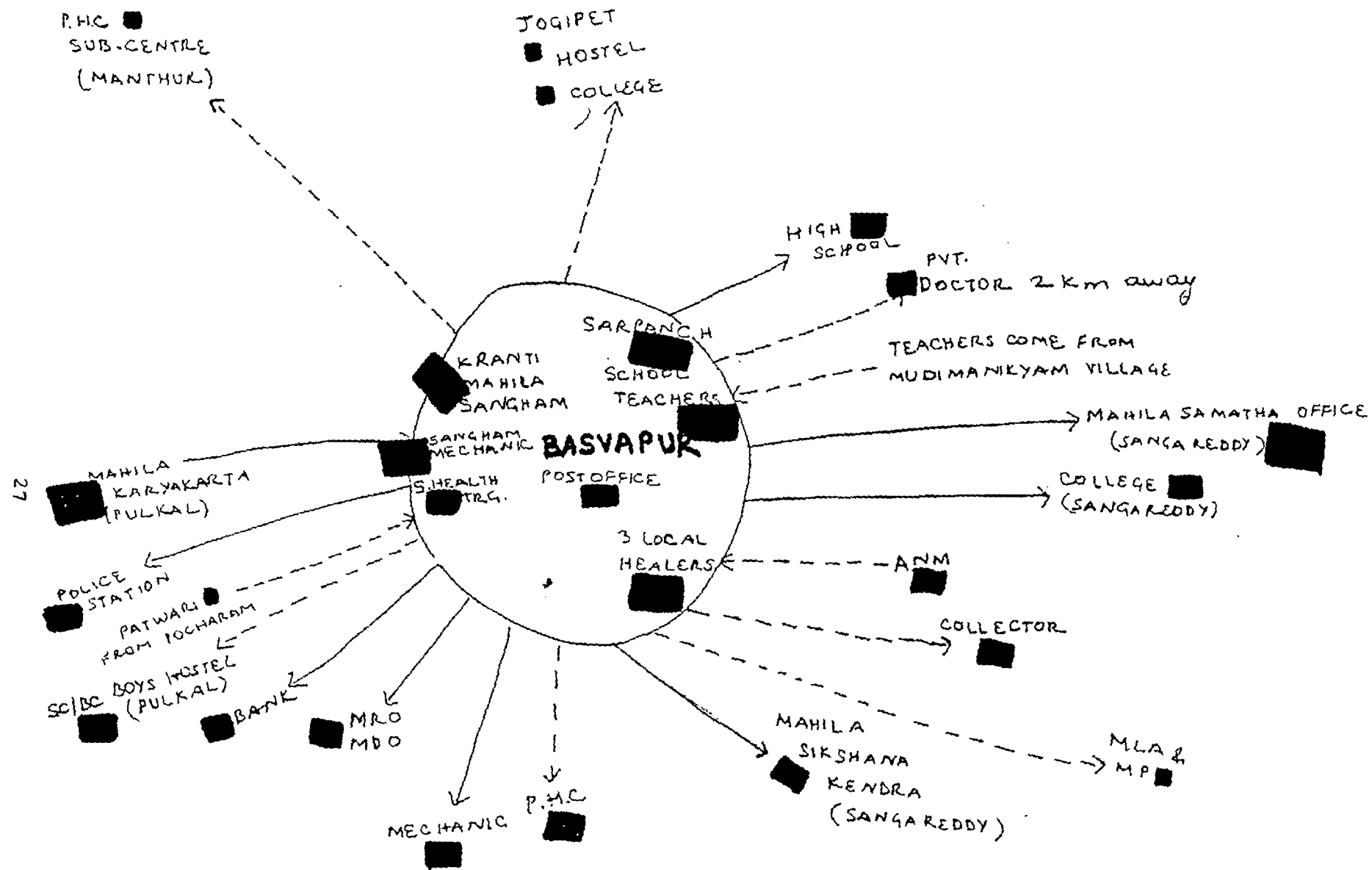
1. People within the village like the Sarpanch, school teachers, local healers and mechanic.
2. Structures within the village like the post office and sangham.
3. People outside the village like the private doctor, ANM, karyakarta, Patwari, MRO/MDO, and the MLAMP.
4. Structures outside the village like the PHC, high school, Mahila Samatha office, MSK, hostels, bank and police station.

The women were clear in their views :

People and institutions within the village : The group felt that the Sarpanch, Kranti Mahila sangham, the sangham mechanic, the school teacher, local healers and the karyakarta were quite close to all the villagers. They were visible, prominent and involved in the village activities. Less important were the sangham women who had been trained in health, because they did not actively share their knowledge.

People and institutions outside the village : The women felt that outside the village, the Mahila Samatha office at Sanga Reddy was close to them because they responded very quickly. The MSK was equally important, since, 6 girls from Basvapur were admitted there. Mudimainkyam village which is 2 km away is also very important. The school teachers and private doctor come from there. also the high school is there.

Next in their closeness came the MDO/MRO whom they approached with the village problems, college at Sanga Reddy, bank and police station. The PHC at Pulkal was seen as less important since the approach road is not good. The ANM who comes from Sanga Reddy, though regular is seen as less important than the private doctor at Mudimanikyam. SC/BC boys hostel and college at Jogipet and the Collector were also put into this category, because their interactions with the village were far and in-between. The PHC centre in Manthur, which is far, remote, not accessed and hence less important. The teachers of the anganwadi are perceived as not very active. The Patwari from Pocharam, and the MLA/MP are also considered least important. They were remotely connected with the village.



BASVAPUR VILLAGE,
PULKAL MANDAL,
MEDAK DIST.

LINKAGES

WORK & TIME ANALYSIS

During the lunch break of the school this exercise was done with the boys and girls. First we played some ice-breaking games with them and then got down to the actual exercise.

We asked the children to identify the various chores they do in a day and then we drew them on the side of a chart. Here, we noticed that there were certain tasks that only the girls did, like washing clothes, mopping the floor, cooking, washing dishes, etc and some that both the girls and the boys did.

We also asked them about what they liked best about school. Most of the children said that they found school interesting because they could sing, dance, tell stories and especially because their teacher does not beat them.

As can be observed even at a glance, girls in general (those who do go to school and those who don't) have more work at home than the boys. Later this exercise can be used to seek alternatives of sharing the work load between the girls and boys equally thus, enabling all the children to go to school.

PLAYS

♀ 40 (girls)
♂ 28 (boys)

37 ♂ + ♀

4 (boys)

32 girls + 1 ♂

45 girls + 35 boys

1

30 girls + 2 ♂

12 girls

11 + 10

5 ♂

11 ♂

SONGS POEMS PLEDGE

38 (girls)

30 (boys)

70 (all)

♂ Sekhar

gets up 6 AM
sweeping
gets water
eats food
seazing cattle
8 AM
rests a while
Sleeps for a while
Comes back 4 PM
feeds them
gets water
soams around
eats 8 AM
goes to bed 9 AM

STORIES

60 (all)

♂ Malleham

gets up 8 AM
gets water
8:30 AM
eats 9 AM
helps mother
goes to school
10 AM
lunch break 1 PM
eats
school 2 PM
Comes back 4 PM
eats
plays
gets water
helps mother
eats at 8 PM
Sleeps 9 PM.

BEATING

30 (all)

♀ Manjola

gets up 6:30 AM
sweeps
Ablutions
drinks chai
washes dishes
gets water
gets ready
eats
goes to school - 10 AM
lunch boeak - 1 PM
eats
goes to school 2 PM
goes home 4 PM
sweeps
washes dishes
gets water
plays
studies
plays
eats
sleeps at 8:30 PM

MATHS

30 (all)

♀ Parabha
gets up 6 PM
gets water
cooks
drinks tea
gets dabbler
eats
takes cattle
rests a while
Plays -
Comes home 6 PM
washes dishes
gets water
Cooking
mother food when
eats
plays
sleeps 8:30 - 9 AM

WORK & TIME ANALYSIS

BASVAPUR VILLAGE,
PULKAL MANDAL,
MEDAK DIST.

PIE CHART

This exercise was done with a group of women. We first started a discussion on sources of income of men and women, and how they spend it. As they were talking, we drew a circle on the ground and encouraged them to divide it, (as a rupee is divided i.e. 25p, 50p, 75p, etc.). What followed was a very interesting exercise.

The women said that their income came from agricultural and non-agricultural work like mud work. They spend most of it on food, health, clothing and other things for the family. But their earnings are almost always given to the husband. And whenever they needed money they have to ask for it. They also said that they spend almost nothing on themselves. However, one interesting comment was that if their children were in school they spent more money on them, in terms of nicer clothes, hair oil, school bag, etc.

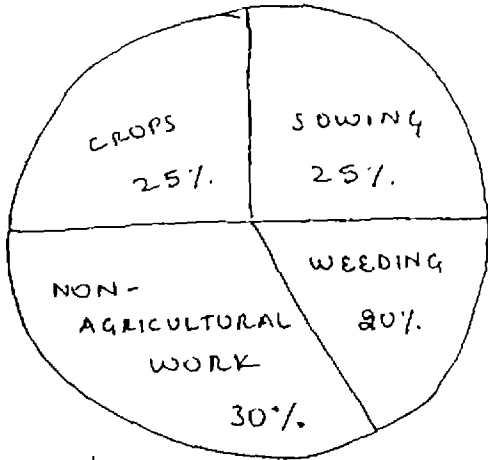
When it came to men's income, the women said that it came from ploughing, labour, and some non-agricultural activities. But the women were not sure about how much the men earned because they don't tell their wives about it. They say, "Why should we tell you about it?" And even the women do not ask them. However, the wife has to not only tell the man about how much she earns but also give it to him, and has to account for every paise spent. The women were quite vocal about this.

Most of the men's expenditure was on food, health, clothing and other things like beedis, toddy, etc. The women said that they did not ask their husbands about how much they have spent and on what, because this angers most men. And even if they find the courage to ask, the husband turns around and asks the woman, "Have you brought any of this from your mother's house? I work hard and earn this money. I will spend it as I like. Why should it bother you?" That's why, the women said, they prefer not to ask the men about it.

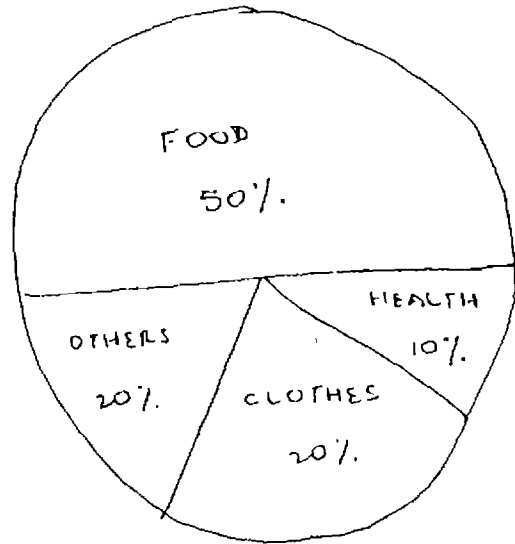
This exercise is useful in getting a vivid picture of the sources of income, patterns of expenditure and where the control lies.

PIE CHART

BASVAPUR VILLAGE,
PULKAL MANDAL,
MEDAK DIST.



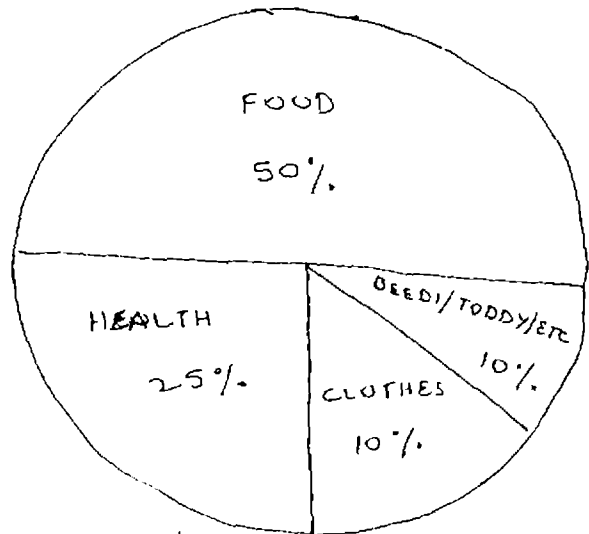
WOMEN'S INCOME



WOMEN'S EXPENDITURE



MEN'S INCOME



MEN'S EXPENDITURE.

EDUCATIONAL MATRIX

The problem we focused here was, "Why don't children/girls go to school?"

We first had a discussion with a group of women. They identified various reasons why children did not go to school. There was consensus on the following : housework, children going out to work as labour, if they are educated they don't listen to their elders, bonded labour and sometimes the children just don't want to go to school. Through the discussion we tried to identify where the responsibilities lie for resolving them. With whom did the women think the responsibility of putting these children who did not go to school, in school, lie? Was it with the parents, the Government and school, the sangham or the gram panchayat and elders?

A matrix was drawn on the floor. Along the vertical axes, the five identified problems were indicated by different rangoli colours. Along the horizontal axes, different symbols were used to indicate responsible people - parents, Government/school, sangham and village panchayat/elders. These were again given symbols with whatever was available.

We asked the women to relate each problem with the possible solution in the diagram. They were given 20 seeds/stones/flowers, etc and encouraged to distribute it in the matrix as they saw best - to measure and visualise responsibility.

The discussion was intense and evoked active participation. There was a lot of discussion and shifting done before the final picture emerged.

The discussion and what emerged :

1. Housework : The problem identified here was that the children were too busy with work at home to go to school (especially in the case of girls). They had to fetch water, wash, clean, cook, look after younger siblings and also (in the case of older children), help their parents in the fields or take cattle for grazing. Here the women felt that the maximum responsibility of sending the children, particularly the girls to school and lessening their burden at home, lay with the parents. The sangham had to motivate the parents to send their children to school.

2. Children working as labour : Here also the greater responsibility of recognising the children's right to basic education lay with the parents. The women felt that if the child was contributing to the family's sustenance economically, then the parents should send him/her to the night school. The sangham and the parents should see to it that the night school is running properly. The responsibility of the functioning of the regular school lay with the entire village community. And the school teacher's responsibility is also to ensure that the children in the village are coming to school, and convincing the parents to send them to school, in case they are not.

3. "If they are educated, they won't listen to us" : Some women were of the opinion that if the children were educated they won't listen to their parents. This they felt especially in the case of girls who, after marriage might defy their in-laws and husband if they are educated. And they also would not like to do the housework. And in the case of boys, they discontinue studies after a while and loaf around, not doing anything useful. However, the women felt that this reason should not stop them from getting their children educated. Instead, the parents should see that the children grow up to be responsible adults. The sangham and the village elders also have a responsibility for this.

4. Bonded labour : According to the group, many older children were working as bonded labour in the village. This was a very interesting discussion as one of the women present told us that her son was a jeethagadu. The question was, how to get them out of this situation and into school? The group felt that it was again the parents responsibility.

However they also felt that a major share of the responsibility lay with the school teachers and the village elders as they know the law which prohibits bonded labour, and they should see to it that none of the children work in such situations. At the end of the discussion about this problem, one of the women said that in her opinion, "Any child not going to school is a Jeethagadu".

5. Children don't want to go to school : In most cases boys, did not want to go to school and don't listen to the pleas of their parents. The group felt that the major responsibility lay equally with the parents and the school teacher. The village elders and the sangham should also see to it that children are motivated to go to school.

In a nut shell the matrix that emerged was that the parents had the greater responsibility towards their children's education. However, the sangham, village elders and the school/teacher play an important role in convincing parents and ensuring that all children, particularly girls have access to education.

Some further discussion on the subject :

The group realised that their responsibility as parents did not end with their giving birth to the children. They had to do much more to ensure a good future for them. And as children, this was the right age to learn new things. We carried the discussion further and told the group that the law considers all those who did not go to school as child labour. Children's education is not a burden on the family in our country because it is free, and as we go higher the educational support increases.

The group was also told about one village where an older boy was hired by the village to tend their cattle and goats while the children went to school. Another example given was of an older woman being hired to look after younger children so that the girl can go to school. Thus, the alternatives are many if we accept our responsibility and work towards improving the situation.

EDUCATION MATRIX

WHY DON'T CHILDREN/GIRLS GO TO SCHOOL?

Responsibility Problem	PARENTS ↑	GOVT./SCHOOL ✂	SANGHAM ↑	PANCHYAT/ ELDERS ⚙
1. Housework				
2. Labour (કામ કરવું)				
3. "If they are educated they won't listen to us."				
4. Bonded labour				
5. "They don't want to go to school."				

PRESENTATION

Towards the late afternoon when all the exercises had been completed, everybody gathered at the school to discuss the findings. Since we had transferred all the diagrams onto charts before the rain swept them away, presentation was made easy. All the findings were put before the group and possible ways to tackle the problem were thought about.

One of the most important aspects of PRA is, not only to gather information from the people using a participatory methodology but also discuss the findings and design an intervention for the problems identified.

We would like to emphasise that since Basvapur has a strong, conscious sangham, keen to do something for children/girls education, they ensured that the Sarpanch and Ward members sat through the final discussion. This is also an indication of the significance of the sangham in this village.

The day ended with high spirits and a positive note. Everybody was keen that a village committee be formed. It was decided that APMSS would process the data and come back to the village to work out strategies and interventions. We recognise that this is only the beginning.....

No.F.1-1/97-PN(V)
Government of India
Ministry of Human Resource Development
(Department of Education)

New Delhi, the 2nd April, 1997

OFFICE MEMORANDUM

Subject: Continuation of Mahila Samakhya (MS) Programme during 9th Five Year Plan, i.e., 1997-98 to 2001-02 - Draft Memorandum for the Expenditure Finance Committee (EFC) - comments on.

The undersigned is directed invite your attention to this Ministry's OM of even number dated 14th March, 1997 and to say that the comments on the draft EFC memo from your Ministry/Department have not yet been received by this Ministry so far.

2. As this Ministry has to obtain the approval of EFC for continuance of the scheme during Ninth Five year Plan, you are requested to kindly expedite the comments of your Ministry/Department on the Draft EFC Memo urgently to enable this Ministry to take further necessary action in the matter.

(Vrinda Sarup)
Director(MS)
(Tel: 3384686)

1. Secretary, Deptt. of Expenditure, Ministry of Finance, North Block, New Delhi. (Attn: Shri A.K.Singh, Joint Secretary)
2. Secretary, Deptt. of Women & Child Development, MHRD, Shastri Bhavan, New Delhi. (Attn. Ms. Chandra Ayyanger, Joint Secretary)
3. Secretary, Ministry of Welfare, Shastri Bhavan, New Delhi.
4. Joint Secretary, Deptt. of Economic Affairs, Ministry of Finance, North Block, New Delhi. (Attn. S.Sundershan, Joint Secretary)
5. Advisor Planning Commission, Yojana Bhavan, New Delhi. (Attn. Shri Gopal Swamy Advisor)
6. Planning Commission, Project Appraisal Division(PAD), Yojana Bhavan, New Delhi. (Attn. Dr.E.A.S.Sharma)
7. Secretary, Deptt. of Rural Employment & Poverty Alleviation, Krishi Bhavan, New Delhi.(Attn: Shri R.K.Mishra, Joint Secretary).
8. IFD, Department of Education, Shastri Bhavan, New Delhi (Attn. Shri S.Satyamoorthy, FA)
9. JS(AE), Deptt. of Education.

pl. take Fair copy (10)

No.F.1-1/97-PN(V)
Government of India
Ministry of Human Resource Development
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