

**CATALOGUE  
OF  
AGENCIES  
REACHING  
POOREST  
WOMEN  
IN  
INDIA**

FOR  
SWEDISH INTERNATIONAL DEVELOPMENT AUTHORITY

**INSTITUTE OF SOCIAL STUDIES**  
M-1, KANCHENJUNGA, 18, BARAKHAMBA ROAD, NEW DELHI-110001

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While the Institute has tried to discover as many existing agencies which satisfy the criteria laid out for this selection, it is possible that all such organisations have not been included. Such omissions are regretted.

DEVAKI JAIN  
Institute of Social Studies

New Delhi  
April, 1980

## INTRODUCTION

### AIMS OF STUDY

The Institute of Social Studies, New Delhi was invited by the Swedish International Development Authority to identify organisations, preferably women's organisations, who were working effectively with women from the less privileged sections of society. It was also required that the identified agencies should have the capability to undertake an additional programme of action which could be supported by SIDA.

The phasing of the investigation required:

(a) Scanning the whole country with a view to locating approximately 100 agencies who would satisfy the following criteria:

(i) *Working for women's developments*: Efforts/projects which are working for the benefit of women. While this does not exclude any other programmes that the project may have undertaken, the women's component must be of primary importance.

(ii) *Reaching poorest sections*: The effort/project identified must be clearly aimed at benefitting the poorest and weakest sections of society.

(iii) *Helping a minimum of 50 persons*: The reach of any effort in terms of large numbers of women benefitted.

(iv) *Achieving self-reliance*: The project/effort must have an inbuilt capacity and potential for achieving eventual self-reliance.

(b) A further selection from this set of 100, of 25 agencies whose endeavours are especially significant, in relation to the criteria and;

(c) The preparation of in-depth profiles of about five agencies alongwith budgeted plans for future action. These five would be deemed as "project proposals", to be supported.

The Institute has completed all these stages and submits herewith a catalogue of 90 agencies scattered across 20 states in India, engaged in about ten different kinds of interests.

In the following pages a brief background of India is given, and the process of identifying these agencies is described as it raises some issues on criteria and methodologies for such project development.



## INDIA : COUNTRY PROFILE

With special reference to male/female inequality.

### Population

India has an estimated population of approximately 700 million and a geographical area of 3.3 million sq. kms. Its population is the second largest and its area the seventh largest in the world.

The country is a federation of 22 states and 9 union territories and is a sovereign socialist democratic republic with a Parliamentary form of government elected on the basis of universal franchise.

80 per cent of India's population lives in rural areas. A little over 52 per cent of the urban population lives in large towns *i.e.* those having a population of 1,00,000 or more.

There are more males than females in India (the sex ratio has been declining steadily since 1901 when it was 972 females per 1,000 males to 930 females per 1,000 males in 1971).

### Labour Force

According to the 1971 census the percentage of workers to total population was 33.5 per cent. (In 1961 the percentage was 42.9 per cent). This was due to the decline in the percentage of female workers to a mere 13 per cent in the 1971 census. This figure has been considered a gross underestimate due to the emphasis placed on counting 'main' workers. However, the more acceptable estimate of the female labour force participation rate is available from the 37th round of the National Sample Survey (72-73) whose estimate is 28.6 per cent which is slightly higher than the 61 census estimate of 28 per cent. Even the survey of the weaker sections of the rural population during the 25th round of the NSS (72-71) estimated the female participation rate as 28 per cent.

The decade 1961-71 revealed a decline in the total number of female workers in agriculture, industries as well as in the services. In industry this can be accounted for by the transformation of 'domestic' and cottage industries such as hand spinning, weaving jute articles from labour-intensive production to mechanisation. In services women's participation declined due to their virtual disappearance from trade and commerce.

The distribution of the work force by main industrial division (in 1971) shows that agriculture accounts for 73.8 per cent of the workers comprising predominantly cultivators and agricultural labourers. This is followed by manufacturing, comprising 8.3 per cent of the labour force.

### Unemployment

Chronic unemployment is only part of the Indian unemployment problem as very few workers remain unemployed throughout the year. The bulk of the unemployed man-days are accounted for by under-employed

workers who are forced into seasonal idleness due to lack of work.

According to current estimates the unemployment rate is 1.6 per cent as measured by the strict criterion of the chronically unemployed, and 8.34 per cent as measured by the proportion of unemployed man-days on a typical day. On the basis of the daily status calculations, unemployment was 20.6 million in March, 1978 of which 16.5 million in the rural areas and 4.1 million in the urban areas.

It is estimated that women comprise about 40 per cent of this total unemployment of 20.6 million. The latest draft five-year plan (1978-83) point out that their share in unemployment (40 per cent) is higher than their share in the labour force (33 per cent).

### Net National Product

In 1976-77 India's net national product at factor cost stood at Rs. 642,790 million and per capita income was Rs. 1,049. The extent of poverty in India has been estimated by various methods and depending on the norms used, 40-60 per cent of the population is considered to be below the minimum acceptable standards.

Alongwith these acute poverty levels another serious impediment to development is inequality. There are regions in the country whose per capita consumption of both economic and social goods can be 10 times the per capita consumption<sup>3</sup> in another regions. In other words there is regional disparity as well as disparity within regions. There are also socio-economic differences arising out of ethnicity and religion, with concentrations of these groups in certain geographical areas.

### Literacy

The literacy rate for the population as a whole in the country is 29.45 per cent. Wide differences are observed between males and females in rural and urban areas.

The overall male literacy rate was 39.5 per cent compared to the female literacy rate which was 18.79 per cent. In the urban areas the female literacy rate was 42.3 per cent while it was as low as 13.2 per cent in the rural areas. Kerala has the highest female literacy rate (54.3 per cent) while Rajasthan has the lowest (8.3 per cent). Among the total female literates 40 per cent have no educational level (they are semi-literates) 7.8 per cent have finished schooling while only 1.4 per cent are graduates and above.

### Water Supply

Of the 576 thousand villages in India, villages with 4.5 per cent of the population have safe water supply system, *i.e.*, where water is not contaminated and the supply is adequate. Another 46 per cent of the rural population has access to fairly safe water supply systems consisting of simple wells and handpumps. However, 49.5 per cent of the population is covered by contaminated or inadequate water supply systems.

## THE SOCIO-CULTURAL SETTING

Indian Society consists of communities professing diverse religions and faiths. Hinduism is professed by 82 per cent of the population, Islam by 11 per cent, Christianity by 2.5 per cent, Sikhism by 2 per cent. Other religions include Buddhism, Jainism, Zoroastrianism.

The society is divided into distinct caste groupings. The Brahmins (the priest caste), Kshatriya (the warrior caste), the Vaish (trader caste), Sudras (menial caste) and the untouchables. Each is further divided into sub-castes (jatis) and marriage and commensality are restricted to caste groupings, particularly in the rural areas. The overwhelming majority of the Indian population follow the patrilineal systems of descent. Patriliney has an important role to play in use and ownership of land, other economic resource and political and patrilocal kingship system a son is looked upon as the successor while the girl on marriage leaves her parents home to live with the husband's family. The family thus exists within the framework of a patrilineal descent. The joint family as it is commonly called comprises of a three generational commensal and co-residential group of class male patrikin, their wives and unmarried daughters.

However, matrilineal descent is also found in a limited number of communities in the south west (Nairs of Kerala) and north east of India (Khasis and Garos of Assam).

### *Some Needs of Women*

There is now recognition of the need to develop special analytical tools to assess the issues of women's participation. The major quest is to identify factors that will ensure female absorption in development programmes given the special constraints faced by women.

Socio-economic strata have unique requirements which makes it necessary to identify women separately within local groups before programming relief measures.

While women need to first understand and consolidate their identity as women, within them, it is necessary to distinguish two broad categories those with assets and those who are totally assetless (i.e., have no land, often not even homestead-land, no tools etc.) Two examples illustrate the differences:

(a) Female participation rates were higher than general participation rates amongst the landless in Rajasthan.<sup>10</sup> (Census conducted for the time disposition study by the Institute).

(b) That a much higher percentage of women amongst the assetless households are the main providers of basic minimum household needs. Thus income earning activities could be the main entry point to reach the poorest.

The surveys also revealed that where women participate in a joint endeavour with the men of the household, there is a greater likelihood that

the income is controlled by the men which is often not spent on the essentials. Thus the need to reach women with opportunities to earn independent income is important.

Access to water and fuel is yet another need. In villages in West Bengal it was observed that women spent over half the day (of the 15 houses observed) in household chores of which nearly 2 hours were spent in fetching water and fuel. Household chores were so time consuming that they denied access to community life.<sup>11</sup> (Massive deforestation in many regions is making this worse as women have to walk greater distances).

Often it is not so much skills as intra-structural support that women require. The availability of child care facilities, nearby access to drinking water can often do more for women's earning capacities than a new income generating project. Whatever the new project might be, if these facilities are lacking, women may not be able to take up work on it.

Housing is yet another need that needs to be stressed. Lack of housing facilities makes the women vulnerable to exploitation by landlords and leaders of the village.

### *The Formation of Organisations of the People*

The panorama of variety coupled with disparity gives a complicated base for the formation of homogenous organisations.

To illustrate, agricultural labourers in a particular area may struggle together as men and women to assert their rights against large land owners, in a situation where according to legislation the land has been redistributed to the landless.

In another situation a religious group may combine to cope with a threat to its survival or its functioning. These formations would not have sex-based boundaries.

Another basis for formation is political parties which sometimes take up ideological causes and sometimes sectoral causes such as workers or peasants in different economic sectors.

Within this kind of framework it is frequently difficult to discern the basis for women to organise themselves into women's organisations around any activity which challenges the society. The challenges usually come from these other types of non-sex based formation, as they represent critical social issues.

In this investigation an attempt was made to go deeply into the field and try to identify those women's organisations who may have reached large numbers but with the strategy of self-reliance.

It was found during the very first step of the investigation that most of the women's organisations listed did not satisfy this criteria.

On the other hand there were several agencies who are working with greater proximity to the project aims, namely reaching large numbers of the poorest and with a degree of participation and self-reliance. But these were not agencies who were bound together on the basis of sex. These were

agencies which were dedicated to the poor, or to a community or to a certain issue which was not necessarily sex-based, but in which women were a part of the overall effort.

This finding is not surprising if the overall problems and pressures in Indian society were properly understood—namely that issues based on inequality, caste and religion over-ride and intertwine with issues based on sex. Hence sex based organisations have not necessarily identified themselves with the poor nor with critical issues.

#### *Studies of Organisation of the Poor*

This finding is also supported by several studies recently conducted on methodologies for organising the rural poor with special reference to the possibilities of unionisation.<sup>6</sup> One of the issues that emerged from such studies made in India is that in Indian society the strongest basis of formation (or organisation) tends to be caste or confession (religion).<sup>7</sup> Other formations are still not as capable of mobilisation as these.

In a study made of folk artists in Madhubani district in Bihar<sup>8</sup> it was found that women are not ready to enter into association based on common occupational interest, as their first loyalty is to their family. They do not see how they can combine as painters and not bring into the combination, the problems that they are having amongst themselves as families. Families in this area of Bihar are from large kinship organisations.

However, recently the extra ordinary pull of commercialisation of this art, especially its entry into international art markets has made them combine, but only for receiving of orders not because they feel a sense of identity as women.

#### *Women and the Political Process*

The analysis of the political process and women's participation also reveals the same phenomena<sup>9</sup> namely that women do not necessarily vote for women as such because these are not the frontal issues as posed by the society as also that women elected do not necessarily identify themselves with women. While it may be argued that this is a mistake and there should be some mobilisation based on sex, the fact is that such mobilisation does not exist right now.

Given this kind of background it became difficult if not impossible to locate agencies which were what could be identified as women's organisations who were also performing the kind of tasks that have been identified in the criteria.

#### *Women's Organisations*

Women's organisations have developed in massive numbers, there are estimated to be nearly 50,000 of them in India including village level women's institutions developed by Government.<sup>4</sup>

In the pre-independence era, that is before 1947, some of these well based

women's organisations spoke for women's rights such as for the vote, constitutional and legal arrangements which would give women access to equal status in marriage, etc. They were successful in their efforts and India today has one of the most advanced constitutions as well as legal frames as far as women are concerned.<sup>5</sup>

However, after independence the women's organisations entered into the field of providing women with social services which could be broadly classified as welfare for the handicapped and needy women and children. Apart from maternity and child welfare activities there were also economic programmes for the socially-economically handicapped women etc. Gradually the women's organisations began to be associated with social welfare schemes and became the implementers of social welfare programmes for women and children<sup>5</sup> mostly supported by government as well as voluntary subscription.

However, these organisations of women even though they may have national networks which give them massive membership, at the local level tend to reach small groups (5-10) of women with economic social services. They have not by and large, gone into areas of action where the poorest labouring women are strengthened in their social and economic struggles within society. Rising prices have drawn them out in processions, and more recently protest against rape, but this has not been a strong behavioral characteristic of these organisations.

In the design of the project that was undertaken by the Institute certain strict conditions were imposed namely that the organisations efforts should have reached the poorest of women and with a degree of participation and self-reliance. Scrutiny of the several women's organisations working in the field revealed, that most of them were reaching small numbers of women who had been handicapped, socially or economically; they were reaching them with some welfare services more in the form of charity or relief rather than with the intention of developing the women into a force for social change or with the intention of making them self-reliant even with the services.

On the other hand in the scouting process it was possible to find agencies which are helping poor women but which were not classical women's organisation—they were either sex neutral organisations or male-led organisations or informal groups of men and women.

At this point the Institute decided to relax the selection process and include all agencies which had reached women as part of their programme—whether they were organisations led by women or by men. Hence in the catalogue of 90 it will be found that there are 'general agencies' who have a component for women as well as women's agencies.

Another interesting phenomena that emerged was that some of the best possibilities for strengthening women especially of the poorer community emerged from organisations led by men. These organisations are willing to develop or intensify their programmes for women through additional divi-



sions or committees which would be composed of women only. They are confident that women leaders will emerge from the beneficiaries of a programme reaching women, resulting in a full management by women. Because historically and socially men are the initiators, they may need to provide the impetus. This may raise objection as it is patriarchial. All that is being said is that such programmes led by men exist and should not be excluded or discriminated against.

#### *The Availability of Information at the Grass Roots*

In looking for agencies which had a heavy component of self reliance another interesting phenomenon emerged. There are many informal groups working with "workers" such as construction labour, workers in stone quarries, agricultural labourers as well as domestic workers, attempting to facilitate them to become self reliant. These groups concentrate heavily on 'conscientisation' or motivation of workers. They may use meetings and discussions in which current problems are identified, they may develop or attempt to develop vanguard movements for struggle against those responsible for identified problems and so on. Usually such groups spring from a fountain head of ideology—either impersonal or personalised into a leader. Classical examples of such groups are the leftists drawing their inspiration from Marx, or the Gandhians drawing their inspiration not only from Gadhi but more recent leaders like Jayaprakash Narayan or Vinoba Bhave.

While the Gandhian activists by and large do not feel any inhibitions about being identified, visited and perhaps even supported, many leftists groups do not wish to be selected for any kind of documentation.

Their concern is understandable. One concern is that working closely with groups who have had long histories of exploitation, is a slow process. An outsider may intentionally or unintentionally divert the attention, perhaps even influence the methodology.

Additional publicity could have a similar feed back effect and spoil the process. Publicity could also make them vulnerable in relation to political regimes. Regimes could be looking for dissenters, possible threats to entrenched power. If too much is identified then exposures are possible.

Thirdly and perhaps most important of all, these groups do not believe in formal development especially as associated with funding. They believe that development especially area development, sectoral development often exaggerates inequalities, intensifies exploitation. They even believe that easing poverty through economic programmes for the poor may lull the poor into accepting fundamental injustice. To some extent there is a view that it is far better to strengthen the deprived to fight against the system which has reduced them, seek and obtain their own salvation than to passify them by making them targets of distributive justice.

Because of this reservation these groups are uninterested in exercises such as catalogues of agencies which are capable of further support, they are also uninterested in drawing up programmes and plans which are purely

developmental. Many of these groups, however, have used adult education programmes for developing the will of the groups they work with. The classical example of such methodologies and its dynamics emerges clearly in a Report of Bhoomi Sena.

Negative aspect in some of these groupings has been the rigidities which has caused splintering of the groups and created strains for the poor that were being facilitated. There has also been a tendency to impose ideology irrespective of whether the group formations are based on caste or religion. The reason this is being mentioned here is that many of these groups and their efforts require not only to be catalogued but to be supported as their entry point is basic, their methodology is totally towards self-reliance and they have the maximum measure of the participatory approach. Unfortunately due to the reasons mentioned above these groups could not be brought into this net. They were unwilling to belong.

Yet coming to the point where it was decided to leave out these groups took much time nearly six months of dialogue and much visiting. Those who are interested in this kind of process should take note of this exclusion.

### FIRST STEP

#### *Specific Process of Selection*

While setting out to prepare the catalogue it became evident that several other agencies were engaged in the same task each with a different emphasis. Hence the first step was to scrutinise these list of agencies satisfying the given criteria.

The most massive compendium of welfare agencies in which women are a dominant target group came from the existing directories of voluntary agencies prepared by Central Social Welfare Board. The Directories are prepared at the State level and include almost all agencies that ever received support from the Board. There were a total of over 6000 such agencies in 20 states. These were scanned with a view to selection those which had reached more than 50 women who belonged to the poorest sections of society. The other two criteria of self reliance and participatory organisation were also applied.

It was found that very few such agencies could be sifted out of these books, on the basis of this criteria. It is possible to surmise that the selection was not fair as the agencies had not given the kind of information that was necessary to apply the criteria. Hence it is possible that many agencies who would have emerged as successful according to the given criteria had to be left out because of the brevity of the profiles given in the directories.

However, to test out such a possibility several states were visited and discussions held with the State Social Welfare Boards and Welfare Officers. They were asked if they could identify amongst all the agencies in the State, those which satisfied these four or even two of these criteria. At these meetings in U.P. Karnataka, Kerala as well as in Assam and Meghalaya it

appeared that the Board's programmes had not attempted such a reach. Hence it seemed that the selection from the catalogues were fairly accurate.

Another list was that drawn up by the Indian Council for Social Science Research, which had tried to gather the names of agencies engaged in rural development. It was not possible from this to find out how far women had been reached and with what methodologies. However, intensive interviews were held with the personnel who had prepared the list and whatever agencies could be selected using the given criteria, were extracted.

The Association of Voluntary Agencies in Rural Development in collaboration with the Gandhi Peace Foundation were trying to publish their own directory of voluntary agencies in which they had included the ICSSR list as well as information from other national organisations such as the Sarva Sewa Sangh, Wardha; Maharashtra; the Bharatiya Adimjati Sewak Samaj and so on. This list was also scrutinised.

The Bharatiya Adimjati Sewak Samaj was specially contacted as it was presumed that since amongst the tribals women were deemed as equal partners they may be aware of more agencies where women were as much leaders as "beneficiaries". However, here too it emerged that agencies were by and large operated by men, Gandhian or Marxist, social workers or activists. Much of the work with tribals seemed to be in terms of educational and health institutions where services were rendered but without any element of peoples institutions. National organisations and associations dealing with specific services such as health, family planning, adult education, cooperatives, milk *i.e.*, dairying were contacted and list drawn up. Here too the picture was not conforming to the criteria. Trade unions in various States were contacted. A few unions of women workers were identified. This kind of scanning led to the first list of over 7,000 agencies, which formed what was called a gross list.

### SECOND STEP

This list was then classified according to States. In each State a coordinator was recruited whose function was to visit or find out about the agencies identified in the State and report whether they satisfied the criteria. At the same time publicity was given to the investigation through advertisements carried in national networks of voluntary agencies especially concerned with women, for example Lok Kalyan, a journal of the Social Welfare Department of the Ministry of Education and Social Welfare, Government of India, which has an English and a Hindi edition.

An advertisement was also carried in Samaj Kalyan, a monthly of the Central Social Welfare Board, also available in English and Hindi and another monthly that carried the advertisement was Voluntary Action which is the newsletter of the AVARD. In these advertisements a prize of Rs. 500 was announced for the identification of an agency which satisfied the criteria. This second step yielded some feed back from the States and

from the advertisement 150 agencies emerged as having the necessary characteristics. Out of these 50 were women's organisations and the remaining 100 general organisations.

### THIRD STEP

During this process, however, many field visits were made to agencies and areas which emerged as having potential for development of projects for women. In fact every conversation or discussion with those in the field of development with special emphasis on the poor, revealed massive opportunities which had so far not been grasped by any agency. These massive opportunities were related to areas where large numbers of women were working or suffering gross hardships. It was possible to think of programmes, agencies, leaders to survey and support these large groups. But these would be new innovative projects and not necessarily an extension (additional component) to an existing agency. In fact at this stage it became clear that programme development for women had limited itself even after 1975 to stereotyped approaches, where the Agency identification, preceded designing projects and therefore the programme was always limited to the agency's perception of what women programmes should be. Hardly any women's development programmes were limited to the large development sheds whether it was construction workers, hill and tribal women subjected to physical strains etc. As the process of listing was continuing, new concepts emerged of what could be a women's project of significance.

### FOURTH STEP

Therefore in the fourth stage out of 90 efforts, 65 agencies were identified after personal visits by Institute personnel and outlines prepared of a possible future course of action for these agencies, which would incorporate the four criteria. A further 22 were added. These were not necessarily agencies but identified programmes which may act as a learning exercise in project development and how to reach large numbers of women.

### FIFTH STEP

In response to this idea apart from visits to the field, representatives of selected agencies were invited for a two day workshop in which an attempt was made to develop projects for the agencies.

At the first meeting the representative of one of the most effective peoples' movements in the Himalayas namely the Chipko movement in U.P., the representative of a vigorous sanitation service agency in Bihar, the representative of muslim gold thread and cotton thread embroiderers of

Lucknow, U.P.; the representative of the Self Employed Women's Association, Gujarat; were invited along with bio-gas technologists, Lijjat Managers, the Khadi & Village Industries Board, the All India Handicrafts Board, journalists and activists in environment etc.

At the second meeting representatives of dairying (National Dairy Development Board) and fisheries (Department of Fisheries, Government of India) were invited to develop a project of a fish cooperative in Assam. At the third meeting the representative of a tribal women's organisation in Madhya Pradesh, Mizoram women involved in the Handloom Cooperative and a representative of the Adult Education Programme in U.P. were invited.

### SIXTH STEP

As a result of the discussions with the representative of the selected agencies tentative project proposals were drawn up at headquarters in Delhi. These were then taken by personnel of the Institute to the actual sites. For example, the Chamoli hills in U.P., Lucknow, U.P.; Patna in Bihar; and Self Employed Women's Organisation in Ahmedabad, Gujarat and the final project design drawn up in consultation with the participants and beneficiaries of these agencies.

### FINDINGS

(1) There are many lists of agencies classified according to subject interest both at the national and the state level as for example the directory of the Central Social Welfare Board, the directory of the Association of Voluntary Agencies in Rural Development, the directory on agencies working with appropriate technology and so on. However, most of them do not go beyond listing the names of the agencies and the agencies' perception of its functions. They do not give details of the methodology the agency has used to achieve its objectives—nor do they have any personal assessment of the agencies' activity. In other words they do not give either a "beneficiaries" perception of the work or an outsider's assessment. Hence these lists become to some extent blind lists. It would be useful for interested agencies like the ones mentioned in the acknowledgement to get together and do indepth case studies about the allocation of work either on the basis of regional or economic categories or special interest.

(2) There is a great deal of interest in identification of individuals and agencies who have capabilities such as integrity, capacity to implement programmes effectively with a reach which extends to the neediest groups.

(3) so far, project development programmes for women have been limited to fairly small-scale conventional areas such as sewing and embroidering as home based activities. Little innovative development has been

attempted in fields in which women could be mobilised—fields such as ecological development, and the realisation of any economic potential compatible with the constraints imposed by traditional domestic roles.

(4) Programmes organised by women for the development of women are not readily available or deemed necessary in the Indian context. However, there is enormous goodwill and willingness to incorporate indepth woman's development programmes in all agencies including those who have never thought of a womens' component in their initial period.

(5) The exercises that were done for this study, especially for its last phase of project development interested many agencies such as the United Nations Fund for Population Activities, Asian and Pacific Centre for Women and Development, the Ford Foundation, Gandhi Peace Foundation, All India Handicrafts Board, Khadi & Village Industries Commission, Indian Council of Social Science Research (Women's Studies Division), Central Social Welfare Board, National Adult Education Programme and various state level agencies. Each wished not only to have copies of the catalogue but to find their specific components in a project proposal.

(6) There is a critical need to bring together agencies and individuals who are attempting these special and critical strategies, to share their methodologies as well as some of their successful experiments. The two exercises that were conducted in the Institute with mixed groups and some technicians became exhilarating experiences for all the participants.

(7) A follow up of these exercises can now be undertaken; the studies should be deepened to see in what particular areas large numbers of women can be released from existing constraints, and mobilised into powerful institutional groups. Local agencies could be identified who would be linked to these women's groups, aiding them with their established expertise and infrastructure. Area development could follow as the basic exercise with the women as the target group. This kind of format could be more fruitful and will have a wider impact than looking for women's organisations, identifying gaps in their programmes and filling these up.

(8) The experience of compiling the catalogue and the development projects was possible because of some flexibility in the use of funds which was permitted by the sponsoring agency SIDA. Also the Institute relied on contacts all over India in acquiring indepth information on existing agencies. The lists/information available at the state level or the national level on development agencies and their programmes proved totally inadequate. The information required, particularly on efforts which have reached the poorest, and amongst the poorest, specifically women, was more readily available at the district level. To gain this kind of knowledge would have required far more investment in terms of finance, personnel and time, without the help given freely by kind and knowledgeable friends of the Institute.

## REVIEW

These exercises of identifying organisations which were reaching the poorest women in India with an element of participation by those who are normally called "beneficiaries" together with identifying paths which would lead to self reliance, turned out to be more complex than was visualised at the outset.

In developing a methodology it became necessary to move right out of the established women's net-work. As a result, many new possibilities have emerged for the development of woman's programmes.

The Institute has gained so much from the experience that we can foresee a clear role for all institutions interested in women from the socially and economically disadvantaged groups—namely the role of service agencies. The services needed are to provide professional and technical skills for a project development, to provide information on various designs and methodologies, on schemes and funds and so on. Hence the Institute would like to evolve into a women's information centre providing these services across the board, directly and indirectly, to the majority classes of women.

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## DESCRIPTION OF CATALOGUE

States	No. of Agencies	Women intensive	Women
Andhra Pradesh	7	3	4
Assam	2	1	1
Bihar	4	—	4
Delhi	2	2	—
Gujarat	4	2	2
Jammu & Kashmir	2	—	2
Karnataka	6	3	3
Kerala	6	3	3
Madhya Pradesh	11	4	7
Maharashtra	6	2	4
Meghalaya	1	—	1
Mizoram	1	—	1
Nagaland	1	—	1
Orissa	5	2	3
Rajasthan	2	2	—
Tamil Nadu	13	6	7
Utter Pradesh	7	3	4
West Bengal	9	5	4
Total	89	38	51

## CODE

W  
WW  
Edu.  
E  
H  
OD  
S  
F  
CF  
VT  
CC  
O

Women Component Covered  
Women Intensive  
Education  
Employment  
Health  
Overall Development  
Sanitation  
Forestry  
Cooperative Formation  
Vocational Training  
Child Care  
Organisation

## ANDHRA PRADESH

*Name* Andhra Mahila Sabha WW

*Location* Hyderabad OD

*Address* Mahila Sabha Building, University Road,  
Hyderabad 500960

*Year started* 1938

*Contract person* Smt. Durga Bai Deshmukh

*Genesis* The Parent Institution of the *Sabha* was started in 1937. Originally classes were conducted for the adult women—many of whom were destitute, deserted women and widows, and since then the activities cover all spheres.

*Coverage* **Geographic:** Hyderabad, Mahaboobnagar (Mahaboobnagar Distt.) and Sangareddy (Medak Distt.) and three other districts of Andhra Pradesh, Madras and Nazarathpet in Chingalpat Distt.

The Andhra Mahila Sabha Nursing Home, orthopedic Centre and *Balwadi* reach out to poor women and children.

*Objective* (a) The programmes are intended for low income groups; women and girls unable to take advantage of regular educational facilities; literacy programmes reach rural farmers. The Literacy House also prepares and publishes literature for neo-literates; (b) Physically handicapped persons are assisted by programmes meant specifically for them.

*Present activities* (i) **Training schemes:** (a) Training of literacy workers in Literacy House, and functional literacy projects; (b) Training in Dyeing and Printing, toy-making, leather work at Handicrafts Training Institute, Hyderabad, and its production units; (c) Training in Production and Management of home and cottage Industries; (d) Training in composing, printing, binding in Mahila Press, Hyderabad; (e) Commercial and technical training at Mahila Vidyalaya, Madras; (f) Training has also been imparted in Ancillary Nurses/



Midwives since 1951 onwards, and has so far trained over a 1000 nurses.

(ii) **Medical facilities:** There are 2 nursing homes of 70 beds each, and 4 schools of nursing, 3 family planning clinics and a mobile hospital. These institutions are well equipped. In addition there is an intensive coronary care unit; Central Government Health Scheme for employees, two Mobile Hospitals on Wheels in Rangareddy and Medak to take health and medicare to the rural dweller.

(iii) There is an Orthopaedic Centre, the aim of which is 'total' rehabilitation of handicapped children. Surgical treatment, physical, occupational and speech therapy programmes alongwith facilities for continuing education are available. Facilities are also available for spastic children and polio handicaps. There is a training and rehabilitation programme for the mentally retarded.

(iv) Creches for working mothers' children.

*Future activities* Any activity organised in the future would be an extension of the services already rendered, but it should allow for participation of the women themselves.

*Assessment* **Women Component**

All programmes are women intensive. The Executive Committee has mainly women organisers. Andhra Mahila Sabha works closely with the State and Central Government and implements approved schemes with government sanction. Government representatives participate in committee meetings as members or invitees. The Andhra Mahila Sabha is doing good work in providing services, training, employment opportunities to needy, less privileged women. Some programmes are innovative such as mobile hospitals, the Intensive coronary care unit, and those for the handicapped. However, the element of self-management leading to self-reliance is not evident.

*Name* Bhagvatula Charitable Trust  
*Location* Yellamanchili Taluk  
*Address* Yellamanchili-531055  
Distt. Vishakapatnam  
Andhra Pradesh

*Year started* 1976

*Contract person* Dr. P. Rao

*Genesis* The Bhagvatula Charitable Trust through registered in 1976, was the result of 10 years of continuous work by Dr. P. Rao.

*Coverage* 27 villages in Yellamanchili block bounded by the Bay of Bengal in the South; the area is drought prone due to erratic monsoons. Agriculture and agricultural labour remain the main sources of income. 20 per cent of the income comes from women. Due to the absence of any industry nearby, employment opportunities outside agriculture remain limited. The trust reaches out to agricultural labourers, cultivators and artisans of the area.

*Objective* To bring about all-around development of the villages, and build up strong leadership amongst all classes.

*Present activities* Dr. Rao started by organising a school which has now been handed over to the Zilla Parishad. The Trust has formed a Farmers' Service Centre which has promoted dairy and poultry activity in the area amongst small and marginal farmers.

What is of special interest is that the Trust has organized training in dairying and poultry for women.

*Future* The trust has many schemes on the board which it wants to implement with the close cooperation of government agencies. Schemes include development of ground-water resources, cottage industries for village artisans, non-formal education, etc.

*Assessment* (i) At present it does not reach large numbers of women; (ii) The work of the Trust is not specifically oriented for the under-privileged women. The exception is the dairy and poultry trainings recently organised; (iii) The focus is not on self-reliance and self-management but on creating leadership; (iv) The organisation wishes to expand its activities and now has the necessary staff. The key persons are aware of the need to organise training programmes for women which should be given its due importance.

W  
OD

**Name** Bhartiya Grameen Mahila Sangh  
**Location** Hyderabad  
**Address** Malyili Begum Haveli, Shahali Banda  
 Hyderabad-500002  
**Year started** 1973  
**Contact person** Mrs. Wahabuddin Ahmed  
**Genesis**  
**Coverage** Covers 23 districts of the state through Mahila Mandals  
**Objective** To develop leadership and security among rural women.  
**Present activities** (i) Self employment projects including, Handicrafts and soft toys, Fruit preservation, papad making, chutney making, etc.; (ii) Creches—The branch takes care of 645 children of working women. They also conduct child care and nutrition classes; (iii) Training of rural women in public cooperation. 20 women and girls are trained in tailoring, child care, kitchen gardening, agriculture, dairy farming, etc. A stipend of Rs. 5 per day is given; (iv) Conducting Eye camps and 'Immunization Programmes' which cover 200 children. Talks on health and hygiene are arranged; (v) Compost and organic manure demonstrations; (vi) Exchange of farm women from different states; (vii) Agricultural camps are conducted for the benefit of farm women. Demonstrations and lectures are included. The women are instructed about new varieties of crops, pesticides grain storage, rural bakery, balanced diets, poultry farming, etc.  
**Assessment** The organization is doing excellent work for a large number of rural women and children. However, at present while the activities, such as the leadership training camp, are conducted to encourage participation and self management at present most of the beneficiaries look upon the organization as a welfare agency.

WW  
OD

**Name** Farmer's Service Centre  
 Water Development Society  
**Location** Ibrahimpatam  
**Address** Ibrahimpatam  
 Ranga Reddy, Distt. 501506

W  
OD

**Year started** 1973  
**Contact person** Murali Krishna  
**Genesis** The Chief Organizer wanted to work with the poor, rural masses and participate in concrete employment oriented programmes. A preliminary survey was conducted in which the farmers expressed the immediate necessity for plant protection services and pure seeds, the Centre was thus started with one sprayer and a few seeds, and has since then diversified its activities.  
**Coverage** 35 villages in one block covering 300 families. Ibrahimpatam is a typically dry farming area, and their farming activities depend on the rain, and agriculture, therefore, remain a gamble. The Centre caters for small and marginal farmers, scheduled castes/tribes.  
**Objective** (i) To provide farm technology, inputs and allied services to the small and marginal farmer at the right time; (ii) To involve the beneficiaries at every stage of the programme.  
**Main activities** The main activities are to provide farm technology inputs and allied services to small and marginal farmers at the right time.  
 Provide tractors, rigs, oil engines, plant protection equipment. Discounts are given to small and marginal farmers.  
 Dry land is taken up for development, irrigation facilities are provided.  
 Setting up of milk co-operative societies and encouragement of improved fodder.  
 Night schools for boys and girls, where teaching is given in agriculture and dairying.  
 Health (sanitation).  
**Future** (i) Proposal to supply mini-kits of fodder seeds to create awareness among the farmers of improved fodder crops; (ii) Extension Training Institute to be started at Farmers' Service Centre 'Ibrahimpatam' for the training of boys belonging to the farming community in agriculture extension, dairy, poultry, agro-mechanics, and sericulture.  
**Assessment** The organization is doing good work but has no specific women's component, through women do get covered under their schemes.

W  
E.H. Ed

*Name* Nirmala Mahila Mandal  
*Location* Cuddapah District A.P.  
*Address* Mariapuram Post, Cuddapah, Distt. A.P.  
*Year started* 1975  
*Contact person* Father Alexys  
*Genesis* 120 poor families of the backward and slum areas of a block in Cuddapah.  
*Coverage*  
*Objective* To eradicate poverty, and to provide employment to those who are underemployed and unemployed.  
*Present activities* (i) A Candle rating unit where nearly 50 women are employed. The women earn about Rs. 4 per day; (ii) A dairy unit where 18 buffalows have been distributed; (iii) Health and Nutrition; (iv) Adult Education.  
*Assessment* Although this is a fairly small unit, its activities are solely for women. It provides supplementary income to nearly 50 poor women from the slum areas. However at present the element of participation and self management is missing. The dairy programme is intended to make women self reliant.

*Name* Princess Esin Women's Educational Centre (formerly WW Nizamia Women's Educational Centre) (V.T.)  
*Location* Hyderabad  
*Address* Purani Haveli, Hyderabad-500002  
*Year started* 1973  
*Contact person* Dr. (Miss) Parin Vakharia, Director.  
*Genesis* The seventh Nizam of Hyderabad had created a number of charitable trusts during his life time. From this trust another was created in 1968 called the Nizamia Hyderabad Women's Association Trust, with a view to promoting welfare and education of women. The Women's Educational Centre was established in 1973, and in 1978, renamed Princess Esin Women's Education Centre.  
*Coverage* The locality of Purani Haveli, a locality made up of economically poor and socially tradition-bound, conservative

Muslim families. The families lack employment and other means of livelihood, suffer poor housing conditions, malnutrition, ill-health, lack educational opportunities, etc. They live a culture of poverty, families earning Rs. 200-250 p.m.

*Objective* (i) To change basic attitudes towards the employment of women and consequently their role in the community; (ii) To introduce modern methods into the education of the pre-school child by making the equipment within the reach of ordinary schools, urban and rural.

*Present activity* (i) One year post-intermediate diploma course in pre-school education to train pre-school (nursery) teachers: started 1973; (ii) Attached practising nursery school: started 1974; (iii) "Handicrafts for Child Education": 2 years duration course for 8th\* pass students training in crafts which are applied to designing and producing toys and educational equipment; (iv) "Executive Secretarial Practice"—a 1-year training course for graduates of any discipline; after training employed as Secretaries in different commercial and non-commercial offices, approximately 140 students are undergoing training in the three different courses.

*Future* (i) The centre wishes to establish a Training-cum-production Centre where girls trained in production of toys and educational material will get an experience of producing things under expert guidance and help and gain confidence. Later they are expected to set up their own independent business or form corporations.  
 The Centre will take in 30 girls who have completed the 2 year course. They will be with the Centre for a year; (ii) As an extension of the Handicrafts for Child Education, the Centre proposes to take up a programme in utilization of Handicrafts for child Education for Women in regions from outside Andhra Pradesh.

*Assessment* (i) The Institution in order to maintain a high standard of education and training, does not reach women in large numbers; (ii) The women are from the less privileged classes; (iii) This being a training institution it is mostly restricted to imparting certain skills which would hopefully get them gainful employment.  
 The training cum-production Centre is likely to provide the trainees with a further period of experience in producing various articles. This may indirectly make them more self-reliant, in the sense that some of the trainees would feel confident to start their own business.

\*High School level completed 8 years' schooling.

The institution has certainly a capacity to absorb funds. It is not motivated by the objective of organising/empowering women and/or making them politically and socially aware. It has a more modest objective of helping girls from needy lower middle class families to get gainful employment.

However, if young girls from Muslim families from their socio-economic strata begin to serve in outside jobs or start their own enterprises it will be an important social breakthrough. These girls are usually in 'purdah', and are not supposed to become economically independent or have an independent business.

It is important from this point of view that the Princess Esin Women's Education Society makes a concerted effort to help its trainees to organise cooperatives of their own and not allow themselves to be exploited by some businessmen/women.

<i>Name</i>	Young India Project	W
<i>Location</i>	Penukonda	OD
<i>Address</i>	Penukonda—515110, Anantpur District Andhra Pradesh	
<i>Year started</i>	1970	
<i>Contact person</i>	Mr. Narinder Bedi	
<i>Genesis</i>	Started by Narinder Bedi for rural upliftment, after disappoinment in other organisations.	
<i>Coverage</i>	10 villages in Mindpur block reaching thousands of people.	
<i>Objective</i>	Overall development of rural areas.	
<i>Present activities</i>	(i) Non formal education for which 15 extension workers have been appointed and 50 local village workers; (ii) 20 medical staff women; (iii) 2 Farmers Service Society, each has over a 1,000 workers-membership consists of landless workers, small and marginal farmers. Help them to procure loans from S.B.I., S.F.D.A.; (iv) Cleaning village programmes; (v) Land redistribution programmes; (vi) Development of wells, roads, schools etc.	

**Training programmes**

(i) Carpentry division; (ii) Basket weaving; (iii) Chandrika

making (studding of saris with silver or gold dots—for weddings).

**Sericulture Unit**

30 women have been trained and are paid according to piece work.

**Nutrition programme**

A Creche has been started.

**Environmental Development**

20,000 seedlings have been distributed, 5,000 coconut seedlings have also been distributed which in 5/6 years will yield an annual income of Rs. 600-800.

*Future Assessment* Expansion of present activities.

The Young India Project seeks to make maximum use of the facilities provided by the government. It wants to make the people aware of the benefits they are entitled to and ensure that they can avail of them. The farmers' service societies aim at working for the sub-marginal and marginal farmers and securing for them loans, digging wells (500 wells have been dug covering 1708 sq. ks. over 289 villages). The project is funded by American agencies as well as from Holland. Working well with women especially in the Nutrition programme; also with regard to sericulture.

## ASSAM

	W
	V.T. E. Edu.
<i>Name</i>	Assam Pradeshik Mahila Samiti
<i>Location</i>	Gauhati
<i>Address</i>	Uzan Bazar, Gauhati-3.
<i>Year started</i>	1926
<i>Contact person</i>	Priti Goswami, Secretary, Assam Pradeshik Mahila Samiti.
<i>Coverage</i>	The organization has many branches. Most of the women beneficiaries are from the backward classes or schedule castes/tribes.
<i>Genesis</i>	With the advancement of education amongst women and men, increasing participation in the movement for national independence, educated women came to form organizations to further the cause of women's emancipation. Assam Pradeshik Mahila Samiti was founded as a part of this general movement.
<i>Objective</i>	Betterment of the general social, educational and economic conditions of the women and children of the country through (i) mass education, (ii) social reforms, (iii) village uplift, (iv) maternity and child care, (v) family planning, (vi) development of cottage industries. To emancipate rural women by increasing social consciousness and helping them to organise themselves.
<i>Present activities</i>	(i) Vocational training (such as weaving, tailoring, knitting, watch repairs); (ii) Cottage Industries; (iii) Nutritional programme, maternity and child welfare programmes; (iv) Education, pre-primary and primary; (v) Relief work; (vi) Social conscientisation against prohibition, untouchability, for family planning.
<i>Future activities</i>	Promotion of fishing through women's cooperatives. Fish forms a staple food of the people in Assam and so there would be no lack of demand. Today the women have to sell the fish to middlemen at a very much reduced price. The fisher-community are a caste by themselves and people

from other communities do not take to fishing which is considered a low occupation. However, the fisherwomen could be organized to demand leases to fish on smaller waterways and lakes. The Assam Pradeshik Mahila Samiti would initiate and coordinate the activity in the initial stages. The idea is to take up one block in the beginning. Hajo Block of Kamrup district would be ideal from all criteria, especially since there is a large fishing community from the schedule castes who have already been identified as being below the poverty line.

*Assessment* This is a womens' organization, an apex body having the overall management of projects all over the state.

(i) Through it's different projects, it reaches a very large number of women; (ii) Most of those reached are from the lower middle and the poor classes; (iii) The Samiti takes up many Government sponsored or Agency sponsored (like those of the Central Social Welfare Board) schemes for implementation. In such schemes there is little of self reliance and to the extent that women are organizing and running these activities it promotes the cause of women, although of women from the educated middle and upper middle classes; (iv) The Samiti is an established, representative apex body. It has access to government agencies and funds. It could expand its activities if funds are made available.

It could provide the important organizational under pinning for undertaking an experimental project like the one outlined above for fisherwomen.

	W
	E. Edu.
<i>Name</i>	Gram Lok Seva Sangh
<i>Location</i>	Distt. Kamrup
<i>Address</i>	P.O. Niz Dhamdhama, Distt. Kamrup Assam
<i>Year started</i>	1976-77
<i>Contact person</i>	Dwarika Barua
<i>Genesis</i>	A backward area with substantial tribal population. In Dhamdhama, in Kamrup Distt., the Gram Lok Seva Sangh has been started to facilitate rural development through the



involvement of the local people. The Sangh works on the principle that unless local people/women organise themselves, they cannot fight for a better economic status. To this end, it tries to establish Mahila Samitees in all nearby villages.

*Coverage* 13 villages—17 thousand persons are covered. The experiment makes a determined effort to evolve people's own organization. Not of the rural elite but the rural poor. The organization includes agricultural labourers and small farmers, the majority of whom belong to the scheduled tribes.

*Objective* (i) Inspired by Gandhian ideals, the objective of the Sangh is social and economic betterment of the people and upliftment of women; (ii) Involvement of local people in implementation of programmes as well as decision making.

*Present activities* Providing training and employment to 900 spinners and 35 weavers.

Endi silk weaving—A traditional Assamese silk, beige-coloured of, mixed cotton and silk thread. Adult Education for 900 participants, Vocational training for men in pottery, carpentry, blacksmithy, agriculture. Irrigation facilities, drinking water facilities.

*Future* In Assam weaving is the main activity of rural women and any project to increase income for women should centre around it. The supply of yarns both cotton and silks is a major problem. At present there is a great shortage of yarn, cotton yarn is imported from Madhuri and silk yarn from Karnataka.

Most rural households in Assam do have small housestead plot where cocoon cultivation is done in a small way. However, this is not enough to make the weaver self-sufficient. Marketing is also a problem and hence weaving is not lucrative.

Thus a potential project could be sericulture development i.e., to increase the production of silk worms in kitchen gardens so that the State can be self-sufficient as well as link raw material growth with processing and marketing.

*Assessment* This organisation is quite new having begun only in 1977, and is at the moment in the initial stages of recruitment, though it is quite widely based and gives employment to a large number of women though it is not a women intensive organisation.

What the Sangh seeks to promote is admirable and it has a progressive approach to development.

## BIHAR

<i>Name</i>	Chattra Yuva Sangarsh Vahini	W
<i>Location</i>	Patna	C
<i>Address</i>	12, Rajendra Nagar	
<i>Year started</i>	1975	
<i>Contact person</i>	Amar Habib/Mani Mala	
<i>Genesis</i>	A few dedicated youth decided to organise camps to conscientize women, Starting in a small way the organization has now spread to most points of Bihar and even other states of India.	
<i>Coverage</i>	Geographic—Villages of Bodhgaya, Muzzafarpur, Madhubani, Amvah covering nearly one thousand families mainly landless and marginal farmers.	
<i>Objective</i>	To create a society that is free from exploitation.	
<i>Present activities</i>	Organization and Conscientisation of women through (i) camps; (ii) non-formal education.	
<i>Future</i>	The future of this organization is uncertain as ideological differences prevail.	
<i>Assessment</i>	The organizer however, is a very active women, and the Organization could be used to organize women's groups in Bihar.	

<i>Name</i>	Rural Development Programme	W
<i>Location</i>	West Champaran District, North Bihar.	Edu. H.
<i>Address</i>	K.P. Educational Association Bettaih, East Champaran Distt. Bihar 845438	
<i>Year started</i>	1927	
<i>Contact person</i>	Father C.J.Consalves	

**Coverage** Geographic—65 villages of Nautan Block No. of persons—4500.

**Objectives** To conscientise the people through education and literacy.

**Present activities** (a) **Education:** (i) primary, middle, high schools; (ii) non-formal education; (iii) literacy drive and adult education.  
(b) **Health:** dispensaries.

**Future activities** Charkha spinning and weaving for women.

**Assessment** The main work of the mission is education and conscientisation of tribals and scheduled tribals. About 500 women participants are included. The work of the Association is only limited to this sphere, and no economic programme is conducted which could provide employment to the tribals, along with the educational programme.

<b>Name</b>	Santhal Pahadiya Seva Mandal (Society for welfare of hill tribes)	W
<b>Location</b>	Santhal Parganas	O.D.
<b>Address</b>	Deogarh-81412, Bidyanath Distt. Santhal Parganas, Bihar	
<b>Year started</b>	1944	
<b>Contact person</b>	B. Murmu	
<b>Genesis</b>	The need to integrate tribal people in the country's development led to the establishment of the <i>Mandal</i> as a voluntary organization to work for their upliftment.	
<b>Coverage</b>	<b>Geographic:</b> Santhal Pargana District in general including tribal blocks like under Pahari, Rundhit and Deogarh. <b>Persons:</b> The Pahadias, a small tribe on the verge of extinction. The tribals are <i>Jhum</i> cultivators or agricultural labourers exploited and under the clutches of money lenders and land owners.	
<b>Objective</b>	Development of tribal peoples at all levels, social, cultural, economic and educational.	
<b>Present activities</b>	<b>Educational:</b> The Mandal has 4 middle and three high schools, 7 Balwadis, 6 preprimary schools and 4 hostels for tribal students, one exclusively for girls where 60 girls get free board and lodging.	

**Health:** (i) Runs Matri Seva Sadan, a hospital for women; (ii) Two Hospitals for treatment of Leprosy; (iii) 4 Ayurvedic Dispensaries

**General:** (i) Cottage Industries programme of bee keeping, spinning and weaving, oilseed crushing; (ii) Model Agricultural farms; (iii) Training programmes for local youth; (iv) Publication of tribal literature for culture revival; (v) Centre for handicapped children.

**Future activities** (i) Expansion of existing centres; (ii) Development of agriculture programme by increasing irrigation facilities. Assistance is expected under the food-for-work scheme of the Government. (iii) Introduction of adult education programmes.

**Assessment** This is not an organization exclusively for women but reaches women in large numbers through health and agricultural activities. There is an attempt at encouraging local participation by training local youth, and scope for further expansion.

<b>Name</b>	Sulabh Sauchalaya Sansthan	W
<b>Location</b>	Patna	S.
<b>Address</b>	Patna, Bihar	
<b>Year started</b>	1970	
<b>Contact person</b>	Shri Bindeshwar Pathak	
<b>Genesis</b>	To make use of Government subsidy and encourage people to use water-seal latrines for health and for abolition of scavenging.	
<b>Coverage</b>	Patna and other towns of Bihar. In terms of households covered by the conversion programmes. Patna city has been totally covered and about 20,000 latrines have been covered in other towns. The public baths serve a 6,000 strong floating population daily. 500 scavengers in Patna itself have been diverted to other activities.	
<b>Objective</b>	Liberation of the Harijan Community.	
<b>Present activities</b>	(i) Conversion of dry latrines to waterborne ones; (ii) Survey work and liaison between government and participants; (iii) Construction and maintenance of public latrines.	

*Future* The Sulaba Sauchalaya Sansthan has a twofold objective, namely the practical aspect of converting dry latrines to waterborne ones and through that the social amelioration of the Harijan community. It proposes to systematically cover the major towns and to institute public baths at strategic points all over the state.

This latter programme has been executed with a high degree of success, and the Sansthan has succeeded in making it a viable, self-generating unit. The income earned from these places is sufficient to pay the sweepers employed to maintain them. This would be a good entry point for women of the Harijan community to provide them with an alternative means of employment while liberating them from their traditional dehumanising activity. Women's organization for alternative employment could break-down caste-based occupation and stigma of untouchable status.

*Assessment* Hopes to introduce training for women liberated from scavenging. Though not specifically a women's programme, the women component could be introduced by employing Harijan women at public baths on a wage basis.

## DELHI

<i>Name</i>	Mobile Creches for Working Mothers Children	WW
<i>Location</i>	Delhi and Bombay, (Maharashtra)	Edu.
<i>Address</i>	5-B, Telegraph Lane, New Delhi-110001.	
<i>Year started</i>	1969	
<i>Contact person</i>	Devika Singh/Mina Swaminathan	
<i>Genesis</i>	Started in a small way just by providing creches, they are now expanding their activities. Though ostensibly meant for the children of construction workers, having gained the confidence of the women they are able to reach out to them.	
<i>Coverage</i>	Geographic—Delhi city including resettlement colonies; Bombay construction sites. No. of Persons—Over 2,500 children and mothers—Mostly construction workers in and around Delhi/Bombay.	
<i>Objective</i>	To provide basic education and child care for the children of these construction workers.	
<i>Present activities</i>	Organizing creches, balwadis and arranging other facilities for construction labour and getting contractors to provide minimal facilities. Nearly 100 creche centres, Tutorial cum activity programmes for older children Health and nutrition programmes. Adult Education, Preparation of training materials for literacy learning, Mothers meetings on child-care and health.	
<i>Future activities</i>	Considering the increasing construction work taking place, Mobile Creches has a great scope for expansion. Participation of the workers can be encouraged by asking them about their needs and requirements and then trying to provide them; as the organization grows, the spirit of selfmanagement should come in.	
<i>Assessment</i>	The organization is doing excellent work; it reaches the poor in large numbers, has sincere and motivated organizers. The	

service it renders is phenomenal—the little children of these construction workers receive some basic education and care which would normally be denied to them and the women can go about their work unencumbered.

<i>Name</i>	YWCA (Young Women's Christian Association) Rural Development Programme	WW E
<i>Location</i>	Delhi	
<i>Address</i>	75, Old Roshanpura, Najafgarh Delhi-110043.	
<i>Year started</i>	1961	
<i>Contact person</i>	Shanti Daniel	
<i>Coverage</i>	1,325 poor and needy women from 4 villages in Najafgarh Block, 300 Preschool Children, 200 adolescents.	
<i>Objectives</i>	Provide opportunities and better family life through education, child-care training, adult-education, health education and vocational training.	
<i>Present activities</i>	(i) Craft training for 250 women; (ii) Handicrafts cooperatives giving employment to about 450 women, manufacturing read articles, woolen items, macrame handicrafts etc.; (iii) Educational tours; (iv) Health Care; (v) Youth programmes including carpentry workshop and student work camps; (vi) Balwadi in village Jaffarpur for 300 children.	
<i>Future</i>	Diversification of activities by initiating the Family Service Centre.	
<i>Assessment</i>	The Rural Development Programme of the YWCA is a comprehensive one and not directed exclusively to women. Women in large numbers are however covered in most programmes aimed at over-all development. The handicrafts cooperatives have an all-women membership. This activity was started with 13 women in 1962 and has now expanded to 6 women's cooperatives, employing about 450 women. Self participation and new ideas are encouraged but at present marketing and orders are in the hands of the staff. The organization is capable of absorbing funds.	

## GUJARAT

<i>Name</i>	SEWA—Self Employed Women's Association	WW
<i>Location</i>	Ahmedabad	O
<i>Address</i>	C/o Majoor Mahajan (Workers Union), Bhadra, Ahmedabad	
<i>Year started</i>	1972—Trade Union 1975—Mahila Seva Trust	
<i>Contact person</i>	Mrs. Ela Bhatt	
<i>Genesis</i>	In December, 1971 the Women's wing of the Textile Labour Association was transformed into SEWA, when 49 headloaders demanded that something should be done for them. The Textile Labour Association women's wing decided to look into the headloaders complaint and negotiated wages with the Merchants Association. Thus SEWA was born.	
<i>Coverage</i>	Ahmedabad and surrounding villages.	
<i>Objective</i>	"Economic regeneration and social uplift", self employment and other working women of the poorest sections. It aims to cultivate self confidence so that women are liberated from their self image as weak and helpless members—SEWA aims to establish itself as an institution with which women can identify themselves and on whose support they can rely to secure justice in matters relating to their occupation.	
<i>Present activities</i>	(i) To organize vendors, labourers and other self-employed women to fight against exploitation and debt by organizing a cooperative bank which provides credit etc.; (ii) Supply of raw materials, tools and equipment, help with marketing and education in financial matters, legal aid, etc.; (iii) Also creches, health care, functional literacy, dairy development.	
<i>Future activities</i>	To organize women from other trades in Ahmedabad and surrounding areas. They now plan to have vegetable cooperatives with women managers and members, to be run on similar lines as the AMUL. This would succeed particularly since vegetables are a more durable item than milk.	

In addition to this scheme, the Chief Organizer of SEWA wishes to expand and diversify activities for rural women by opening a rural marketing centre which would serve as a link between urban consumers and the rural population. Marketing has always been a great problem for the rural women. Many handicrafts are produced in the villages such as cane and bamboo items and ceramic ware. The women have no systematised outlet except for vending. SEWA would like to undertake a project to cover all these women. A building has already been constructed at a very appropriate site on a highway in Ahmedabad. This would serve as a multipurpose centre, for display, marketing, training and as an information centre. Items could be sold here at 25% discount. It could also be developed as a permanent exhibition centre for handicrafts from other parts of the country.

*Assessment* The SEWA was the first organization which tried to unionise the activities of the unorganized sector of poor working women. It now has 10,000 poor women members. SEWA is an organization that has revealed methodologies for reaching the poor, especially women. It has thrown light on a whole range of issues—the possibilities open to the established unions of formal workers to unionize workers in the informal sector, the reaching of credit to the assetless poor, charges required in the bank procedures, bank personnels' attitudes, legal charges required for protecting the poor.

<i>Name</i>	Shri Mahila Grih Udyog Lijjat Pappad Society	WW E
<i>Location</i>	Valod	
<i>Address</i>	C/o Vedchi Gramodyog Vikas Kendra Valod-349640	
<i>Year started</i>	1968	
<i>Contact person</i>	Mrs. Shashikala S More President	
<i>Genesis</i>	The cooperative at Valod was founded when the Bombay Centre contacted Vedchi workers to purchase locally grown pulses for flour. The workers then thought of asking for a production centre as well so that local women could be provided employment.	

*Coverage* Valod and Golan in Surat District covering about 500 women. The majority of women belong to poor households. 165 of them are Muslims, 100 are Halpatis, and Adivasi tribe most of whom are landless labourers and small farmers.

*Objective* To provide poor and lower middle class women a source of income.

*Present activity* Employment to 500 women through rolling of pappads from dough prepared by the centre. The women are able to earn between Rs. 100 to Rs. 150 per month working for 5-6 hours per day. The organization is responsible for distribution of dough and marketing the product, through the commission agents.

The organization has a compulsory saving scheme in which 10 paise of every Rupee earned is deposited to the member's account.

Health check and recreational activities are also organized by the society.

*Further* To diversify the range of products also to enable more women to join the organization. They have already introduced masala preparation, and are helping to start with agarbatis (incense sticks) and leather goods.

*Assessment* The Valod branch of Lijjat pappad society is one of the best, having dedicated and sincere organizers. The organization had succeeded in improving the economic conditions of over 500 women who would otherwise be unemployed or would have to engage in hard physical tasks as agricultural labourers. The organization does reach a large number of women and children while the element of self management is an objective of the organization, with the Shanchalika (Supervisor) and members of the managing committee, being pappad rollers themselves, and decisions being taken through majority vote. Some of the management is still in the hands of a few male organizers. Also the very poorest are not members since certain standards of cleanliness have to be maintained, pappad being a food product.

<i>Name</i>	SUMUL—Surat District Cooperative Milk Producers Union Limited	W C.F.
<i>Location</i>	Surat	
<i>Address</i>	Surat District Co-operative Producers Union Limited, Surat, Gujarat	
<i>Year started</i>	1951	



**Contact person** Dr. Ghasia

**Genesis** In the early fifties dairy cooperatives were promoted in the old Bombay State in order to produce and supply milk to cities like Bombay. As part of this effort village level co-operative dairies were established which were federated in a Union at the district level.

**Coverage** 450 families in the district.

**Objectives** General objective would be to provide an ancillary economic activity to the farmers to increase their income as well as to raise production of milk and other dairy products.

Lately, some special objectives have been accepted like organization of cooperatives in the tribal villages, organization of all women cooperatives, training of women technicians (as artificial inseminators, veterinary assistants, etc.).

**Present activities** Apart from the usual activities of such a district level union there are a few activities in which the SUMUL engage which are of special interest. These are :

(i) Organization of all women dairy cooperatives, where the functionaries are also women; (ii) Training programmes for women in artificial insemination and veterinary first aid.

**Assessments** Traditionally, looking after the milch animals was a women's job and the earnings from the sale of milk were also the women's own. But when the dairy business came to be organized it passed into the hands of men. It was a welcome change of approach when SUMUL decided to encourage all women cooperative societies.

Even more welcome was the decision to train village women to perform technical jobs connected with dairying. When women being to perform outdoor jobs which traditionally only men were doing then self-reliance and a spirit of equality and independence will grow.

These two programmes of the SUMUL directly reach a large number of women.

They may not always reach the poorest in the villages but it is important that they are reaching women in the villages of whom many are from the lower middle-class and poor sections.

There is a very large and direct element of self-reliance and self-management in all women's cooperatives.

SUMUL is a well-established and big organization which has the ability to expand and can absorb funds. It is likely to have access to its own as well as outside resources.

**Name** Vedchi Pradesh Seva Samiti **W**  
**Location** Valod Taluka **OD**  
**Address** Vedchi, Taluka Valod-394640, Distt. Surat  
**Year started** 1964  
**Contact person** Allubhai Shah  
**Genesis** When Independence was obtained in 1947, Valod Taluka started to play an increasingly important role in carrying on constructive work. One of Gandhiji's disciples, Shri Jugutram Dave established himself at the Vedchi Ashram and the centre became an important training ground for constructive workers and it was here that idealistic young graduates took up the task of doing overall development and the Vedchi Intensive Area Scheme was born.  
**Coverage** **Geographic:** Valod Taluka, 40 villages—5,500 people under Antyodaya.  
The residents of Valod Taluka many of whom are tribals and fall below the poverty line.  
**Present activities** **Integrated Area Planning with Special Emphasis on Antoyodaya:** Serving those below the poverty line.  
**Education:** Primary and secondary schools, adult education.  
**Small Scale Industries:** Centres where training is given in hand-made paper, brick making, carpentry, printing, metal work, khadi and village industries.  
**Cooperative for stone-quarrying and crushing bamboo work and palm juice collection.**  
**Special Programme for Women:** Lijjat Papad Centre where-over 500 women are members and earn a steady income.  
Sewing  
Carpet making where 50 women are provided employment.  
Dairying and poultry which provides extra income to over 300 women.  
**Agriculture:** The Organization is trying to improve the conditions of agricultural labourers and farmers by given training in scientific methods of farming.

*Future activities* The Organizers wish to promote development schemes i.e., identify families below the poverty line and implement programmes specifically designed for them. These include education, land improvement, animal husbandry, artisan training and small scale business. Already some families have been identified. They plan to cover the rest in Valod District.

*Assessment* This is an Organisation reaching a large number of people and focussing on these families who fall below the poverty line and improving their economic condition by enabling them to supplement their income through agriculture, live-stock and different village crafts.

## JAMMU & KASHMIR

<i>Name</i>	Dastakar Anjuman	W
<i>Location</i>	Srinagar	E
<i>Address</i>	Pampore, Srinagar	
<i>Year started</i>	1966	
<i>Contact person</i>	Shri M.N. Dar	
<i>Genesis</i>	The organization was started with the idea of assisting isolated handloom weavers especially agricultural workers to convert their skill in spinning and weaving into an income-earning occupation.	
<i>Coverage</i>	Pampore and surrounding villages (weaving), mainly Chopiyan district for spinning No. of persons—10,000. The poorest families of Chopiyan district the majority of whom belong to agricultural and non-agricultural labourer families. The weaver families are mostly cultivators to whom weaving provides a supplementary source of income.	
<i>Objective</i>	Upliftment of women by providing them with economic independence, however limited.	
<i>Present activities</i>	(i) To provide an alternative source of income through spinning and weaving activities using low cost equipment. Basically supplying rawmaterial to the spinners and hand spun yarn to the weavers against piece rate wages; (ii) Arranging for finishing processes such as milling washing ironing, calendering etc.; (iii) Purchasing of semi-finished products for craftsmen; (iv) Placing work orders on craftsmen specifying items to be made, product specifications and design, quality etc.; (v) Marketing and sales of finished products.	
<i>Future activities</i>	New designs can be developed and also it is necessary to improve the traditional <i>charkha</i> so that the spinners are able to spin more and increase their income.	
<i>Assessment</i>	The Organization has succeeded in providing a supplementary source of income to thousands of families and this is	

particularly important in Kashmir where agriculture cannot be practised for many months in the year due to the area being snow-bound. However, the income earned by the spinners is still very low and they seemed disappointed with their earnings.

The spinners are all women while weaving is done by the men. However, weavers' families are also engaged as allied workers since they prepare the warp and weft. While the income is low for spinning, the organization succeeds in reaching a large number of women. An improvement in the Charkha which would raise productivity would be most useful as it would result in an income increase to a large number of women.

<i>Name</i>	Kashmir Women's Handicrafts, Cooperative Society Limited	W E, CF
<i>Location</i>	Srinagar	
<i>Address</i>	Lal Chowk, Srinagar	
<i>Year started</i>		
<i>Contact person</i>	Mrs. Sawhney	
<i>Genesis</i>	Mrs. Sawhney was among the first to think of organizing the Kashmir women embroidery workers on a cooperative basis. Social workers set up a centre for the economic advancement of women in the traditional embroidery trade.	
<i>Coverage</i>	60 members but 250 women attend the centre, from villages near Srinagar.	
<i>Objectives</i>	Service of women, especially widows and destitute women. Anyone willing to learn is given training to help them be independent.	
<i>Present activities</i>	(i) Production of embroidered linen and items of household use; (ii) Literary classes at the production; (iii) Embroidery cooperative.	
<i>Future activities</i>	To introduce schemes for health and education and general welfare of the women members of the cooperative.	
<i>Assessment</i>	The cooperative is run by Women Social Workers for poor women. It functions on a cooperative basis, and as the workers get trained, they are encouraged to participate more fully in the actual management.	

## KARNATAKA

<i>Name</i>	Belgaum District Beedi Workers Union	WW O
<i>Location</i>	Nipani	
<i>Address</i>	1879, Joshi-Galli, Nipani, Distt. Belgaum	
<i>Contact person</i>	Subhash Joshi	
<i>Genesis</i>	Prof. Joshi was active in social movements like the Antar Bharati, which works for the national integration of people of different languages and regions and Rashtra Seva Dal, a youth organization motivating the youth to serve the poor people. In the course of these activities, including conducting surveys of socio-economic conditions of the poor in Nipani, Prof. Joshi and his friends came to know of the appallingly bad conditions of the beedi workers. As he was generally active in other fields, like the problem of emancipation of 'Devadasi Women', beedi workers also started coming to him with their problems.	
<i>Coverage</i>	Workers in beedi factories and tobacco processing factories in Nipani and near by villages. Most of the workers are women and are doubly exploited. Out of a few thousand families, the organization today reaches out to about 300 families (500 female workers). There are a few male workers involved also.	
<i>Objectives</i>	To free the beedi workers from economic and social oppression. To organize them into a strong organization. To better their conditions generally by organizing educational activities, health services, etc.	
<i>Present activities</i>	Unionising the beedi workers and taking up grievances regarding: (a) allotment of work, (b) wages and benefits, (c) working conditions, etc. Providing free legal aid in their cases against the owners. Helping the families to secure various benefits like scholar-	

ship for children, etc., under Government schemes, medical aid.

Adult education classes.

*Future projects* (i) Balwadi for the children; (a) medical aid centre, and (b) education and rehabilitation of destitute Devadasi women; (ii) It is reaching to one of the poorest sections of women; (iii) Although the work is being organized by an outsider and a man, the women are being helped through practice to become aware of great odds; (iv) It is not very clear whether the organization will be able to absorb and utilise large amount of money.

There is a good scope in this organization to educate the women to take charge of their own organization. Beedi work is done on a put-out system and a lot of child labour is also a part of it. Most of the children of beedi workers do not go in for education, neither are they properly looked after.

The organization needs to train a women cadre from the ranks of the beedi workers.

*Specific comments on future activities* In addition to the balwadi, there is need to build up a strong youth activity amongst the young boys and girls. Adult education classes also should be strengthened.

*Name* Crest, Centre for Research, Education Service and Training **W**  
**H. Edu.**

*Location* Bangalore

*Address* 21, Museum Road, Bangalore-560025, Karnataka

*Year started* 1975

*Contact person* Dr Marie Mignon Mascarenhas

*Genesis* The centre grew out of requests for family life and population Education, Seminars and Training Programmes.

*Coverage* Has units working in Bangalore, Mysore, Tumbur, Anekal, Belgaum, Hublic, Mangalore, Warrangal, Chandigarh, Kerala, and also abroad. In Bangalore there are 25 sub-centres.

*Objectives* To promote education in matters of family life in all its aspects to all people at all levels.

*Present activities* (i) Health education in the field of general hygiene, family planning etc.; (ii) Adult education in the areas of family life, Marriage; (iii) Imparting training in methods of motivation and teaching and follow up family planning; (iv) Counselling; (v) Publication of literature suitable for various programmes, charts and audiovisual aids; (vi) Family support schemes for deserving individuals.

*Assessment* (i) The organisation was set up a with the help of a grant from WHO and reaches a number of women: 50,000 all over India; (ii) It reaches women mostly from the middle and lower middle classes, in rural and slum centres; (iii) The institution is partly selfsufficient through its publications and seminars, but there does not seem to be evidence of participatory management; (iv) The organization needs funds to continue its educational programmes.

*Name* Khadi & Village Industries Co-operative, Society **WW**  
**E. Edu.**

*Location* Haveri Taluka

*Address* Totod-Yallapur 581110, Dharwar, Karnataka

*Year started* 1965

*Contact person* Mrs. Mandakini Bhadri

*Coverage* Haveri Taluka-families, Scheduled castes and Scheduled tribes

*Objectives* To reduce unemployment through khadi and village industries in rural areas of Dharwar Distt.

*Present activities* (i) Spinning and weaving where 66 women get regular employment; (ii) Seed collection programmes giving employment to round 400 women seasonally; (iii) Fibre section programme, employing 25 women; (iv) Adult Education classes; (v) Balwadi.

*Future activities* Expansion of present activities.

*Assessment* (i) Through its Ambar Charka Centres and its non-edible oil seeds collection, it reaches out to a large number of

women and; (ii) from the poorer sections; (iii) there is at present little of self-reliance and self-management. The organization has a good potential to develop a programme to make women self-reliant as it already has created a base through its economic programmes.

*Name* Mahila Co-operative Bank Ltd. **WW**  
*Location* Bangalore **OCF**  
*Address* No 95/1 V, Cross, Malleswaram, Bangalore 560003  
*Year started* 1979  
*Contact person* Smt. A. Pankaja  
*Genesis* The citizens committee of Malleshwaram in Bangalore city thought of an agency to ameliorate the condition of women, particularly those belonging to the unprivileged classes. Out of their deliberations came the idea of setting up a co-operative bank for women.  
*Coverage* Bangalore City Corporation and Bangalore Development Authority areas. The Bank has 2,000 members, of whom 1,650 are women.  
*Objectives* (i) To improve the economic and social status of women by providing credit, and; (ii) to encourage the habit of saving amongst women.  
*Present activities* (i) Providing loans to members to set up home industries like papad and masala making, preparing pickles, etc. and also for purchase of household articles; (ii) Providing loans to self-employed women like vegetable vendors, etc; (iii) Providing loans for education of children, for dairy farming and other subsidiary occupations; for construction of houses.  
*Future* To open many branches in the various localities in Bangalore and in rural areas, and to introduce new schemes, especially for the weaker sections.  
*Assessment* (i) The Bank reaches a fair number of women; (ii) Many of them from the lower middle class and some from the poorer sections. In a limited but significant way it promotes self-reliance amongst women who are helped to become economically self-dependent. Through managing the affairs of the Bank some women are learning and developing management skills which is of importance in the Indian context.

*Name* Malur Rural Project **W**  
*Location* Malur Taluka **H**  
*Address* Malur, District Kolar, Karnataka.  
*Year started* 1976  
*Contact person* K. Rama Rao, Director.  
*Genesis* Under the India Population Project, an experiment was undertaken to involve voluntary agencies in promotion of Family Planning and Maternal and Child Health activities. As a part of this experiment, the Family Planning Association of India were given the administrative and technical control of the staff under the Primary Health Centre working for family planning and maternal and child health.  
*Coverage* Malur taluka covering 334 villages (51 panchayats) with a population of 1,30,000. It covers the area served by one Primary Health Centre.  
*Objectives* To bring about greater acceptance of family planning and maternal and child health activities.  
*Present activities* (i) Activisation of youth clubs, Mahila Mandals; (ii) organization of local medical practitioners, and key persons like teachers, leaders, etc. to solicit their support for the programme; (iii) Educating the public, particularly women; (iv) Training of local dais; (v) promoting developmental activities like tailoring, balwadis, adult literacy classes, etc.; (vi) Providing financial help to start income-generating programmes.  
*Future activities* To replicate the Malur Model in other blocks.  
*Assessment* All these different activities were organized to make the people in the area take a positive attitude to family planning and become aware of the need of maternal and child care. By offering to help them in solving their economic problems, their sympathies were gained and their more active involvement secured in implementation of the programme. The experiment is said to have succeeded in soliciting the support of the people of the area. The youth clubs actively helped in baby shows, immunization programmes and maternal and child health activities; they have helped in detecting and reporting ante-natal cases; they have motivated people to practice various family planning methods, etc.

This model could be replicated elsewhere. The family planning and maternal and child health is an area where women are the direct beneficiaries. The approach of the strategy evolved places a welcome emphasis on participation of local youth and women, through youth clubs and Mahila Mandals.

<i>Name</i>	Project Literacy for development (Jana Jagaran) (A sub-activity of the Poona Jesuit School Society)	W O
<i>Location</i>	Belgaum	
<i>Address</i>	20, Milkman street, Camp-Belgaum, Karnataka-590001	
<i>Year started</i>	1978	
<i>Contact person</i>	Joe Chenakala	
<i>Genesis</i>	Project Literacy for Development (Jana Jagaran) was conceived by a group of young activists in Belgaum. The group today consists of a young Jesuit, two sisters and others who are deeply involved in working with rural and urban labouring class. The group got its new orientation from a structural analysis of society. This analysis gave them some insight into the nature and vastness of the problems affecting the majority of mankind. They have realized that the "Crumbs" —throwing philosophy of elite charity is no solution to these problems. Hence they have taken up organizing the victims of injustices through a programme of education and conscientisation.	
<i>Coverage</i>	About 35-40 villages from Belgaum and Khanapur talukas of Belgaum District; 60 adult education classes under the NAEP Programme.	
<i>Objectives</i>	To conscientize and organize the poor and the oppressed for a united and coordinated struggle for radical social change.	
<i>Present Activities</i>	Labouring class including agricultural labourers and factory workers, a good number of whom belong to scheduled castes and tribes; women reached are about 600.	
<i>Future activities</i>	(i) To undertake educational programmes for the rural poor; (ii) Curative and preventive health programme among marginalized rural and urban poor; (iii) Village industries and self-employment cooperatives for rural poor.	

*Assessment* (i) The group has succeeded in reaching out to a large number of rural women through its adult education programme. The group also reaches a large number of working class women in Belgaum city. It does not concentrate specifically on women but all oppressed sections of society; (ii) The women reached are from poorest sections of the population; (iii) The method of working is through raising the consciousness and promoting self-reliance amongst the people; (iv) The group is well knit and has the capacity to promote other projects if funds are made available.



## KERALA

<i>Name</i>	Gandhi Smarak Nidhi—Integrated Rural Development Project	W E.CC
<i>Location</i>	Poovachal	
<i>Address</i>	Trivandrum, Distt. Kerala	
<i>Year started</i>	1978	
<i>Contact person</i>	K. Janardanan Pillai, General Secretary.	
<i>Genesis</i>	The Project at Poovachal is part of a nation wide scheme conceived by the Gandhi Smarak Nidhi in the year 1978. It operates on the Gandhian principle of development at the grass-root level through rural community organizations.	
<i>Coverage</i>	3 Panchayat wards covering 10,000 persons This comparatively new zone/branch of the Gandhi Smarak Nidhi is in a tract of hilly terrain to the south of Trivendrum. The traditional occupation in this area is agriculture but the rocky soil makes it fairly unucrative. Due to its remote location it has remained relatively backward: The 3 panchayat wards cover a population of 10,000 people of whom 70 per cent are below the poverty line. It is these destitute people who are Hindus, Christians and Muslims who are covered by the organization.	
<i>Objective</i>	Development on the Gandhian principle at the grass-root level through rural community organizations.	
<i>Present activities</i>	<p><b>Income generating projects:</b> (a) Fruit preservation and canning centre; (b) Spinning unit (75); (c) Match unit (40); (d) Foot-wear unit (4); (e) Dairy project (105).</p> <p>Balwadis and free mid-day meal for 30 children run with the help of Kerala State Child Welfare Council.</p> <p>Bal Bhavan where 32 orphans and destitute children are being provided free food, shelter and tution. Each child receives a stipend of Rs. 65 from Action in Distress Programme (in Bangalore). Bank loans have been arranged for 1,200 families.</p>	

<i>Future</i>	The organizers are planning to commission a small oil press, a weaving unit exclusively for blind and deaf women, and other welfare programmes, like a community health centre.	
	An old building exists on the campus, which can be used for the oil press. A shed has already been put up for the weaving unit. The scheme plans to train selected women for 5 years, giving them free accomodation and training. Poovachal is not a traditional weaving centre, so craftsmen have to be bought from nearby Balarampuram to train and supervise the unit. A hostel and quarters are to be constructed for the trainees and instructors.	
<i>Assessment</i>	The Poovachal project looks at social welfare in a broaden perspective beyond mere employment and income and tries to raise the quality of life of the people in the area. The Chief Organizer is a local man, dedicated to his work. The programme has been designed and executed by men, however at present there are women in the managerial cadre. Initially it was a problem to draw women but now women are the pivotal point around which the Centre operates.	

<i>Name</i>	Kerala Association for Non-formal Education and Development (KANFED)	W Edu
<i>Location</i>	Trivandrum	
<i>Address</i>	Salsharatha Bhavan, Vezhuthacaud, Thycaud P.O. Trivandrum-14	
<i>Year registered</i>	1977	
<i>Contact person</i>	The Secretary	
<i>Genesis</i>	This organization is an offshoot of Kerala Grandhasala Sangham founded by Shri P.N. Panicker in 1945. The Sangham started in 1969 a few adult education centres. In 1972 this activity was separately organized on the Kerala State Adult Education Council. Still later, the Kerala Government brought all such activities organized by different agencies under a single a uspices and formed the KANFED. It was the first voluntary organization set up for the purpose of propagating non-formal education.	
<i>Coverage</i>	The whole state of Kerala.	

**Objective** (i) Promoting educational, cultural and economic development of all sections of the people; (ii) Creating awareness for literacy among the masses through public meetings, melas, cultural shows, etc; (iii) Producing necessary literature; (iv) Coordinating the activities of voluntary agencies running literacy centres.

**Present activities** (i) Literacy centres in villages (3,500); (ii) Training programmes for various categories of workers and officers; (iii) Publications of books, journals, etc; (iv) Organization of State Resource Centre under the NAEP scheme; (v) Literacy research throughout the State.

**Assessment** This is a statewide, government supported apex body with a formal administrative setup. It is not specially women focussed, neither is a women's participation in the organization conspicuous. However, widespread literacy desire is in the nature of things important for women and if organized will reach a large number of women. But a special emphasis has to be deliberately put on organizing women's centres by women teachers/instructors. There is little of self-reliance and self-management. It is well organized to undertake special programmes for women.

**Name** Maryanad Community Development Project **W**  
**Location** Maryanad  
**Address** Pulhencurichy, Maryanad, Trivandrum Distt. Kerala  
**Year started** 1961  
**Contact person** Eugenic Colasso  
**Genesis** Maryanad is a 'created' village situated in what was formerly a deserted beach called 'aalillathura' (beach without people), it was believed to be haunted. The community was started in 1961, by Bishop Pereira of Vellayambalam in an attempt to do something for the poorest fisherman in the community. Since then fishermen have been activated, through traditional welfare societies, foreign missionaries have been replaced by Indian social workers and idealistic fishermen.  
**Coverage** 10 acre beach about 30 kms North of Trivandrum covering 658 families.  
Maryanad consists mainly of the population who migrated here in 1961, from other overcrowded villages—the poor and

destitute fishermen who had nothing to lose. All the fishermen are Roman Catholics with a tremendous religious fervour they are believed to be converts of Francis Xavier.

**Objective** To make fishermen aware of their own needs and to spread their 'experiment' to villages/areas needing special attention.

**Present activities** (i) Making fishermen aware of their own needs; (ii) Running of the Maryanand Malaya Utpadaka Co-operative Society started in 1969 which has 250 members and a share capital of Rs. 19,000; (iii) Dispensary and health programme (1961), talks and demonstrations on sanitations, post-and antenatal care; (iv) Nursery school and creche; (v) Girls guild (1964), a *Mahila Samaj* (1964) and social training programme for girls from other villages started in 1974; (vi) Leadership training programmes, cooperative education schemes, since 1973.

**Future** They want to acquire more land adjacent to the village so that more fishermen can be accommodated.

**Assessment** A unique experiment which has helped needy fishermen to solve their own problems. It is action oriented and the activators are dedicated. The programme is not specifically women oriented but the women are active and participate in social schemes.

**Name** Shri Narayana Sevika Samajam **WW**  
**Location** Alwaye **H. Ce. Edu.**  
**Address** Shri Narayanagiri, Thottumugham, Alwaye-5, Kerala  
**Year started** 1964  
**Contact person** Ms. Parvathi Aiyappan  
**Genesis** Teachings of the late Shri Narayana Guru who preached the message "one-cate, one religion, one god" and "service of all" inspired Ms. Parvathi Aiyappan to form this institution.  
**Coverage** One village, about 250 families. Scheduled castes and tribes, harijans and backward communities like Muslims, Ezhavas, Carpenters, Blacksmiths and a few lower middle class families.

*Objectives* To help the poor, the unwanted, the handicapped and the helpless.

*Present activities* (i) Clinic for children, feeding programme; (ii) Balwadi and lower primary school; (iii) Home for destitute women; (iv) Training physically handicapped in crafts like binding, tailoring and embroidery; (v) Adult Education for women; (vi) Library.

*Future* Plans to start a creche, health centre, home for old and disabled women, institution for handicapped children, a bakery and a curry powder unit and a full fledged residential school.

*Assessment* This is a service motivated institution which mainly serves women and children, especially destitute and handicapped women: (i) It is reaching out to a fair number of women; (ii) Women from under privileged classes; (iii) There is little self-reliance and self-management on the part of the beneficiaries. However, by providing gainful employment to destitute and handicapped women in its printing press, kitchen-garden and other units it is raising their self-respect; (iv) It has plans to start many activities and promises to be the kind of institution which can utilise funds to start new helpful projects.

*Name* Smt. Christina Home WW

*Location* Trichur VT

*Address* Pullazhy, Trichur - 680012, Kerala

*Year started* 1967

*Contact person* Rev. Father Joseph Kundukulam

*Genesis* Rev. Father Joseph Kundukulam, moved by the suffering of destitute and fallen women started the home for the protection of these women and abandoned and unwanted babies. The financial assistance was rendered by a German missionary.

*Coverage* 250 women and 200 children of Trichur—unwed mothers, abandoned children.

*Objective* Reforming the society by exposing the causes for these maladies and therefore finding a permanent solution for them.

*Present activity* A rehabilitation centre for the protection of unwed mothers (nearly 250) abandoned and unwanted babies. Training is given in farming, handloom weaving. They also have a dairy and poultry keeping and tailoring. Nursery school for 200 children.

*Future* Limited to training of the women in various crafts.

*Assessment* Father Joseph succeeded in establishing an organization which has turned out to be a shelter for women in distress. It is serving a social function of rehabilitating these girls who have gone astray but it does not have a broad base or scope for innovative development.

*Name* Vimala Welfare Centre WW

*Location* Ernakulam E

*Address* Chittoor Road, Cochin - 682018

*Year started* 1961

*Contact person* Miss M. Chandy

*Genesis* Vimala Welfare Centre an extension of the Institute of Social Service, Bombay, started by conducting surveys, visits and discussions on the problems in the village. Acute unemployment, underemployment, poverty and a lack of opportunities for women led the organizers to set up a training unit for women. Income generating schemes were introduced and women were encouraged to become self reliant through the production of handicraft articles.

*Coverage* Ernakulam and 5 nearby villages, over 1,000 women from low income groups.

*Objectives* To educate women in the light of present day progress and developments.

To help rural, poor women become self reliant, by:

(i) Training them in craft skills; (ii) Providing them with employment.

*Present activities* (i) Training in processing of raw-materials using waste fibre, banana, sisal and palmyra, a type of palm. The process includes cleaning, carding, dyeing, stiffening, spinning twisting and plaiting; (ii) Training-cum-production unit in fibre handicrafts, making bags, mats etc.; (iii) Providing employ-

ment to trainees by setting up home production units; (iv) 600 women and children are helped under India Nutrition Education programme; (v) Housing schemes and medical assistance; (vi) Scheme to provide families with goats.

*Future* Vimala Welfare Centre have been asked by many local people to help in other areas. They have set up an extension unit in fibre processing and production in a nearby village, Panangad where 120 young women are receiving training. They have plans for a dispensary and a creche for working women's children but require staff and funds. At present they are supported by loans from the Khadi and Villages Industries commission, and pay wages to their trainees.

*Assessment* Over the years the centre has enabled many women to become self reliant. Most of them belong to low-income groups. There is no evidence of organizing cooperation or self management within the centre, but many trainees set up their own home-based production units.

The centre has done much experimentation and has been successful in providing what women in the area need. It shows a capacity to expand its activities if funds are made available.

## MADHYA PRADESH

<i>Name</i>	Asha Niketan Welfare Centre	W
<i>Location</i>	Bhopal	VT. E.N.
<i>Address</i>	Arera Colony, Bhopal	
<i>Year started</i>	1966	
<i>Contact person</i>	Father Joseph	
<i>Genesis</i>	Founded 13 years ago by Father Arthur Morais to work for socio-economic betterment of the weaker sections of society.	
<i>Coverage</i>	4 slums in Bhopal where community development and urban housing introduced by the Centre, 15 villages in Bhopal District in the food-for-work programme, 1,000 people covering slum dwellers, needy men and women and those belonging to the middle classes.	
<i>Objective</i>	Service of the community in the traditional missionary spirit.	
<i>Present activities</i>	This is a big organization engaged in various kinds of activities. These are six main areas of: (i) vocational training in different lines, such as sewing, chalk making, masala grinding, and papad making, for women and carpentry, plumbing and a metal workshop for men. Both men and women receive training in gardening, dairying and poultry and typing and shorthand. Over 300 men and women receive vocational training, (ii) rehabilitation of the handicapped, deaf and dumb and mentally retarded, (iii) education, (iv) food-for-work programme, (v) urban development, (vi) child care etc. Staffed by team of doctors, physics-therapists, a nutritionist and trained nurses. Fees Rs. 200 per month paid by majority of children, 3 per cent pay 50 per cent of the fees and some are kept free. Lack of funds is the main hinderance.	
<i>Assessment</i>	(i) This organization is not oriented to organize women or serve their needs. However, many of their activities reach a large number of women and children; (ii) It serves people	

from all the economic and social classes. It does not focus specifically on the poor except in some of its educational programmes and food-for-work programmes; (iii) It does not have organizing the women for self-reliance and self-management as its objectives. It is an effectively managed organization; (iv) It has the capacity to absorb funds and expand.

The organization is well established and receives funds from a number of funding agencies as well as government agencies.

<i>Name</i>	Bal Niketan Sangh	W
<i>Location</i>	Indore	CC
<i>Address</i>	58, Pagnishpaga, Indore (M.P.)	
<i>Year started</i>	1944	
<i>Contact person</i>	Shrimati Shaline Moghe Shrimati Joshi	
<i>Coverage</i>	<b>Geographic:</b> In 10 villages of Indore District it reaches women and children from the slums. Has recently involved women from surrounding rural areas.	
<i>Present activities</i>	(a) <b>Education:</b> (i) There is a Bal Niketan for children which is till 8th standard the school is in Hindi Medium. Beside this there is a Balwadi for Harijan children where supplementary nutrition is given; (ii) Creche for children of middle class working mothers; (iii) Nursery school teachers training; (iv) Toy library; (v) Balwedi hobby clubs, adult literary programme for slum dwellers. (b) <b>Rural Programme:</b> Women from 10 villages are covered under this programme. Its a threefold programme: (i) Medical service and health education; (ii) Creche and Balwadi; (iii) Professional training.	
<i>Future</i>	Wishes to start programmes specifically for women provided some guidance and assistance is given.	
<i>Assessment</i>	Mrs. Moghe's institution reaches a large number of women and children from the slum areas, and schools are one of the best in Indore using the montessori method.	

<i>Name</i>	Bhartiya Vidya Pracharini Sabha	W
<i>Location</i>	Indore	Edu.
<i>Address</i>	15, Chain Singh Ka Bag, New Palasia, Indore - 452003	
<i>Year started</i>	1955	
<i>Contact person</i>	Mrs. Florence Jacobs	
<i>Genesis</i>	Mrs. Jacob's mother used to teach literacy to adults using traditional methods. People quickly forgot what they had learnt because of the lack of follow-up. So Mrs. Jacobs decided to tackle the problem of literacy with modern, scientific methods and teaching aids. The initial activity was to impart this training to educated social workers.	
<i>Coverage</i>	Slums of Indore and nearby villages-50 adult education centres over 20,000 people have been educated.	
<i>Objectives</i>	To remove illiteracy through adult education centres. To train staff in scientific methods and audiovisual aids. To follow up literacy programmes with relevant books + pamphlets (functional literature).	
<i>Present activities</i>	<b>Staff Training:</b> Training for interested social workers housewives, teachers and students in the follow up techniques for adult education (9 training camps were organized between 78-79 for students + social workers, each attended by 40-70 trainees): (i) Khadagraph; (ii) Puppetry; (iii) Audio-visual aids. <b>Spreading Adult Education.</b> (i) Organizing adult education centres in rural and urban areas—at present there are 52 such centres which have 20-30 regular attendants; (ii) Establish and maintain rural libraries; (iii) Organizing 'Literacy Melas' (fairs), 5 every year attended by 5-800 people; (iv) Organizing literacy exhibitions, reaching 5-10,000 people per year; (v) Celebration "adult education days" (20 have been organized) and "world literacy days". <b>Producing Literature:</b> 7 surveys have been conducted to gauge the needs and political awareness of the villagers. Village problems have been identified and formal and non-formal educational material produced. A writers workshop for graduate students, through National Service Scheme, is held once a year. Emphasis is on the need for books for 'Neo-literates'.	

Many conferences and seminars have been conducted to facilitate the spread of ideas and innovations in adult literacy and staff training.

*Note* The beneficiaries (labourers and slum dwellers) are encouraged to take part in staff training once they reach a certain literacy standard, and also to participate in compiling literature.

*Future* As at present there is no state centre in M.P. for adult literacy information. The Bhartiya Vidhya Pracharini Sabha proposes to set one up. Having covered the slums of Indore city it proposes to concentrate on rural areas and develop a 5 year project combining functional literacy with an agricultural programme.

*Assessment* The Bhartiya Vidya Pracharini Sabha is well established, has an effective organization and has been successful in spreading literacy among adults. The need for women to receive adult education is great, as they often do not attend or complete formal schooling. Although the organization does not have a womens component, it has many women workers (particularly housewives) and reaches many women. It is essential that the vulnerability of ignorance is abolished, both in cities and villages, and this organization has tackled the problem with imaginative use of resources and available staff.

<i>Name</i>	Friends Rural Centre	W
<i>Location</i>	Hoshangabad	OD
<i>Address</i>	Rasulia, Hoshangabad, M.P. 461001	
<i>Year started</i>	1887	
<i>Contract person</i>	Shri Pratap Aggarwal	
<i>Genesis</i>	Originally started by the Society of Friends (Quakers) as a famine relief project. Many orphaned children were saved, raised, trained, and helped to become useful citizens. Initially a woodwork training unit was set up for those whom society outlawed because they had accepted food from Christians. Subsequently, the work of the Centre changed according to the needs of the area.	
<i>Coverage</i>	Geographic: Hoshangabad district of 26 villages.	

*Objective* Total community development.

*Present activities* **Agriculture.** (i) Demonstration plots; (ii) Encouraging new crops such as paddy, green fodder; (iii) Supply of seeds and plants; (iv) Introducing improved tools such as scythes for harvesting. The Jawa irrigation project will soon provide the water needed for extensive cultivation of fodder and sugarcane.

**Technology.** (i) Introduction of ring wells; (ii) Water sealed latrines.

**Cattle:** (i) Introducing cross bred cows and bullocks; (ii) Producing perennial grasses and greens such as barseem and lucerne.

**Health:** A clinic for out patients. Setting up family planning and community health programmes in villages. Treatment of TB cases.

**Education:** Science teaching in middle schools.

*Future activities* (i) Expansion of cattle development and veterinary services; (ii) Development of organic farming; (iii) Use of renewable energy sources and appropriate technology; (iv) Raising consciousness; (v) Encouraging self-reliance.

*Assessment* The organization does not undertake any activities separately for women.

<i>Name</i>	Gram Seva Samiti	W
<i>Location</i>	Raisalpur	OD
<i>Address</i>	P.O. Raisalpur, Distt. Hoshangabad, Madhya Pradesh	
<i>Year started</i>	1952	
<i>Contact person</i>	Banwarilal Chaudhry	
<i>Genesis</i>	Disillusion with a long stint of service with the Government of India, Banwarilal Chaudhry decided to join Gandhi's Sewa Ashram. Later he decided to do some grass-roots work and chose his home district Hoshangabad where he had some land.	
<i>Coverage</i>	5 villages of Distt. Hoshangabad. Tribal and Harijan children, landless and marginal farmers are reached.	

**Objective** To help people to help themselves. Based on Gandhiji's and Vinobhaji's principles.

**Present activities** (i) A health Centre, Residents of villages avail of this service; (ii) Primary and middle school for Harijan girls, financed by the M.P. Harijan Sevak Sangh; (iii) Hostel for over 100 Girls; (iv) Balwadi where children are provided with mid-day meals; (v) Child sponsorship programme unlike in most other organizations where 60% of the allocated funds are spent on children while 30% on community welfare. Gram Seva Samiti, believes in spending 90% of the funds on the children. Poor children from 14 villages have been identified for this programme. (vi) Mitti Bachao (Save the Soil Campaign) where farmers of over 50 villages have come together to protest against the increasing salt content in the soil due to the construction of a dam on the Tava River; (vii) Encouraging and helping farmers in boring wells on their land; (viii) Informal literacy classes for women.

**Future** While the Chief organizer does not believe in expanding the organization too much, he is planning to install Ambar Charkhas in 4 villages through the KVIC.\* He feels that spinning for one hour a day will provide enough yarn for the entire family.

**Assessment** While not totally a women's organization it does have a women's component, it reaches a large number of Harijan girls and provides them education. At present the organization totally depends on Banwarilal Chaudhry, who is the pillar of the institution and is not self participatory. However its chief merits lies in the minimal overhead expenses and the support that exists between the organizer and the people.

<b>Name</b>	Kasturba Gandhi National Memorial Trust	WW
<b>Location</b>	Indore	OD
<b>Address</b>	Kasturbagram, Indore, M.P. 452020.	
<b>Year started</b>	1945	
<b>Contact person</b>	Mr. K. Menon	
<b>Genesis</b>	Set up in memory of Kasturba Gandhi with a collection of 1,31,79,379 donated by about a million people.	

\*Khadi and Village Industries Commission.

**Coverage** The Kasturba Trust operates in 17 states and supports 346 village centres.

Indore is the headquarters and here itself it covers more than 5,000 men, women and children in its activities.

**Objective** Its objective was to improve the general welfare condition of poor and needy women and children in the rural areas in India.

**Present activities** (i) A Small Health Centre serving Kasturbagram and surrounding villages. There is also a small pathological laboratory for conducting preliminary investigations. The Arogya Sadan also undertakes two years Auxillary Nursing and Midwifery training. A Clinic is also run which is used by 40-50 persons; (ii) The Kasturbagram Krishi Kshetra— is a model demonstration and experimentation farm of 115 acres. Along with the production of various crops the farm maintains a dairy unit with nearly 200 cattle; (iii) Krishi Vigyan Kendra imparts training to farm women young and adult farmers subjects include soils, irrigation, dry farming, agricultural tools and equipment dairying, community development; (iv) A rural institute was started in 1963 with its own syllabus but was later affiliated to Indore University. There are nearly 300 student of which 30% are tribals; (v) Family and Clinical Welfare Centre; (vi) Encourages khadi production, handlooms have been provided to a few families.

**Assessment** The Organization is the largest in the country that is working with poor rural women. While one of the main objectives is Stri Shakti Jagran (awakening of enormous women power). The training that is imparted to the rural women does encourage them to become self reliant.

<b>Name</b>	Kasturba Vanvasi Kanya Ashram	WW
<b>Location</b>	Nivali	Edu. H
<b>Address</b>	Nivali, Nimad Distt. Madhya Pradesh	
<b>Year started</b>	1953	
<b>Contact person</b>	Kanta Tyagi	
<b>Genesis</b>	Kanta Tyagi, a young widow of 30, who was working as a midwife in Kasturbagram, Indore went for a padyatra and	



saw the conditions of the Bhils inhabiting the region. Kashinath Sharma, one of the persons in the group, suggested that work needs to be done amongst the tribals. Deciding to take up the challenge, Kanta Tyagi started a Balwadi in a forest rest house.

**Coverage** The inmates of the Ashram come from all over Nimad District. At present the Ashram covers 60 centres through its adult education classes. The participants are tribal women and children from one of the most backward areas in Madhya Pradesh. However, admission is not restricted to only the poorest.

**Objectives** To provide services like health, education, training to tribal women and children.

**Activities** (i) A school for 310 girls which follows the regular syllabus of the M.P. Government; (ii) A hostel which is run by the children themselves; (iii) Balwadis (2); (iv) Health—The Ashram treats approximately 20,000 persons; (v) Vocational training—The Ashram has trained 20 nurses, 50 teachers, 3 lawyers, and about 20 girls to work in the state administration. All these are tribal girls.

**Agriculture:** There is a 35 acre farm attached to the Ashram which serves the dual purpose of supplying food to the hostel and also serving as a training centre.

**Sewing Classes:** Designed for girls as well as women.

**Adult Education:** There are 60 centres within a radius of 5 miles.

**Future activities** (i) Agricultural training scheme for girls who fail in their examination; (ii) Training-cum-production centres in 5 villages, devoted to development of cane and bamboo work, grinding and packaging of spices and sewing, to create employment for tribal women; (iii) Introduction of agricultural training—Agro Forestry—in the regular school syllabus.

**Assessment** While the Ashram does reach a large number of poor tribal girls, not all belong to the poorest groups. The Ashram is participatory to the extent that the girls are responsible for the running of the hostel and help in the management and supervision when they are sufficiently trained. Kanta Tyagi is, however, the chief administrator and decides the policies for the Ashram.

**Name** Kishore Bharati **W**

**Location** Hoshangabad Distt. **Edu.**

**Address** Bankheri, Distt. Hoshangabad-461990

**Year started** 1972

**Contact person** Anil Sadgopal

**Genesis** Started by dedicated workers committed to 'total community development.'

**Coverage** Varies. HSTP covers the whole district through the middle schools. Youth organization work has started in over half of the blocks of the district, but is not consolidated. Rings for wells, manufactured at KB, have been sunk in three blocks.

**Objective** Education and Development.

**Present activities** To design rural education for village conditions: (i) Non-formal education, literacy, science teaching; (ii) Cattle development; (iii) Agricultural extension work; (iv) Cottage Industries; (v) Health education; (vi) Cooperatives.

**Future activities** (i) Youth organization and non formal education; (ii) Science Teaching Programme consolidation.

**Note** While not all the activities begun by Kishore Bharati have been as successful such as cottage industries its science leading experiment is unique and has been exceedingly successful. It is surprising that it is started in one of the most backward states in India. Kishore Bharati was given the chance of preparing its own text books, own science kits for standards of the VIIth-XIth standard. The experiments are geared to local conditions and the standards do not have to consult the NCERT books which are suited for the urban areas. Starting with 16 villages the entire block has now been assigned to Kishore Bharati and they are locating different people/institutions in other blocks and even districts to prepare the text books and kits suited to their particular environment.

**Name** Raigarh Ambikapur Health Association **WW**

**Location** Raigarh, Kunkuri **H. Edu.**

**Address** C/o Bishop's House, P.O. Kunkuri, Raigarh

**Year started** 1969

*Contact person* Shri Angela

*Genesis* Started by Christian missionaries.

*Coverage persons* Geographic: Raigarh and Serguja districts; Marginal farmers belonging to scheduled castes and tribes.

*Objective* The main objective is to improve the health and education of the women and children.

*Present activities* (i) Health, including mother/child programmes, training of village midwives, 'grahini schools' (training tribal girls); (ii) Education: Adult literacy programmes.

*Future activities* To expand existing programmes to make available an inexpensive and adequate health-care system for other villages in the areas.

*Assessment* The association has succeeded in reaching with inexpensive and effective health services to remote village areas by training village health promoters.

It is participatory to this extent and all their programmes achieve maximum effectiveness because they are conducted through this medium.

*Name* Satpura Integrated Rural Development Institute W  
Edu. Cc

*Location* Bhopal/Betul

*Address* E6/55, Area Colony, Bhopal, Madhya Pradesh

*Year started* 1977

*Contact person* Dr. D.K. Sharma

*Genesis* The Chief Organizer, Dr. D.K. Sharma who had been doing research recently decided that practical work needs to be done for the betterment of rural people. Since he wishes to start industries based on locally available produce, this could be an entry point for a women's programme.

*Coverage* 60 villages for Adult Education, 2 clusters of villages for sponsorship of children. The organization reaches poor tribal Gonds, Korku and other caste groups whose household domestic consumption is less than Rs. 1,000 per annum and who are farm labourers, casual workers and whose literacy rates are low.

*Present activities* (i) Adult Education classes for boys and girls; (ii) Sponsorship of children under the CCF programme; (iii) Integrated rural development.

*Future activities* To start cottage industries particularly food processing from locally available raw materials. Items thought of are: *Chironji*, pickles, *masalas* and *pappads*.

*Assessment* The organization reaches the poorest rural people with its education programme. There is potential for a women's component to be developed but at present there is no special emphasis on women.

## MAHARASHTRA

<i>Name</i>	Kailash Trust	W
<i>Location</i>	Village Ellora	E. Edu., H
<i>Address</i>	Village Ellora, Distt. Aurangabad, Maharashtra	
<i>Year started</i>	1967	
<i>Contact person</i>	Tara Bastikar	
<i>Genesis</i>	Tara Bastikar, the Chief Organizer of Shradhanand Ashram at Matunga, Bombay, came to Ellora as a casual visitor and was horrified to see the contrast between the beauty of the carved rocks and the life of poverty of the villagers around them. Years of visiting the village convinced Ms. Bastikar that a complete change in the attitudes and conditions of the villagers was necessary. That meant he would have to live with them—so in 1962—the Kailash Trust was set up, and its first activity was a health camp in the area.	
<i>Coverage</i>	Ellora and 3 other villages—1,500 families are covered by the organization (10,000 people). Villagers range from landless labourers to small and medium sized land-owners. 10-15 per cent of the population is comprised of Bhils. Land holdings size, however, cannot give any idea of the economic condition since output is low due to absence of irrigation facilities, poor soil conditions and lack of agricultural inputs. The organization, therefore, covers all classes of people who are poor and needy-agricultural labourers, small and medium farmers, and rural artisans.	
<i>Objective</i>	Uplift of villagers by providing adequate opportunities for them to learn productive skills so that they can make use of their own labour.	
<i>Present activities</i>	<b>Kailash Trust:</b> (i) Medical Relief—There are 3 village level health workers who visit 5 to 6 homes everyday and maintain a record for all children under 5. There is a medical centre and a small clinic with a doctor and nurse, where 6-8 persons can be admitted; (ii) Agricultural activity including	

distribution of good quality seeds and fertilizers; (iii) Dairy and poultry unit; (iv) 30 Adult Education classes under the NAEP programme of which 18 are for women. The average attendance for these classes is 20; (v) Organization of Mahila Mandals.

**Kailash Techno Development Trust** (i) Training youth in production and remunerative employment. A socio-economic unit for the manufacture of rubber bands sponsored by the Central Social Welfare Board. Earlier surgical gloves were also manufactured but have been discontinued recently; (ii) Manufacture of diesel engine parts, machines for which have been provided by Kirloskar Ltd. This provides training and employment to 100 villages youth. In the past years the factory has been making a profit which is distributed as bonus to the workers, given to the Kailash Welfare Trust, and a part is reinvested in the factory for further development.

*Future* (i) The Trust is planning a nutrition programme 'Operation Nutritions'—which will cover 450 mothers and children by providing milk and vegetables. The aim is that after 3 years the project will act as a guide for other projects, and serve the nutrition needs of the entire village as well as have marketable surplus so as to make the project self sustaining; (ii) It intends to start a hand paper unit and bakery unit to provide employment for women; (iii) The Trust also intends to start a Rural Institute to cater to the needs of villagers specially—the procedure for entrance will be different and so will the curriculum which will be oriented to meet rural requirements.

*Assessment* The work done by the Trust is commendable, but except in health services it is not women intensive. Even though the spirit of self management is encouraged, it is not evident at the moment. The organization is managed by an extremely motivated person and has the capacity to absorb funds and expand.

<i>Name</i>	Lok Biradri Prakalp (Peoples' Brotherhood Project)	W H. Edu.
<i>Location</i>	Hemalakasa, Distt. Chandrapur	
<i>Address</i>	Hemalakasa, Via. Alepalli, Distt. Chandrapur, Maharashtra	

*Year started* 1973

*Contact person* Dr. Prakash Amte

*Genesis* Dr. Prakash Amte, a son of the well known leprosy worker and an eminent radical Gandhian social worker, grew up from childhood with the idea of joining the work started by his father in Warora. As the work of treatment and rehabilitation of leprosy patients at Anandwan, Warora was well established, Shri Baba Amte wished to take up the challenge of reaching out to the adivasis in the forests in the interior. In the course of surveying the area Baba Amte found that the Maria Gonds in the Alepalli area were suffering from diseases like leprosy, gonorrhoea, syphilis, etc. but had no facilities for treatment. Dr. Prakash Amte and his wife, Dr. Mandakini took up the project.

*Coverage* A large number of villages of Maria Gonds in Allepalli tehsil of Chandrapur district. Maria Gonds and poor adivasis living in a hardly accessible and economically underdeveloped corner of Maharashtra State.

*Objectives* The objective to provide not only health services but to educate the adivasis, to train them in improved agricultural methods in order to better the conditions in which the people live.

*Present activities* (i) A clinic with indoor facilities in cases of emergency; (ii) A school for adivasi boys and girls; (iii) An agricultural demonstration centre.

*Assessment* The area is remote, hardly accessible and without normal amenities. It requires a deep commitment on the part of a person to work in this area: (i) The Prakalp is not women-focussed. But the nature of the services provided are such as would be valuable to women. All the women reached through the different programmes come from the poor and neglected adivasi communities. Their number is considerable; (ii) This particular project is in its initial phase, and hence the emphasis is on serving rather than on self-reliance and women's organization. However, Shri Baba Amte has, wherever he has worked, laid great emphasis on training uneducated or half-educated local men and women to take on responsibilities in running various activities. The overall supervision, guidance and control are provided by him but most other tasks are entrusted to local people. In this sense there is a strong element of self-management in different projects organized by him; (iii) The Prakalp needs financial help in order to expand its activities.

*Name* Mutrumandir W

*Location* Deorukh H. Edu.

*Address* Deorukh, Distt. Ratnagiri-415805

*Year started* 1954

*Contact person* Shri Vijayan Narkar, Secretary

*Genesis* Smt. Kamalabai Haspet, a widow, started the matru seva mandir at Nagpur after training herself as a nurse more than 40-50 years ago. Her example acted as inspiration to many child-widows in Maharashtra. One such person, trained in Kamalabai's institution came and started work in Deorukh, which is very much in the intution. At the time it was not reached by any medical services. Women at child birth faced death in case of complications as there was no facility nearby.

*Coverage* 10 villages, children, men and women from backward and semi-backward communities.

*Objective* Social Service. The founder's main aim being to provided medical aid to the rural population in general and to the women and children in particular.

*Present activities* (i) **Health:** A hospital and three rural medical centres, immunization programmes. T.B. camps, medical examination etc., are some of the activities.

(ii) **Education:** (1) 15 Montessori schools where 300 children from backward and semi-backward communities are benefited; (2) Literacy and sports facilities for the children.

(iii) **Social Welfare:** An orphanage where there are over 60 destitute children.

(iv) **Agriculture:** A ten hectare farm being developed into a modern farm which meets the requirements of Matru-mandir.

(v) **Integrated Rural Development**—In 2 groups of villages (5 villages each).

*Future activities* To strengthen the technical training centre at Deorukh and to start three new hospitals in the rural areas.

*Assessment* This is well-established institution. Although it started out as a women focused institution it has over years broadened out to include other categories of beneficiaries through its activities of running small medical centres, a farm, a hostel, etc. (i) But it still reaches a large number of needy women and children; (ii) Many of them are from lower middle and poor classes; (iii) There is little emphasis on self-

reliance and self-management; (iv) However, it has dedicated organizers and has the capacity to use funds to expand its work.

*Name* Samaj Wadi Mahila Sabha WW  
 (Women's Group for Social Work) C.D.

*Location* Maharashtra

*Address* 250 K, Shaniwar Peth, Pune-411030 Maharashtra

*Year started* 1959

*Contact person* Anusuya Limaye/Kamal Paghe

*Genesis* Originally Socialist Party workers, the Chief Organizers, decided to build up alternative areas to do constructive work activity. They felt that a socialistic society cannot be brought about without this. Also the pressing need while working amongst poor women to provide them some kind of employment made them realise that they cannot work for politicalisation of women without attending to their basic needs, and hence thought of starting a workshop. The people they first reached out were the lower middle class women of Pune.

*Coverage* 40 Units all over Maharashtra—3,000 to 4,000 members are covered. The organization caters to lower middle class women—who are however 'needy', often widowed or separated. The Sabha also reaches out to poor tribal women and children in many districts of Maharashtra. Relief work is often undertaken when natural calamities occur.

*Objective* The Sabha works on the principle that women cannot be treated independently of their families and programmes have to be modified accordingly. Thus most activities make use of the women's free time only and the economic programmes are supposed to provide a supplementary income only. The toy factory for instance has a nine hour day with 2 shifts so that all women get part time employment. Ideologically follows the Socialist Party of India though it has remained an autonomous women's organization.

*Present activities* Samaj Wadi Mahila Cooperative at Pune: (i) Toy making unit with 8 members; (ii) Radio Assembly Unit (Phillips) with 80 members; (iii) T.V. Drilling unit employing about 15 women; (iv) Masala Grinding unit; (v) Library;

(vi) Canteens at Bombay and Pune; (vii) A book binding unit at Bombay.

**Samaj Wadi Mahila Sabha:** (i) Publication of booklets giving diverse and varied information on politics, forms of government legal issues etc. (in Marathi); (ii) 3 months long courses for house wives in subjects like child care, nutrition, hygiene, physiology and family planning; (iii) Social Workers Training Camps of 10 days duration, with 40 participants at a time; (iv) Non-formal education units for adivasis (Tribal children) with 50 children each; (v) Stitching and Hosiery Unit at Pune with 5 members; (vi) 50 Balwadis in backward areas and slums.

*Future activities* The organization would like to increase the frequency and duration of the social welfare camps for the training of social workers.

*Assessment* Women intensive and broad based, reaches needy women all over Maharashtra. The organization is receptive to ideas given by the women e.g. instead of linking the bonus to productivity as is usually done, it was given out equally at the suggestion of the members. The organization has the capability to absorb funds and expand.

*Name* Society for Comprehensive Rural Health Projects W  
 in India (a Secular Public Trust). H

*Location* Jamkhed

*Address* P.O. Jamkhed, Distt. Ahmednagar, Maharashtra

*Year started* 1971

*Contact persons* Dr. Raj Arole/Dr. Mabel Arole

*Genesis* General dis-satisfaction and realization that the present hospital oriented and curative oriented health care system is both expensive and irrelevant to the health needs of the poor in rural areas. That the mystification of medicine and the unwillingness of the medical profession to share its knowledge with others contributes to the rising costs of medical care. Above all the conviction that common man has the potential to take care of his own health.

*Coverage* Over 60 villages in Jamkhed and Karjat blocks; the poorer sections are the major beneficiaries.

*Objectives* To develop a health care system relevant to the needs and resources of the rural area; emphasis on prevention—a system which tries to get to the root of health problems.

*Present activities* (i) Primary health care through village health workers based in each village; (ii) A three-tier system of health care delivery providing secondary and tertiary care along with an onward referral system: (a) First tier—Village Health Worker at Village; (b) Second tier: Mobile Health Team; (c) Third tier: Centre with diagnostic facilities, operating room and inpatient services; (iii) Activities include and emphasize: Family Planning, maternal child health services, control of tuberculosis and leprosy and prevention of blindness; (iv) Development of Farmers Clubs and Mahila Mandals; (v) Agricultural and economic development programmes; (vi) Non-formal education: particularly women and children.

*Future activities* The project is interested in expanding by training other workers to start similar projects elsewhere.

*Assessment* This project covers thousands of men, women and children in Jamkhed and surrounding districts, not only providing them with health services but also educating them in matters such as hygiene, nutrition, family planning etc. It has trained a cadre of village women, thus providing them employment.

The village health workers and village mahila mandal members are actually agents of change-interested in womens' development—they are developing themselves to become self-reliant, working towards social justice particularly the liberation of women and children. Health is a minor part of the activity of the mahila mandals.

The project emphasizes self-reliance and is aimed at developing a self-sustaining programme. The health care programme has now been self supporting for several years. Outside funds are sought for capital expenditures in the beginning and to start a development programmes. However all on going programmes and self income generating.

*Name* Stree Hitakarini WW  
*Location* Lokmanya Nagar Compound, Gadgil Road, H. CC.  
Dadar, Bombay

*Year started* 1964

*Contact person* Dr. Indu Parikh

*Genesis* A few social workers decided that something needs to be done for the slum dwellers who were living under appalling conditions. The first activity was a medical clinic which was started twice a week.

*Coverage* 50,000 men, women and children in the largest slums of Bombay—Prabhadevi—in which 76% of the residents are illiterate and on an average earn between Rs. 250-350 per month. The men are usually employed as workes in Textile Mills, many on a casual basis.

*Objective* To enable women to lead a full, free and healthy life.

*Present activities* (i) A health clinic for women and children catering to 5,000 patients a year; (ii) Family Planning work which resulted in 60% of the eligible couples accepting Family Planning; (iii) Immunization programme; (iv) Baby Clinics run by general practitioners where 1,500 children attend; (v) Nutrition programme where bread is distributed to 2,000 children; (vi) Educational Classes for women in non-formal Education and Adult Education classes; (vii) A Library, Book Bank catering to needs of children from the 8th-11th standard; (viii) A 'Kreedha Kendra (games centre) where indoor and outdoor games are provided for children-acting as a preventive Juvenile Delinquency Centre; (ix) Balwadi; (x) Savings Scheme.

*Future* The organization wishes to start income generating projects to provide employment to women who have been displaced as workers from the textile mills. Plans include a Hand Paper Unit, Mat making, and Food packaging units. The Institution is thinking of starting an efficiently organized M.T.P. Clinic with sterilization facilities, open to all.

*Assessment* The organization was needed by a large number of poor women and children. It is doing considerable work in improving the health in one of the most needy areas in Bombay. It has succeeded in helping local people to become group workers motivating the slum dwellers, and organizing the activities. The group leaders, field workers, residents themselves come up with suggestions and are given encouragement to participate in decision making. The focus of

the organization is to organize activities according to the needs of the people. However at present the organization is managed by a small group of women working with Dr. Parekh without whose dynamism and dedication the organization may not function as effectively. Younger women like Mrs. Pradhan, Mrs. Warty, Dr. Taskar and Dr. Kalbag form the second line of leadership. The organization needs financial assistance for future programmes.

## MEGHALAYA

<i>Name</i>	Savio Welfare Centre	W
<i>Location</i>	Shillong	H. Edu.
<i>Address</i>	Catholic Mission, Laitumukhrah, Shillong-793003, Meghalaya	
<i>Year started</i>	1948	
<i>Contact person</i>	Brother Castellino Fernandes-S.D.B. Secretary	
<i>Genesis</i>	Brother Fernandes is a Goan Priest from Bombay and is doing social work to uplift the poor and the suffering especially through education, for nearly 25 years.	
<i>Coverage</i>	In and around Shillong city, covering 20 families; over 60 individuals: Women and children from scheduled tribes, slum dwellers and families whose income is less than Rs. 300 per annum. A large number of the children belong to labour class and have very limited facilities for studying, especially the girls who look after the household work while both the parents go to work. They live in single-room houses, and due to low and uncertain incomes of their parents do not get adequate care.	
<i>Objective</i>	The main reason for starting the Centre was to take care of these deprived children.	
<i>Present activities</i>	<b>For Women:</b> Health—Poor, sick mothers are provided medical care in hospitals, and the bills are paid under this scheme. To improve the income of the family especially in cases where the father is no more or has deserted the family, the mothers are helped with funds and advice to start small shops. <b>For Children:</b> A day school has been started for children from such families as well as those who cannot afford admission into schools due to poverty or are too late for admission or for those who are defective or handicapped. In this school, there are 50 children this year who are looked after by three	



paid teachers, while their mothers are working as labourers, or as peons in offices.

A night school provides facilities to children from poor homes to complete their studies since they cannot do so in their own homes.

In addition to all these the organization has recently begun a home for the delinquents who are released from the jail and have nowhere to go. The organization has a rented house and a very good lady looks after the house and these boys. There are 8 boys and the organization gets them employed as coolies or mechanics.

Even in the jail there is a lady employed by the organization. She teaches these delinquents to read and write and knit.

*Future activities* Since the Centre has a wide reach among women and children, and has a catchment of young girls who attend the school, this is a good entry point to start rehabilitation/education/employment schemes for these girls. They could be provided training courses and later on employment just as is done for the boys in the delinquent home.

*Assessment* The Centre provides as many of the basic needs as it can for the poor, sick mothers and children. It is encouraging to see that the performance of these children in school is above average.

## MIZORAM

<i>Name</i>	Mizo Women's Federation	WW
<i>Location</i>	Aizawal	H.V.T.E.
<i>Address</i>	MHIP, Chandmari, Aizawal	
<i>Year started</i>	1974	
<i>Contact person</i>	Mrs. Tanguri, President—(Also Principal of Government Multi Purpose High School, Aizawal)	
<i>Genesis</i>	Though formally organized into the Mizo Women's Federation only in 1974, women's centres have been functioning informally, with or without political patronage since 1956, all over Mizoram. In 1974, the state Social Welfare Officers decided to form the Mizo Women's Federation—which is a federation of different woman's organization functioning all over Mizoram.	
<i>Coverage</i>	Geographical—covers the entire Mizoram, has 345 branches. No. of members—4,000 members. The organization is very broad based and has women from lower, middle class as well as poorer sections of society.	
<i>Objectives</i>	Betterment of the living conditions of women and children.	
<i>Present activities</i>	(i) It runs 15 maternity centres. The Central Board gives grants for the salary of the workers while some medicines are received from the State Government; (ii) 3 Vocational Training Centres—where needy women and widows learn sewing and knitting; (iii) 24 Craft Centres—18 run by grants received from the Central Board and 6 from State Government; (iv) 2 Handloom Production Centres; (v) A Motherless Baby Home; (vi) A Working Girls Hostel; (vii) 41 Balwadi Centres—with 40/50 children each; (viii) 10 creches, and 3 condensed course run by the Central Board and State Government. Other activities—cleanliness is emphasised as also social conscientisation etc.	

*Future activities* To develop: (i) functional literary; (ii) handloom production. To introduce a leather work training programme in the village of Maubawk on the outskirts of Aizawal. The women's association here is a member of the Mizo Women's Federation. The traditional occupation of poor women in Maubawk is charcoal making. This involves hand labour and time, and the returns are very low. There is also the danger of deforestation, to the extent that eventually the making of charcoal may not be possible in the area. There is a great need to develop some alternate means of employment, and a leather-based cottage industry appears to have great potential for the village. The village is fortunate in having a trained leather craftsman in residence who is willing to train the local women. There is also a great local demand for leather goods like bags and footwear and most of the supply comes from outside the state and is sold locally at exorbitant prices due to the high cost of transportation. The scheme could be undertaken by the Maubawk branch of the Mizo Women Federation.

*Assessment* It is a well-organized federation, active all over the state and has a tremendous potential to undertake programmes for women. It has already made a significant impact.

## NAGALAND

<i>Name</i>	Nagaland Gandhi Ashram	W
<i>Location</i>	Nagaland	OD
<i>Address</i>	Chuchuyimlang, Distt. Mokokchung, Nagaland-798614	
<i>Year started</i>	1955	
<i>Contact person</i>	Natwar Thakkar	
<i>Genesis</i>	Inspired by the ideals of Gandhi, Natwar Thakkar decided to devote his life to social service on Gandhian lines. After great deliberation the Gandhi Ashram was established in Chuchuyimlang village of Nagaland and it was arranged that Natwarbhai would work under the auspices of the Bharatiya Adimjati Sevak Sangh (Society of Servants of Tribal Communities of India). Starting originally as a medical centre it has since then expanded its activities to overall development.	
<i>Coverage</i>	Chuchuyilang and surrounding villages-poor tribal villagers are reached by the organization.	
<i>Objective</i>	The Ashram was started because Natwar Bhai realised the need for developing the border regions on Gandhian lines. The objective of the organization is to better the lives of the tribals not just economically, but to also impart to them some of the ideals of Gandhi.	
<i>Present activities</i>	(i) Medical health centre 1955; (ii) A rural artisan's training school was started in 1957 to teach tailoring and carpentry. Also a vocational training centre for the physically handicapped with trades like carpentry, tailoring, bamboo and cane work; (iii) Village industries-bee keeping, gur and khandsari (unrefined sugar) making, developed after 1960; (iv) Experiments in agriculture conducted in 1974; (v) A soap making unit is soon to be started.	
<i>Future activities</i>	Also the agricultural programme has begun and the Ashram has undertaken an integrated rural development block	

programme which covers all villages in the Changtongeja community development block. The programme is to spread over 5 years and aims at introducing terrace cultivation, small irrigation projects as well as cottage industries.

*Assessment* This is an organization with dedicated and sincere leadership and is the only organization doing such constructive work in Nagaland. However, it is well funded and lacks a specific women's programme.

## ORISSA

*Name* Bidyut Prava Nari Kalyan Samiti  
(Society for uplift of women) WW  
Edu. O

*Location* Khurda

*Address* Haladiapada, Via Bajapur, Khurda,  
Distt. Puri, Orissa.

*Year started* 1965-66

*Contact person* Mr. D. Biswal

*Genesis* The organization was started by the local women themselves—the fisherwomen and cultivators. Mr. Biswal was appointed by these women as the Secretary.

*Coverage* Geographical: Covers needy women mostly from the fishing and agricultural classes over an area of 5 villages.

*Objective* Social Work.

*Present activities* (i) Adult and Social Education (100 women); (ii) Organize the entire fishing business of the area, market the product and the profits are distributed after keeping some percentage for the Samiti; In season, they provide employment to 50 women; (iii) Kitchen gardening; (iv) Library for the villagers.

*Future activities* Would like to modernize the fishing business, for which they have submitted a 2 lakhs project estimate to the Orissa Social Welfare Board which is in no position to give the money.

*Assessment* The organization has substantial potential, it is well managed and a large part of the initiative comes from the women themselves.

*Name* Karunalaya W

*Location* Puri H. Edu.

*Address* C/o Leprosy First Aid Centre,  
Loknath Ghat, Puri-752001

*Year started* 1975

*Contact person* Father Marian Elazek

*Genesis* Father Lian Horsfall started collecting funds for the leprosy campaign in Australia, Karunalaya was started with these funds in 1975.

*Coverage* 100 poor and needy leprosy patients in Puri.

*Objective* Missionary zeal. Started by the Parish Priest and by the sisters of charity to rehabilitate the numerous lepers, who lived in pitiable conditions in and around Puri.

*Present activities* Care and rehabilitation of lepers. (i) Medical work in the colony. A Clinic is held twice a week; (ii) Laboratory to assist leprosy patients; (iii) Rehabilitation of lepers; (iv) School for children; (v) Maintenance of kitchen garden where employment is provided to 22 lepers; (vi) Leather workshop; (vii) Construction of living quarters for lepers; (viii) Drinking water facilities being provided by digging tubewells; (ix) Meals provided to over 50 needy lepers.

*Future activities* The organization hopes that with their rehabilitation programme, the disease will be eliminated within the next fifteen years. The shortage of funds has slowed down their activities, but there is much scope for extending welfare schemes to cover more leprosy patients.

*Assessment* The Organization is doing good work for the lepers, but has no specific women's programme though women are covered; so far it has restricted its reach to lepers only.

*Name* Sakhigopal Mahila,  
Industrial Cooperative Society

*Location* Sakhigopal

*Address* PPO. Sakhigopal, Distt. Puri, Orissa

*Year started* 1948

*Contact person* Smt. Suwama Devi,  
Secretary

*Coverage* Geographic: Sakhigopal and surrounding areas covering 365 poor, rural women.

*Objective* Economic and social upliftment of the members of the co-operative.

*Present activities* Employment to 365 women members who make various coir goods, ranging from small door mats to large room spreads etc.

*Future activities* (i) Training for village women in management techniques and marketing, apart from training in manufacture; (ii) Organization of cooperatives in adjacent villages on a similar pattern.

*Assessment* This cooperative society is truly participatory in the sense that the entire management personnel is drawn from the village itself and the secretary is a local village women. 30 women work at the premises of the society while the remainder work at home. Since a good marketing network has been established all over Orissa, the cooperative appears to be self-reliant and well organized, providing an income of Rs. 100 to Rs. 150 to needy rural women.

*Name* Samaj Mangad, Samiti

WW

*Location* Rajgangpur

Edu. H.V.T.

*Address* Rajgangpur, Sundergarh, Distt. Orissa.

*Year started* 1962

*Contact persons* A.R. Krishnamurthy

*Genesis* Inspired by 10-12 women workers (who are wives of the technical people working at the Dalmia Cement Factory) and their desire to better the lot of their less fortunate sisters.

*Coverage* Though located in a village, it reaches out to a fairly large number of women in the surrounding area, who are mainly Christian converts and educated upto class VIII-IX. They would therefore, respond speedily to any kind of training imparted to them.

*Objective* Economic and social uplift of the women.

*Present activities* (i) Adult/Social Education for Women—number of women: 100; (ii) Maternity services are provided over an area of 50 villages; (iii) Vocational Programme for women-taught knitting and embroidery-covers 30-40 women; (iv) Recreational facilities.

*Future activities* Oriented to employment programmes, such as a printing press.

*Assessment* It is a promising organization and the existence of the cement colony of Dalmia increases its potential for expansion in various directions.

*Name* Seva Samiti W  
*Location* Haridaspur H  
*Address* P.O. Haridaspur-755024  
Distt. Cuttack, Orissa  
*Year started* 1959  
*Contact person* Rambha Devi  
*Genesis* It was Gandhi's idea that something needed to be started in Orissa as it was one of the most backward states in the country. Rambha Devi, an educated Gujarati lady with zeal for social work, was advised by Gandhiji to work in Orissa in 1946. She left Gujarat and worked for a number of years in this very remote part of Orissa which is almost inaccessible, along with other social workers.  
Later, the long and intimate association of some inhabitants of Haridaspur with the late Acharya Harihar Das, late Gopandhu Chowdhury and his family during the freedom struggle, encouraged Adhipori Chakradhar Das of Haridaspur Math to donate 4.97 acres of good cultivable land for starting an institution for rural upliftment by Srimati Rambha Devi.  
*Coverage* Work started with a few hands and in a few villages at first. Now it is covering 100 villages of 50 thousand population within a radius of 10 miles and in two blocks, Dharmasala-1 and Barachana, and 10 Panchayats. For intensive work of domiciliary midwifery 34 villages have been taken up. Thousands of the "poorest of the poor" women/families of the region. 90% are women workers who belong to the surrounding villages.  
*Objectives* (i) To raise people above the poverty line; (ii) To wipe out diseases caused by ignorance.  
*Present activities* **Health:** (i) Out-patients section—so far 4,35,698 patients have been treated and 5,939 operations were performed by the end of 1978-79; (ii) In-patients section—10 bed-ward to accomodate needy and deserving male patients, 25 beds for

maternity-gynaec-patients; 701 major operations have been performed; (iii) Maternity home—2,281 deliveries were conducted till the end of 1978-79; (iv) Domiciliary Midwifery—taken up 34 villages within a radius of 3 miles for intensive work; also have 2 sub-centres. So far, 3,666 anti-natal cases have been registered and 1,103 deliveries have been conducted by their staff in these villages by the end of 1978-79; (v) Family welfare planning—covering a population of 50,000 within a 10 mile radius; (vi) Clinical laboratory—so far they have examined 9,528 specimens; (vii) Paediatric services—mostly confined to the children of the creche, balwadi and primary school and the children of nearby villages; there are nearly 1,000 children who benefit from these services every year.

**Education:** (i) Adult education—in three different villages; (ii) Primary school—tiffin by CARE is given to the students; these are about 50 students; (iii) Balwadi—two with a total of 90 children, who are also provided with nutritious food; (iv) Creche-cum-balwadi—three in number for the landless, daily wage earners of Adivasi class; with 253 children.

**Agriculture:** (v) Supply of water-pump for irrigation and also tractor given out on hire.

*Future activities* Their immediate future plan is construction of a water-tank on top of the hillock to provide water to a few nearby villages, for drinking and irrigation purposes.

*Assessment* Seva Samiti is a well-run Organization under the guidance of Smt. Rambha Devi, a phenomenal lady with immense energy and a will to serve. They have the necessary infrastructure to absorb aid and have developed excellent rapport with all the villages of that region. While not women intensive many of their activities are reaching out to the poorest and needy women in large numbers; however at present it is only a 'service' organization. The Samiti also proposes to increase its medical facilities depending on the availability of funds. It is planned to buy equipment for the operation theatre of the hospital, to introduce two new wards for infectious and surgical cases and to purchase a mobile van with complete equipment.

## RAJASTHAN

**W**

*Name* Seva Mandir

*Location* Udaipur **Edu. H.V.T.**

*Address* Seva Mandir, Udaipur, Rajasthan

*Year started* 1966

*Contact person* Smt. Ginny Shrivastava  
Director, Women's Development Unit

*Genesis* Seva Mandir has its roots in the social vision of Dr. Mohan Singh Mehta, inspired by the ideals of Servants of India Society and London Settlements. Though the idea was conceived in 1931, it could take concrete shape only in 1966.

*Coverage* 3 Panchayat Samitis—cover poor and needy men and women from rural and urban areas, many of whom are Adivasis.

*Objectives* To provide programmes for the development of the rural people not only in the economic sphere but also in understanding human values and promoting social consciousness—“Social change through education”.

*Present activities* (a) Adult education, including functional literacy centres and non-formal education projects. 50 of the adult education centres are for women; many of the tribal centres are mixed.  
(b) Rural Mobile Library.  
(c) Rural Development Projects.  
(d) Publications for neo-literates.  
(e) Mobile Health unit.  
(f) Adult education centres in rural areas.  
(g) 100 Household Industries Training Project—a programme started in 1974 aims at providing all kinds of assistance, know-how, finance, training and marketing facilities for atleast one member of a 1,000 selected households, to set up household industries, in all various crafts and tasks e.g. tailoring, knitting, wooden toy making, cardboard box making, etc.

*Future activities* (1) The Establishment of a women's Development Unit to work for the greater involvement of women in all of Seva Mandir's development efforts.

This will be opened by July 1980.

(2) The identification and training of village health workers, and arranging for the training of village dais.

The rural industries workers will try to identify cottage and village industries, which will include women.

*Assessment* Seva Mandir has not been able to involve many women as participants in various rural activities, or as leaders. This is due to the orthodoxy of Rajasthan, and due to the fact that, most of the field workers of Seva Mandir are men. At the Project Officer and Secretary level, with two exceptions, all are men.

Adivasis are used at the Supervisory level but not the Project Officers secretariat.

**W**  
**OD**

*Name* The Social Work and Research Centre (SWRC)

*Location* The Main Centre is in Rajasthan but there are other sub-centres in the states of Haryana, Himachal Pradesh.

*Address* P.O. Madanganj, Tilonia-305812, Rajasthan  
Distt. Ajmer

*Year started* 1972

*Contact person* Shri Sanjit Roy (Director)

*Genesis* The founder of the Centre, Sanjit Roy, was deeply influenced by his experiences during the Bihar Famine in the '60s. After leaving college in 1967 he worked for the Catholic Relief Services in the Ajmer District of Rajasthan and later decided to set up an independent rural development centre. He had some experience of well-revitalization work in Rajasthan, a dry, traditionally drought-affected area and this was the initial activity of the Centre. Now other integrated activities have been started, all centred around this activity.

*Coverage* **Geographic:** (i) Silora Block Ajmer District Rajasthan; (ii) Jagajitnagar Block, Solan District, Himachal Pradesh; (iii) Khol Block, Mohindergarh District, Haryana; (iv) Peepul Khunt Block, Banswara District Rajasthan; (v) Beechiwada Block, Dungarpur District Rajasthan.

**Number of persons:** 2,00,000 villagers. The target groups are scheduled castes, rural artisans like carpenters, weavers, leather workers, potters etc. Harijans, agricultural labourers rural women and small and marginal farmers.

**Objectives** (i) To encourage an integrated approach to rural development; (ii) To recruit young professionals like doctors, teachers, engineers, social workers, sociologists, economists, nurses to live and work together and locate themselves in a village; (iii) To impart training to rural youth identified and selected by the communities with a view to making them self-reliant; (iv) To multiply this approach of using young professionals in other areas of India; (v) To provide professional services on a no-profit no-loss basis; (vi) To work with the poorest section of the village in an attempt to make them aware of their own potential.

**Present activities** (i) Well-revitalisation work, deepening open wells; (ii) Ground water survey work locate water for farmers; (iii) preventive and curative health work-establishing dispensaries and train village level health workers and dais (traditional women health workers) of the village, who have provided medical services for generations.

(iv) **Education** including pre-primary and primary schools and adult education work. Also development of teaching aids; (v) Development of unused and underutilised land allotted to landless labourers. In other words making the land allotted to them more productive. In cases where the land is not in his possession the SWRC takes steps to see that he get it; (vi) Rural employment generation of employment among rural women and scheduled castes; (vii) Model poultry farming activities and extension work; (viii) Training programmes.

**Future activities** To set up similar centres in other parts of India with a view to making Tilonia the training base for all the urban oriented professionals who would like to work in the rural areas.

**Assessment** The SWRC in its core staff has more women than men. Even among the village level workers who have been trained at the centre, the rural women outnumber the men and their training is given more importance and attention.

All the programmes of the SWRC cover rural women, some are specifically aimed at them such as the handicrafts programme, the agricultural extension work and the medical and educational programme.

The centre is well established and well funded.

## TAMILNADU

<b>Name</b>	Asha Niwas Social Welfare Centre	WW
<b>Location</b>	Madras	V
<b>Address</b>	2, Rutland Gate, V. Street, Madras-600006	
<b>Year started</b>	1976	
<b>Contact person</b>	The Director	
<b>Genesis</b>	The organization was established to cater to the needs of the socially and physically handicapped residing in the slums of Madras.	
<b>Coverage</b>	10 slums of Madras city covering a population of a few lakhs reaching out to poor slum women and children.	
<b>Objective</b>	To provide gainful employment and rehabilitation for socially and physically handicapped persons.	
<b>Present activities</b>	<b>Welfare and Development Programmes:</b> (i) Mother and child health programmes and check-ups; (ii) Nutrition education; (iii) 5 Balwadis where 200 children are given mid-day meals; 5 creches to look after the children of working mothers; (iv) Small saving schemes; (v) Night schools; (vi) Adult education programme; (vii) Mobile Health Unit where attention is given to preventive rather than curative aspects. The unit visits the slums daily; (viii) Tailoring and embroidery unit where 50 girls are trained. (ix) Leather Handi-crafts where (50) persons are gainfully employed; (x) Embroidery unit where 120 girls are employed.	
<b>Future</b>	Not specified.	
<b>Assessment</b>	The organization is one of the few that is working with the poorest in the slums of Madras city. At present the organization is 'service' oriented. It is managed by a group of dedicated social workers and doctors and has the capacity to expand.	



*Name* Avvai Ashram W  
*Location* Distt. Tirunelveli  
*Address* Sivasilam Gandhi Gram Trust, Sivasilam Post,  
 Ambasomudram Taluk Tirunelveli, Distt. Tamil Nadu.  
*Year started* 1956  
*Contact person* Annapura  
*Coverage* Sivasilam and surrounding areas, reaches over 200 poor and  
 needy women and children.  
*Objective* Gandhian. The Institution's aim is to train destitute girls and  
 women so when qualified they can earn for themselves.  
*Present activities* Cultivation of paddy and groundnuts to provide employment;  
 Orphanage—40 children between 5-12 years; Destitute home  
 with 20 inmates; Balwadis.  
*Future* Avvai Ashram is planning to start village industries like  
 bottling, powdering of chillies, saffron etc. to provide  
 employment to needy women of the village and surrounding  
 areas. They also plan to expand the orphanage.  
*Assessment* The organization reaches a fairly large number of needy  
 destitute women and children. The organizer is a very able  
 person capable of undertaking a project.

*Name* Avvai Village Welfare Society W  
*Location* Thanjavur Distt. CC, V.I  
*Address* Avvai, Thanjavur Distt. Tamil Nadu  
*Year started* 1976—Regd. 1978  
*Genesis* Started in 1978 as part of the Gandhi Peace Foundation but  
 now solely concerns itself with the welfare of women and  
 children in distress.  
*Coverage* 15 villages in Thanjavur Distt. where Balwadis and adult  
 education centres are run. Reaches 400-500 economically  
 backward villagers.  
*Present activities* Balwadis in 15 villages; Training to rural women in home  
 gardening, preparation of nutritious food, vocational  
 training; Night schools and Adult Education classes in 15  
 villages where 350 adults and 150 children attend; Youth  
 organized to construct village roads, give assistance to bury  
 the dead and compel parents to send their children to schools

regularly; Training in embroidery dress making and top  
 making; Provide goats and cows; Conscientisation on activi-  
 ties such as prohibition, eradication of untouchability and  
 uplift of Harijans; Cyclone relief measures.  
*Future* Handicraft unit for women and children.  
*Assessment* The organization reaches a large number of needy women.  
 However, at present the element of self participation is not  
 evident.

*Name* Guild of Service W  
*Location* Madras Edn. H  
*Address* 28, Casa Major Road, Egmore Madras-8  
*Year started* 1923  
*Contact person* G. Chandrakanthi  
*Genesis* This organization was established by a group of european  
 ladies wishing to do social welfare work.  
*Coverage* Madras city, where over a 1,000 destitute, delinquent and  
 physically or mentally retarded children are reached. In  
 addition, slum welfare and emergency relief are covered by  
 the Guild.  
*Objective* The objective of the Guild is basically social welfare and  
 training, to make the girls independent.  
*Present activities* Runs 4 residential homes which provide shelter to 800 desti-  
 tutes; A special home for 185 mentally retarded destitute  
 children; Two high schools; One primary school; Five nursery  
 schools; Tailoring classes for 15 girls; Non-formal education  
 for women in 2 slum areas; Training in home keeping; Health  
 care to 200 women and children daily; Mid-day meals to  
 4,000 children in 18 clums of the city; Working women's  
 hostel for 40 girls; Bakery production unit which gives  
 employment to 17 women; Printing press; Canteen; Training  
 in making articles of palm leaf and Balwadi for 70 children.  
*Future* Extension of present activities to include more women and  
 children.  
*Assessment* The organization reaches a large number of children. Women  
 are also reached in many of their activities. Although at  
 present a service organization, there is scope for adapting  
 projects to encourage self participation.

*Name* Kotagiri Women's Cooperative Cottage Industrial Society Ltd. WW  
E

*Location* Kotagiri, Nilgiris, Tamilnadu

*Address* The Handicrafts Shop, Kotagiri, Nilgiris-643217

*Year started* 1958, Regd. 1959

*Contact person* Victoria Armstrong

*Genesis* Kotagiri is a hill station which suffered much loss of employment to those who were serving under the British. The organization was formed to provide work for women. It was started initially by Ms. Taylor and Ms. Preston in the latter's house, where a knitting unit was set up. It was later organized into a larger cooperative society.

*Coverage* Nilgiris hill station of Kotagiri where 150 women are given employment, including 20 Toda tribal women.

*Objective* To provide work and wages to women who are unemployed in Kotagiri. (There are practically no other sources of employment for women).

*Present activities* (i) Making soft toys, knitted garments, Toda tribal embroidery, candles; (ii) Training schemes on an "Earn as you learn" basis are an integral part of the Society's work; (iii) Running the Handicraft shop in Kotagiri; (iv) Seeking markets for the knitted products outside.

*Future* To consolidate to find more market outlets and to employ more women.

*Assessment* The Co-operative has been awarded the shield as the best Co-operative in the area for a number of years. While it is comparatively a small unit and does not offer any welfare services it provide regular employment on a cottage industry basis to approximately 150 local women from all communities, including 20 from the Toda aboriginal tribe, whose embroidery is unique.

There are regular general body meetings of the members and 2 of the cottage industry workers serve on the Board of Directors. There is increasing participation and self management.

*Name* Murthuzaviya Educational and Cultural W  
Foundation of South India Edu. H

*Location* Madras

*Address* 186, Big Street, Madras-600005

*Year started* 1952

*Contact person* Dr. S.K. Khatri, 15, Big Street, Madras-5

*Coverage* Geographic—Madras city and its suburbs where 2,000 poor, destitute, orphans and handicapped women and children who belong to the economically weaker sections of society are reached.

*Objective* The desire to improve the lot of the downtrodden and weaker sections of society, particularly women and children motivated the organizers to start this organization.

*Present activities* **Educational:** (i) A school with 1,325 children; (ii) Balwadi (50 children) and creche (25); (iii) 30 adult education centres reaching 900 persons (800 women, 100 men).

**Others:** A destitute home with 25 residents; (iv) A library and reading with a daily attendance of 110; (v) A free health centre treating an average of 30-40 patients daily; (vi) Secretarial course; (vii) Free language classes for vernaculars; (viii) Mid-day meals provided to 600 boys and girls; (ix) Condensed courses for women.

*Future activities* The institution is planning to start a new oriental college, a residential school for deaf and dumb children and for the mentally retarded and a rehabilitation centre for destitute women.

*Assessment* This organization is doing good work for a large number of needy and poor women and children. Some of the activities are of the conventional pattern; the vocational training courses try to involve the participation of all the members, and try to make them economically independent.

*Name* Nirmala Nilayam WW

*Location* Mylapore E

*Address* 23, Santhome Road, Mylapore, Madras-600004

*Year started* 1972

*Contact person* M. Lobo

*Genesis* The organisation was started by the Society of 'Daughters of the Heart of the Mary' to enable poor women and children to augment the family wage through teaching them certain trades.

*Coverage* Mylapore, reaches 200 women and children whose guardians are fishermen, gardeners, watchmen and rickshaw pullers from the slums.

*Objective* Missionary Zeal for uplift of poor women from the slums.

*Present activities* (i) Fibre handicraft centre which makes handbags, cocktail sets, table mats, etc. 75 women are provided training and they are paid piece work wages; (ii) A dress making and embroidery section where 25 women are employed; (iii) Balwadi; (iv) Sponsorship of 50 children.

*Future activities* Plans to expand their fibre centre and the sponsorship programme. Also conducting adult education and functional literacy classes for the participants.

*Assessment* The organization satisfied the criteria of reaching a large number of needy women and providing them training and employment. However, the element of self management was not evident.

*Name* Rural Unit for Health and Social Affairs (RUHSA) W

*Location* North Arcot H. CF

*Address* 'RUHSA', Malkavanw, K.V. Kupan Block, North Arcot-632207, Tamil Nadu.

*Year started* 1976

*Contact person* Dr. Dileep S. Mukharji, Director

*Coverage* Geographic: Kupan Block, North Arcot, covers 39 Panchayat Areas 83 villages.

*Objective* Help people to help themselves.

*Present activities* (i) **Health:** New Health Centre for training personnel, serving local people through their regular teamers; (ii) **Family Care Work:** Village level health workers are trained and paid a stipend. 100 workers have been trained; (iii) **Especially for Women:** Training of 'dais' (traditional birth atten-

dants) 55 'dais' have been trained so far. Also weaving co-operative have been formed for women. (iv) Co-operatives for dairy development, and sheep rearing. (v) **Agriculture:** Principles of water management, livestock management, fertilizer distribution. Also training in kitchen gardening for women and establishment of gardens for families. (vi) Social activities involving local youth, and Mahila Mandals.

*Future activities* (i) To create more cooperatives especially for food products and processing; (ii) To develop a vocational training centre; (iii) Include National T.B. Programme among its health activities; (iv) Promote cottage industries; (v) To help rural entrepreneurs to set up ancillary units.

*Assessment* RUSHA covers families in the block 75% of whom are below the poverty line. Its ideology is to help people to help themselves, and be a catalyst of change by making the community aware of its own rights and find solutions itself. The organisation tries to involve local youth through youth clubs, and women and children by encouraging women's activities.

Starting initially with a health centre, the agency has diversified its activities to include total village development.

*Name* Stree Seva Mandir WW

*Location* Madras Edu. 4

*Address* 66, Bazlullah Road (Head Office), Madras-600017 Tamil Nadu.

*Year started* 1949

*Contact person* A.C. Krishna Rao

*Genesis* Stree Seva Mandir was started literally by a few women under the shade of a tree, in the compound of the Children's Garden School-on the 2nd of October as a small tribute to Mahatma Gandhi, an obligation towards their sisters belonging to socially and economically weaker sections. Initially classes for adult women continuing education for school dropouts, craft education, were started and conducted by women for women.

*Coverage* Madras city and surrounding villages reaching 67,000 destitute, poor rural and urban women and children.

**Objective** To care for women and children in need to educate them for a fuller understanding of life, to provide vocational training and instill in their minds the ideal of good citizenship and participation in the community. Thus its chief objective is total rehabilitation.

**Present activities** **Education:** (i) Adult literacy classes for women and school drop outs, craft education; (ii) A higher-secondary school; (iii) A middle school where free education is provided to 1,000 village children; (iv) Balwadi, creches; (v) Sports complex; (vi) Prayoga a 'Science for children' laboratory in which school children get the opportunity to do experiment. **Health:** Medical centre for the benefit of village women and children covering 10,000 persons with outpatients clinic Maternity ward, diagnostic clinic. **Hostels:** (i) Hostel for poor women; (ii) Special home for children of weaker sections; (iii) Hostel for low income group working women. **Income Generating Projects:** Handloom products, garments, embroidered goods; Nursery school equipments, school furniture, wooden toys, dolls; Scientific instruments, Components, Cabinets and spare parts for electrical and electronic equipments; Food products, condiments, coffee powder etc.; Ancillary work like packing, garment stitching.

**Future activities** **Future programmes include:**  
**Vocational Training:** (i) Courses in Food processing and preservation (ii) Course for music teacher since state government plans to make music a compulsory subject in the school curriculum; (iii) Vocational training in hand block printing for rural women.  
**Economic Activities:** To start a Food Processing Unit.  
**Health:** To expand the maternity centre and the clinical laboratory.  
**Education:** Development of 'Prayoga' to teach science to children by giving them opportunities to learn by actual doing, and make objects like a kslediscope microscope etc.

**Assessment** Stree Seva Mandir is a well established and well run organization, which effectively combines servicing of poor and needy women with economic rehabilitation to encourage self-reliance. It has made use of many opportunities in industry and education to improve the condition of women. Supported mainly by a German Organization, Stree Seva Mandir has diversified its activities as different needs have been identified.

**Name** Swallows Handicrafts Co-operative Industrial Society Ltd. **WW**  
**E**

**Location** Madras

**Address** 1, Muthia Mudali Street, Madras-600086, Tamil Nadu.

**Year started** 1978

**Genesis** The Swallows are a group of social workers of Indian and Scandinavian origin and have been operating in India for the last 10 years. They work for and with the under-privileged; and are supported by friends in Sweden, Denmark, Switzerland, Finland and Holland. The Swallows Handicrafts Co-operative Industrial Society Ltd. was initially a training and production centre and was reorganized on a co-operative basis in 1978 with fisherwomen as members after years of training and preparation.

**Coverage** On Geographic: New Washermen pet. Poor fisherwomen of the slums and a few physically handicapped wood carvers, who are also members of the society.

**Objective** To generate income for the poor fisherwomen and to help them to help themselves.

**Present activities** Deals in all batik work, done on wall hangings, fabrics, readymade garments and linen.

**Future activities** The activities of the cooperative can be expanded once an evaluation of their performance is made. They could cater to local markets; at present the production value is about 6 lakhs annually, and 70% of annual sales are exported to Scandinavian countries.

**Assessment** The withdrawal of Swallows and the leaving of the management of the co-operative to the women themselves is a commendable features, but it remain to be seen how successfully it will run.

**Name** The School for the Blind **W**  
**Edu.**

**Location** Palayamkottai

**Address** Palayamkottai-627002, Tamil Nadu

**Year started** 1890

**Contact person** Ms. Edward Jonathan

*Genesis* The School was founded by Miss Anne Jane-Ask with a missionary from U.K. She took up the challenge of a 12 year old boy who told her, "Madam, give me education", not charity. That is how the institution made its appearance in 1890 and is today the largest residential institution for blind people in the world. It is under the management of Tirunelveli Division Trust Association.

*Coverage* Palayamkottai and surrounding areas reaching 400 blind adults and children.

*Objective* To help the blind and develop self confidence and self reliance so that they can go back to the villages and earn a living.

*Present activities* A school where 135 boys and 16 girls are enrolled; An orphanage; A vocational training centre where 27 boys and 18 girls are being trained; A dairy and plastic centre where 19 men and 20 women are employed; Textile production centre where 24 men and 26 women are employed. They weave towels, lungis, bedsheets etc.

*Future* They have a new project to build 50 houses for blind adults so that they may have homes of their own and build up their families. In 1975 they bought an agricultural farm. The organization is planning to introduce agriculture, dairy and poultry along with several cottage industries—such as textile weaving, mat weaving, leather goods, cattle food mixing and other small scale industries which provide training and employment to the blind.

*Assessment* The organization does not have any women intensive activities but does reach out to blind women. While the institution is doing excellent work, it is restricted to the physically handicapped rather than the economically handicapped sections of society.

*Name* The Voluntary Health Service W

*Location* Madras H

*Address* Medical Centre, P.O. Adayar, Madras

*Year started* 1963

*Genesis* Started with the concept that in a country with so much preventable death, the emphasis should be on prevention of illness and each family should be the unit for medical care. The society was started on a 25 acre complex at Adayar.

*Coverage* Madras where poor and lower middle class families (2,000) residing in the slums of Madras are reached.

*Objective* To improve existing facilities of medical relief, education and research.

*Present activities* Prevention and cure of illnesses; Family planning; Attaching families to a public health and curative centre; Diagnostic centres; Special service, X-ray blood transfusion drug bank, chest clinic; Courses on Nutrition, First Aid, Health and Hospital administration.

*Future* Not specified.

*Assessment* The Voluntary Health Service is doing stupendous work in the field of health. Their approach is comprehensive and they deal with health right from the prenatal stage to the geriatric stage covering both men and women. However, while the organization reaches a large number of poor women its activities are restricted to the field of health. However, it has the capacity to expand.

*Name* Working Women's Forum WW

*Location* Madras O

*Address* 55, Bhim Sena Garden, Madras-500004, Tamil Nadu

*Year started* 1978

*Contact person* Jaya Arunachalam

*Genesis* Group visits were made by some socially concerned women to the city slums to find out the occupations of the women. Their survey revealed that women engaged in petty trades and earned an average of Rs. 2-4 per day and were in the clutches of the money-lenders. These facts made them decide that something needs to be done for the self-employed women and the Working Women Forum came into being.

*Coverage* Madras and surrounding rural areas—5,000 women are reached. The members are engaged in 59 petty trades like selling of vegetables and fish, making of idli and dosa, sale of sarrees and blouses, sale of firewood, tea stalls, pottery, bidi making, leaf plate making etc. Members also include teachers, midwives and ayahs.

*Objective* Missionary zeal for uplift of poor women from the slums:  
(i) To mobilise all working women belonging to the lowest

social group for a common economic and social action; (ii) To meet their needs and involve them to process of administration, participation; mobilization action; (iii) To fight for their rights, acquire and secure a proper status irrespective of the work they are engaged in; (iv) To start educational institutions, production units, cooperative banks, homes and hostels for working women that is to create an organization for the women of the working classes in the unorganized sector so that they may work and speak for themselves.

*Present activities* Mobilise all self-employed working women to fight for their rights and to improve their economic and social status by acting as a pressure group; help them to expand their business through arranging loan from nationalized banks; training in sewing; establishing creches for their children and also slum schools; acting as a liaison agent between members and civic authorities; civic problems like having toilet facilities for women; protection from police harassment; finding jobs for the unemployed; arranging intercaste marriages.

*Future activities* Plans to introduce income generating activities; like pappad, and pickle making.

Introduce women's farming societies in three districts covering 750 families, cows, sheep and poultry will be given to these women through loans.

A rural wing of the forum for landless women labourers is planned.

*Assessment* The organization in its short span of two years, has already covered 200 slums of Madras city; has organized very poor women to become economically independent and self-reliant and made some actual impact through inter caste marriages as well.

The organization thus covers all four criteria. It reaches a large number of poor women both from the urban and rural areas. It is a women intensive organization in that all its activities are geared towards women. As stated in its objective the element of self participation and management is encouraged and the organization has the capacity to expand.

## UTTAR PRADESH

<i>Name</i>	Children's Education Society	WW
<i>Location</i>	Lucknow	Edu.
<i>Address</i>	58, Nazeer Building, Nakhas, Lucknow	
<i>Year started</i>	1960	
<i>Contact person</i>	Smt. Aziz Fatima, General Secretary	
<i>Genesis</i>	This Children's Education Society was established in answer to a felt need to improve the conditions of the very poor families of this area of Lucknow. The late Babu Mahavir Prasad Srivastav, former Cabinet Minister of Health encouraged and supported the idea and the society was registered in 1960. The present general secretary's husband was a former secretary of the Society but as he could not devote much time to it, she took over in 1971. A social worker of Lucknow, she was earlier associated with the State Red Cross Society.	
<i>Coverage</i>	No. of persons—25 adults, 520 children.	
<i>Objectives</i>	Social uplift through education and vocational training.	
<i>Present activities</i>	(i) Establishment of primary schools; (ii) Children's welfare through cultural activities; (iii) Vocational training for girls in embroidery, sewing, salma sitara work; (iv) Destitute home for 30 children; (v) Working mother's creche for 75 children; (vi) Nursery school for 60 children; (vii) Junior high school for 400 children where nominal fees are taken; (viii) Library; (ix) Chikan work where women are given piece work wages; (x) Adult education, 24 girls; and (xi) Condensed course for women.	
<i>Future activities</i>	Under the leadership of the Children's Education Society, in collaboration with other women social workers of U.P. a project has been visualised for training, initially, 100 batches of women chikan workers, not only in the art of chikan but	

also in managerial and marketing skills. At the same time, a marketing outlet would be provided for them directly, to free them from the hold of the private trader. The entire scheme would become viable in a period of two years and the training programmes continued for successive groups of such women.

*Assessment* The first school established by the Society was an English Medium one and did not serve the purpose it was intended for, and was closed down after 4 years. Mrs. Aziz Fatima restarted educational activities after she took over, and began a nursery for children. The society has diversified its activities to include women as well. The organizer has from time to time started training programmes for women but has been hampered by lack of funds and organizational difficulties in implementation. She wants to start to work for the chikan workers of Lucknow. The Sahadat Ganj area of Lucknow is a mohalla (locality) of traditional chikan workers (chikan is a type of embroidery for which Uttar Pradesh is famous). The original chikan work is very fine and not all women are competent to do it. One garment often has to pass through many hands depending on the variety of the embroidery, the finest stitches are a dying art. The women in whose hands the art is preserved belong to the poorest sections of society, and to a large extent are dependent on the wages they receive from their work.

There is a great need to improve the lot of the chikan workers. They are entirely at the mercy of middlemen who pay them a pittance for arduous time consuming work. There seems at present to be no alternative system of organization by which the middleman can be by-passed and the exploitation of the workers put to an end.

<i>Name</i>	Dashauli Gram Swarajya Sangh	W
<i>Location</i>	Chamoli Distt.	F
<i>Address</i>	Post Gopeshwar, Distt. Chamoli, U.P.	
<i>Year started</i>	1964	
<i>Contact person</i>	Shri Chandi Prasad Bhatt	
<i>Genesis</i>	Shri Chandi Prasad Bhatt and others in the Dashauli Gram Swarajya Sangh were inspired by Vinoba Bhawe and other	

Sarvodaya leaders. They joined the Sarvodaya movement of Bhoodan and Gramdan. Dashauli Gram Swarajya Sangh was formed to work for the dream of Gram Swarajya in the area of Dashauli block.

*Coverage* Villages included in the Dashauli block of Chamoli district. The sangh has chosen the area between the rivers Garud Ganga and Patel Ganga for intensive programmes in the area. Conservation of nature and watershed management through programmes of afforestation. There are 60-70 villages of the area. The sangh will initially cover 27 villages in the area.

*Objectives* (i) To prevent soil erosion, landslides and floods that threaten the lives and economy of the area through programmes of afforestation and suitable modification of agricultural patterns and practices; (ii) To generate gainful employment in cottage industries based on local reserves; (iii) To free women from excessive and unproductive hard labour through planned programmes.

*Present activities* (i) Afforestation programmes (including building of protective walls, plantation of useful trees, and grass); (ii) Small scale forest based industries; (iii) Conscientization of local as well as outside people and government over the urgent need of preservation of ecological balance and conservation measures; (iv) Organization of people for direct action to prevent damage to the environment which is a threat to their life and livelihood: "Chipko" movement. (Save the trees); (v) Marketing of medicinal herbs from the area at fair prices to end middleman's exploitative practice.

*Future activities* The Sangh wishes to take up an intensive programme in a small area to fully cover one whole watershed with afforestation programmes and allied programmes of suitably changing agricultural pattern and practices in order to: (i) protect nature and people and (ii) to build up resources of water, fodder, firewood, manure, fruit near the villages so that women are relieved in the future of going long distances every day and of doing excessive hard labours.

The Sangh also wants to organize a marketing centre for all surplus local produce. Today the people who bring their produce to the small roadside towns have to sell it at un-economic prices. They are at the mercy of middlemen. The centre will give them fair prices and also gradually link them to distant markets. At a later stage processing of the local produce will also be undertaken.

*Assessment* The Sangh has in recent years worked with people in participation, particularly since the inception of "Chipko" movement. Women have taken a prominent part in many of the actions. In this area, because there is not enough work for men the year round, they go to the plains in search of work or join the army. It is left to women to cultivate the fields, and manage the households. "Development" activities like building of roads, dams for generating electricity or commercial activities like felling of trees from the forests disturbs the ecological balance and threatens the life and livelihood of women more. Hence, the activities of the Sangh, both constructive and agitational, have a high women's participation. They are the main beneficiaries. Most families from this hill region are lower middle class or poor. There is great emphasis on self reliance and decentralized local leadership and action. The Sangh has a dedicated leadership, a hardened cadre and good grass roots contacts to undertake the programmes it has in mind if funds are made available.

<i>Name</i>	Kasturba Mahila Uthan Mandal (popular name Lakshmi Ashram)	WW Edu. H.F.
<i>Location</i>	Kausani	
<i>Address</i>	P.O. Kausani, Distt. Almora, U.P.	
<i>Year started</i>	1947	
<i>Contact person</i>	Rahda Bhatt	
<i>Genesis</i>	The Ashram was founded by Sarla Devi (formerly Catherine Mary Heilemann) a disciple of Gandhiji. It was the pitiable conditions of the women of the hilly regions: their illiteracy, ill health and all round backwardness that induced Sarla Devi to start this Institution for their uplift.	
<i>Coverage</i>	Geographic—3 Districts of U.P., Almora, Nainital and Pithoragarh.	
<i>Objective</i>	Uplift and development of women of the Uttarkand.	
<i>Present activities</i>	(i) Basic Education for girls on the Gandhian pattern; (ii) Training and employment through spinning and weaving; (iii) Dairying; (iv) Conscientisation on forest preservation, and prohibition through songs and dramas; (v) Health—dis-	

pensaries set up in 4 villages; (vi) Employment through knitting.

**Rural Programmes:** (vii) Adult education work in 30 villages of Dhauladevi Block, 70 km from Lakshmi Ashram; (viii) Spinning and weaving training in 2 villages of the same area. Poor tribal women of Almora and Pithoragarh district, most of whom are small and marginal farmers.

*Future activities* **Employment Schemes for Graduates of the Ashram:** The women trained at the Ashram could be helped to enable them to put their training to good use. While the whole idea of the Ashram is to educate the inmates in a 'total' way, not just for employment purposes, so that they could improve their villages on return, the trainees themselves feel that employment opportunities would greatly improve their economic status.

Small loans would help them to set up independent dairy, spinning and weaving or knitting ventures. Marketing assistance could then be provided so that they were assured of a permanent outlet.

**Health Programmes:** There is an urgent need to bring some kind of medical aid into the hill area of Almora, apart from the few and poorly equipped government dispensaries. The hill women are poorly nourished and suffer from venereal diseases brought by the menfolk from the plains. They also have poor eyesight, ruined at an early age by cooking on damp smoky firewood.

In addition to this, they suffer from diseases caused by the constant contact with icy water during the cultivation season. They could be equipped to protect themselves against this hazard. At the same time, from among the local women, a few of them could be given training courses in elementary medical knowledge on the pattern followed at CINI in West Bengal, as part of a village level health scheme. Alternatively a few girls from Lakshmi Ashram could be attached to a training centre for a 6 month period for this purpose.

**Balwadis Programmes:** The Chief Organizer, Smt. Radha Bhatt feels strongly the need to establish a balwadi in every village. Since the hill women face the responsibility of the entire domestic burden, they are busy throughout the day in their various chores. The children are left to fend for themselves, totally neglected or left in the care of an older sister who is thus prevented from attending school. The schools if any, are largely unattended.



As a beginning, balwadis could be set up in 10 villages of Dhaula Devi block. A local woman could be trained to look after the children in the Balwadi. The Lakshmi Ashram would be the coordinating body, and a month's training course for each worker would be held initially at the Ashram itself.

Another training for a 1 month period could be given 6 months later at a camp held in one of the villages itself.

The Balwadi would also become a local point for distribution of elementary medicines to the mothers, and provision of nutritional supplement to the children. A record could be maintained for each child.

The proposal requires:

(i) An initial investment for setting up the balwadis; (ii) A fund for conducting the training programmes for 10 teachers for a 2 month period; (iii) Salaries of 10 teachers for a one-year period; (iv) Salaries of 10 assistants; (v) Salary of one supervisor who would be required to tour and oversee the centres.

*Assessment* Located in picturesque and serene surroundings, the Ashram does succeed in educating some of the women and children along Gandhian lines and on the Shanti Niketan pattern. The inmates have been organized to protest on the prohibition issue. At present the organizers are a set of dedicated and sincere workers who feel they have succeeded in inculcating an awareness among inmates of the Ashram. However, at present the organization is not self-participatory.

*Name* Literacy House W  
*Location* Lucknow Edu.  
*Address* Literacy House, P.O. Singer Nagar, Lucknow-5, U.P.  
*Year started* 1953  
*Contact person* Mr. Sharma  
*Genesis* Literacy House as it exists today is the result of pioneering work done by Mrs. Welthy Fisher in the field of adult education and literacy, under Gandhiji's influence. She decided to concentrate her activities in rural India.

*Coverage* Geographic—Lucknow city and neighbouring villages.  
 No. of persons—Thousands.

*Present activities* (i) Literacy classes; (ii) Night schools; (iii) Condensed courses for women to finish 6th grade education; (iv) Publication of Books; (v) Occupational skills; (vi) Demonstration farms; (vii) Training of writers to write for neo literates; (viii) Training programmes for Panchayat Leaders; (ix) Integrated Block Development; and (x) Mobile Library.

*Future activities* (i) Programme of Farmer's training and education in collaboration with the Government; (ii) Total literacy programme for Mirzapur Distt. of U.P. and Darbanga in Bihar.

*Objective* To serve as an impetus for social change in modern India through functional literacy.

*Assessment* Literacy House began in a small way with a group of illiterate villagers. Now it has expanded its activities widely to cover many aspects of rural development. It has a very wide reach, covers women, and has tried to link literacy with economic functions as in the case of 'Chikan (embroidery workers in Lucknow.

*Name* Maghar Khadi Production Centre W  
*Location* 31 kms. from Distt. H.Q. Basti E  
*Address* Distt. Basti, Uttar Pradesh  
*Year started* 1956  
*Contact person* Shri Vichitra Narain Sharma  
*Genesis* The organizers started the centre because they wished to provide employment at the doorstep to those women who could not come to the Centre for some reason and also could not go out.  
*Coverage* Geographic: Radius of 3 km round Maghar—at present it benefits—100 women spinners; 25 male weavers and 15 washermen.  
*Objective* To provide employment to poor women and eliminate the role of the middlemen.  
*Present activities* (i) Khadi spinning and weaving; (ii) Provision of spinning wheels on easy instalments.

*Future activities* However, the organizers are too busy with the daily effort of ensuring that every beneficiary gets at least Rs. 3 per day to introduce any other schemes for the women. The infrastructure is available: as also a large number of rural women and a group of dedicated workers so that many schemes could be instituted for these women, such as education, or health care. The marketing is to be done by the Centre.

*Assessment* Maghar is situated in a backward region of Uttar Pradesh where there is a large Muslim population. Even the Hindu women are extremely backward and cannot leave their homes in search of work. For such women, the Meghar Centre is a blessing without which they would otherwise starve for want of wages and employment. The organizer goes from house to house distributing raw-cotton and then to collect the ready product. They also provide the charkha or spinning wheel on very easy instalments which are within reach of the poorest.

Since the middleman is eliminated, there is no exploitation of the spinner. The whole method of functioning is an extremely practical way of providing employment to large number of rural women. However, the aspect of self management is still not evident.

<i>Name</i>	Mahila Mandal, Shyampur	WW
<i>Locotion</i>	Shyampur Block	F
<i>Address</i>	Post: Garhi, Block Shyampur, Dehradun	
<i>Year started</i>	1979	
<i>Contact person</i>	Mrs. Digambari Devi Rana	
<i>Genesis</i>	The significant aspect of this organization from the point of view of the criteria of the study is that it was organized entirely by one woman, Smt. Digambari Devi. A simple housewife, one of her daily chores including going to the forest to cut firewood. On one such occasion, she suddenly became aware of the fact that she, and the other women of the village were themselves destroying the forest with their axes, and causing the forest to recede further and further away from their homes. She used the occasion to present this concept to her companions and this was the beginning	

of the movement to stop the felling of green saplings. The women imposed a ban upon themselves for a year, and used only dry twigs for firewood.

The Mahila Mandal initially consisted only of 15 women. Within 4 months, the membership has expanded to 500 women, with Mahila Mandals in 7 villages, functioning on a democratic basis with elected committees.

*Coverage* Geographic—Shyampur Block, 500 rural women.

*Objectives* Conservation of the forest was the initial objective. But Mrs. Rana hopes to bring about social awareness.

*Present activities* (i) Forest conservation through conscientisation of the villagers themselves; (ii) Organization of village Mahila Mandals for the purpose.

*Future activities* The Mandal plans to held conscientisation camps to spread the philosophy of social forestry. The gains of the movement are evident: forest officials have already been influenced and the forest shows signs of regeneration.

The women having laid structures on themselves, are in a position of strength to demand certain concessions and changes of policy from the Forest Department. These are: (i) Forests near viliages should be converted into 'Panchayati' Forests (*i.e.*, under the control of the village committee); (ii) Eucalyptus should not be grown near villages because it has no use for the villagers and lowers the water table; (iii) Villagers should be consulted about thinning of forests (new settlements constructed around the Tehri Dam Project have resulted in large-scale thinning of forests); (iv) Once a year, villagers should be allowed to cut trees for the preparation of their farm implements.

*Assessment* The Mahila Mandal, Shyampur is a new exclusively women's group, and it is too early to evaluate their achievements. The whole subject of social forestry is of such primary importance in the hill areas of U.P. that this organization should be linked up with larger conservation projects such as the 'Garud Ganga Water Management and Development Project' and not allowed to breakup for want of support and encouragement. However, it seems to have the makings of an organization that will reach a large group of women and even in its genesis, the initiative came from one of the rural women themselves. It is likely that the project will be self managed by the participants.

*Name* U.P. Gandhi Smarak Nidhi W  
*Locotion* Lucknow, Sevapuri (Varanasi), Kausani (Nainital) OD  
 and sub-centres located all over the state.  
*Address* Gandhi Bhavan, Lucknow-226001  
*Year started* 1949  
*Contact person* Karan Bhai  
*Genesis* Following the assassination of Mahatma Gandhi prominent Gandhian workers came together to establish a trust which would be able to coordinate, direct and to some extent, finance activities which further Gandhian ideals. The U.P. Gandhi Smarak Nidhi is the State-level offshoot of the All-India Trust.  
*Coverage* Statewide. Though the Nidhi's many sub-centres its Village Industries and Adult Education programmes reach thousands of rural people all over the State.  
*Objectives* To develop programmes with which Mahatma Gandhi was associated during his lifetime or which further the ideals for which he stood ideals of social justice for all and of poverty alleviation through self-help.  
*Present activities* (i) The development of cottage industries, particularly decentralized spinning (cotton and woollen yarn) and hand-looms; (ii) Adult literary classes; (iii) Activities related to community development including social awareness and discouragement of alcohol consumption; (iv) Women's and family welfare programmes; (v) Association with the development of appropriate technology.  
*Future activities* Aims to expand and strengthen all its activities with special emphasis on community development.  
*Assessment* The organization reaches a large number of poor people, particularly in rural areas. The numbers of women able to supplement their family income through the decentralised spinning programme runs into tens of thousands. The village industry development programme is the most effective though other programmes are being strengthened.

## WEST BENGAL

*Name* All Bengal Women's Union WW  
*Location* Calcutta E  
*Address* 89, Elliot Road, Calcutta-16  
*Year started* 1932  
*Contact person* Mrs. Davar  
*Genesis* The Union was originally formed (1) to arouse public opinion in favour of the suppression of immoral traffic in women and girls (2) to open homes for giving shelter, training and rehabilitation to rescued and destitute women and girls. It is the parent body which coordinates the work of 6 separate units, all housed on the same campus.  
*Coverage* The Union reaches out to destitute, run-away, widowed and deserted women of underprivileged classes from both urban and rural areas.  
*Objective* To provide 'a rehabilitation centre for homeless women and children regardless of creed'.  
*Present activities* (i) **The rehabilitation home** has two social workers who carry out field work and record the case histories of the girls of the institution. These girls are destitute or runaways or widowed and deserted, and suffer emotional problems and also health problems.  
 The social workers deal with these problems and also try to rehabilitate these girls by marriage or by providing employment.  
 (ii) **Working Women's Hostel.** This was constructed with donations from Government of India and West Bengal. 36 post trainee working girls are staying in the hostel. The West Bengal Department of Social Welfare has contributed funds for furniture and equipment.  
 (iii) **Production Centre.** This was set-up to rehabilitate the post trainees by providing employment for them. There are

departments for weaving, tailoring, block printing, and a canteen-cum-catering centre. About 50 girls are being trained at a time.

**Products.** Product include linen, garments, sarees, dusters and swabs which are supplied to hospitals. The average earnings of the girls are from Rs. 80 to Rs. 200 p.m.

The canteen 'Suruchi' is run entirely by women. It is very popular and undertakes orders to supply lunch to officers and nursing homes. 20 girls are working on this project, taking training in cooking.

**Extra Curricular Activities.** The union organizes several holiday camps, girl guide activities, art and craft classes for the children attending the school and staying in the rehabilitation centre.

**Assessment** The Union is run by women for women and girls and children belonging to the poorest classes, both from urban slums and rural areas. The activities are directed towards education, both regular and vocational, training in handicrafts production, and rehabilitation services. The Union is a very well established organization, although working on a conventional pattern it does good work within its sphere.

<b>Name</b>	Child-in-Need Institute (CINI)	W
<b>Location</b>	25 kms. South of Calcutta	H
<b>Address</b>	P.O. Amgachi, Via Joka, Village Daulatpur, 24, Parganas, West Bengal	
<b>Year started</b>	1974	
<b>Contact person</b>	Mr. Gopi Menon, Assistant Director	
<b>Genesis</b>	A health care service for malnourished children started by an honorary Pediatrician of Hehala Balanodar Hospital, Calcutta. The children attending mostly belonged to the poor socio-economic group residing in adjoining slum and village areas.	
	With the help of an Australian nutritionist Sister Pauline Prince nutritious food was developed from indigenous sources. From a small hospital based programme, this was extended to cover nearby village centres on the advice of Rev. Father J. Henricks. He had identified malnutrition as	

a major problem in children in a survey conducted in the green triangle, an area south of Calcutta city.

**Coverage** **Geographic:** Area south of Calcutta city 3 villages. CINI covers over 40,000 women and children belonging to villages around Daulatpur. People come from 30 miles for medical treatment. The area is T.B. endemic and malnutrition is a very major problem. The mothers and children belong to the poorest of the rural poor and also slum dwellers of Calcutta city.

**Objective** (i) To provide integrated nutrition and health services to the child in need; (ii) To act as a catalyst in promoting socio-economic development for the poor and needy of the area.

**Preseent activities (in one year-1978)** (i) Nutrition supplementation programme for both children under six and pregnant/lactating mothers. Two types of food supplements are used. One is the locally prepared blend made by the mothers themselves in the village. CINI Nutrinix. Secondly, imported food stuffs such as bulgur, blended foods and soya oil are also distributed to another set of beneficiaries. Totally three villages are covered under the first scheme and 3,000 children and some mothers (who belong to slums and villages near Calcutta) come under the second part. Trained mother and child health workers visit these families on a regular basis; (ii) Health care programme, basically a low cost health care programme with emphasis on preventive services and using trained paramedical workers. The concept of under five's clinic is used here where the children are weighed once a month, immunized against diphthoria etc. Routine ailments are treated and parents exposed to health education. Mobile clinics are held once a month and static clinics are held at fixed places in slum or village areas on particular days of the week; (iii) Emergency children ward, all types of medical pediatric emergencies are treated here since 1978 beginning. Basically a referral medical centre; (iv) Nutrition rehabilitation centre, severe cases of protein caloric malnutrition and other deficiency states are rehabilitated over here, where mothers bring their children from distant places (upto 30 kms away). During their stay mothers are trained to prepare low cost nutritious food and grow leafy vegetables in adjoining garden plots. (Mothers help out to keep administration costs low); (v) Functional literacy, based on social problems which have a direct bearing on health and nutrition status of mothers and children. Mothers' participation is ensured by linking the literacy classes to the

CINI Nutrition Programme; (vi) Kitchen gardens, organized by the development agents and the village mothers provide labour, plots etc. CINI provides seeds fertilizers and supervision at regular intervals; (vii) Individual family houses, discharged children often come back due to exposure and inadequate housing. For this, houses are repaired or built with the 'food-for-work' scheme supported by Lutheran World Services; (viii) Income generating project for mothers, as income of a village mother could filter down to the child in need. Various pilot projects, in sewing, paper packet making, embroidery provide mothers with gainful employment; (ix) T.B. relief programme, as it is common in this area, some 210 patients have been taken up for care etc.

*Future activities* To use the expertise acquired in health and nutrition to synthesize an integrated community development programme based on the model described below. The new programme will be totally community based and use health conscientisation as its main driving force.

**Issues to be Tackled:** (i) Low agricultural production; (ii) Malnutrition health problems; (iii) Poverty; (iv) Population explosion; (v) Illiteracy.

**Some Programmes by Government and Other Agencies:** (i) Extension services, credit facilities, irrigation etc.; (ii) Feeding programmes, primary health centres, hospitals etc; (iii) Cottage industries, self-employment schemes, relief programmes etc; (iv) Family planning programmes; (v) Schools, adult literacy etc.

*Assessment* The Chief Organizer and staff of 80 workers are a dedicated and dynamic group and the whole project is exciting and innovative. Although there is no shortage of funds, any funds made available will be channelised and utilised to the fullest.

*Name* Institute for Motivating  
Self Employment (IMSE) W  
Edu., CF

*Location* Head Office: Calcutta, Field Office: Birbhum  
Distt.

*Address* 53, Rippon Street, Calcutta-700016  
25, Raja Ram Mohan Roy Sarani, Calcutta-700009

*Year started* 1973

*Contact person* Biplab Halim, Director

*Genesis* IMSE was started with the idea of rehabilitating young persons released from jail. It was started by a group of such boys and girls themselves and received active support from Mr. Pannalal Das Gupta, a well known rural organizer.

*Coverage* Namur, Lappur, Dubrajpur, Illam Bazar, Bolpur and Mayureswar villages in Birbhum district covering tribals and others; harijans, agricultural labourers and marginal farmers.

*Objectives* The ideology of this voluntary organization is to effect a fundamental change in class-based society, to end exploitation. The organizers believe in conscientisation and productive activities.

*Present activities* (i) **Education:**—Centre for Adult Education in 105 villages, one centre in each village. 100 schools are covered by the National Adult Education Programme. Each school has 22 to 26 students; (ii) Setting up of village committees in all these villages, to help in conscientising the people; (iii) Setting up of Grain Banks and cooperatives for agricultural labourers, poor and marginal farmers; (iv) Handicraft centres in Birbhum district, where women produce items such as bags, scarves, carpets etc. which are sold to local tourists at Bolpur, and also through Calcutta; In Illam Bazar, one such centre has 40 women working there. In Bolpur, Santiniketan, the IMSE has started a spinning and weaving mill with 12 looms, producing coarse cloth, 30 women are employed here; (v) Training centres for the teachers. In addition to these activities, the IMSE organizes mass movements against social, political, economic oppression in the rural areas. Issues like dowry, scarcity of kerosene, loans to small farmers are taken up. An anti-dowry committee has been formed at Labpur.

*Future activities* IMSE plans to start health work but is handicapped by lack of health personnel and funds. A scheme to train some of their own staff and also village youth and women in medical care could be initiated.

*Assessment* They are a sincere and dedicated group of workers, with a core of 50 whole time organizers and other activists. 14 women are among the core staff. The entire adult education programme is run by a Calcutta girl who works as a whole time organizer in Birbhum district. Taking up women's issues is an important aspect of their work.

*Name* Karma Kutir WW  
*Location* Calcutta VT, CC  
*Address* 32, Ballygunge Place, Calcutta-29  
*Year started* 1961  
*Contact person* Pratibha Bose, Secretary  
*Genesis* Literally, translated, the name means 'hut of work', and the ideological inspiration of Dr. Phulremu Guha, the founder member, was to provide training for economic independence to women of the underprivileged classes.  
 In 1961, with the collaboration of the All India Handicrafts Board, the 6 Regional Handicrafts Training Institute for Women was established, where training in traditional handicrafts was undertaken. Alongwith reviving the traditional rich heritage of Indian handicrafts, the training helped to provide a means of livelihood for needy girls.  
*Coverage* Calcutta: 500 families from the slums covering a population of 3000 people.  
 The women are mainly from the underprivileged classes and weaker sections.  
*Objective* Economic upliftment of women.  
*Present activities* In each session, forty girls were admitted with the Institute and trained in one of four trades; (i) batik and bandhini; (ii) toy making; (iii) needle work; (iv) mat work. The training lasted 10 months. After 4 batches were trained, it was extended to 18 months.  
 The course is designed by the All India Handicrafts Board, and certificates issued to successful candidates. So far 345 trainees have passed out. Some of them are absorbed in gainful employment, others secure private orders or sell to big commercial units.  
 Under the International Exchange Schemes, foreign students are also trained and get residential facilities.  
 The girls selected have a minimum qualification of school final pass, or aptitude and experience in craft work. They have to pass a test before selection.  
 The Welfare services of Karma Kutir were intended for the slum areas in Calcutta during 1963. A large and congested slum in South West Calcutta was selected for starting a Urban Welfare Project sponsored by the Central Social Welfare Board. This project covers five hundred families

covering a population of about 3,000. The services rendered here are community welfare with special attention to children upto 12 years of age. Two pre-primary of Balwadi centres were started in 1963, for 40 children each. Milk and one meal are provided daily. Examinations are held and children who pass are admitted to the local primary school and fresh recruitment made to the balwadis. Bengali is the medium of instruction, but a third balwadi was opened in 1971 where the medium is Hindi. About 800 children have passed through these nursery schools.

A nutrition programme has been introduced in these schools by the Union Government.

A mobile medical unit visits the slum areas twice a week.

#### For Women

A **Training Class** is conducted on an 'earn while you learn' basis. The products are sold and the trainees get some remuneration. 249 women have been trained so far.

**Cultural Activities** include music, lectures, demonstrations etc.

A successful family planning programme has been conducted. A community welfare organizer looks after slum improvement activities.

*Future activities* A home for destitute women is planned and a scheme has been submitted to the Government of India.

One problem faced by the Institute is of securing suitable accommodation in and around Calcutta for extending their activities.

*Assessment* The organization is run by dedicated people. The handicrafts section is a very successful unit which has a ready market for its products through the Central Cottage Emporium and other emporia. However, at the moment it pre-empts the poorest of the poor.

The developmental activities are still in early stages. A vocational training centre has been started for the daughters of scheduled caste families. The funds came from Lutheran World Service and the staff is provided by Karma Kutir.

*Name* Mahila Seva Samity WW  
*Location* Calcutta Edu. E, VI  
*Address* 8, Government Place (North), Calcutta-700001  
*Year started* 1947  
*Contact person* Smt. Ashoka Gupta  
*Genesis* The Mahila Seva Samity grew out of the West Bengal Emergency Relief Committee which was formed in response to the urgent need for rehabilitating the refugees from East Bengal (Bangladesh) who came into West Bengal in the wake of partition. The Relief Committee consisted of eminent public persons and social workers and received continuous support and patronage from the incumbent Governor of West Bengal.  
*Coverage* Calcutta, and many villages on the outskirts of Calcutta. No. of persons: Since 1947, about 10,000 women have received training in various skills.  
*Objective* (i) Refugee rehabilitation; (ii) Welfare activities for poor, needy and destitute women and children; (iii) Relief work in natural calamities.  
*Present activities* (i) Educational, including pre-primary schools, creche, adult education, non-formal education, condensed course for girls and programmes for girl guides; (ii) Training in handloom production, sewing, spinning; (iii) Spice making unit; (iv) Medical facilities including family planning and 'eye' camp; (v) Tubewell for schools and villages.  
*Future activities* The Samity has three new schemes which it would like to implement if financial assistance is available: (i) The first is a scheme to supply 50 goats to families below the poverty line in Rajpur area of 24 Parganas, so that they may avail of the income from the goats. The first kid will be taken by the Samity to distribute again to another 50 families. In this way the scheme would cover 200 families in one year; (ii) The second programme is for a handloom weaving course for 12 girls at the Gazipur rural centre of the Samiti. They would be trained for one year during which period they would get accommodation and a stipend; (iii) Scheme for training in tailoring for 12 girls.  
*Assessment* The samiti is an all-women group and is doing good work among poor and destitute women and girls, particularly in the rural outskirts of Calcutta. It has a traditional wel-

faristic approach, but also tries to help the women to become self sufficient through training programmes.

*Name* Mandra Unnayan Samsad W  
*Location* Distt. Hoogly OD  
*Address* P.O. Mandra, Distt. Hoogly, West Bengal.  
*Year started* 1957, Regd. in 1962  
*Contact person* Shri Hari Ram Singha Roy  
*Genesis* The Mandra Unnayan Samsad, was originally called the Mandra Mauza Development Society and was started by the late Shri Bhibuti Bhushan Roy. Shri Roy was a village level officer of the local block and believed in people's efforts to solve their own problems. He realised that much of the people's suffering was due to a lack of confidence in their own efforts. He, therefore, started to educate the people alongwith providing developmental programme.  
*Coverage* 33 villages are covered by the total development programme started in 1977.  
The estimated number of beneficiaries covered and proposed to be covered under various programmes of the Samsad is around 30,000 people. About one third of the beneficiaries are either scheduled castes or scheduled tribes. The land ownership pattern of the beneficiaries brings out the fact that the majority of land owning families are marginal farmers: while the others are peasant cultivators, share croppers or agricultural labourers.  
*Objective* The Samsad aims at total development of the area and the people, and believes that this can best be achieved by organizing people to solve their own problems.  
*Present activities* **Medical:** (i) Health programme includes immunisation against various diseases, provision of clear drinking water etc. which have been undertaken with the help of All India Institute of Medical Science, Delhi and UNICEF; (ii) A nutrition Centre was established in 1972—nearly 200 children (3-6 years age group) of the village Mandra benefit daily from the programme; (iii) A family planning programme is also conducted; (iv) A medical aid centre was established in 1960, over the years it has expanded with a regular hospital—

Vivekananda Seva Sadan in 1970, with financial and technical assistance from Oxfam.

**Education programme:** (i) A balwadi was opened in Mandra in 1972, and caters to children from lower income groups; (ii) In 1978, 8 Adult Education Centres were opened in the project area each having about 30 participants; (iii) A few non-formale education centres have also been started and a library has been opened.

**Agriculture:** Under the economic programmes, the Samsad has given priority to agriculture and related activities like irrigation, animal husbandry, village and cottage industries and cooperatives :

(i) An agro-service Centre has been opened in 1977 to provide farmers with high quality seeds, chemical fertilizers and insecticides; (ii) Tube-wells have been sunk in various villages; (iii) A cooperative grain storage (graingola) has been set up at village Mandra in 1968 and it covers 10 villages.

<i>Name</i>	Saroj Nalini Dutt, Memorial Association	WW
<i>Location</i>	Calcutta	Edu.
<i>Address</i>	23/1, Ballygunge Station Road, Calcutta-29	
<i>Year started</i>	1925	
<i>Contract person</i>	Smt. Arati Dutt, President	
<i>Genesis</i>	Although the association was founded in 1925 by the Late Shri Guru Saday Dutt in the memory of his wife Saroj Nalini Dutt, the genesis of the association goes back much earlier to the pioneering work done by Smt. Saroj Nalini since 1913. In that year, she started the first Mahila Samiti in Pabna (now in Bangladesh). She felt that many social and economic problems that face the women of our time could be solved through Mahila Samities (women's associations) and that there should be one in every town and village. Her aim was to make needy women economically independent, by giving them voluntary training. The Mahila Samities were valuable as centres for conducting training courses, and even more so as the base for developing village leadership talents among local women.	

Saroj Nalini Dutt died in 1925, and the association was formed by her husband to carry on her work and ideals.

*Coverage* Geographic Calcutta and Mirpore, branches in Puri (Orissa), Bihar, Assam and Uttar Pradesh, covering 80,000 people.

The organization covers needy women and children from rural and urban areas; belonging to all age groups, also special attempts are made to help the blind.

*Objectives* The main objectives of the association are: (i) To educate women of low income groups both in urban and rural areas; (ii) To arrange facilities for normal and child health care, and teach hygiene and principles of basic health and child care to rural and urban women; (iii) To teach nutrition and family planning; (iv) To impart training in handicrafts for economic betterment of women; (v) To work for welfare of children concerning health, education and care; (vi) To look after their the aged women, widows and deserted wives.

*Present activities* (i) Industrial Training School which gives vocational training in tailoring, handloom, weaving, carpet making, embroidery, printing and dyeing, brass engraving, knitting, painting, etc. About 1,100 women receive training in these various crafts; (ii) (a) Formal education. There is a teachers' training college, a primary school and a free evening school for working women; (b) Non-formal education for drop-outs between 11 and 14, as well as for adult women; (c) Group teaching classes for the blind by the help of the Material Association for the blind; (iii) A morning clinic for mothers and children where medical services for low income group families are given. Milk and bread are distributed to 232 children every morning.

**Central Rural Training Centre (Mirpur Village).** Situated at a village near Anitolla on Diamond Harbour Road, it was set up between 1970-73 in response to the need to have a coordinating centre closer to the villages:

(i) A save sight project to prevent malnutritional blindness in children, the project covers 70,000 persons in 50 villages surrounding Mirpore; (ii) Since 1977, demonstrations and group discussions are conducted on nutritive value of cheap and easily available food, kitchen gardening, need for immunization and child care, family planning etc.; (iii) Adult Education Centres for village women, 'Balwadi' for children. There exists a scheme for a 'Central Rural Leadership Training' in this project area; (iv) A centre for rehabilitation of distressed women and their dependent children; also an



intensive care creche for undernourished children; (v) Maternity and child services have been added in July 1979.

*Future activities* The organization proposes to expand its activities to cover more rural areas. They plan to start a fishery at the pond in the Mirpore Centre.

*Assessment* The Saroj Nalini Dutt Memorial Association is well established and funds are available to them from local and foreign sources. In terms of reach, it covers all our criteria and is doing very good work in Calcutta and rural areas of Bengal, Puri in Orissa, Bihar and Uttar Pradesh.

*Name* Sri Ramakrishna Ananda Ashram Ww

*Location* Calcutta Edu., H

*Address* *Head Office:* 1, Nabtala Lane, Tolygunge,  
Calcutta-700047

*Branch Office:* 104, B.T. Road, Dum Dum,  
Calcutta-700035

*Year started* 1950

*Contact person* Smt. Ashoka Gupta President

*Genesis* The idea of starting Ananda Ashram as a socio-educational organization for women for learning, character moulding and developing their latent talents and faculties in an ashramic environment came from the great Swami Sivananda Maharaj, the 2nd president of Belur Math and Mission. He was inspired by the principles enunciated by Shri Ramakrishna and Vivekananda.

The Swamiji chose Sreemati Charusheela Devi, a saintly lady belonging to the Mission, founder secretary of the Ashram, to translate this ideal into action, and the Ashram came into being at Dacca in 1931, with the Swami Parmanand Maharaj as its founder President. Mother Charusheela preached at Vedanta Centre in Massachusetts and Ananda Ashram in California for 3 years from 1928-1931. She, Charusheela believed that the talk about emancipation of women had no meaning if women did not get the benefit of education and adequate training to be self-reliant and self-supporting. This led her to establish, apart from the regular school, an industrial school to impart handicrafts training.

*Coverage* **Geographic:** Villages surrounding Calcutta near Naktola; Dum Dum area covering 200 girls.

*Objectives* Since the inspiration was derived from the R.K. Mission Ashram, the main objective was to start an institution to train educated women to be self reliant and self-supporting.

*Present activities* (i) **Educational.** The Ashram runs schools for all educational levels at both the Dum Dum Centre and Nakhtala. These include girls' high schools, a junior basic school, a free primary school, and a night school. There is also an adult education programme for women, and an area library for children; (ii) Vocational Training Schools, giving training in nursing, music, social work, needle work, teaching; (ii) Publication of religious books.

**Health:** Provision of nutritious diet and free care to slum children, in collaboration with C.N. Also annual eye camps.

*Future activities* To reactivate the Shilpa Bhavan (Production Centre).

*Assessment* The organizers appear to be a dedicated band of social workers but handicapped by lack of funds and are still finding their way after the passing away of Charusheela Devi (popularly known as the nun of Naktala).

The Ashram is a good base for starting new programmes—the infrastructure is already there, in the form of buildings, land, staff and a wide reach among the surrounding villages. The Shilpa Bhavan could be reactivated profitably.

The Anand Ashram is a project run by women, for poor women of economically backward classes. It has a wide reach in Naktala and the villages nearby. It is, however, a conventional type of institution and restricted to education and industrial training in weaving and tailoring. The girls can earn enough to support themselves and their families or seek employment outside. The Ashram, however, needs aid and to that extent is not economically viable or self reliant.

*Name* William Carey Study and Research Centre W  
E, VT  
(WCSRC)

*Location* Calcutta

*Address* *Head Office* : 14/2, Sudder Street, Calcutta-16  
*Rural Division:* W.C.S.R.C., Rajhunstpur Road,  
Jhaigram, Midnapur, West Bengal

Year started 1973

Contact person Mr. S.K. Basu Mallic, Asst. Director

Genesis The WCSRC was established by Professor Saral Chatterjee, Ex. Principal of Serampur College, Hoogly in 1973. However, the Rural Studies Unit was set up in Jhagram in 1978. The organization as a whole covers 4 suburbs of Calcutta Bhageswar, Belgaata and Akhra and Tiljala with womens programmes, but at Jhagram Rural Women's Project was started in June 1979, which is a training-cum-production programme.

Coverage The WCSRC covers three different areas around Calcutta in its main programme—and here it works with the poor women and in Akhra—with middle class women. The rural wing works in Nayagram—Sizua area in Midnapore District of West Bengal. The participants are tribal, non-tribal and Muslim women most of whom are from peasant families.

Objective Providing the women with constructive programmes so as to make their life economically independent as well as creating a social awareness among them.

Present activities The main body WCSRC has various activities like sewing, weaving, knitting, adult education etc. In the Nayagram project emphasis is being laid on literacy, initially, as well as sewing, cutting and tailoring.

The Organization also has a research division where various surveys have been conducted including a survey of the slum dwelling women of Calcutta.

Future activities The membership is expected to increase after the harvesting season, when all existing activities will be intensified.

The organizers would like to start a basket weaving centre, the sale proceeds from which will be utilized for developing health facilities.

Social conscientisation programme is sought to be increased so as to increase access to Muslim women, traditionally in 'purdah'. Another sewing centre is to be opened shortly for the tribal and Muslim women.

Assessment The Nayagram Rural Women's project is a subset of the Rural Studies Programme and satisfies our criteria, it is almost totally self-managed, though it receives funds from the Christian Institute for the Study of Religion and society CISRS (Bangalore). The basic infrastructure is there and can be expanded; at the moment the programme is conventional.

## GLOSSARY

- Ashram* A place where people live in a simple self-reliant style, usually drawn together by a religious leader or group or philosophy.
- Ambar* Improved version of traditional handspinning wheel, the use of which was revived by Gandhi.
- Charkha\*\** of which was revived by Gandhi.
- Adivasi* Tribal. Some tribes mentioned include the Bhils, Eshavas, Pahadiyas.
- Ayurvedic* Traditional Herbal Medicine.
- Balwadi* Pre-school nursery.
- Balniketan* Children's school.
- Bal Bhavan* Children's home.
- Bandhini* Tie and dye
- Beedi* An indigenous cigarette rolled in leaves of a tree.
- Bhoodan\*\** 'Gifting of land' to the landless—a movement started by Vinoba Bhave.
- Bhoomi Sena* A movement started in Maharashtra to reclaim land originally cultivated by adivasis.
- Crore* Ten lakhs: Rs. 1,00,00,000.
- Coir* Rope made from coconut fibre.
- Coolie* A labourer who carries loads.
- Dalit* Backward.
- Dais* Traditional birth attendants.
- Endi Silk* Traditional fawn-coloured Assamese cloth woven from a mix of natural cotton and silk thread.
- Gram* Village.
- Gram* Concept of the self sufficient village.
- Swaraj\*\**
- Gram dan\*\** Gifting of the village.
- Gandhian* Reflecting the philosophy of Mahatma Gandhi.  
(see note)

*Harijan\*\** Untouchable; the lowest section of the Hindu caste hierarchy. Literally translated as 'Child of God', a term given by Mahatma Gandhi.

*Jhum* A form of shifting cultivation practised by tribals of India, especially in the North East. One plot of forest vegetation is burnt down, then the land is cultivated for a few years and once the soil becomes infertile, the plot is left fallow for a few years and cultivation shifted to another patch of forest.

*Cultivation*

*Khel Kendra* Sports Centre.

*Kreeda* Play centre.

*Kendra*

*Khadi* Handspun and handwoven cloth; of central importance to Gandhian self-sufficiency.

*Lakh* Rs. 1,00,000.

*Mahila* Woman/women's.

*Mandal* Group.

*Masala* Spices used in daily cooking.

*Nagar* Town or sub-divisional area.

*Niketan* Home.

*Nizam* Ancient Muslim Dynasty; nobility, and Shrine keepers.

*Papad* A snack like dried chips, made from pulses or cereal, cooked or kneaded, rolled out wafer thin and round, and then dried.

*Purdah* Literally 'curtain'. Refers to the custom among muslim women of covering their faces with a heavy veil. Hindu women are also subjected to a similar observance among orthodox classes.

*Pradesh\** State, unit of administration.

*Panchayat* Elected decision-making body of 5 members in each village.

*Rashtriya\** National.

*Sarvodaya\*\** A philosophy of social work for change, inspired by Mahatma Gandhi.

*Sarpanch* President of the Panchayat.

*Sansthan* Institution.

*Samiti* Society.

*Sabha* Organisation.

*Sangh* Union.

*Seva* Service.

*Shanti* An institution established by Rabindranath Tagore in West Bengal to provide a liberal education in natural surrounding.

*Niketan*

*Shivir* Camp.

*Shramik* Worker.

*Samaj* Society.

*Stree* Woman/women's.

*Tiffin* Packed lunch.

*Tehsil/* Block.

*Taluka\**

*Union* These are areas of India controlled directly by the Central Government, and do not have all the powers of statehood.

*Territories*

*Zilla* District Board.

*Parishad*

\*Units of Administration—This administrative hierarchy consists of the following levels: National, state, district, block village.

\*\*Gandhian Terms—Words like Antyodaya, Sarvodaya, Bhoodan, Gramdan, Gram Samaj, describe activities/concepts central to Gandhian philosophy, which inspired many people working for social change.