



Ailaan

NCRI Newsletter



VOLUME II, ISSUE III

NATIONAL COUNCIL OF RURAL INSTITUTES (NCRI)

MARCH 2011

Women in a Changing World and the Imperatives



Times are changing; and so are the women of today. They are heralding a new era sans any gender-bias whatsoever, across all spheres, shattering some stereotypes along the way. Politics, industry, sport, media, fashion, entertainment, education and services – you name it and they are there. Their presence has progressed from the periphery to the centre – centres of power, authority and decision making – as manifested in the examples of highly accomplished women, from Indira Gandhi and Golda Meir to Angela Merkel and Dilma Rousseff.

Contemporary India

Even as the rest of the world surged ahead, with women adequately complementing the efforts of the men in every field, led by the likes of Kiran Shaw-Mazumdar, Chanda Kochhar, Shikha Sharma, Indra Nooyi, Naina Lal Kidwai and so many other women, demonstrated to us that they are not far behind in making a difference to hundreds of thousands of lives, through their enduring contributions. The Sunita Williams, Saina Nehwals, Koneru Hampis and the Sania Mirzas keep inspiring many a young Indian to dream and, dream big.

Technological advancements, economic growth, improved military might and the changing geo-political scenario within and outside the country, have all brought about a sea-change in how the world perceives India as

In This Issue

From Chairman's Desk 1-4

Events

Reviving Traditional Artisan Industry through Science and Technology.....5-6

SIDH foundation day celebrations... .. 6-7

North-Eastern Regional Workshop at Agartala 8-10

Making of The Mahatma 11

Regional Convention of Rural Institutes 12-13

Rural Empowerment through Information..... 13

Engines of NCRI..... 14-20

Meet the Gandhian

Women Empowerment through Education.....21-24

Case Study

Women-Led Producer Company for Improved Rural Incomes.....25-26

Channel Partner

Holistic Development of Women through Education.....27-29

Around the Rural Institutes 30-31

Lead Article

Livestock Related Pathways and Indian Women 32-37

Hindi Article38-39

Readers Reflect 40



a nation on the move. The country has, slowly but surely, emerged as a regional power despite the shadows of many a disgruntled neighbour lurking around. With power come responsibility and challenges which demand attention and contribution from everyone of its citizens, women in particular. The strides Indian women have made--even in unheralded territories such as aerospace, the defense services, sports, capital markets, etc are huge and, probably, immeasurable even.

However, the gap between what is perceived and the ground situation--in totality--is enormous.

Women in rural India

While women of all social denominations have given a good account of themselves in this transformation and the growth story (that everyone seems to be talking about), the change is reflected largely in just the urban areas, which is not a true replica of a country, where in nearly two-thirds population lives in villages. The rural population, of which the women form a sizable proportion is still mired in the dogmas of a patriarchal society that has long dictated the dynamics of rural life.

Rural women are still the victims of neglect – by the state, by the family and by the people who matter. This apathy toward women in rural areas –who have an equal right on every iota of space on this earth as do men– is baffling, more so because they are the ones who nurture and mould the future citizens of the world. An educated and skilled mother is a boon to her children, and the society as a whole, as she takes upon herself the task of grooming the children and developing their personality by engendering values such as self-reliance, hard work, truthfulness, righteousness, peace and harmony – presenting a virtuous human being to the world.

Barring a few exceptions here and there, wherein a handful of women have stood up and fought for what is rightfully theirs--aided, in some instances, by progressive men as well--their plight is worrisome.

The case of a rape victim, XYZ of (village)--reprimanded and ostracised by her own family, abused and isolated by the society she lived in--breaking the shackles, coming out of the groove she was forced into, and fighting it out to eventually stand up on her own, besides helping other rape victims in putting forth their cases and seeking justice.

“Woman is the companion of man, gifted with equal mental capacity.” - **Mohandas K. Gandhi**



Examples as the one above are sporadic instances and do not reflect the true picture. Rural women are still as abused, victimised, isolated, marginalised and oppressed, and even ostracised in quite a few societies, as ever.

This isn't the India envisioned by our founding-fathers.

Need of the hour

Many reformers, philanthropists, social activists--and even policy makers-- have, over the years, tried to address the anomaly but the discrimination persists. Therefore, there is a compelling need for public organisations and civil society groups, enlightened individuals, regimes and the society in general, to stem the rot, here and now.

While there may not be quick fix solutions and mechanisms to tide over a centuries-old social ailment, steps in the right direction must be taken, nonetheless. One way of doing so, as opined by Gandhiji himself, would be through educating rural women and empowering them to take on the challenges of day-to-day life which are brought about, partly, by their economic condition but mostly due to their naïveté.

State intervention in terms of composition of local bodies and several policy measures aimed at the empowerment of women are significant. Yet, a lot needs to be done to bring a respectable place to women in the economy, polity and society.

Therefore, a system that will impart education and provide skill training to the rural people--especially the women--as well as inculcate the virtues of self-reliance, and empowers them and open up avenues for creating sustainable livelihoods in order to lead a life that is in tune with the rest of the world, needs to be contemplated upon.

The catalysts

Here, the role of apex organisations with rural-centric objectives is significant. The National Council of Rural Institutes (NCRI) is one such body whose genesis itself can be traced to address the problems facing the knowledge delivery systems and associated policy and implementation frameworks.

The NCRI can play a very constructive role in facilitating all-inclusive rural development. Its Gandhian vision, and its mission and objectives are aimed at promoting rural higher education, supplemented by vocational training in emerging rural occupations and equipping the rural people, especially the uneducated, and often unskilled, with more

“All nations have attained greatness by paying proper respect to women.”

- Swami Vivekananda



avenues of income generation and sustainable livelihoods, thereby fostering the well-being of women.

The NCRI understands that its role as a change agent, ingrained in the maxim “Where there is rural well-being, there is universal prosperity”, would not be effective if women, especially from the rural areas, do not play their part in the development process. Therefore, one of its constant endeavours is to work on initiatives, networking with institutions / organisations that have a fair degree of consideration to the role women would play in the projects, and their net impact in bringing them into the mainstream of a fast changing society and global scenario.

International Women’s Day

Every year we celebrate March 8th as the International Women’s Day. The occasion allows us to reflect on the extraordinary accomplishments of women in various fields and honour them. NCRI, through its monthly newsletter “Ailaan”, wanted to pay tributes to all those women who work behind the scenes in holding the society together and take it forward. As we celebrate the centenary year of the International Women’s Day, we also wanted to focus on those women who have made a difference to the world we live in.

Many women have dedicated themselves to bring about a new social order. We wanted to acknowledge their work and highlight their contribution to the society in areas such as education, health and sanitation, livelihood promotion, microfinance / self-help groups (SHGs), conservation of natural resources and skill development, by publishing a few articles featuring women who have worked for the rural people in the specific areas (above) and, made a difference in their lives in the form of a book. The March 2011 issue of Ailaan is dedicated to the exemplary work and contributions of rural women.

Dr. S.V. Prabhath
Chairman NCRI

“Life on the planet is born of woman.” - **Adrienne Riche**



REVIVING TRADITIONAL ARTISAN INDUSTRY THROUGH SCIENCE AND TECHNOLOGY

“When a work lifts your spirits and inspires bold and noble thoughts in you, do not look for any other standard to judge by: the work is good, the product of a master craftsman”

Jean de la Bruyere

Traditional knowledge systems have influenced society, culture and economy through the ages. Empowerment of the traditional knowledge systems, mainly in the rural artisan sector is elemental. Efficient application of Science and Technology will enable the revival and increase the capacity and expertise for the development of artisan community. This was the opinion of Dr. I. Sreenivasulu, resource person from NCRI at a recent seminar held at Rajasthan.



Address by chief guest Prof. V.S. Vyas, Member of PM's Economic Advisory Committee and Vice Chairman, Rajasthan Planning Board

The workshop on “Rural Artisans: Changing Scenario – Status, Problems and Opportunities” was organised by Kumarappa Institute of Gram

Swaraj in collaboration with Gurdev Rabindranath Tagore Gram Seva Kendra (GRTGSK) of NCRI, Hyderabad on March 12, 2011 at Jaipur, Rajasthan.

Prof. V.S. Vyas (Eminent Economist and member of PM Economic Advisory Committee and Vice Chairman, Rajasthan Planning Board) who chaired the workshop, cited in his inaugural address that there are 60-70% small farmers in our country; apart from this, there are a large number of artisans in rural areas whose development is also necessary. In order to make artisanship a profitable profession, there is a need to upgrade their expertise in technology development, disseminate knowledge about market forces and unite them to fight against exploitation.

Prof. Pratibha Jain, former Vice Chancellor, University of Rajasthan laid stress on providing protection and financial support to the artisans. She pointed out that we forsake the traditional craftsman in remote villages. We also try to stop the support provided to them in the name of subsidy and help but give exemption and rebates to big industries and businessmen in the name of development. There is a need to change this mindset and for this, the thinking and experiments of Gandhiji will be the beacons.

Dr. I Sreenivasulu, addressing the audience stated that an important component of the non-farm segment is the unorganised sector of workers, especially the rural population. The artisans comprise blacksmiths, carpenters, weavers (carpets, durries, khesh, sarees, etc.), potters,

“A woman has the age she deserves.” - **Coco Chanel**



mudha makers, hand-tool makers, farm implement makers, metalwares (silver, brass, copper) makers, sculptor (wood, metal clay, stone), handicraft makers, etc. This sector possesses vast potential for employment opportunities, generation of rural income, and strengthening of purchasing power of the rural people.

The conclave was also addressed by Shri Banwarilal Gaur (President, Bhartiya Adim Jati Sewak Sangh), Shri Laxmichand Bhandari (Member, All India Khadi Gramodyog Board), Shri Ramdas Sharma (Member, KVIC). All of them opined that in order to solve the rural problems, there have to be sincere efforts for the development of artisans and rural craftsmanship. This can be done by pursuing the constructive programmes of Gandhiji. Shri Brij Ballabh Udaiwal, an artisan from a neighbouring town Sanganer, referred to the problems faced by artisans in availing projects from government, the procedural delays deters the artisan from seeking projects from the departments. On this occasion, Mrs. Sushila Chauhan from Parbatsar (Nagaur),

Mrs. Mridula Chandra from Bassi (Jaipur), Mr. Gopal Mistri from Shivdaspura (Jaipur) and Mr. Rajendra Kumbhaj from Sanganer (Jaipur) also touched upon the problems of artisans in the villages and opportunities that could be provided to them.

It is an ironic that the artisans' work is appreciated by many and is purchased at high prices, even as they continue to be deprived of basic necessities. since the monetary benefit does not trickle down to the artisan. The people have to be exhorted to use traditionally developed artifacts and hand-made items in their daily life. This will provide more employment and thereby more income to the artisan. Moreover, the raw materials used for the work are basically natural and organic, thus enabling us to ride on the eco-friendly wagon. The Government must provide easily accessible financial and technical support to the artisans. Programmes must be organised to enable the application of science and technology to improve their work and also, support them with marketing know-how.

SIDH FOUNDATION DAY CELEBRATIONS

SIDH, a non-profit NGO based in Uttarakhand, has recently started experimenting with Gandhian 'Buniyaadi Shiksha'. SIDH has been involved in education and research activities in the Jaunpur region of Tehri-Garhwal for the last 22 years. It runs four primary schools and three Balshalas in remote villages of this hill district, and also a middle school at Kempty, called Bodhshala.

Bodhshala is an experimental school which is presently engaged in a 'Production-



"I don't mind if my life goes in the service of the nation. If I die today every drop of my blood will invigorate the nation" **-Indira Gandhi**



Integrated Basic Education' programme, inspired by Gandhiji's Buniyaadi Shiksha. It has been actively involved in researching, advocating and practicing the method of 'Learning from the Local Environment' (sthaniya parivesh ke maadhyam se), where regional history, geography, climate, agricultural practices and traditions and cultural nuances are integrated into the course to better understand the subject concepts.

SIDH celebrated its 22nd Foundation Day on the 29th March, 2011. This year, NCRI has partly funded this experiment, a programme called "Production-Integrated Basic Education", at the SIDH Bodhshala middle school.

The teachers and students of Bodhshala held an exhibition of the products produced in this "Utpaadan" programme. They explained



to the visitors how this experiment was trying to integrate lessons learnt from various subject through such production and research projects. The products included naturally cultivated spices (haldi, mirchi etc); ayurvedic formulations (triphal, sitopaladi churna, etc); natural face cream made with apricot oil and bee's wax, hand-bags and shoulder bags; and hand-made diaries using recycled paper.

There is a very good demand for these products, and Bodhshala students and teachers had a first-hand experience of trade transactions. The response of the visitors to the products displayed in the exhibition was very motivating for the teachers and students alike. The



encouraging words of parents and teachers have served to inspire the Bodhshala team in taking this movement forward.

The students of Bodhshala also organized an exhibition with the theme 'Science from Waste' an outcome of the recent emphasis given to science education at the school. Around 300 visitors participated in the celebrations, including students and teachers from schools in Kempty and Mussoorie, as well as educators and thinkers from Dehradun, Delhi, Bhopal and Mumbai.

"Women are always beautiful." - **Ville Valo**



North Eastern Regional Workshop at Agartala

A two-day North Eastern Regional Workshop of Rural Institutes was held at Shahid Bhagat Singh Youth Hostel, Agartala, Tripura during 5-6th March 2011. It was organised by North East India Centre for Mass Communication & Cultural Research (NEICMCR), Agartala under the aegis of the National Council of Rural Institutes. About 52 attendees from the entire North-Eastern Region took part in the workshop.

The themes for discussion included- Assessing information needs of rural institutes for developing a scientific information system; identifying programmes based on local requirements by using local resources; and identifying initiatives that fulfill the needs of the region.

The state Rural Development Minister Shri Jitendra Chowdhury inaugurated the workshop by lighting the traditional lamp. NCRI officials, Prof. C. Krishna Gopal, Co-ordinator, Rural



Resource Informatics Centre, Shri K. Kishan Rao, Co-ordinator, Gurudev Rabindranath Tagore Seva Kendra (GRTGSK) and Project Officer, (RRIC) Smt. Sita Devi were present. Eminent researcher Dr. Paul Pudusery and Smt. Mandira Sinha, AGM, SIDBI were also present on the occasion. NEICMCR Chairman Shri Samar Bijoy Chakraborty presided over the inaugural function.

Satyendra Chakraborty, Secretary, NEICMCR welcomed the participants and gave a detailed account of the activities of their organisation since its inception in 1997 and emphasised the importance of information centres in the remote regions in improving rural livelihoods. He thanked NCRI authorities for organising the workshop, the first of its kind, in the state. In his inaugural speech as Chief Guest Shri Jitendra Chowdhury, laid emphasis on the capacity building of the rural institutes to enable them to implement various development projects for sustainable livelihoods of the under privileged sections of the society. Shri Chowdhury also stressed on application of science and technology for rural development.



“Today whenever women gather together it is not necessarily nurturing. It is coalition building.”

- **Bernice Johnson Reagon**

Smt. Sita Devi presented a brief of the activities being undertaken by the NCRI for the rural communities. She also highlighted its



Smt. Sita Devi

vision and thrust towards identifying new and innovative projects. Prof. C. Krishna Gopal discussed the mission of NCRI and shared ideas on leveraging information from different sources for strengthening rural higher education. He also discussed the role of RRIC in strengthening rural institutes with information services. Shri K. Kishan Rao, highlighted empowerment activities through Siksha and Sadhana - Partnership Initiative of GRTGSK which is a blend of the Gandhian philosophy of self-reliance and Rabindranath Tagore's approach of voluntary rural reconstruction. He said that in view of the growing demand for emerging occupations, the centre is developing a framework of institutional mechanism. He also emphasised the need to develop rural technology practitioners/consultants for training rural people in various sectors.

Ms. Mandira Sinha, AGM, Small Industries Development Bank of India (SIDBI), while addressing the participants, gave a brief account of the various projects and welfare schemes of

SIDBI in Tripura and the North East as a whole. Dr. Pudussery, in a lively interactive session with the representatives of various NGOs and Rural Institutes pointed problems faced by the North Eastern NGOs. He advocated the importance of media and information literacy in the NE India. Discussing the remedies, Dr. Pudussery suggested that establishing Regional Resource and Information Centres may be the only way to develop the NE Region.

Following the inaugural programme, the participatory learning and action method was introduced to the conclave by the NCRI officials. Basic principles for the proper utilization of village resources for employment, decentralisation, diffusion of innovations, self sufficiency, co-operation and infrastructure development were explained to the participants by the NCRI officials



Ms. Mandira Sinha

with the help of visual aids. Questionnaires were distributed to the participants to procure their feedback was collected.

On the second day, Prof. Rajesh Dubey presented a demonstration of an invention on how locally available materials can be utilised to earn livelihoods in an eco-friendly manner. Later, Mr. Satyajit Rao Vagvala of Wipro consultancy Pvt. Ltd. guided the group discussions on the

“The fastest way to change society is to mobilize the women of the world.”

- Charles Malik



importance of maintenance of data bases, and delivering information services for effective functioning of the Rural Institutes.

Vice Chancellor of Tripura Central University, Prof. Arunodoy Saha, while speaking on the programme, stressed on development of relevant collaborations and the role rural institutes can play, in developing the necessary expertise among rural youth. The two-day deliberations resulted in identifying skill-based programmes

which are in demand so as to enhance the potential for employment of the youth, innovative programmes that would integrate the ethnic/cultural and occupational dimensions; leveraging the existing strengths and experience of different institutions of the region and universities which have specialisation in the relevant fields; and building up links with industry of the area in designing skill sets for training programmes of the youth in sync with the market demand.

Addressing the valedictory session, Principal Secretary Sreeram Taranikanti, Department of Science and Technology, reiterated the importance of rural institutes in rural development and stressed on use of Science and Technology. He pleaded for an aspiration oriented action plan and its successful implementation in the interest of the community. A cultural programme was presented at the end of the workshop.

ARTICLES INVITED

We thank our esteemed readers for the interest evinced in our newsletter Ailaan. Ever since we launched Ailaan we have been receiving articles and letters from our esteemed readers. However, we could not publish all the articles due to space constraints. We cherish the feedback from our readers very much for it gives us a new direction to stay in tune with the requirements of all our stakeholders. We request our readers to continue with their contributions on research studies, feature articles, case studies, success stories on various themes related to rural higher education, application of Gandhian philosophy by rural institutions in their various development initiatives.

Your articles, suggestions, views and feedback can be mailed to editor@ncri.in.

(Content received will be edited for brevity and clarity.)

“A woman with a voice is by definition a strong woman. But the search to find that voice can be remarkably difficult.” - MELINDA GATES



MAKING OF THE MAHATMA

The Gandhian Study Centre at Shivaji University, Kolhapur, conducted an International seminar on ‘Making of Mahatma: M. K. Gandhi in South Africa’ from 10-12th March 2011 in collaboration with NCRI, Hyderabad.



Shri Anil Nauriya inaugurating the Seminar, from left Dr. Bharati Patil, Subroto Mukherjee, Natwar Thakkar, Dattaji Shinde, Prof. N.J. Pawar, Vice Chancellor Shivaji University.

On the first day, 10th March, the theme was “Gandhi in South Africa.” The lead lectures were given by Shri. Anil Nauriya – “Satyagraha in South Africa” and Prof. Meena Deshpande – “Indian Identity in South Africa”.

On 11th March, the theme was “Gandhi the person and his ideology”. The lead lectures were given by Dr. Y.P. Anand on “Satyagraha”; Shri. Tushar Gandhi on “Bapu and his family”; Shri Vijay Naik on “Satyagraha in South Africa: Contemporary Relevance”; and Prof. Uma Mestrie-Dhupelia on “Gandhi: The Journalist”.

“Jagdamba”, a one-act play by Rohini Hattangadi was performed at Lok Kala Kendra.

The chief guest for the Valedictory function was Shri. Tushar Gandhi. The lead lectures were given by Prof. Uma Mestrie-Dhupelia on “Gandhi Ashrams” and Prof. Usha Thakkar on “Hind Swaraj”. Shri. Prithviraj Chavan, Chief Minister, Maharashtra delivered a special lecture on the closing day.

Rethinking Gandhi

Centre for Culture, Media, and Governance, Jamia Millia Islamia, (A Central University) New Delhi, organised an International seminar on “Re-thinking Gandhi: A Communication Perspective” during March 22nd-23rd, 2011, in collaboration with National Council of Rural Institutes, Hyderabad.



The objective of the seminar was to highlight the communication skills and strategies used by Gandhi is to reach out to the people as well as countering colonial administration and the government. It is a symbolic dimension of how Gandhiji used a successful communication to reachout to the people.

“A woman can say more in a sigh than a man can say in a sermon.” - **Arnold Haultain**



REGIONAL CONVENTION OF RURAL INSTITUTES

A Regional Convention of Rural Institutes was organised at Uttar Pradesh during 17-18 March 2011. The main objective of the convention was to facilitate brainstorming sessions among the participants rural institutes on the following subjects:

- Information needs of Rural Higher Education-Identification of gaps
- Capacity-Development of Rural Institutes
- Rural Higher Education - Identifying innovative projects in different sectors
- Youth focused programmes

Over 100 participants representing different Rural Institutes took part in the programme and Shri R.R.K. Murthy, Coordinator, Rural Institutes Forum (RIF), NCRI, gave a presentation on the activities of NCRI.

Chief Guest Prof. B. M. Shukla, former Vice-Chancellor, Gorakhpur University, emphasized on the need of ethics and morals in the present

society while narrating the roles of the institutes, and the traditional values and practices. He praised the role of NCRI in supporting the programmes and bringing together on to one platform to discuss and engineer suitable programmes for the upliftment of the rural masses through education and skill development.

The Deputy Director of MSME, Mr. D.K. Srivastava, addressed some concerns of Rural Institutes and briefed about the activities of the Ministry of MSME in the rural areas. Prof. S.N. Upadhyay, Director, IT - Banaras Hindu University (BHU), pointed to finding gaps in informatics needs of rural education and in capacity building of RIs and the need for innovation in the rural development programmes and how critical is the development of youth etc. Principal System analyst of National Informatics Centre (NIC), Mr. Prasanna Pandey, gave a brief introduction of different information platforms existing in India.

On the second day, Dr. Garima Upadhyay, Assistant Professor, Management Studies, BHU, and Dr. Alok Rai, Associate Professor, Faculty of Management Studies, BHU, guided the group discussions of the participants and were also facilitated by Prof. S.N. Upadhyay on the theme "Rural Higher Education- Identifying Innovative Projects in different sectors". Different sectors like alternative energy sources, traditional knowledge systems, agriculture, peace and conflict resolution, education and skill development, rural entrepreneurship, etc. have been explored.



“Women are the real architects of society.” - **Harriet Beecher Stowe**



In the concluding session, Shri Prajapati Ram, Assistant Director, Khadi Village & Industries Commission, Regional Office, Varanasi provided information on different rural

development, education and training programmes that are supported by different ministries of the Government of India. He has given a detailed account of the different programmes and schemes of KVIC for the NGO sector and requested the participants to design suitable programmes.

Dr. Ragini Prem, Banvasi Seva Ashram, Sonbhadra, Dr. Sangeeta Deodiya, Associate Professor, VKM, PG College affiliated to BHU, Varanasi also interacted with participants and Shri Ajay Kumar Singh, Secretary, Yuva Gramya Vikas Samiti, Varanasi proposed the vote of thanks.

RURAL EMPOWERMENT THROUGH INFORMATION



Information plays a vital role in meeting most of the challenges that we face in today's globalised context and places special emphasis to linking up several information sources. As part of

the strengthening of Rural Resource Informatics Centre and collaboration in various activities with different institutes across the country, the NCRI conducted a state level workshop on 14th March 2011 at Kumarappa Institute of Gram Swaraj, Jaipur, Rajasthan. The workshop was inaugurated by Mr. M. L. Mehta (Chief Secretary (retd.) GOR) as the Chief Guest. Dr. I. Sreenivasulu, Project Officer represented NCRI.

Around 33 representatives from various State and National Level NGOs participated in this workshop. The major NGOs being RMOL, RUDSETI, Aadhar, Tilonia, Vihaan, SARA, Rajmeeru and many other eminent organisations working with youth in rural areas of Rajasthan by giving them skill-oriented education and making them part of the mainstream development process.

“Woman’s virtue is man’s greatest invention.” - **Cornelia Otis Skinner**



Engines of NCRI features the activities of various functional units of the NCRI working towards a common purpose of attaining knowledge economy. These centres strive towards promotion of Rural higher education, promotion of Nai Talim (Gandhian Basic education) and encouraging research as a tool for social and rural advancement. These centres also act as communication channels that spearhead different activities of the institution.

Learning all the way....

The Dr. Aram Learning Centre (DALC) at NCRI has been networking with universities and institutes for collaboration in major research projects, and also involved in documentation of the activities of the Council.

Visit to Gandhigram

Shri P. Murali Krishna, Consultant, DALC visited Gandhigram Rural University (GRU), Tamil Nadu during the 23-24th March 2011. The visit was focused on finding out how GRU has been able to grow and attain the status of a Deemed university and its contribution towards rural development as an ideal Rural Institute. In this connection, he met the past and present office bearers of the Gandhigram Trust; Dr. R. Kouslyia Devi, who functioned as Managing Trustee for long time (after the demise of Founder President Dr. T. S. Soundram and her husband Dr. G. Ramachandran), Shri R. Rajagopalan, the present Managing Trustee, Shri K. Shivkumar, Secretary of the Trust. During the visit, Shri Murali Krishna also met Shri Lagumaiah, a 91-year old Gandhian who donated his land for setting up the institute. This information is considered important to study the evolution of the rural institutes in the country.

“Entrepreneurial Stimulation for Youth”

Department of Lifelong Learning and Extension and the Department of Human Resource Development (HRD), Avinashlingam Deemed

University for Women, Coimbatore organised a UGC sponsored workshop on “Entrepreneurial Stimulation for Youth” during 29-30th March 2011 at the University.

Forthcoming Events

Conference on Corporate Social Responsibility

Institute of Public Enterprise (IPE), Hyderabad is organizing a two-day conference on “Best Practices in Corporate Social Responsibility” during 26-27th May, 2011. The conference aims at discussing CSR in the existing perspective and future outlook with focus on lighting up the challenges and the best practices in CSR.

Workshop on Capacity and Life Skills Building

Department of Adult Continuing Education & Extension, Delhi University is organizing a National Workshop on “Capacity and Life Skills Building of SC/ST and Minorities” on 28th and 29th April 2011.

“My grandfather once told me that there were two kinds of people: those who do the work and those who take the credit.” -Indira Gandhi



Gurudev Rabindranath Tagore Gram Seva Kendra (GRTGSK) is a constituent unit of NCRI for providing extension services at village level.

Rivers can be rejuvenated through participation of communities at all levels

Tarun Bharat Sangh (TBS) has culminated a five-day exclusive training programme of water activists from 12-16th March 2011 at Tarun Ashram, Bheekampura, Rajasthan. The programme was inaugurated by Prof. G. D. Agarwal, former Dean of IIT, Kanpur. Shri Rajendra Singh and Prof. R.H. Siddiqi participated in the training programme.

The programme was attended by 30 activists working in the domain of water rights and river issues and about fifty students of the Department of Social Work, Chaudhary Charan

Singh University, Meerut participated.

Call for Applications: Certificate course in Water Harvesting and Management

Call for applications for the certificate course in Water Harvesting and Management from Tarun Bharat Sangh. The course is certified by the IGNOU. The last date for applying into June 2011 session is April 30th 2011.

Tarun Bharat Sangh is the only centre in the country certified by IGNOU to offer the certificate course in Water Harvesting and Management.

The duration of the course is 6 months and the eligibility is 10th pass. Interested candidates can apply at any nearest centre of IGNOU.

The Micro Planning Unit at the NCRI acts as a functional link between various institutions involved in planning, extension and research in rural India.

Strengthening Rural Institutes

A two-day regional workshop of rural institutes from Bihar, Odisha, Chattisgarh and West Bengal was held at People Institute for Development & Training (PIDT), Jagadishpur in Deogarh District in Jharkhand during 10th & 11th of March 2011. The objective was to understand convergence among various initiatives aimed at strengthening rural institutes. About 48 institutes have been represented. During the deliberations, the participants identified the core problems and developmental gaps specific to their respective areas of operation. The workshop has resulted in exchange of mutual ideas in strengthening the rural institutes for serving at grassroots level.

Forthcoming Events

- Indian Institute of Youth and Development, an Odisha-based NGO organises a state level workshop on 'Innovations in micro planning methodologies' in the second week of April 2011.
- A one-day workshop at Haikandi District in Assam on the topic 'Value-added agro products' to be organized in the last week of April 2011 by RDSO trust.
- Citizens Alliance for Rural Development Trust, Bangalore has convened a training camp for panchayat members on preparation of Micro plans for Gramsabha.

“A woman’s face is her work of fiction.” - Oscar Wilde



100वाँ अन्तराष्ट्रीय महिला दिवस समारोह

दिनांक 8 मार्च 2011 को 100वाँ अन्तराष्ट्रीय महिला दिवस महिला अधिकार मंच द्वारा मिर्चाइन टोला टिकरिया रोड, गोरखपुर में सेफ सोसाइटी, राष्ट्रीय मानवाधिकार आयोग, पूर्वांचल ग्रामीण बैंक, साथी गोरखपुर व महाराजगंज तथा नेहरू युवा ग्राम विकास संस्थान के सहयोग से सम्पन्न हुआ। कार्यक्रम में मुख्य अतिथि क्षेत्रीय प्रबन्धक, गोरखपुर परिक्षेत्र,

पूर्वांचल ग्रामीण बैंक के अतुल कुमार तथा विशिष्ट अतिथि सूक्ष्म ऋण विभाग, पूर्वांचल ग्रामीण बैंक के श्री जे०के० श्रीवास्तव, एवं श्री कैलाश यादव मण्डल अध्यक्ष, मानवाधिकार संगठन उपस्थित थे। कार्यक्रम की अध्यक्षता सुश्री सरोज पाण्डेय महिला प्रशिक्षण संस्थान ने किया।

The Nai Talim Centre in the NCRI is based on the basic education philosophy of Mahatma Gandhi. Nai Talim Centre at NCRI has been networking with various institutions involved in imparting Nai Talim education. Through this column, we bring out recent activities of such institutions.

‘Jaunpur Museum’

The Society for Integrated Development of Himalayas (SIDH) Bodhshala, Dehradun has undertaken an extensive research study to understand the local Jaunpuri and Garhwali way of life -- the language and dialects, songs, dances, beliefs, folk tales, melas, agricultural cycles and traditional socio-economic systems. The ‘Jaunpur



Museum’ project has been introduced based on the information from the above-mentioned research project.

A wide range of traditional items from the Jaunpur region (of Tehri-Garhwal, where SIDH runs its schools) had been displayed at

an exhibition. More than 300 items have been researched and listed, categorizing them into a groups such as kitchen tools, kitchen utensils, grain storage devices, agricultural tools, animal husbandry implements, spinning tools, clothing samples, traditional housing materials etc. They had begun collecting some items with a modest self-generated budget, but there is a requirement for more voluntary contributions to bring this project to the desired fulfillment.

The museum will not only support appropriate regional education for the schools, but also be a source of education and inspiration for the community. SIDH is keen to complete this museum project which is relevant for educating the students and people of their utility and relevance as well as inculcating pride in their traditions and culture.

The Bodhshala has been doing commendable work in upholding Gandhian principles and values and inculcating them into the education system. By targeting the children, the founders and teachers are ensuring that the Gandhian philosophy of life is disseminated and applied.

“My idea of feminism is self-determination, and it’s very open-ended: every woman has the right to become herself, and do whatever she needs to do.” - **Ani DiFranco**

Projects Division at NCRI has the primary responsibility of identifying, processing, selecting and evaluating project proposals.

For development and progress, there is a vital need for new ideas and new thoughts and perceptions. Some of the project proposals which have been sanctioned for rural women development are :

1. Vocational Training for Schedule Caste Women

A project proposal on “Vocational Training for Schedule Caste Women” was sanctioned by NCRI to Jyoti Shishu Niketan, Patna, Bihar. The project proposes to encourage the youth to follow Gandhian principles, empower the dalits especially the women. Its objective is to promote hygienic practices in preparation of edible items and beverages; to encourage SC women to take up vocational courses like fashion designing, beautician, garment-making; and also technical courses in fisheries and poultry rearing which

also address aspects like culture, feed, prevention of diseases etc. The project covers rural areas of Patna District of Bihar.

2. Naya Sabera

Prasoon, from Bhopal, Madhya Pradesh, was sanctioned a proposal titled “Naya Sabera” to NCRI. The project aims at increasing the enrollment in schools and to reduce the dropout rate. It emphasises mobilizing communities towards education of girls, and awareness towards health related problems by promoting education on health, hygiene and moral values. The project covers ten villages, namely; Maanpura, Jamnaia kala, Dudh kundia, Navapura, Duglia, Mirpur, Heerapur, Saidabad, Ahmadnagar and Kuhrad of Khandwa district. The project benefits children of school going age, adolescent youth who will be given necessary livelihood skills training.

Rural Resource Informatics Centre (RRIC) is a centralised resource centre at the NCRI, which supports Rural Institutes with the required information services.

During the month, RRIC has been identifying institutions providing information services for the rural sector. ‘Society of Social Networking for Education, Health and Agriculture’ (SNEHA) is one such institute providing information services to different NGOs in its network-

Capacity-Building and Information Dissemination Initiatives

SNEHA, a voluntary organisation in Chandoli district of Uttar Pradesh as part of its capacity building and technical support initiative has set up a separate cell called ‘Capacity building and technical support unit’ which is currently providing information services to 89 NGOs/Rural Institutions in U.P. , Bihar, Jharkhand, Rajasthan

and Maharashtra. The unit is a consultancy service provider delivering information related to innovations, capacity-building strategies and other technical services. The following information services are being provided by the institute-

- Information on various national/international Call for Proposals, workshops, upcoming training programmes etc.

“One is not born a woman, one becomes one.” - **Simone de Beauvoir**

- Proposal development for grant-in-aid and providing assistance in documentation mainly in writing case studies, preparing annual reports, preparing programme reports etc.
- Training and capacity building on various issues, conducting research studies, assistance in project evaluation/mid-term assessment, organizational development, assistance in developing organizational policies, sharing resource materials as per local demand.

SNEHA also encourages NGO partners to share the local level information like melas, events, sports tournaments etc. in

order to facilitate large scale information dissemination at local level on various issues.

Shri Mayank Mohan Mishra, Secretary, Society of Social Networking for Education, Health & Agriculture (SNEHA), District Chandauli of Uttar Pradesh has received the Certificate of Appreciation from Save the Children, on 22nd March 2011, for his contribution in the field of child development and continuous support to the cause. Save the Children, a world's leading independent children NGO that works for child rights.

‘Aamra Chai’

A one-day event, ‘Aamra Chai’ (meaning ‘We want...’) with an objective of sharing ideas and experiences of children actively involved in making changes in society and the development process was organised by Development Research Communication & Services Centre (DRCSC),



Panel discussion in progress

Kolkata at Seva Kendra, Kolkata, on 26th March 2011 as part of their information dissemination activity.

The event is one of its kind that demonstrated how, various rural institutes that are working actively to involve children in the decision making process even in the remote parts of the state. About 150 children, from various districts of West Bengal, have voiced their views on changing the environment, the society and the world for a better tomorrow. The event demonstrated interesting experiments of usage of information in preparing micro plans by using local resource maps; documenting changes in water usage, changes in agricultural patterns etc. and how children were encouraged to play a major role in raising awareness among villagers about the same through street plays, dramas etc.

Forthcoming Event

A one-day workshop is scheduled to be held at Karunya University, Coimbatore in the 4th week of April 2011 with a focus on drawing a suitable operational plan for meeting information requirements of various grassroots level institutes operating in the region.

“Woman’s virtue is man’s greatest invention.” - **Cornelia Otis**



Swami Vivekananda Centre for Yuvodaya Programmes (SVCYP) of NCRI focuses on youth activities with the purpose of providing them life skills.

COLLABORATIONS



On 30th March 2011, officials of Karunya University, Coimbatore, Tamil Nadu Dr. Anne Mary Fernandez, Registrar, and Prof. P. K. Kurian, Professor and Head, Department of Extension & Continuing Education visited NCRI, and had an interactive meeting with the chairman and other officials of NCRI regarding the collaborative efforts in the establishment of a Yuvodaya Kendra at Karunya University.

1. The National Yuva Cooperative Society (NYCS), a multi state, multi purpose cooperative society dedicated to core development through youth empowerment, organised “Yuva Expo 2011” during 3–5th March 2011, at the National Cooperative Union of India campus, New Delhi. It was a national level conference-cum-exhibition in which 150 young representatives of Cooperative societies, NGOs and CBOs from 14 states took part. It provided a national

level interactive platform to contemplate on the challenges and opportunities for the youth.

2. Yuva Grameen Vikas Sanstha (YGVS), a rural-based youth development organisation, located in the Kolhapur district of Maharashtra has initiated a 45-day youth campaign from 15th March to 1st May 2011. The main aim of the campaign is to generate awareness about various Government schemes and RTI (Right to Information Act) among the rural communities.



Forthcoming Events

A two-day youth sensitisation workshop is scheduled to be organised in the 4th week of April 2011 in Jammu in association with Aar Kay Social Welfare Centre (AKSWC), Rajpura Mangotrian, J & K on the theme of “Youth as a Change Agent for Rural Advancement”. AKSWC is an NGO working for the upliftment of remote rural areas in Jammu since 1986 through various developmental interventions.

“The education and empowerment of women throughout the world cannot fail to result in a more caring, tolerant, just and peaceful life for all.” - **Aung San Suu Kyi**



The Wheel (Centre for Gandhian Thought and Action) at the NCRI lays emphasis on programmes related to the Gandhian philosophy and action.

Gandhi's legacy

The University of Madras conducted a seminar on "Gandhi's legacy of nonviolence in India and the status of peace education in India" on 11th March 2011.

A National seminar on "The role of HRD in improving good governance" is conducted on 29th March 2011 at Sri. Yerramilli Narayana Murthy College, Narsapur, West Godavari District, Andhra Pradesh.

Women's Day...

March 8th is celebrated as International Women's Day and this year is significant as it happens to be the centenary year. Swadhyaya Ashram and Gandhi Smarak Nidhi, Punjab, Haryana & Himachal Pradesh conducted an awareness rally on the International Women's Day. The rally was flagged off from the Swadhyaya ashram campus, Pattikalyan. School students and

teachers actively participated in the rally carrying banners on female infanticide, gender ratio and gender bias towards women.

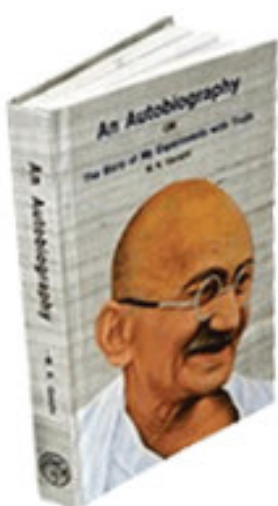
Shri Ashok Kumar Sharan, Secretary, Swadhyaya ashram, Dr. Swathanthra Jain, trustee, Gandhi Smarak Nidhi, Smt. Kantha Devi, incharge, Balkalyan Kendra, Shri Subhash Choukhar, Shri Satpal were present on the occasion.

Forthcoming Events:

1) The Centre for Study of Society and Secularism is conducting a four day workshop on 'peace and communal harmony' at Varanasi, Uttar Pradesh from 18th to 21st April 2011.

2) Gandhi Seva Sadan of Pathiripala, Kerala is conducting a psycho-social enhancement training programme for 50-100 children of higher secondary school from rural areas in Palakkad district of Kerala in three phases. The first phase is proposed to start on 18th April for seven days till 24th April 2011.

Sale of 'My Experiments with Truth'



360 MBA students sold 11,000 copies of 'My Experiments with Truth' in a month of March, 2011. The idea of this project is to get some hands-on experience of sales, operations, finance and systems management. The students have handled all the responsibilities from design of the programme, sponsorship, operations, marketing, permissions and sales themselves.

The project, 'JAGRUTI' a part of their academic programme, is being implemented jointly with Bombay Sarvodaya Mandal and NITIE. Prof. Aparna Rao was in-charge of this campaign. Earlier, the students had set themselves a target of selling 6,000 copies of the book in a month; they met it within a fortnight. Gandhi's Autobiography is the highest-selling books in the country. This year, up to now, over 3.36 lakh copies have sold.

"The fastest way to change society is to mobilize the women of the world."

- CHARLES MALIK



WOMEN EMPOWERMENT THROUGH EDUCATION



Dr. Pratibha Jain

Pratibha Jain, born to a father who was an ardent follower of Gandhi, imbibed the Gandhian values and principles since childhood. She is a worthy daughter of a great father. Her association with the Centre for Gandhi Studies has enabled her to not only focus on Gandhian ideas but also disseminate them through her writings.

Pratibha Jain's research interests have focused on Gandhian ideas, Indian nationalism, depressed classes, creative writings and women's movement in India. She believes that women's empowerment can be possible only through education. Education must be holistic based on Gandhian principles and ideology. Currently, she is associated with organizations engaged in social development and women's empowerment.

'Ailaan' in conversation with Dr. Jain.....

Madam, please tell us a little about your early tryst with the Gandhian ideology?

I was born into a family where Gandhian ideologies were adopted both at the level of action and lifestyle. My father was the President of the Harijan Sevak Sangh at Udaipur and had lead the Temple Entry Movement in Madhya Pradesh and Udaipur. He wore Khadi all his life. He always advised us on how to deal with the people who faced social discrimination.

He was very particular that we adopted Gandhiji's ideas and practised those ideas. Secondly, the schools in Udaipur that I have been brought up, had a positive influence on us, there was encouragement to participate in activities relating to Gandhian principles and dialogues.

At the school there was this exercise that required us to go to a Harijan Basti and undertake

some kind of work-training within an area around that particular Basti. Labour service was part of our curriculum. Dignity of labour and academics were interwoven.

What do you think was the impact of Gandhian ideology on the society, during your formative years?

I think in those years the essential Gandhian educational philosophy and programmes were extremely popular so much so that my father and my Bua (aunt) wore khadi only and nothing else. There was a sanctity attached to these programmes. I have done my Ph.D. on Gandhian ideas and my second book was on Gandhiji called "AITEHASIK PARIPEKSHA", through which, what I have tried to understand is how Gandhian ideas have given creativity, imagination and writing, and created a whole new metaphor and imagery for the litterateur and how it influenced them at the level of ideas. I have also been

"Some leaders are born women."

- Karthyn hughes



regularly writing and reading for “Gandhi Marg” in the 80’s and 90’s. I still read “Gandhi Marg” regularly.

Please tell us something about your association with the Centre for Gandhian Studies?

I have been associated with the Centre for Gandhian Studies at Rajasthan University. The centre was set up under the UGC scheme under various categories all over the country. Our centre is one of the oldest in the region’s universities.

There is an entry course which is multi-disciplinary, for which students are drawn from different courses. Different administrative heads of the centre have, from time to time, tried to think and discuss about the contemporary issues in Gandhian perspective. I also feel that these students have an element of idealism which was lacking, by and large, in other disciplines.

Secondly, this centre’s students undertook independent education programmes related to Gandhiji, his body and his personality. Some of the eminent Gandhian followers and activists of Rajasthan, Sarvodaya leaders took active part in these programmes. They were able to underline significant contributions of Rajasthan to the freedom, Khadi and Sarvodaya movements.

They are active even now and we do have dialogue and seminars and we also undertake certain activities which reflect Gandhian perspectives.

What according to you would be the role of women in today’s society?

Let me draw slightly from certain significant women who participated in Gandhian movement.

Especially in Rajasthan, in the field of

education, from the Khadi movement where tradition preceded women’s education, and participation in the freedom movement took place much later, and yet, we find that there have been women who participated in the socialist movements, Gandhian movement and revolutionary movements, and these women’s role has gone unnoticed in history. So, our effort is to bring it to life.

And secondly, my feeling is that the contribution of these women is tremendous in the area of education in Rajasthan. Two or three of the significant women who have left a very strong legacy, in terms of Gandhian education, are noteworthy.

For example, the first women’s university called Banasthali University is approximately 40 kms from here. The kind of effort that has been put in by Ratan Devi Shastri, a moving spirit behind the University, for rural reconstruction work and training rural workers, is tremendous. She was inspired to work on hazardous areas, both in geographical and social activities entirely on Gandhian principles (everyone wears Khadi), after receiving a post-card from Mahatma Gandhi acknowledging her work. A large number of students of this university are confident and courageous.

Similarly, Hatungdi is another area. There is a Balika Institution founded by Krishna Bajaj, another eminent educationist working on Gandhian principles. The institution conducts a “Gandhi week” every year around 2nd October, and I often visit them.

What are the activities like during the Gandhi Week?

The activities are like handicrafts, labour service, and they also have a writing exam every

“A woman is the full circle. Within her is the power to create, nurture and transform.”

- Diane Mariechild



day, on eminent Gandhian scholars and activists. They try to incubate the works of the activists and scholars - something that we attempted at the Centre for Gandhian studies also.

The students are involved in labour service, dignity of labour, handwork, crafts and Gandhian ideas, principles, philosophies and activities are undertaken through the week.

How would you sum your experience as the head of a Gandhian Institution?

I wouldn't say I have lead; I was looking after the centre for a short term. My experience is that, although, there have been setbacks and disappointments from time to time, my feeling is that studying Gandhian ideas for internship courses, M.Phil. courses or some other refresher courses for teachers, in itself helps dissemination of Gandhian ideas, and it does create awareness on several fundamental challenges and issues the country is facing today and what were Gandhian options for those.

What are your thoughts on Nai Talim education vis-à-vis its relevance in the present times?

Nai Talim education, as it was adopted and experimented in independent India was not considered a successful experiment, both in terms of rural institutes and basic schools.

My father was a part of a rural institute, which is functioning pretty effectively till today. But, by and large, they tried to inter-weave it with the formal, regular university education. However, the kind of dream with which it had started – the students of rural institutes or basic schools should get back to the villages and agriculture and artisans, and somehow devote themselves

in those spheres – I am not sure whether it has succeeded very well.

Like the 1990 Education Policy document, in which Dr. Rammohan, an important Gandhian of honour, has said that we need to re-interpret Gandhi's basic ideas and we need to integrate that within the whole education system rather than have isolated basic schools or isolated rural institutes. That's my belief.

What do we do to encourage women's education and their role in the society?

We have to link women's education with the whole issue of women's identity under the social structure and the family. Traditionally, women's identity has never been considered important. So, if we want to evolve women who have their own ideas, own options, their own choices, own identities and their own ambitions - we need to be conserving community and family, where women's education will be a social asset, family asset and which will eventually help in developing women's identity. I think the development of women's identity and the acceptance of the same will be the way to women's empowerment.

I would say Gandhi's significant impact as far as women are concerned, is that he threw them into public life, he did not wait till women will be educated, he did not expect any other barrier as a barrier to women's role in public life. He was an inspirational figure, ensuring that women entered into public life and were extremely well-equipped for any non-violent struggle be it Dharna at textile shops or for Sharab Pratirodhi movement or for freedom movement.

What is essential is to accept women's role in public life and in the mainstream activities of the country and give respect to them, so that

“Women's empowerment is intertwined with respect for human rights.” - **Mahnaz Afkhami**



it alters women's self-image and make them consider themselves as strong courageous, bold and determined. The transformation of women's self-image and conviction, and that is what Gandhiji stressed to be ensured.

Now no one in India questions whether women can be in public life; whether they can be presidents, prime-ministers and like positions- at the back-drop of all this is the Gandhian legacy or the freedom movement legacy – which is important.

Any incident that you would want to recall that stands out, through all these years of your association with Gandhian ideology?

What I can say is that if we are able to adopt Gandhian ideas and perspectives to address present day challenges, then, perhaps, Gandhian ideas can make an impact on the minds of young Indians. I can only vividly recall the Temple-Entry movement that my father had lead in Udaipur.

Commemoratory



Jitendra Desai, managing trustee of Navjivan Trust - an institute with publishing rights of Mahatma Gandhi's writings, passed away on the evening of 21st March 2011. He was 73.

Desai was one of the foremost publishing experts in the state. As managing trustee of Navjivan Trust, he has been credited with the widespread distribution of books and literature on and by Mahatma Gandhi across the globe. Born in 1939 in Navsari, Jitendra Desai was the son of social and political leader Thakorbhai Desai.

Jitendra Desai is an impeccable example of "son of the soil". He used his education, knowledge and other credentials for his people. His translations have enabled people to imbibe knowledge from other authors and thinkers. His endeavor to spread Gandhian philosophy and ideology puts him in a class apart by himself. Having great writers and thinkers is necessary, but, it is more imperative to have a medium for propagation of their thoughts and ideologies to the common folk. Jitendra Desai has been an important medium in spread of Gandhian ideology in the country and the world.

AILAAN, a member of the publishing fraternity, pays tribute to this great man for his priceless contribution. We salute the man for his inspiration to work for disseminating knowledge.

"Soon we saw that money going to women brought much more benefit to the family than money going to the men." - **Muhammad Yunus**



WOMEN-LED PRODUCER COMPANY FOR IMPROVED RURAL INCOMES

* *Joy Daniel*

On the 21st of March 2011, the Directors of Alexander Mahagreen Producer Company Ltd (AMPCL) met at their rented office in Bidkin village of Aurnagabad district in Maharashtra state to take stock of the Company activities before the closure of the financial year. The meeting was chaired by Ms. Chandrakalabai Bobade, a typical rural woman of the district. But, when it came to business, there was nothing conventional or mundane with the attitude of Ms. Bobade or the other directors. Among the decisions taken during the meeting they agreed to recruit the first Chief Executive Office (CEO) of the company. The current stage of the company has evolved gradually from formation of motivated groups of farmers in the individual villages to a federation of these groups to form the Company.

Since 2009, Organic farmers clubs have been formed in many villages of Aurangabad under the aegis of NABARD with the Institute for Integrated Rural Development (IIRD) as the implementing agency. The women members of these farmers clubs established the internal savings and lending systems on the lines of Self Help Groups (SHGs). The primary objective of these farmers clubs is to improve the income of the farmers through farming and allied activities. This is being done through improved farming practices, promotion of agriculture and allied rural enterprises and facilitating better access to markets. The regular meetings of these clubs enabled knowledge-sharing through workshops and practical demonstrations and sharing organic inputs to improve production. Improved access to finance was enabled through internal savings and

lending mechanisms and collective negotiations with developmental agencies and corporate organizations.

The financial support and knowledge sharing enabled the women members to set up small enterprises in the villages. With the increase and growth of these enterprises, there arose a need for organized planning and marketing to gain better and equitable returns for the stakeholders. Subsequently, some of the women-led farmers clubs decided to form a company to ensure ownership of the farmers; inclusiveness of the small and marginal farmers; and better incomes to individual stakeholders. After much deliberations and interactions with experts regarding various regulations, they decided to form Produce Company (under the new amendment 2002 of the Company Act 1956). The cause that is now being led by women representatives of twenty clubs initially is being strengthened to further include members of other clubs.

The Directors of the Company are basically small farmers of the Marathwada region who are dependent on their small farms for their livelihood. It is their foresight and fortitude to handle risk to form the Produce Company -- the first of its kind in the Marathwada region -- that sets them apart from the rest. There has been a growing demand for organic produce in the region. Besides the direct sales by the farmers at the Organic Bazaars in Aurangabad city, there have been constant enquiries from consumers around Maharashtra and within Aurangabad district for different kinds of organic produce – both fresh and value added produce. There has been a scarcity of fertilizers

* *Executive Director, Institute for Integrated Rural Development (IIRD), Aurangabad*

“Remember the dignity of your womanhood. Do not appeal, do not beg, do not grovel. Take courage, join hands, stand beside us, fight with us.” - **CHRISTABEL PANKHURST**



(both chemical and organic) all over Maharashtra. This has affected the small farmers. The situation had deteriorated to the extent that during one season, fertilizers had to be distributed under tight security. It was such incidents that made the Directors of the Produce Company to collectively plan and distribute organic inputs and produce to meet the demands of farmers and other consumers.

During the last two months, the stakeholders of the Produce Company were able to produce three tonnes of Cow Pat Pit (CPP - a type of biodynamic fertilizer) and distribute it to the farmers at reasonable costs. Nearly 500 farmers were involved in the production of CPP. This has helped many farmers in the region to gain access to organic inputs. It is hoped that more farmers will be encouraged to practice organic farming and also provide the producers of CPP with an alternative source of income. Around forty farmers have taken up vermicomposting as an enterprise. It is expected that at least, 80 tonnes of vermicompost will be made available through these units for the small farmers in the district. For value addition of the agriculture produce, the women members have prepared processed dal and diversified into preparation of food items like traditional rice noodles and papads for sale within the villages and neighbouring villages through other farmers clubs. The idea for the Produce Company came up just a couple of months back, but it has generated an air of optimism based on their achievements in such a short period.

The Company has clearly demonstrated that Gandhian philosophy of village self-sustenance

and return to rural enterprises can improve the incomes of the farmers and ensure food security of the rural communities and the country.

The key lessons learnt include –

1. Rural women have the capacity to plan and organize enterprises specifically for rural markets.
2. Any formal set-up for collective production and sale of rural produce should ensure ownership by all stakeholders and inclusiveness of the small and marginal farmers for an equitable role and distribution of returns.
3. Sustainability of the formal set-up would depend on the good governance and ability to cater to the rural demands – particularly of the small farmers.
4. India has a large rural market whose demands could be met from the villages itself by the small rural entrepreneurs.
5. Significant increase in the incomes of the farmers in dryland areas is possible through organic farming and allied activities.
6. Access to knowledge and credit is important for the promotion of rural enterprises.

It is hoped that the success of this Company will result in many such initiatives to promote rural enterprises which are the need of the hour particularly, in the face of a growing food crisis and spiralling costs of living even in the rural areas.

“In the adjustment of the new order of things, we women demand an equal voice; we shall accept nothing less.” - **Carrie Chapman Catt**



HOLISTIC DEVELOPMENT OF WOMEN THROUGH EDUCATION

Kasturbagram Rural Institute, an autonomous college affiliated to Devi Ahilya University, was established in 1963 by the National Council for Rural Higher Education, Government of India, New Delhi in collaboration with Madhya Pradesh government and Kasturba Gandhi National Memorial Trust established by Mahatma Gandhi in memory of Kasturba Gandhi. The Institute was affiliated to Devi Ahilya University in 1969 and earned autonomy status in 1988.

University Education Committee headed by Dr. Sarvepalli Radhakrishnan sent a proposal to the Government of India for establishing Rural Institutes across the country between 1956 to 1963. A Special Rural Institute for Women was established under the patronage of Kasturba Gandhi National Memorial Trust at Kasturbagram with the joint efforts of Central and State Government on 8th July 1963 for the development and empowerment of rural women through higher education.

The unique feature of the curriculum in the Institute was that in addition to modern conventional higher education in Arts, Social Science and Home Science, it also introduced an extension education which links education to the society and sensitizes students to their social duties. With this special feature, it became the first autonomous girls' college of Madhya Pradesh in 1988.

Vision and Mission

The vision of the Institute was Empowering of rural girl students through rural oriented higher education.

The major objectives of the Institute were:

- Rural oriented higher education by making rural development & extension a core and compulsory subject.
- Character-building and personality development through Gandhian value education.
- Rural based job oriented courses.
- Sensitizing rural girls towards society through extension education and making them the agents of social change.

Achievements

- First autonomous women's college of M.P. state in 1988.
- Accreditation with B+ grade by National Assessment & Accreditation Council (NAAC) in 2004.
- Campus interviews and job placements in rural areas with the help of NGOs working in rural development sectors.
- Alumni of this institute are employed in high administrative posts, State government jobs and NGOs.

Rural Development & Extension was made core and compulsory subject at UG level in Arts and Social Science and Home Science faculty of the institute. The Institute introduced a Post-Graduate Course in Rural Development and Extension in 1989.

Placement

The post graduates and graduates of the institute are sought after for jobs in Government

"More countries have understood that women's equality is a prerequisite for development."

- Kofi Annan



and Non Government Organizations, working in rural development projects at state and National level.

The Institute has established networking with many NGOs in the autonomous which helps, the institute in strengthening the Rural Development Course content and organizing campus interviews and providing jobs to the students.

Quality Policy

- Regular teaching.
- Remedial coaching for weak students.
- Field training programmes in extension education.
- Applied courses in addition to core courses to make them job-oriented.
- Additional certificate courses for varied skill development.
- Yoga and physical education for physical and mental development of the student.
- Education based on GURUKUL system (100% residential).

N.S.S. Activities

National Service Scheme is an important feature of higher education, which channelizes the energy of the youth for constructive work for the society. This programme has been included by the Institute as a core programme since 1970, as it helps and strengthens the extension activities, which is the thrust area of the Institute. Regular activities of the N.S.S. include programmes are:

- Tree Plantation.
- Adult and Non-Formal Education Programme.
- Health and Hygiene.
- Water Purification.



- Blood grouping and donation.
- AIDS awareness.
- Arranging rallies, exhibitions and Nukkad plays for general awareness.

Some special programmes conducted for N.S.S. includes 10 days camp in the rural areas. The themes of some of the special camps were:-

- Youth against famine.
- Youth against dust and diseases.
- Youth for tree plantation etc.

The NSS unit of the Institute is recognised by the Human Resource Development Ministry of India and has received the Best Unit Award in the Silver Jubilee Year of N.S.S. 1993-94. The Best Programme Officer Award also went to the Institute in the same year.

Extension Activities

Direct interaction and exposure to real-life situations will make the students sensitive to and aware of various problems in the rural areas. It also generates an honest desire to work for the welfare of society. The students of the Rural Institute are directly exposed to the problems faced by the villages during extension work activity. As students, they work for the betterment of the rural society as a whole and women and children in

“Women are the real architects of society.”

- HARRIET BEECHER STOWE



particular. The extension work consists of various programmes such as -

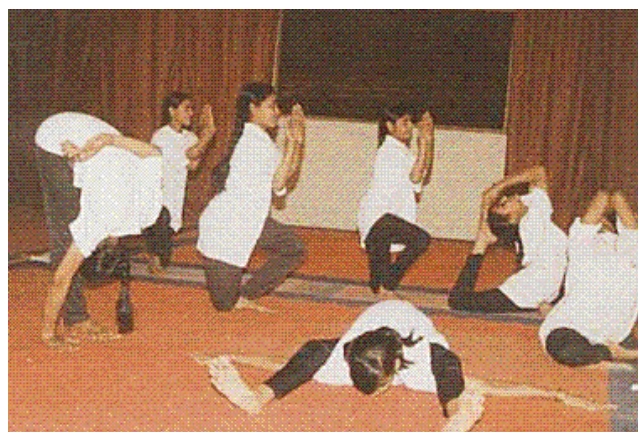
- Arranging women's camps in the Institute's campus or in the villages.
- Arranging daily extension visits with a group of students and teacher. This includes -
 - o Arranging demonstration of nutritious low-cost recipes, training for garment manufacturing.
 - o Construction of soak pit, smokeless chulas.
 - o Organising health and hygiene programmes.
 - o Conducting adult and non-formal education programmes.

Extra Curricular Activities

The main aim of the Institute is holistic development of the student. Extra-curricular and Co-curricular activities must be encouraged along with academic programmes for development of the student's personality. The extra curricular and Co-curricular activities include:-

- Intra Collegiate and Inter Collegiate debate, music & essay competitions, Nukkad Natak competitions, folk dance & folk song competitions.
- Games, activities and competitions throughout the year keep students physically and mentally fit. Yoga certificate course has been specially included for the students as a cocurricular activity.

The Kasturbagram Rural Institute has been a pioneer in introducing innovative methods of education for holistic development in the rural areas. By including rural development and extension education as a core and compulsory course, it ensures that students not only get a first-hand experience of rural life; but they are also able to inculcate the desire to work for upliftment of the rural communities. The Institute has been striving to empower women through relevant and appropriate education which will be useful for



application in rural development. This Institute has been upholding the Gandhian tradition and values by disseminating them through their students. This institute is certainly working in the right direction as rural development is the cornerstone of national development. The institute stands high among other institutions and sets an exemplary tradition for others to emulate.

The universal social pressure upon women to be all alike, and do all the same things, and to be content with identical restrictions, has resulted not only in terrible suffering in the lives of exceptional women, but also in the loss of unmeasured feminine values in special gifts. The Drama of the Woman of Genius has too often been a tragedy of misshapen and perverted power.

- Anna Garlin Spencer

“Women's empowerment is intertwined with respect for human rights.” - Mahnaz Afkhami



WORLD TB DAY 2011 MARKED



A rally was held on 24th March to mark World Tuberculosis (TB) Day 2011 in Maharajganj District of Uttar Pradesh in which around 300 women from different villages participated. This rally was jointly organised by Society of Social Networking for Education, Health & Agriculture (SNEHA), Sristee Seva Sansthan (SSS), Mamta Health

Institute for Mother & Child and District TB Centre, Maharajganj. The Chief Medical Officer (CMO), Maharajganj Dr. Ajay Kumar and District TB Officer Dr. S.K.Singh were present along with other staff members of the participating organisations. The rally started from CMO's office and an after-rally meeting was organised at SSS premises.

FOR-PROFIT SOCIAL ENTREPRENEURSHIP DIPLOMA

Entrepreneurship Development Institute of India, Ahmedabad, promoted in 1983 by All India Financial Institutions viz., IDBI Bank Ltd, ICICI Ltd, IFCI Ltd and SBI with active support of the Government of Gujarat, is offering a six-month Distance Learning Diploma Course in Social Entrepreneurship. It is a unique course as the purpose of this course to encourage "For-Profit Social Enterprises". It is a business where one serves the society through unique product / service and also simultaneously earns profit from the operation.

NGOs taking up social service, not-for-profit, mainly depend on the grants from Government or donor agencies. The For-Profit

Social Enterprise promoter invests about 30% of the total project cost and seeks support for the remaining 70% through Banks as per their terms and conditions. The purpose of this business is to earn profit as well as serve the society.

For-Profit Social Enterprises are self sustaining business models that maximize social returns as there is replicability, scalability and long-term self sustainability with clear objective of earning profit and reinvesting it for further growth and expansion.

Admission to this Diploma course is offered twice annually - March and September. For further details please visit: ediindia.org

"When women's true history shall have been written, her part in the upbuilding of this nation will astound the world." - **Abigail Duniway**

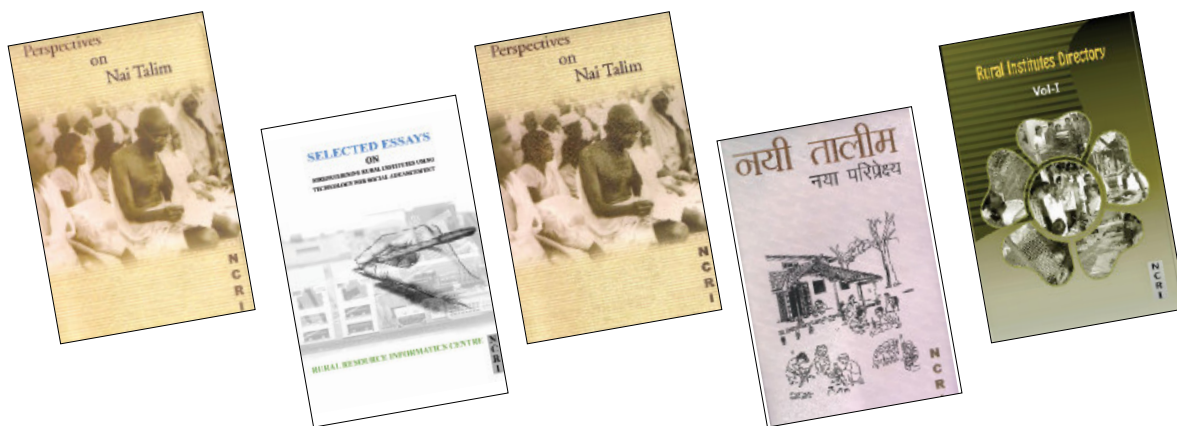


TRAINING PROGRAMME ON DEVELOPING WINNING RESEARCH PROPOSALS

National Academy of Agricultural Research Management (NAARM), Hyderabad has organized two training programmes on Developing Winning Research Proposals recently. One was a special sponsored programme organized from October 28, 2010 to November 3, 2010 for the scientists of the Central Silk Board. The other programme was organized from November 8 to 12, 2010 under Learning and Capacity Building (L&CB) project of NAIP. These programmes aimed to develop the skills for writing winning research proposals that can

procure funds from donors focusing on the needs of the stake holders; to give practice in writing various components of a research proposal; and also to develop a good project design and budget estimate that is rationally accepted. The participants were also sensitized on the use of Project Evaluation and Review Technique (PERT) in research programme planning. Thirty scientists working in Central Silk Board and eighteen scientists working in ICAR institutes and SAUs participated in and benefited through these training programmes.

NCRI PUBLICATIONS



These publications can be procured by mailing to info@ncri.in or alternatively placing an order with

Serials Publications

4830/24, Ansari Road, Darya Ganj, New Delhi 100 002, Phone: 011-23245225,

email: serialspublications@vsnl.net

“Women are made to be loved” - Oscar Wilde



LIVESTOCK-RELATED PATHWAYS AND INDIAN WOMEN

* **Dr. Ashok Rathore**

This paper synthesizes the contributions that livestock make to the livelihoods of poor women in our country and identifies factors that enhance or constrain livestock-related opportunities for women. It applied a gender lens to three livestock-related pathways out of poverty—securing, building and safeguarding livestock assets; increasing and sustaining livestock productivity; and enhancing participation in and benefits from livestock markets.

Indian population is 48.1% women and 51.9% men with following notable statistics:

1. Female illiteracy is 62% whereas the male illiteracy rate is 34%
2. The labour force participation rate of women is 22.7%, less than half of the men's rate of 51.6%
3. In rural India, agriculture and allied industrial sectors employ as much as 89.5% of the total female labour. Women have extensive work loads with dual responsibility for farm and household production
4. Women's work is getting harder and more time-consuming due to ecological degradation and changing agricultural technologies and practices
5. Women have an active role and extensive involvement in livestock production, forest

resource use and fishery processing

India depends on its vast potential of human resources, if these resources are properly tapped; the country is bound to progress rapidly.

The role of women in livestock production varies among underprivileged groups and between regions. In tribal communities, women have a greater role in livestock production as well as in the sale of produce, while pastoral women are generally involved in looking after the newly born and sick animals. Amongst most of the other backward communities, women have a greater role with small animals and backward poultry, while men manage large animals (Rangnekar 1992). Within the context of improving livestock production, it is crucial that women's involvement in livestock research and development (R & D) is promoted.

Rural Pastoralist in India

There are about 200 castes of nomad pastoralists who breed all kinds of animals: cattle, camels, sheep, and even ducks ... The best known of these groups are the Rabaris and Bharwads in the desert regions of Gujarat and Rajasthan, the Gujjars and Gaddis in the mountains of Himachal Pradesh, the Dhangars in Maharashtra, and the Konare in Tamil Nadu. Gujjars, a pastoralist community, prefer wilderness for their habitats. In Rajasthan, one tract of Gujjars habitats is mainly scattered around Sariska, a world fame Tiger

* **Director, Animal Welfare & Veterinary Science Institute "AVSI", Sam Higginbottom Institute of Agriculture, Technology & Sciences (formerly Allahabad Agricultural Institute Deemed to be University) Allahabad.**

"My idea of feminism is self-determination, and it's very open-ended: every woman has the right to become herself, and do whatever she needs to do." - **Ani DiFranco**



Reserve, now-a-days very much in news because of the tigers vanishing from it. The Sariska is spread over 866 square km areas. The Gujjars are mostly buffalo and cattle breeder who considered backward socially and economically both, resides in the area. The pattern of livelihood that 95.7% income is received from animal husbandry practices. There are about 50 villages/ hamlets of Gujjars, with a population of approximately 25,000 located in and around the Sariska.

The economy and trade of the villages relies purely on livestock, for the barren land surrounding it is not suitable for agriculture. For example in Bera village main trading objects with the nearby city of Alwar is livestock, dung cakes, milk, and ghee and milk cake. Every day about 7 camel carts leave the village in the afternoon laden with dung cakes bound for the city, which they will reach early the next morning. From each cart of dung cakes about Rs 150 is made, giving Bera around Rs 900 a day profit. This trade is carried out all year round, save 3 months for the monsoon period. The city needs their trade for dung cakes are a valuable source of fuel for people in the city where fuel is scarce.

The production of milk is another extremely important aspect of the villages' economy and provides a large amount of the village's income. The livestock population of one village for example of Bera is huge with some 3000 goats, 600 to 700 buffaloes and about 400 cows. The milk yield varies considerably from season to season, peaking in the monsoon season with some 1400 liters produced per day, and falling to as low as 240 litres per day in the winter.

In the past, a relationship of interdependence existed between nomads and farmers. The

relationship between land owners and livestock keepers was one of symbiosis. The farmers were more than willing to make their land available in return for the precious dung that the animals left behind. The movement of pastoralists coincided with the cycles of agriculture. Thus, before the sowing season (beginning of monsoon), pastoralists visited villages to fertilize the fields. Until recently, the nomads were guests whose arrival was eagerly anticipated. In Punjab, the nomadic herders from Rajasthan were greeted with milk, sugar and wheat. Their honorable services were rewarded by payments in cash and in kind. Today, everything has changed. If in the past, the nomads were valued for their contributions in organic manure, today they are considered unwanted intruders. Improving the knowledge and skills of women about how improving the productivity of livestock and the greater involvement of women in livestock research and development would bring in a shorter time; quantitative and qualitative improvements in the livestock production of underprivileged; and effective livestock production systems can be adopted by the underprivileged working in developed areas and where they have access to organisational support.

Increased Awareness in Pastoralist Women

At a Pastoral Women's Gathering held in Ahmedabad on 27th November 2010 attended by women across the world, including from countries like Italy, Kenya and Iran demanded specific policies that promote sustainability and welfare of pastoral ways of life, besides recognition of pastoralist mobility as a fundamental right. The women pastoralists representing 32 countries, who met for five days at Dasada in Gujarat's Surendranagar district to strengthen alliances,

“A woman should be an illusion.” - Ian Fleming



held out a rally and issued a declaration of demands from governments, governing agencies of the United Nations, other relevant international and regional organisations.

The declaration lists the demands which include the governments to recognise the essential role of pastoralists in global environmental sustainability, including the conservation of biodiversity, mitigation of climate change and combating desertification. They have also demanded that the governments ensure equal rights of pastoralist women and recognise their key role in society, which includes the recognition of the work of women pastoralists as a valid profession and as a fundamental component of pastoralism. The gathering, first of its kind to bring together 100 nomadic pastoral women to share experiences and strengthen networks, is an initiative of 'Marag' (Path), a city-based voluntary organisation established in 1994 that works to educate, organise and empower the Maldharis, a marginalised pastoral community from Gujarat in India. Women have always played an important role in pastoral societies in India, but threats to pastoral ways of life are leading to shifts in gender relations, threatening the independence of women.

Livestock wealth and its contribution to the national GDP

Throughout much of the developing world livestock are raised in mixed farming systems, where animals very often have different functions. Livestock activities are normally integrated into the existing farming systems. Animals are kept mainly for the purpose of food security and poverty alleviation, which involves millions of small, landless and marginal farmers. Livestock

in India is characterised by very large numbers, across all species. In 2000, it had 218.8 million cattle, 93.77 million buffaloes, 57.96 million sheep, 123 million goats, 16 million pigs and 402 million poultry. India ranks 1st in cattle and buffaloes, second in goats, third in sheep and 7th in poultry.

Livestock biodiversity is a valuable asset and provide insurance and buffer in adverse situations. The Indian sub-continent occupies a pre-eminent position in so far as its animal genetic resources are concerned. Over 140 breeds of livestock including cattle (30), buffaloes (10), sheep (40), goats (20), camel (4), horse (6), pigs, donkey, mule, yak and mithun including poultry (18) have been distributed over the large area spread in different agro-ecological zones of the country. Livestock in developing countries contributes up to 25% of agricultural GDP and 600 million rural people rely on livestock related activities for their livelihood.

Livestock, poverty reduction, livelihood security and sustainable development are complimentary to each other. Livestock systems, if managed properly play an important role in alleviating hunger and counteracting environmental degradation. Well managed domestic animals can make agricultural systems more productive and more sustainable in developing countries.

The environmental consequences of livestock production vary widely depending on the opportunities and constraints afforded by different production systems, institutional and policy contexts. Livestock production can play an instrumental role, for example, in supporting sustainable rangeland management, preserving

“There never will be complete equality until women themselves help to make laws and elect lawmakers.” - **Susan Bes**



wildlife and other forms of biodiversity, enhancing soil fertility and nutrient cycling, and indirectly promoting the amenity value of particular landscape.

Role delineation and control over income from livestock for rural women

The function of livestock for the various household members- men and women in particular- needs to be understood and fully accounted for. Local practices and experiences are the basis for livestock production and further development has to take them into consideration, using technologies that are economically feasible, socially accepted and at low risk for farmers. Special attention has to be oriented towards the role of women and their empowerment in the local and regional livestock production system. In complex systems, special attention has to be given to the interrelationships and the possible consequences of project interventions on gender.

Households and their livelihoods

- Role of livestock according to the men and women within the households;
- Proportion of households with livestock and their social structure;
- Ethnic and social relationships;
- Household activities and intra-household organisations;
- Seasonal migration;
- Relation between livestock and other activities; and
- Gender disaggregated seasonal occupation and sources of income.

Land ownership for rural women

Insecurity of women's land tenure is one of the most serious obstacles to increase productivity of agriculture and livestock and the income of rural women. Land tenure refers to set of rights which a person or organisation holds in order to own, have access to or use land. Security of land tenure is not limited to private ownership, but can exist in a variety of forms such as leases of public land or user rights to communal property. Tenure enables the holder to make management decisions on how land-based resources will be used for immediate needs and long-term sustainable investment.

Historically in most cultures, women's access to land involved right of use, but not ownership. When common land is converted into state ownership and then to private land, women often lose their traditional rights. They are often not considered when new laws are introduced. In addition women are rarely aware of their rights. Due to their status within the family, in most societies men are the main owners of land. Private land is mainly transmitted from the father to the sons, and often daughters are only taken into consideration if no male successor is available.

Better-educated Pastoralist Women Will Help the Whole Family

If agricultural and pasture land is divided between all children (or all sons), land availability per family tends to diminish rapidly. In case there are no jobs available in other rural sectors to contribute to meeting family income needs, the family tends to increase productivity on the available land with negatively affecting the sustainability. In any such eventuality, men migrate seasonally, while the burden of the women and children who continue to cultivate the land increases. Abandoning the village and the

“To no form of religion is woman indebted for one impulse of freedom.”

- Susan B



migration of the whole family is often only carried out as an extreme second step, when there are no other options. Security of land tenure is the key to having control over major decisions in agriculture and livestock production: What techniques to use, which products to sell and which to consume are examples thereof.

Some development projects have attempted to give women access to land. A World Bank project in India made it possible for women in Jammu and Kashmir to obtain joint title to mulberry gardens, if they have a letter of no objection from their husband or landowner. In Andhra Pradesh, state land grant schemes promoted women's access to land. This demonstrates that a government can successfully target most needy farmers who lack secure land tenure and that rural woman can be explicitly recognised as a beneficiary. Farmers with land tenure security are more readily to accept new technologies or interventions.

Gender and land tenure

In many societies, it can initially be difficult to establish who owns the land and who has the right to use. In many societies women gain access to land only through a man, this reality can not be rapidly changed and need to be educated so that they will understand their rights. Project design has to adapt to this reality, information and indicators on land ownership or tenure is often difficult to obtain.

Ownership of different livestock species for rural women

Ownership of larger animals is often related to ownership of land. How can a woman own a cow while the land she uses belongs to her husband? In Latin America, large livestock are held as an investment for savings and, therefore, are an

important source of prestige. In most countries in Asia, Africa and Latin America, animal husbandry services are mainly oriented towards men. Veterinary services and extension programmes and advisory services have been mainly designed by men for men. Extension personnel are often not trained to teach technical subjects to women or to re-act their specific questions. Due to limited resources in time and material, attention is first given primarily to men's animals. We need to educate the general public about women's rights so that the women won't be discriminated.

Generally men and women tend to own different animal species. In many societies, cattle and larger animals are usually owned by men, while smaller animals such as goats and backyard poultry which are kept near the house, are more women's domain. Compare and share experiences from different countries and thereby build capacity among institutions and organisations working in the agriculture sector to use participatory and gender sensitive approaches in agriculture planning. From shared experience, potentially develop a framework or model for gender-responsive participatory agricultural development planning. Share what is learned from the field experience with interested FAO technical divisions and explore linkage with complimentary FAO programmes, such as the Special Programme for Food Security (SPFS) and the Socio-Economic and Gender Analysis programme (SEAGA).

Access to capital and Knowledge

In general, men have easier access to government provided credit facilities than women. Women are rarely considered creditworthy because they have no collateral. In addition, they often can not read and write, and

“Love is the whole history of a woman's life.....” - **Madame de Stael**



are not used to frequent governmental or official institutions without their husband consent and being accompanied. However, in some countries women have developed their small credit/loan systems. Generally, these systems only function at village level, often between neighbours, where social control can be assured.

In most countries in Asia, Africa and Latin America, animal husbandry services are mainly oriented towards men. Veterinary services an extension programmes and advisory services have been mainly designed by men for men. Extension personnel are often not trained to teach technical subjects to women or to react to their specific questions. We need trained women, who will have empathy to deal with this issue.

Tools for empowering rural women and best livestock practices

The national and regional market structure, policy prices, services and marketing possibilities, determines whether or not a specific livestock activity is economically viable. Gender specific division of work in processing and marketing as well as marketing activities of men and women have to be analysed and activities adapted to the specific society (Rangnekar, 1992). Intervention in livestock production cannot be sustainable if market issues are not considered. Measures to improve productivity and production only succeed through the marketing of the products beyond home consumption. Gender specific market possibilities and mobility as well as the control over the additional income have to be considered. Women often have a more limited scope for mobility than men, depending on the

family structure and the region. Limited mobility impacts and strongly influences marketing possibilities for women.

Training in livestock management

Compared to women, men have easier access to technology and training, mainly due to their strong position as heads of the household and greater access to off-farm mobility. In most countries, research and planning activities in the livestock sector, such as breeding, handling, feeding and health care, are largely dominated by men. Official livestock services are often controlled by men and extension personal are primarily men who are not accustomed or trained to teach technical subjects to women. Extension programmes and educational materials are mainly designed by and oriented towards men at present, in many societies, women's access to information and training in modern livestock management and dairying continues to be limited and even indirect. Successful training should be oriented towards those household members which execute these tasks. Only through a carefully planned gender approach can livestock production goal and successful training of women and men be achieved.

Projects should identify and consider specific socio-cultural conditions of women, their needs and time constraints. Mobility of women is often limited and illiteracy high. Successful training can only be reached if these restrictions are considered and activities, approaches, methods and materials adapted according to meet the specific conditions.

“Women need real moments of solitude and self-reflection to balance out how much of ourselves we give away.” - **Barbara De Angelis**



चरखा जो कभी अस्मिता का प्रतीक था!

डॉ. कन्हैया त्रिपाठी

मनुष्य बिरादरी का अन्तिम लक्ष्य क्या है, इसकी अगर पड़ताल की जाए तो यह पता चलता है कि मनुष्य अन्ततः आनन्द की प्राप्ति चाहता है। सुख उसका प्रथम लक्ष्य है। आजादी से पूर्व और अब भूमण्डलीकरण के युग में भी अगर विभिन्न परिस्थितियों से मनुष्य संघर्ष कर रहा है तो उसके संघर्ष का अंतिम उपक्रम उसके सुख पर जाकर सिमट जाता है। यह बात अलग है कि इसमें से कुछ सार्थक जीवन जीते हुए अपने समाज और दुनिया के लिए कुछ कर जाते हैं। जो दुनिया के लिए कुछ कर जाते हैं उनकी दूरदर्शिता उन्हें इस काबिल बनाती है। वस्तुतः वह अपने साधन और साध्य में फर्क करके अपनी योजनाओं को मूर्तरूप देते हैं, इसलिए समाज हित में कुछ रचनात्मक कर गुजरते हैं।

गांधीजी ने सन् 1909 में एक छोटी सी किताब लिखी थी—हिन्द स्वराज। उसमें साधन और साध्य का मूलमंत्र उन्होंने दिया था। उस पुस्तक में गांधीजी ने ऐसी सभ्यता का विरोध किया था जो मनुष्य के 'स्व' का सर्वनाश करती हो। इसके बदले वह एक 'अहिंसक सभ्यता' ईजाद करते हैं जिसके माध्यम से मनुष्य छोटे व लघु उद्योग—धन्धों को अपनाकर स्वावलम्बी बन सके।

हम देखेंगे कि उन दिनों सशक्त विकल्प के रूप में 'चरखा' और 'खादी' अपनाने पर गांधीजी ने बल दिया। उनकी

खादी के जरिए स्वदेशी सभ्यता की अनुगूँज थी, और उनका मानना था कि यह गरीबों का सहारा है, दुखियों का बन्धु है और अन्धे की लाठी है।

चूँकि गांधीजी यह जानते थे कि भारत की आत्मा गांवों में बसती है इसलिए भी वह चरखे के सहारे गांव को खुशहाल बनाने का स्वप्न देखते थे। उनका मानना था कि बड़े उद्योग किसी भी तरह भारतीय ग्रामीण सभ्यता के लिए लाभप्रद नहीं हैं और इससे ग्रामीणों का पलायन भी सम्भव है। इससे निजात के लिए उन्होंने चरखे की ओर भारतीय मानस का ध्यान खींचा। वास्तव में, जिस भारत के करोड़ों लोगों के दो जून के भोजन की जरूरत हो उसकी भरपायी भले बड़ी मशीनें कर दें लेकिन वह कभी उन्हें सम्मान भी उसी एवज में दे पाएंगी, यह असम्भव था।

चालीस और पचास के दशक में चरखा लोगों के जीवन के उत्कर्ष के लिए मील का पत्थर साबित हुआ। चरखे से लोग आत्मानुशासन, धैर्य और स्वावलम्बन तो प्राप्त किए साथ ही भारत के लोग गुलामी से मुक्त हुए।

चरखे के सम्बन्ध में ऐसी मान्यता है कि यह आध्यात्म से जोड़ता है। इससे मनुष्य एकग्र होता है लेकिन इसके साथ यह चीजें भी गहरे चिंतन के बाद समझ में आती हैं कि यह थाली की रोटी को सृजित करता

“गांधीजी यह जानते थे कि भारत की आत्मा गांवों में बसती है इसलिए भी वह चरखे के सहारे गांव को खुशहाल बनाने का स्वप्न देखते थे।”

— * महात्मा गांधी अन्तरराष्ट्रीय हिन्दी विश्वविद्यालय, गांधी हिल्स, वर्धा—442001 (महा.)।

“With five hundred men, ... the conquest of India might take fifty years: with as many women, not more than a few weeks.” - Swami Vivekananda



है। थाली की रोटी का मतलब, मनुष्य के छुधा का भंजक भी यह है। मनुष्य के आत्मिक संतुष्टि का विकल्प चरखा इन अर्थों में ईश्वर का साक्षात् दर्शन बनकर हमारे सामने प्रकट होता है। इस प्रकार चरखा आध्यात्म है तो जीवनचर्या का संबल भी।

आज नई तकनीकें, प्रौद्योगिकी तथा विज्ञान ने मनुष्य को इस योग्य बना दिया है कि उसकी दुनिया बहुत छोटी हो गयी है। लेकिन यह सम्पूर्ण आबादी का चित्र नहीं है। अभी भी हमारे देश की बहुतायत जनसंख्या गांवों में रहती है, उसके दो जून का निवाला अभी भी चरखा जैसे औजार दे सकते हैं जो कम लागत और कम परिश्रम से सुलभ हों। हमें विस्थापित न करें और हमें अपनों से दूर न करें। इसका विकल्प अब भी चरखा हो सकता है।

यह अच्छी बात है कि चरखा अब नए परिष्कृत रूप में हमारे सामने है। उसके नए संस्करण ने जमाने के हिसाब से सुगम तरीके से कताई की क्षमता प्राप्त कर ली है। इसलिए यह चरखा अब तो और हमारी गरीबी काट रही जनता का हमदर्द साबित हो सकता है। आवश्यकता इस बात की है कि हम इसको कितनी तत्परता के साथ अपनाते हैं। गांधी ने अपनी पुस्तक में ऐसे ही उपक्रम को धारण करने की सीख दी है जिससे हमारी अपनी आत्म की छति न हो। अपने स्व को हम न खत्म कर दें। इसीलिए वह सच्चे साधन की ओर हमारा ध्यान आकर्षित करते हैं। लेकिन आधुनिक सभ्यता की बलिहारी, की वह अपने से विरक्त होने नहीं देती। वह अपने उन संजाल में फंसा रही है हम मनुष्यों को, जिनसे अगर हम उबर न सके तो हमारी अपनी आजादी छिन जाएगी। सन् 2007 में खादी और ग्रामोद्योग आयोग के स्वर्ण जयन्ती समारोह में भारत की महामहिम राष्ट्रपति श्रीमती प्रतिभा देवीसिंह पाटील ने

कहा था खादी हमारे अन्तःकरण की भावनाओं का हिस्सा, आत्मसम्मान और आत्मनिर्भरता का प्रतीक है। खादी और ग्रामोद्योग ग्रामीण अर्थव्यवस्था को सुदृढ़ करने का माध्यम है और इसमें रोजगार की विपुल सम्भावनाएं हैं। इन सम्भावनाओं को कौन तलाश रहा है? हमारे देश के लोग अपनी सम्भावनाएं ग्लैमर में ढूढ़ रहे हैं। विदेशों में तो लोग खादी पहनते हैं और चरखे की ओर भी उनका सकारात्मक रुझान है लेकिन भारत अपनी मूल चेतना से भटक रहा है, यह चिंतनीय है।

हम चरखे से अलग नहीं हो रहे हैं। बल्कि इसपर से यह समझ में आता है कि हमारी संकीर्णताओं और जरूरतों ने हमारे अपने से अलग कर रखा है। सम्बन्धों के साथ आज रोना है और अपने कुटीर उद्योगों के साथ यही रोना है कि ये हमारे विकास में सहयोगी नहीं हैं। यद्यपि यह एक मिथ है। इस मिथ से जब तक हम मुक्त नहीं होते तब तक हम चाहकर भी जुड़ नहीं सकते। यह हमारी कमजोरी है। अपनी आजादी के मुख्य अस्त्र आज विल्कुल हमारे लिए किसी काम के न रहे यह कहना हमारी भूल है। हमारे देश में आठ हजार दूकानों से खादी एवं ग्रामोद्योग आयोग अपने माल तैयार कर रहा है और विपणन भी कर रहा है लेकिन यह हमारे लिए विल्कुल हास्यास्पद है कि भारत की 90 प्रतिशत जनता इससे विरत होना चाहती है। कमीशन के साथ जुड़े लोगों के बारे में भी ऐसी राय है कि यह वे लोग हैं जिनकी इस बहाने कोई अन्य दूकाने चलती हैं। इस प्रकार खादी और चरखे के साथ यह दशा होगी, किसी ने सोचा नहीं था। आज जब हम नए विश्व बाजार का सामना कर रहे हैं तो क्या अब समय आ गया है कि हम एक बार फिर अपने चरखे से रूबरू हों, यह यक्ष प्रश्न है।

“खादी हमारे अन्तःकरण की भावनाओं का हिस्सा, आत्मसम्मान और आत्मनिर्भरता का प्रतीक है।”
-श्रीमती प्रतिभा देवीसिंह पाटील

“I do not wish women to have power over men, but over themselves.” -- Mary Wollstonecraft

Motivation to teachers...

We are happy to know that 'Ailaan' has completed three years successfully and entered its 3rd fourth year. Ailaan motivates the present day teachers and literacy workers to follow our old systems, values and methods in education. I appreciate the motto of Ailaan and the entire team.

Priya Nagesh, Samanvya, Chennai, Tamilnadu.

Interesting Gandhian Interview...

I am very much impressed with NCRI for its grass root reaching through 'Ailaan' newsletter. The Interview with Mr Chunibhai Vaidya is very interesting and his commitment to fight towards social injustice at his age is highly appreciable.

Bhaskar Chintaman Halami, Eklavya Mitra Mandal, Gadchiroli.

Quotable quotes...

Gandhian interview is thought provoking and we receive 'Ailaan' every month. Science quotes are very interesting and we are fascinated to read the special article on Science. On the whole the role of NCRI is very appreciable and relevant in this regard.

Vinit, Director, Janahit Sanstriki Kal Kendra, Palamau, Jharkand.

Information rich...

'Ailaan' is a good platform for disseminating the rural development activities happening across the country. Hindi article is good. Engines of projects provides information regarding NCRI supported projects.

P.K. Madhavan Nambiar, Secretary, Gandhi Samaraka Grama Seva, Kendram, Alappuzha, Kerala.

“Be the change you want to see in the world.”

- Mahatma Gandhi



Editor: **Dr. S.V. Prabhath**, Chairman, NCRI, Hyderabad.

Printed & Published by **Dr. D. N. Dash**, Assistant Director, on behalf of
National Council of Rural Institutes (NCRI), Hyderabad.

Place of publication: National Council of Rural Institutes, MHRD, GoI, 5-10-174, II Floor,
Shakar Bhavan, Fateh Maidan Road, Hyderabad 500 004. Phone: 040-23212120

Website: www.ncri.in, E-Mail: editor@ncri.in,

Printing Press: M/s Lakshmi Print & Packs, Red Hills, Hyderabad – 500 004.

“The thing women have yet to learn is nobody gives you power. You just take it.”

- Roseanne Barr