APPENDIX III

Directions Discerned for a comprehensive approach to Women's Development compiled from proposals of the 50 Women's Advancement Modules during the DE-BRIEFING & EVALUATION SESSION held in MAY, 1981.

APPENDIX II

Underlying Contradictions to Womens Development as discerned by the field teams in consultation with Government Block Development Officers.

COMPILED AT DEBRIEFING & EVALUATION SESSION IN MAY 1981

A COMPREHENSIVE APPROACH TO WOMEN'S DEVELOPMENT

The decision to take seriously the task of women's training and development is a decision to look at a woman in relation to her work, her community, her family, and her person.

A. WOMAN AND HER WORK

PRODUCTION TOOLS form one of the major components of enabling women to begin to increase their economic ability. The women who are most in need of economic uplift are almost always unable to begin because of the enormity of the task of providing initial machinery and capital to enable production. This is true regardless of whether the machinery required is a small factory costing several lakh or a chalk machine worth a few hundred Rupees. In the agricultural arena which is the one most directly concerning women the most difficult stage is providing the initial improved seed and fertiliser supply and the upgraded methods awareness that enables a "winning start."

EMPLOYMENT OPPORTUNITIES are determined partly by having a variety of employment options available to women. The location in a cluster of villages of single-location units of industry that require 10-20 women to be engaged under one roof provides potential for both multi-level training and regular employment. The introduction of smaller home industries based on a family unit (e.g. chalk, agarbati, candles, etc) provides a greater variety of smaller marketable goods often as supplemental or second income in a family. The danger is that isolated home industries are often run by women without any marketing sophistication and without previous marketing studies being done and, therefore, the product remains unsold. Home industries that have been tried have also often developed problems because of lack

of quality control and initial training. However, properly managed, such small family-based units provide significant skills and economic support. The employment that is most closely related to the present skills of women is that which takes their familiarity with agriculture and expands this into an agro-based industry, such as dairy, small animals, fodder production or intensive vegetables for marketing. All require training beyond that which is traditionally handed down through the rural families, but usually provide the means for women to be trained and employed in situations where she is able to obtain income through activities which are related to the daily work of husband and other family members. Simple office skills, although not frequently resulting in an office job such as is found in the city, greatly expand the effectiveness of women in industry by enabling her to handle related correspondence, simple filing, basic finance and other simple organisational tasks which increase effectiveness and production.

FUNCTIONAL SKILLS comprise the other major arena that determines a woman's ability to generate increased income. Direct income-generating skills, such as tailoring, traditional craft skills, amber charkha and many more give the women the option of more than the traditional sources of income but are not themselves income generating unless linked with capital availability, management skills and marketing. Skills taught without the provision of related employment opportunities lead only to frustration and the reinforcement of the image that training is a "waste of time." One option is the creation of an apprenticeship programme that utilises the facilities and experience of existing production centres and industries in the taluka and also the government provided employment schemes that are available. It is clear that follow-up of skills acquired is necessary, both in terms of ongoing training, and relating the skills to the specific conditions of work. It has been found that even within a single district there is enough variation of soil, rainfall, terrain, etc, to complexify the application

of agricultural skills learned at a central training location and make frequent follow up a major task. The key skill is seen to be basic management. Initially, this is not an issue, as it has no relation to whether or not a woman can obtain and keep a job which only requires following orders. The absence of basic management skills though is a major factor that determines the cut-off point of the women's ability to play decision making roles and thus limits the possibility of being anything other than an employee.

DAYCARE STRUCTURES is an arena which is less directly related to employment and training but which nevertheless determines the availability of women to participate full-time in income producing industry. It is essential that a structure be provided to ensure adequate care for the children of women who decide to take up employment or training. Thus, each village requires an infant school for the care of babies during the day and a pre-school where those children 3-5 are prepared to enter the primary standards. This structure will then also link in with the village medical services to provide basic health care for the children. Finally, a teacher training programme is provided in the cluster to enable suitable qualified women from the villages to be employed as pre-school teachers.

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The remaining three components - the Community, the Family and the Person - are less obviously essential components of a women's training and employment proposal and tend to be treated as less important. However, it is felt that any serious proposal to further women's training needs to be both long term (i.e. over more than 1 or 2 years) and comprehensive, and needs to deal with the relationship that women have within the total village, the family and themselves.

B. WOMAN AND HER COMMUNITY

ESSENTIAL SERVICES provide the avenues that enable the development of economic uplift. Access roads allow improved communications between villages and with taluka and district centres and enable the easy transport of both raw materials and finished products as well as the visitation of public and private sector people with expertise available for the development of local skills. Electricity both enables a wider range of industry to be made available in the village and alters the living patterns to increase the possibility of training and planning time after daylight. The location of a bank within the cluster and regular bank servicing of the ten villages enables a relationship to be established that facilitates bank loans being made available and also allows more positive approach to loan repayment schemes. The provision of accessible potable water in each village is the key to health and eliminates the need for women to spend several hours carrying water from distant supplies.

COMMUNITY PARTICIPATION is one of the key indices of the women's level of engagement in the decision making process of the industry and, therefore, of their readiness to manage their own industry. It is recommended that many of the training programmes be conducted through a women's institute which would represent and serve the women of all 10 cluster villages. The women need a structure that engages them not just in planning for their specific industry but in planning and decision making for the whole community. The women's institute provides this vehicle and enables the interchange and planning that can occur at neighbourhood meetings and intercommunity events that bring together women of all communities from across the 10 village cluster.

LEADERSHIP ABILITIES is a component reflecting women's ability to manage an industry, and to see a choice of futures and decide which

direction to follow. This ability is gained only after a long and varied association with leadership situations where the women have a chance to both observe and practise leadership methods and styles. In part, this is gaining confidence in events leadership within the village and in comprehensive planning which is both broad based and long range, rather than only day to day. This planning enables women to begin to take upon themselves the managerial roles which make them both imaginally and actually able to determine their own economic future. These managerial roles are also dependent on an awareness of structures in both the public and private sectors where there are avenues available for assistance of the economic ventures. This knowledge comes only after long and intensive training and "shadowing" those who are initially playing managerial roles.

PREVENTIVE HEALTH is an arean that ensures the physical well-being of the women of the community and thus frees them to participate fully in the economic life of the village. What is being proposed are simple, very basic health practices and includes regular medical check-ups to be given to all women, the coordination of an ongoing immunisation programme, the supplying through government health centres of nutrition supplements where needed, and ongoing direct and indirect health education through the programme of the women's institute in the cluster.

C. WOMAN AND HER FAMILY

LIVING CONDITIONS determine to a large extent a woman's image of who she is and what she is capable of and thus are instrumental in deciding her economic and social future. A model colony demonstrating adequate housing is required in at least several of the villages. These houses become demonstrations of good ventilation, use of local materials, a simple design and incorporate such elements as family toilets and a model kitchen as well as a practical drainage system.

D. WOMAN AND HER PERSON

TRANSPORT MEANS is a component that enables a closer relationship between women who presently tend to be isolated within their own village and provides movement of both goods and people within the taluka. The importance of this component is reflected in the number of women in Kolaba district who named inability to pay for transport as a major factor dissuading them from taking training. This can be overcome by subsidised transport on public transport, by arrangement with the State Trashport for village bus stops to be created at access roads by initiating cluster-based inter-village trucking services with a Matador vehicle purchased through bank loan and operated within the cluster, and the operation of a low price cycle service in the cluster.

SOCIAL EXPOSURE enables the women to gain an expanded image of their role in their own village and the whole cluster. Frequent visits to taluka and district cities, as well as to Bombay, increase urban awareness. Similar visits within the cluster provide village inter-change dynamics that slowly expand the women's roles. Media access including newspapers, a circulating library and television further broadens the women's awareness of the world and the roles she can play. Finally, heritage training allows the women to gain a wider image of who they are and their potential.

BASIC LITERACY is similarly essential in enabling women to expand their participation. Marathi reading and Marathi writing are major skills that enable women to participate in a new way and can lead to the teaching of basic computation skills and the acquisition of an increasingly broad base of general knowledge and community awareness.

PRIMARY MEDICINE is a component best provided by the building and equipping of a health centre to service the 10 cluster villages and

the training of local women from different communities within the villages as health caretakers. A mobile health unit attached to the health centre and serving the cluster and surrounding villages provides frequent local medical aid, while utilisation of the availability of specialist doctors in such service agencies as Rotary and Lions makes it possible to establish a network of specialist care accessible to the villages in the cluster.

Instituto de Asuntos

APPENDIX 5

Women In Development: Session ~~Three~~ Four

The Conversation Method

Intent: To facilitate individuals within a group to share opinions and ideas in such a way as to form a common context out of which they can make decisions as individuals and as a group..

Process:

1) In a phrase or two relate to the group the theme and intent of the conversation so that every individual will be released to participate

2) Begin with objective or data-oriented questions, asking the participation of every person in the group.

---Allow time for everyone to talk by going around the group systematically

---Keep the group and each individual's attention by changing the question

---Maintain the group focus by keeping the pace going. If someone needs time to think, keep moving with the questions and then come back

3) The second category of questions, the reflective, allow people to form and express their opinions. They usually require more thought than the objective questions, and therefore it is not possible to have everyone respond, but the response of a few enables the reflective process of the entire group. The leader can orchestrate the questions and responses by asking someone on one side of the group to respond, and then switch sides.

4) The third category of questions, the interpretive, ask people to think more deeply...to discern underlying purpose or meaning. The response of one or two people in a group can serve to articulate the thoughts of many.

5) The last category, the decisional, can allow a group or individuals to articulate or think about a conclusion that they have come to or that they might come to in the future. The leader might ask for a response, or might leave the question for the individuals and the group to ponder.

6) In a short phrase the leader illuminates for the group what they have learned in the process of the conversation.

Application: Groups of any size in formal and informal situations

APPENDIX 6

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Instituto de Asuntos Culturales

WOMEN IN DEVELOPMENT: Methods of Group Formation

Context: Many groups fail in their effectiveness because rather than individuals operating as a group, they operate as individuals in a group for lack of methods that mesh individual creativity into group effectiveness. Using group formation methods intentionally allows a group of diverse individuals to quickly and effectively operate as a group.

Process: 1) Design Space

--Create a physical arrangement that allows every individual to participate on "equal ground". Formation of seating space that allows effective conversation is important.

--Use room "decor" that rehearses for the group what they have in common (a task, plans, events, experiences)

2) Design Time

--Create a common meeting time and rhythm

--Create time for informal and formal exchange

--Create time for the group to work as a large group and as units within the group

3) Create Relationships

--Group people in different working configurations

--Use "rotational" assignments to allow everyone to experience responsibility and variety

4) Operate Out Of A Common Plan

--Allow for every person's input in making the plan

--The plan's success should depend on every person's participation

Application: These guidelines can be applied to group formation at every level (families, clubs, organizations, conferences etc.)

APPENDIX 7

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WOMEN IN DEVELOPMENT

SESSION 6: MYTH FORMATION METHOD

INTENT:

People are influenced by messages and images that are bombarded at them daily via the arts and the media. Their thoughts about themselves and their world are influenced by these messages. This dynamic can be used to form positive image and thoughts.

PROCESS:

1. Decide what images and thoughts you want to communicate by asking "what is the undestanding or context that the person needs to have".
   (Example: We live in one world).
2. Put that thought into poetry or visible images.
   (Example Quote: Teiliard de Chardin "The task before us now, if we would not perish, is to shake off our ancient prejudices and to build the Earth".
3. Convey the idea through prose, poetry, song, visual or plastic arts, design, dance, instrumental music or drama.
   (Example: New world Symphony
4. Repeat the communication.

APPENDIX 8

WOMEN IN DEVELOPMENT — LIMA 1981

FOUR GREAT LIFETIMES

LIFE STAGE	- YOUTH - 0 - 20	RISING ADULT 20 - 40	ESTABLISHED ADULT 40 - 60	ELDER 60 +
QUALITIES	QUESTIONS TRADITION TEST LIMITS SEEKS MEANING EXPLORES ROLES RISKS THE NEW	FORGES IDENTITY BUILDINGS FOUNDATION DECIDES VOCATION ENGAGES TALENTS DARES CREATIVITY	SERVES SOCIETY MAINTAINS SOCIAL FABRIC COMANDS POWER AND RESPECT SETS STYLE EMBODIES SOCIETY'S GOALS	DEFENDS TRADITION CARES FOR THE PARTICULAR SYMBOLIZES ENDURANCE TRANSFERS WISDOM EMBODIES VALUES
PROPENSITY	SCATTERING ENERGY	FOCUSING ON INMEDIATE	REFUSING RESPONSABILITIES	FOCUSSING ON PAST

APPENDIX 9

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WOMEN IN DEVELOPMENT: SESSION 7

METHODS PRSENTATION: "ART FORM" THE DAY

INTENT.- Allow a means of reflection to put into perspective the activities, discoveries, and learnings of the day.

PROCESS

1. List all the activities you can remember from your day.
2. Add to your list people who you have encountered and places you have gone.
3. Looking at your list:
   - In which of these activities did you experience delight? Mark with a star.
   - In which did you experience frustration, disgust or disappointment? Mark with an X.
   - In which did you did you learn something? Mark with a triangle.
   - Which activity, person or place had the greatest impact on you? Mark with an astericks (*).
4. In what way was today different from other days?
5. If you were to write a paragraph about your experience today, what would you title it?

APPENDIX 10

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WOMEN IN DEVELOPMENT: Session 8

Reflective Methods: Charting the Day

Intent: To allow you to picture your time and to decide your relationship to it

Process:

Objective

1) Draw a horizontal line down the middle of a page length-wise
2) Divide the line into 7 equal parts
3) Title each section with the name of a day of the week
4) Think back on the past week and under each day list activities that you engaged in
5) Now add the names of people that you encountered or worked with
6) Add places where you went

Reflective

7) Looking at the data that you've listed, star those 3 activities places or people that were especially important for you
8) Looking at the data, decide how you would divide your week in two or three "chapters" or parts. Use whatever criteria seems appropriate to decide the divisions.

Interpretive

9) Now, looking at the divisions, decide appropriate titles for each division
10) Looking at your division titles, decide a title for the whole

Application: This can be done as a "solitary" exercise, with groups or with families to remember the experiences you've had alone and together and to decide their significance

APPENDIX 11

WOMEN IN DEVELOPMENT: Session 3

Life Timeline Method

Intent: To provide a means of objectifying one's life experience and planning one's future

Process:

Preparation: Jot down 1 to 3 concerns you have for the well-being of society
Jot down 1 to 3 personal concerns
Jot down 1 to 3 of your talents
List 1 to 3 valuable experiences that you have had during your lifetime.

Draw a horizontal line lenthwise across a sheet of paper about 1/2 way down
Put your birthdate at one end of the line and divide the rest of the line into decades, putting the date above the division lines, and ending with the date that you might die
Mark with a star the present year, 1981

On the timeline note five memorable events of the past in the time-slot in which they occured.
Now note 5 valuable involvements (think of clubs, benevolence work, learning experiences, responsibilities etc).
Now add to the timeline the names of 5 people who have influenced your life, putting them in the appropriate time-slots
Looking at all that you've entered on the timeline, star those items which have most importance for you
Now, looking at the data, decide where in your past there have been turning-points, and mark division lines across the timeline vertically
Looking at the divisions that you've made, decide titles for those division that hold or name the essence of that period of your life
Looking at the whole of the past, decide a title for it, jotting that down above the division titles

Now looking at your initial list of concerns, and anticipating the future:
Decide and locate on your future timeline 3 important events
Decide and locate in time 3 future involvements that will guide your future
Note names of people and places

Looking at the data decide where there will be turning points and mark division lines as you did for the past
Decide titles for each division, and a title for the whole of the future

Now looking at the whole timeline, decide a title for the whole

UNDERLY CONTRADICTIONS TO WOMEN'S DEVELOPI T

AS EXPRESSED BY BDOs & TRAINERS

UNDEVELOPED INDUSTRIAL SUPPORT	INHIBITING IMAGES OF BACKWARDNESS	UNFOCUSSED IMPRACTICAL TRAINING	LIMITED LOCAL ACCESS TO BLOCK SERVICES	PROHIBITIVE IMAGES OF NATURAL CONDITIONS	HEAVY FAMILY FINANCIAL BURDEN	RESTRICTIVE FAMILY TRADITIONS	DISRELATED TRAINING SITUATION
SHORT TERM CAPITAL SUPPLY	GIRLS EDUCATION STOPS EARLY	LIMITED TRAINING FUNDS	UNREGISTERED MAHILA MANDALS	EXCESSIVE HEAVY RAINS	TRADITIONAL FAMILY RESPONSIBILITY	WOMEN VERY SHY	PANCHAYAT NOT CONSULTED
INADEQUATE INDUSTRY SITE	LITERACY FOR MEN ONLY	LIMITED GUIDED TRAINING	GRAM SEVIKAS INEFFECTIVE STORY	VERY HOT DRY SUMMERS	ONE DAY TRAINING LIMIT	SLOW TAKING INITIATIVE	PERSONAL BENEFITS NOT REALISED
UNASSURED WAGE MARKET	WIDESPREAD ILLITERACY	LACK OF TEACHER TRAINING	UNMANAGEABLE NUMBER OF VILLAGES	HILLY LAND AND COASTAL ISLANDS	UNIMPROVED AGRICULTURAL PRODUCTION	NO FAMILY DISCUSSIONS ON ISSUES	PARTIAL COMMUNITY REPRESENTATION
ECONOMIC DEVELOPMENT UNCONSCIOUSNESS	FEW WOMEN TRAINERS	TOOLS & TRAI-NING MATERIAL UNAVAILABLE	GRAM SEVIKAS WITHOUT TRANSPORT	TRANSPOR-TATION IS DIFFICULT	DAILY WAGES ARE NECESSARY	MEN DEGRADE LADIES	PUBLICITY NOT REACHING LOCAL
DIFFICULT LOAN PROCEDURES	WOMEN DO NOT SEEK TRAINING	NO FOLLOW UP	LACK OF GRAM SEVIKA TRAINING	VILLAGES ARE ISOLATED	FINANCIAL RESPONSIBILITY IS FOR MEN	EARLY MARRIAGE AGE	
UNUSED LOCAL RESOURCES	BACKWARD INACCESSIBLE AREAS	TRAINING SEEN AS UNNECESSARY	NO EDUCATED WOMEN IN MAHILA MANDAL	LONG TRAVEL DISTANCES			
ISOLATED TINY UNITS	SHORT TERM EDUCATION SCHEMES	IMPRACTICAL TRAINING SCHEMES	TRAINING GRADUATES NOT FOLLOWED UP				
SKILLED LABOURERS TO CITIES							
NO FOLLOW-THROUGH CONFIDENCE							

CONTRADICTIONS EXPERIENCED

The BDOs and Mukhya Sevikas and trainers expressed many concerns about the quality, effectiveness and relevance of the training currently available. The contradictions chart on page reflects comments made in the interviews. The top categories are an attempt to look beneath the felt needs and problems expressed to see the underlying contradictions. In dialogue with the results of the extensive and intensive surveys and the analysis of the amber charkha industry, they provide five different but related views of the blocks to the effective training. Careful analysis of the root causes of felt needs and problems gives an adequate base upon which to build proposals.

Contradiction 1

UNDEVELOPED INDUSTRIAL SUPPORT

This contradiction was referred to most frequently and points to the struggle to obtain capital and machinery for beginning industry and the difficulty that small industry faces breaking through into the assistance structures that have been set up. These difficulties were seen in the inability for small isolated groups to utilise loan facilities and obtain assured markets and is magnified by the trend that shows workers as migrating to the cities once they have developed some skill.

Contradiction 2

INHIBITING IMAGES OF BACKWARDNESS

This contradiction was discerned in a large number of responses which clearly indicated that the education of girls is a low priority. This was evident in the earlier age at which girls leave school, the high level of illiteracy and the small number of women participating in training schemes. This was more pronounced in the more backward and hilly areas of each taluka.

Contradiction 3

UNFOCUSSED IMPRACTICAL TRAINING

This contradiction deals with the limited vocationsl training received by rural women. It is seen in the lack of funds for government training programmes, the shortage of basic tools and equipment and the difficulties expressed relative to follow-up of courses offered. It is increased by the prevalent image in rural communities of education as a 'luxury item' rather than as a necessity.

Contradiction 4

LIMITED LOCAL ACCESS TO BLOCK INFRA-STRUCTURE

This contradiction was frequently evident in the gap which exists between local village women and the taluka level structures that have been set up. The Gram Sevikas, while well intentioned and hard working, have a prohibitive work load that does not enable them to effectively bridge this gap. The village women see themselves as unable to communicate with taluka structures on a frequent enough basis to allow for their effectiveness.

Contradiction 5

PROHIBITIVE IMAGES OF NATURAL CONDITIONS

This contradiction points to an image that is existent in the thinking of taluka officials ,that nothing can be done in some areas because of the physical conditions encountered. The conditions named most frequently are isolation, heat, torrential monsoon rain, hilly areas and distance. Together these difficulties have continued to produce a convincing picture of impossibility that allows workers to decide that nothing can be done.

Contradiction 6

FAMILY FINANCIAL BURDEN HEAVY

This contradiction refers to the heavy burden of subsistence or near-subsistence economy and the resulting necessity for every member to be financially productive. It is seen in women's inability to attend courses without some daily remuneration even when they understand the

long term financial benefit and the refusal of many women to risk even a small financial outlay. The effect of this condition is increased by the family traditions that place men in the role of financial responsibility.

Contradiction 7

RESTRICTIVE FAMILY TRADITIONS

This contradiction refers to the traditional role that women have played in family and village life. It is seen in the exclusion of women from family decision making where financial issues are being decided and the prevailing image that the primary role of girls is to prepare for an early marriage, and that this role excludes a serious relationship to training and skills acquisition.

Contradiction 8

DISRELATED TRAINING SITUATION

This contradiction points to the difficulties experienced by block level workers in creating training situations which are directly related to actual working situations. This fragmentation is intensified by the village women's isolation from community structures and experience and their failure to realise the benefits of such training for themselves and their families.

World Headquarters
320 Park Avenue
New York, N.Y. 10022
Tel. (212) 752-6000

To: Mr. Terry Quinn

From: G. J. Massaua

Date: January 30, 1979

Subject: Nigerian Village of Ijede

Following up on our discussion in New York re ITT's adopted village of Ijede, I will plan to visit Nigeria March 14-17, which will be on my way to South Africa. I will be accompanied by photographer Jack Balletti.

We should make plans for formal ceremonies on Friday, March 16, which would involve Chief Abiola, Nigerian government officials, civic leaders and members of the Institute of Cultural Affairs (ICA). I will ask the ICA to meet with Chief Abiola and make the necessary plans.

The ceremony would mark the completion of the first year and highlight the results and outline future plans. We will back this up with a press announcement that can be distributed worldwide.

I would appreciate your following up with ITT AME and Chief Abiola, and also make the necessary arrangements for our stay in Nigeria. We will take care of the necessary visas from here.

GJM:jl
cc Messrs. E. J. Gerrity

ITT World Headquarters

To: Neil Vance/Pat Moriarity **Date:** 1/30/7

Re:

Gentlemen:

I would appreciate your thoughts on this and some preliminary planning. I also suggest you contact your people there and alert them and get their input for a program.

GJM:jl
att.

G. MASSAUA, J

APPENDIX I

A compendium from 50 village Women's Advancement Modules of Underlying Contradictions to Women's Development as expressed by village women themselves.

COMPILED AT DEBRIEFING & EVALUATION SESSION IN MAY 1981.

UNDERLYING CONTRADICTIONS TO WOMEN'S DEVELOPMENT
AS EXPRESSED IN CLUSTER WOMEN'S EVENTS

LIMITED AVAILABLE EXPERTISE	UNAVAILABLE CAPITAL RESOURCES	INFLEXIBLE WOMEN'S ROLE	ABSENT SUPPORTIVE STRUCTURES	LOW EDUCATION LEVEL	RESTRICTED WORKING PATTERNS
Few Highly Educated	Male Dominated economy	Prohibited inter-village travel	Few functioning pre-schools	Inaccessible High schools	Unavailable skilled work
Unexplored economic possibilities	Unfamiliar banking structures	Dominating marriage goal	Inadequate health facilities	High adult illiteracy	Seasonal farming patterns
Limited teacher training	Few government grants	No women's gatherings	Low government priority	No adult education	Limiting traditional skills
No Management expertise	Inaccessible essential tools	Domestic role image	Over-extended gram sevika structures	Male education priority	Prioritised farm work
Inaccessible skills training	Exorbitant interest rates	Unavailable economic demonstration	Undeveloped mahila mandals		
Inadequate marketing experience	Insufficient gram panchayat funds	Mobile marriage patterns.			
Inexperienced Business Practices					

The Underlying Contradictions: Once the women of the villages had begun to articulate their vision for women's development in the village, the next task was to locate the basic contradictions blocking these villages. This was done by recording the concerns and blocks experienced by the women. The team examined the data and created a set of 6 underlying contradictions which relate specifically to the economic development of the women of the cluster villages. These contradictions are prioritised according to the amount of data listed under each.

Contradiction 1

LIMITED AVAILABLE EXPERTISE

This contradiction was indicated most frequently throughout all of the cluster villages. In most of the villages, the small number of educated women resulted in a lack of skilled guidance being available and very limited ideas of how to implement training for basic industry. This became clear in the frequently heard response (of "No one here knows about things like this" and "Nobody can do this." These were frequent responses) to questions which dealt with beginning small industry, beginning mahila mandals, marketing papads, etc. This was also seen in the lack of adequate local expertise to teach such practical skills as sewing. The absence of a comprehensive grasp of the requirements of management and marketing of any product except farm produce placed the creation of small industry beyond the practical and imaginal grasp of villagers.

Contradiction 2

UNAVAILABLE CAPITAL RESOURCES

This contradiction was discovered whenever talk of equipment or a training salary was raised. The women of any village do not have control of sufficient resources to enable them to begin an industry. Family money, when it exists, is controlled and operated by the husband or father. There are few government grants available for women and, moreover, none of the women spoken with had any image of

being able to apply to the government for a grant, or to the bank for a loan. This continued to be true even in villages where the husbands and fathers had regularly taken crop and animal loans. The only exception to this was the village of Chikhale, where some of the women knew that the Amber Charkha industry was initiated through a bank loan. In most of the villages, even general loans for seed and fertiliser were obtained not through banks, but through a middle man who charged exorbitant interest rates. In the case of such industries which were established at least marginally in the villages, such as basic sewing, the majority of the women found themselves without finances to purchase machines for corporate use. The few machines already available in the villages (in one case as many as 12) were jealously guarded by the women with enough money to purchase them and were not available for corporate use.

Contradiction 3

INFLEXIBLE WOMEN'S ROLES

This contradiction deals with the traditionally rigid and restrictive roles of women in the villages. These restrictions become apparent in each of the cluster villages. Although there is a high school within the cluster, many of the women in the villages furthest from it declared that the girls had to leave school at the end of the primary education offered in their own village. The high school at Ajivali was seen to be "too far away" for most girls to travel to. However, there was not the same difficulty with the boys travelling to school. A further manifestation of the restrictive role is the part played by marriage. Many of the young girls were considered as "not worth training" because they would soon marry and move to another village. In many cases the only aim of the girls' parents was to arrange a 'good' marriage. The women of the village were seen, both by the men and by themselves, as playing an almost exclusively domestic role in village affairs. Few of the women had met together before, and most declared that this was the first time they had seen that they could make decisions about matters relating to economics. The unavailability

of , demonstrations of viable economic village-based alternatives to farm labour has the effect of perpetuating the entrenched traditional roles played by the women.

Contradiction 4

ABSENT SUPPORT STRUCTURES

This contradiction made itself clear in a number of issues which seemed at first not to relate to the central issue of training and employment, but were eventually seen to be vitally linked to changing the role of women and, therefore, enabling women to participate in a broader range of employment options. The women perceived that their failure to meet together and corporately plan and act was preventing their economic development. Thus they saw that the absence of Mahila Mandal structures was inhibiting. This became even more evident when it was realised that there were many loans and grants that could be received only by a registered body, and that the Mahila Mandal could play this role. Within the villages, the absence of any pre-school structures meant that the women were less free to engage in economic roles. Similarly, poor nutrition and a lack of overall adequate health care minimised the effectiveness of the women participating in industry. Another manifestation of this contradiction that became evident both in the women's meetings and in the meetings with the Block Development Officer and other government officials was that women's development had been given a low priority in terms of government grant availability and government support. This is discussed more fully in the extensive survey findings, but became evident in the cluster when it was discovered that only one of the villages received the services of a Gram Sevika (there are only 5 Gram Sevikas working in the whole taluka) and that even in that village the Gram Sevika was engaged in extremely limited social programmes.

Contradiction 5

LOW EDUCATION LEVEL

This contradiction became evident in the women's meetings as a restricting factor in terms of training for economic skills. Even though there is a high school within the cluster, many girls leave school after the 7th Standard. Many girls from economically backward families leave even before this, as their labour is needed in the fields and the home. Thus there is a high level of illiteracy or near illiteracy, especially among the older women. There is also no adult education of any type in the cluster villages which is aimed at upgrading the basic skills of the women.

Contradiction 6

RESTRICTIVE WORKING PATTERNS

This contradiction was seen to be significant in the development of training and employment patterns. The priority which is of necessity given to farm work, and the seasonal pattern of this work, demand that employment complements, rather than replaces, this farm work. Traditionally, women's working patterns are restricted to the field, the home or unskilled labour jobs. It was found that, in those villages where a number of women have received full high school education, and even further education such as teacher training, there were no opportunities for related employment and thus no incentives for more girls from these villages to undertake higher education. The only jobs available required the young women to leave their villages and live in towns and thus defeated the purpose of uplifting rural women.

PROPOSALS FOR ACTION

Proposals: Within each village and at the cluster assembly, the women studied their vision and contradiction findings and then proposed a number of arenas in which they plan to begin working. These proposals cover both the social and economic arenas. In summary, the women decided that they would work corporately in 4 basic arenas:

1) Mahila Mandal meeting and registration;

2) Pre-school Set up and Teacher Training;

3)) Amber Charkha industry;

4) Integrated Stitching Industry.

Initially, they have built a plan for setting up and registering Mahila Mandals in each of the villages, and for establishing pre-schools with a central teacher training programme. Both these programmes can be implemented immediately. They are also planning to work on both of the proposed industries.