ANNEXURES
ANNEXURE-I

Proforma of Data Collection on Status of Rural Women in Sericulture
– A Study of Two Villages in Karnataka

HOUSEHOLD SCHEDULE

1. Village
2. Grama Panchayat
3. Taluk

I. Profile
1. Name of the Respondent
2. Name of the Head of the household
3. Name of the Father/Husband
4. Religion
5. Caste/Sub-caste

II. Family Size and Occupation

<table>
<thead>
<tr>
<th>Sl No.</th>
<th>Name</th>
<th>Sex</th>
<th>Marital Status</th>
<th>Education</th>
<th>Occupation</th>
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2. Type of Family: Joint – 1, Nuclear – 2, Extended – 3, Any Other Specify – 4

III. Land Details and Sericulture Status

1. (a) Total land (in acres)
   (b) Rainfed .................acres    Irrigated .................acres
   (c) Source of Water: Open Well – 1; Tube Well – 2; Canal – 3; Other Specify – 4
2. (a) Area under mulberry (in acres)

Rainfed ............... acres; Irrigated ............... acres; Total ............... acres

(b) Variety of mulberry : Local – 1; M5 – 2; MR2 – 3; Series – 4; Mixed – 5

(c) Type of planting : Pit system – 1; Row system – 2

(d) Pruning : Once in a year – 1; Twice a year – 2

(e) Method of pruning : Middle pruning – 1; Bottom pruning – 2

(f) Methods of irrigation : Flooding – 1; Basin Irrigation – 2, Furrowing – 3; Drip – 4

(g) Duration of irrigation : Once in a month – 1; 5 days once – 2; More than that – 3

3. (a) FYM application Yes – 1 No – 2

(b) Once – 1; Twice a year – 2

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<thead>
<tr>
<th>I Time</th>
<th>II Time</th>
<th>III Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qty (cartload)</td>
<td>Price (Rs)</td>
<td>Qty (cartload)</td>
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</table>

4. (a) Application of chemical fertilizer

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<thead>
<tr>
<th>No. of Times</th>
<th>Irrigated</th>
<th>Rain-fed</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Quantity (kgs)</td>
<td>Price (Rs)</td>
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<tr>
<td>--------------</td>
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</tbody>
</table>

4. (a) Application of chemical fertilizer

Once – 1; Twice in a year – 2

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<thead>
<tr>
<th>No. of Times</th>
<th>Irrigated</th>
<th>Rain-fed</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Quantity (kgs)</td>
<td>Price (Rs)</td>
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</table>

5. (a) Leaf harvesting method: Leaf harvesting – 1; Shoot harvesting – 2

(b) Yield of mulberry leaf in one acre (in kgs).

6. If an agriculture labourer wage earned per day

Male Rs. ................. Female Rs. ................. Child Rs.

7. (a) Number of DFLs brushed per crop

(b) Price per 100 dills

(c) Number of crops per year

8. (a) Are you bringing eggs from govt. grainage

(b) If no give reasons .....................

9. Temperature and humidity control measures adopted Yes – 1; No – 2
10. (a) How many trays required for 100 DFLs
(b) Price per tray Rs.
(c) Quantity of leaf for 100 DFLs (in Kgs)

IV. Women's Involvement in Sericulture

1. Garden Maintenance

<table>
<thead>
<tr>
<th>Sl No.</th>
<th>Activities</th>
<th>No. of working days (in acres)</th>
<th></th>
<th></th>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Family</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>1</td>
<td>Ploughing</td>
<td></td>
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<tr>
<td>2</td>
<td>Leveling</td>
<td></td>
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<td></td>
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<tr>
<td>3</td>
<td>Harrowing</td>
<td></td>
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<td></td>
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<tr>
<td>4</td>
<td>Irrigation</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>5</td>
<td>FYM application</td>
<td></td>
<td></td>
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<tr>
<td>6</td>
<td>Fertilizer Application</td>
<td></td>
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<tr>
<td>7</td>
<td>Planting</td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>8</td>
<td>Weeding</td>
<td></td>
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<td></td>
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<tr>
<td>9</td>
<td>Pruning</td>
<td></td>
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</tr>
</tbody>
</table>

2. No. of working days (100 DFLs)

<table>
<thead>
<tr>
<th>Sl No.</th>
<th>Activities</th>
<th>Family</th>
<th>Hired</th>
<th>Total</th>
</tr>
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<tbody>
<tr>
<td></td>
<td></td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>1</td>
<td>Disinfection</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Chawkie rearing</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Brushing</td>
<td></td>
<td></td>
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<tr>
<td>4</td>
<td>Leaf harvesting &amp; transportation</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>5</td>
<td>Leaf chopping</td>
<td></td>
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<tr>
<td>6</td>
<td>Adult Rearing</td>
<td></td>
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<td>7</td>
<td>Bed Cleaning</td>
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<tr>
<td>8</td>
<td>Feeding</td>
<td></td>
<td></td>
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<tr>
<td>9</td>
<td>Moult Setting</td>
<td></td>
<td></td>
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<tr>
<td>10</td>
<td>Moulting</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Harvesting of Cocoons</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Marketing</td>
<td></td>
<td></td>
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<tr>
<td>13</td>
<td>Others</td>
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</tr>
</tbody>
</table>

a. Variety of Seeds
Local – 1 ( )
Bivoltine – 2 ( )
b. Cocoon Production for 100 DFLs (in Kgs)
c. Cocoon Price Per Kg
3. Decision-making role of women and men

<table>
<thead>
<tr>
<th>Sl No.</th>
<th>Particulars</th>
<th>Women</th>
<th>Men</th>
<th>Both</th>
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<tbody>
<tr>
<td>1</td>
<td>When the rearing has to begin</td>
<td></td>
<td></td>
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<tr>
<td>2</td>
<td>No. of layings to be brushed</td>
<td></td>
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<tr>
<td>3</td>
<td>Where to buy the layings</td>
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<tr>
<td>4</td>
<td>Dis-infection of the rearing house</td>
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<td></td>
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<tr>
<td>5</td>
<td>How much leaf should be harvested</td>
<td></td>
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<td></td>
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<tr>
<td>6</td>
<td>Moulting setting</td>
<td></td>
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<tr>
<td>7</td>
<td>Feeding of silkworms</td>
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<td>8</td>
<td>How many trays have to be spread</td>
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<td>9</td>
<td>Renting chandrikes</td>
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<tr>
<td>10</td>
<td>When the silkworms are to be moulted</td>
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<td></td>
<td></td>
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<tr>
<td>11</td>
<td>Harvesting of cocoons</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>12</td>
<td>Marketing of cocoons</td>
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</tbody>
</table>

4. Marketing

1. (a) Name of the cocoon market available
   (b) Nearest cocoon market to your village
   (c) Distance of the cocoon market

2. (a) Transportation facilities
   Available – 1; Not available – 2
   (b) Transportation through
        Train – 1; Bus – 2; Bullock cart-3; Head load-4; Others-5

3. Do you have Sericulture pass book in your name? Yes – 1 No-2

4. (a) Do you visit Cocoon Market Yes – 1 No-2
   (b) If ‘No’ give reasons
        Restricted by family – 1; Not restricted – 2
        No need to go – 3; Others – 4
   (c) If ‘Yes’ is there any problem in the market Yes – 1 No – 2
   (d) Did you experience delay in weighing cocoons Yes – 1 No – 2
   (e) Are the buyers taking away sample cocoons? Yes – 1 No – 2

5. Are the marketing & extension officers honest Yes – 1 No – 2
V A

1. Extension facilities: support and guidal

<table>
<thead>
<tr>
<th>SI No</th>
<th>Facilities</th>
<th>Available</th>
<th>If available</th>
<th>Utilization</th>
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<tr>
<td></td>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Adequate</td>
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<tr>
<td>1</td>
<td>Technical Suggestion</td>
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<td>2</td>
<td>Chemical disinfection material</td>
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<tr>
<td>3</td>
<td>DFLs</td>
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<td>4</td>
<td>Financial Assistance</td>
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<td>5</td>
<td>Others</td>
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2. Whether any training given
   Yes / No
   If Yes
   (a) Type of training
   (b) Duration of training
   (c) Financial support (stipend, if any)
   Yes / No
   (Cash or Kind) If yes, how much
   Rs.................. If kind, Specify

3. Seminar, Demonstration, Group Discussion
   Yes / No
   Study Tour etc
   If yes, details

4. Supply of technological literature/exposure to audiovisual aids, TV, Radio/Sericulture books etc

5. Have you heard of the following special programmes for women?
   (a) Separate counter/rest room with sanitary facilities for women.
       Yes / No
   (b) Priority is given to women for auctioning cocoons.
       Yes / No
   (c) ‘Best Sericulturist’ award for women.
       Yes / No
   (d) Special training, study tour for women.
       Yes / No
   (e) Credit scheme for women
       Yes / No
   (f) Department of Sericulture has declared 1994 as Year of
       Women in Sericulture
       Yes / No

V B Health Hazards

(a) Do you have problems of your working place
(b) Indicate your health hazards at working place
   Heat / Recurring Cough / Fever / Bodyache / Burning in the eyes / Backache /Asthma etc.
(c) What are the pollution beliefs associated with sericulture?
VI

1. Participation of Women in Group Activities

<table>
<thead>
<tr>
<th>Sl No.</th>
<th>Name of the organization</th>
<th>Available Yes / No</th>
<th>Are you a Member Yes/No</th>
<th>If not reasons</th>
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<tbody>
<tr>
<td>1</td>
<td>Member of Grama/Taluk/District (Zilla) Panchayat, Adhyaksha / Upadhyaksha</td>
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<td>2</td>
<td>Mahila mandal / SGH</td>
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<td>3</td>
<td>DWCRA Group</td>
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<tr>
<td>4</td>
<td>Chalkie rearing Center</td>
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<td>5</td>
<td>Cocoon Market / APMC</td>
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<td>6</td>
<td>Others</td>
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2. Decision Making

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<thead>
<tr>
<th>Sl No.</th>
<th>Adult</th>
<th>Children's Education</th>
<th>Marriage purchase &amp; other</th>
<th>Sericulture activities</th>
<th>Other Social &amp; Cultural decisions</th>
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<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
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3. Nature of Income Utilisation

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<thead>
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<th>Sl No.</th>
<th>Adult</th>
<th>Total</th>
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<tbody>
<tr>
<td></td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>1</td>
<td>Nutrition</td>
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</tr>
<tr>
<td>2</td>
<td>Clothing</td>
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</tr>
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<td>3</td>
<td>Education</td>
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<td>4</td>
<td>Purchase of land</td>
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<td>5</td>
<td>Vehicle</td>
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</tr>
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<td>6</td>
<td>Domestic</td>
<td></td>
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<tr>
<td>7</td>
<td>Others</td>
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<td>8</td>
<td>Overall</td>
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</table>

a) Name the NGO's involved in sericulture / women development activities in your area?

b) Nature of activities

Finance / Training / Others

VII Miscellaneous

1. (a) Do you have a silk sari
   Yes / No
   (b) If not, give reasons
   Costly / Others
2. Any other suggestions

---(88)---
ANNEXURE-II

1. Case of Padmavathi of Hosahalli

Padmavathi is 50 years old and wife of Suryanarayana, a document writer. They have about 4 acres of irrigated land and a beautiful big house. The house has all modern amenities like TV, furniture, fridge, Gas stove, grinder etc. His father was the village headman which enabled the family to live well with status and power. Padmavathi has a maidservant to do cleaning and washing. Her own duties include cooking, serving and childcare. She is not required to go to the weekly shandy that is held in front of their house, since people would ask why she had to come for shopping?. She is the president of a SHG. But her participation in meetings is nominal and only with a vested interest of waiting to seek loans, both internally and from the bank. She asks ‘we have everything (at home) why do I need to attend a meeting where women from poor and dalit background also attend?. My house is a little world where I have enough work and involvement. There is no need to have any contact with outside world. I keep getting information about the day-to-day affairs of the village from my maid servant’. The lesson from this case is that SHGs in the study area have many challenges to change the mindset of such women who become their heads only by virtue of their socio-economic status in the village. Many women from poor sericulturists’ HHs have been marginalized from such position where they would have benefited.

2. Women from Big Farmers’ households

Generally, women from big farmer households with 15-20 acres of land do not involve themselves in rearing or agriculture work, although sericulture is practised in such households. There is a separate rearing house for the purpose and the contract labourers, who are hired for the purpose, carry out all work. Thus, women from rich households in sericulture are excluded from any participation in sericulture.
3. *Women from Medium Farmer Households*

Farmers with 5-10 acres of land generally plant mulberry in about 4-5 acres of land. Women are engaged in these activities except buying DFLs, harvesting leaves in the mulberry garden and marketing of cocoons, which are done by men – both family and hired. There is a difference between nuclear and joint families in this work. In nuclear households, the hired workers do this work. But in joint families, women carry out these activities.


This family practises sericulture in one and a half acres of land where mulberry is planted and irrigated with pump set irrigation. On an average, 300 DFLs are grown. 5-6 crops are taken per year. This family depends upon sericulture for its survival. Both men and women practised sericulture. Women assist men in carrying out all work from chawkie brushing to cocoon harvest, sorting and preparing for taking them for marketing. Some women accompany men to the market. Generally, the work on the land like planting of mulberry, weeding, hired labourers carry out leaf harvest etc. Some women go to the fields to harvest leaves whenever hired labour is not available to do this.

The farmers with 5 acres of land planted mulberry in about one acre of land. Women from small farmer households manage all types of work in the garden like harvest of leaf and rearing of silkworms. But if it is a big or extended family, then one woman takes care of managing this work besides her usual duties like cooking and other domestic chores. The remaining women will take care of mulberry garden like planting, irrigation fertiliser application, leaf harvest, and other such work with the help of hired labourers.
Rangamma, wife of Thippanna, is another case in the same category. She is a 58 year old sericulturist. The couple have 3 sons and two daughters. Two daughters have been married off. Thippanna owns 5 acres of irrigated land, where he has planted mulberry in about one acre. The family has been practising sericulture since about 25 years. One daughter-in-law takes care of cooking and other domestic work while the other daughter-in-law works along with the labourers in the mulberry garden. Thippanna irrigates the garden, and prepares the land along with the sons and labourers. Rangamma, her children and labourers carry out rearing. She also knows thoroughly about the rules and precautionary measures that have to be taken while rearing worms. Disinfection, bed cleaning, prevention of Uzi menace etc., are the measures known to her. She is well aware of the other precautionary measures like control of diseases by keeping or maintaining temperature in the rearing house. She gives the right kind of guidance to workers who carry out her advice. She also manages or decides the grainage from where seed has to be bought. But the work of buying DFLs and marketing of cocoons is that of the husband.

Small farmers with 2-3 acres of land grow mulberry in half acre of land. Women from such families work not only on their lands, but also in other 's lands as wage earners.

5. Women as Assistants in Production: Lakshmidevamma

- Lakshmidevamma is 35 years of age and wife of Kariyanna who grew mulberry in half acre of their total 4 acres of land. She is not actively engaged in sericulture, but takes care of cooking and domestic responsibilities. Kariyanna is the main worker in sericulture, but assisted by the wife. Because of their poor economic condition, the family does not engage wage labour much, but instead, works on other's lands for wages. In fact, as far as possible the couple avoids taking hired labour. At present, they have discontinued sericulture since there is fall in the prices of cocoons.
Nagamma, wife of Muniyappa, has mulberry in about quarter acre of land under rainfed conditions. Irregular rainfall in recent years has not deterred the family from discontinuing sericulture as many others have done in the village. They are practising sericulture since 12 years. To solve the situation they have taken on lease (50:50) a mulberry garden of a neighbouring farmer and brush 150 DFLs.

The entire responsibility of rearing is done by Nagamma who depends upon her son and husband for only two types of work. One is to buy DFLs and the other marketing of cocoons. The two men say that they do not know anything about rearing silkworms.

Nagamma is assisted in silkworm rearing by her two daughters in Chawkie brushing, chopping leaves, feeding worms, bed cleaning and harvesting leaves. The trio knows about the methods and timing of harvesting leaf, leaf quality etc. They are aware of the following:

- That good quality leaf has to be harvested.
- Leaves should free from wetness or moisture as it affects silkworms and results in diseases.
- That the rearing room has to be kept under temperature control, like hanging wet gunny bags on windows, cover the rearing trays and stand with a nylon net to prevent Uzi fly, etc.
- Bed cleaning and leaving ripe worms on the mountages.
- Harvesting cocoons.

Nagamma proudly says that her daughter is also equally competent in doing this work.

Saraswathi, wife of Krishnappa, is from Lakshmidevipura in Madhugiri taluk. She has 6 children (3 sons and 3 daughters). All are married. Saraswathi is illiterate and she had to discontinue studies
owing to poverty. She was sent for rearing sheep. Somehow she has learnt to put her signature. She has striven hard to make her children educated but they did not study well. She punished them by beating them. Still, they did not study beyond 7th standard.

Saraswathi’s husband owns 5 acres of land. They have been practising sericulture since 25 years and are cultivating mulberry in one acre of land. She feels sad that her children are not very helpful in sericulture work. They are well grown and assist me in fetching seed from grainage and marketing the cocoons. Women manage the rest of work only. Saraswathi has gone to Ramanagaram market also once. She manages the entire work of mulberry garden and rearing of silkworms along with her daughters-in-law and grand children. Her daughters-in-laws are her daughter’s daughters. Thus, there is co-operation in all her work by the female members. Saraswathi also owns 2 acres of irrigated land in her name.

The problem that Saraswathi faces in sericulture is lack of rearing space. They do not have a rearing room/house. She is ready to extend her garden by another one acre if they can receive any loan from the government to build a rearing house. She believes that the people in the village are jealous of their prosperity (in sericulture) and have conducted witchcraft to condemn and harm them. But with God’s grace, the family has been able to continue sericulture and bring good crops of cocoons.

Hanumakka, widow of 42 years of age is a resident of Avargallu in Madhugiri taluk. She used to be harassed by her husband as he was a drunkard and used to beat her. She deserted him and came away to her parents. She has no children and gets pension as a widow. She practises sericulture since about 16 years as a wageworker in the house of one Doddarange Gowda and earns Rs.500 per month. She also gets free food
• Lakshmamma, wife of Thimmanna, is also from Lakshmidevipura in Hosahalli range. She is illiterate and has 4 daughters. She has not got operated for family planning with the hope that the couple would get a son to continue the family heritage. Thimmanna owns 4 acres of irrigated land, in which mulberry is grown in 1 acre. 150 DFLs are brushed per crop and 4 crops are taken per year.

Lakshmamma involves herself in almost all work on the mulberry garden and silkworm rearing. She manages preparation of land, planting; weeding, irrigation and such other garden work with help from hired labour. In rearing, she manages to transport leaf, feeding worms, bed cleaning etc. She cannot manage to lift trays but keeps supervising the work by hired labourers and also whether silkworms are eating well or not etc. She knows to identify diseases of silkworms by looking at them and based on seasonality. She takes care to prevent them from being infested by Uzi flies. She knows the temperature control measures in the rearing room/house and the knowledge about which disease will affect the worms during which season. She knows to preserve leaf without being affected by Uzi fly and maintain leaf ‘s moisture content by wrapping it in wet gunny bag. The skill of picking up ripe worms and leaving them on mountages is also known to her.

But her knowledge about these practises is not recognised by her husband. For example, when she complaints that the silkworms are not feeding well, he snubs her by stating that she does not know anything, but later on recognises that it is correct/true. Likewise, Lakshmamma suggests that mulberry leaf that grows in a shade should not be fed to the silkworms. She can identify diseases of silkworms like flacherie and grassorie. Yet, for fear of being daunted by her husband in case of a crop failure, she does not take initiative to suggest anything to him. He does not allow her to take up such work as chawkie rearing, leaf chopping, and an identification of diseases as he considers them as sensitive jobs.
He never takes her to the cocoon market saying that it is unnecessary, and she would not be able to understand anything.

Asked whether her husband has got her any silk sari, Lakshmamma replied that she does not need any sari. She wants her children to come up well and live with good things (gold, clothing etc.) and her daughters to get good houses.

Fate has been cruel to her, since mulberry is now uprooted and fed to cattle due to water scarcity. They want to grow mulberry again only if it rains well and the well gets filled up.

- **Padmamma, wife of Narayana**, is a 55-year-old woman who is engaged in sericulture since about 10-15 years in Sobaganahalli in Kabbigere. She is engaged in all forms of activities like planting of mulberry saplings, harvesting of leaves and feeding. She is knowledgeable about disease control measures, disinfection, feeding practices, types of diseases and remedies, what happens if there are extremities of temperature, when to feed worms etc. Yet, her knowledge is not considered when chawkie is reared, in leaf chopping and marketing of worms. This is true when shopping for the family is made or when decisions are made about important matters regarding the family.

Water shortage and fall in prices have affected the continuation of sericulture by the family. They have uprooted the mulberry plants and planted plantain. Even trays and mountages have been donated to some other sericulturists.

- **Nagamma, wife of Narayanappa**

Nagamma is 36 years old and has four children (3 daughters and one son). The eldest daughter is married. Nagamma is illiterate and practices sericulture with the help of her two daughters as the source of livelihood. She is also a resident of Sobaganahalli in Kabbigere. The family has 4 acres of land but it is not irrigated. Only quarter acre of land is under
mulberry under rainfed conditions. They take one crop of mulberry if there is rainfall, otherwise, not.

It is Nagamma's courage that has led to continuation of sericulture in the household. She has taken land on lease located at about 3 kms and rears silkworms. She collects mulberry from the mulberry garden belonging to the farmer with whom she has a lease arrangement to harvest leaves two times a day. The leaf is carried all the way to her home as a head load. She takes her buffalo and two goats also along, for rearing. On the day of my visit, she came back home, when I was talking to her daughter, with a huge head load and the livestock. Her husband had been away in Bangalore since four days.

The family is rearing silkworms on lease basis (equal share) since 12 years now. 150 DFLs are reared per crop. Thus, Nagamma has gained expertise in rearing.

She complained except supplying seed and marketing of cocoons her husband was unaware of anything else. 'My husband is ignorant of sericulture. If anybody like you come to seek information about our practises, he calls either my daughter or myself', says Nagamma. He takes sufficient rest after a tiring day of work. Can we take rest like that? she asked me. Her daughter Lakshmidevi who is 14 years old is well versed in chawkie rearing, chopping leaves for chawkie worms (which will be thinner than hair) and other work. Her other daughter Nagamma can manage cooking all alone and extend assistance in sericulture also. Thus, Nagamma with her two daughters is managing sericulture, but unfortunately cannot manage marketing due to traditional constraints. Thus, she is deprived of access to income from her labour.

Nagamma's knowledge about sericulture practises is appreciable. She knows accurately what happens when silkworms are fed with leaves on
which dewdrops have fallen. She knows about the harm of too much sunlight on leaves and the diseases such leaf would cause on the silkworms. Thus mother and two daughters manage all work that 150 DFLs would bring up. Lakshmidevi is supposed to be a better expert than her mother in sericulture, a fact that Nagamma proudly claims.

Regarding health hazards from sericulture, Nagamma feels that it has caused irritation in the eyes; they do not go to a doctor for remedy. Instead, they consume milk, curds and butter milk which is supposed to reduce or cure such symptoms. Similarly, sericulture is supposed to cause body ache, as the trays have to be lifted from ground to stand and to the trays. It also causes waist pain. Nagamma does not believe in pollution and feels that such believes are baseless. She says that the work would not stopped from being attended by the three women, even when they are menstruating. They continue to feed silkworms even at that time. But there is a restriction practised when women who are so from outside (other houses) visit them.

Nagamma and her daughters go for sheep/goat rearing and agricultural labour to substitute family’s income. In spite of all these, she is not comfortable in her economic condition. She does not have a single silk sari.

- **Kamalamma, a widow from Sobaganahalli**

This case is of another widow Kamalamma who depends upon sericulture for livelihood. She is 40 years old and has studied upto 7th standard. The family has about 4 acres of land, all under irrigation. Kamalamma has two children, a son and a daughter. The daughter is married. Her husband Ramachandrappa died about a year ago.

Kamalamma had not come out of her house on any work as long as her husband lived. She had practically no experience in any outside work, except cooking and household work. She had not participated in any
decision-making also, either about children's education or about their marriage. Similarly, she was not allowed to or was there any need to participate in decision making in economic activities. She never told her husband which property to be sold or bought, or which crop was to be grown in which land. Although sericulture was practised in the house, she was never involved in it, as Ramachandrappa carried it out through hired contract labourers under supervision. She had not gone to the lands even once to pluck a handful of mulberry leaves. She had no experience of chawki rearing, or of feeding silkworms. She was unaware of the diseases of silkworms, and about the seasonality of diseases.

But with the sudden death of Ramachandrappa, the entire responsibility of sericulture and agriculture fell upon the head of Kamalamma. She managed sericulture besides cooking. Her 22-year-old son has taken the lead assisted by his mother now. She brings seed (DFIs) from the grainage and assists in chawki rearing. Kamalamma is aware of these jobs but does not take the lead for fear of crop loss.

Kamalamma desires to see the market but fears comments and gossip by fellow villagers. A woman who never used to come out of the house when the husband was alive, now will fall for a lot of ridicule and criticism if she goes out that too to places like a cocoon market where generally men only go.

Let alone going to the distant market in Kunigal, Kamalamma is afraid of going to the nearby mulberry garden to harvest leaf. But she thought that it will save some expenditure that will be spent on the wages for labourers, if she refrained from working. She works in the fields always with the fear that her brother-in-law will mistake her behaviour (of going outside home). But if she does not work she could not have any hold over her own development. Thus, we find that despite having socio-economic status and local standing, Kamalamma is not free to participate in family's economic activities, leave alone taking decisions.
and accessing income and deciding expenditure. She was also afraid of talking to women in the village who had joined SHGs like Stree-Shakthi and Swa-Shakthi groups. She has just conducted her daughter’s marriage and plans to conduct her son’s marriage in another two years’ time. But she has expressed her desire to continue sericulture, which she firmly believes, would be the source of livelihood for the family. She is now a victim of circumstances and has not developed courage to come out of tradition to face the world as an empowered woman. There were tears in her eyes when she remembered her husband and felt that she was actually disempowered with his death.

Shamantha, is the third wife of Ramaswamy and lives in Sobbaganahalli village of Kunigal range. She is 38 years old and has studied till 6th standard. Her elder sister was married to Ramaswamy, who died while delivering her daughter. Then he married another woman who got separated from him after bearing two children. Shamantha was married to him as the third wife, despite her reluctance. Poverty of her parents to marry her off to a young fellow, and taking care of the orphaned daughter of Ramaswamy, who was also Shamantha’s sister’s daughter, were the obligations that forced this move.

Ramaswamy owns 3 acres of Kodagi (granted) land as the priest of Anjaneya swamy temple. That he shares with his brother. Shamantha started sericulture in the small piece of land that came to her husband, to compensate for the growing needs of the family. She learnt sericulture from neighbouring women who were practising it. Mulberry was cultivated with the help of hired labour and she is a sericulturist since 5 years. As is usual her husband, in spite of his wife’s proficiency in sericulture, carries out the jobs of fetching seed and marketing of cocoons. In between, the family faced loss due to failure of rainfall. Another shock was when her brother-in-law, in whose house they were
rearing silkworms, asked the house to be vacated. Therefore, Shamantha discontinued rearing since 4 years now.

One daughter (by the first wife) is married now. Another daughter is getting education. The family cannot manage with the income only from priesthood. As upper caste people they cannot work as agricultural labourers in others' lands. Thus, they face critical times.

Shamantha has joined a SHG (Jai Maruthi Swasahaya Group) and is working as its secretary. There are 14 members who have saved Rs.5,000. Failure of rain have snatched employment on farms for members who cannot save regularly. Therefore, the group desires to take up sericulture if government helps the group by providing space and other inputs.

Another constraint for Shamantha to mix with the group beyond what is permissible is that most of the members are from low castes, and are widows. The local culture is such that a married woman whose husband is alive is forbidden from mixing with widows all the time. For a married woman to roam round like widows, when she has her husband alive at home, is disgraceful. Men do not tolerate it. Therefore the women have expressed that government has to provide individual assistance to them.

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Basavanahalli is not new to women's groups, since, already there were 2 DWCRA groups formed in 1992-93 as part of both DWCRA Scheme as well as the impetus given to women's group under the National Sericulture Project. At that time, the group consisted of mostly SC women. They had received assistance from the government in the form of mountages and rearing trays. There was a proposal to start a Community Chawkie Rearing Center (CCRC) on the model/lines of many such CRCs that existed in other part of traditional silk worming areas of the State. But, by that time, sericulture itself they started facing some challenges in the wake of liberalization and privatization, and it was expected to affect the industry.

Parimala SHG has 20 members, all women. It meets on every Monday at 7 p. m. in the house of Narasamma, the President of the group. It is mainly a savings group with a total saving of Rs. 25,000. On an average, individual members have saved Rs. 1,240 each.

The fact that as a group it was still functioning in January 2003 (when this data collected) is sufficient proof of its functioning. But it is only restricted to saving and internal lending with an accumulated interest of Rs. 3,077. The beneficiaries, who have availed loan for consumption purposes – both for purchase of food items (cereals, oil etc) as well as for agricultural inputs are from poor households.

It is not that the women did not face any problem in joining the group. There were restriction placed upon their going out of the house to
beedi rolling is practised in the neighbourhood, but it does not suit all. For example, Renukamma started bleeding in the nose due to 'heat' generated by beedi rolling work. Thus, the group consists of such women who are without such IGA, and depend on HH sericulture for income. Some of them work for wages, but are unhappy, since the wage rates are considerably low (Rs. 26/- for women as against Rs. 50 for men).


Yet another SHG in Lak shimidevipura for women is Bharathambe Stree-Shakthi Self-Help Women's Group. This also was started in 2001. Being three year old, it has slightly better or enhanced saving amount of Rs. 19,000/- and per member saving is Rs. 1,240/-. At present, the group is defunct.

Puttamma, a member told us that the anganawadi worker, who was responsible for creating them, became its Pratinidhi-I. Meetings used to be held in her house itself on Thursday's. The members used to meet late in the evening at 8 p.m.

Since the beginning, the group had problems of attendance by all members. Being poor and migrating for work, its members used to frequently miss the meetings. Their contribution to savings was also naturally irregular. This was so despite that the amount contributed was only Rs. 10.

But this group had an advantage: the members underwent training in silkworm rearing at Midigeshi and Hosahalli for 2 days each. However, the members could not utilize it for any improvement in their earnings. It required the cooperation of HH members, particularly of the husbands. Husbands of a number of members expected that they would be receiving government loan immediately after membership is finalized. When it did not happen, some husbands started blaming the representatives when drunk,
and affect the deliberations. Others were bent upon getting their wives withdrawn from membership.


Bhuvaneshwari Stree-Shakthi SHG is the fourth women’s group of Karehalli, formed on April 6, 2001. It consists of women from the weaving community. Saving Rs. 10 per week and meeting will be on every Thursday. The group has a total saving of Rs. 20,000 at present from 16 members.

The group, like the other Stree-Shakthi groups, was formed by the Anganawadi worker. Our respondent Parvathamma (aged 21 years) is educated (PUC drop out). The group meets at 8 p.m in the village prayer hall (Bhajane Mandir). The members were undergone training at Madhugiri for 2 days each in rearing and silk rearing. Comprising of poor wage earners, contribution to savings is quite irregular. A few members have withdrawn their membership even, including Parvathamma.

5. Annapurneswari Stree-Shakthi Self-Help Group

In Avargallu village, we have Annapurneswari Stree-Shakthi Self-Help Group, founded on 11-1-2001, with 20 members and with weekly savings of Rs. 10/- each. Meeting will be held on every Thursday at the Anganawadi Centre. This group is also defunct at present. Amba Bhavani, one such member is of the opinion that the total saving of Rs. 9,000 was deposited in the bank. As no financial assistance came from the government, the members decided to withdraw the sum and take away their individual share. The group was also lacking in unity. The members had internal disputes and quarrels. Ultimately the group was dissolved.

6. Maheswari Stree-Shakthi SHG

Maheswari SHG was formed in 2000 with 15 members and a total savings of Rs. 5,000. The group has the Vice-president of the Gram Panchayat as its member. All the members are women from SC. The group is defunct now, as the members have withdrawn the amount having lost all
faith in the concept of group formation. The expectation of receiving government loan (matching grant) did not come through even after 3 years of group formation. Thus, women disappointed and men angry that their wives were not attending to work and only attending the meeting in the Bhajan Mandir, the SHG had a natural death. But one positive thing is that it enabled Kempamma, the ability to participate in Gram Panchayath meeting with courage and knowledge.

Even here, the members have not expressed any desire to rear silkworms due to scarcity of irrigation water. Instead, if provided loans, they are interested in rearing hybrid cows and start of dairy farm.

7. Kamadhenu Stree-Shakthi Women’s SHG

Of the many SHG groups, Kamadhenu seems to be in a better working condition with a total savings of Rs. 20,682/-. It was founded in June 2001 with 15 members from Bagenahalli. Govindamma, our respondent, was of the view that the group enabled her to learn about available programmes for women’s development. As an illiterate woman of 38 years, Govindamma was encouraged to join the group by the anganawadi worker, who herself, was Prathinidhi-I. The group meets on every Thursday at 4.30 p.m in the house of Prathinidhi-I, and per member a saving of Rs. 10/- is made.

It is one case where the members are striving to empower themselves. After obtaining training at Midigeshi, members have initiated Pappad making as a group activity. Their own savings are invested here as internal lending @ 3 per cent interest.

The second activity of the group is to protest against absence of facilities and infrastructure at the village. For example, once they all had attacked the Grama Panchayat for not being able to provide regular supply of electricity, drinking water etc. This was done by forming a Federation of
all groups from Hosahalli. However, such initiative was short-lived and without much return.

8. Bhuvaneswari Stree-Shakthi Sangha

Established on 21-1-2001 in Kabbigere, with 15 women members, Bhuvaneswari SHG is currently defunct due to disappointment over the absence of any external assistance. Having saved Rs. 8,000, as total amount and around Rs. 600/- as individual savings, members have now become irregular in attending SHG meetings, which are held in the morning (at 10.30) on every Tuesday in the house of every member, on a rotation basis. Per week the members had to save Rs. 10/- per week. Inter-loaning was in vogue with 3 per cent interest. But, now, since savings have stopped, loans have also stopped.

The group was trained in silkworm rearing at Midigeshi. But the fall in cocoon prices has led to disbelief in the utility of sericulture as an income generating activity. Water for mulberry is another problem. Even at 500-600 feet depth, water is not available. Although the group does not function well, it has built the capacity of the members and created awareness about the availability of loans and schemes. The representative of the department of Women and Child Development was questioned by the members about benefit that women members were eligible for. Widening of knowledge has enabled better bargaining power. This itself is an asset to the group.

9. Maruthi Stree-Shakthi Sangha

Yet another women’s group, by name, Maruthi Stree-Shakthi Sangha came into existence in 2001 in Sobaganahalli. It comprised of 14 members, all from the Vokkaliga community. The group has a total savings of Rs. 16,000/- contributed by the members as their savings. The group is active in its members and savings.
10. Sri Veera Nagamma Stree-Shakthi Sangha

As one of the oldest Stree-Shakthi groups in the village, the anganawadi worker initiated this in 2000, with 16 members. Nagamani aged 23 years is our respondent, who has studied up to SSLC. Meetings of the group are convened by the anganawadi worker in her house, once in a week on Saturday at 7.30 p.m. Weekly savings was Rs. 10/-, since the women were unable to save more than that. The anganawadi teacher is the secretary of the group and conducts the weekly meetings in her own house.

The members have attended the training programme organized at Midigeshi and at K. Hosahalli. The same difficulty of lack of irrigation water repeats here too. Hence, members are demanding loan assistance to start petty business enterprise like renting out pandals etc. There are other uses of joining a SHG, according to Nagamani, she has now learnt to go the bank to deposit savings amount. The second benefit is awareness about exploitation and the courage to oppose it. The group, for example, has conducted a demonstration in front of the house of Nagamani's sister's house to protest against her husband who had got married for the second time.

11. Sri Lakshmi Stree-Shakthi Sangha

Ramakka, one of the members of Sri Lakshmi Stree-Shakthi Sangha of Kabbigere, narrated how the group came into existence, with the setting up of an all woman SHG in 2001, under the Stree-Shakthi Yojana of the Government of Karnataka. It is a bigger group with strength of 20 members, and a total savings of Rs. 9,000/-. Ramakka is the housewife, aged 29 years, who told us that the anganawadi teacher formed the group. It includes both Hindu & Muslim women. Meetings are held on every Tuesday at 2.30 p.m. in the afternoon near the house of the Prathinidhi. Muslim women are not regular in attendance, but they send their contribution of Rs. 10/- through some other members. Per head, each member has saved
Rs. 870. Member’s preference for income generating activity is incense stick making, since this activity is already known to some of them who are Muslims. But they want higher assistance, to take up sericulture.

12. Sri Vidya Stree-Shakthi Sangha

The last group formed under Stree-Shakthi Programme in Hosahalli is Sri Vidya Stree-Shakthi Sangha. It was formed on 7-12-2000 with 15 women as members. Puttanagamma, our respondent, is one of them. This group comprises of relatively younger members, like Puttanagamma, who is 22 year old and has studied upto SSLC. She is a housewife. The group was formed by an anganawadi worker, who encouraged the members to attend weekly meeting held in the anganawadi center at 3 p. m. on every Wednesday. She also motivated them to contribute without fail, Rs. 10/- as their weekly savings. Thus, each member has about Rs. 900/- as savings, and the group’s total savings is Rs. 11,860.

All the members have undergone training in the Janatha Colony in Hosahalli, in income generating activity. Beedi rolling is their choice of occupation, considering that there is no irrigation water for mulberry. More than the IGA, women members have considered the knowledge that they have gained by joining the group, as being beneficial to them. They are now able to access programmes and benefits since they are aware of them now, than before. As a federation of SHGs, they even held dharna in front of the Gram Panchayat demanding solution to the problem of irrigation water.
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