3.1 Introduction:

Empowerment has been perceived as a process of acquiring rights, developing self (personality development) and deciding by self independently (self decision-making process) (Singh & Singh). It is a process, which is directly related to power and to change of power i.e. the power to control the resources and concepts. The resources over which control can be exercised fall into five categories; (Bose)

(a) Physical resources (like land, water, forests);
(b) Human resources (people, their bodies, their labour and skills);
(c) Intellectual resources (knowledge, information, ideas);
(d) Financial resources (money, access to money) and
(e) The self (that unique combination of intelligence, creativity, self esteem and confidence)

Those who are exercising power have the control over material and knowledge resources and the ideology, which govern both public and private life. They are capable of making decisions, which benefit themselves. The extent of power of an individual or group is in turn, correlated to how many different kinds of resources they can access and control. This control confers decision-making power, which is used to increase access to and control over resources. (Bose, Ibid)
Empowerment is a process aimed at changing the nature and direction of systemic forces which marginalize Dalits, Tribes, women and other disadvantaged sections in a given context. Empowerment involves the following process.

Empowerment deals with the traditionally suppressed and oppressed socio-economic - political sections of society.

It involves altering of the decision making process in their favour and ultimately establishing a climate for the exercise of their right to make their own decision in every sphere.

Empowerment replaces leadership with representation; it leads to people becoming demanding.

Empowerment results in true sense of participation and an actual shift of power from the elite to the labourer and also from NGO to people organization.

It is a process of self – revelation and individualization.

It is a political process and it ensures self – reliance.

### 3.2 Women Empowerment

Women empowerment comprehends providing women of social, cultural, political, economic and religious rights so that the status of women may become equal to the men in society. Empowerment of women is considered as indicative of a shift in perspective emphasis from welfare development to one of development of authoritative decision – making skills. Empowerment has been a basic aim of feminism and can be viewed as carrying forward of developmental paradigms. Gender developmental strategies proceed on a liberty – equality premises within a socioeconomic framework. (Ananthlaxmi, 1998)
3.3 Elements of women Empowerment

The following have been rightly mentioned as the main elements of women empowerment.

1. Equal opportunity to women for participation in decision-making process at par with men in all walks of life.

2. Independent recognition (identification) of women for developing and utilizing their full latent talent.

3. Elimination of all kind of discrimination (economic and non-economic) based on sex such as wages, employment; share in property, status in family and society etc.

4. Inculcation of feeling for self pride by women themselves so that they should not feel weak, helpless, powerless comparatively to their men counterparts.

5. To provide opportunity to woman to determine her own way of life based on her talent, capabilities, virtues and likings.

3.4 Objectives of women Empowerment

The women empowerment has the following objectives.

1. To enhance awareness in women for their all round development to use their latent talent optimally not only for themselves but also for the society as a whole.

2. To develop the skills for self decision making capabilities in women and to allow to present their point of view effectively in society.

3. To create proper environment for women's pride, prestige and healthy physical and mental development.
4 To initiate efforts to organize the women for fighting against the problems and difficulties related to them and

5 To create awareness among women to be truly ambitious and to dream for betterment.

3.5 Empowerment of Women-Political, Legal, Social and Economic An Overview

1) Political Empowerment of Women

Political empowerment of women includes not only equal right to franchise but also the more important right to gain access to formal institutionalized centers of power. There is no doubt an acceptable visible manifestation of gender equality at the voter level, visibility within the power structure show cause for concern. Constitution of India has granted to women equal social and political status. With the grant of constitutional equality came legal support through a series of legislation. Structural changes were taking place in political sphere. However there was little functional variation. Despite changes- constitutional, legal and structural –the impact of women on the political process has been negligible. This is largely due to gender stratification and the relative deprivation of rewards and prestige are the result of environmental factors composed of cultural attitudes and religio- economic background. (Anantha laxmi)

Power tends to be self perpetuating. People with power tend to retain it. Women who have been out of the corridors so long fight an uphill battle for power parity. Gender as a political ideology views women as basically different from men psychologically, physiologically, and often intellectually. Women empowerment strategies under the circumstances require a dual pronged effort viz;
i) Structural systemic change and

ii) basic attitudinal and value change.

There is need for greater affirmative action from the panchayat level to the state level and national level. Further there should be political conscious rising and supportive action by women’s organizations at the voter level to enhance self-potency and political efficiency. There should be an integration approach of both areas.

2) Empowerment of Women through Law

Constitutional provisions have empowered the state to adopt measures of positive discrimination in favor of women for neutralizing the cumulative socio-economic, educational and political disadvantages faced by women as a result of centuries of discrimination and exploitation. The specific articles referring to gender equality and non-discrimination in the constitution are Articles 14, 15 and 16. Article 16 guarantees equality of opportunity in public employment. Fundamental rights are enforceable in the courts of law.

Legal empowerment of women has been in the direction of enactment of legislative measures by the state as per the mandate of the constitution. However the process of legislative reform is inadequate. There is difference in legal rights between Indian women of different faith and between male and female in rights in important areas such as inheritance, divorce and child custody. This is due to absence of common civil rights and the continuance of the separate personal laws system. Though Hindu women have the benefit of post Constitutional legislation such as, The Hindu Marriage Act 1955, The Hindu Succession Act 1956, Muslim women remain governed by Shariat Act 1937, Dissolution of

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Muslim Marriage Act 1939, and Christians by Indian Divorce Act 1869, Indian Christian Marriage Act 1872 and Indian Succession Act 1925. The Pre-Constitutional personal law particularly those pertaining to divorce, clearly violate the equality principles of Article 14 and 15 and discriminate against women.

Legislation is an important instrument toward social change. However statutory change alone is inadequate. Legislation by itself cannot change society. Individuals may achieve rights through courts after long and expensive legal cases. Very few women have either the information, the access or financial or social strength to struggle for individual rights. A sense of respect for law should be created in the minds of all individuals. Women's movement could play a vital role in safeguarding women's rights and that could be the most effective instrument.

3) Social Aspects of Empowerment of Women.

The role of education is of prime importance in the social aspects of empowerment of women “education plays the twin role of preserving the cultural traditions and values of the past and creating new values and new goals thus bringing about a smooth and orderly social change.” (Rajeshwari Chandrasekhar)

Empowerment strategies are varied and refer to those strategies which enable women to realize their full potentials, the strategies include education followed by health care awareness, higher age at marriage, greater work participation in the modern sector, self employment, access to positions of power, knowledge of rights and duties and self reliance. Education not only helps women to gain knowledge but also provides the necessary courage and inner strength to face the challenges of life. The
education system should be devised in such a way that it integrates women into the mainstream of society.

4) Economic Empowerment of Women

The strategies of government and NGOs in the empowerment of women relate to income generation programmes, since money is an important indicator of status, with economic independence the women would gain social status. This underlies the belief of income generation programmes offered by government departments and voluntary organisations.

Self employment is the best alternative for eking out a living. For illiterate unskilled poor women who are unable to offer themselves for employment in the labour self employment is a boon.

“Many poor downtrodden women in order to supplement the meager family income are engaged in self employment ventures such as snacks, fruits and vegetables vending pickle making, papad making tailoring etc. but unfortunately they are unable to avail any bank loan due to their inability to offer collateral or security. They borrow from moneylender, pay high rate of interests and get into debt trap. They are forced to wind up their business venture due to financial crisis. In such context NGO intervention could be of much help.” (Seethalaxmi and shanthi)

Economic independence or access to an inherited or self-generated income is considered the major means of empowerment of women. This strategy is attempted and advocated by many governments in the third world “ however as in the case of education economic independence also may not give the women the necessary decision making power and may not even make access to forums of decision making easy or smooth for
them the prevailing value system has put so many hurdles on path of women equality through economic empowerment.” (Nayar)

3.6 NGOs and women Empowerment

An NGO is an independent voluntary association of people acting together on a continuous basis for some common purpose other than achieving government office, making money or illegal activities. (Willetts, 2005)

The term ‘non-governmental organization’ or NGO came into currency in 1945 because of the need for the UN to differentiate in its Charter between participation rights for intergovernmental specialized agencies and those for international private organizations. NGOs have to be independent from government control.

Weber’s Views

NGOs emphasise social action for the amelioration of down trodden, women and suppressed classes of society. Max Weber the eminent sociologist has emphasised this aspect when he was especially impressed with Nietzsche on notion of ‘Presentiment’ as an expression of the repressed every and hatred of socially disadvantaged groups (Max Weber-Presentiment New York Free Press 1961). Infact Weber conceived by sociology as a comprehensive science of social action.

Weber has advocated the need for men to join a large scale organization for social work. He asserted that in all spheres of modern society men could no longer engage in socially significant action unless they joined a large scale organization in which they were allocated tasks and to which they were admitted only upon condition that they sacrificed
their personal desire and predilections to the impersonal goals and procedures that overhead the whole.

The structures of NGOs vary considerably. They can be global hierarchies, with either a relatively strong central authority or a more loose federal arrangement. Alternatively they may be based in a single country and operate transnationally. Of late more locally based groups, referred to as grassroots organizations or community based organizations have become active at the national or regional level. There are looser issue based networks and adhoc causes. “Many diverse types of bodies are now described as being NGOs. There is no generally accepted definition of an NGO and the term carries different connotations in different circumstances. Never the less there are some fundamental features. Clearly an NGO must be independent from the direct control of any government. An NGO will not be constituted as a political party, it will be non-profit making and it will not be a criminal group, in particular it will be non-violent.” (Willets, Ibid, 2005) However the boundaries can some times be blurred. Many NGOs generate income from commercial activities, notably consultancy, contracts or sales of publications.

An NGO is never constituted as a Government bureaucracy, a party, a company etc. The major characteristics exhibited by NGOs are listed below.

1) Voluntary – The NGOs are formed voluntarily. There is an element of voluntary involvement in the organization. They are built upon commitment of a few persons.

2) Legal status - NGOs are registered with the Government under the Societies Act Trust Act and a few under Trade Union Act NGOs are
also registered under Foreign Contribution Regulation Act (FCRA) with the Ministry of Home Affairs, Government of India. This is to get entitled for obtaining funds from abroad.

3) Independent: NGOs maintain independence in planning and implementation of their programmes.

4) Flexible: they are flexible in intervention. NGOs are not bound by redtapism and bureaucratic obstacles.

5) Quick in decision making: they take quick decisions in response to the need of the community.

6) Non-profit Oriented: NGOs are not run with profit motives. The surplus or gains from economic projects, if any, are not distributed to the members but they are re-used for development purposes.

7) Not self serving: NGOs serve the poor and impoverished for their upliftment and not for that of NGOs themselves. Hence they don’t work for the benefit of the promoters response and co-operation of the people offer a great deal of mental satisfaction to the NGO members.

8) High Motivation: the members of the NGOs and the staff, are highly motivated and work with inspiration for the cause of the needy.

9) Freedom to work: there is maximum amount of freedom for the NGO workers in their fieldwork, in organizing the community and in carrying out development schemes.

10) Value Driven: The members of the NGOs are driven by social values and humanitarian principles. They try to promote value based society.
11) The NGOs work as catalytic force. They facilitate the communities towards social actions. They do not dilute and distort themselves in the process of intervention.

12) The NGOs involve people in planning things and implement the same through them. They learn the best from the people and replicate the same with other groups.

### 3.7 Types of NGOs

NGOs perform varied types of functions in accordance with the programmes they undertake. NGOs are classified into different types based on their activities.

1) Charity NGO: Charity happens to be one of their primary motto. Most of the NGOs believe in offering food, dress to the orphans and destitute.

2) Relief and Rehabilitation NGOs. The NGOs involving in providing relief and rehabilitation to people affected by floods, fire or epidemic diseases or by man made catastrophe like war etc. come under this type.

3) Service providing NGOs: NGOs involved in welfare activities provide services for the poor and marginalized. Such services include mobile clinics, hospitals, schools, training programmes, non-formal education, literacy etc. in recent years most NGOs which started with a service and welfare orientation seem not to get limited to that but see it as a means to the wider focus of development work.

4) Development NGOs: These NGOs believe in “Economic gain is the social gain”. Rise in some of the poor and the marginalized will bring about development for them. These NGOs endeavor to provide employment opportunities to the farmers and women to mitigate poverty.
5) Social Development NGOs: The focus of these NGOs is on social facets of the community. These NGOs believe that social awareness and people's involvement will bring about development. They impart social education and organize communities. They sensitize and conscientize people and enable them to deal with their issues.

6) Empowerment NGOs: This type of NGOs help people to gain power and authority so that they access and control over resources. They work on the community organization and empowerment through educational interventions. They address a variety of development concerns – drinking water, economic activities, literacy, adult and non formal education and social issues against poverty, injustice etc. These NGOs contribute towards development of many innovative approaches to strengthen socio-economic status of the poor and the deprived. “Many of these NGOs start with a development intervention and then build strategies for organizing and empowering the people. In fact they try to enhance powerless to become powerful. They adopt macro approach to promote people's solidarity and cohesiveness. They attempt to influence government policy in favor of the poor and downtrodden. They play the role of advocacy and facilitate people’s movement.” (Bose, 2003, P.48)

3.7 Role of NGOs in Women Empowerment

The number of women's organizations has registered a sharp increase all over the country. This has been mainly due to the encouragement given by government through extension programmes but mostly out of women's desire to give expression to their personality. Women's organizations are now working in a variety of fields- Balwadi, health care and nutrition, training and skill development, and for availing government's income generation and welfare programmes.
Mahila Mandals have become mass and grassroot based. However their potential for the success of governments mass-oriented programmes has not been fully tapped nor fully appreciated.

The organization of the NGO Forum at the Beijing International Women's Conference (1995) with participation by thousands of NGOs from different parts of the world deserves to be specially mentioned and appreciated as this is a recognition by the UNO of the pivotal role that these organizations could play in the empowerment of women.

Women's organizations like Mahila Mandals should be organized throughout the country. There are enormous problems in organizing and sustaining them. The problems relate to heterogeneous backgrounds of women and their low aspirations. Other problems relate to the organizing of women into a purposeful, goal oriented and active group, to maintain their unity and to sustain their motivation. It is a Herculian task to convert them into aggressive agencies of gender equality and gender justice.

3.8 NGOs- Self Help Groups and Women Empowerment

The concept of Self-Help Groups emerged as a popular activity among the NGOs during 1990s. The concept of SHG evolved out of women's organizations that is Mahila Sangha (women association). NGOs organized the women Sanghatanas in villages. Women Association used to obtain financial help from state Social Welfare Board, Panchayat Union, Bank etc., Later on these associations became deferent after obtaining the funds.

NGOs later on visualized alternative paradigms to substitute the traditional Women sangams so as to evoke active participation among all
members of the women groups. The NGOs realized that smaller the groups higher the participation and hence small groups of similar interests were organized and found effective. Thus the self help groups (SHGs) were born.

NGOs organize SHGs with the following objectives.

1. To inculcate self help attitude among women folk
2. To develop collective leadership
3. To enhance effective women's participation in their development programmes
4. To promote savings habit and develop indigenous banking system within the village among the women folk
5. To federate these SHGs under one umbrella or apex body not only for credit purpose but also to promote women's solidarity and eventually women's empowerment.

SHG is a self-governed peer controlled informal group of people with similar socio-economic back-ground and having a desire to collectively perform common purpose. It is a homogenous groups of rural people including women who decide to form voluntary organizations to save small amounts which is known as 'corpus' (capital fund) of the group out of which productive and contingent credit requirement of the members of the group be met with. (Singh and Singh 2003) SHGs are highly cohesive entities. They may be of women only. The members may have the same occupation. They belong to the same caste or sub caste. They may be living in the same village.
3.9 SHGs-Stages of Formation

There are four important stages in the process of promotion of SHGs by the NGOs.

1. Forming Stage

This is the first stage of promoting SHGs by the NGOs. The NGOs explain the SHGs about the concept of SHGs. Women express their willingness to form the Group after listening to the concept and give their names. However some amount of innate fear and anxiety exists initially. Membership contribution starts coming up. It takes one week to 3 months between first meeting and first lending. The members are trained to maintain their accounts and each member is given her pass book from the SHG. The members choose a name for the SHG.

2. Storming Stage

Members of the Group entertain a lot of quarries in their mind. Hidden anxiety and fear flare up. There can be conflict between the individual interest and the SHG interest at this stage. However the members are prevailed upon by the NGOs that Self Help Group is a continuous process. The SHG members are ensured that every one is the owner of the Group and not a nominee by the NGO or any outsider. The members of SHG are reminded that it is the women’s and women’s – owned groups for helping themselves and not an NGOs Self Help Group.

3. Norming Stage

In this stage members chance to internalize the concept of Self Help Groups. A mutual trust is being built and established among the members in the process of discussions in the group meetings interactions.
contributions savings and lending. Group morale and Group dynamics are found emerging. Collective decision making gains prominence.

4. **Performing Stage**

The members of the SHG have realized both the task and the maintenance functions of the group at this stage. The members have imbibed a sense of responsibility and saving, lending and recovery activities are going on smoothly. SHG members discuss their family as well as village problems. They approach bankers for further credit assistance. The SHG members widen their hopes and thoughts that the Group (SHG) can surely be a tool for achieving socio-economic development through income generation and empowerment through collective action. The SHG matures to function on its own at this stage.

3.10 **Women Empowerment- Role of NGOs and SHGs**

Women’s movement and a silent revolution among women folk is taking place through SHG, NHOs organize SHGs according to their competence numbering 50 even up to 500 groups in a given region. Large NGOs like MYRADA, ASSEFA etc., and many other regional NGOs have organized SHGs in large numbers-district wide and also nation-wide. SHGs are motivated to function as Agents of Social Change. Gender awareness, social education and training are imparted to these groups to improve their knowledge and skill and elevate their decision making power. Each group is restricted to 20 members so that effective participation is ensured. While traditional women’s Associations look up for help from outside SHGs help themselves with their saving and resources.
The economic participation of women through SHGs will

1. Enhance women’s confidence and decision making ability;
2. Develop in them leadership qualities;
3. Help them control manage resources available to them
4. Improve their interpersonal relationship and
5. Help women counter their unequal context and improve the quality
   of the lives on several fronts

**NGOs and SHGs**

NGOs have taken up the self-help-group in India to promote women’s empowerment. The NGOs have facilitated the organizations of SHGs for a common cause through a process of social mobilization. Viewed in this perspective the role of NGOs and SHGs in the promotion of women empowerment has been considered identical and the two organizations are considered synonymous. Hence the present research work is based on a study of 150 SHGs and are considered as NGOs for purposes of their functional role in promoting women empowerment.

It is however expedient to have some conceptual aspects about the complementary role of these two organizations which function simultaneously for the empowerment of women.

NGOs tend to operate on a broader societal level and act as facilitators of SHGs. It is presumed that NGOs may develop from the growth of a single SHG or a group of SHGs. However this may not be the case in general. NGOs originate from a wider societal perception on varied developmental issues. Savings and credit may be one of the many areas of work for NGOs to access and deal with.
Fostering of self-help-initiatives among the poor is major aims of NGOs which are better equipped to access and deal with government and other agencies. Hence they are able to act as conduit between SHGs on the one hand and other organizations and government on the other. The basic difference between NGOs and SHGs is that although many NGOs work directly with the poor, SHGs are informal organizations of the poor which form such an informal alliance for a common goal to be achieved collectively.

NGOs may play catalytic role in preparing SHGs for availing resources from formal sector or even act as direct intermediaries between the SHGs and supporting agency. The SHG – NGO relationship is dependent on the SHG credit linkages with banks. NGOs do not have any role when SHGs deal directly with banks in obtaining credit. Alternatively NGO plays an intermediary role though banks provide credit directly to the SHGs. NGO prepares the SHG through training and guidance in administration of credit NGO can play an indirect role by way of financial intermediary. Between bank and a number of SHGs, NGOs take the responsibility on behalf of SHGs for repayment of loan. They also provide training and advice to SHGs for the loan programme. NGOs also play active role in training and guidance of SHGs.

3.11 National Service Scheme and Women Empowerment

National Service Scheme (NSS) was launched by the Government of India in the year 1969 which synchronized with the birth centenary of Mahatma Gandhi. NSS is a self development programme aimed at developing the participating volunteers. It is a student centered programme. The overall objective of NSS is educational and service to the
community. It is the activity through which the objective is sought to be achieved. Whatever the community gets should be as a by product and the principal product should the educational experience which the volunteer student is likely to accrue as a result of his participation in the projects.

Since the projects are implanted in the community in close collaboration with the clientele community it provides far vast scope for the students interaction with the people. Here the student volunteer is exposed to a myriad of social realities to which various sections of the society are put in the illiterate the ignorant the superstitious the economically backward, the socially backward (like SC/ST) and other backward communities all have their own problems. While interacting with them the student learns many things which he could not have learnt from theory classes.

**India Development Service International profile of an NGO**

India Develop Service International is a non government organization (NGO) registered under Karnataka Societies Registration Act (Reg No. 77/1979-80 dated 3rd September 1979) The IDS is administered by a Board of Management. Some sub committees consisting of engineers, doctors and other professionals had been formed to guide and evaluate IDS activities.

**Basic Principles of the IDS**

1. Development is the work of the poor themselves IDS facilitates the process.

2. Sustainable development is built on resources available to the poor skills, common properties savings assets they have or can acquire
such as land and animals as well as resources available from government and banks.

3. Management of any enterprise lies with the village participants themselves.

4. IDS is not a permanent institution in the life of a village but a catalyst which completes its work and goes on to work on other areas.

5. Women’s development is central to the sustainable development of the poor.

6. IDS work focuses on the poorest and most socially backward believing that their development provides the foundation for the development of all.

7. In addition to village level work development depend on impacting policy through joint efforts of village groups and voluntary organizations especially through federations of these organizations.

**Project Area**

Initially IDS chose Dharwad and Ranebennur taluks for its work. Later Hangal, Halyal and Haveri talukas were included as activities of the IDS progressed. These areas were selected as at least 50 percent of the people were under the poverty line and they were considered backward by development agencies of the government.

IDS which started its activities in a few villages in Dharwad and Ranebennur talukas has now grown into an organization whose activities have spread to more than 100 villages and 20 hamlets.
Community Organization

The core activities of IDS are based on community organization and involving people to help them to develop using available resources poor people like landless labourer artisans and small and marginal farmers especially women, scheduled castes and scheduled tribes are involved. Groups consisting of 10 to 15 people known as Sanghas are organised keeping in mind common problems and needs and their solutions. They develop necessary awareness of their rights and privileges through groups discussions.

Village Development Sanghas which are made up of representatives of the various sanghas in a given village have been able to influence the actions of the Gram Panchayats and the Government Agencies for the over all development of their villages. The sanghas are also federated at the taluka level with common goals to seek solutions to their problems. The following federations are active.

i. Dairy Federation (ii) Shepherds Federation (iii) Village Development Federation and (iv) Environment Federation.

Self Help Groups

IDS has promoted about 250 sanghas as SHGs. They are engaged in thrift and credit as well as some kind of income generating activity. They take loans from banks and use their own savings. SHGs do activities like purchase of groceries at whole sale prices and sell at discount to members store paddy and other commodities and sell them during lean season. SHGs lend money to members for purchase of goods and sheep, purchase of seeds for agriculture etc. The loans by SHGs have reduced the exploitation by moneylenders.
Health Care

The preventive aspects of health care has been given priority by the IDS in the villages covered by its operation. A local woman I selected as village Health worker and she is given training in the basic of immunization, nutrition, sanitation, prevention of diseases prenatal and postnatal care and family planning. Ongoing support is given to her through health camps and refresher trainings. The experiment has resulted in reduction of infant morality and malnutrition in children. Communicable diseases have reduced considerably.

Animal Health

The IDS selects a man and woman from the same village and train them as village veterinary workers. They are entrusted with the work of education, first aid and artificial insanitation. Cattle vaccination, de-worming and other measures are initiated. Camps and demonstrations are initiated. Camps and demonstrations are arranged in all IDS villages. Five women’s Dairy co-operative are active today.

Waste Land Development

IDS has facilitated. Medleri Integrated wasteland Development project which is implemented by the Dry land Development Board under the National Aforestation and Eco Development Board. People’s participation is facilitated by IDS.

Agriculture

The IDS selects Agricultural extension workers and train them to help the villagers to undertake sustainable methods of agriculture and horticulture in the dry land areas. Counter survey and counter live bunding.
have been completed in more than 2000 hectares which increased the crop output by 30 to 40 percent. Creation of farm ponds has helped in horticultural crops. Wormy-culture has been promoted and has been taken up by landless laborers.

**Watershed Development**

IDS is involving people in Watershed Development Programme implemented by Zilla Panchayat.

**Environment**

Environment Sanghas have been formed and awareness campaigns have been started from 1983. The purpose is to build awareness on the adverse effect of air and water pollution on human health, animal health and land.

**Rural Entrepreneurship Development**

Training has been given by IDS in wool spinning and weaving, lambani craft, footwear making, metal work and rexine products.

**Medleri Charkha**

The IDS has promoted the foot operated Medleri Charkha. It is developed by TOOI of Holland and IDS and introduced in 3 southern states of Karnataka, Andhra Pradesh and Maharashtra. Production of woolen yarn by this Charkha is more than twice the yarn produced by hand operated charakha.

**Joint Forest Planning and Management**

The IDS has introduced the joint management of forest between village forest committees and the forest department in 1993 Forest
planning is done jointly, IDS has formed the village forest committees in 22 villages in Haliyal taluka, 7 in Dharwad Hangal and Ranebennur talukas.

**Development of Education**

IDS has helped village people to manage their own libraries to gain knowledge in 12 villages with books and newspapers. There are 17000 books in IDS library in Dharwad. The Gramavani, a monthly Kannada new letter is published for the benefit of sanghas.

**The Future**

IDS looks forward to moving into new villages and responding to their situations working with the poor to use resources available for their own development.

IDS is permitted to receive foreign funds under the Foreign contribution (Regulation) Act 1978 as per order No 11/120w2(44) – FCRA III by Government of India Ministry of Home Affairs New Delhi dated 1-1-1985. The Registration No. is 094520001.

The following List provides the present funding partners.

**Objectives and Functional Dimensions of NSS**

The over all objective of the NSS was the educational service to the community rendered through the activities of the scheme. However more specific objectives of the NSS were to arouse the student social conscience and to provide him with an opportunity.

a. to work with and among people

b. to engage in creative and constructive social work action
c. to enhance his knowledge of himself and the community through a confrontation with reality

d. to put his scholarship to practical use in mitigating at lease some of the social problems and evils.

e. To gain skill in the exercise of democratic leadership and

To gain skills in the programme of development to enable him to get self employment.

**The Range of purposes, project and Activities of NSS**

The activities which can be taken up or pursued by the NSS volunteers are many fold. They include, among others, building houses, repairing them, building roads, repairing them, repairs of bridges, planting trees, digging lakes, desilting them, soil testing, distribution of ploughs, flood water prevention, execution of bunding works, provision of bore wells, development of adopted villages, examination and treatment of (silk) cattle, staging of plays, skits etc for creating awareness and removal of social evils, fighting of epidemic diseases. Vaccination drive, blood donation drive, health check up drive, fighting of epidemic diseases vaccination drive, blood donation drive, conduct of classes, digging soak pits, state assistance or pension for handicapped, conduct of literacy classes, arrangement of lectures for promotion of social reform, slum clearance and urban renewal, building and cleaning gutter, removal of parthenium grass etc.

Most of these projects may be described as low technology projects, which are necessary labour intensive. However these projects lead to the creation of important social assets.
The Problems and Challenges

A major problem of NSS is that the goals and objectives of NSS are numerous and the Universities and the people have high expectations of the NSS volunteers. The NSS volunteers are supposed to understand the community around, identify its needs and find solutions for them, acquire skill for mobilizing community participation, acquire leadership qualities and democratic attribute and come forward to tackle situations created by emergencies or natural disasters. The volunteer are also supposed to work hard for national integration. Thus there is a whole list of tasks which are supposed to be done by the NSS volunteers and their mission is truly daunting (MB Dilshad “National Service Schemes in India – 2001).

The solutions to the problems of NSS will considerably develop the potentialities of the NSS. Most of these problems at the University level relate to the finances and organizational aspects. Finances may not be released in time or fully because they are not received in time and they are not released in time because the reports or utilization certificate or audit clearance have not been sent. These are bureaucratic problems everywhere. The best way of streamlining the NSS programmes and activities is to work hard and imaginatively and secure as much cooperation of the various authorities concerned as possible. Motivation and hard work are generally lacking and if these are provided by NSS officials several programmes and activities of the NSS can be carried out successfully.

The organization of NSS

NSS is the largest student/youth organization in India and presumably in the world. The present strength is 1.75 million volunteers
spread over 10,750 colleges which are affiliated to 259 universities. There are 17,500 college teachers who serve as voluntary programmer officers of NSS. NSS is implemented by the central government with the cooperation of state governments and the university system. NSS is also one of the most cost-effective programmers in the world because the programme officers who mentor the students in NSS do the work on a voluntary basis; they are not paid any salary or honorarium. They only get there out of pocket expenses reimbursed subject to some ceiling.

In this massive programme of NSS there are stakeholders at various levels viz., the central and state ministers, vice-chancellors, programme coordinators, principals, programme officers, volunteers, parents of the volunteers, communities in partner villages, government officials, panchayat leaders, etc.

**NSS and Communitizing of Education.**

Communitizing is a matter of relationship. It is a process of facilitating creative interaction between community and institutions of higher education. This expression has an advantage over words like 'linkage' because communitizing is more suggestive of the symbiotic relationship wherein one flows into the other and in consequence education becomes socially relevant and community becomes a learning community capable of critical reflection and geared for development action. The relationship envisaged is one of partnership in development rather than that of a donor and a recipient.

NSS is complementary to education rather than an extracurricular activity. It aims at creation of better human beings whatever be the field in which they are later asked to work. Hence the emphasis in NSS is creation.
of right perspective towards social problems by the students. The NSS provides work projects, which as implemented in the community around the institution in which they are studying. This provides the student volunteers an occasion to confront with many of the social problems that an average villager is obliged to face in his/her day to day life. Therefore it is assumed that a student enrolled as NSS volunteer after his/her involvement in the project implementation for a period of 2 years should have developed positive attitudes and healthy concerns towards his/her social environment. The NSS provides the volunteers an opportunity for meaningful involvement in social activities in close collaboration with the community. His social experience shape his attitudes, sets realistic goals and enables him to achieve these goals taking into account the limitations of other fellow human beings.

Varieties of faculties have to be developed for an individual to be successful viz. initiative persistence, fearlessness, freedom of thought, independent decision making, capacity for solving problems, self confidence, assertiveness, capacity for persuasions, openness to correction etc. The NSS volunteers imbibe these qualities while participating in their work. Village adoption, social surveys, coding and tabulation, report preparation identification of problems in the area, prioritization of immediate needs, programme planning in co-operation with the people, stage by stage implementation of projects, its follow up and evaluation are some of the service activities that NSS volunteers are required to do.

3.12 NGOs and NSS - A Case for Networking

NGOs and NSS have broadly similar aim of providing voluntary services to the poor and weaker sections of the society. A regular
networking between them can produce a wide range of synergistic effects. Each collaborating agency has its own unique aspects of strength. Synergy takes place when these various agencies interact among themselves for a common goal. The following networking model developed at Nalpathimala envisages the following intervention channels involving six agencies viz.
1) The Government central and state and their various arms.
2) The university the NSS cell, Adult Education Department etc.
3) The college and its NSS units
4) Funding organizations in the NGO sector.
5) Voluntary Agencies which function as intermediary organizations
6) Peoples organization and the community
The following figure indicates the networking pattern

(Adapted from “Ten steps towards partnership with the community” by Dr C Thomas Abraham)
The benefits from the networking are mentioned by Abraham as below.
1 crosses fertilization of ideas.
2 supplementary and complementary performances.
3 synergistic effects.
4 avoidance of duplication of facilities
5 coordination for common purposes
6 more resources
7 exposure for NSS volunteers to the functioning of VO (voluntary organization) and vice versa
8 Reaching the unreached
9 Sustainability
10 Continuous presences in the community (to make up for the sporadic nature of student intervention)

1 Government provides guidelines as well as funds where the different government and semi-government agencies are involved in the network. Local bodies like panchayat also constitute a part of this group.

2 University is a coordinating agency in the implementation of NSS and it is also a resource center for programme development in NSS. Funds and guidelines for implementation are channeled through the University

3 Voluntary organisations (Vos) or NGOs are specialists in various development sectors such as poverty alleviation, environment, women's empowerment, and health etc. They have both technical and financial resources. The priorities of both NSS and Vos in formulating programmes and in implementing them are common.

4 Colleges and other institutions of higher educations are centers of NSS units. Students of these institutions are the volunteers and target groups in NSS services.
5 Local voluntary organizations (LVOs) are the local agencies which act as intermediaries between Vos and people's organization. They have access to Vos funds. LVOs are committed to networking with educational institutions as well as working at grass root level.

6 People's Organizations (Pos) are organizations in their communities. They are not mere beneficiaries or recipients; they are active players in communatizing of education.

The network helps in communatizing of education. The prime mover in the process is either the University or the College. The University plays the role of a resource center, which includes the responsibility to motivate to get down to the communities in their vicinity. The college identifies a community and through the Campus Community Partnership (CCP) beings to interact with the people leading to the formation of people's organization in the particular village or community.

The collaboration of the local voluntary organization (LVO) is sought by the college. The college serves as a link between PO, the community and the LVO. All three together works out an action play. When the action plan is started they may feel the need for linkage with government departments and for funding organization in NGO sector i.e. Vos.

The campus -community partnership becomes a thrilling experience when all these six agencies come together. This has immense educational value for all concerned.

**NSS and Women Empowerment**

NSS girl volunteers have immense opportunity in working for the empowerment of women particularly in the rural sector. Their training and motivation should provide them the necessary skill, aptitude and ability to provide the needed assistance to the women folk in their aspirations for attaining better socio-economic status in the society. The girl volunteers of the NSS in different parts of the county have shown high degree of awareness about the women empowerment the need and the needed
measures towards that direction. A study (Abraham) conducted in Kerala on women empowerment has revealed high level of awareness about the issue among the NSS girl volunteers. The major gender problems mentioned by the NSS girl students covered by the study related to (1) dowry (2) sexual exploitation (3) feeling of insecurity (4) discrimination and (5) atrocities. The study has revealed greater degree of awareness about these problems among girl NSS volunteers compared to male volunteers. Further the same study has also revealed the perceptions of the NSS girl students about the methods of women empowerment. Following measures have been suggested for the women empowerment by the NSS girl volunteers covered by the study.

1. More importance on women education
2. More employment opportunities for women
3. Strict enforcement of laws for the protection of women’s rights
4. Training to women in public life
5. Organize women through NGO’s etc
6. Reservation of posts for women in employment