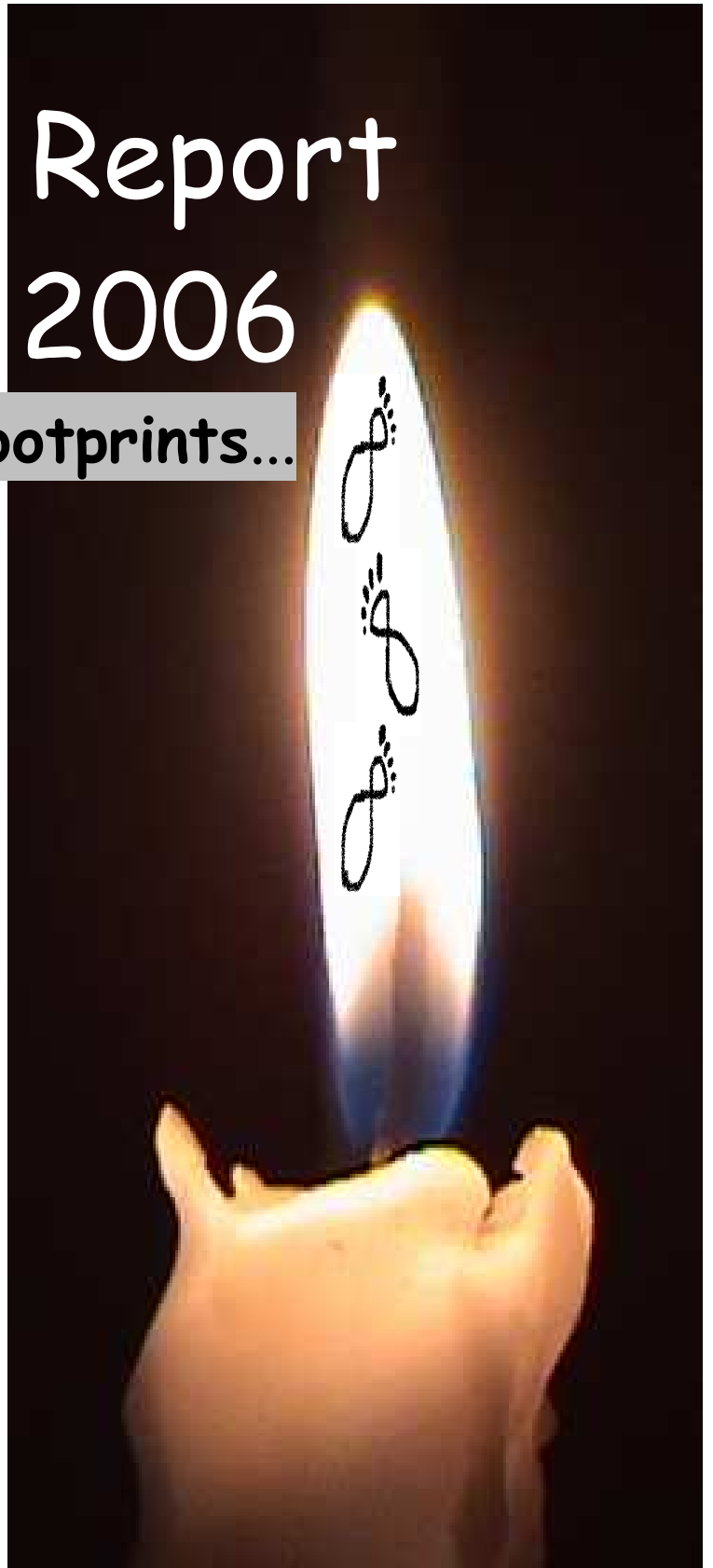


# Annual Report 2006

Thus far, our footprints...



**SPANDHANA**  
Channapattana

# Inside.....

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## **Prelude:**

Since our inception in the year 2000, it was a learning process for us in the track of our social struggle. We, a group of women, started SPANDHANA as a result of our own experiences being women. And also the social essentialities around us, created a platform to protest against inequalities. But, the organized approach towards organizing mass against the injustice was a great task for us when we got into field. Thus every step of our struggle in the grass-route level was a new learning process for us in understanding the political and social background in route. In the beginning though our approach concentrated only the issues of "Gender equality" later according the field experiences we got the reality the concept of "Gender equality" is not an island! Thus we took up the issues relating with the social justice, which deals with caste, class, communalism, labor issues, farmers, unorganized sectors etc... But to take as concentrated major task we focused on "Gender Equality and Social Justice". Thus, we changed our entire structure from a mere organization to a mass pressure group as a people's movement. At current our efforts concentrate, "Gender equality and Social justice" as our primer motto.

We are situated in Channapattana, Bangalore rural district and working all 238 villages and 22 slums. Though, an intensive focus is given to 30 villages and 12 slums. The Taluk is basically has an agricultural belt and major of the population also engaged in the lacquer-ware arena as it has an antique background in toys making. The area is dominated by the castes like Vokkaliga and Kuruba. The minority is Muslim and Dalit as usual but also some of the other backward casts are also struggling survive in the Taluk. The place is renowned for the farmers' mass struggle but also have a background of communal violence in the year 1993. The place has vested platform for various people's movement of various ideologies. The farmers union and the pro-kannada movements are strong. But the Dalit movements and minority unions are not effectual in responding to the cause. The mean politics, the lack of unity between the movements and ideological differences are the main hurdle in assisting each other. The trend of left movement impacting on Taluk through its students- youth wings and laborers unions. The right wing movements are struggling to mark its political identity. Though the influence of the coalition government in Karnataka that came to existence in this year also impacting on the "Right" politics in Taluk.

The true experiences with the people of grass-route will modify the mode of approach in social field. The general assumptions regarding the route facts can not be practically considered. The conjectures may become counterfeit, when we get in to route realities. Consequently, the more and more encountering with the veracities of villages and slums has modified our approach teaching effectual strategies. Hence, this year we could dealt with our focused issue with a different dimension and reforming stages.

This Year, our major focus vested towards building the movement in grass route level and we focused to facilitate and improve the previous implementations. On the track of organizing mass towards mass cause, our successful result was we could focus for a selective approach taking the individual issues focusing the social change from the concept of "family".

In a background of this, we are reflecting ourselves in this "Annual Report-2006, recalling our works and efforts, to learn more by interacting with 'you' and to rectify our mistake for a fruitful result in future if any.

## Our campaign and field experiences:

### With our people in slums and villages:

The People are more close to us when we are close to them. Though the transportation and communication have shrunk the world, the distance towards us is far to them! Our regular contact with them, which may be entitled as "campaign" is our strategy to abbreviate this distance. People in our working-areas are available only at evening and morning as they are busy in agricultural lands and road constructions or building constructions at the noon. But in major circumstances we use to go with the people to their worksites and have a converse there, especially in agricultural lands. At the evening we visit the village and have a chat with the people at "Ashwat katte" and take an entry into the village through a street play. So, the next visit will be to the women and people with whom we have a personal acquaintance through the previous cultural approach. Apart from this non formal way, the formal way is collecting information and statistics from the Gram Panchayat office and getting quittance with the Gram Panchayat members and President.



The responses are different and interesting when we approach the people to form group or to join their hands with us on the track of struggle for justice and equality.

"What we will get if we form a group?!" This is the first question formally they ask.... As the NGO's are becoming the main source of money for the people in the rural areas, it is not astonishing if these kinds of responses arise.

"We have already formed the *Streeshakti* (The group formed under Government project) group but yet we did not started loan facility....." this is the general way of sharing of the people in the current 'social service' of "Savings"!

"It is better to form a group, because alcoholism has taken all our wages in the villages so as you told if we form groups we can raise our voice against that. Please you form the group we will join"

"We thought the *Sanghas* is only for women, it is glad that you are giving even us platform even for us to form the group. It is better to save. Please form the group we will tell our wives to participate in the group"

"We have already several groups here and all are doing savings effectively so we

Apart from our regular visit we also visit occasionally for the villages' festivals and such other cultural activities. In some of the Village festivals we also get a platform to perform our street plays. Though, it is best to build a public relation through participating in their traditional activities. We can study the caste system and the traditional evils, and cultural exploitations and unique cultural history of the particular village.

We regularly contact the people, to give an intensive attention. Thus these areas will be selected as our primer working area in concentrating the social issue of the village.

### In organizing them.....

Building an amiable relationship with the people is the primary step to spread our effort and ideology to implement our objectives. After, building a friendly milieu we design to organize them, to empower them socially and financially. Our working system has taught us to adopt various ways to organize the people;

- Formation of the Groups
- Alternate Gramasbha
- Organizing programmes and Symposiums
- Cultural approach

### **Formation of the Groups:**

Culminating the people in a group is the first step in creating a trust among the people in a group struggle. The word 'unity' is common in villages and slums but, in the social circumstances while fighting against social and cultural injustices this unity does not work much. Thus an injective external pressure is essential to identify the real social hurdles and to fight against the same. And also the groups are the chief pressure groups to fight for the rights. Through the gathering the people exchange their views and also acquire awareness from their discussions. Thus SPANDHANA is aiming to form the groups to motivate its members for several social and political objectives.



On the process of the formation of the groups SPANDHANA have charted out some strategies,

### Men and Women Collective Forums:

The collective forums are the formal groups to gather the mass. These groups chiefly deal with the financial and social empowerment of its members. The members of the groups debate various issues pertaining to the public grievances in their villages, human right violation cases and in some times the vital parameters of the prevailing politics and government. After the discussion the "savings" creeps in! The collective groups are also the pressure groups to government institution.



In a month we are thriving to reach of goal of forming at least 2 collective forums. Thus, in this year we could form 28 collective forums of men and women. The members of some collective forums such as, "*Bevaru Hani*", "*Shakti*", "*Druti*", "*Maravva*" , "*Savithri Ba Phule*" and such others are fore front in the struggles and protest!

### With the budding comrades:

"Today's children are tomorrow's citizens" is the formal quoting, especially from the politicians. Thus, when the society and education institutions considers today more than tomorrow, they are not bothering about "citizens of tomorrow". Even at current they are also compelled to compete to get more marks. The budding generations are always kept aside by the political ideologies and they are built only commercially and mechanically.



Thus, keeping all these in mind SPANDHANA gave a platform for the students and children to form their own identity through the groups in schools, hostels and in the working areas. The children's forums like, "Kempu Hoovugalu", "Kranthi Kidi", "Kanasu" are active in planning programs in their schools and Participating in debates.

In the current year, we initiated 8 groups in the schools. The groups have named differently according to the choices of its members. Presently two groups have initiated a debate competitions and an art competition. SPANDHANA has organized an intensive Collective Learning process for 4 groups through a two day workshop.

#### Yuvaspandhna:

"Yuvaspandhana"s are the youth groups. SPANDHANA is aiming to spread the awareness mainly among the youth through this group. The cultural programmes and the discussions are the chief objectives of the Yuvaspandhanas. The existing revolutionary groups of the youth in villages and slums like *Jai Bheem Yuvaka Sangha, Hasiru sene, Dalit Sangharsha Samiti*, and other are also acting as supportive groups in organizing the youth. The group formation also has an objective to fight against anti-social elements mainly communalism, and also aiming at restricting the youth, from becoming the disciples of some political parties. The usual approach to organize youth will be initiated through organizing a programme in a village. The youth are requested to assist for the programme. And this will lead to a regular contact through seminars and discussions.

In the year 2006, we could make 6 Yuvaspandhanas in different villages. The process of organizing youth is a difficult task and the SPANDHANA is accomplishing in a slow process. We are lacking to give an intensive concentration towards this because of the deficiency in resources.

#### **Alternate Gramasbha:**

The political empowerment is a vital step in villages to awake mass on the track of strengthening the People's movement. Thus SPANDHANA is initiating a separate Gramasabhas that is alternate to the existing Gramasabhas. This is platform for all the villages beyond, age, gender, caste, creed religion etc... Thus alternate Gramasabhas are gathered once in a month to talk about public grievances and the political condition relating to their areas. But also, we have realized the several years of inherited realities can not be changed with in 3 years!!!



At current SPANDHANA has formed 16 Gramasabhas in different villages. In this year we could form 6 Gramasabhas in the villages like *Moledoddi, Byarapattana, Mole, Malurupattana* and slums *Tippunagara* and in *Badamakkan*.

#### **Organizing programmes and Symposiums:**

We also take an entry to a new village through organizing programmes like awareness workshops and seminars. When the victims approaches SPANDHANA for the justice, SPANDHANA builds an amicable relation with them and after fighting for their cause, they organize a programme in their village inviting us. Thus through organizing a programme the villagers will come to know about the social, financial, cultural and political conditions of the village and slums. Thus making acquaintance with some of the active people of the village especially active women, we initiate them to organize a group.



In this background we could organize 13 programmes in the current year.

**Cultural approach:**

Cultural approach through street plays and awareness songs is our regular curriculum of approaching the people in a new village. Our cultural troop "*Yuvaspanndhana (Hudukata) Samaskruthika Sangathane*" is excelling on this track. At first, we stage street plays on the general topics of environmental pollution, the health awareness etc... But later on we attempts to throw light on the complex issues of the loopholes of the ruling politics, the communalism, the Gender inequalities and the caste inequalities etc... After the street plays we distribute a postcard for them to write their opinion on the street plays. After we receive the card, through the people who has written we enter to the villages and make acquaintance with the people and organize groups and organize Workshops and seminars.



**Programmes and Activities**

**Reports of Collective Learning process activities:**

"Nammannu Navariyuva": (Public Meet with the Government Officials)

On 9th of January SPANDHANA organized a public meeting under the title "Nammannu Navariyuva" (Let us know ourselves). The meeting aimed at gathering all the officials representing the government departments of Education, Health, women and Child Development and Executive office and to review and reflect the works and development activities taken in the last year. It was in a mode of public hearing where the people raised their questions directly to the officials and the local MLA Mr. Yogeshwar.



"All the politicians will have two faces, while asking votes before the election they utilize one and after their win they use another. We have experienced the same from you, why you think this difference occurs? "

What measures, you have taken to the empowerment of Dalit and Unorganized workers in the Taluk?

These are the questions raised on the MLA and he replied in the same path of politicians using great literary terms, but it did not convey the expected replay from the mass.

Mr. Shivanna from AITUC, Mrs. Primala from NFIW, Social Welfare officer Hanumanthaiah, The programme was organized in the seminar hall of Old municipal office and nearly 400 people participated in the programme.

"Banni, Nammalli Bagge Osi Yochsuva": (A Workshop on Panchayat Raj system)

To denote the direct participation of the public in politics, the Panchayat Raj system came to existence. But the transparency in the election and administration of Panchyat Raj is yet an imaginary function. Thus, we organized a workshop for the members



of Chaluvalli Sanghas' under the title "*Banni Nammalli Bagge Osi Yochsuva*" (Come; let us think a bit about our village). The programme arranged in the SPANDHANA office on 15th of January.

Mr. Janardhan Kesaragadde from OXFOAM had been invited as the resource person for the programme and he elaborated the administrative structure and the role of class, caste and the gender in politics. Nearly 50 members took part in the workshops.

"Jamate"- Moulvigalondige Moulyadarita Mukhamukhi (A meet with the Moulvies):



The major part of the slums of Channapattana covers with the Muslim population. Thus, our work in slums concentrates the Muslim and their life. Thus far our experiences have shown the majority of atrocity cases SPANDHANA deals with the Muslim community. After our study we came to know, apart from the patriarchal values and religious bindings the failure of "Jamate" also impacting in the failure of domestic harmony. As the "Jamate's" decisions always carry a male oriented and anti women notion and the restriction to explain the sexual life in Jamate also have a major role in this.

In a background of this, we organized a meeting with the moulvies to deliberate regarding the essential reformation in their religious institutions especially in the Jamate. In this programme Mrs. Hassanat Mansur and Mr. Hassan Mansur from FEMWOB and Mrs. Ishrath Nissar from SAMVADA had participated and delivered the information pertaining to different topics.

"Social Change and Youth" – Interaction with Youth:

We organized an interaction with the members of 'Yuvaspandhana' regarding the current crisis in the society and the essentiality of social activism in present social and political crisis. It included the role of students in the social change. Ms. Kiran from SAMVADA took the session and she elaborated the concept of education and the role of youth in current society.



The interaction and debate created a platform to youth to explore their ideas and experiences. It was also a strategic approach to build a contact with the youth to mark their participation in the further meetings and in collective learning process.

"Hennu Makkala Shikshanavannu Kurityu Sambhandapatta Adhikarigalondige Mukta Matukate" (An Open meeting with the concerned officials regarding the Girl Children Education):



On 21<sup>st</sup> of April we organized an open meeting with the concerned officials regarding the girl children education. This meeting was a follow-up after a brief study and survey in 3 major slums of Channapattana Taluk concentrating on the girl children education. The survey revealed the 56 children as drop-outs in the age group between 6 and 14. The objective of the meeting was to convey the burning issue to the notice of government officials and to insist them to implement the policy level work through mass and to convey the facilities from the government

to the people directly from them.

In the meeting the Social Welfare Officer Mr. Hanumanthappa, Block Educational Officer, Labor Inspector Mr. Shivanna, Women and child welfare programme Officer Mr. Revanesh, The Secretary of executive Officer Mrs. Indira were present on the occasion all elaborated the facilities from government regarding the Education through their presentations.

**“Samajika Badalavaneyalli Shikshanavemba Parikalpane”** (Concept of Education in Social Change):

In the process of conceptualization of the "education", we structured a workshop, focusing the teachers and the teaching professionals to build 'true concept of education' and to debate on the current education system. In this background we organized an intensive workshop under the title of "*Samajika Badalavaneyalli Shikshanavemba Parikalpane*". The workshop was also a strategic approach to involve the teachers in the process of effort to build an Alternative Education. The first session of the workshop was taken by Mr. Chalapati from the Sheshadripuram College and Ms. Kiran from the SAMVADA. The workshop was effectual in motivating the young teachers who participated in a greater part. In the workshop different case studies were distributed to participants and they shot their opinions and shared their experiences in the large group. An intellectual debate was taken place regarding the various issue that arisen from the presentation of the group activities.



**“Samajika Badalavaneyalli Yuvajanateya Patra”** Role of youth in Social Change:

A seminar was organized regarding the participation of in the social change. It was taken by the state leader of Communist Party of India, Mr. Siddana Gowda Patel. He elaborated the role of Youth related the concept of society, politics and the Indian economic structure relating with the academic curriculum of the students. He explained the essentiality of the participation of the Youth in social activism in current situation with simple examples.



In the conclusion of the seminar student shot various queries.

“Why people say Communism is failed in India, is that the reason that it did not focused the caste realities in India” the organizer of the Yuvaspandhana of Byarapattana Village raised the question.

“What are the measures should be taken by the government to equalize the unequal distribution of income and power”

It was a vital step that made our communication closer with the Youth.

**“Workshop on dowry and legal aid”:**

On 21st of June SPANDHANA organized a programme on the dowry system and legal aid in Kuntharadoddi village of Channapattana Taluk. The session was taken by Ms. Kumari from *Janavadi Mahila Sanghatane* and Advocate Srinivas from *Democratic Youth Federation of India*. The programme on the issues Dowry and Legal Aid was a new experience for the villagers and the majority of the members of local women's groups participated in the programme.



The revolutionary and awareness songs were sung by the members of cultural troop. And the songs attempted to enlighten the mass regarding various social issues. Nearly 300 members participated in the programme and at the conclusion some of them shared their opinions and clarified their doubts on the legal aspects.

“Get hold on our Food and Dignity”:



On 9th of July we organized an amicable meeting with the members of *streeshakti* groups in the Village called AvveraHalli. The program concentrated to convey the message to the people regarding their fundamental rights to Food and Dignity. The sessions were taken by Mrs. Anasuya from PMSR and Ms. Seetha Nair from SPANDHANA. Both sessions were informative and effectual in conveying the message to the mass. The inconvenience and the disruptive method of their ration shop tempted them to ask questions regarding the legal methods and administrative structure of a ration shop. As they got sufficient information regarding the legal procedures, all women resolved to protest against the disruptive method of the ration shops.

At the end Yuvaspandhana cultural troop exhibited a street play on “Right to Dignity and Right to Food”!



Globalization: A workshop for Youth



To check the colonialisation process through of the Globalization SPANDHANA initiated awareness and instigative workshop for youth. The impact of the Globalization on the social and on economic system of India was elaborated by Mr. Siddana Gowda Patel of CPI. He elaborated the basic impact of the LPG and the future challenges from its implementation.

“Globalization has created more affordability to common people and their standard of living has been increased, youth who knows English are getting job faster... then why should we protest against Globalization?”

“If Globalization is choked, do you think Indian economy will be self-sustained?”

These are some of the questions rose by youth after the session.

Water is no more public Property:

As our recent efforts have vested against the water privatization, we organized an awareness programme under the title of “water is no more public property...” Khitij, Pushpa, Ramkumar from APSA and environmentalist Richard from England shared the information, experiences and future aspects regarding the water privatization. The people of the urban slums of Channapattana are the actual victims from this process privatization. The sessions were more informative and inspiring. The mass initially showed interest to organize a mass protest against this injustice. Nearly 300 residents Participated in the programme.



The very next week, a protest was staged in front t of the Taluk Municipality office to take back the policy of privatization. Nearly 200 people took part in the protest.

“Madhyapana Maneyavanatige Ahvana”: (Workshop on Alcoholism)

The villages like Chikkavittenahalli, Gollara Doddi, and N.R. colony have victimized by alcoholic shops. Though the village Chikkavittenahalli consists with only 300 members



it has 3 alcoholic shops. Thus the members of Chaluvalli Sanghas initiated a workshop in the village and SPANDHANA organized the workshop under the banner, “*Madhyapana Maneyavanatige Ahvana*”. The sessions were taken by Mr. Krishna from DYFI and Mr. Puttaswamaiah from *Rajya Raita Sangha*.

Mr. Puttaswamaiah defined regarding the impacts of alcoholism in domestic life and in social state. Mr. Krishna elaborated the Government policy and the role of alcohol in the Indian economy.

Nearly 40 members participated in the programme.

**“*Kutumba*” – *Astitvadondige Mukhamukhi*”**



Family is the basic Unit of the society. The changes in every family lead to the social change from grass route. Though the concept of family is simple it is complex in its power relationships, emotional bindings, sexual politics Etc... Thus the realization of one's own identity on a family is an essential step and the primary step to be taken in the part of social revolution.

Thus SPANDHANA planned to organize a 4 days workshop to the members of different Chaluvalli Sanghas. The programme is inaugurated by the DYSP Mr. Halesh Nayak on 23.10.2006. The first session was taken by the Pioneer of Makkala Sahayavani Mrs. Brinda Adige, she took on the topic, “Society and Family”, the second session was taken by Ms. Mallige from “Mahila Jagruthi”, and she explained on the topic “Marriage and Family”

On the next day 24<sup>th</sup> the first session on “Religion and Family” was taken by Mrs. Cynthia from Bangalore. And on 25<sup>th</sup> “Gender and Family” was defined by Ms. Vijayalakshmi from SAMVADA. On 26<sup>th</sup> September Sub-Inspector Mr. Venkatesh Murthy and Advocate Mr. Srinivas took session on “women, Law and Family”.



All these days various group activities and various cultural programmes were organized like, *Gigi Pada*, *Ragi Pada*, *Manteswamy Pada* and Sufi songs. And at last the SPANDHANA cultural troop staged a street play on Dowry and family values.

**“*Namma Naduve Bedaveke*” (“Why we need discrimination among us”)**



On 15.10.2006, a workshop was organized for the school and hostel children regarding the gender equality. Mr. Krishna, the lecturer and activist, took the session exploring the ideas and knowledge of the children giving various kinds of group activities.

Nearly 50 children from various schools and hostels took part in the workshop.

**“*Olavu Vicharada Naduve Hondanikayirali*”**

A gender sensitization workshop was organized for the women collective members of Kondapura on November 9<sup>th</sup> at Chaitanya Bhavana, under the banner *Olavu Vicharada Naduve Hondanikayirali*. Mrs. Brinda Adige and Mr. Chandan



from Astra participated in the programme as resource persons. Nearly 40-50 women participated in the workshop.

### **On the path of mass procession.....**

#### **Mass rally to accomplish the demands**

The mass rally was organized by the *Akshara Dasoha Bisiyuta Tayarakara Federation* demanding to fulfill their demands such as,

- Job-Security
- Life insurance facility, if the workers died causing gas burst during cooking or any other accidental death.
- To provide the minimum wage.
- To stop the privatization of arena by transmitting to communalist forces such as ISCON, Akshya Scheme etc...
- To provide maternity leave
- To extend the policy for the high school.
- To provide good and nutrition food for students.



Marching through the main streets of Channapattana, protesters submitted a memorandum to the Executive Officer Mr. Narayana Swamy. Admitting the memorandum EO assured the protesters to attempt to provide the demands. Latha, Lolika and M.C. VenkataRaman state president of Kissan Sabha lead the team. Nearly 300 members participated in the rally.

#### **"Shantigagi Navu"** (We are for Peace):

In the month of July the Minister for Education Mr. D.H. Shankara Murthy of BJP gave a communal statement as Tippu as an Anti-Kannada Ruler and as a communalist. Thus SPANDHANA organized a meeting with all the representatives of the various people's movements and had a discussion on "Tippu and His Ruling" under the banner of "we are for peace". Kiran from Samvada, Mr. Puttaswamaih from Rajya Raita Sanghas, various cadres from Karakushal Karmikara Okkuta, Bisiyuta Tayrakiyara Federation, Student's Federation of India, Srushti women's federation, Tiger group and such others participated in the group discussion. Through this, symbolically we marked our protest against the statement.



### **Joining hands to protest against injustice**

#### **National Women's Conference:**

The members of SPANDHANA participated in the 7<sup>th</sup> National Women's Conference in Kolkatta, West Bengal. The SAMVADA facilitated SPANDHANA to participate in the conference and it was a great exposure for us to get contact with the women movements of through out India and their experiences. The identity being a woman facilitated all the women to show their strength through a mass gathering, when the same identity is curbing all rights and facilities in society.

#### **"Nemmediya Balu Nammellara Hone"**

The recent political changes in the Karnataka put forth an opportunity for the communal force to structure its power in south India for the first time. This political authority to a communal force, supporting the Sangh Parivar to take over its experiment in massacring minorities

and Dalit. Disturbing the communal Harmony in baba Budan Giri hills and in the name of beef eating and religious conversions, the Sangha Parivar are engaged in the attempt of making Karnataka to another Gujarat. Thus, in this state, *Karnataka Komu Saouharda vedike* (Karnataka Communal Harmony Front) organized a state level mass meet and nearly 350 members participated from Channapattana. So SPANDHANA organized various awareness buildings campaigns in different street of villages and slums. A team of 16 members participated in the 5 days campaign and poster campaigns.



So in a background we organized a reflection programme as “*Nemmadiya Balu nammellara Hone*” (Peace life is our Responsibility) and communicated the impacts of communal violence and religious Fundamentalism. Thus SPANDHANA organized this workshop on 11<sup>th</sup> November in Chaitanya Bhavana, Channapattana.

*Nyayadedege Namma Nadige*” (Our Walk towards justice”)

*Akshara Dasoha Bisiyoota Federation* came to existence upholding several demands of the workers. But yet, as a result of their struggle only some of their demands were accomplished. And also it was essential to build more unity among workers and to make aware them regarding the importance of Trade union and the essentiality of caste and religious harmony in a workers union.

In this background, the Taluk unit of the *Bisiyuta Tayarakiyara Federation* in assistance with SPANDHANA organized a mass programme under the title “*Nyayadedege Namma Nadige*”. The revolt of the workers was also expressed through various cultural programmes.



*Protest against quarrying:*

The Taluk Ramanagaram is famous for Hills and Mountains and the mining the quarries is the major threat in Taluk. More than 300 acres of agricultural land is purchased by the Mining owners and last from 20 years this action is taking place. But the impacts of the quarrying are coming to the scene at current days, as it is affecting on the health and environment of the villages. Apart from this entire crisis, the mining crushers are encroaching the agricultural land. Thus, *Rajya Raita Sangha and Hasiru Sene* had organized a programme to protest against the crisis and to pressurize to implement the District Commissioner's order to stop the mining. Thus SPANDHANA associated with the protest and participated in the strike.



**“*Bembala*”- The Support**

“*Bembala*”:

Our consoling shelter is called as “*Bembala*”, it named according to its mode of work. We believe the consoling of victims meant for not only encouraging them emotionally but also reassuring them by encouraging their efforts to be self-reliant socially and financially.

For a fruitful result of consoling we have adopted a strategic approach in handling the cases relating with the Domestic Violence, Dowry Harassment, Property Rights, and such other

incidents which we can hope a positive resolution through the consoling. The formal procedures are,

- Receiving a written complaint from the Victim.
- Dispatching a notice to the perpetrator calling for a meeting(counseling meet)
- Structuring an efficient and effectual consoling, talking separately with both.
- After resolving on the both sides, writing an agreement on the bond paper as not to commit mistake in future days. This is minor attempt to bind the accused in a legal frame work.
- If again the matter becomes vicious, then forwarding the complaint to police station for the further legal steps.

**Statistics of the human rights violation cases-2006:**

Mode of Atrocities Months <b>Case Studies:</b>	Dowry		Rape	Cheating	Domestic Violence	Property Rights	Acid Attack	Caste Clashes	Settlement of cases through counseling
	D	H							
January		1			4	2			5
February		1	1		3				2
March		2	1 attempt to rape		4	1			2
April		4		4	3			1	4
May		6			2				4
June		3	1		6	1			5
July		3			8				9
August		4	1 attempt to rape	2	7	1			9
September		4			3	2		1	6
October		4	1rape and 1 attempt		4		1	1	3
November		1			2	3			3
December				1	3				

## **Case studies:**

**Sowmya** aged 15, at current doing her 10<sup>th</sup> standard. Her parents are working as the agricultural workers in the field of Land Lord Ramegowda. In their village Govindahalli, there are only 15 Dalit families including them. The rest is dominated by the Vokkaliga community.

Because of their identity of being a Dalit, they could not escape from the exploitation from the upper caste. But also, as Sowmya is interested and encouraged from the family, she continued her high school. On 07.06.2006 a summon came from Gowds's home to Sowmya's Mother Lakshamma asking her to come for the preparation of the eve the marriage ceremony at their home. Chennamma along with sowmya went to the marriage home and started to assist them. At 9 pm according to her mother's instruction Sowmya was returning to her house. Being a born resident of Govindanahalli and as she has an acquaintance with the nuke and corner of the village, she did not felt feared to go till her home. When she was on the way one Vokkaliga boy named Rajesh dragged her in to the bush holding her mouth. And five of his friends of the same community Pradeep, Ravi, Raja, Umesh, Bharath who were waiting behind the bush attacked on her and raped her brutally one after one.

When the issue came to the notice of her parents her father went to accused fathers and explained the incident as they are the "Panchamas" of the village! The issue was came in front the of the village court which is headed by the five powered people of the village. And Sowmya was not brought to the court as the village thought she may loose her reputation as she has lost her "virginity"! Thus the 'powered' gave their verdict as the accused should pay 30,000 to the victim. And from that 15,000.00 penalties will be credited to the development of the temple in the village.

But as we came to know the incident from a villager on 18.06.2006 we approached Sowmya and her parents. At current the case has been registered under Section – 366(a), 376 IPC and 3 clause (1) sub clause (111) and all the 6 of accused has been arrested and Sowmya continuing her SSLC in the Navodaya hostel.

**Nagarathna** hails from Mantralaya in Bangalore. Her parents Nagaraj and Chikkamama were not rigid in bringing up his daughters in a comfortable milieu. Thus, Nagarathana and her sister Sudha nurtured in an environment which won't restrict their positive fancies.

Nagarathna got married to Madesh a resident of Moledoddi in Channapattana, But only after 15 days of her marriage Nagarathna bound to encounter harassment from her Husband, her sister-in-laws and Mother-in-law as she wore Pants and tops at home which was restricted in the village. The every inch of her behavior was criticized by her mother-in-law which was a modernized ugly approach according to them.

On the process of their domestic life, apart from all these restrictions and violence the husband and in-laws also started her to harass to get more dowries. When she refused to admit, they harassed her physically and emotionally. Her dresses were tore as she wore pants and sent to her native in the same dress.

After coming to our notice we invited to negotiation, but as it failed, we forwarded it to the police station and pressurized to register the complaint and it registered on 02.11.2006 under 143,147, 498(a), 324, 506, 354, 149 IPC

### **“Supportive SPANDHANA”**

In assisting the victims “Bembala” is struggling successively according to the reflections we are getting. But apart from these, our efforts are vested in finding an income generative source to the women to depend on her. In this manner some of our strategies are,

### **Rehabilitation:**

Rehabilitation is the general source of a short stay for a “victim” to rename the term of identity from victim to rebel! As SPANDHANA is not equipped with any rehabilitation center we are taking the assistance of other organizations and movements for the rehabilitation purpose. The

rehabilitation center should be structured not only to console the victim but also it should show women regarding the rebellion part of life and it should mould a unique way of life. The important step towards the empowerment SPANDHANA believes the women should be critical about her state as she think "women issues nothing is personal but all are political".

### *Income generative Placements:*

The social empowerment and financial empowerment should go hand in hand as the "unequal distribution of power and wealth" is the route cause of every social problem. Thus, the financial empowerment is an essential step to empower women socially too! In this background, as SPANDHANA is not operational with any income generative firms we are posting the needy in different relevant firms.

### *Support in fact finding:*

In the case of fact finding and to negotiate with the accused and to assist the victim to take legal procedure we will be in a condition to travel with the victims even to other states. So many days with our people are memorable for us in different ways. It also has assisted us to know, that the Police stations in all over, have the same features!!!

## **Impacts.....**

### *The ray of revolution.....*

The group formations in the villages, slums and the intensive Collective Learning processes and awareness workshop are assisting SPANDHANA to hope these groups in the track of social revolution, as according to the objective of SPANDHANA. These groups are taking initiative steps to strengthen the social activism by dealing voluntarily with the human Right violation cases and also questioning the where ever necessary. The blissful part is, questions are arising socially politically and more with in the family! This is assisting SPANDHANA to break the existing rules of the structured family and to rebuild the rules!

### *Extending Awareness.....*

The programmes and workshops that are initiated by SPANDHANA excelling in awaking the mass to raise questions! As we are aware not to invite the people with mere statistics as resources persons, the programmes are assisting to reflect the route realities and existing crisis.

Most of the *Stree-Shakti* members are interested to approach SPANDHANA asking to provide them the awareness through camps and campaigns and organizing the programmes. It is helping SPANDHANA to spread our objectives even in the groups which are created only for the financial matter from various NGOs.

### *The supportive surroundings...*

SPANDHANA is effectual in completing its objectives and meeting its goal only through the mutual support from the society. In this manner the local people, the officials, the press and even the representatives of the enforcement machineries are supporting SPANDHANA directly and indirectly by participating in the actions and sympathizing our actions. It also an encouraging milieu to SPANDHANA, to work with more enthusiasm beyond the hurdles and barriers.

### *Impact from the fact findings...*

Our mode of fact finding and the follow-up of the cases have created a fearful environment in the Taluk, as the legal binding also warning the perpetrators top commit crimes. It also speeded the follow-up of the cases. The notice for the negotiation which will be sent to the accused is getting a faster response and it has helped to speed up our works and to save our efforts for another task. The fact finding reports are also becoming the great supportive materials to the court procedures and the legal follow-up.

## **Our Vision.....**

### *Strengthening the current implementations:*

The current implementations are the impact of our continuous effort towards fulfilling our objectives. In this manner the implementations should be built effectually till we find the solution in society which we are expecting.

### *Starting up various cultural approaches*

At current we have an effective cultural troop. But it is bounded only to the street plays and awareness songs because of lack of resource. But in the future days SPANDHANA planning to form a *women's Tamate troop and Dollu Kunita team*. This is to uphold the women participation in folk arts and to exhibit the rebellion cultural revolt.

### *Income Generative firm for the financial self-reliance*

At current SPANDHANA is not equipped with any rehabilitation center and Income generative firms. But in future we are planning to implement these, to nurture and bring up the victims in the ideological background of SPANDHANA.

### *Early Child hood Care and Education*

Through, the early child hood Care and Education programme, we are planning to implement an alternative school system with the different curriculum which reflects the realities of the route. And educates Gender equality, Communal Harmony, the injective mode to question etc... This will help in building up the children's mind in a pro-social mode!

## **Conclusion:**

In this manner each one of our foot print teaching us a new task and lesson. Our travel with the lavenders on the red path will be on track beyond barriers till we reach our destination.....