

# SECOND ANNIVERSARY

SEPTEMBER 1982

September  
1982.

Second

Anniversary.

Shenoy Nagar

Shenoy Nagar



F.C. Road.

Arumanagar

Shenoy Nagar

9. Kanniamman Koil Street Shenoy Nagar.

## The Community Services Guild

9, KANNIAMMAN KOIL STREET, SHENOY NAGAR, MADRAS-600 030, INDIA.

The Community Services Guild.

# THE GENESIS OF THE COMMUNITY SERVICES GUILD

(T. V. Narayanaswamy, President)

The Community Services Guild was formally registered as a Trust under the 'Tamil Nadu Societies Registration Act, 1975' on September 8, 1980. The Community Services Guild, the brain-child of Mr. R. Venkatachalam, the founder, has wedded to the philosophy of 'Development towards Self-reliance.'

It was during the year 1977 the Government of Tamil Nadu has launched massive schemes for Tribal Development specially in the Kalrayan Hills. Mr. R. Venkatachalam, a professional Social Worker of varied field experience happened to visit the Kalrayan Hills (Salem District) by then and saw the response from the people for the Government Programmes was quite discouraging, due to the suspicion and fear amongst them (as they were accustomed only to the Jagirdar Rule) and hence the existence of lacuna.

This led to his serious thinking and to study the people in detail for the preparation of a conducive atmosphere for developmental programmes. It was found that motivational programmes would be more optimal initially, which could be possible only by community work at the very grass root level.

This was discussed at different levels with several people/organisations involved in community development programmes. This, finally, led towards the birth of an Organisation in the name: 'THE COMMUNITY SERVICES GUILD'.

Though The Community Services Guild, born with the aim to serve the tribal people in the Kalrayan Hills, its activities did not

stop there but started growing further to serve others in need.

Hence the next step was towards working with the urban people at the down-trodden level, viz., the slum dwellers in Madras City. Unlike the tribal programme, the slum programme was designed to achieve integrated development, from the very beginning of this scheme in November 1981.

While working in both the Projects, it was highly felt on the necessity of studying the real weaker sections of the society, viz., the WOMEN, in different angles their problems, status, responsibilities in the context of our present culture, traditions and customs and to find ways and means for their upliftment and towards equality of sexes. This led to the birth of the 'CENTRE FOR SOUTH INDIAN WOMEN'S STUDIES', as a Unit of The Community Services Guild.

*S. Mayadevi*

## PLANS :

The Community Services Guild expects to initiate a programme by September 1982 for the poor but self-employed women in Salem, to relieve them from the clutches of 'Pawn-brokers' and 'money-lenders' by setting up an institutional credit delivery and demand system.

Thus the objectives of The Community Services Guild is: **TO BUILD UP A HARMONIOUS SOCIETY.**

BY.....

.....participating with the weaker sections of the Society without consideration of Sex, Caste, Colour or Creed;

.....working for the advancement of the poor in social and economic sphere;  
.....striving for the removal of injustice;  
.....paying particular attention to the disadvantages of women;  
.....helping communities to get access to basic services.

We plan to achieve this -

BY.....

.....establishing different models of developmental Projects;  
.....organising training programmes, workshops and seminars;

.....working in close collaboration and co-operation with the Government and other like minded development oriented Organisations in the field of development in India and abroad;

.....preparation and publication of Explorative and Evaluative studies, Project Profiles, Case Studies of developmental Projects.

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## IMPORTANT EVENTS IN THE COMMUNITY SERVICES GUILD

Sep.	8,	1980.	:	Registration of The Community Services Guild.
Nov.	15,	1980.	:	Launching KALWODS.
Mar.	30,	1981.	:	Visit of Mr. Jeff Alderson, Field Director for South India, OXFAM - U. K.
Aug.	26,	1981.	:	CSG moved to new premises at Kilpauk Garden Colony.
Aug.	28,	1981.	:	Appointment of more staff for KALWODS.
Nov.	1,	1981.	:	Visit of Ms. Viji Srinivasan, The Ford Foundation, USA.
Nov.	2,	1981.	:	Launching of SWELS.
Nov.	9,	1981.	:	Launching of Social Forestry Scheme at KALWODS.
Dec.	24,	1981.	:	Inauguration of Mobile Clinic by Dr. H. V. Hande, Hon'ble Minister for Health, Govt. of Tamil Nadu.
Feb.	7,	1982.	:	Visit of Mrs. & Mr. Macdonald, The Ford Foundation, USA.
Feb.	24,	1982.	:	Visit of Ms. Nilufar Begum, Additional Director, Civil Officers' Training Academy, Bangladesh.
Mar.	5-14,	1982.	:	Sports meet for Youth, Women and Girls
Mar.	23,	1982.	:	Visit of Mr. Willem Scholten, HIVOS, Holland,
	,		:	Inauguration of Self-employment Scheme by Mr. Sankaran, Deputy General Manager, Andhra Bank.
	,		:	Inauguration of Small Savings Scheme by Mrs. C. K. Gariyali, I.A.S., Collector of Madras.
	,		:	Inauguration of Youth Clubs by Mr. K. Subbiah, Deputy Commissioner of Police.
Mar.	15,	1982.	:	Launching of Tailoring training at KALWODS.
May.	5,	1982.	:	Receipt of Pattas (Land/House) by the Tribals under KALWODS.
May.	26,	1982.	:	Launching of Sericulture Scheme in KALWODS in collaboration with the Govt. of Tamil Nadu.
July	9,	1982.	:	Moving to the present premises at Shenoy Nagar.
July	13,	1982.	:	Launching of Cattle Bank at KALWODS.
July	15,	1982.	:	Inauguration of Mastercrafts Women Training Programme in Fibre Craft in collaboration with the Office of the Development Commissioner (Handicrafts) Govt. of India.

# Salient Features of The Community Services Guild (CSG)

( P. Duraisamy, Treasurer )

The Community Services Guild's developmental activities are centered/ focussed on/through women. We in The CSG think that the real weaker sections, who need assistance are but women, who have been suppressed from their rightful place all these years for centuries. Hence we place adequate concentration for the creation of awareness among women and to work with them for their place in the male dominated society. We expect that this alone would help towards achieving a total harmonious development in the Society.

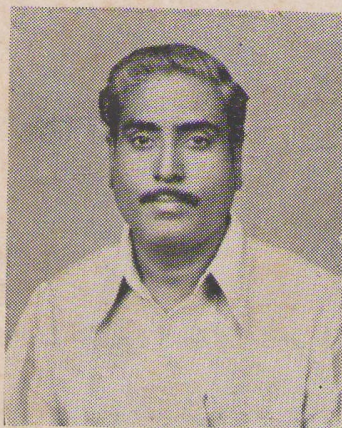
We, in The CSG believe, would make the people more dependent on the Agency instead helping them to become self-reliant, if adequate emphasis is not paid for Economic programmes and hence defeating the sole purpose of the Developmental Programme itself. Hence The CSG lays first priority for ECONOMIC PROGRAMMES in all its Schemes.

Self-reliance becomes possible and real only when the people can act upon without/ with very little guidance from outside (Agency). The CSG works on this aspect by training the people at the grass-root level by involving them very much in all the developmental activities, developing leadership amongst them, making them to Organise their own programmes at Area/Village and Project level.

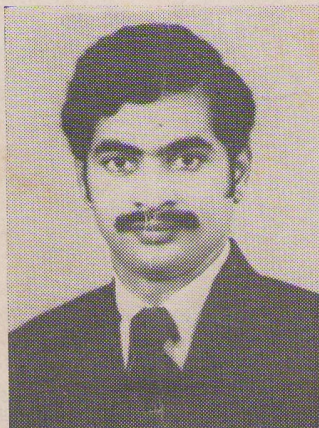
All The CSG's projects are planned to last for a period of 5 to 7 years and within which period, while working to achieve the planned development, also aimed to enable them (the target group) to get trained in looking after their areas by themselves after the said period. It is on this outlook people's representation for each Project is given in the Governing Body of The CSG; thus paying the way for them to get trained in Social Service Administration.



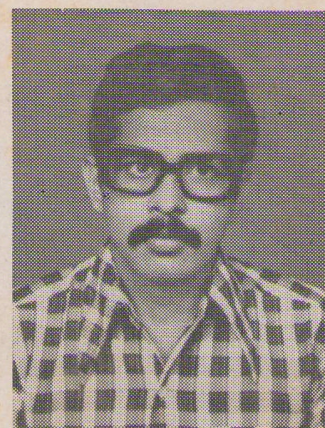
## C. S. G 's GOVERNING BODY



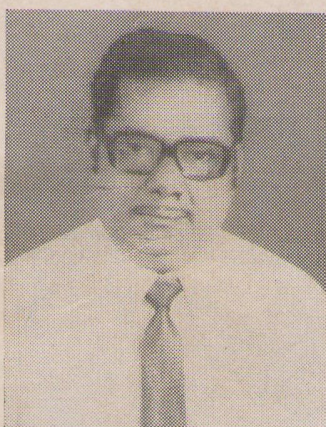
Mr. T. V. NARAYANASWAMY  
(President)



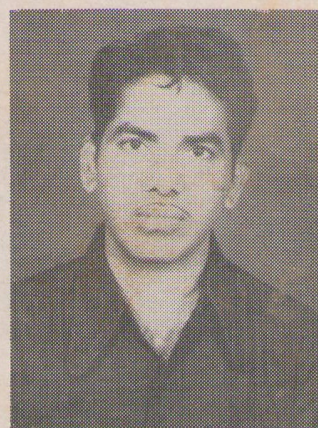
Mr. R. VENKATACHALAM  
(Secretary—Director)



Mr. P. DURAISAMY  
(Treasurer—Co-ordinator)



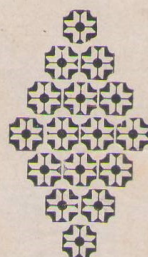
Mr. D. I. INDRAPATHY  
(Member)



Dr. V. RAMACHANDRAN  
(Member)



Mrs. POOCHIAMMAL  
(Project representative—KALWODS)

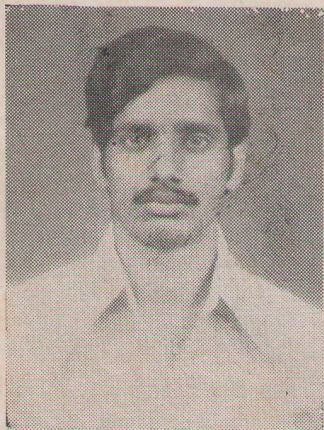
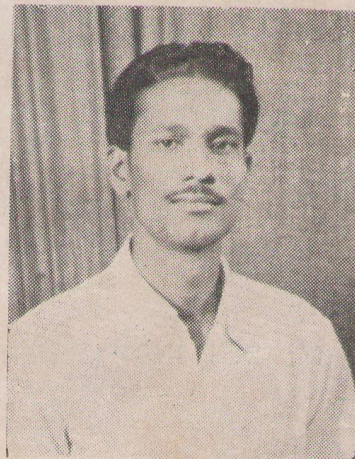


Mrs. A. PUSHPA ANBU  
(Project Representative-SWELS)

# PROJECT STAFF : SWELS



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## ADMINISTRATIVE STAFF

# ANNUAL REPORT

R. Venkatachalam, Secretary

## KALRAYAN WOMEN DEVELOPMENT SCHEME (KALWODS)

1 The Kalrayan Hills lies in Attur Taluk of Salem District and Kallakurichi Taluk of South Arcot District. The total area of the hill is approximately 987 Sq. Kilo Meters. It comprises of five Nadus viz., Periya Kalrayan Nadu, Chinna Kalrayan Nadu, Ariya Goundan Nadu, Kurumba Goundan Nadu and Jadaya Goundan Nadu. Of these, the first two Nadus come under Attur Taluk and the last three come under Kallakurichi Taluk. Presently the Hill can be reached only through Attur Taluk; the construction of road is under-way from Kallakurichi.

The word 'Kalrayan' seems to have been derived from 'Kalvirayan'. It is said that five brothers viz., Periya Kalvirayan, Chinna Kalvirayan, Kurumba Goundan, Jadaya Goundan and Ariya Goundan from Kancheepuram (Chengleput District) went to this Hill and established their Jagirs.

During the British rule the Jagirdars were permitted to enjoy their rights by paying 'quit rent' on the basis of a title deed given to them by the British Government by 1890. The Jagirdars were exercising full control and authority in all matters which includes the settlement of disputes, collection of taxes, celebration of various festivals, permission for marriages and so on. Till recently even justice and punishment were given by the Jagirdars.

The people living in this area are called as 'Malayalees' (meaning - in Tamil - 'the people living in Hill'). In the strictest sense we can call them as only 'Tamils' and not as tribes. They speak Tamil with a slang and worship only the Hindu Gods of the low country. 3\* "All the different branches of the Community agree in saying that they are Vellallas 4\* who migrated from Kancheepuram to these hills bringing with them their God Hari Raman, which in due course happened to be called as Kari Raman".

The Malayalees are short, well built and sturdy to some extent. There are no castes among the Malayalees and hence no objection for marriage between these people in the Kalrayan Hills. Marriages take place either before or after puberty. Widows are free to remarry. Also in rare cases a young boy is married to grown up woman and she should co-habit with her child-husband's family till her husband attains age to take his place as husband. 5\* "The most disturbing another custom that was prevalent was a married lady with children used to live with a person other than her husband and the children born to

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3\* Source : Integrated Tribal Development Project Report, Kalrayan Hills, Salem District.

4\* Vellallas is one of castes in Hindu religion.

5\* Source : Integrated Tribal Development Project Report, Kalrayan Hills, Salem District.

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her through those other than her husband, were also entitled to share in the property of her legal husband". This practice is gradually disappearing presently thanks to their contact with people from the plains during the recent years. During earlier days the Jagirdars permission was to be obtained for marriages after paying certain fee. But now-a-days they obtain permission for the marriages from their village. 6\* 'Nattan'.

Generally the village comprises of cluster of huts ranging between 10 to 30, while there are a few big villages also. The unique feature of these villages are that the entire village is fenced. The huts are constructed with mud walls and bamboo and grass roofing. But now-a-days construction of houses with stone walls & tiled roofing are also not uncommon. Further it can be observed that in most of the villages the huts are constructed in two rows facing each other. A notable feature in these villages are that each household has a granary which is constructed in the courtyard. The tribals generally use only earthenware but a few metal utensils made of Aluminium, brass are also common.

Agriculture is the main occupation and they raise Millets, Jover, Ragi and Maize. Plantain is also common. Of late they are attracted to cultivating tapioca, cabbage, potato, ginger, garlic and cardamom. Except tapioca the others are not cultivated in large scale due to marketing difficulties. Galnut is yet another cash crop to them.

Each village has its own Panchayat which is a traditional one. The following is the power structure in the order : 1. Nattan, 2. Goundan, 3. Kangani, 4. Durai and 5. Moopan. 'Nattan' is the village head, who is assisted by other four. He gives his decision on important problems of the village and his justice in family quarrels, for divorce, consent to marriages, etc. In other words this village panchayat under the leadership of 'Nattan' rules the village.

The Kalrayan Women Development Scheme was otherwise responsible for the birth of the 'Guild' itself (please see the Article on 'Genesis of The Community Services Guild').

Under this tribal scheme, development was planned through women development. Hence this scheme was named as - KALRAYAN WOMEN DEVELOPMENT SCHEME (KALWODS).

Under this scheme, it was evolved to work with the people on 1. motivational programmes during the initial stages so as to create confidence amongst them on the Government programmes and 2. to pay adequate importance on Social Forestry. (The shifting cultivation was in practice till Government took over the hill and the people were ignorant on the results of denuding the forests).

Like any other Organisation in its initial stages, The Community Services Guild also had to undergo several set backs in its KALWODS. The first foremost was to meet the expenditure incurred; but this was overcome by the generous contribution by the 'Guild'. The second was the problem of getting recognition from the Government, as well as from the Tribal people.

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6\* 'Nattan' is the village Panchayat Leader, which comes to the eldest son of a particular family in the village on hereditary basis.

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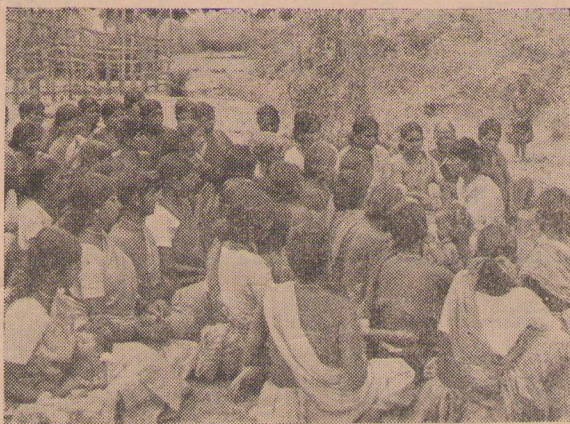


**Suppliers to the Government Hospital,  
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The programme was started initially with the one Development Organiser (qualified in Women and Child Welfare) and a Tribal Assistant (selected from among the community) who was able to communicate effectively the message of the KALWODS.

During its first year of operation (for the first eight months-i.e. till July 1981) KALWODS was working only in two villages and the Organiser had to work in both places by walking about 4 Kilo Meters between these two villages. During this period the Organiser, who was living with the tribals in one of the villages, was able to mingle freely with them to gain their confidence, thus leading to the formation of Women's Clubs.

These Women's Clubs started meeting regularly and wherein the Government programmes were discussed along with the necessity for Social Forestry. Encouraged by these meetings, the people have come forward in expressing their problems without fear like 'Horticulture Department has taken away my land', 'I lost my house-patta in the recent fire', 'We wish atleast our children are educated unlike us', and so on.



1. Women's Club Meeting in progress.

The Women's Clubs meetings have become a forum of debate, where either the women agreed or disagreed on points. On the request of Nathampattu Women's Club, a school was started for the children covering a cluster of four villages; surrounding Nathampattu. Initially the school was run by having one of the educated girl (among the two in that community), who had passed VII Std. as the teacher and the school was run under the shade of a tree. The school was started during the first week of June '81. This was later brought to the shelter constructed by the community itself with very little assistance from the 'Guild'.

### KALWODS : FROM AUGUST 1981 TO JULY 1982

It was during August 1981, thanks to the contribution from Overseas, the 'Guild' was in position to expand the area of activities of the KALWODS, covering the following villages : 1. Tazhvellaru (S. A. District), 2. Maniyarkundam, 3. Nattanvalavu, 4. Nathampattu, 5. Athimarathuvalavu, 6. Pethakurichivalavu, 7. Thekkampattu, 8. Valakapattu, 9. Kadupattu, 10. Navalur and 11. Kundiapattu (Salem District).

Three Women Development Organisers, with Post-graduate qualification in Social Work and three Development Assistants (tribals), a school teacher (tribal) and a Lady Assistant Project Officer were recruited for KALWODS.

It was during September '81 the 'Guild' had decided to conduct a study in the KALWODS for launching future programmes of action. The study was entrusted to the 'Centre for South Indian Women's Studies'. This study was completed in record time by them and the Report was made available in the first week of December 1981.

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**M. K. B. RAMAN**, ARCHITECT (Retd.)

3/204, Secretariat Colony, Petrol Bunk Road (West),  
AMBATTUR, MADRAS-600 053.

As per their recommendations, it was decided to 1. provide non-formal education for women, 2. organise income generating programmes, 3. launch Social Forestry scheme, 4. establish a Consumers Co-operative Society and 5. to organise mass-action programmes to succeed in getting community land for cattle grazing, pattas (land & house) for the people, roads and bridges wherever feasible and new houses for the burnt ones. Thanks to the committed work put in by our staff in the KALWODS and the close liaison with the Government, has helped in achieving most of the planned programmes.

Presently all the villages are covered under the Adult Education Programme; atleast 10 women can now read and write and the others are trying hard to learn. So far the school is concerned despite of non-availability of 'mid-day meals' for the children, it is functioning with a good strength of 42 children. All the children have been provided with slates and books by the KALWODS.

In close collaboration with the Sericulture Department, Government of Tamil Nadu, so far the KALWODS has arranged to provide assistance for 20 families for Sericulture Programme.

KALWODS has initiated a programme for training 30 women in Bee-keeping and arrange ten bee-hives for each family, free of cost, in collaboration with the Khadi & Village Industries Commission, Government of India.



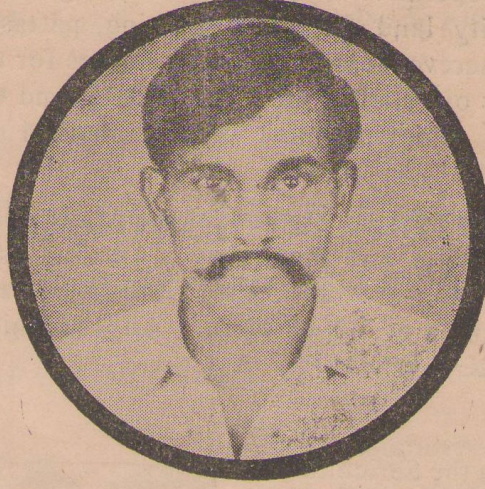
2. Learning in process

The Mat Weaving Training scheme for 20 women is going to be started shortly, in collaboration with the Office of the Development Commissioner (Handicrafts) Government of India. The trainees would get a stipend during the training period and the mats produced by them would be sold at the local weekly shandy and thus relieve the tribal people from the exploitation of private traders.

40 beneficiaries have already been selected and provided with four goats each and it is expected that the beneficiaries would be able to return the same numbers after the third year, by enlarging the number of cattle.

One Tailoring Centre was sanctioned for our Project by the Block Development Officer, Pethanayakanpalayam. Under this, the KALWODS has arranged to provide sewing machines and to meet the cost of the raw material; whereas the Government has provided a stipend of Rs. 50/- p. m. for these trainees and salary to the sewing instructress for a period of six months. Due to the efforts of the KALWODS, the Block Development Office has provided cash assistance of Rs. 1,000/- to a physically handicapped to start a Provision Shop in Thekkampattu.

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உரிமையாளர் :

**S. A. சோலையழகு,**

எண். 9, பால அருணாசல செட்டித் தெரு, சென்னை-600 021.

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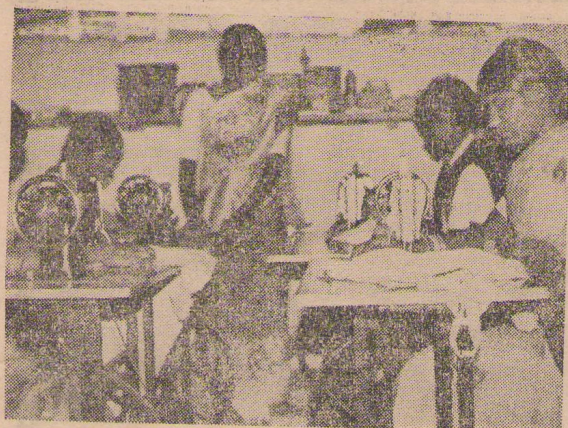


**JAYA STORE**

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**DURAI APPA NADAR**



*Tribal girls learning to stitch*

41 duplicate pattas were secured for Nathampattu, Pethakurichivalavu, Athimarathuvalavu and Thekkampattu villages.

The KALWODS is working closely with the Government for getting community land for cattle grazing as this is one of the very big problems. KALWODS is further working to get back the lands that have been taken away by the Horticulture department or atleast get compensation for the same.

The Government has given assurance for constructing new houses in the places of all burnt houses in the Pethakurichi village and to provide a small culvert to connect Thekkampattu village during '82-'83.

The Government, through the Block Office, is regularly in touch with the KALWODS—be it providing immunisation or issuing ration cards for the purchase of essential commodities, etc. In the same way, the KALWODS was able to use its good offices in getting most of the houses electrified in Maniyarkundam and presently trying for the same for Thekkampattu. Another important achievement of the KALWODS was getting the Tamil Nadu Government's 'Free Meal Scheme' for children between 0 to 5 years to all its project areas.

Nutrition education/demonstration programmes are carried fortnightly in all the villages. Low cost medias like flash cards, flannel graphs, etc., are used in the Women's clubs meetings to educate them on subjects like nutrition, immunisation, natal care, communicable diseases, etc.

The Government has already sent request to us to start an Ambercharka Training Centre in the same pattern as Tailoring Centre and also for starting another Training Centre for rope and coir making in the villages.

The KALWODS has provided two saplings for each family for about 50 families in Nathampattu as early as November '81. Presently KALWODS is planning to secure 10 saplings for each family under the project area free of cost from the Forest Department, Government of Tamil Nadu. Further KALWODS is proposing to provide a few saplings like coconut, mango and lemon to all this villages from its funds.



*The secretary distributing 'Pattas' secured from the Government.*

with best compliments from :

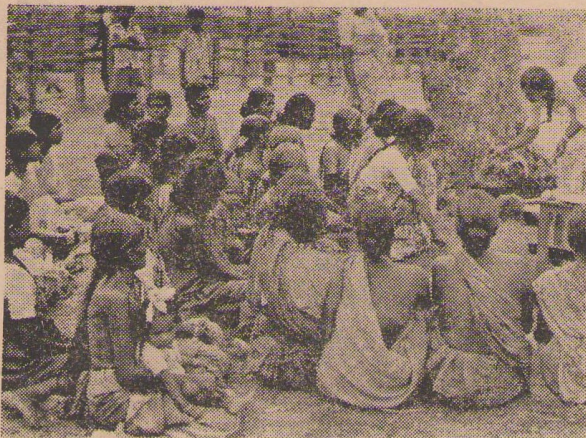


PHONE : 35411

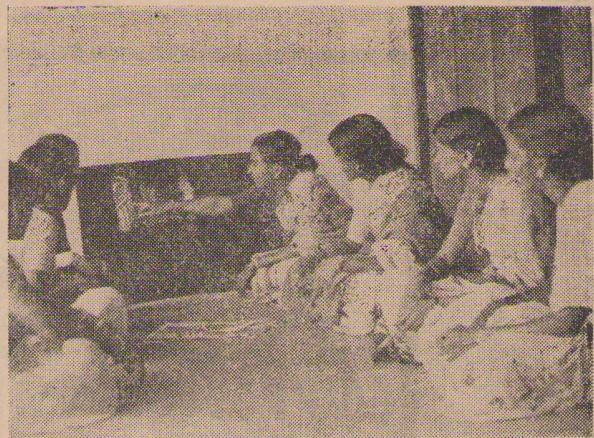
# Jumtermal Bagmar Badalchand Bagmar

21, Erulappan Street,  
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*Nutrition demonstration/Education  
in the tribal way*



*A flannel-graph session for  
the Staff.*

The Community Services Guild has given interest free loans for two women for their wedding, repayable in a year. As per the decision of the women's club of Nathampattu, KALWODS is intending to celebrate 15 marriages under 'Mass wedding' plan shortly. One of the important problems the people still face is Medical. Hence KALWODS is planning for a Mini-Health Centre in the near future covering about 14 villages.

## City Slum Welfare Scheme (SWELS)

As per the 1981 census the total population of Madras was 3,266,034 of which it was estimated that  $\frac{1}{3}$  of them are living in slums (Tenements/hutments). In 1970 the Government of Tamil Nadu took a rational effort on the problems of the slums — 'The Tamil Nadu Government realized that the feeble, halting, incomplete and disconcerted measures of the past have to give place to a comprehensive, integrated and concerted policy to be put through on an emergency footing' (TNSCB, 1975 a: 5)— thus leading to the formation of the Tamil Nadu Slum Clearance Board (TNSCB), in

September 1970. It was surveyed by then that there were 1202 'hutment areas' and "all" these hutment areas were to be 'cleared' and people to be rehoused in the proposed new tenements 'by 1977'.

But till date, it could construct only 40589 tenements in 110 areas; whereas the number of new slums are ever growing. It is estimated that there are 1486 slum areas presently against 1202 as surveyed in 1971. Hence the TNSCB is now focussing attention more on slum improvement and 'Open Developed Plots (ODPs)' than Clearance'.



20 GRAMS 15 PAISE

TEL: SEEKATHUL

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Even in the new 'tenement areas' (in almost all the areas), the problems of sewerage, drainage, drinking water, etc., are the same as in the 'hutment', areas leading to all health hazards.

Why is this so? When any one puts this question and think, it can be understood as due to lack of knowledge, education and motivation amongst the slum dwellers. Hence what is to be done is not 'merely' clearance (of hutments) but also conscientious efforts on motivation and education of the slum people. And this is where The Community Services Guild intended to set its foot.

With this objective, The Community services Guild met the concerned officials in the TNSCB during November 1980 and secured permission to work in ten areas, of which it chose to work in the following tenement areas:

1. Sathyavani Muthu Nagar  
(OTTERY)
2. East Cemetery Road  
(WASHERMENPET)
3. Gowthamapuram  
(PERAMBUR)
4. Fishermen Colony  
(NEW WASHERMENPET)
5. Keerai Thottam  
(NEW WASHERMENPET)

It further selected one hutment area in Saidapet (Jothiammal Nagar), comprising of Adi-Andhra Community.

It was planned to have an 'integrated development' in these areas and set a maximum period of 7 years for this purpose. The programme planned can broadly be divided under three heads: 1. Health and Environmental Sanitation, 2. Educational programmes and 3. Economic programmes.

The project is named as: 'City Slum Welfare Scheme (SWELS)'. The above

programmes were started from November 1981, upon the appointment of necessary field staff.

It was thought that the SWELS would be in position to give justification for real 'developmental' work, only if it could concentrate with limited number of families. Hence during the first year of operation, it was decided to cover only about 350 families (except for 'health programmes') and to enable the Community Organisers to have personal rapport with each of these families. It was planned to add further 150 families during every year till the complete area is brought under the umbrella of the SWELS.

The whole month of November & December 1981 was almost spent for House Visits and data collection on each family coming under the project. This further led in the creation of rapport between the people and Community Organiser; and formation of the Women's Groups, Youth Groups (male) and Girls Groups became possible by December '81 end.

These groups started to meet regularly atleast once a week during the earlier months and bi-weekly now-a-days. These clubs participate in discussion on individuals family/area problems and try to work-out viable action programmes.

Further the leaders of these clubs who form the 'Advisory Councils' in their respective areas meet every fortnight to review the programs. Further these leaders otherwise the 'Advisory Council' members - of all the project areas meet once a month for the 'General Council' meeting to exchange views on the existing programs and to plan new programs for successive months.

It is noteworthy to mention that the elected leader of the general council by virtue of his/her office becomes the member in the Governing Body of the 'Guild'.

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*The members of the General Council*

The unemployed girls, women and youth, who were hitherto spending most of their time merely wasting their life in activities like gambling, etc., are now effective participants and the agents of the community development. These youths instead of gambling now turned towards positive thinking and play games like kabadi, carrom, volley ball, etc. The girls spend their time in house-hold work or

assisting the Organiser or playing games like Tenekoit, Skipping, etc.

SWELS does not claim 100 per cent success in organising these groups and only a very limited number of members are participating in these progms. There is a long way to go before these people turn themselves to take active part in the community development activities.

Name of the Area	ACTIVE MEMBERS		
	Youth Club	Women's Club	Girl's Club
Sathyavani Muthu Nagar	35 43	35 38	10 15
East Cemetery Road	18 35	40 50	15 20
Gowthamapuram	35 25	15 54	15 18
Fishermen Colony	35 50	32 45	30 25
Jothiammal Nagar	15 90	8 35	5 35
	138	130	75

#### HEALTH & ENVIRONMENTAL SANITATION:

Adequate attention is paid in the clubs meetings for discussion on Health and Environmental Sanitation subjects, like on communicable diseases, immunisation, nutrition, etc. Use of demonstrations, Flash cards, Flannel graphs, film shows are also used for effective communication.

These groups take part in regular cleaning campaigns to their areas and make door-to-door visits requesting the people to keep their houses and surrounding clean so as to avoid spending more on medicine. This work is undertaken specially by the youth at regular intervals.

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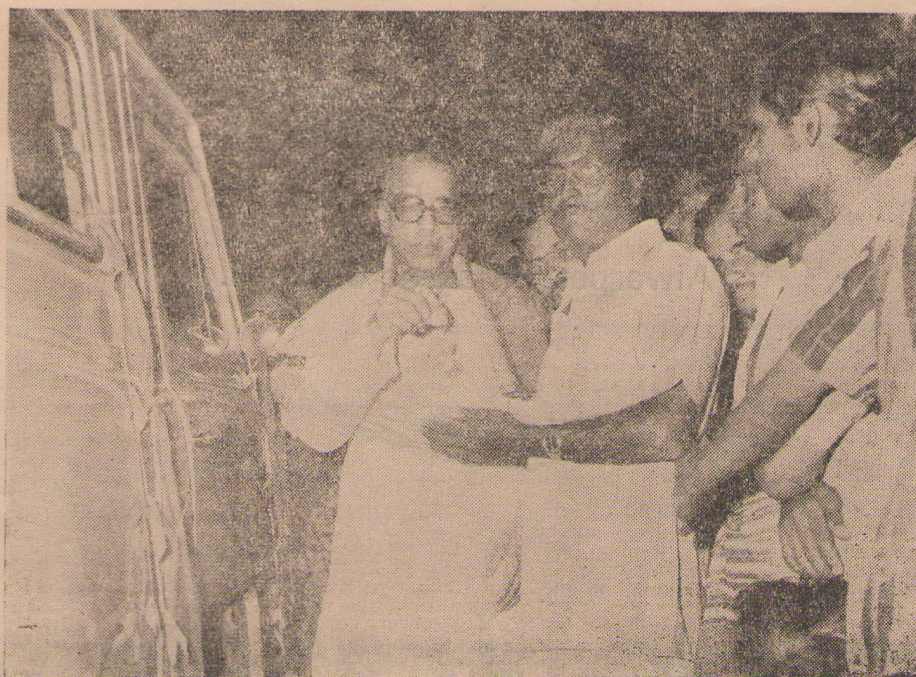
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*Cleaning Campaign—a weekly program for the Club members.*

The Community Organisers further pay more attention on attending the problems of drainages, effective use of their present amenities in the tenements, problem of open defecation, etc.

The Mobile Clinic program was inaugurated by the Hon'ble Minister for Health (Government of Tamil Nadu), Dr. H. V. Hande on December 24, '81 at Sathyavani Muthu Nagar, Ottery. The Mobile Clinic comprising of one qualified doctor and two clinic assistants of the SWELS visits all these areas once-a-week to provide treatment for common ailments, arrange referral services for chronic illnesses, provide natal-care and pay more attention for immunisation programs for children, specially the triple vaccine and polio. 1202 persons have been registered so far for Mobile Clinic.



*Inauguration of Mobile Medical Program by the Hon'ble Minister for Health, Government of Tamil Nadu.*

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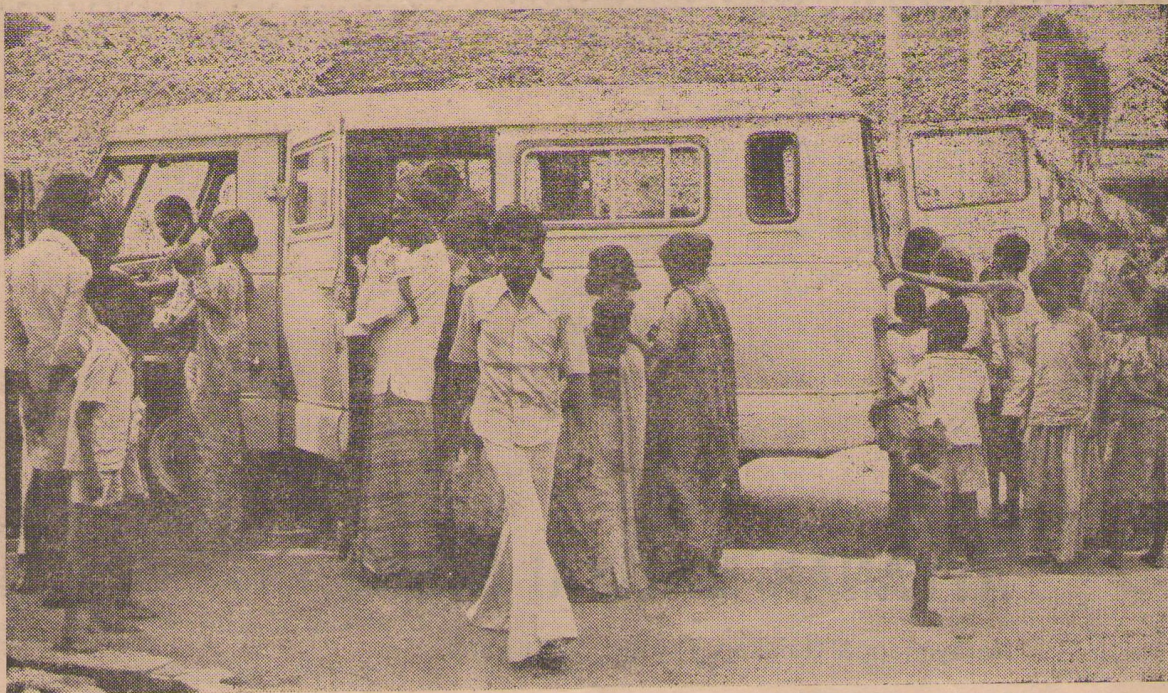
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Polio	78	31	9	1	—	6	—

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3.	Worm infestation	155
4.	E. N. T.	135
5.	Skin Diseases	332

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13.	Anti-natal	8
14.	Post-natal	20
15.	Urinary Infection	10
16.	Mal-nutrition	15
17.	Eosinophilia	10
18.	Epilepsy	9
19.	Cardio-vascular	6
20.	Whooping cough	5
21.	Filaria	5
22.	General cases	34

**NUTRITION DEMONSTRATION :** The Community Services Guild has arranged training for twelve women from Project areas in Nutrition education/demonstration in the Institute of Child Health & Hospital for Children. Now fortnightly nutrition education/demonstration programmes are carried in all these areas. The Organisers pay adequate importance on follow up on this program in their daily house-visits.

#### **EDUCATION & TRAINING :**

Education can be divided under three heads viz., Adult education, Night school for dropouts and Tutorial school for average children.

The SWELS staff have been given training in Adult education along with six local women during February '82 by The State Resource Centre for Non-formal

Education under the leadership of Mr. V. Mohan Kumar. The Adult education program was carried in all the areas since then. It is noteworthy to mention here that out of 59 women participated in this program, 21 of them can now read, write and do little arithmetic also.

The tutorial school for average children is run in five areas. The local talent is utilised to run this program. These tutorial school teachers are paid an honorarium by the SWELS.

Likewise the SWELS is striving to make the dropped-out youth to attend night schools and qualify themselves before some vocation is found for them. This program was initiated only very recently and presently functioning in one area only (Fishermen Colony).



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AREA	Adult Edu. for women	Tutorial school for children	Night school for children	Balwadi
1. Sathyavani Muthu Nagar	25	—	15	—
2. East Cemetery Road	15	35	15	—
3. Gowthamapuram	—	16	—	—
4. Fishermen Colony	15	20	10	—
5. Jothiammal Nagar	4	22	—	42
	59	93	40	42

Thanks to the collaboration of the Office of the Development Commissioner (Handicrafts), Ministry of Commerce, Government of India, we have selected 13 girls, who are getting stipend of Rs. 85/ p. m. (10 girls from the Government of

India & 3 girls from The Community Services Guild) for a period of one year in Fibre Craft Training. The self employment program would be started for them soon after the completion of their training.



*Fibre Craft Training: Planning for better tomorrow.*

#### ECONOMIC PROGRAMS:

This can be divided into two categories viz., Self-employment scheme and Placement services. Under the self-employment scheme, The Community Services Guild is

arranging small loans under DRI rates. ranging between Rs. 200/- & Rs. 500/- for those who are already doing some business (like vegetable selling, flower vending, selling of dry-fish, hand-stitched eating leaves, etc.) So far the running canteen

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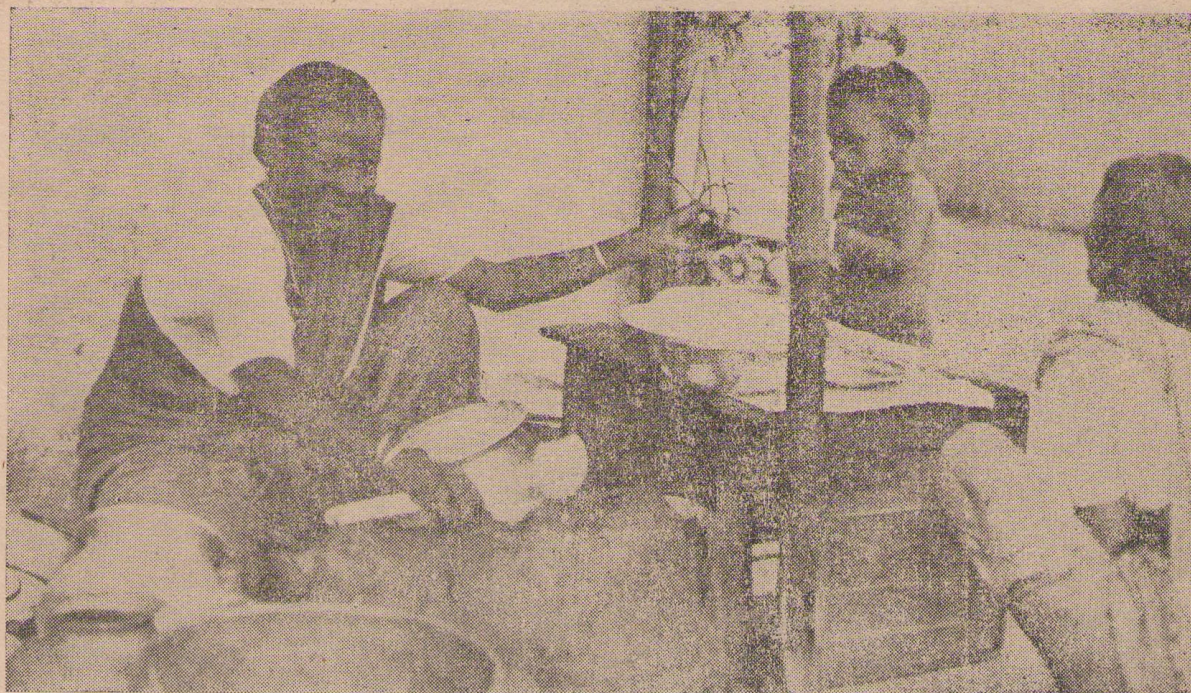
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*A happy woman in canteen business thanks to SWELS  
Self-employment Program.*



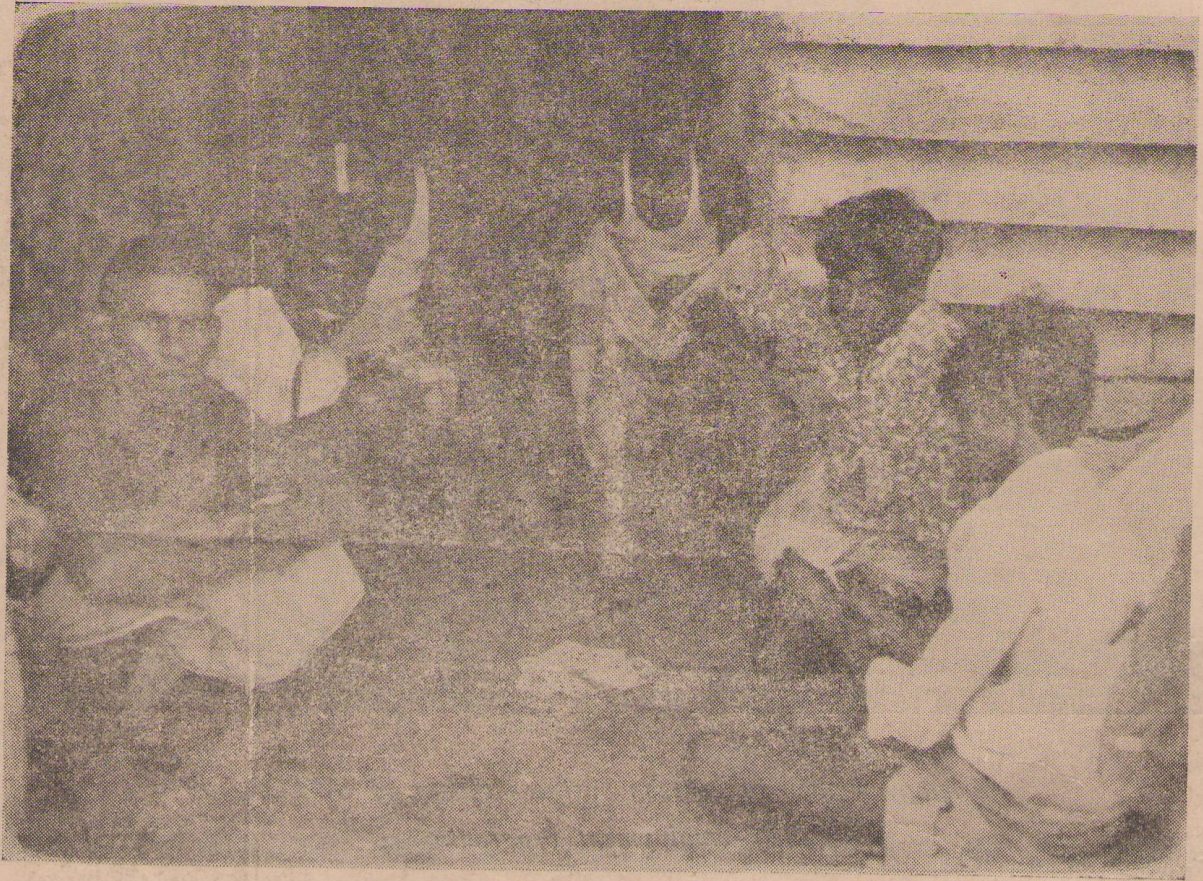
*A flower vendor getting ready to market,  
thanks to SWELS Self-employment  
Program.*

SWELS had secured loans for 24 women. The SWELS is happy to record that this program turned out to be of 100 per cent success for the reason that not only the repayment to the banks are very regular but also the people have fully utilised the loan amount only for the purpose for which it was granted. The scheme was a success further for the reason that these recipients have become more active participants in area activities and in their club meetings.

Though the SWELS does not have a separate Placement wing, still it was able to find jobs for 21 people (like typists, sales representatives, tailors, house-maids, etc).

#### **SPORTS AND GAMES :**

All the six areas were provided with play materials, worth of Rs. 1,500/- like

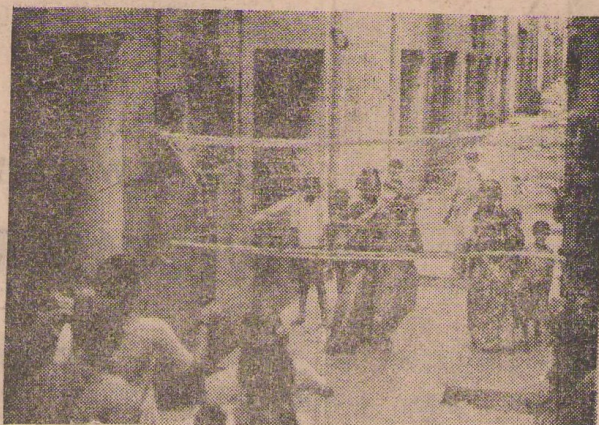


↑  
*Youth then and now*  
 ↓



Volley balls, Tennicoit and carrom for both boys and girls. An inter-area sportsmeet was conducted during March 1982 in Kabadi Volley ball, Carrom, Running race for girls, musical chairs and pot-breaking for women.

Further the SWELS functions as guide to the people for getting old age pensions, widow pensions, etc. Further the Organisers are also acting as Counsellors for bringing the separated couples again together, marriage guidance, etc.



*Girls Club members playing tennicoit.*



*Girls Club giving a performance.*

#### FUTURE PLANS :

1. It is planned to expand the SWELS activities covering another 150 families during the second year of operation starting from the November 1982.
2. To induct a separate Placement Services wing under the SWELS.
3. To start a training centre on palmleaf articles.
4. To provide bi-weekly Mobile clinics from August 1982 onwards.
5. To start training on leadership, house keeping, etc., for youths, women and girls from August 1982 onwards.

PHONE: 35540

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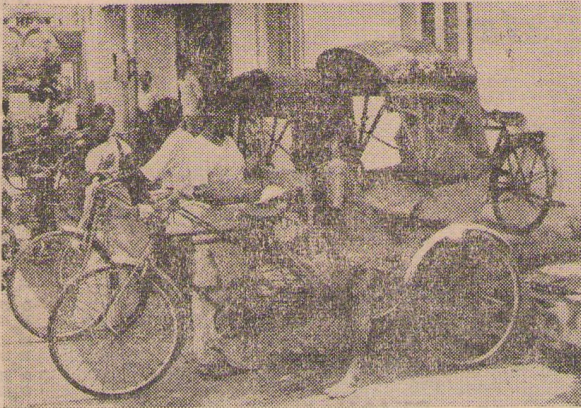
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## Centre for South Indian Women's Studies (CSIWS)

Between January 1981 and July 1982 the 'Centre for South Indian Women's Studies' undertook two studies:

1. Socio-Economic survey on women living in Mangalore Panchayat Union in South Arcot District, Tamil Nadu and
2. A study on Tribal women living in the Kalrayan Hills, in seven villages, Tamil Nadu.



*Our Investigators at work.*

Presently it is doing an appraisal on migratory Rickshaw Pullers and their families in the Social and Economic context. This study is expected to be completed by September 1982.



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சென்னை 600 021

# SWELS AND THE YOUTHS

C. S. SUTHANDIRA DANIEL, Youth Program Officer

"Sir, but for you we would not have thought about doing those things" said Mr. Arokiadoss of Keerai Thottam with beaming face. Arokiadoss is an young man of 28 years and an active member of the Youth Club of Keerai Thottam in New Washermenpet.

When I asked him what it was all about he told that during my absence for a couple of weeks when I was away to Vadodara for Training, this Youth Club won a contract in the Tamil Nadu Slum Clearance Board for desilting well in their colony. All the members of the Youth Club joined together and completed the work on Sunday, availing the holiday. They earned Rs. 380/- for that work. This amount had been utilised for the Youth Club's welfare for the purchases of play materials, etc. In the same area (Keerai Thottam) for nearly a week during the 1st week of July, all the scavengers were absent. The members of the Youth Club took the scavenging work by themselves during that one week period. This impressed not only the local Slum Board official but also the people of Keerai Thottam. The Youth Club found that during the one week period the garbages and rubbish in the area have reduced to a larger extent. Hence the Youth Club met the TNSCB officials and succeeded in getting a scavenging contract also to be given to them from August 1st.

Anbazhagan another active member said, "while this contract would help in the earning of Rs. 540/- per month (@ Rs. 2/- per tenement) also this would discourage his colony people from throwing garbages".

Unbelievable! isn't? Yes, neither I could believe initially and hence I met some other members and had a discussion with them on this to know the facts. This is the change what SWELS wished amongst the Youth and was able to achieve this atleast in one of its areas.

As everybody can visualise, the slums are the places with more congestion, improper housing and sanitation, drainages all around and with open defecation. It is the same common sight you can see in Madras also despite the Tamil Nadu Government's interest in providing the slum people with better housing. It has not helped in any way, as most of the people do not know the proper use and maintenance of their houses (tenements), hence leading to what is called 'Vertical slums'.

Most of the male youth (other than the lucky few who got employment) can be seen loitering in the area, quarreling, gambling etc. Due to sheer frustration of unemployment and to find easy money, some of them took to picking pockets, doing petty thefts and so on. Further the society, mostly view them as criminals, just for the reason, they are from the slums. In fact this adds to their frustration and forces them to take only negative thinking or negative approach.

To divert this negative approach to a positive one and make them to realise their importance in the society SWELS Organised them in groups otherwise known as 'Youth Clubs'.

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எங்களிடம் கல்லாய், மருது, ஈட்டி, தேக்கு, பலவிதமான

மலபார் மரம், பனை வெட்டுக்கை தினுசுகளும்,

களளிக்கோட்டை ஓடு தினுசுகளும், நிலம்பூர்,

அந்தியூர், சத்தியமங்கலம் மூங்கில் தினுசுகளும்,

பாய், கயிர், கூண்டு சாமான் வகையராக்களும்

சரசமான விலைக்குக் கிடைக்கும்.

## YOUTH CLUB :

The members of the club are young and energetic youths in the age-group of 15 to 35 years living in slums. The members are gathering weekly once and discussing the problems of their own, the difficulties under which the people of their area are living and the necessary action to be taken. Now the youths are eagerly participating in the Cleaning\* campaign, assisting the mobile clinic and so on.

Presently one can see in the SWELS area, the youths are playing Carrom or

Kabadi. Now they are showing more interest in games, even to the extent of meeting the cost of the play materials. SWELS also had so far spent about Rs. 1,500/- to provide the youths with play materials. In March '82 an inter-area Sports Meet was conducted and distributed prizes.

It is anticipated that sooner these youths, through their sheer purposeful developmental activities in their respective areas, would achieve recognition not only in their neighbourhood but in the Society in total.



## FORMER KALWODS STAFF



(till Aug. 21st '82)



(till 15th March, '82)

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மூங்கில் தினுசுகளும்  
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பெருந்துறை (வழி) ஈரோடு.

# THE STORY OF VEERAPPAN

(R. VENKATACHALAM, Secretary)

It was during April '82 Miss. Manma Prakash, our Community Organiser of Sathyavani Muthu Nagar, in her routine morning House visits tapped the Door of R/665 and went in; a man was lying on the floor and seemed to be in tension. For enquiries about his wife and others in the family, there was no response from him and he turned the other side. So, Miss. Manma could do nothing but to leave him alone. It was during her 3rd visit he gradually confided his story.

This man - Veerappan - was aged about 28 years. He lost both his parents before he was three years old. He was brought up by one of his paternal uncles in Pondicherry. Since his uncle's family was ill-treating him very much, he ran away from there, while he was 12 years old and met his elder brother's family in Madras. His brother accepted him and provided him with food and shelter. In turn he used to work as a cooly and gave his earnings to his brother's family.

While he was twenty (that was in 1972), he was working as assistant in small shop which was procuring waste papers, empty & broken bottles, etc. Seeing his good nature, the shop owner gave his daughter - Selvi - in marriage to Veerappan.

Veerappan then started to live with his father-in-law's family and to look after the shop. The happiness between the couples lasted only for a few years, as no child was born to them and the doctors found sterility in Selvi.

It was during this time an young girl - Malar - aged about 15 years used to visit

Veerappan's shop often to sell her collections of waste papers, etc. Unlike the other slum girls, this girl - Malar - was exceedingly beautiful and hence Veerappan used to jockingly tease her. Seeing this, his wife Selvi suggested Veerappan to marry Malar as his second wife so that atleast Malar can bear Veerappan's offspring. As Selvi anticipated objections from her parents for this, she had suggested Veerappan to take Malar elsewhere, and stay with her for some time so that her parents would finally accept the second marriage. As Malar also had fancy for Veerappan, it made things easy.

Without the knowledge of both Selvi's & Malar's families Veerappan took this girl, Malar elsewhere and was living with her for quite some days. Finally the Police caught Veerappan and he was fined by the Court of Law; but Malar insisted to live with him and Malar's family finally had agreed to this.

By now, Veerappan was able to get a tenement at Sathiyavani Muthu Nagar, Otteri and just before this, he was able to secure a job in the Corporation of Madras as Scavenger. Veerappan put his new home with Malar at Sathiyavani Muthu Nagar, but without marrying her.

It was by then, Selvi became very hostile towards Veerappan and refused to join him in his new house. She insisted that he must leave away Malar and to live only with her. For that Veerappan's conscience did not permit on the ground that though he had not legally married her, he thought he was responsible for her present stage and hence did not want to abandon her. Hence he wanted that both Selvi & Malar to live with them.

Malar by now, 18 years old, used to spend most of the time away to Movies, etc., leading to suspicion to Veerappan on Malar's morality itself. So quarrels between them had become very common and Veerappan used to beat her. In the meantime Selvi started to give company to other men. Veerappan thus lost his peacefulness, since neither his first wife was true to him nor his second wife's behaviours he could accept. It was the state of affairs during the first visit of Manma.

Manma then started to meet Malar & Veerappan individually daily. Malar confided to Manma, that she was pregnant and it worried her very much as Veerappan had not legally married her. She was afraid that he would leave her any day. Further he never took her out even for Movies, which she was very fond of. Hence she used to go to movies often without informing him.

Manma then gradually started to meet the couples individually to create confidence

between them; and she was able to gradually create confidence between them resulting in improved understanding. Now this couple live together without quarrels for the last one month, i. e. Since June and Malar was helping her husband in his part-time business of buying waste papers & broken bottles, while attending other household work also. Veerappan now takes her often to movies and to other places to keep her happy. Now Veerappan himself is awaiting eagerly for his baby as Malar is pregnant and expected to give birth to his child by Sept. '82.

Now Veerappan's only worry was that Selvi has not joined them; he says that it was Selvi, who made him to marry Malar. Hence Manma, our Organiser, now has just started to meet Selvi's family also and hopeful of uniting them soon. Manma was immensely happy for being able to unite the couple, which, she says, gives her more strength to work further for the cause of the needy.

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# CHILD LABOUR IN SLUMS

(K. MOHAN, Asst. Project Officer, SWELS)

Child labour is one of the most important problems in slums as well as rural and urban areas. In slums, children are exploited by parents as well as scrap merchants for hazardous jobs occupation which affects the child's normal development and makes the child a juvenile delinquent and also makes the child illiterate.

## CAUSES OF CHILD LABOUR :

In Madras, most of the slum people are working as coolies or doing some other petty work without adequate income to maintain the family. So, the slum people, instead of sending their children to school, they send them to do some coolie work to raise income for the family. While enquiring, a poor man in one slum area once said thus; "If I send my children to school, I will lose a part of my earning and the education may not help me or my children in any way at the moment; so I send my children to do some coolie work. Only then the income may be sufficient atleast for one square meal to my family".

Another man from Gowthamapuram tenements said: "Earning is more important than education".

A man from East Cemetery Road tenements said to me that "An educated man can do only certain work suited to his education whereas a rich man even without education can earn more, by doing anything".

While the above are reflections from some parents, yet more parents wish education for their children. But, now-a-days, youngsters do not generally listen to the elders. Even though the parents are interested to send their children to school, they do not attend the classes. They go to movies and then do some worthless jobs for their pocket money. Parents are unable to control them due to their inability and illiteracy.

## EFFECTS OF CHILD LABOUR :

Due to economic necessity the children are forced to work in petty shops and workshops and some become as coolies. This not only affects their health but also their moral and social development. Due to lack of parental control they act as they wish and hence leading to juvenile delinquency, and some other social problems.

## HOW TO PREVENT CHILD LABOUR :

Government tries to prevent child labour by way of various enactments such as Factories Act, Indian Merchant Shipping Act, Mines Act, Plantation Labour Act, etc. Despite of all these enactments, yet the children are employed in Small Scale Industries (very much in Match Factories), shops, establishments, etc. Hence legislations alone will not fully help in solving the problem, but education and motivation put together would help in solving this along with other Government's measures.

Due to economic necessity the child is compelled to do some work. To prevent the child labour, the City Slum Welfare Scheme (SWELS) of The Community Services Guild has already started one Pre-school and five Night-schools in the SWELS Project areas. The response is extremely good. The Guild refers poor and deserving children to Government Hostels and to other Service Homes for continuing their education. The Guild also motivates the parents to send their children to schools. It is conducting various training programmes for boys and girls.

In collaboration with the Tamil Nadu Slum Clearance Board and the Office of the Development Commissioner (Handicrafts), Government of India, we are able to refer young boys to different Industrial Training Institutes for technical training and train the girls for Fibrecraft Training.

## பெண்ணாய் பிறப்பது பெருந்தவமோ?

(மன்மா பிரகாஷ், சமுதாய அமைப்பாளர்,  
மாநகர குடிசைவாழ் மக்கள் நல்வாழ்வுத் திட்டம்)

“ மங்கையராக பிறப்பதற்கே நல்ல  
மாதவம் செய்திட வேண்டுமம்மா !”

இது கவிமணியின் கூற்று. ஆனால் இன்றைய சூழ்நிலையில் ஒவ்வொரு பெண்ணுள்ளும் எழுவது உண்மையிலே இப்பிறவிக்கு அரியதொரு தவம் செய்திட வேண்டுமா என்பதே ஆகும். அதற்கான காரணங்கள் எண்ணிலடங்கா.

இந்தியப் பண்பாட்டில் அன்னையைத் தெய்வமாகவும், கன்னிப் பெண்ணைத் தேவதையாகவும் எண்ணி வணங்கிய காலமும் இருந்ததாகத் தெரிகிறது. “பெண் என்றால் பேயும் இரங்கும்” என்பார்கள். மனித வாழ்வில் “ஆவதும் பெண்ணாலே அழிவதும் பெண்ணாலே” என்று அனுபவத்தில் கண்டுள்ளார்கள். அதனால் தான் பெண்ணினத்தை இப்பெரும் புவிக்கு ஆதாரமாகவும், அடித்தளமாகவும் கொண்டார்கள். பெண்ணின் பெருமைகளை ஒரு சேரக் கண்டு அதைச் ‘சக்தி’ என்றும் பெயரிட்டு அவளைக் கடவுளாகவும் வணங்குகிறார்கள். இத்துணை மாண்பும் மேன்மையும் பொருத்திய பெண்ணின் வாழ்வின் இன்றைய நிலை என்ன?

பெண்கள் சமுதாயத்தில் சரிபாதியினர் எனினும் ஆண்கள் நோக்கில் இன்று தாழ்ந்தே இருக்கிறார்கள். ஆண்வர்க்கத்தின் இரும்புக் கரங்களிலும், சமுதாயத்தின் இருட்டறையிலும் அகப்பட்டு இல்லற அடிமைகளாக வாழ்வு நடத்தி வருகின்றனர்.

ஆண்களோடு பெண்களும் சரிநிகர் சமானமாக வாழ்வோம் என்று துளுரைத்தார், ‘நிமிர்ந்த நன்னடையும் நேர் கொண்ட பார்வையும்’ உடைய புதுமைப் பெண்ணை

வாழ்த்தி வரவேற்ற மகாகவி பாரதி. மேலும் பெண்ணை புரட்சிப் பெண்ணாகவும் ஆக்கி, மாதர் தம்மை இழிவு செய்யும் மடமையைக் கொளுத்தி, பெண்ணின் விடுதலைக்குப் போரிட்டார். ஆனால் இன்றோ தன் மனைவியைப் புரிந்து கொள்ளமுடியாதவன் ‘புத்தி கெட்டவனே, உனக்கென்னதெரியும்’ என்று சீறிவிழுகிறான். அவள் அறிவுத்திறனை ஏற்கப் பிடிக்காதவன் ‘வாயை மூடு, எல்லாம் தெரிந்தது போல் பேசாதே’ என்று அவள் வாய்க்குப் பூட்டை மாட்டுகிறான். வீட்டுக்குள்ளே பெண்ணைப் பூட்டி வைத்து ‘அடுப்பூதும் பெண்களுக்குப் படிப்பெதற்கு’ என்று கூறி, அவளுக்கொரு கட்டாயத் திருமணத்தையும் செய்வித்து மகிழ்கின்றனர். ஓரளவு படித்த பெண்ணின் நிலையோ மேலும் பரிதாபமாகக் காட்சியளிக்கிறது. வெளியிலும் வேலை பார்த்து, கணவன், குழந்தைகளையும் கவனித்து, குடும்பத்தையும் நடத்திச் செல்ல வேண்டிய சூழ்நிலைக்கு ஆளாக்கப் படுகின்றாள் இன்றைய பெண்.

பெண்களின் நிலையைத் தாழ்த்தி வழக்குக்கு வந்துள்ள பழமொழிகள் தான் எத்துணை!

‘பெண் புத்தி பின் புத்தி’, ‘ஐந்து பெண்களைப் பெற்றால் அரசனும் ஆண்டியாவான்’, ‘பெண்பிள்ளை சிரித்தால் போச்சு புகையிலை விரித்தால் போச்சு’ இவையெல்லாம் எதைக் காட்டுகிறது?

வீட்டு வேலை பெண்களுக்கு மட்டுமே என்று ஒதுக்கப்பட்டுள்ளது. அவளுக்கு ஒய்வோ, அவள் வேலைக்கு மதிப்போ இல்லை.

இருப்பினும் ஒரு வீட்டில் இல்லத் தலைவி இல்லாவிடில் குடும்பமே தற்கெட்டுப் போய் விடுகிறது என்பதே அனுபவம் ஆகும். 'மடக் கொடி இல்லா மனை பாழ்' என்ற தத்துவத்தின் பெருமை உணர ஏனோ மறுத்து விடுகின்றனர். 'விளக்கேற்ற ஒரு பெண் தேவை' என்பதை உணர்ந்த போதும், அவளின் மதிப்பினை உணர மறுத்து விடுகின்றனர்.

இயற்கை தந்துள்ள இனக்கவர்ச்சியினை மதிப்போடு ஏற்றுக் கொள்வதற்குப் பதில் அதனைக் கொச்சைப் படுத்திவிடுகின்றனர். பெண்களைப் பல் வேறு நிலைகளில் பத்திரிக்கைகளிலும், புத்தகங்களிலும் கவர்ச்சியாக அச்சிட்டு அவளை வியாபாரப் பொருளாக்கிப் பணம் ஈட்ட முற்பட்டு விடுகின்றனர். பெண்களைப் பற்றி ஆபாசக் கதை எழுதிப் பணம் சேர்ப்பது இன்றைய நிலையாகிவிட்டது. இன்றைய சமுதாயத்தில் வரதட்சணை இன்றி மணம் புரிந்து கொள்ள முன்வரும் இளைஞர்கள் எத்தனைபேர் உள்ளார்கள்? சீதனம் கொண்டுவராப் பெண்ணின் நிலைபற்றி நாளேடுகள் தினம் ஒரு செய்தியாகத் தருகிறதே 'மனைவி தீ வைத்து எரிப்பு' 'மனைவி வீட்டை விட்டு அடித்துத் துரத்தப் பட்டாள்', 'கணவன், மாமியார் கொடுமை, மனைவி விஷம் குடித்து மரணம்': இது நாம் தினம் நாளேடுகளில் காணும் செய்திகள் தானே. எத்தனைபேர் இதுபற்றிச் சிந்திக்கிறோம்?

சமுதாய முழுக்கங்கள் மேடையோடு முடங்கி விடுகின்றன. நடை முறையில் எங்கே அதை நடத்திக் காட்ட முன்வருகிறார்கள்? பெண் ஆணுக்கு இணையே அன்றி கீழ் அல்ல என்பதை இன்றைய சமுதாயம் என்று உணரும்? ஒவ்வொரு பெண்ணும் எந்த ஒரு சமுதாய மட்டத்திலும் பிரச்சனைகளைத் தழுவியே வாழ்கிறாள்.

சமுதாயப் பிரச்சனைகளில் நாம் வேலை செய்யும் குடிசைப் பகுதிகளை எடுத்துக் கொண்டால் அடிப்படைப் பிரச்சனையாக இருப்பது உண்ண உணவும், உடுக்க உடையும் ஆகும். இந்தப் பொருளாதாரச் சீர்கேட்டில் பெண்களே மிகுதியாகப் பாதிக்கப் படுகின்றனர். ஆண் இரத்தத்தை

உறிஞ்சும் அட்டைபோல்' பெண்ணின் வருமானத்திலே வாழ்கிறாள். அவனால் அவளின் உணர்வுகளையோ எதிர்பார்ப்பு களையோ மதிக்க முயல்வதில்லை. தன்னிஷ்டம் போல் கொடுமை செய்து வாழ்கின்றாள். இதனால் குடும்பம் சீர்குலைகிறது. குடும்ப வருமானத்தைப் பெருக்கிப் பிள்ளைகளைக் காக்க அவள் குப்பைமேட்டை நோக்கி ஓடுகிறாள். குப்பை மேடு அவளை சும்மா விடுவதில்லை. அவள் குற்றம் புரியும் தூழ் நிலையை உருவாக்குகிறது, அவளது உடலை விலை கேட்கிறது. அவள் வேறு வழியின்றி அந்நிலையை ஏற்றுக் கொண்டு, தன் பிள்ளைகளை வளர்க்க முற்படுகிறாள். இதனைச் சிறு வயதிலே கண்ணுரும் அவள் பிள்ளைகளும் அவளுடைய பாதையையே பின்பற்றிச் சமூகப் பிரச்சனைகளை உருவாக்குகிறார்கள். இளங்குற்றவாளிகளாகவும், கன்னித்தாய் களாகவும், விலை மாதர்களாகவும், சமுதாய விரோதிகளாகவும் மாறி விடுகிறார்கள்.

குப்பை மேட்டில் அவள் குன்றி மணிகளையா தேடுகிறாள்? இல்லை. துருப்பிடித்த இரும்பு, அழுக்குப் பிடித்த காகிதம், வீசி எறியப்பட்ட எலும்புத் துண்டுகள் உடைந்த பாட்டில்கள்தானே. கண்ணால் மட்டுமா என்ன? தன் இரு கைகளாலும் கிண்டிக் கிளருகிறாள். காலால் மதிக்கச் சிலர் அஞ்சும் அந்தக் குப்பைக் குவியலை, அருவருப்பையும் மறந்து, கிண்டி அன்றைய வருமானத் தைத்தேட முயல்கிறாள். குனிந்து கிண்டும் அவள் மூக்கு, வாய் வழியாகவே நோய்க் கிருமிகள் சுலபமாக அவள் உடலை ஆட்கொள்கிறது. இதனால் அவள் ஆயுட்காலம் குறைக்கப் படுகிறது.

இவளுக்கு என்ன செய்யப் போகிறோம்? அவள் நிலை கண்டு 'ஐயோ பாவம்' என்று அனுதாபப் பட்டு பின் மறந்து விடப் போகிறோமா? இல்லை, அவள் வாழ்நிலை உயர வழிகாட்ட போகிறோமா?

இந்தச் சூழ்நிலையில் 'பெண்ணைப் பிறப்பதற்குப் பெருந்தவம் செய்ய வேண்டுமோ' என்று ஐயம் பிறக்கிறது. சமுதாயத்தின் சரிபாதியினரான பெண்களுக்குச் சம உரிமைகிட்டுமவரை மங்கையராய் பிறப்பதற்கோ புவியில் மாதவம் செய்திடல் வேண்டுமம்மா' என்று நாம் எங்ஙனம் சொல்ல இயலும்?

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