

**Self Aid Group – A Preeminent way for Bucolic Female Empowerment**

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ABSTRACT : *This research paper has been created on how Bucolic communication can create a good Bucolic female empowerment in an Indian economy. Beginning with the theme introduction on the communication, comparing new age with the ancient times, then proceeding towards the status of females in the 90's and beginning of the decade we explained about the changing status of the females in India. Then coming to the meaning of Bucolic female empowerment showing dimensions of female empowerment and stages in which the empowerment of females can be done. Than connecting Bucolic females empowerment through communication, focusing on empowerment of Bucolic females through self aid groups via face to face training a mode of Bucolic communication. Than showing the objectives, features, benefits, schemes and working of SAG's for Bucolic female empowerment in India. Also explaining the driving force of SAG's in India with the aid of examples we concluded our research work.*

KEY WORDS: *Bucolic, Communication, Females, Empowerment, SAG.*

Self Aid Group – A Preeminent way for Bucolic Female Empowerment**INTRODUCTION TO COMMUNICATION**

Man has always communicated. Early man of thousand of year ago had not yet developed language and writing. He was able to express himself, however through symbols of sounds and gestures. He grunted, screamed, frowned, waived his arms and even used physical force to make his meaning known to others. Such a form of communication was very limited. It was difficult to transmit the exact meaning of a gesture or sound. There was no organized method for recording information for future use.

Man needs to communicate in order to sustain his daily activity. Communication aids him increase his knowledge so that he can develop and maintain his social institution of government, education, religion, family and economic system. This institution makes up his civilization. The spread of higher levels of civilization among all man depends on the communication of knowledge. New advancement in medicine, science, business and industry reach all corners of the globe through the exchange of knowledge.

In many countries there is a marked disparity between the proportions of male and female literates. Tradition often dictates that females should confined there interest to domestic sphere, should not compete with man for work except at an unskilled manual level, and there fore, should have no need to read and write. Girls sometimes receive a briefer and inferior education, compared to boys and are expected to prepare themselves for marriage.

It has been suggested that literacy is not so great a social and cultural evil, since new media can bring even illiterate people into the orbit of communication by the use of spoken word and image. But it is evident- without denying the power of audio- visual means of communication- that language, in both spoken ad written form, is an irreplaceable way of communication.

Whenever the word “COMMUNITION” comes to our mind we start thinking about the process of communication I .e. encoding, speaking, decoding, feedback. And the second thing that comes to our mind is types of communication i.e. Verbal.

- Via phone
- Video
- Audio
- Street play

And Non-verbal i.e. through signs

In today scenario communication is creating large differences among the thinking pattern of the people. Etc. But when it comes to Indian Bucolic areas still the only thing that comes to our mind is street play, puppet show, face to face conveying message

OBJECTIVIES OF THE STUDY

- To know the empowerment of Bucolic females done by the SAG's in India
- To know about the benefits of SAG's to Bucolic females in India
- To know status of females currently in India
- To know the ways in which SAG's can be enhanced in India.
- To know the dimensions of females empowerment in India

STATUS OF FEMALES IN 90'S AND BEGINNING OF THIS DECADE

Female's liberation does not have immediate relevance to the Indian social situation. It is a product of an urbanized middle-class with a large number of females trained in professions as a result of expanding educational opportunities whose professions as a result of expanding educational opportunities whose professional skills are wasted by their having to limit themselves to domestic work. It relates to the crises in the concept of domestic work being somehow inferior both in terms of human intelligence, and the use of Labor and energy.

Thus both the status of domestic work will have to be raised to bring it on par with other professional work, or else, through a highly mechanized system the energy and intelligence spent on cooking and cleaning will have to be drastically reduced. It also relates to the changing situation of the family as a component of the society in a developed industrial system, where the female ceases to be essentially only the procreator of children and the property of her husband. The significance of the movement to the Indian scene is that by radicalizing the analysis of the role of females in the society generally, it has introduced a number of fresh perspectives to our understanding of females and society. There have been infinite variations on the status of females within the Indian sub-continent diverging according to cultural milieu, family structure, class, caste, property rights and morals.

The role status and positions of females has been far from static, ranging from what is through to have been a position of considerable authority and freedom to one of equally considerable subservience. The ' burning questions' in this context during the earlier days were age of consent to marriage, widow remarriage, property rights and education. Some advocate a return to tradition as the only means of salvaging Indian society, but the definition of tradition remains extremely elusive. Others wanted either a social reforms or a socially radical change of Indian society, which in a sense is as utopian as the first proposition. In addition, the demand for political reforms also opened the Pandora's Box of social reforms.

CHANGING STATUS OF FEMALES

There appears to be nothing final about the roles that females assume in our society. But we have to do a lot for females because they have been suppressed. They have not been allowed to develop, or to contribute in various spheres, in a word where they comprise half of the population. If that half in neglect and is not allowed to play its full part, nation's development cannot be achieved. In our country female's roles have undergone changes in the direction of the narrowing of options and towards an expansion in opportunities. Females do have to put in hard Labour.

The government can ensure substantially greater equality of opportunity for females through legislative reforms, which promise far fewer results in the political and family spheres, both because politicians and administration have been found to be reluctant to act on such matters and because law is less effective as an instrument for change in the face of strong opposing cultural values. Equality for female, however entails a fundamental redistribution of the burdens of domestically and access to the burdens of domestically and access to the political power. Only through men's sharing of family responsibilities can females be liberated to take full advantage of new opportunities they receive for self development and mobility.

Females' n the Indian society are clearly in process of transformation and will have an important impact of future social development. In the socio-economic sphere, the continuing absorption of females into the workforce is likely to continue. Access to higher education is expanding the boundaries of females' social roles by enabling them with greater skills and resources as well as by transforming their attitudes. Further, the science and technology in relation to birth control and reduction in their drudgery will minimize the existing imbalance in capacity for personal decision and action between the sexes. Again, the present redefinition of moral and psychological assumption that a single-parent family and a single monogamous marriage is the only legitimate form of sexual cohabitation will remain in vogue in future too.

MEANING OF FEMALE EMPOWERMENT

“ Females empowerment is a process of overall development of females to give them equal status with men in the society making them powerful, capable, and self reliant in physical, social, mental, educational, economic and cultural fields.”

DIMENSION OF FEMALE’S EMPOWERMENT

The process of empowerment runs through three dimensions, so resource, agency and achievement. The existing choice set is defined by access to resources both material and non material. The process of females agencies consist of being able to choose effectively from the choice set. These dimensions are interrelated and interdependent.

Since empowerment is a process of change in different dimension, the degree to which females is empowered will vary. A triadic scheme developed by Rowland’s (1997) given below indicates the dimension of females empowerment.

➤ Personal empowerment:-

The core of empowerment process involves fundamental psychological process of change to which individual females are tired.

➤ Collective empowerment:-

The dimension of collective empowerment is very closely related to the personal dimension, since without empowerment at a personal level it is very hard for the individual to be active collectively.

➤ Empowerment within close relationship:-

To have sense of empowerment in relation to other people is associated with and, to a large extend, dependent upon self confidence, self esteem and sense of agency. Such skills themselves also represent changes demonstrating personal empowerment.

Empowerment process in dynamic and the three dimensions of empowerment suggested are closely linked. Change in one dimension can encourage change in other dimension.

➤ Personal development:-

Personal development is a sense of individuality and self confidence and capacity for undoing the effects of internalized oppression.

➤ Collective development:-

Collective development is where individuals work together to achieve more extensive impact that each could have had alone. This individual involvement in political structures might also cover collective action based co-operation then competition. Collective action may be locally focused. Relational development is the ability to negotiate and influenced the nature of relationship and decision made within it.

In practice empowerment involves forms of group work. The role of outside professional in this context becomes one of aider and facilitator, anything more direct is seen as interfering with the empowerment people concerned.

STAGES FOR FEMALE EMPOWERMENT

Following are the six stages of female empowerment.

- Awareness Building.
- Skills and Capacity Assessment
- Capacity Building and Skill Development
- Participation and greater control in Decision Making.
- Action for Change
- Evaluation

Awareness building through communication.

Ideology is the absolute platform for those want to challenge others to establish their rights. They must figure out that they are humans and not submissive social beings as

They are taught and made by patriarchal values. It is not to be understood by females that man will not eradicate females’ problems unless men are questioned and challenged.

Skills and capacity assessment through study.

The powerless and suffers have to be informed about their rights and causes of their distress. They may not demand their dues spontaneously since they have been under male domination for years that has imprinted submission in their minds.

Capacity building and skill development through training.

Females from all walks of life have to be brought into one stream to augment social movement in order to change the present discriminating society, because collective movement is the most powerful and effective way.

Participation and greater control on decision making through practical application.

Female empowerment is not confined to any particular point. The process of female empowerment takes a lot of terms to reach the targets. It also deserves reorganization, nationally and internationally, since a good number of global factors are associated with female empowerment.

Action for change.

Disagreement is there as the process of female empowerment. Development agencies and representatives want immediate solution to the problems of females, others want to obliterate those traces that causes females problem.

Evaluation of change carried out.

Female empowerment is not a one way street; rather it is a newer ending process. The whole process of female empowerment, therefore, has to be evaluated to continue through feedback mechanism maintaining a dynamic homeostasis.

LINK BETWEEN BUCOLIC FEMALE EMPOWERMENT AND COMMUNICATION

But when it comes to Indian Bucolic areas still the only thing that comes to our mind is street play, puppet show, face to face conveying message etc.....

So for the Bucolic females empowerment the key tool used to create awareness among the Bucolic females would be street play, puppet shows, face to face communication.

With the aid of street plays an understanding among the Bucolic females can be created regarding benefits of working in SAGs and nurturing her family in a better way. Even from the income which she gets she can make her own daughter studies and also can aid her husband in running short of money supply and along with all this their status of living also develops and they become self independent. This can be explained to Bucolic females through street plays with the aid of face to face training the Bucolic female's will get a pure idea of how SAG's work and which kind of work and how the work can be done. This would truly lead to empowerment of Bucolic females.

EMPOWERING BUCOLIC FEMALES THROUGH SAGs

[ENCOURAGING TO BUILD OWN GROUPS IN BUCOLIC AREAS VIA FACE TO FACE TRAINING (A MODE OF COMMUNICATION)]

The UN Secretary General Kofi Anna has stated, "Gender equality is more than a goal in itself. It is a precondition for meeting the challenge of reducing poverty, promoting sustainable development and building good governance."

It would be wrong if female power remains unrecognized while making efforts for restructuring the communities. Platforms are to be created for them to discuss their issue, participate in the development process, taking decisions in their own and community life. Initiating action by the people represents their optimum level of participation and involvement in the decision making process. Self-initiating actions are a clear sign of empowerment. As females have much to do with and are the potential contributors towards sustainability of our communities they are to be mobilized and empowered. They should be enabling to make their role visible both in family and community. Their efforts should be combined with their counterparts in this process.

In this scenario the group approaches of SAGs especially of females have been proved as an unsurpassed alternative for making communities sustainable and sensitive. SAGs are small informal associations of poor people created at the grassroots level for the purpose of enabling members to reap socio-economic benefits out of their mutual aid, solidarity and joint responsibility. A group becomes the basis for action and change. It also aids building relationship of trust and facilitates awareness and sensitivities towards community issue.

SAGs have an inbuilt mechanism where emphasis has been given on capacity building of females through developing their dialogues skill. Along with inter lending and entrepreneurship activities; it facilitates discussion to address various socio-economic issues. Self aid emphasis self determination, self reliance, self production and self empowerment by mobilizing their internal resources. It therefore implies a step further from the stage of passivity to actively, and of making a creative contribution.

It brings in two things

- 1) The poor can transit from dependency to self reliance much faster through social mobilization, awareness creation than through economic inventions.
- 2) Females from the basis for social mobilization and therefore aiming for female's empowerment are the most cost effective strategy for economic development.

These approaches enhance the status of females as participants, decision makers and beneficiaries in the democratic, economic, social and cultural spheres of life. It also aids create economic self reliance among Bucolic poor, preventing exploitation and building community infrastructure by social mobilization. It has various implications like: it combines the above discussed three key constituents of the community and respects the people's involvement to address development challenges in a holistic way. In a nutshell, SAGs have various implications towards sustainability in this transaction age of community life.

Incorporation gender concerns are an important element of development strategy. With the aid of NGOs many states like Andhra Pradesh, Tamilnadu, Orissa, Madhya Pradesh, Chhattisgarh etc. have been successful in implementing the SAGs model for developing their communities. They are striving for a better future in the region by enhancing the status of females as participant, decision maker and beneficiaries in domestic, economic, social and cultural sphere of life. Gradually this model is gaining momentum in both Bucolic and urban communities all over India.

Government has accepted it as the best way to tackle poverty and enable communities to improve quality of life through social mobilization of poor, especially through the females in SAGs.

In many of the programmes like SGSY, Swayam Siddha etc SAGs have been taken as the base approach for implementation. In many communities they are handling the PDS system, taking contracts on infrastructure building, running fair price shops and cooperatives and working as health service providers. As democratic forums, they have also started discussion on many social and development issue which affect them in community life.

SAG FOR BUCOLIC FEMALES

Females from different social Bucolic economic levels are joining SAGs including the poor and some very poor. This process continues as the number grows. However, the barriers to entry for the poor are high not only they do have lower incomes, but their incomes are usually more variable.

To reduce barrier for the poor means allowing more flexibility to cater to varying and seasonal cash flow for example allowing varying deposit amounts and frequency , perhaps with the specified annual minimum. The same principle applies to access to credit and repayment, again within specified minimum norms though both will have to be matched by good record keeping. In this aspect and in others too. (Accounting, decision making, social studies). It is likely that the poorer the Bucolic females in an SAG the more careful and sustain promotion and guidance needs to be.

OBJECTIVES OF SAG'S FOR BUCOLIC FEMALES EMPOWERMENT

- To inculcate the habit of savings and banking habit among the Bucolic females.
- To build up trust and confidence between the Bucolic females and the Bucolic females and the bankers.
- To develop group activity so that various welfare and developmental programmes can be implemented in a better way with the preparation of these females groups.
- To achieve females and child welfare programme goals by actively involving these females group in Universal Immunization Programme, small family norm, Universal Elementary Education etc.

FEATURES OF SAGs FOR BUCOLIC FEMALES EMPOWERMENT

- Homogeneous In terms of economic status and interest and an affinity group.
- Small in size of their membership per group range from 10 to 20 peoples.
- They are non-political and voluntary and follow democratic culture.

- They hold weekly meetings and mostly during non-working hours.
- They have the transparency among themselves and they have the collective accountability of financial transaction in this group.

REASONS FOR FORMING SAG FOR BUCOLIC FEMALES EMPOWERMENT

- To improve the economic and social status of Bucolic females.
- To promote thrift, communication skills and leadership power among Bucolic females.
- To generate finance via communication from NGOs and Financial Institution.
- To initiate income generation and asset creation among Bucolic females.
- To empower Bucolic females through community development activities.

FUNCTIONS OF SAG'S FOR BUCOLIC FEMALES DEVELOPMENT

- Conduct regular weekly meetings.
- Promote savings attitude and habit among the members.
- Indulged the credit management.
- Build the common-fund slowly and systematically.
- Established linkage with bank and government department.

BENEFITS OF SAG'S TO BUCOLIC FEMALES

The benefits of SAGs, that have primarily been formed in India as micro-credit groups for economic empowerment of females and the weaker section are: that they provide a via media for development of savings habit among the poor; have access to large quantum of resource; provide a window for better technology and skill up gradation, have access to various promotion assistance and assurance of freedom, self reliance and empowerment. Collectiveness implies cohesion of the group and enables the members of the group to perceive common interests and act collectively. In contrast to formal organizations, self-aid is highly personal, non-hierarchical and without division of Labour. Self-aid favors experience over expertise.

- A via- media for development of savings habit among.
- An access to large quantum of resource,
- A window is better technology/ skill up gradation.
- Availability of emergent, consumption/ production credit at the door steps.
- Access to various promotional assistance
- Assurance of freedom, quality, self-reliance and empowerment.

SCHEMES FOR BUCOLIC FEMALE EMPOWERMENT

Central Government created GLPC which would provide funds to around 200000 small SAG's in Gujarat where in 1 SAG more than 10 females are working. Around 25 lakhs females will get a benefit of this SAG scheme. All the banks would provide loans at 9% on every Rs.50000 cash given to SAG's. While GLPC would provide Rs. 15000 crore for the SAG development in Gujarat. The MOU's will be signed in Vibrant Gujarat. All the banks Bank of Baroda, SBI, Bank of India etc are included in this. Other schemes of Central Government are as follows:-

- Rashtriya Mahila Kosh started on 13 March 1993
- Indra Mahila Yagna launched on 20th august 1995.
- Development Of Females and Children in Bucolic areas (DWR)
- Gram Rojgar Yojana
- Mahila Samridhi Yojana 2nd October 1993

SAG's- A DRIVING FORCE IN BUILDING SUSTAINABLE COMMUNITIES IN BUCOLIC AREAS

According to Maureen Hart, "a sustainable community is one in which..... The system that makes the community provides a healthy, productive, meaningful life for all community residents, present and future." Sustainable communities are places where people want to live and work, now and in the future. They meet the diverse needs of existing and future residents, are sensitive to their environment, and contribute to a high quality of life. They are safe and inclusive, well planned, built and run, and offer equality of opportunity and good services for all.

MODEL PRINCIPLES FOR SUSTAINABILITY OF SAG'S OR COMMUNITIES

Sustainable communities embody the principles of sustainable development. They

- Balance and integrate the social, economic and environmental components of their community life.
- Meet the needs of present and future generation.
- Respect the needs of other communities and facilitate good life chances for all.

SAG has the ability to make development choices which respect the relationship between the three E's-economy, ecology and equity.

- Economy- Economic activity should serve the common good, be self-renewing and build local assets and self reliance.
- Ecology – Humans are part of nature, nature has limits and communities are responsible for protecting and building natural assets.
- Equity – The opportunity for full participation in all activities, benefits, and decision making of a society"

It ensures that our economy and society can continue to exist without destroying the natural environment on which we all depend. But it also acknowledges that there are limits in these systems. The key questions being raised in a sustainable community include: whether the people are using the resources much faster than they can be renewed and "whether they are enhancing the social and human capital upon which our economy and society depends? Thus, it requires managing all resources individual, community, national, and global. The actions and movements must be community-led and consensus-based because the central issue is will, not expertise. Therefore, the people should be motivated to work towards enhancing and sustaining their resources, and to replace and revitalize their grassroots institution.

EXAMPLES OF FEW SAG's

➤ Ms. Jessica Mayberry – Giving time to Screen India

Jessica Mayberry, the 33 year old founder and executive director who started the organization in September 2003, spent a year training Bucolic Indian females in film making as a fellow of the American India foundation. A females self aid group in Chhattisgarh to put out the brakes on migration by making ready to eat powder for a mid day meal programme an Uttarakhand girl makes a desperate plea to save Garhwal from extinction and dalit females from Limdee in Bucolic Gujarat.

She says that the focus of their organization is to create livelihoods. The India unheard program, for instance is like Video volunteer's community news service. They have 30 community correspondents two in some states from whom they purchase two stories every month and creates awareness in their mind of government regarding these areas through video clips.

➤ Mother Teresa of Pakistan –Ms. Ruth

Ruth stayed for many years in backward Bucolic areas of Pakistan. She was 81 years old when she came there. When she saw the situation of people there she postponed all her plans and created a small SAG which worked to clear mess out of the Bucolic area and created a general awareness regarding the treatment of common cuts and small disease among the SAG which then worked like a hospital in that area charging minimal fees to the people.

Thus Ruth created new horizons for the backward Bucolic area of Pakistan. This SAG is still working in that Bucolic area of Pakistan continually for the empowerment of Bucolic people living there.

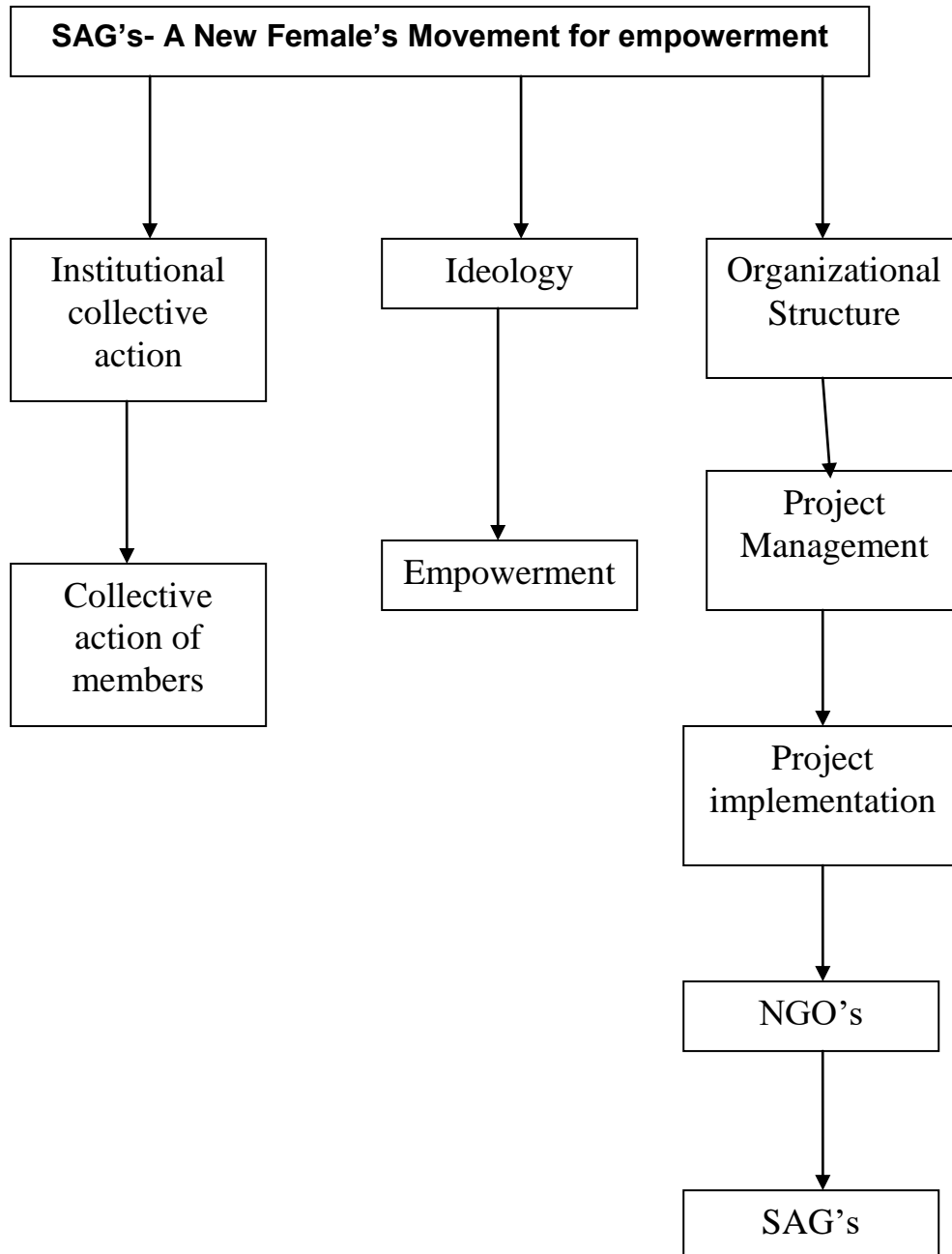
➤ Khakra Queen – Ms. Manjulaben

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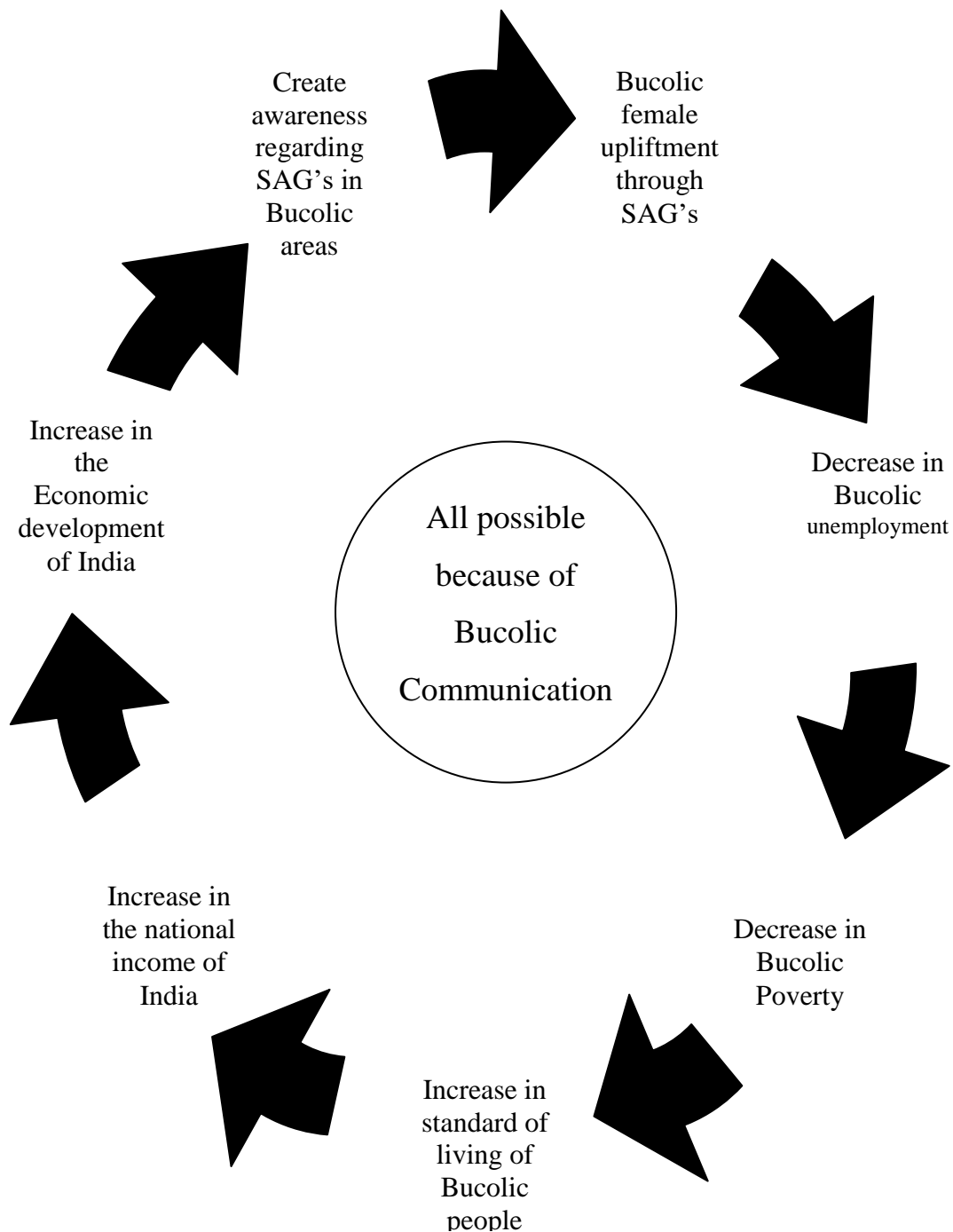
Manjulaben was 24 years of old when her husband expired living back two small children. She was treated badly in her husband's house. So she came to Tankara a village near Rajkot. There for few months she lived life like a dog and use to earn her living by washing cloths and utensils of the people. Than too she was not able to control her house. She than joined Khodiyar Sakhi Mandal an SAG at the Tankara Village producing pickles and Khakra. Their she learned to make Khakra. Slowly after two years she became economically stable and she herself opened two more SAG's in that area for the upliftment of females living in that area and became the manager in charge of those two SAG's.

Talking to a press she said that today they produce 100 Kg of Khakra daily but cannot meet the rising demand. They supply their products from Gujarat to Delhi. Thus Manjulaben Created SAG for self development and also for the empowerment of females of Tankara.

WORKING OF SAG'S FOR BUCOLIC FEMALE EMPOWERMENT IN INDIA



DEVELOPMENT CREATED BY SAG'S IN INDIA REPRESENTED IN A SMALL CYLCE



FINDINGS

- Bucolic female empowerment is only possible if a keen thread of communication gets more flexible.
- Government has also taken steps to empower a Bucolic female which is a good sign for the development of Indian economy.
- The development cannot be creating as and when needed it has to undergo 6 steps process in a proper sequence.
- SAG's are a driving force for the female empowerment in Bucolic areas.
- SAG does contribute well in the GDP of India creating more employment and increasing standard of living of the Bucolic people.
- India lies in Bucolic areas hence we cannot forget these areas when we talk of development
- Bucolic Female can become self reliant by working in the SAG's by earning her meal
- Bucolic Females can complete all her desires from the money which get generated by working at SAG's.
- Bucolic females can equally participate in running the house with her husband.
- SAG's can create empowerment among Bucolic females only and only if the communication is handled in a better way.

SUGGESTIONS

- All the educated people should try to communicate more with Bucolic areas and try to improve their level by providing them the knowledge regarding SAG's
- Government should try to keep eye on the people who are responsible for carrying out the application of various females empowerment schemes.
- Each Post Graduate student if educates 10 Bucolic children every one day in a week then the empowerment of Bucolic areas would attain more growth.
- All the monetary benefits granted to Bucolic areas are reaching to the ultimate public or not should be regularly checked by the government.

CONCLUSION

From this we can conclude that creating awareness regarding SAG's among the Bucolic females can empower Bucolic females in a better way. And India can achieve a sustainable growth in the coming years. If SAG's are successful in empowering Bucolic females and Bucolic areas than surely no one can stop India from moving on the path of development. But the main thing that aids in this is communication. Efforts should be made to break the rigidity of communication tools available in Bucolic areas. Thus SAG's are more gainful for Bucolic female empowerment.

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