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Towards Shared Learning

Nonformal Adult Education
for Marine Fisherfolk



Animators' Guide

BAY OF BENGAL PROGRAMME

BOBP/MAG/2

Development of Small-Scale Fisheries

(GCP/RAS/040/SWE)

Towards Shared Learning

Discussion guide for Animators in
Participatory Teaching-Learning
Approach for Adult Nonformal
Education

Evaluated and Revised in a
workshop conducted by Bay of
Bengal Programme from Nov. 14-20,
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Preface:

This guide is intended for animators or teachers in Non-Formal Adult Education (NFAE) centres for fisherfolk in Tamil Nadu, India. It is part of a pilot project being executed in Tamil Nadu by the small-scale fisheries project of the Bay of Bengal Programme in cooperation with several government agencies.

The "animator" is a person hailing from the village where a NFAE centre is located; he helps the "learners" acquire knowledge, attitudes and skills relevant to recognising their own potential in improving their environment and occupation.

The Animator's Guide covers eight major subject areas—community, occupation, health and nutrition, social problems, leadership, income and saving, cooperation and education. In each of these areas, problems relevant to the fisherfolk, who constitute the learners, are highlighted and approaches to analysing them outlined. Background material in the form of discussion papers, statistical data, stories and case studies is also provided. The animator is expected to design suitable lessons for the learners using the materials provided in the guide as reference and the conditions and the problems of the community in which he functions.

BOBP commenced its NFAE work in Tamil Nadu under a pilot project in Adirampattinam, a fishing village in Thanjavur district. The fisherfolk of Adirampattinam accorded a high priority to education and requested that an education programme be initiated in their village. Since the fishing occupation makes regular school impractical, the idea of an NFAE programme was born.

Available materials for an NFAE programme for fisherfolk were found inadequate. BOBP, therefore, in close cooperation with the Tamil Nadu Directorate of Nonformal and Adult Education, the State Resource Centre and the Tamil Nadu Directorate of Fisheries, developed a model curriculum. This guide is one component of the package. The other components include a trainer's manual, a numeracy primer and an animator's edition of the numeracy primer, literacy primer and workbook, supplementary readers.

The Animator's Guide was evaluated and revised by experts in the fields of nonformal education and development in a workshop held in Madras, 14-20 November, 1983.

The preparation of this guide is an activity of the small-scale fisheries project of the Bay of Bengal Programme (BOBP). The project is funded by SIDA (Swedish International Development Authority) and executed by the FAO (Food and Agriculture Organization of the United Nations), and covers five countries bordering the Bay of Bengal - Bangladesh, India, Malaysia, Sri Lanka and Thailand. The main goals of the project are to develop, demonstrate and promote appropriate technologies and methodologies to improve the conditions of small-scale fisherfolk and boost supplies of fish from the small sector in member countries.

This document is a working paper and has not been formally cleared by the Government concerned or the FAO.

Nonformal Adult Education for Tamil Nadu Marine Fisherfolk: The BOBP Experience

How did BOBP's small-scale fisheries project get involved in non-formal adult education (NFAE)? The marine fisherfolk of Adirampattinam, Tamil Nadu are responsible. They were participating in another BOBP project (described in BOBP/WP/17). They said education was one of their prime needs, and requested an education programme: BOBP sought the cooperation of two local authorities—the Directorate of Non-Formal Adult Education and the State Resource Centre. The idea was that the NFAE centres would be closely related to other activities of the Adirampattinam project. The NFAE centres were also intended as places where fisherfolk could discuss problems and plan action.

It was found that existing material for a NFAE programme for fisherfolk was inadequate considering the type of approach that was necessary. This led to a programme wider in scope than what was originally envisaged at Adirampattinam. The task was nothing less than the development of an entire NFAE curriculum for marine fisherfolk in all Tamil Nadu coastal villages.

Non-formal adult education is essentially a process of learning through reflection and through sharing of experiences by participants. Both learners and animators (teachers) need to be fully involved in cooperative learning to solve the problems of their village. This is the essence of a 'participatory approach'. Such an approach will be found valuable for any development work - in fisheries or any other field - that focuses on human resource development.

The concept of non-formal education is generally intellectually appreciated by all those in the field of adult education. However, the operationalization of this concept has always been difficult. Even one involved in the development of this curriculum tried his/her best to evolve a tool for operationalising the concept and translating it into reality. The curriculum development process was genuinely participatory. Constant interaction at all levels was the norm.

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Such interaction had a direct impact on the quality of the material developed. The result was not merely a package of educational material but also an experiment in turning the concept of non-formal adult education into reality. The entire venture was long and collaborative, and ensured both the suitability of the package and its quality.

The curriculum package developed consists of:

- * Animator's Guide
- * Literacy Primer and Workbook
- * Numeracy Primer and Animator's Edition of the Numeracy Primer
- * Trainer's Manual
- * Supplementary Readers

Here's a brief description of each component of the package and how it was developed.

Animator's Guide (for the animators)

(June 1982-February 1985)

An "animator" in a NFAE programme is a person who organises the local NFAE centre and works with the target population of "learners"-in this case the fisherfolk.

The Animator's Guide developed by the project is a handy illustrated booklet. It consists of a set of 33 lessons discussing eight areas of life in Tamil Nadu coastal villages: community, occupation, health and nutrition, social problems, leadership, income and savings, cooperation, education. The guide lays emphasis on the awareness and functionality objectives of the Government of India's National Adult Education Programme. It helps the animators to encourage learners to discuss their lifestyle, workstyle, environment and attitudes, and actively involve them in their own learning process. It is also intended that the animator, over a period, will himself be able to develop new lessons to suit local needs and situations.

Evolution of the Animator's Guide: A few animators were recruited from the local community with advice and help from the State Resource Centre for Non-Formal Education and the Directorate of Fisheries. They were trained first by personnel from the State Resource Centre. The training emphasized skills, in organizing adult education centres, motivating learners, developing curricula, and using the participatory

approach. A second training exercise was organized by BOBP specially to develop discussion skills. Emphasis was on the use of techniques such as role plays, pictures and questioning that would enhance learner participation. A third training exercise was held to review the topics identified and prepare lessons and teaching aids. Following this third exercise, several efforts were made to develop appropriate lessons.

The draft lessons and the participatory approach in using them were then tested at a few non-formal education centres opened in Adirampattinam. Animators and learners in these centres were aware that they were taking part in a test activity. The level of content and presentation, and the quality of teaching aids, formed the criteria for testing the lessons; while the performance of the animator, the comprehension and involvement of the learners and the atmosphere were the criteria for testing the approach.

Two animators were attached to each test centre, taking turns to teach and observe. Three field workers of BOBP and the Directorate of Fisheries provided support and supervision.

The result of the field-testing showed that the animators and learners took a keen part in the discussions and enjoyed them. The animators would be able to facilitate the discussions among learners with sufficient training and field support.

In all, 54 lessons in 10 areas such as "community", "occupation", etc., were prepared by several small groups at a number of sittings. These lessons were reviewed and analysed at a week-long national workshop held in November 1984. Fifteen experts from India and Bangladesh with experience in non-formal education evaluated the lessons. The comments made by the experts were about the format of the questions, the attitudes implied, the participatory nature of the approach, the relevance and the level of content in relation to the needs of the learners. The lessons were revised on the basis of these comments.

Literacy Primer and Workbook (for the learners):

(November 1983 - February 1985)

The Literacy Primer is an attractive publication titled Elelo Eilasa (a theme song of fisherfolk in Tamil Nadu coastal areas). It has 16 lessons that introduce the 147 functional letters of the Tamil alphabet; the theme of each lesson is illustrated by 12 drawings in colour on fishing village activities. The letters of the alphabet are taught through words and pictures. The learner's workbook contains exercises that enable the learners to practise reading and writing at home.

The November 1983 national workshop that reviewed the Animator's Guide also provided some guidelines for the development of a literacy primer for the fisherfolk. Workshop participants suggested that the primer being developed should concentrate on the "functional" letters of the Tamil alphabet; that each lesson should stress a single concept or issue; that the primer's vocabulary should be confined to what the fisherfolk know and to words found in the lesson plans.

A study was made of daily newspapers and magazines available in the village to arrive at a set of functional letters. A week-long workshop was held in December 1983 with eight participants drawn from BOBP, DNFE/AE, SRC and university linguistics experts with experience in teaching Tamil to adult learners. A literacy primer and a workbook were developed.

The literacy component of adult education is seen here as a book of information or knowledge to help improve the quality of the learners over a period of time.

Numeracy Primer and Animator's Edition of the Numeracy Primer

(for both learners and animators):

(March 1984 - February 1985)

Titled Andradakkanakku (day-to-day arithmetic), the Numeracy Primer has separate sections that focus on the counting of numbers and the derivation of numbers from numbers (about addition, subtraction, multiplication, division, etc.) There are chapters on how villagers tell the time; money and currency; measuring length; measuring volume; measuring weight. A special animator's edition of the Numeracy Primer was also produced, to enable animators to use the primer effectively.

Counting and arithmetical skills form an integral part of daily life. In preparing the numeracy primer, the stress was on understanding the basic concepts of numeracy and their relationships in real life context. It was believed that such an understanding would give the learners confidence to handle numbers as part of their written culture - at present they do calculations mentally.

The numeracy primer draws on the author's extensive experience from her study of the day-to-day practices on the use of numbers and arithmetical calculations in rural Tamil Nadu. Besides, a brief study was specially undertaken in coastal villages for the purpose of the primer.

Trainer's Manual (for the trainers of animators):

(March 1984 - February 1985)

The Trainer's Manual contains profiles of the animators, a description of the participatory training approach, its beliefs and assumptions, and notes for trainers, besides a 12-day training model (suggested daily exercises for the training of animators) divided into five stages. These are: "Understanding oneself and others"; "Understanding the community"; "Understanding the present education system and its relevance"; "Practising the role of the animator"; and "Designing the workplan for NFE centres."

The Trainer's Manual contains easy-to-use step-by-step explanations for trainers in their conduct of various sessions. A set of questions for each session serve as "Support papers" or essays on subjects like "Poverty" and "Health problems in India" are meant to help both trainers and animators.

As part of the preparatory work for a workshop on developing the Trainer's Manual, a field survey was undertaken. This was meant to acquire a better understanding of the social, cultural, economic, health and educational life of fisherfolk along the coastal areas of Tamil Nadu.

The week-long workshop in April 1984 was attended by 14 participants representing the Directorate of Fisheries, the Directorate of Non-Formal Education, the State Resource Centre, the NCERT (National Council of Educational Research and Training), voluntary agencies working in the field and BOBP. The participants reviewed the curriculum already developed; familiarised themselves with learner's and animator's profiles made available from field studies; identified the training requirements of animators; and developed an outline for the trainer's manual.

Subsequently, a training model was worked out in detail during May 1984 by a committee of four members, as a follow-up to the workshop. A draft copy of the Manual was circulated for comment to over 150 agencies and individuals engaged in education and training in India and abroad.

A system of proper evaluation is built into the whole process of training by making the participants conscious of their learning. It is ensured that learning responsibility is shared between the trainers and animators and then between the animators and learners. It is hoped that the manual can be adapted for training field workers in many other areas of development as well.

Supplementary Readers (for animators and fisherfolk):

(September 1983 - March 1985)

These are easy-to-read, well illustrated booklets. They provide the fisherfolk with reading materials to sustain their interest in reading, enhance their knowledge and self-awareness. About 40 such booklets have been prepared at three levels. Picture content is the highest in the first level and the lowest in the third level.

The supplementary readers deal with the subject areas indicated in the Animator's Guide. When topics were identified, popular authors were contacted for writing them up. Some of these booklets were also tested with the learners. Currently the printing of these materials is being undertaken by the Directorate of NFE/AE, Tamil Nadu.

In conclusion, it may be stated that in the evolution of the curriculum package a great deal of effort has gone into thinking through the basic NFAE approach, in the hope that it would enable people going through the educational process to acquire better control of situations that affect their lives. The package lays stress on human development.

The Directorate of Non-Formal and Adult Education, Tamil Nadu, agreed to publish the package and use it in adult education centres in the coastal villages of Tamil Nadu. It was thought possible that the Trainer's Manual and the Animator's Guide could be adapted for use in many other areas of development. The BOBP therefore decided to bring out English editions of these manuals.

The development phase of the NFAE curriculum package for fisherfolk has concluded. An "implementation phase" is essential before it is applied on a wide scale. The mechanism for an implementation phase is presently being finalized by the Directorate of Non-Formal/Adult Education, and it will soon begin. During this phase the package will be used in fishing villages throughout a district/area. This experience will enable everyone interested in NFAE to learn about practical difficulties before the project is expanded.

Finally, the success of development programmes based on the participatory approach depends on a firm belief in the basic ideas of the approach.

These ideas are:

- people have a deep understanding of their needs and problems;
- if they are provided with better opportunities, people are capable of solving their problems;
- education/development is an internal process;
- education/development is possible only through equal partnership, never through hierarchial imposition.

Acknowledgements

I deeply appreciate the close collaboration with the Tamil Nadu Directorate of Nonformal/Adult Education and the Directorate of Fisheries. The whole package was translated into reality and made applicable to a government set-up with their collaboration. Further, their readiness to implement the project and set up non-formal adult education centres all along the Tamil Nadu coast was crucial. The project has also been an excellent manifestation of cooperation between the education and development department.

We are thankful for the cooperation extended by the Tamil Nadu State Resource Centre for Nonformal Education (SRC) and the evaluation cell of the Madras Institute of Development Studies (MIDS).

We deeply appreciate the contribution made by all workshop participants. Their talent, their vast experience and their commitment considerably influenced the package. We also would like to thank those individuals who gave us their comments on the curriculum materials in response to our request. I would like to thank in particular Mrs B Williams, a former colleague, for her constant moral support and encouragement besides her valuable suggestions.

We are indebted to Mr R S Anbarasan who assisted us at an early stage of the project, in testing the NFAE approach in Adirampattinam, and continued to provide assistance later.

We especially appreciate Dr A K Jalaluddin, Joint Director, National Council for Education Research and Training (NCERT), for his inspiration, encouragement, and guidance throughout the development of this curriculum.

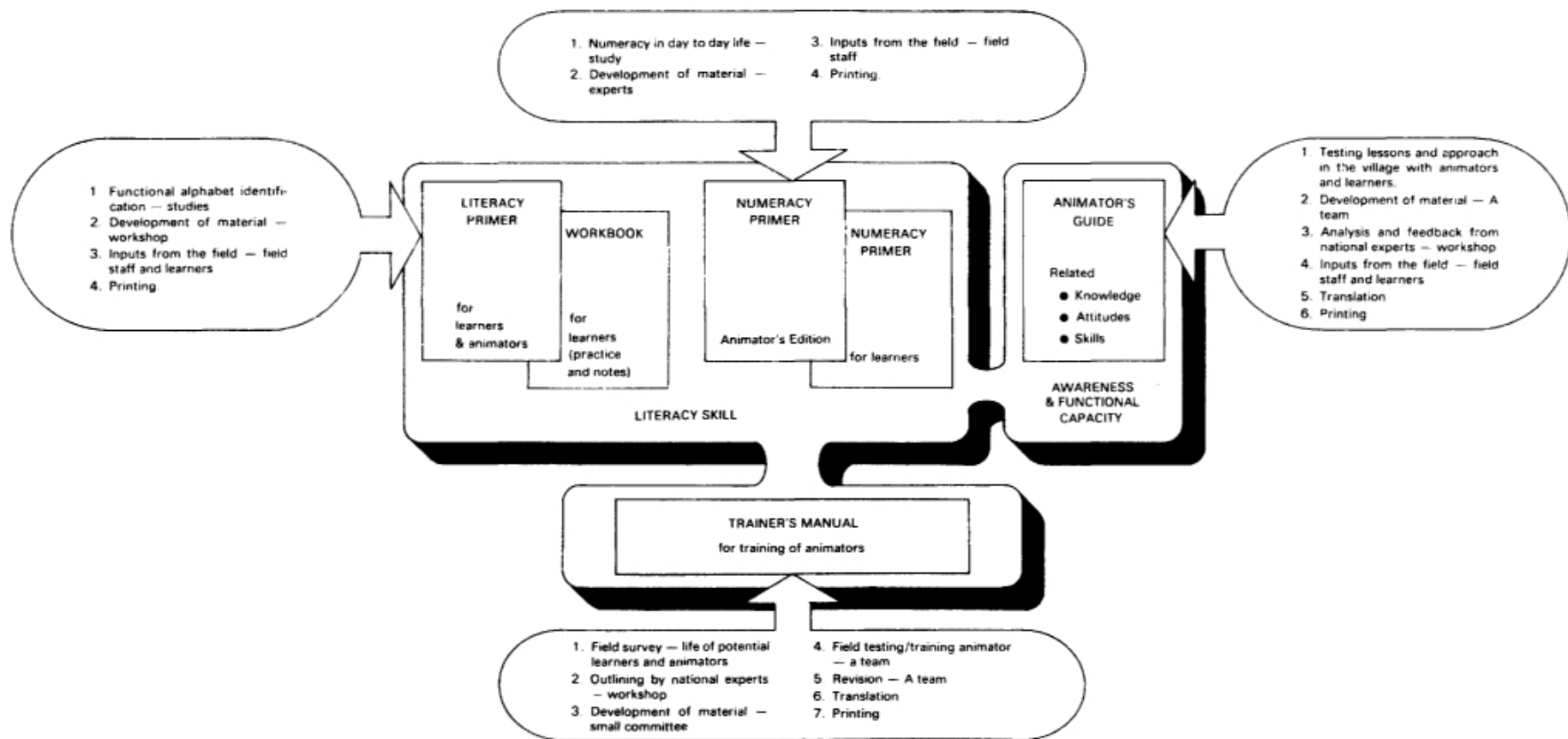
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Most of all we are deeply indebted to Dr L S Saraswathi and Ms Valli Seshan, who have been the real strength of the project, and the key to the curriculum development process. Their intellect, their practical acumen, and their deep concern and sincerity for the rural poor have been highly inspirational and educational for me in particular.

Finally, we would like to extend our warm and heartfelt thanks to the marine fisherfolk of Tamil Nadu -- especially those in Adirampattinam who gave us the initial inspiration, and those in Tiruchendur where the NFAE materials were field-tested. The knowledge gained from them played a vital part in the development of this material.

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TOWARDS SHARED LEARNING: EVOLUTION OF CURRICULUM



Workshop to Evaluate the lessons in the Animator's Guide
November 14 - 20, 1983

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Introduction

OBJECTIVES

1. To create a "learning atmosphere"
2. To get to know one another better

The learners are at the NFAE (Nonformal Adult Education) centre for their first session. They should be helped to feel comfortable so that they may participate actively. First, participants should know each other well. Though they belong to the same community, they may or may not know one another well. This activity could be arranged to help them feel at home.

Ask the participants to choose partners. Suggest that each pair then talk to each other for about 15 minutes with a view to finding out about each other; e.g., name, length of stay in the village, education, the reason for dropping out, some of the best characteristics of the individual, etc. When they assemble again after 15 minutes, each one would introduce her partner to the total group. The introduction can be in any way they like; speech, mime, etc.

The session could be lively when they are allowed freedom to introduce the partner the way they want to.

This exercise should be used at the first session of the NFAE centre. It can be followed by the lesson selected for that



Area - 1

Community



Our Community

OBJECTIVES

1. To help learners analyse their community
2. To familiarise learners with the general situation of marine fishing communities in Tamil Nadu

Start, the discussion by asking

What are the main activities we

Encourage participants to give answers regarding all activities.
economic, social and cultural



Economic activities: Earning money through fishing, marketing fish, spending on nets and boats

Social activities : setting up families, bringing forth and rearing children, teaching and helping the young learn about life and occupation -- especially helping them know their responsibilities towards family members and towards others in the community

Cultural activities : Celebrating festivals, organizing dramas, dance shows and music programmes, organizing sports activities.

Through our occupation - fishing - We help ourselves in earning a living and we help others outside our community get a part of their food. We produce food in the form of fish, not just for ourselves but for the people in general.

Through our social and cultural activities we preserve our tradition and organize our lives in such a way that we live in harmony with others in the family and community. Fishing is an age-old occupation. We have a life-style of our own, evolved over generations.

Lead the discussion further by asking them

Identify some characteristics of ours that we are proud of.

The response may be

Characteristics that we should be proud of

- our hard and strenuous work;
- **our adventurous spirit in going out** into the vast sea;
- our concern for the lives of all fishermen at sea;
- **our solidarity in group living;**
- our sharing tendencies;
- our ability to raise common funds for maintaining temples and celebrating festivals, abiding by the rules and regulations of the panchayat, etc.

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Is there any characteristic that we are not proud of?

Let the learners give answers voluntarily. They should not be pushed.

Some of the answers **maybe**:

Characteristics that we are not proud of

- our habit of drinking and beating up our wives and children, starving our children
- our marriage customs, especially dowry, which makes marriages difficult for the girls.

Lead the discussion further with the following questions

What do we feel about our own strengths and weaknesses ?

What is the **extent of our** responsibilities for our strengths and weaknesses ?

What should we do to overcome our weaknesses ?

How far is it **possible for us to do so** ?

We have our strengths, which are assets in building up our community. We may or may not be totally responsible for our own weaknesses. For example, there could be reasons, which are **beyond us, for** our alcoholism. And we may only be partly responsible. **To the extent** we are, we should be able to do **something** our weaknesses, by thinking and working together.



Who Are We ?

OBJECTIVE

To help learners understand their own ideas
of progress in life through a historical
overview of their community

Use the following questions to start discussion on the changes in the villages where the learners live.

What is the present condition of our village compared to the time when we were young ?

Have any of you spoken to your parents, grandparents about their younger days as compared to the present ? What do they think about it ?

If the answers are general, such as good, bad, etc., try to raise the following specific questions

Was more food, of good quality and in sufficient quantity, available in the past than now ?

How healthy were the people then ?

Were people more healthy then than now ?

Was the available clothing adequate then ? And now ?

What was the condition of housing then ? And now ?

Did they have occupational problems ? How does the present compare with the past ?

What were the possessions of people which were valued and preserved in earlier days and what are the possessions valued by us today ? Is there a difference ?

What were their attitudes towards helping others (relatives, friends, and others who needed help) in the community and what are our attitudes today ?



These questions may elicit varied answers. Some may feel that their forefathers lived a better life than is available today, while the others may feel that their lives are better than those of their forefathers. Whatever the views, the learners could be asked to specify reasons for their views. It is possible that some learners will opt for an older lifestyle in which peace and harmony prevailed because of traditional trade practices which did not give any importance to competition.

The entire catch was shared by all the villagers as though the whole village were one single family. Those who feel that life is better today than it was in the past may do so because of the scientific progress made in contemporary times and the availability of a multitude of gadgets and machines like transistor radios, bicycles and electricity.

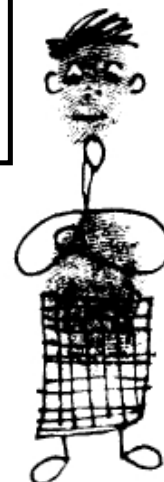
The discussion could be led further by asking

What are the essential things in life ?

What do we consider progress in life ?

What should our goal in life be ?

The answers could be anything and would reveal what these people consider as progress in life. Some may think cooperative living is important some that having stainless steel vessels is important. The issue could be left for them to reflect upon. There is no need to come to any conclusion.



People In Our Lives

OBJECTIVE

To help learners critically analyse relations with people who are closely associated with fisherfolk and to understand the meaning of those relationships in terms of the development of the village community

Start the session by passing around drawings of various men and women, figures depicting fisherfolk's family, and the people they deal with.

The animator then starts the story by saying "This is Sushila. She is 40 years old and is a fish vendor. Now, who else is there in her family?' Continue asking until you have a picture on the board showing the whole family. Continue the discussion by asking about the important people the family members deal with.

If it is a centre for women, the animator should start with the picture of a woman, and in a centre for men with the picture of a man.

Example of how the story might run;



Sushila is a 40-year-old fish vendor. Her 50-year-old husband, Raman, works in Bala-krishna's boat as one of 5 fishermen. Raman has 5 children: Anbu 11 years, Karuna 8 years, Satyan 5 years, Ammu 3 years and Dilip 10 months. And Sushila is two months pregnant.



The people who play an important role in their lives are



Shanmugam and Latha : Raman's parents, who own the house that the family lives in. Shanmugam was a fisherman himself and he helps Raman repair nets while Latha takes care of the children, the house, and the cooking sometimes, when Sushila is out selling fish.



Balakrishna : Boat owner with whom Raman has been working for a long time. He gives loans to Raman when he needs them. Raman is grateful to him for this, even though he thinks that by working on other boats he may earn more. But Balakrishna always helps out with loans.



Abdul : Fish merchant. He is another person Raman borrows money from and this compels him to sell his share of fish to Abdul at the price Abdul quotes.



Sundaram : The auction man, who has been doing this trade for many years, gives quite a lot of money to the village fund. He also takes a bit too much fish from each basket.

Ramani : Wholesale fish processor in the village. Ramani is the wife of a well-to-do boatowner. Whenever there is a big landing from her husband's boat or other boats, she buys their cheap fish, dries them around her house and stores them. She then sells them to vendors like Sushila when they do not have fresh fish to sell. They buy dry fish from Ramani or 9 other well-to-do women who also wholesale dry fish. Ramani often lets Sushila take the fish first and pay her at the end of the day/trip when the fish has been sold.



Pramila : Sushila's fish vendor friend. Pramila also lives in the same village. She is younger than Shushila and has only two children, Her husband is also a coolie and works on Balakrishna's boat. Pramila has always been a good friend and gives moral support to Sushila when Sushila feels low and depressed with the family situation. Pramila, however poor she may be, lets Sushila borrow a few rupees when she does not have enough food to cook.



Manickam : Chit man Manickam visits the village roughly every week to collect from women in the village who have taken utensils from him. He carries a big load of all kinds of kitchen utensils which look good and tempting and which he sells on instalments. Sushila and Raman bought an aluminium cooking pot from him two months ago and have still not finished paying for it. The pot is much more expensive than what can be bought at the market, but since they do not have enough money to buy utensils outright, they buy it from him. He is useful to them this way.



Kadiresan : Quack doctor. Everyone in the family and almost the whole village, goes to Kadiresan when they fall sick. Besides being a doctor, he is respected by all as he is very kind and does not ask much money when he treats the sick.



Present the story with the aid of flannelgraph pictures and allow the learners to add more characters who may play an important role in their lives. Once they complete this work, a discussion could be conducted with the following questions

Who are the different types of people with whom we come in contact in our day-to-day life ?

How do we relate to each of them ? Is it in an over-friendly, friendly, matter-of-fact, or unfriendly way ?

Can we improve our relationships with those with whom we come into contact ?

How can we improve our relationships with others ?



- (a) Do we know **their abilities** and **feelings** ?
- (b) Can we mutually help each other ? To **what extent** ?
- (c) Do we differ from each other ? To **what extent** ?
- (d) Can we **accept their abilities** and **feelings** ? Appreciate our mutual, agree-merits and differences ?
- Ce) How much **efforts** do we make in terms of a, b, c, d ?

The answers could bring out the following

- the **quality of relationships** determines the **quality of a**
- **one's relationships with others** can be improved through one's own efforts;
- efforts should be in terms of understanding what others have to offer, appreciating similarities and differences in views and attitudes, and acceptance of those as reality and identifying the extent of mutual help possible.

NOTE TO ANIMATORS

To make your aids help discuss this lesson and other lessons, please refer to the annexure at the end of this book 'Guide to make your own sketches'.

Our Dependency

OBJECTIVE

To help learners be critically aware of the situation in which they live, one of dependency on people in privileged positions

Present the following incomplete story (or any similar true story) in a way that touches the learners and ask them to complete the story

STORY



Kandan is a fisherman. Valli is his wife. They have four children. Kamala (8), Vimala (6), Anna (4) and Sivaji (2). Kandan knows nothing but fishing as it has been family's traditional occupation. He has only one old net, which he has repaired in several places. He does not own a kattumaram/boat. He works for Krishnan, an owner of five boats and a dozen good nets. Krishnan hires Kandan to fish for him. Krishnan pays wages according to the quantity of fish Kandan brings in from the sea. When the catch is brought to the shore, it is Krishnan who assesses the quantity and fixes the wages to be given. It is never more than Rs 5 per day. If Kandan is unfortunate enough not to catch good quantity of fish one day, he goes home without any wages, but occasionally with some money given as loan by Krishnan for which he will have to work the next day or in coming days. With his meagre income, Kandan is not able to feed, clothe and educate his children. His health is also not good. Valli does some coolie work, carrying headloads of fish for some auctioneers. The eldest girl helps the mother. The other children are too young to do anything. In this condition, Kandan has to attend a close relative's marriage, for which he needs money to buy a gift. From whom can he get the required money and under what conditions?

The story may be completed in a variety of ways.
Examples

Kandan could go to Krishnan and get indebted further. The money will be given at of interest specified by Krishnan. If Kandan does not repay in time, the further action to be taken would be decided by Krishnan. He could make Kandan a bonded labourer, which might worsen the quality of life of the family.

Kandan can get some money from his friends.

Kandan can get some money from community funds (if available).

Once the story is completed, lead the group to discuss the situation in their village community with the questions that follow:

How many families are there in our village like that of Kandan's ? (What proportion of families ?)

How many families are there in our village like that of Krishnan's ? (What proportion of families ?)

Who are the people (types of families) who are dependent and on whom (which types of families) are they dependent ?

Can the condition be changed ?

What are some of the measures that we could take ?

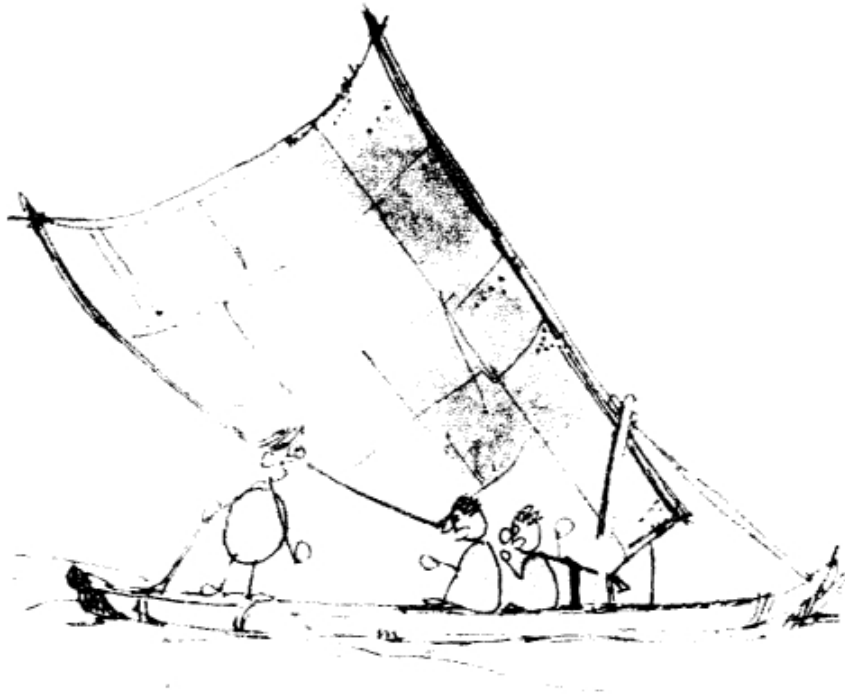
What are some of the measures that should be taken by government or any other agency ?

There could be a large number of families like that of Kandan's, and a small number of families like that of Krishnan's.

Usually Kandan-like families are always dependent

The condition is difficult to change.

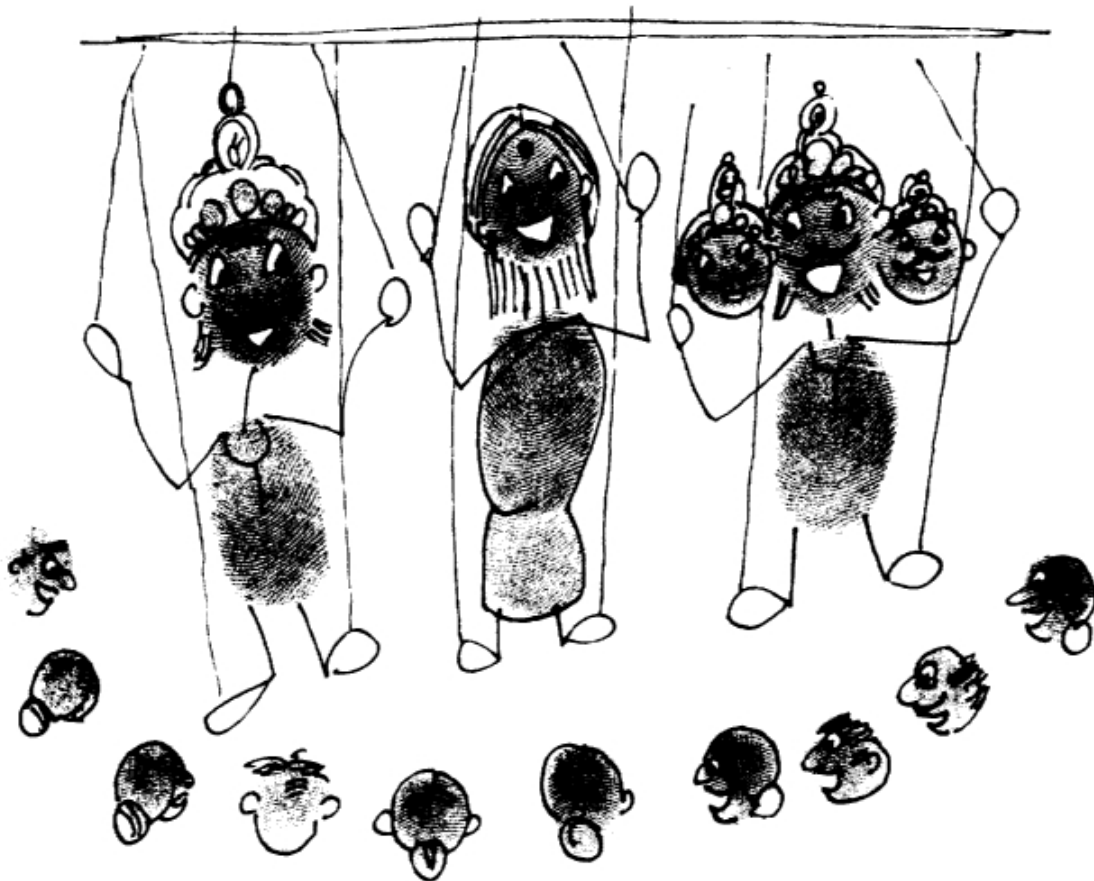
Probably, the idea that one individual cannot do anything about the situation, but together they could make some efforts by the creation of community funds through small savings, may emerge. Similarly, contacting government and other agencies to get the benefits of schemes which will improve their occupational status and thus their economic conditions may also be identified as possible actions to come out of their state of dependence on other, more advantaged, groups.



Our Potential

OBJECTIVE

To help learners recognise the qualities they have and their potential and to understand the qualities that help in keeping their solidarity and those that divide them



Parur Kuppam village is known for its temple festival in the month of Adi.* Everyone in the village starts preparing for the festival from Vaikasi.* Elumalai, Raman, Krishnan,

* Months in the Tamil year

Adi - July-August
Vaikasi - May-June

Subramani, Jayaraman are all fishermen in the village who possess extraordinary skills in identifying the time to go fishing and get a big catch whenever they go to the sea. Their adventures and catches are the talk of Parur Kuppam and neighbouring villages. Fishermen with lesser skills join them for 2 to 3 months to increase their catch and allocate a substantial portion of the catch for two months towards festival funds. Murugan, Irulappan and his friends, are good at talking to everyone in the village and help in collecting the contributions of the people for the festival.

Sundaram and his troupe, whose 'Theru Koothu' (street drama) is an important item of the festival, start their practice early. Most children and some adults find time to go and watch the rehearsal and start feeling the joy of the festival early. Kanagamma, Matsya Kanthi, Surya, Ramani are busy with Kummi and kolattam (folk dances).

The small vendors who go around the villages during festivals, start coming in to find out the mood of the people for the coming festival and to study their preferences.

The children ask for new clothes or other tidbits for the festival. They also try and collect some coins to spend during the festival.

Thus, one may list endlessly the tasks and people's individual and collective efforts to make the occasion enjoyable.

Present the story and conduct a discussion with the following questions.

- . Does this story depict the situation in our village also ?
- . What are the roles played by everyone or every group in creating an atmosphere for the festival ?
- . When and how do we create an atmosphere for the festival ?
- . What should be our attitudes in the creation of the festive atmosphere ?

Try and bring out here that the festival becomes enjoyable only when the atmosphere is one of

Mutual trust : people trust one another to carry through their own responsibilities

Sharing people in groups and individuals in a mood to help each other to move towards the goal of the festival - 'joy'

Bringing out their talents : each group bringing out their ability to collect funds, organize cultural programmes, plan and utilize the funds for various things that are necessary during the festival, decorating the temple, the home and the village.

Carry on the discussion further with the following questions

- . What are our experiences in making an unhappy situation a happy one ? What are the things that cause unhappiness and what are the things that bring about the change ?

What are our experiences of a happy situation turning into an unhappy one ? What are the things that can cause unhappiness or happiness ?

- . Can we have control over our life situations and make them happy or unhappy by our own efforts ?

Allow free discussion of the questions and help the gathering to see the underlying values of mutual trust, sharing and willing-talents for the good of

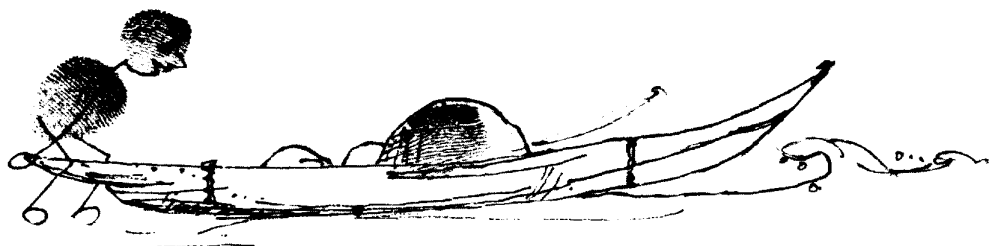


Area - 2

Occupation

NOTE TO ANIMATORS

The first two lessons in this area are designed to help the animators appreciate the learners knowledge and ability and their environment. This will build more self confidence in learners and strengthen trusting relationships.



How Do We Go Fishing?

OBJECTIVE

To help learners appreciate their environment and their occupation

Begin the session by asking learners to think of the environment in which they live and work : the sea, the community, things which surround them. Then ask each of the learners to say quickly one word about it. The animator writes these words on the board.

NOTE To prepare for this lesson and bring variety and life into the discussion, the animator can collect pictures concerning the fisherfolk's environment, e.g., sky, moon, stars, sea (calm, rough), sea wealth (fish, clam, sea weed, pearl, etc.), boat net, etc. Those animators who can draw can use their skill to produce these pictures. Put these pictures up on the board (flannel) as the learners name them.



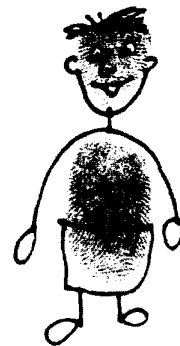
- . What do you feel about these things ? What do they mean to you in relation to your life and living ?



Can you imagine a life without these ?

What are our beliefs regarding sea and sea-wealth ?

- . Do we consider the sea to be something alive and close to us?
Do we give any form to it, such as 'kadal kanni'?*
What are our beliefs about kadal kanni?
How do we express our beliefs related to these ?
Do we have celebrations ?
- . What are our beliefs regarding the relationships between the movements of sun, moon, stars and fishing?
- . How do we use the sea and the sky to our advantage ?
- . What are the man-made devices to get the wealth of the sea ?
- . What are some of the beliefs regarding craft and gear ?



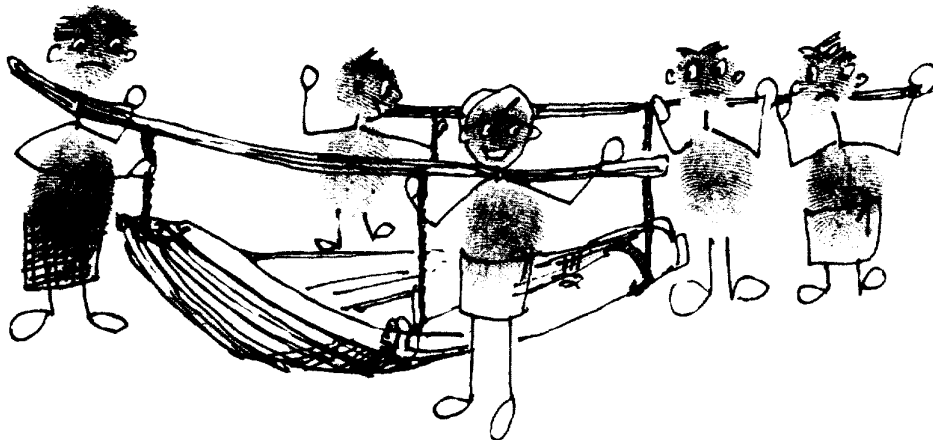
The answers could be in terms of:

- (1) The sea is their very life, it means everything to them
- (2) They may conceive the sea as a mermaid or sea-nymph -- or believe in the presence of sea-nymphs in the sea, their movements within the sea, towards the shore or away from the shore -- festivals related to these

* 'Kadal Kanni'; literally, sea nymph

- (3) They may have beliefs or observations related to celestial bodies in the sky and fishing procedures in terms of time and operation and the quantity of haul -- for example, sunrise, sunset, amavasai (new moon), Pournami (full moon), the thithis (the days in terms of lunar phases), the stars, effect of each one of these on fishing and the haul
- (4) The man-made devices to get wealth from the sea are the craft and the gear. The beliefs regarding these could be in terms of the presiding deity of the boat, the festivals associated with the first floating of the boat in the sea, disasters to the boat and beliefs associated with them, the number of meshes in the net in relation to the birth rasi (sign) of the owner, the time a net is made ; rituals associated with starting to make a net and net taken for the first time to the sea, days considered auspicious for making and floating the boats and nets.

The answers should be obtained and recorded, never suggested. Participation of the village-folks should be actively encouraged.



Our Knowledge

OF THE FISHING ENVIRONMENT

OBJECTIVE

To help learners review comprehensively their knowledge of the directions of the wind and the flow of water in relation to fishing operations

Marine fisherfolk live with the winds and the flowing water. They fish with their knowledge of directions of winds and of the flow of water. They have come to some conclusions about these through their observations. They relate these to their fishing operations. Helping them organize the knowledge they have in a consolidated and comprehensive manner may help them further their knowledge and also help them gain confidence in themselves and their abilities.

Start the class by asking the fishermen to describe their experiences in the fishing that day with reference to the types of wind and the directions of the flow of water they had to negotiate..

Allow them to speak for 15 to 30 minutes. Encourage every individual to speak about his experience.

Each one may come out with the directions of wind he faced and the directions of the flow of water and how he steered the kattumaram through and what the catch was like.

Help the discussion further by suggesting the following questions

Can we name the winds that we have faced during the last year ?

Can we name the direction from and to which each type of wind blows ?



- . Can we talk about the usefulness of each type of wind to fishing ?

Which are the winds which are unfavourable or dangerous while fishing ?

- . Can we predict the change in the direction of wind ?

Lead the discussion about direction of flow of water by suggesting the following questions

- . Can we name the different directions of the flow of water which we have faced ?

Can we name each one of them ?

Can we talk about the usefulness of the direction of the flow of water and fishing?

Which directions of flow are useful or favourable?

Which directions are unfavourable or dangerous ?

- . Can we predict changes in the direction of water flow ? How much ahead of time can we predict ?

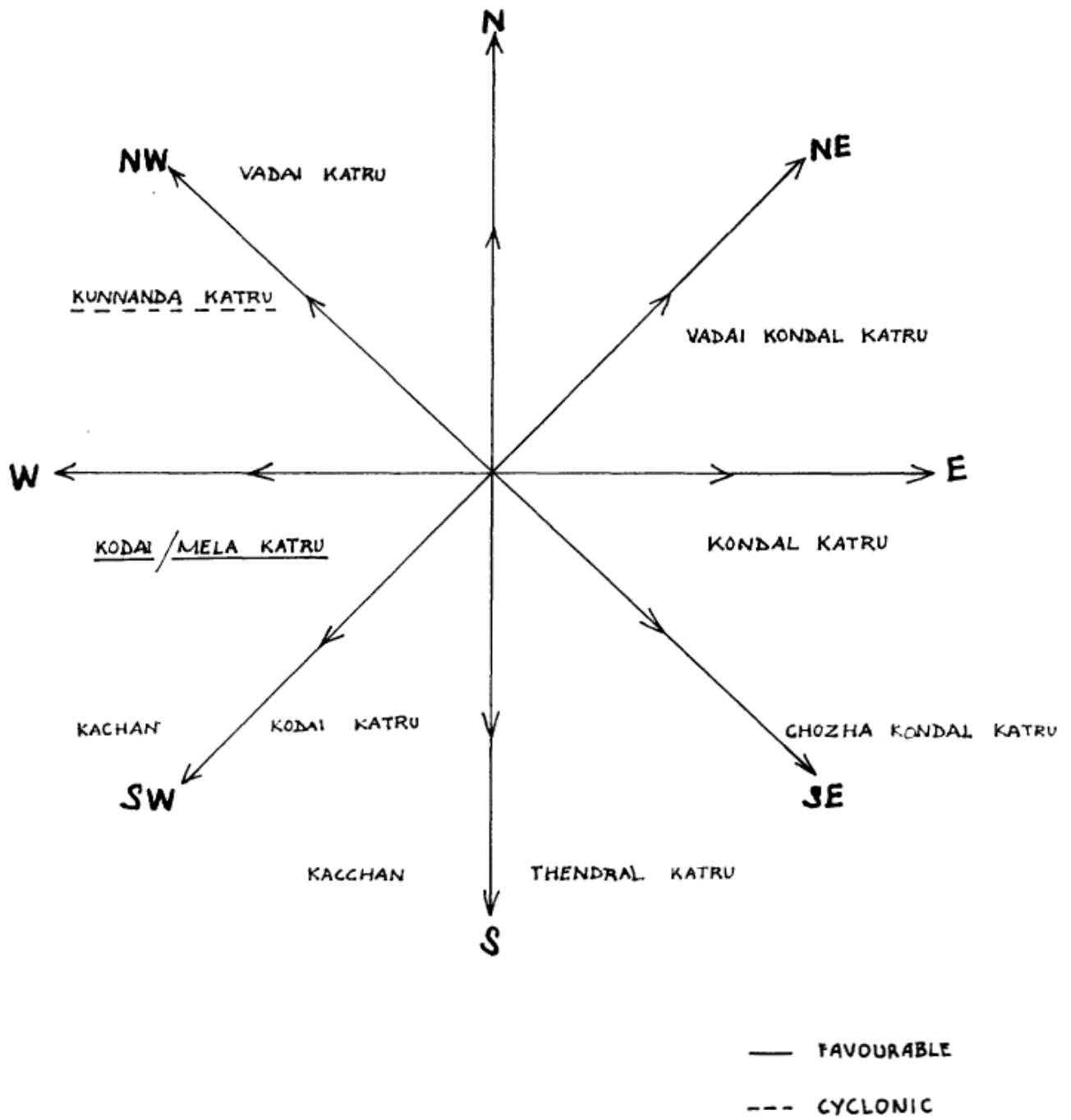
As the responses are given by the participants, the picture may emerge on the board. (pages 24, 25)

Information about the wind directions and the directions of the flow of water, collected from a village in South Arcot district in Tamil Nadu are presented here for reference

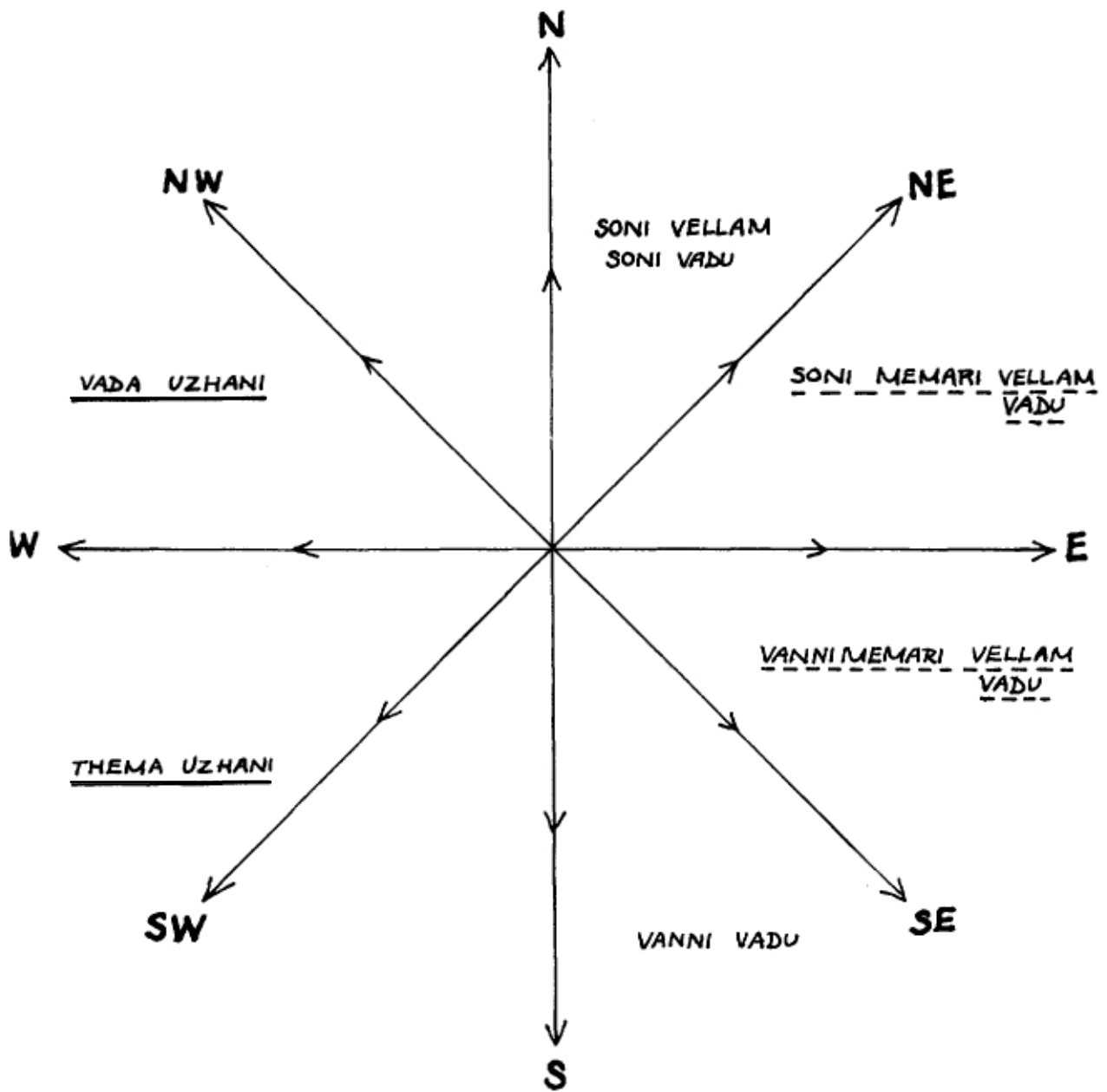
The wind that is favourable is Kodai Katru (wind blowing from East to West) and the cyclonic wind is Kunnanda Katru (wind blowing from North East to South West)

The favourable directions of the flow of water are Vada Uzhani (from South East to North West) and Themma Uzhani (from North East to South West). The unfavourable directions of the flow of water are Vanni Memari (from West to East) and Soni Memari (from South West to North East). The net does not stay in its place. It gets rolled preventing the fish from entering the net.

WIND DIRECTION



WATER FLOW



— FAVOURABLE
 --- UNFAVOURABLE

Our Status

BOATS AND NETS

OBJECTIVE

To analyse the existing pattern of ownership of boats and nets, utilization pattern of boats and nets, the extent of difference of owning boats and nets and working as a coolie

Begin by getting the learners to talk about the different kinds of boats found along coastal Tamil Nadu by using the following questions

- . What are the types of boats available in our village ?
 - . How many of each kind of boat identified are there in the village ?
 - . How many fishermen can go fishing in each type of boat identified ?
- What is the loading capacity or the maximum weight of the haul that could be carried by each type of boat identified ?
- . Who makes these boats ? Where are they made ?
- How much does it cost to make each of the various types of boats identified ?



How many in the village own boats ?

- . What is the distribution of the number of boats among the owners ?

How many in the village do not own a boat ?

How do fishermen in the village use the limited number of boats available ?

What is the general pattern of rent for the boat (each type) ?

Generally, what are the minor and major repairs that need to be carried out ?

Who does the repairing ?

How much is the cost of repairing per season, or per year (for each type of boat) ?

Get the learners to talk about the different kinds of nets by using the following questions

- . What are the types of nets used in our village ?

How are these nets made ?
Who makes them ? Where are they made ?

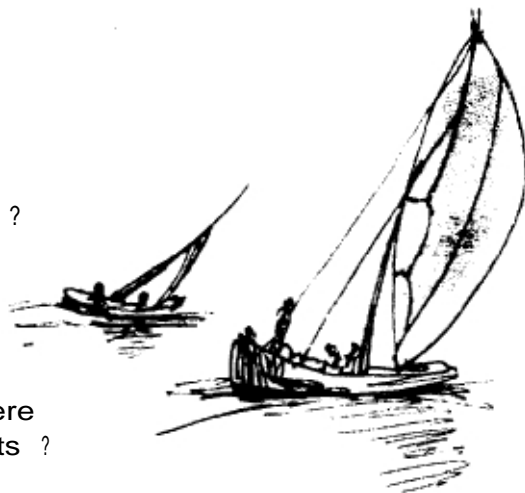
- . How much does it cost to make each type identified ?

How many of each type of net identified are there in the village ?

How many fishermen are there in the village who own nets ?

What is the distribution of fishermen owning nets according to types of nets ?

How many do not own any nets ?





Which particular type (or types) of net is (are) most useful in your village ?

- How many of the type most needed are there in the village ? How many more would increase the catch ?
- How often are the nets repaired ? Who does the repairing ? What is the cost of maintenance of nets in terms of time and money ?
- How are nets preserved ? What precautions are taken to preserve them ?
- How many nets does each fishing unit take ?

Help discussion further with the following questions

- How many people own boats and nets and thus have easy access to the sea and its wealth ?

How many of those who own boats and nets go out to the sea for fishing and how often do they go ? In other words, how many days do the owners go to the sea in a month ? How many days do the coolies get to the sea in a month ? Is there a difference ?



- . . How is the haul shared ?
What proportion is taken by the
the boat/net owners and what
proportion is given to the
coolies ?



- . What is the yearly or monthly
income of those who own boats
and nets and those who do not ?
(The previous week's income
could be added up if the
learners are not able to give
a consolidated figure.)

- . What was the yearly or monthly
income of the owner and coolie
fishermen 5 or 10 years ago ?
Is there a difference ? (If
the learners do not know, they
may be encouraged to get the
information from older members
of the group.)

- . How many coolie fishermen
have earned enough to buy
boat or nets ?

How many of the owner-
fishermen have lost their
boats and nets and become
coolies in our village (in
the last 10 years)?

- . What is the bond between
the owner-fishermen and
the coolie-fishermen ?
Do the coolies continue
with the same boatowner
for a longtime, or do they
change frequently ? Under
what conditions do they stay
on ? Under what conditions
do they change ?



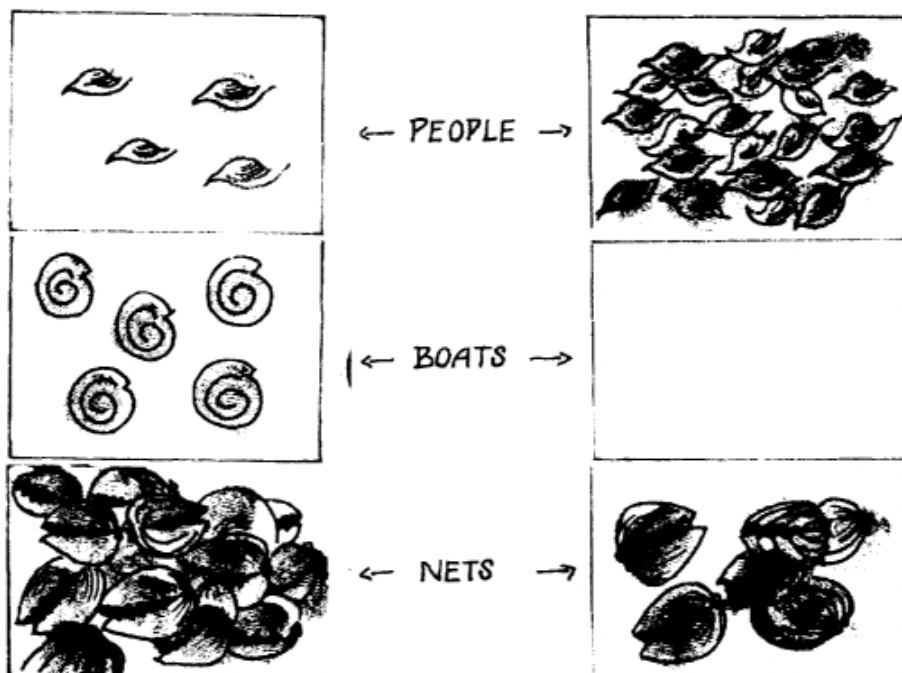
What are the conditions of living of the coolie fishermen today ?

What are the possibilities of their improving their conditions ? What should they do about it ?

DISCUSSION AID

Animator can use the different types of shells found in the area to represent person, boat, net etc. According to the numbers of persons boats and nets revealed during the discussion, pile up the shells representing each group.

This may help the learners to see clearer the situation of the village regarding ownership of means of production, such as boats. Most probably it will show that a majority of people own very few production assets. They have to depend on the few persons who own assets.



Fishmarketing

OBJECTIVE

To analyse the existing pattern of marketing the catch from the sea

Present the following case study

Veerampattinam is a coastal village. The catches that land on the shore from the Kattumarams are immediately surrounded by a group of fisherwomen belonging to the village, and male traders who come from non-fishing villages. There appears on the scene an auctioneer, who has leased the auction rights in the village for a few years by paying a specified amount of money to the village common fund. He starts his job by shouting the price specified by a starting bidder. He repeats this several times. He continues shouting the price till it reaches a peak beyond which no one bids. If the price is acceptable to the fisherman, then this highest bidder gets the quantity auctioned. (It may or may not be the whole catch.) The buyers, if they get the quantity required at a reasonable price, move out to sell their lot. The women who do the marketing, carry the loads of fish in baskets either on their heads or in a cycle rickshaw. Those who carry it as head-load, walk two to four kilometres to the nearby villages and sell it either door to door or in a small market place in those villages. From Veerampattinam, they go to Ariankuppam or Vamba Keerapalayam. The women who carry their loads in a cycle rickshaw go to



Pondicherry (8 km), Mudaliarpettai (6 km), Murungapakkam (5 km), Nellithoppu (15 km), Gingee Road (10 km). Usually three or four women, each carrying a basket, take one rickshaw and they pay Rs 10 or Rs 12 per day for this transport. There is a total of about 50 women who do fish marketing in a village with 1500 houses. These women have to wait on the shore for hours before they can buy their requirements of fish.

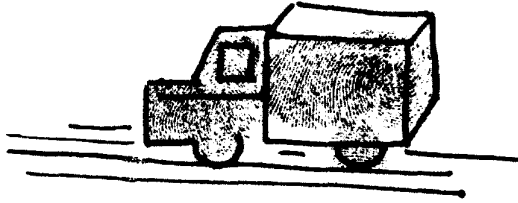
Besides these women, about 200 cycle traders come to Veerampattinam almost every day from distant non-fishing villages within the district of South Arcot. These cycle traders cover about 18 coastal villages to buy fish. In a day, they may cover a few villages or all villages - depending upon the quantity of fish landing in these villages.

The cycle traders come from scattered interior villages in the district. They cycle a distance of 20 to 40 miles one way. Each pays Rs 0.30 to park his cycle at Veerampattinam. (The right to collect this money and pay it to the temple fund is again leased out to a villager for a few years for a specified amount.) On an average, each trader buys fish worth Rs 150 to Rs 200 and up to a maximum of Rs 450 to 500. They generally bring Rs 200 in cash and take the fish on credit for the balance amount. Soon after getting the catch, they rush to their villages. The sooner they get there, the better the price. If three or four traders come from the same village, they come together, but when they get back, they try and get back fast. The competition is stiff. They prefer selling fish fresh as they will get cash for the next day's investment. If they cannot sell the fish fresh, they could sell them after drying, but then they will not have enough money for the next day.

All these 200 cycle traders operate individually. The average income per day is around Rs 5. There are wide fluctuations in their earnings. Some days they may return without any fish. Some days they may get a profit of Rs 10 to Rs 30. The whole process takes them 12 - 14 hours every day.

Besides these fish vending women and cycle traders, there is a third category : big traders who come to Veerampattinam for buying prawns only. A big processing company has taken the right to every prawn brought in from the sea to coastal village of





Veerampattinam. A van with cold storage facility comes here every day and takes the prawns. The company has paid a lumpsum lease amount to the village.

Ask the learners to respond to the case study in their own way. Allow 5 to 10 minutes for such free comments. If they have interesting comments, it could continue for another 10 to 15 minutes. Record the comments, edit them and sum up.

They may comment on the similarity or dissimilarity of marketing pattern, comparing it to their own village, or on the luck or ill-luck of Veerampattinam people, or they may want to hear some parts of the story

After the free session, help the discussion along with the following questions

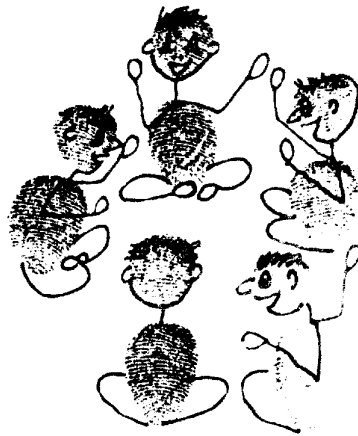
- What do you think of the pattern of marketing in Veerampattinam ?
- Is it the same in your village ? Or is it different ?
- What are the similarities and what are the dissimilarities ?
- What problems do women face in undertaking the marketing of fish -- from the time of buying at auctions to the time they bring money back home How much time, energy, money, etc., do these women spend, and what is the return ?
- What problems do cycle traders from non-fishing villages face in procuring and selling fish from the time they start on their trips to the coastal village till the time they get the benefits of their labour ?

- What do you think about the prawn dealer and his type of marketing ?
- What advantages and disadvantages would this imply for the trader and the people ?
- Can the trading by women be improved in terms of saving their time, energy or alleviating any hardships they may face ?

Can they get themselves organized to increase their efficiency ?
- In what ways could this be done ? Can they think of ways to increase their income as a group and not as individuals ?
- Can the trading by cycle traders be organized so that as a group, even if not as individuals, they gain ?
- Do these people have to wait for long on the seashore to get Rs 5 or Rs 10 at the end of the day ?
- How does the presence of these traders help the fishermen ?
- To what extent is the trading of the big company to be allowed ?
- Should it be allowed at all ?
- Can we evolve a system of marketing which would benefit the fishermen, women traders, cycle traders ?
- Can we try out that system and see how it works ?

The women and the cycle traders face problems of spending long hours on the seashore. There is a very strong competition at fish auctions, in getting to the market, selling and earning their living. They all operate individually and face all the problems alone. Very few emerge as successful traders.

There can be ways of cutting down the long hours and high competition through organized purchasing, preservation and distribution among the traders by a body consisting of fishermen in the village, through the use of available technology, such as preservation of fish with ice.



Mechanization

OBJECTIVE

To help learners analyse the problem of mechanization of marine fishing

Begin the session by asking the learners to recall the earlier session, presenting the total picture of ownership pattern of boats that emerged from the discussion conducted. Help the discussion further by raising the following questions

How many mechanized boats are there in our village ?

What proportion of the total number of boats in the village is mechanized ?

Can we compare the mechanized and the country boat in terms of catch, strains and risks of the fishermen ?

What are the rules and regulations to be followed by those who fish with mechanized boats ?

After this initial discussion, present the following story, either narrating it with feelings, or through a set of flannel graph pictures.

STORY

KAVAL* (PROTECTION)

by Banumathy Basco

Arulappan is a young hardworking fisherman who owns a few nets and a kattumaram. His toils in the last few years have just begun to pay dividends. He supports a family of three teenaged unmarried sisters, a paralysed mother and a brother who is not interested in studies. Arulappan looks forward to good catches of prawn in the coming season. His hopes are, however, thwarted by the emergence

* Taken from 'Ananda Vikatan' Tamil weekly magazine

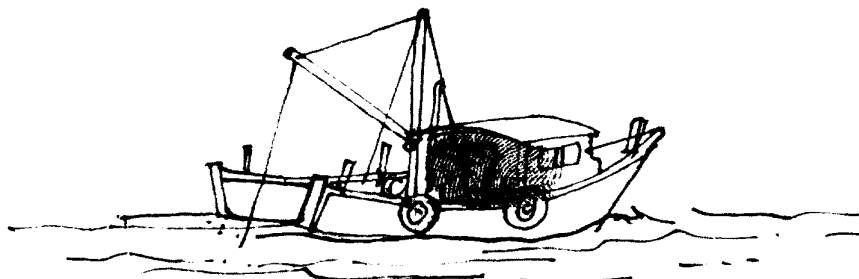
of rich, influential mechanized boat-owners who disregard the ruling of the panchayat and fish within 3 miles from the shore, an area which has been declared out-of-bounds to them and reserved for traditional fishermen. This has led to rampant damage to the nets of poor fishermen and decrease in their catch.

Arulappan is very depressed with this state of affairs and decides to confront the mechanized boats during their night fishing. He is accompanied by his friend Mariadoss. He awaits the arrival of the mechanized boats. One arrives with 4 operators. Despite their pleas, they are defied by the mechanized boat operators. They willfully damage the nets of Arulappan and resort to violence, which culminates in the murder of Arulappan and his friend.

After the presentation allow some time (5 to 10 minutes) for the group to think it over, without any discussion.

Then raise the following questions

- ' How do you feel listening to the story ?
- ' Has there been a similar incident in our village or anywhere nearby ?
- ' Have we heard of such incidents happening anywhere ?
- ' What do you think of a situation such as the one depicted in the story ?
- ' How do you think the problem should be tackled ?
- ' What steps could be taken by the group in the NFAE Centre to reduce the intensity of the problem ?



Marine Fisheries

OBJECTIVE

To help learners get a general idea of marine fisheries in Tamil Nadu, India

Start the session by saying "To-day let us look at the situation of the marine fishing community as a whole." Then read the following paper to the learners. Read slowly, stop for questions and clarification.

MARINE FISHERIES IN TAMIL NADU & INDIA

SOME BASIC INFORMATION

COAST LINE

The Bay of Bengal coastline in Tamil Nadu is about 1,000 km long. This forms about 13% of the total coastline of 7,514 km in India.

COASTAL DISTRICTS

Of the total of 16 districts in Tamil Nadu, 8 districts are coastal districts. They are Chengalpattu, Madras, South Arcot, Thanjavur, Pudukottal, Ramanathapuram, Tirunelveli and Kanyakumari. There are about 59 coastal districts in the whole of India, covering eight States (West Bengal, Orissa, Andhra Pradesh, Tamil Nadu, Kerala, Karnataka, Maharashtra, and Gujarat), and the Union Territories of Pondicherry, Karaikal, Mahe, Yanam, Goa, Daman, Diu.

COASTAL VILLAGES

Altogether there are 422 marine fishing villages in Tamil Nadu. This forms about 17% of the total number of 2,500 marine fishing villages in India.

For the 422 villages in Tamil Nadu, there are 375 landing centres. The maximum number of fishing villages and landing centres is in Thanjavur district, being 87 and 84 respectively. Ramanathapuram comes next with 80 fishing villages and 64 landing centres, followed by Chengalpattu with 65 each. In all the other districts, the number of villages and landing centres is less than 60.

POPULATION

There are 76,000 fishermen households in Tamil Nadu, with the total marine fishermen population of 3.96 lakhs. This forms about 21% of India's 3.67 lakh fishermen households and nearly 19% of the marine fishermen population of 21 lakhs in India.

The maximum number of marine fishermen households in Tamil Nadu is in Kanyakumari District (25%) followed by Thanjavur (20%), Ramanathapuram (17%), and Tirunelveli (10%). In the remaining four districts, the percentage is less than 10. The average number of fishermen families in the village in this State works out to 179, varying from 77 in Pudukottai to 387 in Kanyakumari.

Of the total fishermen population of 3.96 lakhs in Tamil Nadu, 25% is in Kanyakumari, followed by Ramanathapuram and Thanjavur each 18% and Tirunelveli 11%. In the remaining districts the percentages are less than 10.

AVERAGE FAMILY SIZE

The average family size is 5.2, which is less than the national average of 5.7.

PROPORTION OF MEN, WOMEN & CHILDREN

Adult males and females comprise 32% each and 36% are children in the marine fishing villages of Tamil Nadu.

The national figures for marine fishing villages show 31% each of adult males and females and 38% of children.

EDUCATION

Of the total fishermen population, 15% have completed primary school, 3% secondary school, and 1% beyond secondary school. These figures match exactly the all-India figures for fisherfolk.

POPULATION ACCORDING TO RELIGION

Of the total fisherfolk population in Tamil Nadu, Hindus constitute 54%, Christians 40% and Muslims 6%.

The Christian fisherfolk are concentrated in Kanyakumari and Tirunelveli districts, where over 95% of the fishermen are Christians, while the Muslims are concentrated in the districts of Pudukottai and Ramanathapuram.

FISHERMEN ENGAGED IN ACTUAL FISHING

The total number of fishermen engaged in actual fishing in the State is 96,500 forming about 24% of the total fisherfolk population. Of these, the number of fishermen engaged in full-time fishing forms 91%, part-time and occasional being 4% and 5% respectively.

In the whole of India, the fishermen engaged in actual fishing form 23% of the total fishermen population. Among those engaged in actual fishing, 82% come under full-time, 11% part-time and 7% occasional categories.

Besides fishing, these people engage actively in fish curing, drying, net-making, and marketing.

FISHING CRAFTS

There are about 46,000 fishing craft in Tamil Nadu, of which 94% are traditional and non-mechanized. Of these, 73% are Kattumarams, the rest being plank-built boats and canoes. Kattumarams form the major fishing craft in all the districts in Tamil Nadu, except in Pudukottai and Ramanathapuram, where plank-built boats are predominant.

Kanyakumari district possesses the maximum number of non-mechanized boats (29%), the corresponding percentages for the districts of Chengalpattu, Thanjavur and Madras being 20, 15 and 5 respectively. In all the other districts, the percentage is less than 5 each. Of the 46,000 craft, 2,750 are mechanized.

Ramanathapuram district has the maximum number of mechanized boats (38%), Thanjavur district comes next (21%), followed by Kanyakumari (19%) and South Arcot (11%). The percentage is less than 5 each in the other districts.

Out of a total of 1.57 lakh units of fishing craft in the whole of India, of which 1.35 lakh units, or 86%, are traditional and non-mechanized, 55% are kattumarams and the rest plank-built boats and canoes. Of the 1.57 lakh units of crafts, approximately 19,000 are mechanized.

OWNERSHIP OF BOATS

It has been estimated that about 40,000 fishermen of the 96,500 in Tamil Nadu, do not own either boats or gear, 60% of the earnings goes to the owners of the craft and the gear, and 40% of the earnings to the crew. Of the 2,750 mechanized boats 150 are owned by outsiders. Of the approximately 19,000 mechanized boats in India, about two-thirds of mechanized boats is not confined to fishermen

alone. There are mechanized boats owned by industrialists who do not reside in the marine fishing villages. Statistics of ownership outside the fishing community are not readily available.

FISHING GEARS

There are about 6,200 trawl nets in Tamil Nadu, Ramanathapuram, accounting for the maximum (49%), followed by Thanjavur (24%), South Arcot (9%) and Kanyakumari (8%). Of the total of 1,70,320 non-mechanized gears in the State, 1,18,300 are drift/gillnets, followed by hooks and lines (22,111), traps (8,919) and boat-seines (7,220).

Drift/gillnets form the dominant gear in all the districts, hooks and lines forming the next important gear, except in Pudukottai. Relatively higher proportions of shore-seine are seen in the districts of Thanjavur and Ramanathapuram. Traps constitute an important gear in Pudukottai, Ramanathapuram and Kanyakumari districts.

In India, there are about 14,000 trawl nets and 240 purse seines. Among other gear, drift/gillnets are of the order of about 2.16 lakhs, hooks and lines being then next major gear with 57,000 numbers. The other gear includes bagnets (49,900), boat seines (30,000), shore seines (19,000), scoop nets (6,000) and Rampans (190).

Out of the 2.16 lakh drift/gillnets, Tamil Nadu accounts for 55%. Of the 30,000 boat seines, Tamil Nadu accounts for 24%.

FISH PRODUCTION

Marine fish production in Tamil Nadu increased from 45,000 tonnes in 1951/52 to 212,000 tonnes in 1968/69 - a 400% increase in 17 years. In the next 12 years, the production fluctuated between 192,000 and 224,000 tonnes. In the year 1979/80, it was 216,000 tonnes. This is 15% of the nation's marine landings. It is also 57% of the State's total fish landings from inland and marine waters.

The non-mechanized craft of the small-scale fisheries sector accounted for 70% of the total landings in 1978/79; the rest came from the mechanized sector.

FISH CONSUMPTION

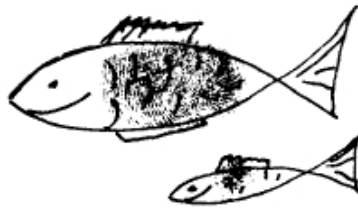
About 80% of the population in Tamil Nadu consumes fish. The annual per capita consumption of fish works out to 7.5 kg.

About 65% of the total marine fish landing is consumed in fresh form, 28% is salted and dried, and the remaining 7% is either frozen or reduced to fishmeal. This is mainly for export packing of prawns, lobsters, cuttle fish, etc. Tamil Nadu is India's third largest fish exporting State, accounting for about 11% of India's total value of fishery exports in 1979.

FISH MARKETING

Fish is generally auctioned on the beaches by traditional auctioneers on a commission basis. These traders also take the responsibility for realising the sale proceeds.

About 25% of the marine fish production is marketed directly through local retailers near the landing centres. The major part is taken to private stalls or markets situated in the cities and towns.

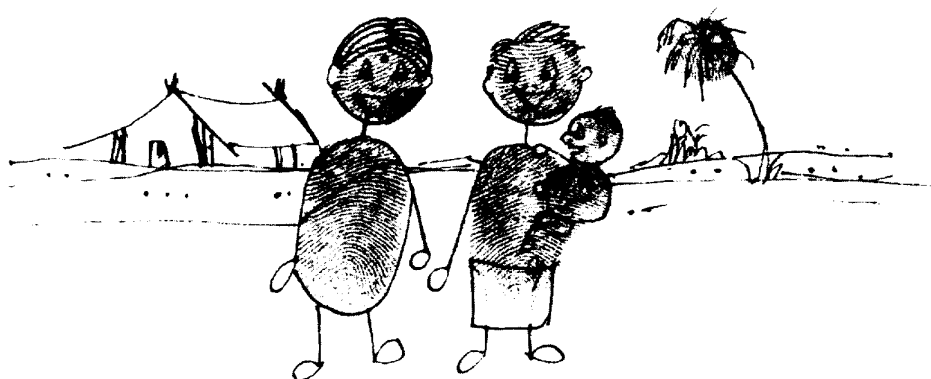


SOURCES

1. Marine Fisheries Information Service. Technical and Extension Series. Central Marine Fisheries Research Institute, Cochin, India, ICAR. No.30. August 1981.
2. Directorate of Fisheries, Census Report on Marine Fisheries Government of Tamil Nadu, 1982.
3. Marine Small Scale Fisheries of Tamil Nadu, A General Description, Development of Small-Scale Fisheries in the Bay of Bengal, Madras, India. December 1983.

Area -3

Health And Nutrition



4q

Food We Eat-1

OBJECTIVE

To help learners analyse their food intake and its adequacy for good health

Ask the participants the following questions

What do you usually eat ?

Bring samples of food items, which are locally available, which are required for energy, for building up and maintaining our body, and for protecting us from illness. (We may give examples like locally available cereals, pulses, fruits and vegetables that are inexpensive)

When the participants respond to the question on their daily food, list them down. Take out from the food samples brought, those items which the participants consume.

Once this is done, tell them about

FOODS THAT GIVE ENERGY

Cereals and grains : rice, ragi, jowar (type of millets), wheat, maize, potatoes, sweet potatoes, tapioca, bananas



FOODS THAT GIVE EXTRA ENERGY

oil, butter, ghee, jaggery, sugar, honey



FOODS THAT ARE BODY BUILDING

Pulses : tur dhal, beans, bengal gram dhal, black gram dhal, green gram dhal, groundnuts, milk, curds, eggs, meat, fish



FOODS THAT PROTECT THE BODY FROM ILLNESS

dark green leafy vegetables - drumstick, amaranth, spinach, fenugreek and corn-ander leaves, dark yellow vegetables, tomatoes, fruits: papayas, amla (goose berry), orange, mango, lemon; meat, eggs, fish, chicken, jaggery, tamarind, ragi (a millet), and seaweed.



Arrange the four food groups. Ask the learners to take a look at these and compare them with what they eat - whether all the four food groups are represented in what their family eats. If some are missing, identify them. How often do they miss these foods?

The food intake may show more of staple foods, that is Group 1 and less of protein

foods rich in vitamins and

Ask the following questions

Are we eating right ?

How many of us are eating right ?

s all may ot be eating right

If none of us eats right, what could be the reason ?

Help them discuss and come out with the causes of malnutrition (not eating right).



Reasons could be

- lack of knowledge of nutritious foods;
- low or irregular income of the family;
- high food prices;
- spending on foods and drinks which are harmful/buying wrong foods;
- non-availability of essential food items in the market;
- trouble in selling their produce - food or handicrafts;
- faulty habits in feeding children;
- certain taboos, long-held beliefs;
- intra-family feeding practices

Carry on the discussion further

- What actions can be taken to improve nutrition ?
- What are the actions that could be taken on our own ?
- What are some of the actions that we need to take with the help of other agencies such as the government ?

Actions that may be possible by people themselves :

- organising nutrition Centres
- improving storage facilities
- growing nutritious fruits and vegetables in home gardens where possible or even as community gardens where possible.

Food We Eat-2

OBJECTIVES

1. To help the learners analyse the difference in food intake of male and female members of the family
2. To plan some action to share food according to requirements

Ask the learners the following questions

- What is our practice in taking food ?
- Do men and women eat together ?
- What are our expectations from women, especially about preparing and serving food ?
- Whose tastes, in general, prevails when deciding what to cook - men's or women's ?
- Who serves food - women or men ?
- Can women eat before men do ?
- When the quantity of food is less, who (men/women) get the larger share of the food ?
- Are children given their due share ?
- What are the beliefs/customs in this connection ?



It is the normal practice in the Indian homes for women to serve the available food to elder male members first, then children and others and then if anything

Discuss further with the following questions

- What do you normally eat ?
- What did you eat yesterday ?
- What does your husband/wife eat normally ?
- What do(es) your son(s) eat ?
- What do(es) your daughter(s) eat ?
- What does your father-in-law eat ? What does your mother-in-law eat ? What does your brother-in-law/sister-in-law eat ?

Put down the responses in two columns

Men/male children

Women/female children

- Are there any differences in the variety and quantity of food consumed by male and female members in a family ?
- If yes, why do we have differences ?
- What do we think about activities and food requirements ?

5.4

- What are the beliefs regarding feeding children ?
- What are the beliefs regarding feeding pregnant women ?

The findings, most probably, may show differences in intake of food between male and female members in a household. The more vigorous and strenuous the activity, the more is the food that is needed. Similarly, growing children need more food.

Discuss further with the following questions

- What are the activities of men ?
- What are the activities of women ?
- What are the activities of boys ?
- What are the activities of girls ?



- Who does strenuous work ? Do women perform work as strenuous as that of men ?



List the various activities of men/boys, women/girls, e.g.

Men/boys

Fishing
Repairing nets
Marketing fish

Women/girls

Marketing
Preservation of fish
Cooking
Feeding the family
Looking after the children

Ask further questions

- Should we really differentiate between men and women in the intake of food ?
- Do women need less food than men ?
- What should we do about it ?
- What should men do ?
- What should women do ?

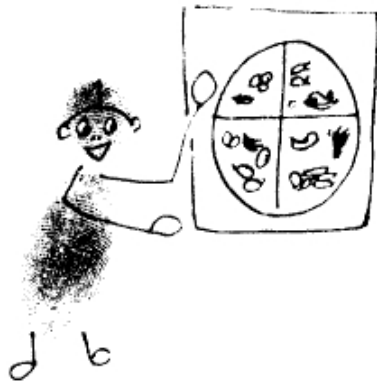
- . Men should get to know what is really available for women
- . Recognising women's needs
- . Sharing the available food according to the requirements
- . Special stress is to be laid on food needs of growing children
- . Children should be introduced to weaning foods from the fourth month onwards



How Should We Eat?

OBJECTIVE

To help learners identify deficiency diseases and know the food requirements for prevention of the diseases



Prepare a food chart with pictures of the four groups of foods - foods that give energy, foods that give extra energy, foods that are body building, foods that protect the body from illness. Show learners the chart and ask them to identify what they eat daily. Or ask them to identify the ingredients of their daily food intake.

Ask them to observe how their daily food intake is distributed under the four groups

Show them the pictures/cases of deficiency diseases and ask them to identify the characteristics of the diseases.

Characteristics

MARASMUS (CALORIE DEFICIENCY)

- very much underweight
- very thin
- always hungry
- pot belly
- face of an old man



KWASHIORKAR (PROTIEN DEFECIENCY)

- swollen hands and feet
- thin upper arm
- colour loss in hair and skin
- sores and peeling skin
- miserable looking
- swollen moon' face
- stopped growing



VITAMIN A DEFICIENCY

- cannot see in the dark
- white of the eye loses its sheen and begins to wrinkle
- cornea becomes dry and dull
- pale and transparent skin
- pale insides of eyelids
- pale gums
- shiny smooth tongue
- pale finger nails
- weakness and fatigue
- swollen face and feet
- rapid heart beat.
- shortness of breath
- feel like eating mud, dirt, chalk, etc.

VITAMIN E DEFICIENCY

- sores or cracks at the corners of the mouth
- skin dry and cracked

VITAMIN C DEFICIENCY

- bleeding gums
- red, swollen, painful gums that bleed easily

At the end of each presentation or at the
conduct a discussion with the questions that follow:

- What is the disease called in the local dialect
- What, according to the people in the area, are the causes of each one of the diseases ?
- What are the practices of people in curing or preventing each of the diseases ?

A comparison of the learners food intake and the intake
avoid food deficiency diseases may be brought home to them (sufficient
quantity-quantity)

- | | | |
|----|-------------------------|---|
| i | Calorie | - eat energy foods and
energy foods in suffi-
cient quantity; |
| ? | Protein
deficiency | - foods that build the
body |
| ? | ?
deficiency | - eat dark green leafy
vegetables, yellow or
red vegetables, milk
eggs |
| iv | Anaemia | - ragi, green leafy
vegetables, (drumstick
leaves), jaggery, fish |
| v | Vitamin C
deficiency | - beans, dark green leafs
vegetables, lemons,
tomatoes, seasonal ? |

The animator may help the learners understand that
they can fight deficiency diseases by eating dif-
ferently with what they can easily get in their
village.

In their menu it is necessary they should have

- i dark green leafy vegetables;
- ii milk, fish, (eggs, meat, when they can)
- iii jaggery, (brown suoar);
- iv seasonal fruits
- v seasonal vegetables:

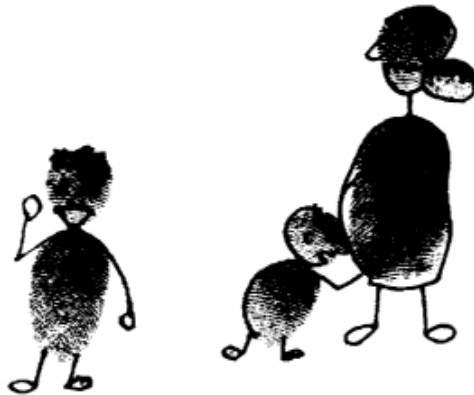
Pregnancy

OBJECTIVES

1. For learners to understand the importance of the health of mother and child
2. For learners to be aware of the importance of pre-natal care
3. To help learners know about the care needed by pregnant women

Ask learners these questions

- . Do you think that pregnant mothers need special care ?
- ' What are some of the problems pregnant women face ?



Common problems in pregnancy are

- Nausea or vomiting - morning sickness during the second or third month of pregnancy
- Burning or pain in the pit of the stomach or chest
- Swelling of the feet
- Low back pain
- Paleness and weakness (Anaemia and mal nutrition)
- Swollen veins
- Constipation

Continue the discussion by asking

- How can one deal with these problems ?
- What do you (women) do to tackle these problems ?

The animator could go to a health clinic and gather information about this, so that the correct answers could be given.

Some of the general answers are given below

Nausea and vomiting : It helps to eat something dry before getting up; eat small amounts of food several times a day, avoid greasy foods

Burning or pain in stomach or chest : Small amounts of food at a time; sucking hard candy; sleeping with chest and head lifted up.

Low back pain : Can be helped by exercise; keeping the back straight.

Anemia and malnutrition : The pregnant women undergoes a lot of physiological changes and, hence, needs foods that help body-building, to build up the baby, foods that protect her from illness. She should eat beans, fish, groundnuts, chicken, milk, eggs, meat and dark green leafy vegetables. She needs iron pills with folic acid and vitamin C, especially when she cannot get enough food.

Swollen veins : This is due to the weight of the baby pressing on the veins in the mother's legs. By putting the legs up as often as possible, this could be taken care of.

Constipation Drinking plenty of water. Eating food with lot of fibre, like fruits, bran. Getting plenty of exercise.

Rest : Pregnant women need more rest than other women.

Continue the discussion with the following question

Is there any other care that needs to be taken ?

Other care needed are

Generally it is better to avoid taking any medicines unless absolutely necessary.

Pregnant women should get immunised against tetanus. If the vaccination is given in the first month of pregnancy then it should be repeated in the 6th, 7th and the 8th months.

If a pregnant woman has had vaccination before, a booster in the 7th month is sufficient.

Checking weight gain There should be a 8 - 10 kg weight increase during the nine months of pregnancy

Keeping hygiene : Bathing regularly and keeping clean.

Our Family

OBJECTIVE

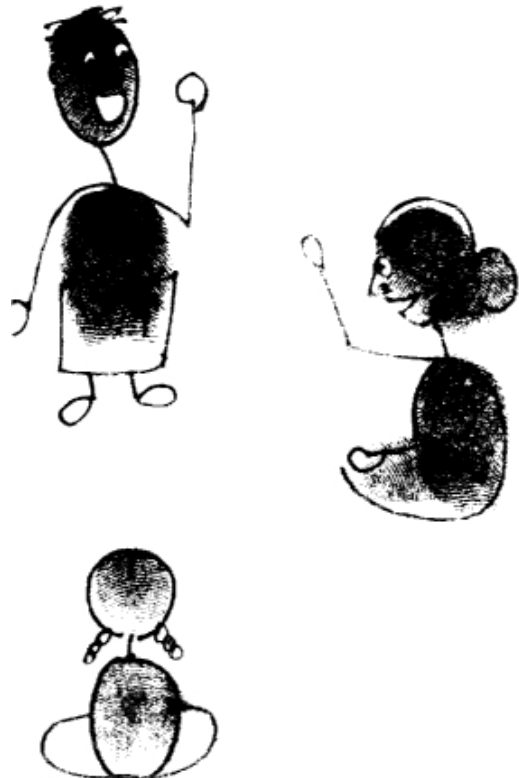
To help learners look at the family resources, family needs and desires in relation to the concept of a 'planned family'

Start the discussion by saying: "Today let us discuss about the 'family'. What comes **to your mind** when we think of 'family'?" Ask the learners to respond to the question quickly and write their responses down on **the board**.

The answers may include the following
 nice place, warm, noisy, **food**, children,
 fighting, husband, wife, worry, illness,
 father, mother, parents, rest, sleep,
 grand parents, marriage, etc.

Lead discussion to bring out 'meaning' of Family by the members of the group. Go on to ask

- Who are the members of your family ?
- How many of them earn ?
- What is the contribution each member makes to the family ?
- How many are dependent on others (for **food**, shelter, *etc.*)?
- Who share the major burdens in **your family** ?
- Would you consider your family too large/small ?
- What is the advantage of having a big family or a small family?



The answers on the advantages of big and small families may include the following

Big family

- warm feeling and fun
seen ity through each
of the members taking
care of one another
- many people to help
in work/occupation,
thus increase in
income

Small family

- manageable
- not much food a
clothing to buy
- less noise
argument (proba-
bly among children)
- less food to cook
- less work
fits in a small
house better

The discussion should bring out the point that each family has its own preference depending on its situation.

Continue discussion with these questions

Did we plan the size of our present family ?

IS it possible for one to plan the size of the family according to ones desire ?

What would be the difficulty ?



Some of the traditional views that go against small family

- **early marriage**
parents' wish
- children are god's gift
- male children are preferred to female children
- **infant mortality**
- **big family is a status symbol** -- more working members in the family
children give security

The animator can continue discussion by asking what a 'planned family' can probably bring about ?

Some of the possible responses are

- improved health
- improved education
- improved health of women
- availability of adequate resources
better food and clothing
- **better achievement of goals in life**
reduced infant mortality
better understanding between husband and wife



Planned Family

OBJECTIVE

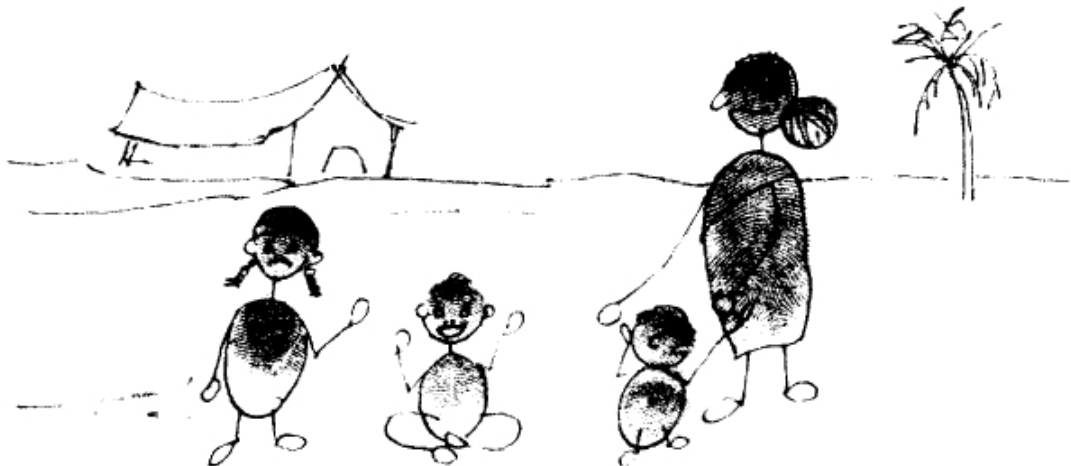
For learners to critically look at problems which may arise from an 'unplanned family'

This lesson should be preceded by the lesson 'OUR FAMILY'

Read out the story of 'Prema' given below to learners

ISTORY

Prenia, the first daughter of Munuswamy and Manonmani, married Sunder at the age *of* 15 against her parents' wishes. The objection of the parents was that Sunder did not have a steady job and also that he belonged to another caste. It is now 3 years since Prema got married. She had her first child, a girl, within a year of her marriage. She gave the baby artificial feeds from birth and the child became malnourished by the time she was 4 months old. She conceived within 6 months of the birth of the first one. The second child was breast fed for 3 months and later fed on artificial feeds. Soon after the



birth of the second child, the first daughter was sent to Prema's mother, as Prema found it difficult to manage both the children. But the child was not well taken care of there and its health worsened. Prema had her third child in the next year. Both the first and the second child were severely malnourished by then. The second child died at the age of one because of malnutrition, and diarrhoea. Prema's husband deserted her after her third child was born. Now she works as a maid to earn her living. Prema was hesitant to undertake family planning measures even though she knew all about them. She felt insecure and that her husband would not take care of her. She thought that the children were her only future.

Read **slowly and stop** or reread if the learners ask. When finished with the story ask these questions

- How do you feel about the story ?
- What were Prema's problems ?
- What caused her problems ?
- What do you think could have saved the family from those problems ?

The discussion should have brought out these important points

- Prema probably married too young, when she and Sunder were not ready. He did not have a job, she was not physically and mentally mature.
- She and her husband had children too early when they were not mentally and financially ready.
- She had too many children in too short a time. She could not, therefore, take good care of them. She had to send away the first one who was not, therefore, well taken care of.
- Her own health was poor because of too many pregnancies, too close to one another, too much work, etc.

What could have saved her from all these problems ?

The answers would probably include :

- She could have waited until the job was firm so that she could have been sure of having enough resources to take care of her family.
- She could have probably used some family planning measures to prevent her from having children until she was ready.
- She could also have adequately spaced the children so that they could have had enough food (breast feeding and supplementary food) and attention needed to grow up healthy and strong.

continue discussion by asking the learners to think about the previous discussion on "family" and the story of Prema and ask :

Do you see the relationship of Prema's story and the idea of a 'planned family?'

What do we mean by a planned family ?

The discussion should gradually bring out some of these points :

- . the number of children should be according to the need to fulfill the task the family sets out to do ;
- . the number of children should be within what the parents can afford -- for food, clothing, education ;
- . children should be so spaced that the health of mother and child are not affected ;
- . the balance between the available resources and needs of all members of the family should be maintained.
- . marriage should take place when the couple is physically and mentally ready for it.

Health Clinic

OBJECTIVES

1. To help learners be aware of the importance of health in the community
2. help learners realise that the health services organized by the government are for their welfare and that they are delivered to them free of cost

Present this true story

Malar, a girl of 12, was limping along the village street. Seetha, who was a newcomer to the village (she was visiting her relative in the village for a few days), met her and was concerned and asked her what was wrong with her. Malay said that a sharp thorn pricked her on the right foot the day before and her foot was swollen and she was finding it difficult to put her foot down. Hence the limp. 'Why did not you go to Guns, the health worker, residing in the village?' asked Seetha. Malar quickly said, 'We do not have the money to give her.' 'Does she charge you for examining and treating the foot?' 'Yes, she does. We have to have at least two to three rupees.' 'Yesterday, Ramakka, your neighbour, delivered a baby. She was there. Do you think she would have charged them?' Malar replied, 'Yes, she charged them Rs 50. Otherwise, she would not have attended.' At that time Kathayi came along and enquired about what was going on. She narrated her experience in the Primary Health Centre, where she went to get her daughter deliver her baby. She had to pay everyone around. It cost her more than Rs 100. Seetha asked, 'Everyone's experience seems to be to pay for the medical services given at the PHC level or at the village level. Don't you know that the services are free? The health workers are there to look after your health and that of the village community?'



Raise the following questions for the learners to discuss:

- . Do you seek medical help from health workers ?
- . How frequently do you go to them ?
- . Do you think what happened to Malar and Ramakka happens to all ?

What have been some of your other experiences at the health clinic ?

The learners could be asked to role-play here the various kinds of experiences they have had at the health clinic

Do you know the responsibility of the health personnel in the PHC and of the health workers at the village level ?

Responsibility of the health personnel : A primary Health Centre (PHC) is meant for the population (about 100,000) of a block. The health worker is for a population of 5,000 and his/her job is to help people :

1. To prevent diseases through promotion of nutrition education and immunization programmes ;
2. To help carry out deliveries in the village - look after pre-natal and post-natal mothers ;
3. To prevent illness through helping people maintain personal and environmental cleanliness ;
4. To treat illness which are mild and to refer to the doctor those illnesses that require special attention.

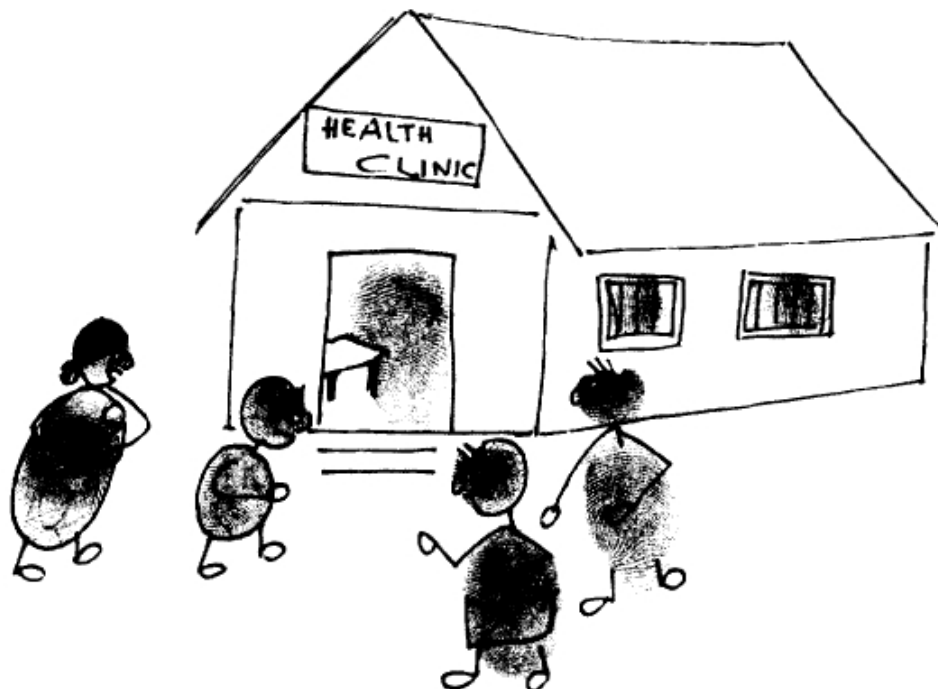
The doctor in the PHC and his staff, the pharmacist the nurses, the laboratory technician, the health inspector, the block extension educator, are there to serve the people in prevention of diseases, treatment and cure of illness and promotion of better health care in the community. The services are free to all people. People need not be afraid of asking for medical help as and when it is needed.

- . Do you know your rights in relation to the health services available in PHCs and at the village level ?
- . What can we do to ensure that the medical services are made available to us ?

You could organise meetings of the village health committees and invite doctors of the PHC or the Health Supervisor/worker to come and talk to the villagers.

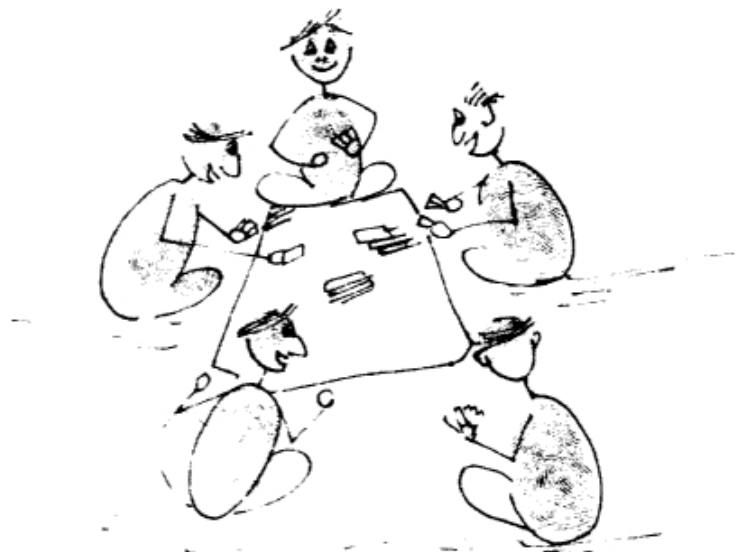
- . Use these opportunities to get such programmes as health check-up, immunization, etc., done.

Request house visits by health workers.



Area -4

Social Problems



Excesses In Life

(DRINKING HABIT)

OBJECTIVE

To enable learners critically think and discuss ways to help reduce or stop the excess, with follow-up plans

Begin the session with a role play.

Tell the learners that you need 2 or 3 volunteers to perform a role play. Once the volunteers come forward, explain to them that they are to enact a couple of scenes to portray all that happens when a person gets home drunk. Encourage them to discuss and decide what are the various things they would depict and how would they go about enacting. Do not give suggestions. In case they do not perform well, ask a few other volunteers to perform.

After that ask the learners the following questions (encourage them to answer)

What do you think of the scene enacted ?

- . Do such things happen in reality ?
- . Who are the ones that are affected/suffer ?
- . Is it possible to stop/reduce drinking ?

Those who drink certainly know that

- it is bad for health;
- it involves unnecessary expenditure;
- it puts others in difficulty.

drinking. drink. Each one has a reason(s)



Why do people drink ?

(Ask each learner to answer this question. The following questions could be asked to elicit more information.)

Is it because they believe that it helps them forget physical pain resulting from hard work ?

Is it because the liquor shop is in or very close to the village ?

Is it because they feel the need to give company to their friends who drink ?

Is it because they believe that it helps them forget problems ?

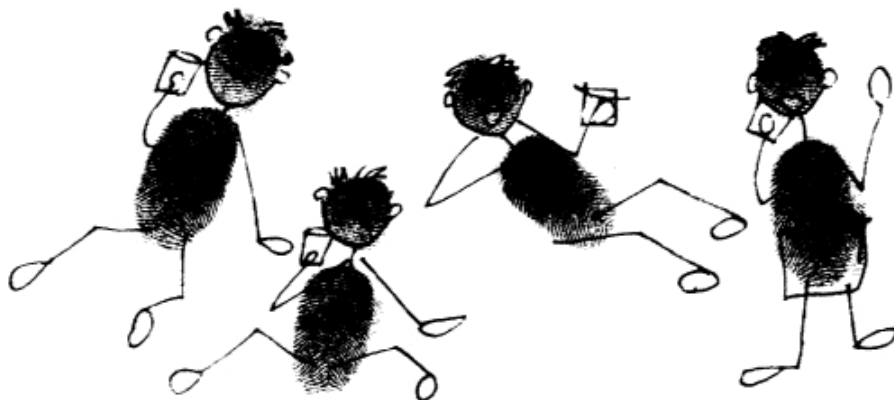
Is it because they get a "kick?"

Is it because they are happy ?

Is it because they are depressed ?

Help the discussions towards examining each one of the above reasons and help them find out for themselves the validity of the reasons given.

Also help in finding out steps/measures to be taken to control/stop the excess.



Excesses In Life

(GAMBLING)

OBJECTIVE

To help learners critically analyse the habit of gambling and how it affects the individual, his family and his community

Begin the session by asking the learners to carefully listen to the story YOU are about to read, to help answer the questions that follow the story presentation

STORY



Kathiravan is the fourth and the youngest child of Perumal and Devaki. He is not interested in studies. Being the youngest, he has been pampered by everyone in the family. At the age of 8, he began to help his father in fishing. Whenever he found time, he would play marbles on the road-side with friends of his age. He also enjoyed watching others play marbles. There were some boys who would bet on match labels. Soon he switched over to betting with money. Some boys winning as much as Rs 3/- from the bets. Kathiravan thought that playing marbles for money would be more interesting than playing for fun. He began betting with match labels. Soon he switched over to betting with money. He was not very good at the game and, therefore, rarely won. The money he managed to get from his parents and at times from his grandparents, was not enough. He felt that if only he had more money, he would be able to play a large number of games and thereby win more. He slowly tried getting as much as he could from home, either with or without the knowledge of his parents. As years passed, gambling became his primary interest. He won and lost money alternately. When he was 17 years old, he began playing cards for money.

Now ask the following questions

- How did Kathiravan start gambling ?
- Is it good to gamble ?
- Are there persons like Kathiravan in our village ? How many ?
- What can happen to Kathiravan next ?

After eliciting answers from the learners, continue to read the second phase of the story.

Gambling took much of Kathiravan's time. Though he earned from fishing, he did not give the income to his parents, but spent it on gambling. His father was very upset and often scolded him. Whenever he did not have enough money to gamble, Kathiravan began stealing goods from home. He either sold or mortgaged them. He was of no help to his parents but only a source of problems. His parents thought that he would become responsible once he got married and so arranged his marriage. For a couple of weeks following the marriage Kathiravan remained in the house. But soon his friends pulled him out to play cards. Kathiravan was once again busy with his regular gambling schedule. He became the father of two children. His wife tried her best to make him forget gambling, but failed. Soon the family was in ruins.

Now ask the following questions

- What happened to Kathiravan's family ?
- Have you come across such families in our village ? If not in our village, elsewhere ?
- Guess what can happen next.
- What implications will gambling have for Kathiravan's community ?
- Why was his community unable to stop people from gambling ?

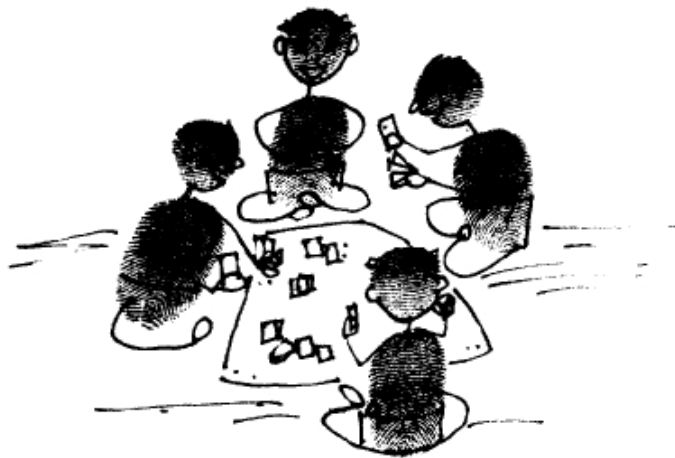
Divide the learners into small groups and ask them to discuss

What could be done to reduce gambling in our community ?

- action to be taken by the individual
- action to be taken by the community.

What difficulties could you face in limiting gambling and how would you like to overcome such difficulties ?

Attention could be drawn to organizing games such as kabbadi, volley ball, football, etc., cultural programmes, such as street plays, villupattu,* kathakalakshepams,*dramas, songs, folk dances and puppetry, which provide entertainment and educa-



- * Villupattu, Kathakalakshepams - both are story telling by singing using different local musical instruments

Fairness

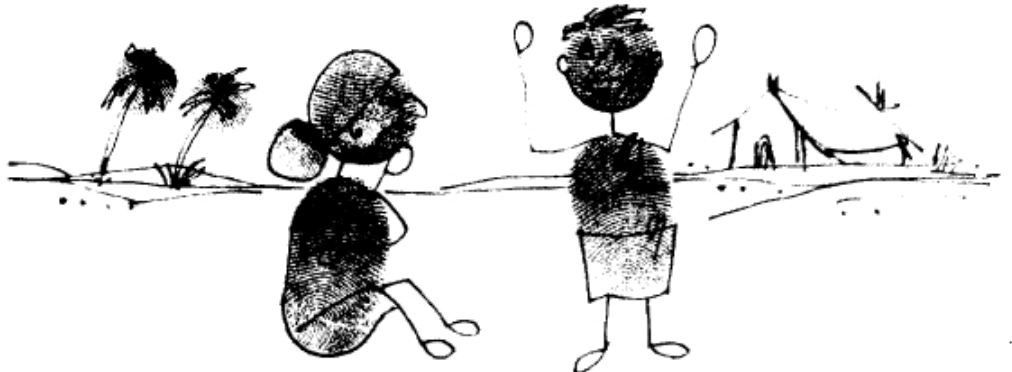
OBJECTIVES

1. To help learners look at the real situation regarding the status of women
2. To visualise a fair or just situation with respect to women

Present the following true life situation

Nagakanni returns home tired after a long trek with a basket full of fish to the market. Her youngest child aged two runs up to her and wants to be breast fed. After about 10 minutes of sitting, she goes to the corner where she cooks food. She spreads the plates and serves food for the other four children who are all half asleep. They hurriedly eat and go to sleep. She puts the young one to sleep and then goes out to the open and joins a group of women.

She comes to know from them that a panchayat meeting is being conducted and the men are attending it. The women are not aware of what is being discussed. None of the women dares question why women are not allowed to participate in the meeting.



After an hour, her husband returns. She serves him food. After he finishes eating, she hurriedly eats the remaining rice. Her husband does not tell her what was discussed at the panchayat meeting. He just tells her that she should arrange for a loan of Rs 50 to be paid to the cooperative society as share capital. She tries to explain that she has already had to borrow some money for her mother who is ailing. Her husband gets angry and tells her that she should somehow arrange for the Rs 50 and then attend to her mother's illness. Fearing that he might get angrier and beat her if she persists, she remains silent. After some time, she hesitatingly asks her husband for Rs 2 to buy notebooks for her son who is attending school. Her husband refuses to give the money and asks her to buy the books from the money she has earned that day. She explains that she has money just enough to buy 1 kg of rice for the next day. Her husband is not bothered about this and he walks out of the hut. Nagakanni is left to plan for the next day with her meagre resources.

Give some time for the learners to think about the situation and ask them to describe the situation in a typical family, especially about the daily routines and celebrations.

Discuss the situation presented and the situations described by asking further questions, such as

- . What are the roles of men and women in each of the situations ?

- . Who is given the pride of place, man or woman ?

What are the decisions taken by men and by women in these situations ?

- . Who has the final say and why ?

How are women treated in the community ?

How could opportunities be created for women to play an active role in the community ?

Dowry

OBJECTIVE . To help learners to critically analyse the system of dowry

Present the following story to the learners

Kamalayee and Vadivelu are to be married in another ten days. Vadivelu's father Arumugam has demanded of Kamalayee's parents a dowry of Rs 1000 for Vadivelu and gold jewellery worth Rs 5000 for Kamalayee apart from the regular gifts of utensils for the kitchen, a steel locker and a cot with bedding, all to be given at the time of marriage. Kamalayee's father, Periakali, wants his daughter to be treated well in her husband's house. So he agrees to give the money, jewels and other articles. Arumugam, as per the custom, has agreed to meet the marriage expenses because Periakali has arranged good food at the engagement (pariyam) ceremony. But Arumugam warns Periakali that if the bride's family members attending the wedding exceeded 200, then Periakali should share a part of the food expense.

Periakali makes arrangements for the money and the purchase of gold jewellery and other articles.

Vadivelu's family lives 25 km away from Kamalayee's village. The day before the marriage, Kamalayee, her parents, family members, and other relatives take all the articles, jewels, money and board a bus. On reaching Vadivelu's village, the bridal party gets down from the bus.

On reaching Vadivelu's house, a commotion arises because the trunk containing the money and gold jewellery is missing. The elders blame one another for being careless.

Periakali informs Vadivelu of the mishap. Arumugam is not convinced. He tells Periakali clearly that the marriage will be called off if the money and the jewels are not handed over, as agreed to earlier.



in spite of pleas and assurances of handing over the agreed amount and jewellery in a few weeks' time, Arumugam refuses to accept Kamalayee as his daughter-in-law. At that time Kamalayees uncle rushes to the spot with the lost trunk containing the jewels and cash. On realising that the trunk had been left behind in the bus, he had rushed to the main road and stopped a lorry going the same route as the bus. He explained the problem to the lorry driver who was sympathetic to him. He allowed Kamalayees uncle to board the lorry, drove fast and caught up with the bus. Fortunately the suitcase was found.

Kamalayee's parents and relatives were very happy that the lost property had been found and that the wedding could now be conducted as originally planned. But Kamalayee has by now decided differently. She comes up to her father and says "I do not like those who marry for money. I do not want to be married to a person whose family does not treat others as human beings. I would rather remain single than be in the midst of inhuman people."*

When the story is finished, give the learners time to think about it, then ask them

Do we follow the custom of giving jewels and cash along with other articles described in the story when our daughters are married ?

What things are expected to be given to daughters at the time of wedding ?

What do you think of the custom of giving and taking dowry ?

What is happening in society now-a-days because of this custom ?

What are some of the consequences of this custom ?

What suggestions do we have to improve, or reduce the ill-effects of this custom ?

* Adapted from a story published in Ananda Vikatan, a Tamil weekly published from Madras

Area - 5

Leadership



When I Was A Leader

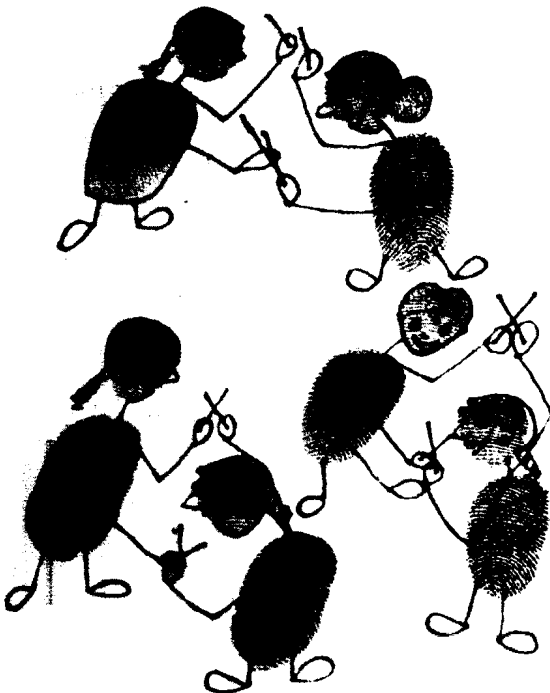
OBJECTIVE

To help learners gain confidence in themselves for, Leadership

Ask for about 10 volunteers and conduct the following exercise :

Tell the volunteers that they are given 5 minutes to try and recall their experience of having taken part in :

- (a) singing at village festivals leading a group,
- (b) planning, rehearsing and conducting a kummi, kolattam,* street drama,
- (c) decorating the festive ground with kolam (folk art by drawing on the floor), coconut leaves, mango leaves and helping people do it,
- (d) conducting chit meetings,
- (e) conducting village games,
- (f) arranging a public meeting,
- (g) planning, gathering materials and cooking a common meal at a family/public function,
- (h) collecting funds and helping at the funeral of a poor person belonging to the village
- (i) Organizing a representation to the panchayat for basic necessities, such as drinking water supply,
- (j) any other such occasion wherein they felt they had done something.



Ask them to describe what exactly they had done which they thought was quite exciting.

* Dances performed to the tune of beating of sticks

Write such actions down on the board, along with the names of the learners. Lead the discussion further so that they realise that they have exhibited qualities of leadership.

Continue the discussion with the following questions

In planning, rehearsing and conducting kummi/drama what did you do to make it successful ? Similarly, analyse each activity mentioned by the volunteers (learners) on the basis of how, with whom, with what, where, etc., these things were done by them?

Then ask

Was it because -

- you had clear practical knowledge of what was to be done ?
- you had the talent or ability to take the lead ?
- you had the courage to try out your capabilities in certain situations ?
- you had an urge to do something good ?

What was it in you that made you do what you did ?

Please describe.

The answers could be one or a combination of several qualities. (some of which have been given in the form of questions). Then continue by asking the learners to recall some of their experiences when they enjoyed being just followers or observers

- watching kummi/kolattam/street drama
- being just a chit member
- giving funds when people come and ask for it.

Take note of what they say. Then ask

- Are we not good leaders in certain things and good followers in certain others ?

Help the discussion to gradually identify

It is true that some like to lead more and some like to follow more. To do one or the other alone is not good. One should not let others lead all the time and one should not try to lead all the time. Those who only follow will lose their initiative, which in turn limits their opportunities for development. Those who lead all the time prevent others who may be better at leading particular activities. We should ascertain who among ourselves is good at what activities and the right job should be delegated to the right person. Leadership can also be a group task, as we see quite often.

Discuss the following skills for identifying leadership qualities

In the previous exercise, what were the actions that helped the success of the events ?

Are these skills of the leader important for each successful event

- skill in making people understand the objective
- skill in planning the activity well
- skill in organising the human, physical and financial resources
- skill in communication
- skill in taking appropriate decisions
- skill in involving people

Would you like to develop these skills ?

Identify those who would like to develop these skills and plan a workshop in leadership training for them

Importance Of Panchayat

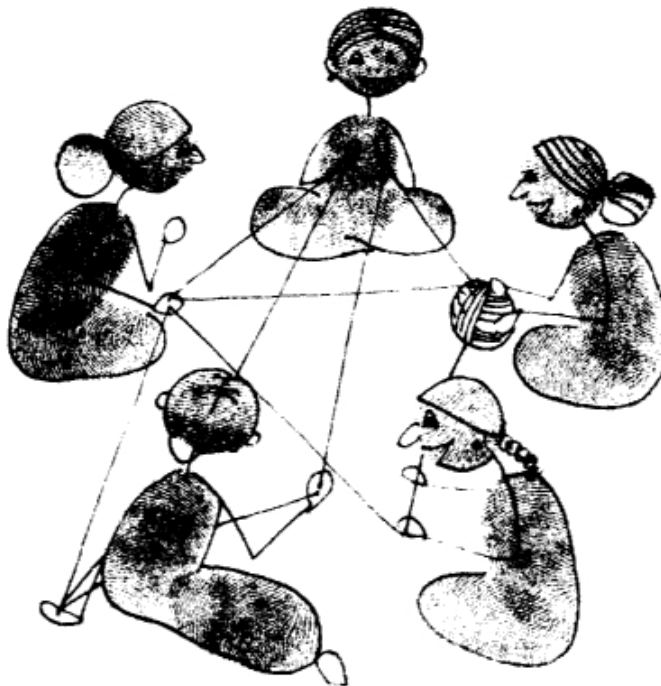
OBJECTIVE

To help learners understand the importance of an elected. panchayat

Begin a discussion on the experience the learners have of their panchayats and their panchayat presidents and members. (This discussion could project a positive or negative image of the panchayat and its leaders.) Stress the need to have an effective panchayat functioning. At this stage, tell the learners that they would now play a learning game.

Collect the materials required for the game - a ball of twine! tread ; name tags, pen/pencil. Ask for 10 volunteers.

The game



Ask the volunteers to sit in a circle.

Write names of the participants on the tags according to the roles given below

- (a) President (Head of the panchayat)
- (b) Village level worker (Government official)
- (c) Panchayat member (community representative)
- (d) Village headman
- (e) Four poor fishermen
- (f) Two middle income level fishermen

Ask each of the volunteers to wear a name tag pertaining to a role.

Think of a development scheme, e.g., getting a subsidy from the Block Office under the IRDP (Integrated Rural Development Programme) for purchase of nets through a bank loan.

Tell the learners that you would briefly explain the various steps involved in obtaining the subsidy and as you narrate the steps, the ball of twine/thread should be looped around the finger of the person who is involved in the action as per the narration.

Start narrating the steps for obtaining the subsidy

1. The village level worker gives this information to the elected chief (president) of the panchayat union (give the ball of twine to the village level worker, ask him to hold one end and then pass the ball of thread to the president).
2. The president conveys the message to the panchayat member (the president, after wrapping the twine around his finger passes the remaining twine to the panchayat member).
3. The panchayat member in turn conveys the message to the village headman.
4. The village headman informs all the fishermen about this.
5. The fishermen approach the panchayat member for the subsidy.

6. The Panchayat member sends them to the village-level worker to submit an application.
7. The village level worker finds out the economic background of the fishermen, fills in the details in the required form and sends them to the president for signing the income certificate.
8. The president checks with the panchayat member, signs and sends them back to the village-level worker.
9. The village level worker forwards the applications to the Block office through the president.

As the ball of twine keeps moving from person to person as per the narration, a network emerges.

Some **more** day-to-day activities involving these people could also be chosen in addition, in order to increase the network.

Ask all the participants to hold the string firmly, moving the hands away from one another in order to stiffen the network.

Request any one fisherman to let go of the twine held by him and ask everyone to closely observe what happens. The network now will be slackened a bit, but will not be affected very much.

One more fisherman may be asked to let go of the twine he is holding. Again, though the network will be slackened a little more, the overall network will not be affected much.

Ask the fishermen to take hold of the twine they had let go and now request the panchayat president to let go of the twine he is holding; and see what happens. The network will be dislocated very much. Then ask the panchayat member to let go of the twine he is holding; the dislocation will be even more.

Ask the participants why there is so much dislocation caused in the network when the president and the member of the panchayat let the twine go.

Start analysing. Explain how this educational game is very close to real life situations; the positions held by these leaders are key positions and therefore, if we have good leaders, we will benefit by development activities.



The Panchayat

STRUCTURE AND FUNCTIONS

OBJECTIVE

To help learners be aware of the structure and functions of the panchayat

This lesson contains a lot of information. To make it interesting to the learners, it is suggested that media such as villupattu, kathakalakshepam, street drama, puppetry, etc., be used. The animator should train a few persons beforehand, if possible from among the learners themselves, to perform the selected folk art.

Begin the session by asking the learners to list the various services rendered by their panchayat. Take note of their answers and then explain the functions to them.

Village panchayats perform various functions such as :

- (1) construction, maintenance and repair of village roads, bridges, drains, drinking water tanks, wells and pumps;
- (2) upkeep of cremation and burial grounds;
- (3) provision and maintenance of street lights, guest house, playgrounds, gardens, community hall, radio;
- (4) planting of trees along the road.

Apart from the functions mentioned here, the panchayats may perform various other functions and render other services if their financial resources permit.

Initiate discussion on the question Is the panchayat in your village taking these actions ? If yes, to what extent, and if no, why ?

To perform these functions, the panchayat will need resources. From where does the panchayat get the resources ?

1. The sources of revenue for the village panchayat are

- . income derived from common village lands, income from the village fisheries, income from the sale of refuse/cow dung, local cesses and fees, house tax, professional tax, vehicle tax, property tax, fee for using the market, etc.,
- . grants from government.

So far we have discussed the functions of the panchayat and its sources of revenue. Before we conclude this session shall we briefly discuss the structure of the panchayat ? (Find out if any learner is able to explain the panchayat structure.)

2. The panchayat system has been prevalent in our country for a very long time, even prior to British rule. As the name suggests, a panchayat consisted of five elderly and respectable persons of the village. This council of five settled all local disputes. A panchayat commands the respect of the village folk and its decisions are obeyed by one and all.

After independence, the Village Panchayat Acts were passed by all the States of the Indian Union. The panchayats are elected by direct vote of the people. Though a panchayat literally means a council of five members, membership of the panchayat varies from 5 to 15, depending on the population of the village. Provision is made for cooption of women and members of the Scheduled Castes, if they are not otherwise elected. People elect the president and vice-president directly from among the panchayat members.

The president of the panchayat is the head of the village administration. The staff comes under the administrative control of the BDO (Block Development Officer) concerned. The rural welfare officer helps the panchayat president and his council of members maintain facilities and carry out development programmes. The RWO is appointed by the Government and is under the administrative control of the BDO.

Ask

Sometimes when we ask for certain facilities, we are told to go to the BOOs office. Who is the Panchayat Commissioner or block development officer (BDO) ?

Several panchayats together form a panchayat union. The council of the panchayat union is constituted from the presidents of different panchayats in the area. One of them gets elected as panchayat union president. The BDO is employed by the Government at the panchayat union level as the chief executive officer



Area -6

Income And Saving



Our Needs

OBJECTIVES

1. To enable the learners reflect on the community's needs
2. To help them acquire the skill of prioritizing and decision-making in the context of the community

Start the session by asking the group

What are the basic facilities needed in the village ?

List the facilities needed on the board as they are spelt out by the learners.

The responses could be:

housing, drinking water, roads, a small hospital, school for very young children, toilet facility, drainage of waste water.

When the list is exhausted, divide the learners into smaller groups of three or four. Ask each group to decide on the most immediately needed of the facilities listed. Ask each group to select one person who could observe how the group selects the facility needed, especially the reasons given for the selection. Give about 15 mts.



At the end of 15 mts. ask the groups to reassemble. Ask the observer to say how the group selected the needed facilities along with the reasons for their selection.

Raise the following questions and discuss

Was more than one facility mentioned by the group members ?

How did your group arrive at the facility reported ?

Did every member of the group express his/her opinion with reasons ?

How many did not express their opinions ? Why ?

Discuss the questions to emphasize the meaning of decision making

- Involvement of all the members of the group;
- Consideration of the different options/suggestions;
- Weighing the suggestions one by one on some definite basis for selection (resources available, the degree of necessity, etc.);
- Actually taking the decisions;
- All members agreeing to accept the consequences -- good or bad, resulting from the decisions.



Saving -1

OBJECTIVES

1. To help learners **identify** and analyse the present ways of saving
 2. To help learners realise the potential of collective saving for raising credits (cooperatives)
-

Begin the session by asking these questions one by one. Wait for answers. Discuss after each question is answered.

How many of us save ?

Why do we save ?

List the ways in which the learners save now. Gradually organize the answers to illustrate the point that

We save whenever we can, in one way or another, to meet some unexpected expenses such as

- illness of a family member
- loss/damage of net

Such savings obviate, or reduce to a minimum the need to borrow. Also borrowed money carries high interest.

Savings also help us in meeting expenses on

- repairing the house,
- buying cloth,
- children's education,
- marriage of daughters.

Though we earn very little generally, we sometimes earn a little more than we need. That is the time to save for the future.

Continue the discussion by asking

What are the problems we face with the existing form of saving ?

Give the learners time to share information on the ways in which they save money now. Saving practices vary a great deal. Some of the saving practices are given in the list below. Go through the list and identify type of savings the learners do. Help them in discussion to bring out the advantages and disadvantages of their present saving practice.

The savings practices listed below are meant to give the animators some ideas for discussion.

HUNDIES

Hundies are convenient to use as we can save any amount, anytime, we can also use them as and when we need it without any difficulty.

However, there are problems with hundies.



They can be stolen,

They bear no interest,

Because they are easily accessible, the temptation to spend is greater than with the other forms of savings.

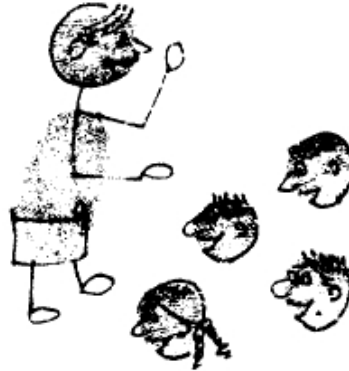
SAVINGS WITH NEIGHBOURS

This form is also convenient and it is our way of helping one another. The little money that each of us has is pooled together and those who need money urgently may use it at the time of need. However, because we do not keep proper records, misunderstandings may arise at times. Our calculations may differ and probably lead to quarrels.

It may also happen that one of us may need the money suddenly and it may not be available as somebody else has taken it, and has not returned it.

AUCTION CHIT

This is probably a fair way of deciding as to who will get the money each time, by auction. It is a popular system in our community. The disadvantage of this lies in the fact that when we need the money we may not be successful in bidding at the auction.

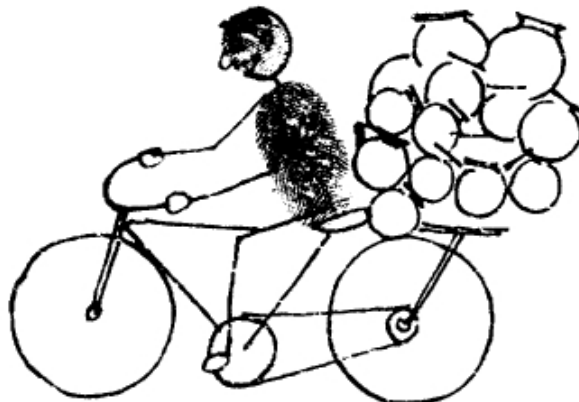


RAFFLE CHIT

This is another way of saving in a group. The problem here may be the same as in auction chit, because there is the risk that you may not get the money when you need it. It also requires group responsibility to make sure that each member continues to pay till the end of the term so that everyone benefits.

UTENSIL CHIT

This type of chit enables us to buy the utensils we require; it is usually difficult for us to find enough money to pay for the entire cost of the utensil we wish to buy. It is clear, however, that the vessels bought through the chit cost more than they would if purchased outright. Also since the buyer's choice is limited, the utensils procured may not be of good quality. Further, the person organising the chit might disappear after collecting one or two instalments and not deliver the utensils.



Saving -2

OBJECTIVE

To inform learners about other ways of savings available in the area

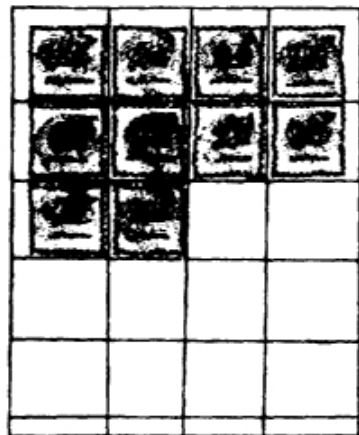
Read the lesson carefully for the methods of saving described. Find out the existing facilities in the area. During the discussion, emphasize only the facilities available.

It is not suggested that the animator should make the learners adopt saving. However, he informs about new ways of saving to help them decide their mode of saving themselves.

Some of the facilities generally available in rural area are

SAVINGS STAMP METHOD

As there are stamps for sending letters, there also are some special stamps for savings. The post office sells them (Animators should bring both kinds of stamps and cards on which to paste savings stamps.) Show the learners the ordinary stamp and the savings stamps and the card for pasting the stamps. Tell them that the card is given free of cost at post offices. Point out to the learner that there are 40 squares on the savings card and one has to paste a stamp in each square. Stamps are available at denominations of 25 paise and 50 paise. If the 40 squares are filled with 25 paise stamps, the total money saved will be Rs 10, and if we fill the card with 50 paise stamps, the total amount will be Rs 20. When the card is filled the person should bring it to the post office. The



amount of money could be deposited in the person's account with the post office savings bank. A new empty card could be obtained to continue the samil savings.

CUMULATIVE TIME DEPOSIT

Deposits of Rs 5, and multiples of Rs 5 subject to a maximum of Rs 1,000, can be made. The deposit amount at the time of opening of account has to be paid every month for 10 years. The amount repayable by the post office to the depositor, inclusive of interest at the end of 10 years on an account of Rs 5 denomination will be Rs 825.

Two withdrawals in all, at not more than 50% of the balance in the account are allowed after the account has been in operation for at least one year. The second withdrawal is not allowed unless the account has been in operation for five years.

RECURRING DEPOSIT

The period of operation is five years.

Go slow in discussing each item; make sure the learners understand them. The discussion can and should bring out the advantages and disadvantages of each method.



Alternate Incomes

OBJECTIVE

To encourage learners to explore avenues for generating alternative incomes and critically evaluate these avenues

Tell the group : "Today we will discuss the topic 'alternative incomes'. We will start with a role play ." Tell the group you would like to have two volunteers. Then spend a few minutes with the volunteers, help them understand their role and let them make up the conversation themselves.

After the role play is over, ask learners these questions, discuss questions, one by one thoroughly; do not move too fast. (For role play, see end of the lesson)

What is going on ?

What did Hamsavalli and Satya talk about ?

What do you think about the ideas? How feasible are they ?

Do you think we could try out some of these ideas ?

What other ideas do you think may be more appropriate to our village ?

The reaction from the learners could be both positive and negative. Accept all answers, but always ask the learners :Why? What are the reasons for them to say what they said ?



The possible negative and positive reasons may be as follows :

<u>Positive reasons</u>	<u>Negative reasons</u>
We should try all possible ways which may help us;	. I do not have money;
We want to do something better than selling fish;	. I do not have time;
If we stick to only what we are doing now, we are limiting ourselves against our own growth and opportunities.	. I have not done it before; We are fisherfolk, how can we do other things ?

Continue the discussion by posing these issues :

We sometimes get more fish, sometimes less,

We may lose our net,

We may not sell fish and it gets rotten and we lose.

Wait for answers, discuss them and bring out these points :

When discussing points on food and health referring to earlier lessons on the subjects, use the occasion to reinforce that learning.

Trying new things on a small scale means taking small risks but may mean big results.

Trying new things means more knowledge,

A small-scale effort may be a step towards a bigger scale effort (provided the result is good),

A little more income may mean more food for **the** family,

The new activity may itself directly provide food for the family,

Better food means better health,

Better health means a lot more capability to do much better things.

Things may then keep improving and it is quite possible that in the long run it may mean a big improvement to the family's health and economic status.

ROLE PLAY GUIDELINES

For female centre

Hamsavalli —

Hamsavalli is originally from the neighbouring district but she got married to Kuppan a fisherman of **this village**, five years ago. She has just come back from the first visit to her parents after marriage.

In this role play, Hamsavalli is telling her neighbour Satya about the new activities she saw in her village **that** help bring more income to the fishing families there, and is wondering if these activities could be introduced here too.



Satya -

Satya is Hamsavalli's neighbour. They are good friends. Satya's husband is also a fisherman. They have five children. Satya sells fish caught by her husband or buys it from other fishermen. She carries head-loads and walks to a few nearby villages. In the conversation she expresses interest, but also worries about the idea of trying new things that she does not know about and is also afraid of losing money.

(Ideas for income earning activities may be used in the role play. Let the learners select or come up with new ideas on their own: chicken raising, goat raising, bee keeping, etc.)

For male centre

Murugan -

Murugan is a fisherman of this village. He has gone to visit his sister in another fishing village where she has been staying after marriage. He has just come back and is excited about some income-earning activities he saw in that village, and is telling his neighbour Krishnan about it.

Krishnan -

Krishnan is also a fisherman, a very good friend of Murugan. They go fishing together on Balamohan's boat. He listens to Murugan with interest, but he too is worried that the new activities may fail, leading to loss of money.



Area -7

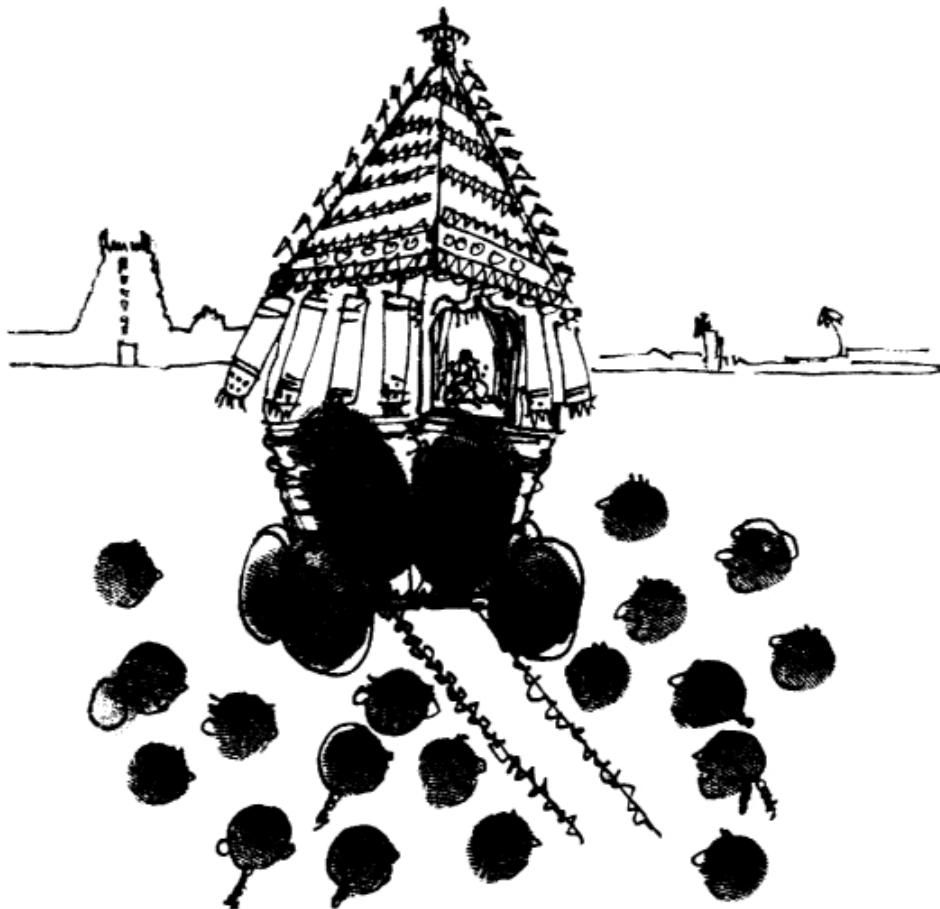
Cooperation



Group Action

OBJECTIVE: To help learners analyse group actions undertaken in the village

Present the two case studies given here, one by one. Help learners discuss the first before presenting or discussing the second.



CASE STUDY 1

Chettinagar is a coastal village in Tamil Nadu. The village has a nice, fairly big, temple for the Goddess Sengazhani Amman. The temple surely is a centre of attraction in the

village, as is the case with all coastal villages. The people in the village maintain the temple, arrange for the daily rituals of worship of the Goddess and for celebrating an annual 10-day festival with zeal. This is a season for enjoyment and the festival is celebrated on a grand scale.

The case panchayat, an elected committee, is responsible for the administration of the temple and for settling disputes in the village. The committee decides on the modes of collection of funds for the daily rituals in the temple and the annual festival. The modes decided upon are

- (a) The right to auction the fish landings on the sea-shore is leased out and the lease amount is to be given to the temple;
- (b) The right to collect the tax of 30 paise from each of the cycle traders coming to the village, is leased out and the lease amount goes to temple funds;
- (c) Every kattumaram (or boat), or every net that is spread in the sea fetches a tax of Rs 2 a day, which again goes towards the temple funds. The right to collect these funds is leased out and the lease amount is given to the temple
- (d) During festival time, the amount of money to be paid by each house is fixed according to the number of members and their economic status.

During festival time, the committee takes the responsibility of organizing the whole affair with the help of the people. Generally, there is a meeting almost every week, when all the villagers meet, discuss everything related to the celebration of the festival, etc. The information to be passed on to the villagers in general is discussed and arrangements made for communication. Any objections are thrashed out in the meetings. People abide by the taxes agreed upon. Generally the temple is well maintained and the festivals are well organized.

CASE STUDY 2

Nanilakuppam is a small village with 300 fishing families. There are 5 streets in the village and only one drinking water tap/pump. Therefore, there is scarcity of drinking water. There is a pond which is used for bathing, washing, cleaning the cattle, etc. So the water is dirty. Even then, some of the villagers use this water for drinking since the only tap available cannot cater the needs of the whole village. Therefore, many of them suffer from water-borne diseases. In addition, during summer, the pond dries up completely and water shortage becomes acute. There seems to be no use in complaining to anyone.

The Government proposed to install two more pumps and asked the village to decide where the pumps should be installed.

There was a dispute as to which two streets should be selected. The residents from each Street wanted to have the pump in their respective street. A meeting convened to **settle this matter did not arrive at any decision.** The villagers started quarrelling among themselves. One day, **persons from the Government came prepared to install the pumps,** but the villagers prevented them from carrying out their work, as they did not come to a decision about the place where the pumps were to be fixed. The workers returned without installing the pumps.

Help the discussion with the following questions

What is the procedure followed in Chettinagar village and in Nanilakuppam village ?

Do people understand what they did and what others did in carrying out the work ? What efforts are made in these villages ?

What are the attitudes of people in the two villages towards the task ?

What contributed to success in Chettinagar village case and to failure in Nanilakuppam village ?

What about your own village ?

Can you present any real incidents that happened in your village and analyse them ?

Generally cooperative group action is successful when all people involved understand the work or the problem to be solved, as also their roles and the roles of others in the accomplishment of the task . They should also understand the potential and problems of themselves and others.



Our Cooperative

OBJECTIVE

To help learners extend the idea of cooperation to many more spheres of their life

If members of the group are already exposed to an experience of cooperative venture, discussion on what they see as their strengths and weaknesses could be conducted to highlight the constraints in running a cooperative.

Running a cooperative is not easy. We may start a cooperative enthusiastically, but we have to run it effectively. And that **is difficult.**

What are the problems in running our cooperative ?
Let the group list down the problems and then help identify the reasons

- Inactivity/lack of enthusiasm among members.
There has to be active participation by all members of the society, otherwise the society will exist only on paper.
- Some powerful group/individual may always try to dominate and take full advantage of the cooperative. This will not render justice to all the members.
- Members should have trust in one another and understand one another. Lack of understanding and distrust will only hamper progress of the cooperative.

Area. 8

Education



Children's Education

OBJECTIVE

To develop positive attitude among learners towards children's education

Ask the learners :

Is it true that all parents want their children to be educated ? Why ?

Encourage learners to react to the question, give them enough time and discuss.

For those who answer 'yes', the reasons given may include:

- to get good jobs,
- to be able to read and write,
- to be bold,
- to lead a better life.

For those who answer 'no', the reasons may include:

- education is useless,
- the children could help in fishing operations, fish marketing,
- do not want our children to grow too big for their boots.

Tell the group that there are advantages and disadvantages in almost everything. What one should do is to think critically for both aspects. One should also look at both short-and-long-term results and not decide on the basis of immediate needs. Gradually lead the discussion to bring out the advantages of having an education and disadvantages of not having an education.

These points may help you in leading the discussion.

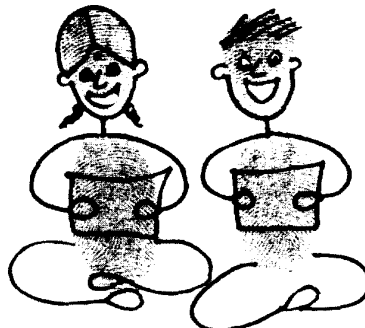
Advantages of education

- When the person can read and write he can get more information. He can also write and get help.
- Education can change one's outlook due to exposure to new ideas.
- An educated person can be more independent.
- In a fast-changing society, an educated person can cope better with the changing environment.
- The educated person improves the community in which he lives, moves forward. He is able to participate in his community's progress.

Disadvantages of lack of education

- The uneducated person has to rely on others for information and help. The information he gets may be distorted.
- He has less opportunity to change his outlook.
- He is dependent on others.
- He is in a less advantageous position.
- He is backward and is unable to contribute to the progress of the community.

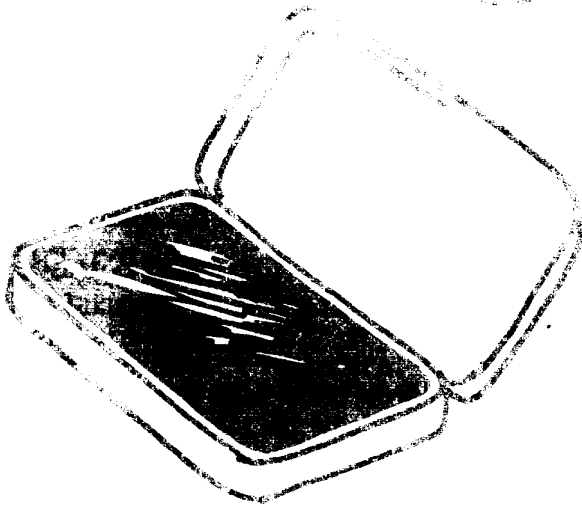
The learners could be left to reflect on the advantages of schooling.



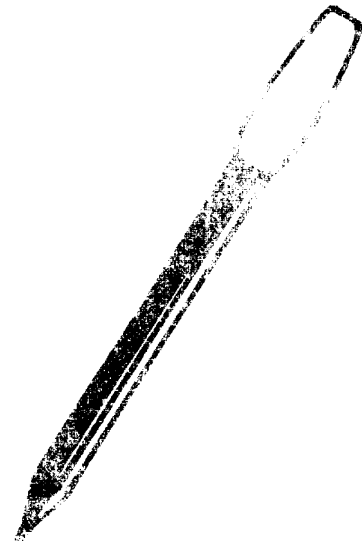
Annexure

Guide to
 Make Your
Own Sketches

MATERIALS NEEDED



STAMPING PAD



SKETCH PEN

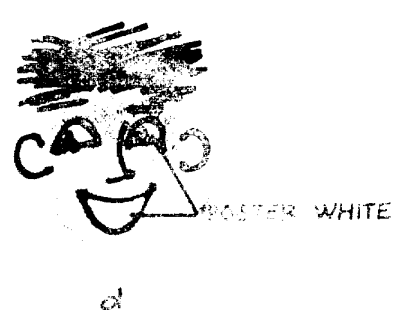


POSTER COLOUR (WATER COLOR)



PAINTING BRUSH

STEPS



EXPRESSIONS





