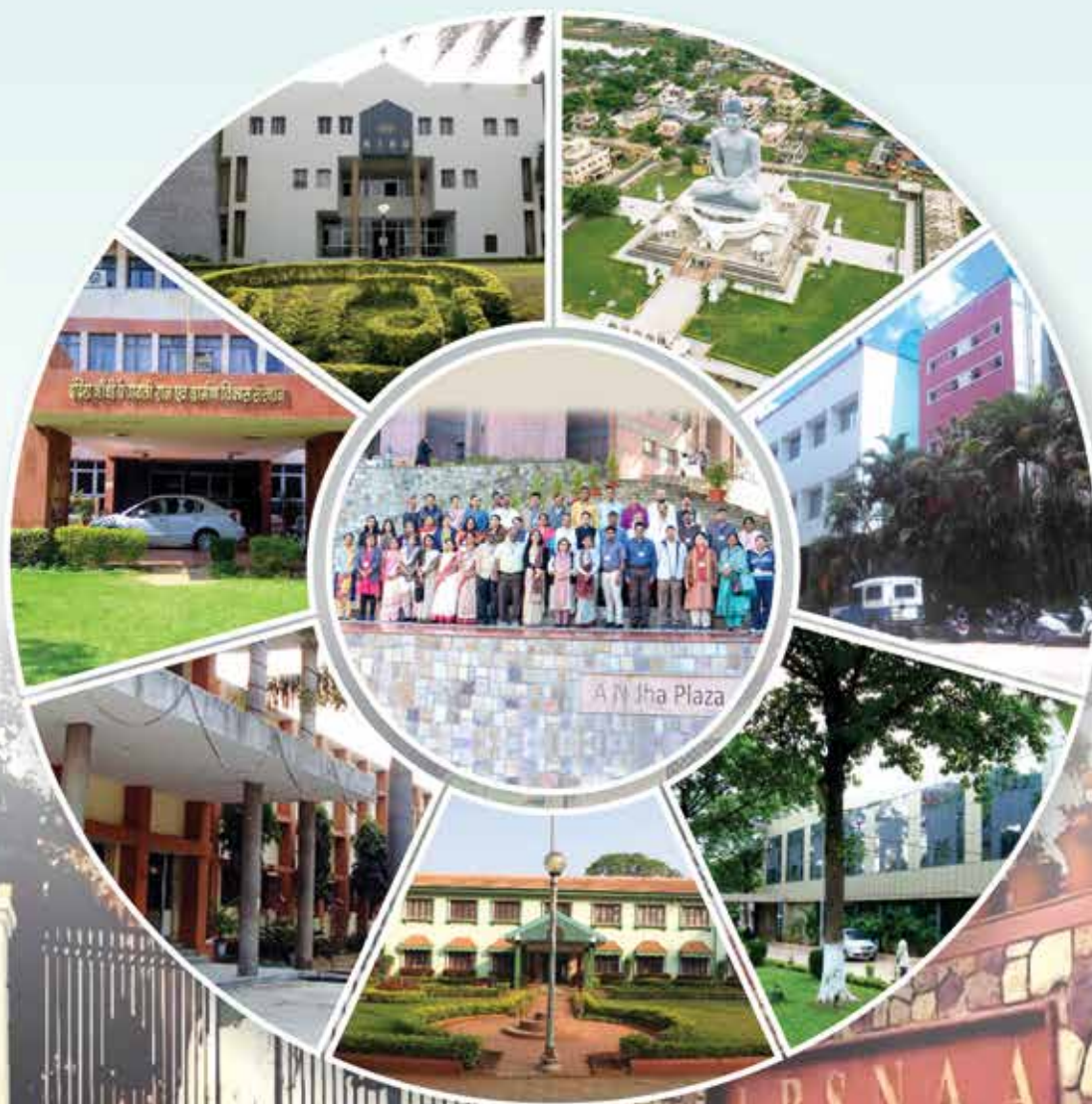


TRAINING MANUAL FOR TRAINERS ON GENDER RESPONSIVE GOVERNANCE



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National Gender Centre (NGC) was established in 1995, under the aegis of the Academy, with the foremost aim of mainstreaming gender and child rights in policy, programme formulation and implementation in Government. Working towards that end, the Centre, since inception has been actively involved in designing and conducting thematic workshops, programmes and trainings including Training of Trainers for trainers and policy makers – both to enhance gender sensitization and increase capacities for gender analysis and gender planning.

UN Women is the UN Organization dedicated to gender equality and the empowerment of women. A global champion for women and girls, UN Women supports UN Member States as they set global standards for achieving gender equality and works with governments and civil society to design laws, policies, programmes and services needed to ensure that the standards are effectively implemented and truly benefit women and girls worldwide.

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The views expressed in this publication are those of the Consultant and do not necessarily represent the views of NGC, LBSNAA and UN Women, the United Nations or any of its affiliated organisations.

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Message



Gender equality is enshrined in the Indian Constitution in its Preamble and has been ensured through the Fundamental Rights, Duties and Directive Principles. India has also ratified various international conventions and human rights instruments committing to gender equality. Key among them is the Convention on Elimination of All Forms of Discrimination Against Women (CEDAW) in 1993.

In 2015, countries including India adopted the 2030 Agenda for Sustainable Development and its 17 Sustainable Development Goals (SDGs). With a dedicated goal of gender equality and gender indicators cutting through 11 other goals, there is a strong realization that gender equality and the empowerment of women and girls is essential to achieve progress across all the goals and targets.

To strengthen the capacity of national and sub national institutions to deliver further on the gender equality agenda, it is my pleasure to share that the National Gender Centre (NGC), Lal Bahadur Shastri National Academy of Administration (LBSNAA), and UN Women have brought out this Training Manual on Gender Responsive Governance for Trainers and for Institutions.

National Gender Centre is committed towards creating a better India for and with women by recognizing the potential and power of building institutional capacities and those of elected women representatives as drivers of change. Our endeavour is to continue this work so that it reaches each and every department that is working towards the upliftment of women in India and bring about a transformational shift. I encourage gender equality advocates both within and outside the government to use this Training of Trainers Manual to further the work on Gender Responsive Governance in the country.

Upma Chawdhry
Director, Lal Bahadur Shastri National Academy of Administration
Chairperson, National Gender Centre,
Mussoorie, Uttarakhand

Message



UN Women's mandate places it at a unique position to safeguard and promote principles of gender equality, women's rights and empowerment in normative as well as programmatic functions of Governments across the world. The Agenda 2030 has advocated the adoption of the standalone goal to 'achieve gender equality and empower all women and girls' through the Sustainable Development Goal 5. One of the targets of the goal aims at 'ensuring women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life' among others.

India's approach to decentralized governance is no less than a global experiment. The 73rd and 74th constitutional amendments empowering rural and urban local bodies were unprecedented in providing autonomy to local governments and bringing governance closer to people. Most importantly, from a gender perspective, these amendments ushered in feminization of local governance by mandating 33.3 per cent reservation for women in Panchayats and Urban Local Bodies at all decision-making levels. As a result, 1.3 million constitutionally elected women, mostly from socially disadvantaged groups, are at leadership positions. The leadership and commitment of the National and State Governments to work towards gender equality and women's empowerment is exemplary.

UN Women's project; *'From Opportunities to Capacities: A Multi-Sectoral Approach to Enhancing Gender Responsive Governance'* works with governments. Subsequently, various initiatives have been supported to promote women's political participation and leadership in the region. Our programming aims at achieving three main outcomes: (1) Strengthened legal frameworks and policies for women's political participation in local governance; (2) Strengthened capacities of Elected women and men representatives in local governments to transform and implement policies, programmes and resource allocations for gender responsive governance; (3) Strengthened institutional capacities to mainstream gender into their policies and programmes.

It is my hope that this Training Manual on Gender Responsive Governance for Trainers, a collaborative effort of the National Centre for Gender Training, Planning and Research (NCGTPR) at Lal Bahadur Shastri National Academy of Administration (LBSNAA) and UN Women, will be critical towards building institutional capacities at the national and sub-national level. This Manual will also attempt to provide a benchmark against which, future capacity development efforts, including training for gender responsive governance, can be benchmarked.



Deputy Country Representative
UN Women Multi Country Office for India, Bhutan, Maldives & Sri Lanka



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We appreciate the participation from the National Institute of Rural Development and Panchayati Raj, Directors and Nodal Officers of State Institutes for Rural Development & Panchayati Raj, Advance Training Institutes, Central Training Institutes and participants from National and State Level Institutions, whose experiences have contributed to the finalization of this resource manual.

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List of Acronyms

ANM:	Auxiliary Nurse Midwife
ATI:	Administrative Training Institute
AV:	Audio Visual
BBBP:	Beti Bachao, Beti Padhao
BPfA:	Beijing Platform for Action
BRGF:	Backward Regions Grant Fund
CEDAW:	Convention on the Elimination of all Forms of Discrimination Against Women
CSOs:	Civil Society Organisations
CSW:	The Commission on the Status of Women
CWDS:	Centre for Women's Development Studies
DoPT:	Department of Personnel and Training
DWCRA:	Development of Women and Children in Rural Areas
DWCD:	Department of Women and Child Development
ECOSOC:	United Nations Economic and Social Council
EWR:	Elected Women Representative
GAD:	Gender and Development
GBV:	Gender-Based Violence
GFP:	Gender Friendly Panchayats
GII:	Gender Inequality Index
GDI:	Gender Development Index
GP:	Gram Panchayat
GPDP:	Gram Panchayat Development Plan
GPTP:	Gender Planning Training Project
GRB:	Gender Responsive Budgeting
GFP:	Gender Friendly Panchayat
GRG:	Gender Responsive Governance
HDI:	Human Development Index
IAY:	Indira Awaas Yojana (now known as Pradhan Mantri Gramin Awaas Yojana)
ICC:	Internal Complaints Committee

ICDS:	Integrated Child Development Services
ICT:	Information and Communications Technology
IMR:	Infant Mortality Rate
IPC:	Indian Penal Code
IPU:	Inter-Parliamentary Union
ICRW:	International Center for Research on Women
JSSK:	Janani Shishu Suraksha Karyakram
KSA:	Knowledge, Skills, Abilities
LBSNAA:	Lal Bahadur Shastri National Academy of Administration
LCC:	Local Complaints Committee
LGBTQIA:	Lesbian Gay Bisexual Transgender Queer Intersex Asexual
MCM:	Mahila Chetna Manch
MDGs:	Millennium Development Goals
MDM:	Mid Day Meal
MGNREGA:	Mahatma Gandhi National Rural Employment Guarantee Act
MGNREGS:	Mahatma Gandhi National Rural Employment Guarantee Scheme
MKSP:	Mahila Kisan Sashaktikaran Pariyojana
MKSS:	Mazdoor Kisan Shakti Sangathan
MMR:	Maternal Mortality Ratio
MNP:	Mahila Nyay Panchayat
MP:	Member of Parliament
MoPR:	Ministry of Panchayati Raj
MYKAPS:	Myrada Kaveri Pradeshika Samsthe
NABARD:	National Bank for Agriculture and Rural Development
NCGTPR:	National Centre for Gender Training, Planning and Research
NCRB:	National Crime Records Bureau
NFDC:	National Film Development Corporation of India
NIRD:	National Institute of Rural Development
NHM:	National Health Mission

NRLM:	National Rural Livelihood Mission
NWMI:	Network of Women in Media, India
OSC:	One Stop Centre
PALS:	Participatory Action Learning System
PDS:	Public Distribution System
PGN:	Practical Gender Need
PHC:	Primary Health Centre
PRADAN:	Professional Assistance for Development Action
PRI:	Panchayati Raj Institutions
RTE:	Right To Education
SDGs:	Sustainable Development Goals
SHG:	Self-Help Group
SIRD:	State Institute of Rural Development
SGI:	Strategic Gender Interest
SGN:	Strategic Gender Need
SGRY:	Sampoorna Grameen Rozgar Yojana
SSA:	Sarva Shiksha Abhiyan
STEP:	Support to Training and Employment Programme for Women
ToTs:	Training of Trainers
UNDP:	United Nations Development Programme
UNICEF:	United Nations Children's Emergency Fund
UNWOMEN:	United Nations Entity for Gender Equality and the Empowerment of Women
VAW:	Violence Against Women
WID:	Women in Development
WAD:	Women and Development
WCD:	Women and Child Development
WPD:	Women's Development Program

This Gender Training Manual for Trainers of national and state level training institutions is a response to the need to focus on the critical importance of Gender Responsive Governance (GRG). It builds on the recommendations of a capacity assessment exercise of specific training institutions, the National Institute of Rural Development (NIRD), and specific Administrative Training Institutes (ATIs) and State Institutes of Rural Development (SIRDs). It aims to strengthen capacity in these institutions for gender equality and women's empowerment. It also supports the mainstreaming of gender into policies, planning and programmes, to ensure enhanced representation, participation and decision-making of women at all levels of governance, especially in Panchayati Raj Institutions. This manual is the result of a joint collaboration between the Lal Bahadur Shastri National Academy of Administration (LBSNAA), Mussoorie and UN WOMEN, with the support of Jagori as an institutional partner of the National Centre for Gender Training, Planning and Research (NCGTPR) in collaboration with LBSNAA.

For the purpose of this manual, the UN WOMEN definition of Gender Responsive Governance (GRG) is being used -

“A process that embodies measures, attitudes and practices of different stakeholders, both men and women, at different levels of governance, with a clear purpose of impacting issues that foster women's empowerment and promote gender equality and social justice. It is a process that promotes and sustains the ability of women to fully participate in the governance and development process, enhances their ability to raise critical questions about inequity and collectivise without fear and pressure and ensures gains from the services.”

(UN WOMEN and ICRW 2012)

The Context

There has been a significant progress in gender equality and women's empowerment since the UNDP Human Development Report of 1995, which concluded that “If development is not engendered, it is endangered.” International and national commitments towards a more just and equitable world which closes the gender gaps, have been embodied in the Beijing Platform for Action (BPfA, 1995), the National Policy for Empowerment of Women (2001), the Draft National Policy for Women (2016) and state level policies in India. The Draft National Policy for Women is based on a rights-based approach. All these commitments/policies define certain priority areas for intervention including health and education, women as workers, violence against women, agriculture, environment and climate change for women, the importance of gender budgeting processes to ensure the necessary allocation of resources. However, as recognised in the Agenda for Sustainable Development (2030), inequalities persist; and goals and indicators for addressing this are not only included in Sustainable Development Goals (SDGs) 5, which is a standalone goal on gender equality and women's empowerment but also in other goals. The need to build the required capacity to bring about the transformation required in structures, institutions and implementation of programmes is critical in bringing about the change. Of this, a very important component is also empowerment of women for greater participation and decision-making at all levels of governance.

In overall terms, there is an enabling environment for gender equality at the National and State levels. There is a plethora of programmatic interventions aimed at ensuring the survival of girls, increasing their access to health and education such as the Beti Bachao, Beti Padhao (BBBP), Sarva Shiksha Abhiyan (SSA) and National Rural Health Mission (NRHM). Separately, there are also many livelihoods and social protection initiatives such as Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), National Rural Livelihood Mission (NRLM) which have a strong gender component.

At the panchayat level, 20 states in India have adopted 50% representation for women, and it is estimated that there are more than 10,000 lakhs women elected representatives involved in governance. For Gender Responsive Governance, this assumes greater significance in the light of recommendations of the 14th Finance Commission for devolution of funds to Gram Panchayats and Municipal Bodies. The Gram Panchayat Development Plan (GPDP), which are being developed in collaboration with the community through participatory planning exercises, provide a critical entry point and window of opportunity for elected representatives in local governments to transform and implement policies, programmes and resource allocations for gender equitable outcomes. It is therefore, an opportune time to strengthen capacity building of institutions for this purpose

The NIRDs and the SIRDs are the designated institutions at national and state level for imparting training to elected representatives and functionaries of the Panchayati Raj Institutions as well as building capacities of those involved in the planning, implementation and monitoring of rural development programmes. The ATIs are apex-level state training institutions which are responsible for the conduct of induction and in service trainings for officers and officials from most departments. They cover specific departmental issue and are involved in cross-cutting areas such as planning, budgeting, monitoring, climate change, gender and child related issues. The programme not only supports the development of capacities at the institutional level, but also at the individual level.

Development of this Manual

The development of this manual has been part of a larger UN Women Project- **From Opportunities to Capacities: A Multi-Sectoral Approach to Enhancing GRG** of which one principal focus was to **Strengthen the capacity of national and state level government institutions** to deliver on international, national and state level commitments on women's rights and gender equality. This is within the broader context of local governance and rural development. The project covers six states (Andhra Pradesh, Karnataka, Madhya Pradesh, Odisha, Rajasthan and Telangana).

As an entry point to the development of this Training Manual, a Capacity Assessment of the institutions involved was carried out. On the basis of which, it was possible to identify the strengths and weaknesses of gender training being conducted in the NIRDs, ATIs and SIRDs.

Some of the principle recommendations which cut across institutions are related to the lack of clear articulation of the rationale for gender training and the nature of gender training. They also relate to the number and capacity of gender trainers, selection of trainees and lack of quality control and monitoring. The detailed recommendations are at Annexure 1. Based on these recommendations, it was further decided, in an Expert Group Meeting¹, that training needs to be differentiated for the trainers into:

- **Orientation Course** for trainers who have not been exposed to gender training previously but who design/ conduct/ coordinate training programmes in ATIs/ SIRDs in which gender inputs need to be mainstreamed as an essential training component. In this Phase, while the principal

¹The Expert Group should constitute of representatives from MoPR, MWCD and Gender Experts

participants would be drawn from the trainers at the Administrative Training Institutes (ATIs) and SIRDs/ NIRD, representatives from Civil Society Organisations (CSOs) who have a long-standing relationship with the institutions and are usually called upon, an external resource person could also be included. The duration would be of 5.5 days. An indicative idea of the overall design of this course with objectives, content, methodology of the same can be seen in Annexure 2 (a). Two indicative agenda of programmes actually conducted are also included for guidance. An orientation course was also conducted for ATIs. Agenda is available in Annexure 2 (b).

- **Advanced Course** of 7.5 days which aims to create a cadre of trainers in the SIRDs, who are capable of designing and delivering gender-training programmes independently or in a team. In the 2nd phase, the focus on application of analytical tools and exposure to good practices in India and abroad would be substantial. In the phase, there would also be an exposure to pedagogies which are relevant to women-centric teaching and learning at the community level. In addition, both at state level and within the institution, factors that are conducive or constitute barriers to building an enabling-environment for Gender Responsive Governance will be analyzed. A practitioner's handbook to build and enhance capacities at the local level of elected representatives would also be developed as part of this phase of the programme. Annexure 2 (c) also covers the overall design of the advanced course along with an agenda. However, the duration of this was reduced to 5 days. The practitioner's handbook, which is geared to pedagogy for community level gender training, includes tools and exercises identified for this purpose and also form significant parts of this manual. A ToT-Orientation and Advanced course was held at NIRD. Agenda is available in Annexure 2 (d) and 2 (e).

How to Use the Training of Trainers (ToTs) Manual

This Manual is organized into separate chapters. Each chapter details the learning objectives, content and reference materials, which include readings as well as handouts/ exercises/ case studies, which could be used by the trainer. The section on the content provides a guide to the trainer about the essential points that need to be covered for this topic including the indication where the input/ exercise is preferable for the participants who are attending a second or advanced gender training course.

Each chapter is subdivided into following sections;

- i) Learning objectives
- ii) Content - the essential areas to be covered
- iii) Reference Materials – This section is further subdivided into sub-sections which cover handouts, case studies, exercises and reading material. These reference materials can be used in accordance with the needs of the participants and the nature of course. In some cases, it provides a menu of options for the trainer.

There can be different ways to address the same session. It is for this reason that no fixed duration/ methodology for the session has been spelt out. The trainer is expected to prepare her own PowerPoint presentation and have the material ready for the exercises/ handouts/ case studies prior to the class.

The module can be adapted and used flexibly by the trainer who may cover only selected topics, albeit contextualized to the local needs.

A Practitioner's Handbook accompanies this training module. This Handbook is a compendium of tools, exercises and activities which can be used at the panchayat/community level to convey, demonstrate and apply gender concepts and analysis for gender equality and women's empowerment.

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2 Gender Sensitive Pedagogy and Training Methodology

Learning Objectives

- To deepen understanding about how notions of power and gender relations underpin principles of learning/training.
- To examine methodologies that are experiential, reflective and can enable a learning environment for practice of values of equality and non-discrimination.

Background

Participatory learning approaches have been deployed for over a couple of decades. They are premised on 'adult learning principles' and focus upon imparting knowledge, reflecting upon one's attitudes, values and behaviours and building analytical and methodological skills. Participatory methods are based on inclusive and collaborative learning processes; are exploratory and experiential in nature; and enable opening up of the minds of participants, so they can engage with the new ways of thinking and doing. They are not prescriptive in nature.

The essence of participatory learning/training processes is that it helps build a culture of equality and mutuality, and create an enabling environment, that encourages questioning and a culture of inquiry (Bhaiya & Menon-Sen, 1996).

Key principles include:

- Most learners/participants are aware of what they wish to learn, and are capable of navigating their own learning process through critical reflections.
- There is a wealth of 'lived experiences' in every group and trainers/facilitators need to acknowledge this and built upon it further.
- It is a good principle for facilitators and learners to be equal partners in the learning process and build positive relations among each other and other learners.
- Learning does not occur only at the cognitive level alone; there is a component of awareness rising, and this involves emotional learning processes.

Gender sensitive pedagogy:

For a gender sensitive pedagogy, we need to address a few key issues, such as:

- What is the intersection between gender and other social identities, and how does it play itself out during the learning sessions?
- What are some identities that participants carry into the training and practice sessions and how does it impact their participation, voice, expression and involvement?
- What are the ways in which dialogue and interactive sessions can be created so as to build bridges between diverse participants and to ensure that a respectful environment is created, which respects differences.

- What are some effective ways by which a group of participants can also become co-content producers as well as be co-facilitators in select sessions with an objective to enable a transformation of the traditional relations between the facilitator and participant/learner?

Key tenets of a gender sensitive pedagogy (Shrewsbury, 1997)

- **Unpacking hierarchy:** In a collaborative learning environment, the trainer/facilitator should not be considered as the only expert. All participants come with their unique sets of knowledge and experience. The pedagogical principle, herein, is to ensure that the traditional hierarchy between a trainer and learner is re-scripted and a learning environment is created that can build values of equality, safety and respect for diversity. It is also crucial to ensure that special tools are used which facilitate sessions to ensure that the voices from the marginalised groups are equally represented.
- **Experience is an important basis for learning:** The learning sessions need to be built on time so as to weave in the real-life experiences and lived realities of participants while it is still relevant. There is a need for listening and empathy as it is possible that some participants may wish to share their experience of personal violence faced by them, and why a safe environment is needed. It is crucial to build both group and peer learning sessions so that a wide representation of experiences is catalysed and an understanding of diverse realities of participants is, hence, factored.
- **Transformative learning:** One of the most important principles is to create a non-judgmental environment, where participants can reflect on their personal and professional lives. Gender trainings need to have sessions that allow deep questioning and reflection upon social norms, values, practices and how participants can recognise barriers within their own lives, and think about how to usher in changes in their lives. Tools such as - case studies, story-telling, inter-group dialogue, visual forms of representation, power walk exercises and other such activities to enable effective communications and negotiations crucial for learning.
- **An Intersectional approach:** Working on gender equality implies working across binaries and diversities. There is a need to examine what kind of power relations exists in a group in conjunction with determining the privileges and oppressions as well. This will help the facilitator to address domination and silence among the group. It is well known that participants from certain social identities (based on gender, ethnic, caste, class, sexual orientation, etc.) react differently to situations and may experience further marginalisation, if their experiences are not recognized or validated. The facilitator needs to have an understanding of the continuum of discrimination experienced by women participants due to their multiple identities and locations which assists in addressing that in the training.

Another example is including sessions on 'men and masculinities': Gender cannot be addressed in isolation. It is important to enable male participants to reflect upon their socialization, power and privileges, without resistance and with sensitivity. This can be designed through building-in exercises, simulation exercises, individual and group work. Sometimes, it does help to make separate groups of men and women, so they come up with their different experiences and analysis. It has also been found that inter-group dialogue, debates, story-telling by gender champions proves to be effective.

Further, in the ground rules, it is imperative to include that all participants should be aware of no-tolerance policy towards sexual harassment or violence on the training campus at all times.

Role of facilitators/trainers

- 1) Collaborative learning
- 2) Building a process that seeks knowledge and builds a culture of inquiry
- 3) Creating reflective, questioning and safe spaces
- 4) Walking the talk - personally demonstrating the values that are being propagated in the session

- 5) Building equality of participation and a trusting community/group of learners
- 6) Encouraging participants to speak up and share personal experiences and ensuring there is full respect for diversity in the group
- 7) Addressing ways to challenge and transform patriarchal and regressive norms and values in ones' lives and professional work.

Facilitators need to design sessions with content which builds on each other. It also needs to ensure that multiple tools/ exercises are designed with adequate time plans. There needs to be a seamless flow of content combined with practice sessions.

Should a certain tool not work effectively with participants, immediate plans for modification are required. It is important that sessions are closely monitored for both content and process, so as to ensure that gender responsive approaches are in place. It is also crucial to orient and brief external faculty or speakers on expectations of them for the session, so that they can build upon the contents covered earlier. It would be useful to build opportunities for participants to make presentations and co-facilitate panels, as this will allow them an opportunity to practice and reflect upon their learnings.

Facilitators need to build into the agenda, review/reflection sessions, that could be held at the start of each day. It is also important to build a baseline and endline questionnaire, so one can track progress in the learning goals of participants. Needless to say, that evaluation tools needs to be designed and administered at the end of the training. Feedback sessions can also be built in, so that participants can provide regular inputs and incorporate changes, as needed.

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United Nations Human Settlements Programme (2008). *Gender in Local Government A Sourcebook for Trainers*. Accessed at: http://www.un.org/womenwatch/directory/pdf/Source_BK_9-May.pdf

Gender and Pedagogy (Bhaiya & Menon-Sen, 1996)

In a methodological paradigm of training, there is an integral relationship between the objectives, the framework and the methods used. These interdependent variables are like the “tana-bana”, the warp and the weft, the matrix within which the complex process of learning and unlearning takes place.

The emphasis is on the relationship between means and ends, between the form and the content, between concepts and practices, between the trainer and the learner.

Methodologies, constantly evolve and are informed and influenced by the prevalent socio-political context of various issues, struggles and movements, thus, reflect a multiplicity and variety of perspectives.

3 Introductory Session for the Trainings

This session is an introductory session which is required in both the orientation phase of the training and the advanced course.

Its objectives are to:

- To share the purpose of the workshop. It is important that the participants are clear at the outset about expectations in terms of what is sought to be achieved, the design of the programme and how the various constituent elements fit with the broader goal
- To administer the baseline questionnaire. This questionnaire creates an entry level base line for knowledge of individual participants. It is repeated at the end of the course to assess the learning that takes place during the course. This has to be customized for the particular training and participants being addressed. An illustration of the baseline used in the orientation course is attached below.

This can be used where there is a standalone gender course, but would not be practical where sessions form part of a larger programme.

- To introduce participants to the course team and each other. There are various ways this can be done which will vary with the size and composition of the group and the time available. This can range from stating in a very straightforward manner- name, designation and employer to ice breaker exercises for introducing oneself or others which also are an entry point for introspection on the nature of gender relations at a personal level (Refer to exercise 1). A more and nuanced view of the diversity of the composition of the group can be done through sociogramming (Refer to Exercise 2 at the end of the chapter).

Baseline Questionnaire²:

In order to help the organizers to evaluate the course that you are attending in depth, we invite you to complete our questionnaires.

Your answers to all evaluation questionnaires are anonymous. However, to link your responses to all questionnaires — while maintaining your anonymity — we ask you to create a code and report it on every questionnaire.

To create your personal confidential evaluation code, please write the following:

Whether male (M) or female (F) _____

The first letter of the village/town/city where you were born: _____

The first letter of your mother's first name: _____

The year that you started to work: _____

¹Source: Sarojini Ganju Thakur, Phase 1 ToT GRG, Mussoorie, July 2017

For example, a male participant born in Bhopal whose mother's name is Chandra, who started to work in 1983, would have the code: MB- C-83.

It is important that you write the exact same code on every questionnaire that you will answer to evaluate this course. To remember the code you just created, please write it on the first page of your binder.

The base line questionnaire will seek to establish current status of knowledge on various issues being addressed during the workshop.

For the questions below tick the right option - (T) stands for true, (F) stands for false

Section 1 – Gender and Gender Concepts

1. Gender varies with time and place (T) or (F)
2. Please read the following statements and identify whether they relate to sex (S), gender (G) or both (B).
 - Men have beards, women have babies (S) (G) or (B)
 - Women are better nurses and child carers, and men make better drivers and masons (S) (G) or (B)
 - Men are chefs at hotel, but women cook at home - (S) (G) or (B)
3. (i) Gender equality is not about taking into account difference, disadvantage and diversity between men and women. (T) or (F)
(ii) Gender equality includes equal treatment of women and men, (T) or (F)
4. Gender mainstreaming
 - (i) Refers to equal rights, voice, opportunities and responsibilities for men and women in societies, at work and in the home. (T) or (F)
 - (ii) Refers to the consideration of gender equality concerns in all policy, programmes, administrative and financial activities, and in organizational procedures, thereby contributing to organizational transformation. (T) or (F)
5. (i) A gender blind approach takes into account existing roles and responsibilities of men and women. (T) or (F)
(ii) Gender specific schemes cater to the needs and interests of both men and women. (T) or (F)
(iii) Addressing practical gender needs will alter the position of women vis-à-vis men. (T) or (F)
6. Greater access to education for women will automatically lead to their empowerment. (T) or (F).

Section 2 – Gender analysis and Gender Responsive budgets

7. Gender responsive budgets are about
 - (i) A separate budget for women. (T) or (F)
 - (ii) Spending the same on women and men. (T) or (F)
 - (iii) A tool for ensuring gender equality. (T) or (F)
8. Gender responsive budgets do not take unpaid care work into account. (T) or (F)
9. If you are using the five step framework for conducting a gender aware policy appraisal, please indicate the order in which the following steps need to be undertaken (using 1-5, 1 being the first step)

S N	Steps
1.	Assessment of short-term outputs of expenditure, in order to evaluate how resources are actually spent, and policies and programmes implemented.
2.	Assessment of the extent to which policies address the gendered situation.
3.	Analysis of the situation of women, men, girls and boys in a given sector.
4.	Assessment of the long-term outcomes or impact expenditures might have.
5.	Assessment as to whether budget allocations are adequate, in order to implement gender-responsive policies.

10. Can you name 3 tools that are commonly used for Gender Responsive Budgeting (GRB)?

(i) _____

(ii) _____

(iii) _____

Section 3 – Gender and development in India

11. Bangladesh has a higher rank than India in Gender Inequality Index (GII). (T) or (F)

12. The female work force participation rate has increased visibly in India in the last decade. (T) or (F)

13. What is the labour force participation rate for women/men? Tick the right answer.

India		China	
Women	Men	Women	Men
27	52	35	59
36	65	51	78
48	79	64	89

14. Indicate the sex-ratio at birth in 2015-2016 for the last five years.

India	Madhya Pradesh	Rajasthan
a) 919	886	887
b) 946	927	924
c) 973	956	957

15. Based on the recorded crimes against women, please rate the following crimes 1, 2 and 3, (1 being the highest) in 2016

- Cruelty by husband and relations
- Rape
- Assault on women with an intent to outrage her modesty.

Exercise 1

Agree/ Disagree³

Objectives:

³ Source: Adapted from Jagori (2010), Gender Kit

- To understand how gender and gender identities are a social construct.
- To explore how gender stereotypes impact one's thinking.

Time: 1 Hour

Step One

Put up three notices marked “Agree”, “Disagree” and “Not sure, maybe” in three corners of the room.

Step Two

After a quick round of introductions, tell the group that you will make a series of statements, to each of which they should respond by moving to stand under the chart which best approximates in what they believe.

Step Three

Select statements from the list below and read them out to the group. After making each statement, wait for everyone to take positions and then ask people from the smallest cluster (whichever it may be) to explain why they are standing where they are. After the explanation, ask people from the largest cluster if they would like to respond and convince the others to join them. Intervene wherever necessary with facts, data and analysis.

Step Four

To conclude the exercise, explain to the group that each of these statements reflects a commonly held opinion rooted in stereotypes that can have unforeseen impacts on development. Invite the group to speculate on whether it is possible to talk about sustainable human development without challenging these myths.

Step Five

Depending on the interest of the group and the skill of the facilitator, this session can go very fast or very slowly! If the group is ready for in-depth discussions, it may not be possible to use more than four or five questions.

Statements:

- Women do not get their rightful share in property.
- Women are responsible for sexual assaults against them.
- Men have much more leisure time than women.
- Men and men's work are more valued in society than women and women's work.
- Women are not as good as men when in decision-making positions.
- The pervasiveness of dowry has increased all over society in the last few decades.
- Working women in offices have to work harder than men to prove themselves as equally efficient.

Exercise 2

Getting to Know Each Other through a Gender Lens: Socio-gramming⁴

Objective: To get to know each other in the context of ones' social identities

Time: 30 to 45 minutes (depending upon the size, composition of the group)

⁴ Source: Adapted from Jagori (2010), Gender Kit

Step 1

Ask participants to stand in a circle. The facilitator will ask questions to which any participant can respond. The facilitator must respect the participant's choice to respond or not; and respect what they share.

Step 2

Norms of confidentiality must be stated so that the participants feel a sense of openness to talk about themselves.

Questions: These are guiding questions and maybe adapted as per the needs of the programme.

- When did you first hear the word 'gender'?
- Have you ever experienced any form of discrimination? Would you like to speak more about it?
- As a young person, have you experienced any forms of barriers to doing what you wanted to do?
- What about your mobility? Was there a certain time by which you needed to be home when you were young? What do you think are the reasons??
- If you have children, are there differences in the way they are socialised at home?
- Are there different timings for your daughters and sons to come be home by?
- Who is the head of your family? Is there a difference between a female and a male headed household?
- Do daughters and sons inherit property/land differently in your family/community?
- How many men in this room share the household chores? Would you like to speak more about who undertakes the larger workload at home?
- What are some of the fears you experience as a man/as a woman/as a trans person?
- What do you enjoy doing?

Consolidation points:

The facilitator should highlight how gender relations are shaped within a patriarchal setup. S/he should also bring out the multiple identities that exist in each of us and how some identities bring with them certain privileges, while others suffer from discrimination and prejudices. The nature of the multiple-gendered dimensions of relationships should also be highlighted.

Module 1: Gender, Rights and Governance

4 Understanding Gender and Gender Equality

Learning objectives

To enhance understanding of

- The rationale for gender equality
- The difference between sex and gender, going beyond the binary
- Gender concepts and how 'gender' determines multiple aspects of our life
- The nature of gender inequalities
- How gender inequality is measured

Background

At the beginning of any training on gender, as participants are drawn from a variety of backgrounds, it is essential to ensure that the participants appreciate the need for focus on gender equality and women's empowerment. They need to share a common understanding of gender, its nature and gender concepts so that reference to the language and use of this terminology can be made during the rest of the course.

The trainer will need to focus in the opening session on the following:

Understanding Gender

• Why GRG?

At the outset, it is important to reiterate the rationale for the training. An understanding of gender is critical to progress in gender equality. Here, the participants should be introduced to both the "intrinsic" and "instrumental" arguments for gender equality, as these constitute the underpinnings for different interventions by governments and agencies for gender equality.

The intrinsic argument is based on a human rights approach; and the idea of social justice that women and men are entitled to the same rights ends the very game of gender equality itself.

The instrumental approach sees 'gender equality' essential for development. It is based on an "efficiency" argument as summarized in the World Bank statement that financing women is "Smart Economics" which leads to the enhancement of access to education, impacts on fertility and well-being of future generations, and economic opportunities. This can lead to improved productivity and labor force participation which would impact on the nature of economic growth. There is an evidence to show that women's representation in local government, especially in villages reserved for women leaders, result in improved provision and quality of public goods.

• What is gender?

Sex is the biological distinction between men and women and is usually determined on the basis of genetic and physical characteristics.

Gender refers to the socially constructed roles ascribed to males and females, which is the normative “masculine” and “feminine” behaviour expected. These roles, which are learned, change over time and vary widely with and between cultures.

Sex and Gender – differences

Sex	Gender
<ul style="list-style-type: none"> • Natural – biologically constructed • Constant everywhere and throughout history • Normally unalterable • Aspect of physical inequality • Innate and not learned • Categorizes as male and female 	<ul style="list-style-type: none"> • Socio-cultural, society-made • Variable with time, place and culture • Attributes can be changed • Aspect of social inequality and unequal power • Learned behaviour • Normative behaviour expected from society

The trainer can use some of the gender sensitization exercises suggested in this chapter (Refer exercise 5) to quickly assess the nature of understanding of the differences between ‘sex’ and ‘gender’ amongst the participants.

Going Beyond the Binary

The above is a very basic distinction of sex and gender. However, especially since the 1990s, there is an increasing recognition that between male and female, there are a variety of persons who, even in terms of physical attributes, are intersex linked to physical characteristics as well as presence of chromosomes that are not typically male (XY) or female (XX).

Gender identity is also related to one’s own personal recognition of gender and how it conforms to biological sex, as in the case of transgender, who are now recognized in India as the third gender. The LGBT (Lesbian, Gay, Bisexual, Transgender) and now LGBTQIA (Lesbian, Gay, Bisexual, Transsexual, Queer, Intersex, Asexual) distinguishes men and women based on their identities.

Gender and Intersectionality

The social construction of gender cannot be understood completely without an understanding of intersectionality. Women and men are not homogeneous categories and the way gender is experienced depends, to a large extent, on the intersecting identities which can be based on income, caste, class, ethnicity, sexual orientation. The reality of a poor Dalit woman farmer is very different to that of a rich female investment banker. However, there may not be very sharp difference between the latter and a male investment banker. Intersecting identities determine social location and power relations and explain, for instance, marginalisation of certain categories. For the trainer, a very useful and experiential way to communicate this is through the exercises called Power Walk or Power Sculpting (refer to exercises 3 and 4 at the end of the chapter)

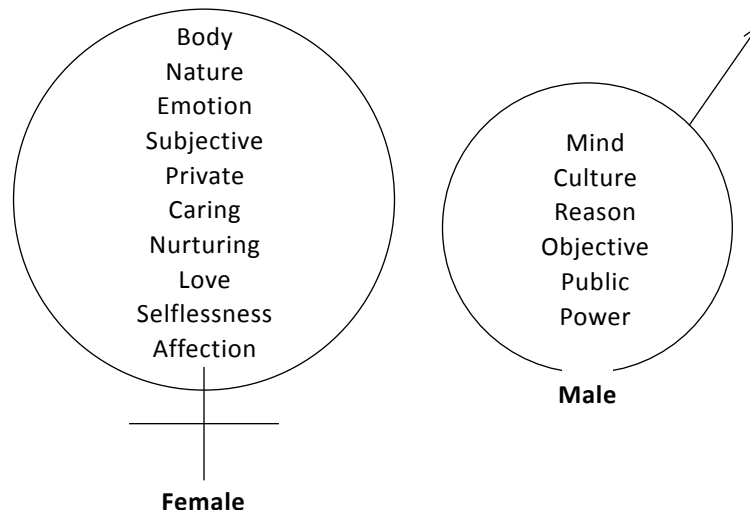
Why does Gender Matter?

Gender defines almost everything we do. The trainer needs to expand with illustrations how gender defines:

- Roles and responsibilities - this could be elaborated by the nature of work that is expected of men and women - the reproductive unpaid work of cooking, cleaning, and care etc.
- Access to resources (e.g., social, economic, political, information, etc.) - education, property rights, political representation

- Behaviour and dress – what is considered an appropriate dress and behaviour for men and women
- Gender division of labour/nature of jobs - examples of the gendered nature of jobs. Stereotypically, women are associated to jobs related to care such as nursing, anganwadi workers, etc. and are often concentrated at the lower end of the informal economy. Men tend to be linked with roles which are more related to decision-making and what is perceived as “heavy work” such as construction, ploughing, etc.
- Mobility, and gendered use of both private and public space - where and when is it socially acceptable for men and women to go out.

Gendered qualities and attributes



What is Patriarchy?

The word ‘patriarchy’ literally means the rule of the father or the “patriarch”, and originally it was used to describe a specific type of “male-dominated family”-the large household of the patriarch, which included women, junior men, children, slaves and domestic servants, all under the rule of this dominant male. Now, it is used more generally to refer to male domination, to the power-relationships by which men dominate women, and to characterise a system whereby women are kept subordinate in a number of ways. In South Asia, for example, it is called ‘Pitrasatta’ in Hindi, ‘Pidarshahi’ in Urdu and ‘Pitratontro’ in Bangla.

The subordination that we experience on a daily basis, regardless of the class we belong to, takes various forms- discrimination, disregard, insult, control, exploitation, oppression, violence- within the family, at the place of work and in society. Details may be different but the theme is same throughout.

It is defined by different people in different ways. Juliet Mitchell, a feminist psychologist, uses the word ‘patriarchy’ to refer to kinship systems in which men exchange women, and to the symbolic power that fathers exercise within these systems. This power, she says, is responsible for the “inferiorised” psychology of women. Sylvia Walby in her book, *THEORISING PATRIARCHY* calls it a system of social structures and practices in which men dominate, oppress and exploit women,” As I said earlier and as Sylvia Walby reminds us, it is important to understand patriarchy as a system because this helps us to reject the notion of biological determinism (which says that men and women are naturally different because of their biology or bodies and are therefore assigned different roles) or the notion that every individual man is always in a dominant position and every woman in a subordinate one.

Linked to this system is the ideology that men are superior to women, that women are and should be controlled by men and that women are part of men's property. In some South Asian languages, for example, the words used for Husband are swami, shauhar, pati, malik, – all words which mean “lord” or “owner”.

Patriarchy is different in different classes in the same society; in different societies, and in different periods in history. The broad principles remain the same, i.e., men are in control, but the nature of this control may vary. For example, the experience of patriarchy was not the same in our grandmothers' time as it is today; it is different for tribal women and for upper-caste Hindu women; for women in the USA and women in India. Each social system or historical period, throws up its own variations on how patriarchy functions, and how social and cultural practices differ. It is important to recognise these differences so that we can both analyse our own situation better and come up with appropriate strategies to deal with it.

Kamla Bhasin, WHAT IS PATRIARCHY? KALI FOR WOMEN 1993 NEW DELHI accessed at: <https://dullbonline.wordpress.com/2017/08/30/what-is-patriarchy-by-kali-for-women-1993-new-delhi-kamla-bhasin/>

- **Men, patriarchy and masculinities**

Again, the trainer needs to focus on why this discussion is essential: Gender relations are about power relations and the focus or concentration on beliefs and norms, practices and resources on men result in the patriarchal nature of society. Men tend to make the rules and women often are subjected to deprivation, discrimination and gender based or/and sexual violence. For change, it is therefore critical to bring men who determine the rules and are the perpetrators of violence into the discourse as agents of change.

At the same time, there is a necessity to recognize the distinct needs of men and how notions of masculinities define what and how they are expected to act and behave to become men. These norms also put pressures on them to live up to certain social expectations. In some cases where men cannot successfully fulfil the role of ‘bread winner’ for the family, they can feel as if they are failures. Masculinities can be defined in multiple ways and are perpetuated through male-male relationships, such as father-son, boys clubs, male colleagues, family businesses. It is not always hegemonic (aspiration of men to dominate others) but can also be supportive of families as in the case of male domestic workers.

- **Gender Relations**

Gender relations refers to the power relations between not only men and women as a result of the division of resources, roles and responsibilities, capabilities and power, but also relationships between men and men, older and younger women etc. and can also include relationships of power between women and men of different categories.

Gender Inequalities

- **Institutional basis for the construction of gender relations**

For this, the trainer should examine the nature of gender inequalities that exist in the major institutions, i.e., the family, community, market and state, and relate this to the norms and rules which determine the nature of gender relations, the practices that usually prevail on the allocation of resources and the exercise of power. Using exercises would enable the participants to think and internalize the nature of differences between women and men, girls and boys, why they exist and are perpetuated across institutions and combine to keep women in a disadvantaged position vis-à-vis men. (Refer to Exercises 5 and 6 at the end of the chapter)

- **Formal equality vs. substantive equality**

It is important that the trainer should clarify with illustrations that equality is a word which can mean different things to different people. Formal equality is premised on the fact that men and women are the same and therefore, women should be treated the same as men. It is based on equal treatment and does not take into consideration the different needs of men and women. For instance, if a factory opens in a rural area, even if the jobs are advertised for men and women without crèche facilities, it would be difficult for women with infants or small children to take advantage of the opportunity.

A protectionist approach to equality is based on recognizing that difference in treatment is required but reinforces, rather than challenges, gender inequality often limiting their sphere of activity. For instance, while call centres recognize that working at night may compromise the security and safety of women, the workers get dropped back to their homes, but for many years in the interest of protection, women were not allowed to work in factories at night.

Substantive equality not only looks at formal legal equality but also looks at historical structural and systemic barriers which constrain women from equality of outcomes. This approach addresses those issues of discrimination, disadvantage and difference and uses affirmative action/ temporary special measures to deal with differences. Its focus is on equality of outcomes.

- **Unpacking the nature of gender inequalities**

Gender inequalities are of different kinds. The typology below, drawn from Naila Kabeer's work, is a useful framework to use when analysing gender inequalities.

- o **Gender intensified disadvantage** – disadvantages shared by men and women but experienced by women in a more exacerbated form. For example, poor men and poor women are both impacted by climate change but it is likely to impact more on poor women because they have less access to resources, land, credit, education etc.
- o **Gender specific disadvantage** - where the constraints are specifically felt by men or women. For example, the observance of purdah, the lack of property rights, girls may be deprived of skills/ information and knowledge because of their sex.
- o **Bureaucratically imposed disadvantage** – where there are biases in state policies, programmes or implementation which could derive from a prejudiced patriarchal approach or from lack of knowledge. Planners may assume that if free training is available for farmers at block headquarters that men and women would be equally available to take equal advantage, but women's lack of mobility could be a constraint.

Measuring Gender Inequality

Measuring gender inequality at the household level is problematic as intra-household differential access and control of resources is not easy to measure. However, this also underscores the importance of gender disaggregated data for all kinds of information – access to health and education, child sex ratio, work force participation.

Internationally, the UN has two indices to measure progress in gender and development and gender inequalities which annually form part of the UNDP Human Development Report. They are Tables which measure the **Gender Development Index (GDI)** and **Gender Inequality Index (GII)** of countries

- **GDI** is simply the Gender Development Index, which is based on measuring longevity, expected and mean years of schooling and the estimated gross national income per capita, adjusted for gender.
- **GII** reflects the inequality in achievements between women and men in Health (MMR and adolescent fertility rate), Empowerment (share of parliamentary seats held by each sex) and

Education (secondary and higher education attainment levels) and Labour (women's and men's participation in the workforce).

Handout 1

Key Concepts of Gender⁵

SEX refers to biological differences between the male and female of the species.

GENDER IS NOT another word for women (many people have simply substituted the analytical category of 'gender' for that of 'woman'. But analysis that treats women as an isolatable category is not gender analysis.

GENDER IS NOT another way of re-prioritising men. A gender analysis may still imply giving priority to women's needs and interests (in the same way as a class analysis may still require prioritising the needs and interests of the landless and dispossessed). But gender differs from class to class. In that, women and men often live in intimate and deeply personalised relationships with each other in a way that members of different classes do not. Prioritising women's needs and interests without anticipating men's responses assume a separatist goal, a transitional strategy of an apolitical analysis.

GENDER IS NOT another word for sexual difference.

GENDER IS the socially-constituted differences between women and men, differences which reflect each society's interpretation of biological difference.

The 'naturalised' character of gender difference reflects this underlying foundation in biological difference.

GENDER RELATIONS refer to the socially-structured relationship between women and men, men and men, women and women, at different ages and stages of the life-cycle, which together help to turn biologically different males and females into socially differentiated men and women, through the acquisition of culturally-defined attributes of masculinity and femininity as well as the resources and responsibilities which are associated with these categories.

Gender Analysis – Gender Analysis examines the differences and disparities in the roles that men and women play, the power imbalances in their relations, their differential needs, constraints and opportunities and the impact of these differences on their lives.

Gender discrimination/bias- Gender bias results when cultural beliefs and structural arrangements favor one sex over another. As we live in a predominantly patriarchal society, it manifests itself, most often, as favoring men over gender discrimination. It is when women and men are treated differently in the family, in the workplace and in the society due to biological differences and socialization patterns. Again, the manifestations tend to be more in women having an unequal and subordinate position in relation to men as our society is predominantly patriarchal.

Gender roles- These are the culturally and politically-defended roles and responsibilities that men and women are socialized in conforming to. Gender roles can and do change over time, between communities and cultures, and as a result of social, economic and political changes. Gender roles arise from socially perceived differences between men and women that define how men and women should think, act and feel.

Gender division of labour – Relates to different work that men and women do as a consequence of their socialization patterns with a given context within which some tasks have been traditionally "women's work", while other have been "men's work".

⁵ Accessed from NCGTPR, LBSNAA, Mussoorie

GENDER-BLIND: A perspective which often appears gender-neutral (i.e. does not specify any specific gender) but which takes the life experiences, needs, interests and constraints of the male social actor as the standard one and therefore, representative of both genders.

GENDER-AWARE/ GENDER-SENSITIVE: An approach which is premised on the existing roles and responsibilities of men and women. It recognizes that within the same class, and even the same household, there may be some overlapping needs and interests but those men and women's differential life experiences, resources and responsibilities result in gender-specific needs and interests which may conflict. It may, but does not necessarily seek to alter the status quo.

GENDER RESPONSIVE: A gender responsive approach includes actions specifically to promote gender equality and women's empowerment by acknowledging the gender gaps and tries to address unequal gender norms. The key to this approach is the inclusion of gender identities at all stages, via addressing their needs and providing equal opportunities to them with a vision to derive social and economic benefits and thereby bringing about transformation in the equation of power relations.

Exercise 3

Power Walk⁶

Objectives:

1. To understand the basis of discrimination and the social institutions that keep inequalities in place.
2. To understand how gender intersects with other systems of dominance to produce positions of power and powerlessness.

Time: 1 hour and 30 minutes

Methodology:

Step One

Put up four charts on all four walls of the room labeled 'powerful', 'powerless', 'not so powerful', and 'not so powerless'. The facilitator will read out some statements (given on the following page) and the participants have to respond to the statements vis-à-vis being in one of the labeled positions.

Step Two

Divide the participants into pairs (depending on the size of the group and if the group is small enough, then the exercise can be done at an individual level also). Give each pair an identity on a slip of paper and explain to the participants that they have to assume that particular identity written on the slip during the game. Some will have identities of women and some of men. Each pair will get more than one copy of the slips (depending on the number of statements read out).

Step Three

The facilitator will read out some statements and the pairs, depending on their response to the statement, will put up one slip on the corresponding chart paper. In order to identify the context in which the slip was put up, ask the pairs to write a code word from the statement it corresponds with. This will help recognize the context once all the slips have been put up.

⁶ Source: Jagori (2010), Gender Kit.

Link: www.jagori.org/wp-content/uploads/2010/11/gender_kit.swf

Step Four

After reading out one statement, give the pairs enough time to put up their slips. And once everyone has put them up, move onto the next statement.

Step Five

Once all the statements have been read out, ask the participants to walk around the room and observe all the four charts. Once they have seen the charts, ask them what they see, how they feel, what places people in positions of power and powerlessness etc. These concerns should be addressed in a discussion.

Step Six

Debrief the exercise.

Facilitator Notes

- Prepare the statements prior to the workshop. The statements should be familiar with the context the participants come from. The statements should preferably represent all aspects of life – social, cultural, political, economic, religious etc.
- Prepare the identity slips prior to the workshop and ensure that each identity has multiple copies, depending on the number of statements.
- Ensure that women-centric and men-centric identities are colour coded. This helps draw out gender power positions immediately.
- Ensure that each pair understands the identity slip they have got and in case someone does not, then explain it to them.
- Reiterate that all the participants have to assume the identity they have got to be able to honestly participate in the exercise.
- This is a visually powerful exercise, so ensure that the colours chosen are bright and the chart papers are big.
- Ensure that the pairs code each slip with the statement it corresponds with to enable recognising the context once all the slips have been put up.
- During the discussion, reiterate the basis of discrimination and the social institutions that support it.

Debriefing

- Every individual has multiple identities, which intersect with each other and place individuals in positions of power and powerlessness. The identities intersect in specific contexts and are not always constant and absolute. For instance, a man from a minority community is in a position of powerlessness in a situation where he is stranded on the street. A tribal girl may be in a position of powerlessness because she has not received the kind of education a girl from a city has.
- Social institutions like caste, class, religion, gender, sexuality, race, etc. form the basis for discrimination and place people in varying positions of power and powerlessness depending on the context.
- These positions are not absolute. Cultural practices and beliefs reinforce and maintain discrimination.
- While all the systems of dominance interact with one another, gender is found to be a constant among them. Firstly, even among the most vulnerable section or identity, women are perceived

to be the most vulnerable of all. Secondly, gender addresses violence within the domestic domain and within intimate relationships, while the other systems of dominance address violence between communities.

- Power and powerlessness are not the only two extreme categories and there are situations where vulnerability is measured at 'not so powerful' and 'not so powerless'.
- There are instances when absolute powerless situations are also used as a source of power. A person may victimise herself or himself to such an extent where the feeling of helplessness is overwhelming, that the particular identity, at that very point in time, may prevent her or him from fighting that vulnerability and seek sympathy from others as a protection shield.

Identities/ Characters⁷

Female Sarpanch	Male Sarpanch
Dalit Female Cook	Brahmin Male Cook
Dalit Woman Rural	Dalit Man Rural
Female District Magistrate	Male District Magistrate
Transgender	Homosexual
Female Receptionist	Male Computer Operator
Poor Class X Rural Girl Student	Poor Class X Rural Boy Student
Divorced/single Woman with 2 Children	Divorced/single Man with 2 Children
Urban single working Woman	Urban single working Man
Tribal Rural Woman Farmer	Tribal Rural Man Farmer
Hindu Widow	Hindu Widower
Muslim Woman	Muslim Man
Female Journalist	Male Journalist
Not Married Woman	Not Married Man
Woman with Disability	Man with Disability
Elderly Woman	Elderly Man

Statements

- 1) I can access all public space in my community easily
- 2) I will inherit an equal share in property in my natal home
- 3) At village weddings/social functions, I can easily and freely socialize and eat together with other communities
- 4) I can marry partner/spouse of my choice
- 5) Whenever I wish, I can meet my family/friends or socialize and relax
- 6) I have an easy access to government programmes/scholarships
- 7) I can leave home to attend training programmes for 2-3 days outside my village
- 8) My daughter/son/myself can easily access higher education in nearby town
- 9) I can choose a profession of my choice
- 10) There is a new factory near my house and they are hiring people. I have a chance of getting a job

⁷ These are taken from the Gender and Intersectionality session, ToT Phase 2 GRG, Mussoorie, November, 2017

- 11) In my family, my parents welcomed/ would welcome the birth of a third girl child
- 12) I or my children can access reservation quotas for jobs and admissions
- 13) I can take decisions regarding purchase of assets
- 14) I can support my parents financially and emotionally
- 15) I can enter all places of worship of my religion
- 16) I can easily enter a Police Station to lodge an FIR
- 17) I can easily enter a bank to open an account or take a bank loan
- 18) At village weddings/social functions, I can easily and freely socialize and eat together with other communities
- 19) I do not think all people should marry

Exercise 4

Power Sculpting⁸

Objectives:

1. To understand gender inequality is reflected in different aspects of one's life.
2. To understand how gender intersects with different systems of dominance to reinforce unequal power relations.

Time: 1 hour and 30 minutes

Methodology:

Step One

Divide the larger group into smaller groups and give each group a site to present a tableau on the implications of patriarchy. The sites could include family, workplace, public space, panchayat etc.

Step Two

Give the groups 20-25 minutes to prepare the tableaux. The tableaux should reflect on gender relations within each site.

Step Three

Ask the groups to present their tableaux, one at a time. Once a group freezes, ask the audience to observe closely.

Step Four

Ask the audience what they see and wait for them to weave a story. Also, probe with questions like "who is in a position of power and powerlessness, what is the source of power?" such that gender relations become evident.

Step Five

Ask the group presenting to un-freeze and validate the story weaved by the audience. Then, ask each character how they felt and why they showed what they did.

⁸ Source: Jagori (2010), Gender Kit

Link: www.jagori.org/wp-content/uploads/2010/11/gender_kit.swf

Step Six

Ask the entire group to link up the tableau to the system of patriarchy – practices, institutions and control mechanism.

Step Seven

Repeat the same with the other tableaux.

Step Eight

Debrief the exercise.

Facilitator's Notes

- Think of sites prior to the exercise. Choose sites that would be familiar to the participants.
- Probe the group's story such that gender relations become evident.
- While asking each character what she or he feels, link those feelings with the feelings of power and powerlessness.
- Help move the group from personal experiences to structural causes and the implications of macro structure on one's personal life.
- Make sure the focus of the exercise does not shift from presenting relations to acting skills.
- Give the participants a short break (10 minutes) before moving on to the next exercise.

Debriefing

- Every individual has multiple identities and an intersection of those identities place people in positions of power and powerlessness. These identities could be caste, class, gender, religion, gender, race etc.
- Positions of power and powerlessness are not absolute or constant and change with changing contexts. For example, a middle class woman may exercise more power over a construction worker because of her class, but may be in a position of powerlessness in a political forum because of her gender.
- Position of powerlessness is not absolute and is perceived as absolute because it is constantly rationalised and reinforced by cultural practices and beliefs. For example, untouchability rationalises the position of a Dalit in India.
- Gender as an identity is seen as a constant within the intersections of all systems of dominance. This is because:
 - o Women are seen as the most vulnerable, even within a vulnerable section or identity.
 - o Gender addresses inequality and oppression within the domestic domain and within intimate relationships, whereas other systems of dominance address oppression between communities and groups.
- Each system of dominance, viewed independently, is a tool of analysis or perception through which unequal power relations could be viewed.

Exercise 5

Gender Sensitization⁹

These are quick exercises for gender sensitization which can be adapted by the trainer.

⁹ Source: The Oxfam Gender Training Manual, Oxfam UK & Ireland, 1994

Objectives:

- 1) To sensitize participants on gender roles

Time: 30 minutes

Steps:

- 1) Circulate the questionnaire
- 2) Discuss with participants

A. Questionnaire

Based on your life, fill up the following:

- 1 a). Sometimes I'm glad, I'm a man/woman because.....

(List as many advantages as you can)

- 1 b). Sometimes I wish I was a man/woman because.....

(List as many reasons as possible)

B. Gender Roles and Activities

Objective: To highlight the nature of social conditioning in perception of gender roles

Time: 30 minutes

Steps:

- 1) Circulate the exercise to all participants
- 2) The facilitator needs to keep strict watch over the time prescribed, so as to ensure that participants come out with instinctive responses.
- 3) Debrief responses
- 4) Summarise

Please tick whether you think each role or activity is done mostly by men or mostly by women. Do not ponder over your answer for long- your first thoughts are what we want. If you don't know or can't decide, leave that one and go on to the next one, in order to finish. You have 2 minutes.

Roles:

Men

Women

1. Chef
2. Housewife
3. Farmer

4. Nurse
5. Tailor
6. Collector/Deputy Commissioner
7. Accountant
8. Mother
9. Union organizer
10. Driver
11. Politician
12. Head of the Family
13. Breadwinner
14. Doctor

Activities:

1. Sewing
2. Carrying heavy things
3. Operating machinery
4. Cooking
5. Selling
6. Basket weaving
7. Talking
8. Planting vegetables
9. Lighting a fire
10. Budgeting
11. Planning
12. Making decisions
13. Fetching water

Exercise 6

Gender Inequalities - an Institutional Analysis¹⁰

Objectives:

1. To explore the nature of gender inequalities within the family, communities, market and state, and its relationship to control of resources; and power relations between men and women.
2. To understand how stereotyping of roles of men and women take place across institutional sites.

Time: 1 hour

Methodology:

Step 1

¹⁰ Source: Gender and Gender Inequalities session, LNSNAA- NCGTPR- ToT Phase 1, Mussoorie, 2017

Divide the participants into four groups, and assign one institution - family, community, market and state to each of them

Step 2

Ask them to choose a rapporteur who will report back to the plenary

Step 3

While in the group, they should discuss and list on a flipchart the gender inequalities that exist between women and men and girls and boys in the institutions assigned to them

- Households (Families)
- Communities (Social and Cultural Institutions)
- Markets (Labour, Financial, etc., Nature and distribution of jobs)
- State (Laws, Distribution of resources, programmes, etc.)

These inequalities may be drawn from personal, work and other experiences and will cover roles and responsibilities, norms about behaviour, resource distribution, division of labour and decision making. Common sayings about men/women and the underlying cultural perception/attitude may also be used to illustrate inequalities. This will differ from culture to culture and also depend on class & caste but the issues may be treated generically.

Step 4

The rapporteur should make a presentation to the plenary of the findings of the group for the institution signed to them, group members and other groups should be asked if they have any comments, additionalities or modifications.

Step 5

The groups should be asked to explore the beliefs or underlying norms which result in this inequality. (Are there any popular proverbs or sayings in the language of the region which reflect the relative status of men and women?)

Debriefing

- Gender roles vary according to place and community, but certain patterns emerge when it comes to access to and control resources within the family and community. However, it must be recognized even gender roles keep changing.
- The concentration of resources and consequent power result in men playing a larger role in decision making.
- There is a continuum, even in the roles attributed to men and women, across institutions. For instance, within the household while doing much of women's work is invisible, such as unpaid care work. At the community level too quite often, the expectation is that the women would contribute their time and work to community activities. Women tend to be more conspicuous in terms of 'care' and nurturing related jobs - nursery teachers/ nurses, etc. so much so that the state also perpetuates this thinking if we see how child care paternity leave is operationalized.
- If one wants to change the nature of gender inequalities, one has to impact on the overall distribution of resources and challenge the social norms that perpetuate gender inequality. These measures will change the nature of gender relations in favor of greater gender equality.

Exercise 7

Role plays on Gender: Son Preference¹¹

Objective: To sensitize participants on how gender is socially constructed and shapes masculine and feminine identities, behaviours, attitudes and practices with particular reference to gender-based violence.

Time: 1 hour

Methods: Role play

Step 1

Ask for 5 volunteers to come forward and give them the following role play. Give them 10 minutes to prepare the role play and 5 minutes for presentation.

Role Play on Son Preference:

Damyanti was married off at an early age. When she turned 17 years, she was sent to her in-law's place. She has been living with them for the last one year and has recently given birth to a baby girl. When the daughter was born, her in-laws broke a mud pot to denote the bad luck that has come to the family due to a daughter's birth. They were keen to have a son. Damyanti is very scared of both, her husband and his mother. She is scared that if she does not produce a son the next time round, her husband would marry another woman with a hope of getting a son. What can Damyanti do?

While the volunteers prepare for the role play, do a quick brainstorming session and ask the participants to give the reasons for higher son preference in our society. Possible responses could be:

1. Carrying the family name
2. Support during old age
3. Higher economic value of boys; girls are a financial liability
4. Last rites done by the son to attain salvation/moksha
5. Physical insecurity for girls and increasing sexual violence against girls/women
6. Dowry issues for women

Step 2

Call the volunteers to enact their role play.

After the role-play, ask the participants:

- If a situation similar to Damyanti's were to arise in the village, what would you do?
- How can we find solutions to such issues? How can we eradicate gender inequalities in families and society?

Step 3

After the group responds to the questions, the Facilitator needs to go back to the responses obtained in the brainstorming exercise in Step 1. Each one of the responses can be discussed with inputs from the participants to break myths around the value of girl child. Encourage participants to take a fresh look at these reasons in the present context and emphasize efforts being taken by the government to prevent gender-biased sex selection and the value of girls in society.

¹¹ Source: National Gender Centre, LBSNAA, Mussoorie

Exercise 8

The 24-hour Day¹²

Objectives:

1. To identify the daily tasks of men and women in low-income households in different regions of the world.
2. To raise awareness of men and women's workloads.

Materials: Flipchart, pens, 24 hour chart

Time: 1 hour 30 mins

Methodology:

1. Create small groups of participants. Ask each group to choose one low-income social group of which they have personal knowledge — such as fisher people, landless labourers, or an urban 'shanty-town' community. (5mins)
2. Ask the groups to imagine a day in the lives of a wife and husband from each social group in a particular season, to be decided by the group.
3. Using the 24-hour day chart, ask the groups to list the tasks performed by women and men in a household over 24 hours on flipchart paper. (30 mins)
4. Put the flipcharts up on the wall, and ask the participants to walk around and look at each of them. (10 mins)
5. Help participants to draw out common points from the charts on the wall in a plenary discussion. (25 mins)

Facilitator's Notes:

1. The low-income groups chosen for this activity should be distinct from each other and provide contrasts. They should include both, urban and rural examples. If there are participants from industrialised countries, ensure that one group selects one of these countries, to examine the common assumption that in the developed world, women's and men's workloads are equal.
2. Encourage the groups to include all activities, even those which might not be thought of as work e.g., breast-feeding, knitting, community meetings.
3. Some men, for whom gender is a new idea, may be shocked or surprised to discover the amount of work that women do, especially when the women are said 'not to work'. Some may feel threatened or unwilling to accept the findings: this can lead to distortion of the presentation of their role.
4. Despite the very considerable differences in the daily lives of the different groups, common points usually emerge:
 - Women and men do very different things during the day.
 - Women usually work longer hours.
 - Women have more varied tasks, sometimes doing more than one thing at once.
 - Work for the family is done by women.
 - Men's work is usually outside the home.

¹² Source: From The Oxfam Gender Training Manual's (Oxfam UK & Ireland, 1994) adaptation of the "24-hour Day exercise" designed by Caroline Moser (1993).

- Men have more leisure time.
 - Women have less sleep.
 - Men are more involved in decision-making.
 - In some societies, traditional roles of men and women were more balanced in terms of workload, but changes have decreased men's traditional activities and increased women's work.
5. This activity can start discussion on how to reduce women's workload and increase men's participation, or how to address any other imbalances.
 6. This activity begins the analysis of gender roles, but deliberately ignores differences due to age, class, season, historical period, the effects of war etc. It can, be done to show up these differences, (e.g., - comparing the work that boys and girls do, or older men and women) but be careful that you do not make it too complicated.

Alternative Exercise for 24 hour cycle through the film: The Impossible Dream:

Link for the film: <https://www.youtube.com/watch?v=t2JBPBIFR2Y>

The Film depicts the life of a couple with three children; the woman and her little daughter work throughout the day in order to take care of the house chores including, cooking, cleaning the house/ dishes, the laundry, looking after the baby, knitting, picking up provisions from the market, etc. The father and son just wait to be served food and do not assist in any of the chores.

The woman is also working outside the house, so, for her it is a 'double day'; on week days, she has to rush to work along with the daily routine of looking after the family and their needs. She has to feed and get the baby ready for the crèche, drop him off there, and rush to work. Her work as a seamstress is also demanding; it involves non-stop physical work. Her husband is the driver of the crane at a construction site and here too, he is often seen relaxing.

By the end of a hard day's labor, the woman earns only half of what her husband earns as a driver; this brings to point the issue of unequal wages. The man spends part of his money in a bar, drinking with friends, whereas the woman rushes to pick up the baby from the crèche, shops for rations and goes home to her daily chores. She cooks for the family, cleans and feeds everyone and utilizes her free time knitting.

The son does not lend a helping hand and this behaviour is strengthened by seeing and learning from the father's unhelpful attitude.

1. Do you think this is the reality in most homes?
2. Why do you think the little boy does not help in the house, even though he can see his mother and sister are exhausted with overwork?
3. Is this the case only in India or is this thinking universal that house work is a woman's domain?
4. How can we change the situation?
5. What steps should the State take to address this issue?
6. Is it, after all, an Impossible Dream to achieve?

Exercise 9

Analysing Gender Relations through Case Studies¹³

Objectives:

¹³ Source: All 4 case studies are adapted from Gender, Poverty and Rights: A Trainer's Manual, Visthar, 2006

1. To examine how gender relations interlock with other social relations to maintain women in a subordinate position
2. To understand the institutional construction of gender relations in India and in the area where the participants work.

Time: 2 Hours

Methodology:

1. Form 4 groups and give each one a case study for discussion
2. Each group presents key highlights of their discussion
3. Consolidate

Case Study 1: Nagavalli's story

Forty-five year old Nagavalli, a Dalit, is the leader of a self-help group (SHG) in Krishna district of Andhra Pradesh. She has three children, two girls and one boy and her mother-in-law (a widow) resides with them. A year back, Nagavalli took a loan from a commercial bank, through her SHG, for purchase of two milch animals. Nagavalli (till recently), her mother in law and her children look after the milch animals jointly, with milking and grazing the animals being her responsibility. Nagavalli first sells the milk to her neighbours, and her husband sells whatever is then left to hotels in a small town nearby. Some hotels, however, do not accept milk from him because he is a dalit. The household earns a profit of roughly Rs. 150-600 per month. Till recently, her mother-in-law managed the money from the sale of milk. As of late, she has not been well. Nagavalli has started managing the proceeds from the sale of milk but has to give money to her husband for personal expenses like purchase of beedis and occasional consumption of alcohol.

Her husband, Medappa is a construction labourer. The number of days he gets work has come down from 200 days a year, to around 100 as a lot of mechanized equipments have replaced manual construction labourers. He earns Rs. 70 per day. Six months back, Nagavalli and other landless Dalit SHG members mobilized two acres of land, each on their names, through a government programme. The scheme entailed distribution of porombokku (common) land exclusively for Dalits. The land was given on joint name of her husband and self, as per the new government rule of titles for land-distribution. Her husband has taken a loan for irrigation from a commercial bank. He carries out land preparation and ploughing, and undertakes all external activities like purchase of inputs and marketing of produce. Nagavalli does the weeding and transplanting of paddy, and looks after the vegetable crops. While the paddy crop was very good this year, they needed the produce for consumption. The produce met consumption needs of the family for 7 months a year. Though the vegetable crop was also good, they could not make much profit (they however, recovered the costs, and also the costs of inputs for paddy), as the prices of tomatoes slumped, due to excess produce in the markets, neither did they have access to cold storage facilities to sell later. They barely scrapped through the instalments on the irrigation loan. Nagavalli also worked as an agricultural labourer for 60 days this year on others' field at Rs. 40 per day. She would have got more number of days of work if she was also allowed to do post-harvest processing inside the 'upper' caste house compound. She retains some degree of control over the income, but has to give money to her husband when he demands it.

On the whole, the living conditions of the household members have improved only slightly after Nagavalli joined the SHG, purchased livestock and post their engagement in irrigated agriculture. The expected income increase through agriculture has not occurred, though food security has improved. The livestock income has just offset the reduced income of Medappa from construction work. Nagavalli now plays a greater role in earning income for the household, and Medappa less. Nagavalli is however, happy that she has the backing of group members, in the event of her husband getting drunk and occasionally, beating her up. Such incidences have reduced a little bit. She is also

happy that her bargaining power vis-à-vis her mother-in-law has improved.

Nagavalli's husband and her children (irrespective of sex) are more privileged with respect to their access to food and milk when compared to herself and her aged mother-in-law. She believes that her husband does more "hard" work when compared to her, and after all, he is the head of the household. Though her household's living conditions has improved, she is worried about whether they will face hardships in the future as she has more daughters than sons, and will have to give at least Rs. 40,000 as dowry, apart from jewels to get them married to somebody of the same economic and social status. She does not want her daughters to face the same situation as herself. She had to get married to a landless widower (Medappa's first wife passed away during delivery, as well as the child) as she was the third daughter of her parents (who were by then, landless labourers) could not afford to pay a handsome dowry. Though Nagavalli has acquired land on her name, she intends to pass it on to her sons as per the traditions in her community. After all, she believes they will look after her.

She is relieved that her relationship with her husband and mother-in-law, though very strained in the beginning of her marriage, has improved over the years. According to her, she would literally be on the streets otherwise. As per the local custom, all assets acquired after marriage went to the husband's household upon any separation, unless she had brought it as part of her dowry and it was still intact.

Questions for Discussion:

- Can you elaborate instances in the case study where differential gender roles are being played out? Can you highlight the intersectionalities that are prevalent?
- How do the intersections of gender, caste, class and location affect women's power relations within and outside the home?
- Can you highlight the role of various institutions (from the local to the national/international) in the case study and how they are perpetuating gender inequalities and contributing to deepening poverty?

Case Study 2: Rani's story

Rani is an 'upper' caste and middle class woman from Maharashtra. After her post-graduation in an English medium college, she worked as a clerk in a private company, and returned home by 6 p.m. Her parents got her married into a conservative family from the same caste. Her husband and in-laws were not keen that she work after her marriage. Her husband was a junior officer in a bank, and he ran the family, as his father was too old to work. Though Rani did not like being home bound, she did not have a choice. She bore two children in three years. By the time the youngest was four, her marital family members realised that her husband's earnings were not enough to meet the growing demands of children for toys, and medical needs of the aging in-laws. She was hence, asked to go out and work.

She first trained herself in operating computers. She took up a job in a multinational company, and was given the job of a personal secretary to the managing director, as she was fluent in English, Word/Excel, and pleasant looking. Computers had replaced clerical jobs of the past, and it was fortunate that she had acquired this skill. She however, had to stay on till meetings got over, and at times returned only at 8:30 at night. As she was efficient at her work, she received promotion, and was earning slightly more than her husband. Since she started coming late, her husband started getting suspicious of her, but did not ask her anything. Once, she had to travel with the Managing Director to another city.

This was the last straw.

Her husband asked her with whom she stayed and whether there were women in the meeting she

attended. When she replied that there were no other women, and she stayed alone, he slapped her, and accused her of having a relationship with her Managing Director. Such incidences kept happening repeatedly, with her in-laws also joining in. They asked her to leave the job, and work as a clerk in an accounts company run by a relative. She refused to do so.

Her husband moved for divorce with custody of the child. The counsellors in the family court advised her to quit her present job, and take on the job her husband suggested. But she did not want to do so. She wanted to move to her parents' home with her children, but they refused to accept her back, as they had already 'given her away' to another family.

Questions for Discussion:

- Can you highlight how the various institutions of the household, community, market and state intersect with each other, to subordinate women, and in this particular story - Rani?
- How can we ensure that women continue to engage with their productive work?

Case Study 3: Fatima's story

Fatima is a Muslim woman from a lower middle-class family in Kerala. Her parents, who were tailors (with her mother helping her father who was perceived to be the main worker), got her married to a driver working in Dubai from a village in an adjacent taluk. As she was the only daughter, they wanted her to be well settled; and paid a handsome dowry (which was a new custom in the community).

The husband used to go to Dubai every two years, then spend six months at home, and again go on a contract. She had just delivered a baby a year after marriage, when her mother-in-law died out of uterine cancer. Her husband came for the funeral and returned to Dubai. Since his wife's death, her father in law had been eyeing her in a sexual manner. One day he cornered her, and raped her. Though she shouted for help, nobody came to her rescue. She went and complained to the Jamat of the village.

The Jamat called her husband from Dubai and dissolved Fatima's marriage with him, and asked Fatima to marry her father in law. She was against this, and approached the women's group in the village (in which she was not allowed to become a member) to help out. They in turn took up the matter with the local NGO that had initiated the Sanga, which, in turn, took up the case with the State Commission for Women. In the meantime, the father in law said that she tried to seduce him, and not the other way around. Her husband refused to have anything to do with her. And her parents would not take her back. The State Commission for Women insisted that justice be meted out to her. The Jamat leaders said that the issue should be taken up by the Minority Commission, as there were no Muslim women in the State Commission and it was bent on giving a wrong impression about men in the community.

Questions for Discussion:

- Analyse the institutions within the family, community, labour market, state agencies that prevail and discriminate against women.
- How can violence against women be addressed in a central way, especially within the household? How can women access justice?

Case Study 4: Panchavaram and Bakkiam

Allaperi village of Kamaraj district of Tamil Nadu comprises 33 Dalit families and 100 'upper' caste Hindus. Most of the Dalits owned between half and two acres of land, while the 'upper' caste owned 5-15 acres. The Dalits lived off through wage work on 'upper' caste land, cultivation of their marginal land, and basket-making. One Dalit leader, Guruswamy owned more than the average land, and refused to do wage work. He was mobilising Dalits for self-respect and dignity. One day, in the year

1989, his daughter Panchavaram was raped by the 'upper' caste while she was grazing goats. Against the custom Guruswamy registered a case with the police. Since no medical report was taken, the complaint was filed of molestation and attempted rape.

The village Panchayat dominated by the 'upper' caste convened a meeting and reproached him for going to the police. They also imposed on the Dalits not to wear chappals, not to ride a bicycle, and similar restrictions. Dalits therefore, refused to carry dead bodies of animals and humans, and announcing of death by drumming. The conflicts got enhanced when a young 'upper' caste girl died, and a Dalit refused to carry the body. He was slapped by the 'upper' caste, and complained to the police who took no action. The Panchayat in addition to all the other bans, refused Dalits' access to the common pump, and were told not to use the straight road running through 'upper' caste areas.

In a public meeting, Guruswamy told how the 'upper' castes were putting pressure on him to withdraw the case by offering a paltry sum of money. He further said, 'As nobody will come forward and marry the girl, why not the boy (who raped her) marry her, as per accepted norms in society?' That night, stones were thrown at Dalit households. Subsequently, Dalits were prevented from using the main road. When they tried to board a bus to complain to the police, the 'upper' caste women laid down on the road, and prevented the bus from moving. Guruswamy's daughter-in-law, Bakkiam was also raped on the same day.

Questions for Discussions:

- Can you discuss how gender relations are shaped in the context of exclusion and denial of rights to marginalised communities?
- How can we eradicate caste prejudice and violence and build a more equal society?

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Films:

Be the Change. (Duration: 0:02:28)

A Rajasthani woman talks about the need for a change in India.

Link: <https://www.youtube.com/watch?v=gb1IV-ITuic>

Muskaan (Duration: 0:20:25)

Animated Short Film on Gender Equality and Female Foeticide - Directorate of Women & Child Development, HP.

Link: <https://www.youtube.com/watch?v=eZG3N1aa-aQ>

Satyamev Jayate- Season 3 Episode 6- When Masculinity Harms Men. (Duration: 0:10:02)

Kamla Bhasin speaks on masculinities and stereotypes

Link: <https://www.youtube.com/watch?v=aOLYIzJnKT4>

The Impossible Dream (Duration: 0:08:11)

A film by United Nations (1983) that depicts the double burden of work on a woman of being a homemaker and pursuing a full-time job.

Link: <https://www.youtube.com/watch?v=t2JBPFIFR2Y>

5 Gender and Development: International and National Frameworks

Learning objectives

To deepen understanding on

- The relationship between gender and development and implications for GRG
- Significant international milestones in gender and development
- Using a gender lens in analysis and institutions of programmes
- Distinguishing different kinds of policy design and approaches
- The broad policy framework for gender/ women and development in India
- Impact of policy approaches for women and programmes
- The nature of progress made in dealing with issues of gender and development in India
- The sticky areas for persistent/worsening gender inequalities

PART I – THE INTERNATIONAL CONTEXT

The Relationship of Gender and Development

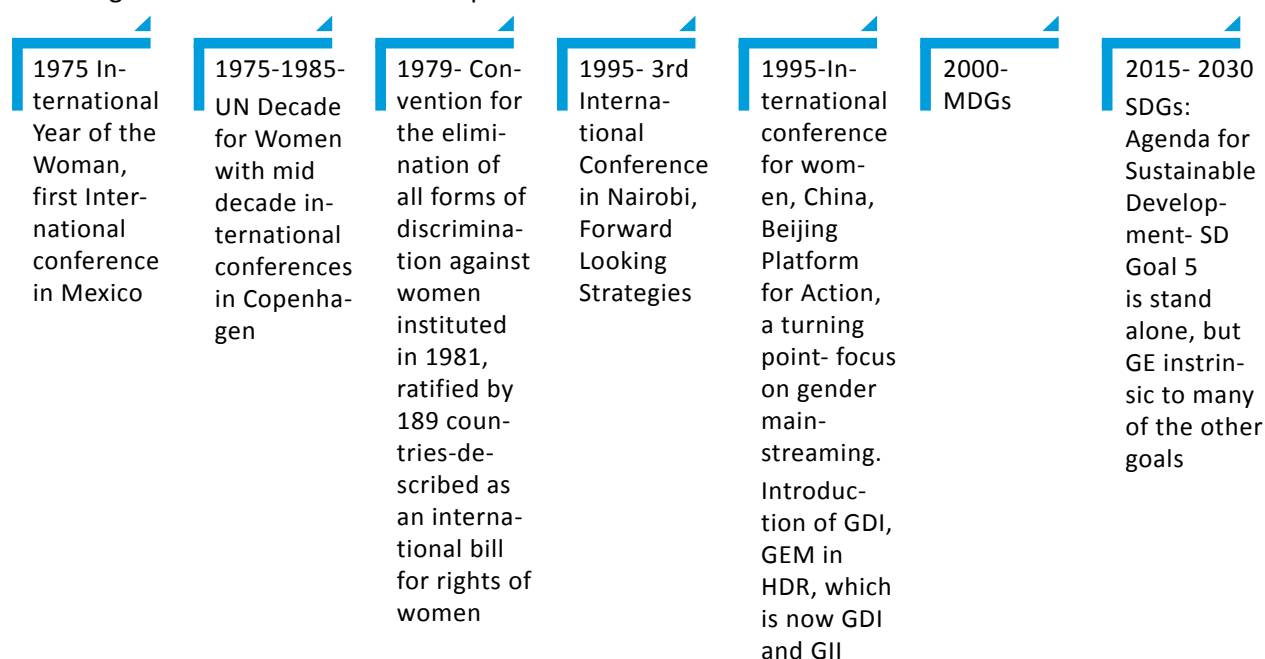
At the outset, at the beginning of the session, the justification for realizing gender equality may be revisited/ or addressed here – the intrinsic and instrumental arguments, but also the two-way relationship between gender and development. Growth and development can impact on gender equality (e.g., higher incomes/ can mean that parents can afford to educate daughters), but despite great improvements in certain aspects such as life expectancy, improvement in various health parameters, there are persistent and increasing gender inequalities in certain areas such as child sex ratio, access to secondary and tertiary education, declining work force participation rates and lack of voice and representation in decision-making bodies.

An interesting way to make participants aware of the nature of gender disparities in development is to look at international, national and sub-national data to highlight the actual achievements and challenges in terms of closing the gender gap on developmental issues. This thereupon, moves the participant to move from “impressions’ they have about gender gaps to hard reality. A quiz (ToTs on Gender and Governance), that was specially designed for the orientation course, is attached at the end of this chapter.

International Policy Framework for Gender and Development

It is important that the participants understand the manner in which shifts have taken place in the gender and development discourse in the last 50 years. The focus, till the early 90s, was much more on women than gender, and the dominant perspective ‘welfare’ oriented with women entering the discourse as mothers and carers. It was only women, who were recognized as ‘producers’, that this perspective changed. The UN organized International conferences which created a global platform and stimulated focus for the woman/gender and development issues.

Some significant milestones¹⁴ of the period 1975 -2015 are:



Certain important features of the gender and development discourse are highlighted below.

Moving from Women in Development (WID), Women and Development (WAD) to Gender and Development (GAD)

Often, there is lack of clarity about the difference in these approaches. The WID approach focussed on allocation of more resources to women in an effort to integrate women into development and enhance their efficiency. The focus was principally on the productive aspect of women's work and there was only a little emphasis on understanding the underlying reasons for inequality and discrimination. Typically, it led to income-generating projects accompanied occasionally by some welfare measures. In some cases, this approach did not have the intended outcomes and may have resulted in widening the inequalities between men and women.

In terms of the nature of interventions, the WAD approach does not differ significantly from the WID approach. However, its starting point is different. It suggests that women have always been "integrated" into the development process and that the political, social and economic inequalities that exist are because of the world order and can be removed by carefully designed interventions. These approaches do not focus on the reproductive aspect of women's work and are based on viewing women as recipients or beneficiaries of programmes.

The GAD approach has a different perspective. It cannot just be added to existing schemes and policies but designs interventions based on understanding the different roles, needs and interests of men and women in a transformative way that will empower women and improve their position relative to men. It takes into account the totality of women's actions both in the private and public spheres. Women are viewed as agents of change who need to organize themselves to effect change and enhance voice and autonomy.

Policy Approaches for Gender and Development

There are several ways that women enter into the development discourse. Handout 2 briefly summarizes

¹⁴ Source: Sarojini Ganju Thakur, Phase I ToT, Mussoorie (2017)

the features of these approaches in a historical context but often these approaches are overlapping and can be identified in interventions today. Below is a brief summary of the more common approaches.

Welfare approach (50s-70s onwards) – the focus is principally on the role of women as mothers/carers. It addresses needs which arise from socially accepted roles of men and women. For instance, in rural India, women may typically be considered responsible for the care of their respective family, cooking or fetching water. Interventions which address these issues have a welfare approach. Interventions may reduce drudgery or lead to better conditions of health and care of the family, but women are typically passive recipients of these interventions.

Anti-poverty approach (1970s onwards) – with enhanced awareness of feminization of poverty, its focus was to enhance skills and increase access to income of women as beneficiaries through targeted antipoverty programmes. In India, in the 80s, it led to ‘women only’ schemes such as Development of Women and Children in Rural Areas (DWCR), and currently to the National Rural Livelihood Mission (NRLM)¹⁵

Efficiency approach (1970s onwards) – realization that women as producers can contribute to growth and efficiency of the economy which can increase through making use of women’s skills and expertise. The focus on women workers in call centres or in garment manufacture in export processing zones are examples of sectors in which productivity and growth of the sector and the economy are linked to their contribution.

Empowerment approach (1980s) challenges structural issues of gender inequality and addresses strategic gender interests through awareness mobilization, legal reform, changing the “rules of the game”. An underlying assumption is that women are participants in charting out the course of their development. The main difference between an empowerment approach and an equity approach is that while both challenge the structure of gender relations, empowerment is based on mobilizing and organizing women and building solidarity whereas equity approaches are based on top down interventions.

International policy frameworks on women/gender and development

The formulation and development of international frameworks on women /gender and development have played an extremely significant role in many countries, including India, in carrying forward the agenda of women’s rights and gender equality. The most important current international frameworks impacting on the gender and development discourse in India are introduced below. In the context of women/ gender and development, there have been several international.

Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW)

The focus of CEDAW is on equality and against any sex based form of discrimination. It recognises and articulates the political, social, economic and cultural rights of women.

Key Features of the CEDAW

1. Engages the state to be responsible for women’s rights
2. Provides a philosophical basis for women’s rights: substantive equality and non- discrimination
3. Provides an expansive definition of discrimination, that includes direct and indirect/ intended and unintended discrimination; and establishes that discrimination in all its forms will have to be proactively eliminated in order to bring about equality between women and men
4. Provides a comprehensive bill of rights for women—all rights in all fields (economic, political and social) and establishes the inter-relatedness of civil, political, social and economic rights

¹⁵ However, it needs to be mentioned that the policy discourse itself has evolved from its focus on ‘income generation’ to a multidimensional understanding of poverty as being linked to human capabilities and well-being.

5. Addresses individual violations and institutions where violations take place
6. Places an obligation on the state to address stereotypes, challenge entrenched social and cultural values and practices that deny women the exercise of their rights
7. Demands that equality be achieved in the private and public spheres, be it the sphere of the family or the private sector
8. Demands that the state be responsible for the practical realization of rights - the gap between law, policy and practice has to be closed.¹⁶

(Read more: Handout 3 on CEDAW)

Beijing Platform for Action (BPfA) and Gender Mainstreaming

The Beijing Conference was a watershed as Outcome document, the Beijing Declaration and the Platform for Action which defines 12 critical areas of concern, has remained the defining framework subject to 5 yearly review to measure progress towards gender equality and women's empowerment. The widespread acceptance and dissemination of 'gender mainstreaming' dates from this period.

The most common definition of gender mainstreaming is 'the process of assessing the implication for women and men of any planned action, including legislation, policies and programmes in all areas and at all levels. It is a strategy for making women as well as men/s concerns and experiences, an integral dimension of design, implementation, monitoring and evaluation so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality. (ECOSOC 1997)

Gender and Sustainable Development Goals (SDGs)

SDGs are a new, universal set of goals, targets and indicators that 193 countries in the world have jointly set under the leadership of the United Nations in 2015. The SDG action plan has been developed keeping in mind 5 Ps - People, Planet, Prosperity, Peace and Partnership. The SDGs are an ambitious agenda and it aims to foster peaceful, just and inclusive societies.

The new agenda is based on 17 new SDGs and 169 targets that aim to end poverty, promote shared economic prosperity, social development and environmental protection by 2030.

The SDGS have an underlying framework which has a focus on women's voice, choice and autonomy and include a stand-alone goal on gender equality and the empowerment of women and girls (SDG 5). It has also developed gender-sensitive targets in other goal areas (UN Women, 2015). Based on the global framework, all UN countries are expected to frame their agendas and policies over the next 15 years.

How are policies designed to meet gender interests and needs?

When designing policies and programmes, the assumptions/ perspectives about how men and women are dealt with vary (Kabeer, N and Subrahmanian, R. (1996). Institutions, Relations and Outcomes: Framework and Tools for Gender-Aware Planning. Sussex: Institute of Development Studies, Sussex). Most of the concepts which are dealt with below – how women enter into the development discourse and how and which of their needs and interests are met - is also our first introduction to gender analysis as this lens is needed when looking at any programme or policy.

The facilitator may like to use case studies for analysis. For illustrative purposes, we have attached one at the end of this chapter. Introducing and utilizing the following concepts will strengthen the

16 Partners in Law and Development, (PLD) Shanthi Dairiam: sourced from Developing Capacities for Strengthening the Application of CEDAW: A Trainers' Guide (2012). Accessed at: https://www.academia.edu/17715541/Developing_Capacities_for_Strengthening_the_Application_of_CEDAW_A_Trainers_Guide

ability to understand the nature of change that a programme or policy intervention is likely to make on the structure of gender relations.

In many early projects, especially before the 70s, the approach was essentially gender-blind.

Gender-blind policies do not take into account the actual roles and responsibilities of men and women, are often made from the perspective of a male planner and perpetuate a male bias. (E.g., case study below of Mwea rice irrigation scheme). Their impact can often be to disadvantage women.

However there are **gender-aware/gender sensitive** policies with differing impacts.

Gender-specific policies are targeted interventions for men or women, but within the existing distribution of resources, e.g., single women's pensions, programmes to deal with alcoholism for men.

Gender-neutral policies are aware of gender differences in roles, responsibilities, division of labour of men and women but do not seek to change the nature of roles and responsibilities, so as to give women more autonomy or control over resources.

Gender-redistributive/transformational policies take into account the gender differences in the division of labour, roles and responsibilities, and challenge some of the existing power relations, so to enhance the autonomy of women and lead to their empowerment (e.g., Mahila Samakhya with the ultimate goal of women's empowerment).

Distinguishing practical gender needs/ strategic gender interests

Practical gender needs respond to the daily, immediate, short term needs of women and men within their socially accepted roles in society and the existing division of labour. They could be related to food, housing, water, health, and can be easily addressed by planners, or identified and demanded by women. They address women's condition but do not impact on the overall nature of gender relations.

Strategic gender interests (SGIs) are met in the long term and are aimed at redistributing the roles, responsibilities and power between men and women, so as to reduce inequities and bring about a transformation. They are related to the causes for perpetuation of the subordinate position of women such as lack of access to and control of resources, and can be addressed by legal reform, education, increasing self-confidence, mobilizing and strengthening women's voice through organisation. Women cannot always identify them but they impact on women's position in relation to men.

Having already been exposed to an institutional analysis of the nature of gender inequalities, gender-aware policy planning, the trainer may consider using case studies as an entry point to illustrate the differential impact of developmental interventions on men and women. Two case studies are included in the annexes as examples which highlight issues of appropriate planning for gender equality.

PART II: THE NATIONAL FRAMEWORK

Broad policy framework

The Constitution of India provides the legal and enabling framework for gender equality in India. **Article 14** provides the right to equality before the law, and **Article 15** not only provides for **non-discrimination on the basis of sex but also empowers the state to adopt special measure for affirmative action in favor of women** (Article 15 (3)). It also provides for equality of opportunity in matters related to employment (Article 39) and for just and humane conditions of work and maternity relief.

In 1994, the 73rd and 74th Constitutional Amendment (Article 243) were path-breaking as they provided for reservation of women in the three-tier panchayati raj structure and urban local bodies at not less than 33%, and also of Chairperson which has increased in today's date in many states to 50%.¹⁷ In contrast, the 88th Constitutional Amendment Bill, reserving seats for women in the state/central legislature has been languishing for more than a decade.

The State has enacted various laws related to Violence against women, Labour, Inheritance of property with a view to protect and further Women's Rights. India became a signatory of CEDAW in 1993 with one reservation and two declarations. (See: Handout 3)

In the 50's and 60's, the State played a predominantly welfarist and protectionist role towards women. In the 1970s, a seminal report-the Towards Equality Report of the Committee for the Status of Women (1974), and in the 80's, the Shramshakti Report (1987) and the National Perspective Plan for Women (1988) changed the perception of women's roles in development. They were no longer seen only in their reproductive role but also as producers. The latter report also voiced the need for the inclusion of women in governance structures, especially Panchayati Raj.

In 2001, the National Policy for the Empowerment of Women was finalized which is currently being revised. Most States have their own policies for women/ gender. The second report on Status of Women in India was prepared by a High Level Committee (2015¹⁸). This report highlighted key gender gaps, applying an intersectional lens, and covered the diversity and complexity of women's lives in the country.

Many of the legislative changes, especially to do with Violence Against Women (VAW) in India have been the result of the activism of the women's movement especially post Mathura rape case (discussed under VAW), Nirbhaya, etc. As indicated in the earlier section on international frameworks, post 70's, international influences such as being a signatory of CEDAW and having to report on progress made in various spheres on women's rights and eliminating discrimination to the CEDAW Committee, assessment of progress on the Beijing Platform for Action or the Millennium Declaration which defined the Millennium Development Goals (MDGs) have also influenced the pace and nature of change in the country. More recently, India had adopted the Agenda for Sustainable Development with the 17 SDGs. While SDG 5 explicitly deals with gender equality, progress and achievement of many of the other goals is intrinsically linked to gender equality. NITI Aayog has been entrusted with the task of coordination of progress on this agenda.

Policy Approaches to Women/Gender and Development in India

The following table gives a bird's eye view of the evolution of different approaches to gender and development in India, institutions created to strengthen GRG as well as the nature of programmes that different approaches support. This is only an indicative list as in each state, there are central government programmes as well as state programmes. It just provides a perspective of the nature of approaches/ programmes.

S.No.	Approach	Time period	Women	Institutions	Programme
1	Welfare/ Protectionist	1950s-1970	Mothers/ Carers/or women	CSWB (1954)	<ul style="list-style-type: none"> Community Development Short stay homes Adult Education Mahila Mandals

17 Source: Panchayati Raj System in Independent India. Link: <http://www.pbrdp.gov.in/documents/6205745/98348119/Panchayati%20Raj%20System%20in%20Independent%20India.pdf>

18 High Level Committee on the Status on Women. (2015). Report on the status of women in India. Four volumes and summary report. Retrieved from website of MWCD, Government of India <http://wcd.nic.in/documents/hlc-status- women>

2	Efficiency/ feminization of poverty	1970 onwards	Producers/ agents/ beneficiaries	Deptt of WCD, 1985	<ul style="list-style-type: none"> • Development of Women and Children in Rural Areas (DWCRA) • Support to Training and Employment Programme for Women (STEP) • Women in agriculture • Forestry
3	Empowerment/ gender mainstreaming	1985 onwards	Rights/ entitlements / women can determine their own future	RMK (1993) NCW (1990) Ministry of WCD (2006)	<ul style="list-style-type: none"> • MS/SSA • NRLM/Kudumbshree • 73rd and 74th amendments • National Policy for Empowerment 2001 • RCH/NRHM • SDGs
4	Social Protection	1980 onwards	Risks/ vulnerabilities <ul style="list-style-type: none"> • Health risks (infant mortality, disease) • Lifecycle risks (childbearing, widowhood) • Household economic risk (social obligation such as marriage) • Social risks (son preference, domestic violence) 		<ul style="list-style-type: none"> • MNREGA- Employment Assistance • Social Assistance (children support and pensions, ICDS) • Cash Transfers-value of the girl child, Beti Bachao, Beti Padhao (BBBP) • Scholarships for girl children • Mid Day Meal Schemes • Developing Agency- Mahila Samakhyas

Needless to say, many interventions represent overlapping approaches.

Progress in Gender and Development

Since Independence, India has made huge strides in improvement of life expectancy and literacy rates, and decline in fertility rates, infant mortality rates and maternal maternity ratio (have asked NCGTPR if they can compile a table). As seen in the Table above, successive governments, at national and state level have initiated policies and programmes to improve the condition/ position of women. There is greater awareness and sensitization of gender issues across – judiciary, bureaucracy, politicians and media. There have been very effective NGOs, whose work has significantly impacted progress on gender equality through impact on legislation, research, training, support services.

Persistent Gender Inequalities

However, despite this progress, India still stands at 125 of 155 countries in the Gender Inequality Index (UNDP 2016), lower than all neighbouring countries except Pakistan. While per capita income has improved, the rate of progress is lower than the neighbouring countries and in certain parameters {Infant Mortality Rate (IMR)}, {Maternal Mortality Ratio (MMR)} India has dropped from 2nd to 5th position vis-à-vis them.

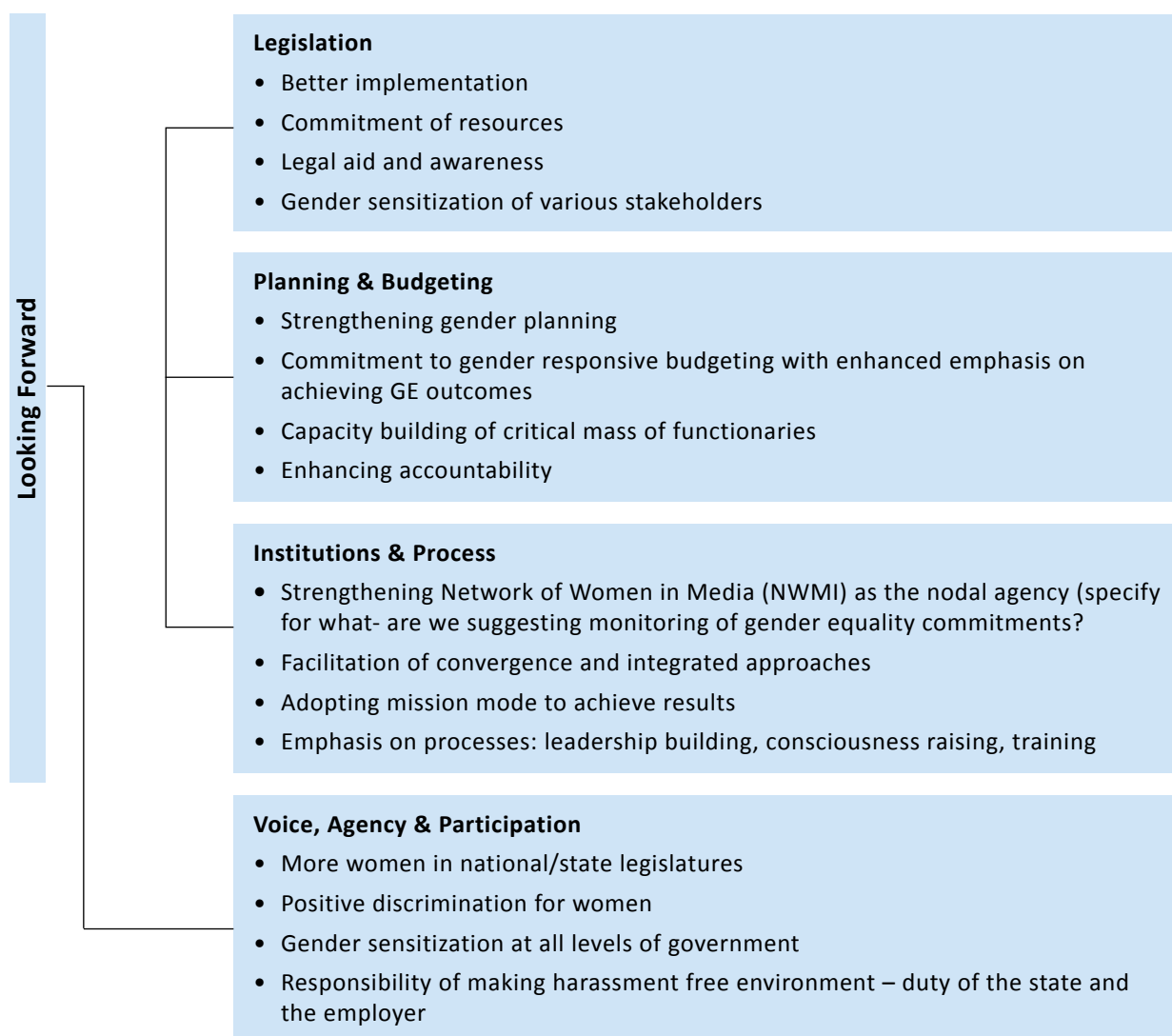
Some of the principal issues that need focussed attention are

- Missing women and daughter deficit, declining child sex ratio, excessive girl and child mortality
- Lack of security and safety in public and private spheres – violence against women.
- Declining female workforce participation rates but also segregation in economic activity, gender gap in earnings
- Lack of implementation of property rights, gaps in asset ownership
- Gaps in access to secondary and tertiary education/health
- Male/female differences in responsibilities for household/care
- Inadequate political representation at national/state level, lack of “agency” and “voice”

Looking forward

Needless to say, strong patriarchal attitudes and mind-sets are, to a large extent, responsible for these inequalities.

However, in broad terms, measures that can be taken for enhancing GRG are outlined in the figure below





TRAINING OF TRAINERS (ToTs) ON GENDER AND GOVERNANCE

A QUIZ ON SELECTED INDICATORS¹⁹

1. In UNDP Human Development Report 2016, what are the Human Development Index (HDI) ranks for the following countries:-

India	Bangladesh	United States
a) 96	92	3
b) 117	123	10
c) 131	139	17

2. In UNDP HDR 2016, what are the GII ranks of the following countries:-

United States	India	Bangladesh
a) 18	114	119
b) 35	125	130
c) 43	139	142

3. What percentage of property worldwide is owned by women?

- a) 1%
- b) 5%
- c) 10%
- d) 25%

4. What percentage of the world's working hours is worked by women?

- a) 33%
- b) 50%
- c) 66%

5. i) Indicate the sex ratio at birth in 2015-2016 for the last five years.

India	Madhya Pradesh	Rajasthan
a) 919	886	887
b) 946	927	924
c) 973	956	957

- ii) Sex ratio at birth for 2005-2006

India	Madhya Pradesh	Rajasthan
a) 914	917	847
b) 942	938	902
c) 976	960	943

6. The MMR 2015 (per 1, 00,000 live births) for the following are:

India	Finland	Iran
a) 107	3	25
b) 174	11	58
c) 252	19	132

7. Indicate IMR in 2015-2016 for
- | India | Telangana | Orissa |
|--------------|------------------|---------------|
| a) 33 | 28 | 40 |
| b) 41 | 37 | 52 |
| c) 69 | 56 | 70 |
8. Indicate the overall percentage of literacy among males and females in 15-49 age groups in 2015-2016
- i) India**
- | Male | Female |
|-------------|---------------|
| a) 64 | 55 |
| b) 75 | 68 |
| c) 86 | 75 |
- ii) In the following States**
- | Andhra Pradesh | | Rajasthan | |
|-----------------------|---------------|------------------|---------------|
| Male | Female | Male | Female |
| a) 55 | 49 | 63 | 57 |
| b) 64 | 63 | 74 | 69 |
| c) 79 | 75 | 85 | 74 |
9. Indicate the population % with at least secondary education (above 25 yrs) (2016)
- i) India**
- | Female | Male |
|---------------|-------------|
| a) 19 | 29 |
| b) 27 | 44 |
| c) 34 | 61 |
- ii) Sri Lanka**
- | Female | Male |
|---------------|-------------|
| a) 54 | 65 |
| b) 68 | 80 |
| c) 80 | 89 |
- Japan**
- | Female | Male |
|---------------|-------------|
| 62 | 68 |
| 78 | 84 |
| 93 | 91 |
10. In the age group of 15-49 for 2015-2016, what is the percentage of anaemic women/men
- | Women | Men |
|--------------|------------|
| a) 31% | 23% |
| b) 41% | 32% |
| c) 53% | 43% |
11. What is the percentage of female headed households in India (2011)?
- a) 5
b) 11
c) 23
12. What is labour force participation rate, across all age group, in rural sector (2016)?
- | Men | Women |
|------------|--------------|
| a) 49 | 27 |
| b) 65 | 32 |
| c) 79 | 40 |

13. What is the all India average daily wage rates for agricultural operations (2016)?

Rural

Women

- a) 87
- b) 193
- c) 262

Men

- 105
- 250
- 295

14. Match the crimes against percentage of reported crimes on VAW (2015)

- a) Cruelty by Husband and Relation
- b) Sexual assault (outrage modesty)
- c) Kidnapping and abduction
- d) Rape
- e) Dowry Deaths

%

- a) 2.3
- b) 18.1
- c) 25.2
- d) 10.6
- e) 34.6

15. (i) Out of 543 seats in Lok Sabha, what is the number of seats held by women?

- a) 62
- b) 78
- c) 92

(ii) Out of 30 Supreme Court Judges how many are women?

- a) 1
- b) 4
- c) 8

Handout 2

Policy Approaches to Gender²⁰

	Welfare	Anti-poverty	Efficiency	Equity	Empowerment
Cause of the problems	Circumstances that are beyond control	Lack of resources, causing low standard of living	Failure by development planners to recognize women's key role in production and necessity to involve women	Patriarchy, exploitation, subordination, and oppression of women by men.	Women's subordination not only by men but as aspect of colonial and neo-colonial oppression
Goals or purpose	To support motherhood as the most important role for women in society. To relieve suffering of women.	To raise production to ensure poor women increase their productivity. To integrate women into development	To ensure that development is more efficient and more effective 'Feed the nation.'	To gain equity for women in development by grafting gender into the development process	To empower women through greater self-reliance. Building new political, economic and social structures. To challenge/overcome exploitative structures

²⁰ Source: Oxfam Gender Training Manual, Oxfam UK & Ireland, 1994

Service programmes	Famine relief programmes. Family planning. Nutrition (improving family health, especially of children through maternal care). Activities to meet Practical Gender Needs	Training women in technical skills. Small-scale income-generating activities to meet basic needs (practical gender needs)	Programmes that meet Practical Gender Needs (PGN) in the context of declining social services. Rely on all 3 roles of women and elasticity of time	Organize to reform structures. To meet Strategic Gender Needs (SGNs) in terms of Triple Role	Programmes that address themselves to SGN in terms of Triple Role – through bottom-up mobilization around PGNs to confront oppression.
Type of change	FUNCTIONAL CHANGE (Non-challenging)	FUNCTIONAL CHANGE (Non-challenging)	FUNCTIONAL CHANGE	STRUCTURAL CHANGE (Challenging) Equal Rights/ Opportunities	STRUCTURAL CHANGE (Challenging)
Type of leadership	Strong reliance on authority (patriarchal in nature) – residual model of social welfare with the modernization ideology with roots in colonialism.	Consultative-ideological reproduction of values that reinforce patriarchy and women's subordination.	Authoritarian/consultative. Women seen as resource	Participatory to reform structures. Top-down state intervention to reduce inequality	Enabling, Participatory, build solidarity, overcome fear (alternative/f balanced structures). 'Bottom-up'
Type of Service	WELFARE – Assuming women are passive beneficiaries of development	ANTI-POVERTY- Development (integrating women into development). Poor women isolated as a category. Recognition of the productive role of women	EFFICIENCY- Policies of economic stabilization and adjustment rely on women's involvement.	EQUITY- Reforming, liberating. Women seen as active participants in development.	EMPOWERMENT Transformation, Liberation Largely unsupported by Government or agencies. Slow steady growth of under-financed voluntary organisations.
Period most popular	1950-70, but still widely used.	1970s onwards. Still limited popularity.	Post 1980s – Now most popular approach (ODA-USAID)	1975-85 – Attempts to adopt during Women's Decade	1975 onwards, accelerated 1980s. Still limited popularity

Handout 3

Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)

CEDAW is a human rights treaty for women. The substance of the Convention is based on three interrelated core principles: **Equality, Non-discrimination and State obligation**. Thirty years ago, 'Human Rights', were finally recognized as including and belonging to women as well.

The UN General Assembly adopted CEDAW on 19th December 1979. It came into force as a treaty

on 3rd September 1981. CEDAW is monitored by the CEDAW Committee which operates out of the United Nations in New York (IWRAW-AP).²¹

CEDAW recognises that discrimination stems from social and cultural norms that shape our lives, societies and institutions. CEDAW calls for *equality and the elimination of discrimination*. CEDAW also calls for the *transformation of systems of oppression such as patriarchy and racism*. Accordingly, *CEDAW calls for a change in ideologies, attitudes, as well as practices, systems and structures that are embedded in social and cultural norms* (PLD, 2012).²²

PRINCIPLE OF EQUALITY²³

The concept of equality is traditionally understood to mean “the right to be equal to men”. This implies that women must be treated exactly like men, if they are to gain equality with men, and therefore, implies that women must be treated according to male standards. This concept does not address the fact that women are different from men and are disadvantaged and discriminated because of the differences.

If women’s human rights are to be realised, such differences, disparities or disadvantages will need to be understood and a “one size fits all” approach cannot be adopted. This thus, means taking into account ways in which women are different from men, and ensuring that these differences are acknowledged and responded to by State measures toward achieving equality.

De jure and de facto discrimination: Furthermore, real equality goes beyond formal (de jure) equality – women and men must be equal in fact (de facto) as in law. Discrimination can be de jure when the text of a law or policy contains discriminatory provisions or de facto when the law or policy is not discriminatory in itself but its implementation and enforcement have a negative impact on women. De facto discrimination can also result from broader practices, as for example, culture, traditions, and stereotyping which deny women full equality and enjoyment of rights. Longstanding historical and structural inequalities, in many cases faced by for example minority groups, can also contribute to de facto discrimination.²⁴

Substantive Equality and Difference

CEDAW promotes the **substantive equality model** and consolidates two central approaches to equality:

- **Equality of opportunity** in terms and access to the resources of a country, to be secured by a framework of laws and policies, and supported by institutions and mechanisms for their operation.
- **Equality of results** upon access and opportunity, toward achieving real change for women. State parties to CEDAW have a responsibility to ensure the practical realisation of rights, and are thus, obliged to show results.

The concept of substantive equality arose out of the recognition that formal equality may not be sufficient to ensure that women enjoy the same rights as men. An ostensibly gender-neutral policy, while not excluding women per se, may result in a de facto discrimination against women. It does not consider:

- Sex or biological differences whereby, for example, women bear children, not men.

²¹ <https://cedaw.iwraw-ap.org/cedaw/cedaw-principles/>

²² Partners in Law and Development (PLD), 2012

²³ This section has been taken from the website of IWRAW-AP accessed at: <http://cedaw.iwraw-ap.org/cedaw/cedaw-principles/>

²⁴ <http://www.ohchr.org/EN/Issues/Women/WGWomen/Pages/SubmissionInformation.aspx>

- Gender differences or socially-created differences resulting in norms and assumptions about women and men's roles in society, and their capability and need. This, in turn, influences both policy-making and its implementation.

Differences between women and men whether based on biological (sex) difference or socially created (gender) differences results in women's asymmetrical experience of:

- disparity, and
- disadvantage

Responding to Gender Difference

Approaches that take into account, differences between women and men could be discriminatory in effect, if not in intention. To be able to address women's equality centrally, it is important to understand why differences exist between women and men.

There are two ways of responding to **gender differences** in policy or approach:

- The protectionist approach which, while recognising differences, seeks to curtail or curb women's activities or freedoms with the rationale that the aim is to "*protect*" women from harm or wrongdoing. This approach does not challenge gender discrimination, but reproduces it in the guise of protecting women.
- The corrective or substantive approach recognises that in order to redistribute benefits equally between women and men, measures to promote women's rights must transform the unequal power relations between women and men in the process. **There should not only be equal opportunities for women but also equality of access by women to those opportunities.**

The substantive equality approach recognises that women and men cannot be treated the same, and for equality of results to occur, women and men may need to be treated differently.

PRINCIPLE OF NON-DISCRIMINATION

The principle of non-discrimination is based on the understanding that discrimination is socially constructed rather than "natural". This recognises the need and paves the way for concerted action against inequality and the institutional mechanisms which perpetuate it.

Recognising Discrimination

The definition of discrimination in Article 1 of CEDAW can be summarised as:

Any act of distinction, exclusion or distinction which has the intent/purpose or effect of nullifying, impairing or denying the enjoyment of rights by women.

This definition helps us identify the weaknesses of formal or so-called neutral laws and policies because they do not recognise that women continue to suffer from the effect of past or historic discrimination. A law or policy may not have the intention of denying a woman the enjoyment of rights but if it has the effect of doing so, then it constitutes discrimination.

Correcting Continued Discrimination

Despite legal rights being granted to women in many countries, discrimination persists, and women's access to legal rights are curtailed by denial of women's rights to economic and social development. Therefore, CEDAW bridges the traditional divisions between civil and political and socio-economic rights, mandating both legal and development policy measures to guarantee the rights of women.

The uniqueness of CEDAW rests on core principles which:

- demand that power relations between women and men at all levels, from family, to community, market and state;
- discard the distinction between the private and the public spheres, by recognising violations of women in the private sphere, as violations of women's human rights;
- Recognise the negative impact of social, customary and cultural practices which are based on the perceived inferiority or superiority of either sex or on stereotyped roles for women and men.

The Convention has wide applicability in identifying discrimination and measures for eliminating discrimination.

PRINCIPLE OF STATE OBLIGATION

When a country becomes a State party to CEDAW, it voluntarily accepts a range of legally binding obligations to eliminate discrimination against women and bring about equality between women and men.

A State party to CEDAW essentially enters into a contract with all other States parties that:

- It will abide by norms and standards collectively agreed upon by the States parties
- It is offering itself to a scrutiny by an international expert committee on the basis of these norms and standards.

Every State party is obliged to present an initial report to the United Nations, one year after accession, on the obstacles to the equality status of women and the actions it intends to take to remove such obstacles. Thereafter, the States party is required to submit a periodic report on the progress made every four years. India submitted its fourth and fifth periodic report to CEDAW in 2014.²⁵

Specific Measures²⁶

Articles 2-4 of CEDAW spell out the broad State obligation:

- i) Article 2 obligates the State to enact a policy of non-discrimination through legislation, institutional mechanisms and regulatory policies.
- ii) Article 3 obligates the State to promote equality through all appropriate means. This includes proactive measures and enabling conditions to ensure the full development and advancement of women.
- iii) Article 4 obligates the State to put in place affirmative action to accelerate de facto equality.

Articles 5-16 provide substance and context in which the principles of State obligation have to be applied. These substantive articles may not show all the context of women's lives, but the very fact that CEDAW obligates States to eliminate all forms of discrimination against women means that every context is included. Article 1 which defines discrimination, helps us to include all contexts.

It is essential to have clarity on these principles if we are to use CEDAW as a tool to promote the advancement of women.

CEDAW thus, recognizes and articulates the political, civil, economic, social and cultural human rights of women, ensuring that:

²⁵ <http://www.ohchr.org/EN/NewsEvents/Pages/DisplayNews.aspx?NewsID=14813&LangID=E>

²⁶ Read more about CEDAW Convention: <http://www.un.org/womenwatch/daw/cedaw/cedaw.htm>

- There is need to move from gender-neutral approaches to one informed by a women's perspective
- Foregrounds sex-based discrimination and further analyses the underpinnings of discrimination
- Connects the public and private sphere of women's lives (IWRAP Asia Pacific, 2017)²⁷

The Indian Context²⁸:

- Article 17 of the Indian Constitution specifically deals with the abolition of untouchability stating that 'the enforcement of any disability arising out of "untouchability" shall be an offence punishable in accordance with law.'
- Articles 25 to 28 of the Constitution protect religious freedom, while Article 29 and Article 30 protect the interests of all minorities.
- The Fifth and Sixth Schedules to the Constitution provide for the administration of scheduled areas and tribal areas – and provide greater autonomy with regard to governance in these areas.
- Formal equality before the law is guaranteed under Article 14 of the Constitution. Article 15 of the Constitution deals with non-discrimination, mandating affirmative action through article 15(4) and article 15(3) that call for special provisions for women and children.
- Article 16 guarantees equality of opportunity in matters of public employment.
- The people of India belong to different religions and faiths. They are governed by different sets of personal laws in respect of matters relating to family affairs, i.e., marriage, divorce, succession, etc.²⁹

It is important to note that while under CEDAW, there must be no discrimination faced by women, however, there are some key exclusionary concerns that women who wish to run for office are facing at the panchayat level in India, such as the two-child norm and requirement of minimum educational qualifications and having functional toilets at home that have also been used to debar women from standing for local elections.

The issue of the two-child norm in India continues in 5 states - Andhra Pradesh, Gujarat, Maharashtra, Odisha and Rajasthan. In states like Haryana, other exclusionary conditions have been included such as - defaulters of agriculture loans and electric bill repayments or owing other payments to the governments³⁰.

In essence, as stated above, these contravene the non-discrimination provisions within CEDAW and impact women's political participation, as well as their rights as guaranteed by the Constitution.

It is therefore, important to read the Concluding Observations made by the CEDAW Committee on India's report (July 2014), that there is a need to:³¹

'Create an enabling environment for women to participate in all democratic processes including elections, and in particular strengthen women's participation in Gram Sabhas, Mahila Sabhas and other formal and informal governance forums at the local level.'

27 For more on CEDAW refer to <http://www.unwomen.org/-/media/headquarters/attachments/sections/library/publications/2016/cedaw-for-youth-brief.pdf?vs=1243>

28 PLD (2012)

29 <https://archive.india.gov.in/citizen/lawnorder.php?id=16>

30 Sourced from UN Women internal notes

31 CEDAW/C/INDI/CO/4-5 United Nations, 18 July 2014

Handout 4

Gender and Sustainable Development Goals

The **SDG** addresses key challenges such as poverty, inequality, and violence against women and girls. **Women's empowerment is a pre-condition for this.** Therefore, achieving gender equality and women's empowerment is a stand-alone goal: SDG Goal 5. It is also part of all the other goals, with many targets specifically recognizing women's equality and empowerment as both the objective, and as part of the solution (UN Women, 2015).

SDG Goal 5 encompasses a multi-dimensional approach to gender equality, with a wide range of targets that include:

- ending discrimination and violence against women, including trafficking and sexual (and other types of) exploitation;
- ending child, early, and forced marriage, and female genital mutilation;
- recognizing unpaid care and domestic work;
- promoting women's participation and opportunities for leadership;
- ensuring universal access to sexual health and reproductive rights;
- In other SDGs, there is also a focus on enabling ownership of land and other property, including natural resources; and providing access to intermediate technology

Recently, India reported on its commitment to achieving the SDGs (NITI Aayog, 2017). **"Sabka Saath Sabka Vikas,"** that translates into "Collective Effort, Inclusive Growth" forms one of the cornerstones of India's national development agenda. The Government of India has recently released a draft Three-Year Action Agenda covering years 2017-18 to 2019-20. A 15-year vision document is underway, along with a 7-year strategy that has been prepared with the active participation of the State Governments (NITI Aayog, 2017).

Under Goal 5, India has undertaken the following (NITI Aayog, 2017):

- Several important initiatives have been taken – Beti Bachao, Beti Padhao (BBBP), wherein a range of measures suited to local contexts are being taken by state governments to elevate the status of a girl child.
- A Maternity Benefit Programme has been launched for all pregnant/lactating mothers and through conditional cash transfers, it protects women from wage loss during the first six months after childbirth.
- For increasing female labour force participation, initiatives include - Stand-up India and MGNREGA. The Women Empowerment Campaign focuses on digital literacy and gainful employment opportunities.
- Women Empowerment Centres are being established for providing comprehensive services at the village-level.

Exercise 10

Mwea case study: A rice irrigation settlement scheme in Kenya³²

Notes for facilitator

The case study on Mwea: A rice irrigation settlement in Kenya is in two parts.

³² Source: Adapted from Oxfam Gender Training Manual, Oxfam UK & Ireland, 1994

At the outset only **Part I: The setting up of the scheme** should be distributed to the participants who may be divided into groups to answer the questions at the end of Part I.

They may be asked to present and discuss their findings. However, if the discussion does not reflect all aspects they should, if needs be, through questions asked to reflect on the impact of aspects that they may have missed.

For a comprehensive view, **Part II; the results of the scheme** may be distributed to them at the end of the discussion, so they can fully understand the impact of the intervention. Preferably, the participants could be asked to read this in their own time.

Part I: The setting up of the scheme

The Mwea rice-irrigation settlement scheme in Kenya is one where very poor landless peasants of the Kikuyu and Embu tribes have been settled, and taught to grow rice as a cash crop.

The scheme covers over 30 villages with between 400 and 700 people living in each. 'Mwea' is one of four administrative divisions in the larger scheme.

Objectives of the scheme: To raise household income and hence, household welfare by the introduction of a mono-crop of irrigated rice.

Expectations: the household will adopt rice as a staple-food crop and as a cash crop, the sale of which will provide cash to purchase all other household needs.

The pre-existing farming system

The off-scheme farming system of the Kikuyu and Embu people was characterised by relatively independent spheres of responsibility for men and women. Men and women had their own plots of land. Men generally grew maize and coffee as cash crops; women grew subsistence crops of maize and beans to meet the household's consumption requirements.

In the production process, labour was not completely segregated and women performed about half of their agricultural work on men's crops. Women's labour input on men's crops would vary according to whether men were physically present on the farm (in some cases men engaged in outside work or business or lived away from home). Women would increase their labour input when men were present (whether or not men were working on the crop). But even when men were present, women had considerable freedom in organizing the work they performed on men's crops.

Women controlled the production of their plots and used it to provide for the household's subsistence needs; any surplus produce from these plots was sold and the income retained by women for their own use. Men controlled the income from cash crops and this was not usually shared at all with women. In most cases, women were unaware of whether the household's monetary income would be adequate to supply the household's needs. Indeed, a woman would consider herself a failure if she had to ask her husband to provide food which she would ordinarily have grown herself.

Other information

Many men are polygamous. Harvest time is busy. Families have to hire help, or get help from relatives, which will be reciprocated. Additional helpers have to be cooked for.

Implementation of the scheme

Families were allocated plots of good, irrigated land to grow rice through the male head of the family. There was some land available for gardens around the outside of the main farm land. These were divided into equal-sized plots.

Families were settled onto the scheme. Each was provided with a new two-roomed basic house.

Questions

1. Do you think the objectives of the scheme will be met? Why/why not?
2. What might be the other effects of the scheme (positive and negative)?

Part II: The results of the scheme

The scheme has been regarded as a model of development. It has achieved its objectives. It has been very successful in getting people to grow rice productively as a cash crop, and household incomes have risen. But, it is evident that these higher incomes have not necessarily been translated into improvements in the whole family's welfare, certainly in respect of nutrition.

Moving to the scheme meant that women worked longer and harder, because they also work in the rice fields which their husbands lease in the scheme. Some men work in their fields themselves, but women work more hours than men do in the rice fields. Many men work off the settlement, in nearby towns, and where this happens women have to take on work which men normally do. This flexibility in the division of labour does not work both ways; men would not take bananas to market, carry water, weed, or cook. These are regarded as female tasks.

Although, women do most of the work, the procedures of the scheme treat the male head of the household as if he was the main decision-maker and worker. Women receive no payment at all. Women remained in control of the production of their own plots and had access to the proportion of the harvested paddy, which was allocated by the scheme for 'home consumption'. Adults in Mwea disliked rice as a food. The rice to which women had access for 'home consumption', was therefore, used as gifts to relatives, as a black-market currency to pay casual labour, or in the last resort to feed children and outside workers. So in some cases, this was a possible source of small amounts of income for women. Men remained in control of the cash income from the rice crop which increased in the scheme due to successful yields being obtained. It is not clear how men used their higher incomes.

Fuelwood, which women would have collected in the off-scheme environment, had to be bought within the scheme, further necessitating cash incomes for women. Moreover, prices of almost all commodities were higher in the scheme than outside it, so reducing the purchasing power of any income women did obtain. Women at Mwea do most of the farm work in the cultivation of rice, as well as cultivating maize and beans for family consumption on their own domestic plots. The demands of these two conflicted at certain times of the year, especially at harvest time. Women do not complain of the long hours of work. In fact, the women who are most dissatisfied are those who do not have their own subsistence plots. Generally, women felt that this was the biggest difficulty facing them on the scheme.

Where women do not have land on which to grow maize and beans, they have to ask their husbands for money to buy them. Women are accustomed to being the providers of food. They feel uncomfortable asking their husbands, or relying on their 'generosity' in order to fulfil food requirements. It implies they are not good housewives. It also makes them dependent in a new way. Also, evidence of deteriorating nutritional standards of children of families in the scheme suggests that subsistence requirements were not always being met.

For those women who have been allocated plots, there are problems too. Some women with large families found the standard-size plot too small for their needs. Most of the plots are too far from their houses for women to be able to return home during the day to feed small children and to start the lengthy cooking process. This is another example of competing demands on women's time and energy in their responsibilities at home, as mothers, and for agricultural work.

There are other aspects about life on the settlement which make it difficult and unpleasant for women. The two-roomed houses have not been provided with outside hearths for cooking or with chimneys in the dwellings themselves. Cooking indoors, with no chimney, soots up the room and makes cooking unpleasant. It also makes the room unusable for sleeping. So, the whole family sleeps in the second room in many households. This is not only uncomfortable, it deprives people of privacy. Adults feel it is improper to have their children sleeping in the same room, and if a man has two wives, it is considered indecent.

Cooking is particularly a problem at harvest time. In addition to working on their husbands' and others' fields, women have to cook for additional helpers (hired or reciprocated labour). If a woman does not have enough cooking pots and other utensils, she may have to go through the lengthy cooking procedure twice every day.

Many women involved in the scheme experience a high degree of stress. They say they are not happy there. Men find it difficult to get wives who will live there. And, it is said that every year numbers of women leave, deserting their husbands.

Questions

1. Compare your answers to questions 4 and 5 of Part 1 with the actual effects of the scheme. What are the similarities/differences?
2. What other information would you have needed in order to anticipate the effects?
3. How would you re-design the programme to take account of gender needs?

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Further Readings:

Why gender is a development issue by S. William (1994) in The Oxfam gender training manual. Oxfam, pp: 93-97.

Beijing declaration and platform for action (1995) in Fourth world conference on women (Vol. 15). UN Women

Link: <http://www.un.org/womenwatch/daw/beijing/pdf/BDPfA%20E.pdf>

Professor Fredman Contributes to Major UN Women Report: Transforming Economies, Realizing Rights (2015) by University of Oxford, Faculty of Law

Link: <https://www.law.ox.ac.uk/news/2015-04-28-professor-fredman-contributes-major-un-women-report-transforming-economies-realizing>

Sustainable Development Goals and Gram Panchayats, (2015) by United Nations and Government of India

Link: <http://www.in.undp.org/content/dam/india/docs/Gram%20Panchayat%20Brochure.pdf?>

Sustainable Development Goals: Agenda 2030 (2107) by Wada Na Todo Abhiyan

Link: <http://wadanatodo.net/wp-content/uploads/2017/07/Civil-society-Report-on-SDGs.pdf>

Films:

Gender Equality Means Empowering Women and Girls (Duration: 0:02:05)

A short video by UN Women on the discrimination against women and girls across the world.

Link: <https://www.youtube.com/watch?v=nbhjXK2mMe8>

The Rights of Women in India (vs The Rest of the World) (Duration: 0:05:36)

A short film by Vitamin Stree on women's rights in India in comparison to other countries

Link: <http://theladiesfinger.com/vitamin-stree-rights/>

6 Gender and Organisations

Learning objectives :

- To understand the strategies and issues related to gender mainstreaming within organisations in the context of the project
- To assess the extent of gender mainstreaming within the organisation

There are many institutions and organisations that work towards mainstreaming gender in their functioning. This is often understood in terms of the policies, programmes and other activities undertaken by the organisation. In this chapter, the focus will not be on the rationale for gender equality but to understand that within organisations, capacity building for gender equality outcomes is only one step towards this transformation. For a broader impact, there is need to institutionalise gender within the organisation and to ensure that the norms and practices within the organisation support this. Institutions and organisations too can be classified as gender-blind or gender responsive, depending on their level of awareness and how pro-actively they pursue an agenda for gender mainstreaming.

There are various aspects of the organisational culture and functioning which need to support the process of gender mainstreaming. They are:

Organisational culture

1. Vision and Mission

Does the organisation have an articulated commitment to gender mainstreaming in its policy, or vision or mission statements? This is important as it creates an enabling framework, institutional mandate and continuity for such work and ensures that it is not dependent on the personal interest or beliefs of an individual Head of organisation. If no such articulation exists, national and state commitments in the Policies for women can be an entry point. In this context, the process undertaken during the formulation of the policy will also be key to ownership of the policy. For example, NIRD is currently in the process of formulating a Gender Policy which has had a consultative and participatory process. The policy needs to be accompanied with an action plan, so that there is a realistic vision of what is sought to be achieved and the nature of impact.

2. Rules, regulations and practices

In some institutions, the practices that are followed can create a conducive environment for gender mainstreaming. This would entail clarifying/ defining the nature of tasks and responsibilities that relate to gender across the organisation; Accountability mechanisms for gender mainstreaming through constant reviews of the process at the professional level and in terms of appraisal of individuals for the work done in this area, can help to mainstream gender. Gender mainstreaming would mean that planning, budgeting and monitoring should adopt a gender lens.

Is responsibility fixed on an individual or centre to champion gender mainstreaming within the organisation? The literature on gender mainstreaming in organisations has demonstrated that if

everyone is given this responsibility and that there is no clear responsibility, there is a real danger of “policy evaporation”. There is therefore, a need to follow a twin track approach where everyone is mandated to mainstream gender in their activities but at the same time, there is an individual or body that is responsible for oversight

Where there is some flexibility in working arrangements, work timings so that they can cover ‘core hours’ can make the institution/ organisation more friendly to women and child care.

At another level, the organisation needs to provide, a safe and secure harassment free work environment and have established Internal Complaints committees, which are mandated by the Sexual Harassment Act, 2012 at all the required levels of the organisation. Cases of Sexual harassment need to be dealt with firmly.

Organisational infrastructure is a reflection of the importance that is attached to creating a gender friendly work space. Provisions of crèches, adequate number of toilets for women are reflections of recognition of the need for creating a gender friendly environment.

Availability and Allocation of adequate resources

As this manual is principally for training institutions, the availability of resources would be principally in the context of financial, human and knowledge related resources.

Human Resources

There are several questions that would need to be addressed when it comes to human resources. This would include an organisational analysis of the proportion of women and men at various levels within the hierarchy of the organisation and their representation in committees /decision making levels.

If gender mainstreaming is an institutional commitment, there would also need to be an assessment of the capacity of people within the organisation for gender mainstreaming. Is gender sensitisation mandated for all staff? A basic orientation would seem to be the entry point for gender mainstreaming. Is there any monitoring to check whether all staff has had this? Further, for core gender activities – training and research – are there an adequate number of trainers? Often, in training institutions, one person is designated for this and when they retire, leave or transferred, the gender training collapses. Therefore, the need to create some core gender-training capacity cannot be overruled. How does the institution support constant upgradation of knowledge, skills and abilities (KSA) in this area?

It also has to be recognized that within organisations, there are different kinds of individuals and their response to a mandate of gender mainstreaming can be very different. The typology used by Naila Kabeer is very useful in this context. Please see the box below

Innovators: those who have been active in getting gender-aware policy onto the Organisational agenda and would seek to assure its implementation.

Loyal Bureaucrats: this is a category of staff within an organisation, who may not be personally convinced of the need for integrating gender concerns into their agency’s policies and plans but will not allow this to affect their professional commitment to ensure such integration if that is what is indicated by Organisational goals. **Provided they are given the analysis, concepts and tools to guide them in carrying out their duties.**

Hesitators: those who may subscribe to gender-oriented goals in principle but find it difficult to support its practical implementation. There are a number of reasons why this may be so: the

experience of resistance from the community in which implementation will take place; a felt loss of prestige in working on gender issues, etc.....

Hardliners: those who are fundamentally opposed to the adoption of gender-oriented goals within their organisation. They are likely to deploy various tactics to ignore or block the implementation of these goals. In addition, they resist because they feel threatened; professionally threatened by the redistributive connotations of such policies and personally threatened because of the perceived challenge to long-internalized notions of what constitutes proper gender roles.

Source: Kabeer, N and Subrahmanian, R. (1996). Institutions, Relations and Outcomes: Framework and Tools for Gender-Aware Planning. Sussex: Institute of Development Studies, Sussex.

To move the gender mainstreaming agenda, it is important to be able to identify those people, externally and internally, who can be allies in doing so, and also those who will resist.

Financial resources

If there is a commitment to gender training, there is a need to unpack the nature of resources that are committed to this activity. This has to be understood against the broader context of funds being allocated to training generally. In most of the ATIs, funding for gender training is dependent on the funding of Department of Personnel and Training (DoPT) or Ministry of Women and Child Development (WCD) generally and the number of trainings conducted depend on that. (Thakur, 2017). However, there needs to be a critical analysis of whether the investments made can have the desired outcome or impact?

Financial resources would also involve looking at the allocation of resources for gender friendly organisational infrastructure – toilets, etc.

Knowledge Resources

It is very important that in addition to available resources, the institution and trainers are networked in such a manner that they are able to access the latest information and articles on gender. In this context, apex organisations such as LBSNAA and NIRD who have a national role can provide constant updates on the material, in terms of newspaper articles and journals, and books which are produced as state level training institutions do not have comparable resources for updating.

Assessing the Status of Gender Mainstreaming

Within an organisation, different department and individuals, who view the possibility of gender mainstreaming each organisation should undertake a SWOT (strength, weaknesses, opportunities and threats) analysis to see how they are placed for gender mainstreaming.

Force Field Analysis is a method for listing, discussing, and assessing the various forces for and against a proposed change. In the attached exercise, it looks at the issue of mainstreaming gender within the training. An analysis of the picture that emerges from various individual would give an insight into the organisational issues related to mainstreaming gender in the institutions.

Exercise 11

Force Field Analysis for Mainstreaming Gender Training in Training Institutions

Objective: To analyse your institution with a view to understand the factors, that will facilitate the process of mainstreaming gender training in your institution and those that factors that could be constraints.

Time: 1 ½ hours – preferably two sessions of 45 minutes on subsequent days. Step 1 and 2 can be completed on Day 1 and Steps 3 and 4 on Day 2

Step 1: The table below needs to be filled either in a group or individually, depending on the composition of the group. If there are several institutions attending the training programme, this can be done as a group work. If all the participants are from one institution, they may be asked to fill the table individually.

The facilitator should ask individuals to indicate their name, designation and whether they are male or female on the form. They should be encouraged to write frankly, and also assured that individual views would not be shared but only used for analysis to derive an overall view of the strengths and weaknesses of the institution in gender mainstreaming.

Mainstreaming Gender Training in curriculum/ modules of Training institution

Enabling Factors	Disabling Factors
Factors that work in favor of mainstreaming gender in training Rules – (norms, laws, regulations that determine the way things are done) Practice – (the convention, the practice, routine activity) People – (identify those who are likely to support-allies where are you placed) Resources – (material, human and non-tangible) Power – (who will decide), carry the gender agenda forward.	Factors that work against mainstreaming gender in training Rules – what norms (official and unofficial) could work against the above Practice – what could work against People – who will oppose-adversaries Resources – Resources-constraints Power – people who will sabotage, impede or resist mainstreaming gender

Input

Step 2. The facilitator should collect the completed exercises and analyse them overnight to highlight common features and significant variations.

Step 3. The facilitator should present the overall position of institutions capturing some of the variations to the participants

Step 4. This should be followed by a discussion on what priority actions need to be taken in overall terms within the institution to advance mainstreaming gender in training. The facilitator needs to consolidate the points and highlight that capacity-building is only factor in mainstreaming gender but that there are a number of other factors which determine institutionalisation.

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Thakur, Sarojini Ganju (2017) Capacity Assessment of State Training Institutions for Gender Responsive Governance. UN WOMEN

Module 2: Women's Empowerment and Transformative Leadership

Learning objectives

To develop understanding and insights into

- The nature of women's empowerment
- How collective mobilization and leadership development of women in communities result in transformative outcomes for both women and communities
- Generate key principles on gender equality from best practices that can effectively be integrated into programming on the ground.

Background

Over the past three and more decades, there have been policies, programmes and initiatives aimed at reducing social, economic and political gender inequalities. Today, “women's empowerment” has become a buzz-word, almost synonymous with any developmental intervention for women. This chapter, first explores the nature and characteristics of women's empowerment in terms of its original conceptualisation by feminists, activists and even government agencies. Its meaning was then, imbued with a transformative agenda. It was based on challenging the norms and practices of patriarchy with a view to impact on power relations and bring about a lasting change in the position of women.

It analyses various initiatives, where women have been organised in groups/ collectives with a view to understand whether these have been transformative. These include interventions; that have been led and facilitated by government agencies, women's groups and NGOs. Of these, some have resulted in innovative models with significant socio-economic and political gains for women and improvement in their position. The success of these strategies, in some cases, has led to policy changes, up scaling and replication

Women's empowerment

What do we mean by women's empowerment? It is a process whereby women organise themselves to develop a new consciousness and increase in self-reliance, which in turn, leads them to exercise their agency, voice and choice independently. They thus, influence the nature of change, so they have enhanced access to and control of resources, ensure bodily integrity and participate equally in decision making at all levels. It does not only encompass individual change but simultaneously focus on structural level changes that shift the unequal social norms and culture. Thus, as Kabeer puts it, empowerment is both a process and an end.

Power itself is exercised in different ways. It is therefore important to distinguish between different forms of power.

Unpacking the nature of power

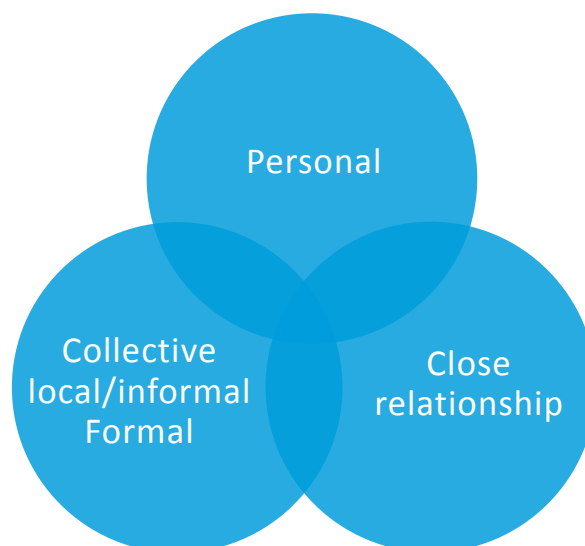
- **Power over** – This is the most common way in which power is perceived. It is linked to the idea of controlling, of domination and subordination and the power of one group to get another to do something against their will. This is based on violence; fear of socially sanctioned rules and can be of senior people in hierarchical organizations, or within families. This can result in active or passive resistance or compliance.

There are other ways to conceive power

- **Power to** – is enabling and productive, and is usually individual. It is usually linked to ability to do something new, understand or solve a problem, learning a new skill – literacy, using internet
- **Power with** – it implies the ability to achieve with others what one could not do alone. In other word, the whole being greater than the sum of individuals who tackle a problem
- **Power within** – ‘the spiritual strength and uniqueness that resides in each one of us and makes us truly human. Its basis is self-acceptance and self-respect which extend, in turn to respect for and acceptance of others as equals’

Power can only be experienced if used and empowerment is experienced and demonstrated through changes in three spheres

- **Personal:** developing a sense of self and individual confidence and capacity and undoing the effects of internal oppression
- **Relational:** developing the ability to negotiate and influence the nature of a relationship and decisions made within it
- **Collective:** where individuals work together to achieve a more extensive impact than each could have had alone (Rowlands, 1997). These collectives could be local – neighbourhood groups, collectives, cooperatives, political structures, national networks



“This understanding differs greatly from instrumentalist interpretations, which view empowerment purely in terms of measurable outcomes. Instrumentalist interpretations are problematic because they convey the belief that social change can be predicted and prescribed in a cause and effect way and undermine the notion that women’s empowerment should be about the ability of women to make self-determined choices”.

Organizing women for empowerment

There are different approaches adopted by government and CSOs to women's empowerment which largely fit into Batliwala's initial classification (Batliwala, 1994) of the integrated rural development approach, women's economic empowerment, and the consciousness raising cum organising approach. The starting point for intervention varies accordingly- for instance, in the case of integrated rural development, disempowerment is viewed as caused by lack of access to education, access to resources, etc.; in the case of economic empowerment, women's disempowerment is viewed principally from the perspectives of lack of access to resources and low economic status, whereas in the case of those, who promote awareness raising and organising, see the women's disempowerment as multifaceted involving social, political, economic and historical factors.

Many of the strategies used to organise women, are based on creating collectives of women. These collectives take different forms - e.g., producer cooperatives (SEWA), self-help groups (NRLM and its predecessor SGRY (Sampoorna Grameen Rozgar Yojana) based on savings and credit), neighbourhood groups (Kudumbashree) and have distinct strategies, not all of which are empowering. In fact, in recent years, there have been many sectoral initiatives which organise women in groups in health, forestry, entrepreneurship. However, as mentioned earlier, focus on sectoral strategies alone do not necessarily result in transforming women's status and well-being, as the groups are seen as instruments in helping to deliver a desired outcome and not for women's empowerment. They are not intended to fundamentally challenge patriarchal norms.

Self Help Groups (SHGs)

In view of the high visibility and promotion of SHGs by the government in the development arena, it is felt necessary to address the issue of how they impact on women's empowerment. SHGs (called savings and credit groups elsewhere) were formed in the early 90s and through the National Bank for Agriculture and Rural Development (NABARD) and SHG linkage became a national programme, which was expanded into Sampoorna Grameen Rozgar Yojana (SGRY) and NRLM. While some success has been achieved in terms of financial inclusion and improvement in livelihoods etc., the potential for SHGs as spaces for transformative change has remained underutilized. This is the reason NRLM now has elements such as Mahila Kisan Sashaktikaran Pariyojana (MKSP) in convergence with Integrated Child Development Services (ICDS), Gender advisers. The approach to SHGs promoted by government programmes has largely been instrumentalist with little investment in processes which are required for transformation. They have developed as parallel organisations to panchayats, though in some places, empowered women from SHGs have become elected women representatives in the panchayats.

Success stories/ best practices in women's empowerment

In the section below, we focus on three interventions which have transformed and empowered women who have been associated with them. **Kudumbashree, Mahila Samakhya and Jagori- PRADAN**, with a view to understand what elements are common in these interventions.

Kudumbashree

The Kudumbashree Mission in Kerala, started in urban areas in Allepey and Mamallapuram as a poverty eradication programme. It had its roots in SHG and literacy movement and its focus was beyond savings and credit to community based services and women's empowerment. It became a state level programme in 1998. Unlike other poverty programmes which looked at single parameters to identify the poor, it identified the poor in rural/ urban areas through a list of 9 risk factors. The rural index, for instance was calculated on the basis of the following factors –

1. Living in a substandard house or hut
2. No Land

3. No access to sanitary latrines
4. No access to safe drinking water (150 Mts)
5. Getting only 2 meals a day or less
6. Women headed household/ Presence of a widow, divorcee / abandoned lady /unwed mother
7. Having no or only one earning member
8. Belonging to socially disadvantaged groups
9. Having an illiterate adult member



Kudumbashree: Vulnerability Mapping- FGD

It is organised in a three-tier structure with community based organisations which, through a process of self-identification, create neighbourhood groups at the base, which are represented at the next level in the community development societies and area development societies.

Networked three-tier organization

- Neighbourhood (Neighbourhood Group – NHG)
- Ward (Area Development Society – ADS)
- Town/City/Village Panchayat (Community Development Society – CDS)

S M Vijayanand July 2017

The Kudumbashree groups are democratic autonomous community based organisations. They have a harmonious relationship with local governments and are viewed “as subsystems rather than subordinate systems”³³. Women decide the priorities for action themselves. These include organisation of MGNREGA works, implementation of many national programmes such as NRLM, schemes related to care and compassion such as running homes for destitute, active participation

³³ Mr S. M Vijayanand. Mussoorie presentation

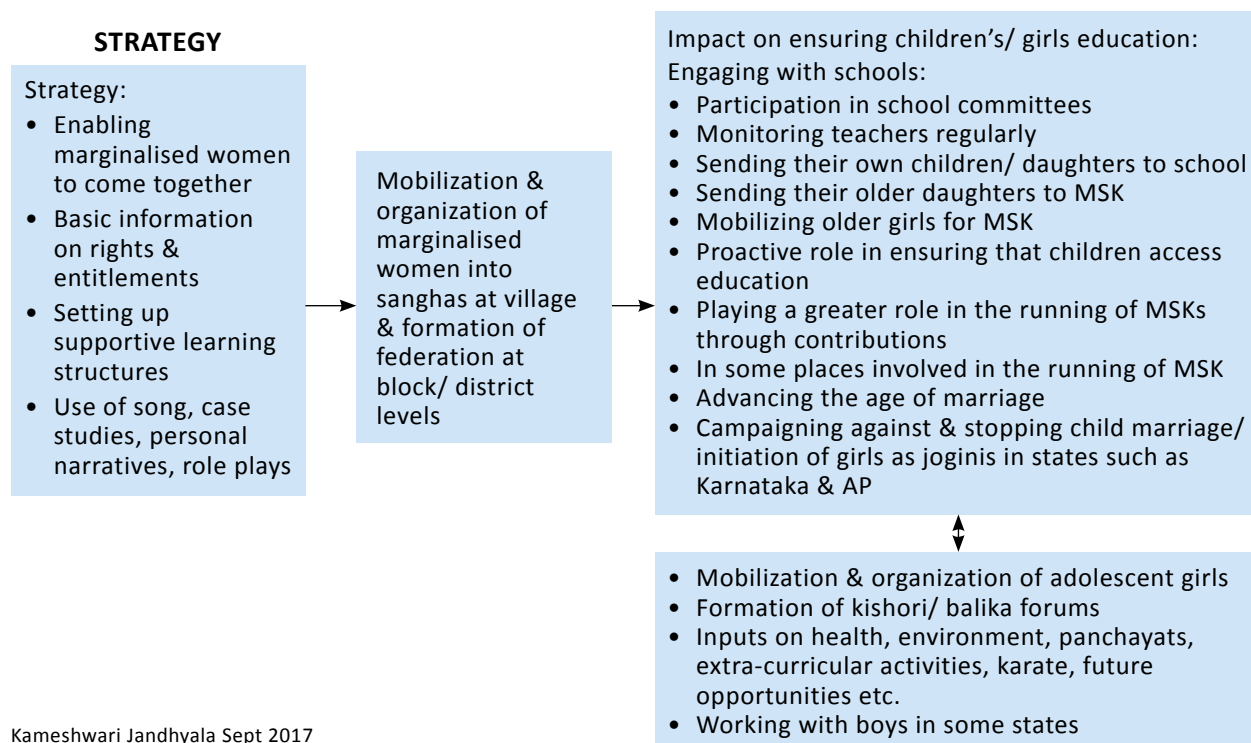
in campaigns for health and cleanliness, enhancing livelihoods for the landless, micro enterprises. Women have opted for non-traditional work such as being taxi and bus drivers, they are the mates in construction work, managing restaurants and cafes, engaged in other tourism activities. There are specific interventions to deal with violence against women Jagrata Samitis to deal with violence against women, complaint and help desks, counselling centres. Women have been active in local politics too with over 50% of the EWRs coming from Kudumbashree groups. Kudumbashree has more than 43 lakh women members, covering 50% of the households in the state. Today, Kudumbashree community resource persons are working in other states and they are recognized nationally as a National Resource Organisation for NRLM. It is working in 6 states.

Mahila Samakhya

Mahila Samakhya grew out of a unique partnership between the women's movement and the government. It was a direct outcome of the New Education Policy of 1986, which categorically stated that education would be an instrument of social change and that processes and an educational process would be put in motion to enable women to be proactive agents, where education is not confined to mere literacy but is an empowering learning experience. It started with donor funding in a few states but then, was up-scaled to several states. In 2015, the Government of India abruptly brought the funding to an end. Although today, there are several states that are keeping the activities alive through their own funding.³⁴

Unlike most government programmes, which have a set agenda or an instrumentalist approach to women's empowerment, Mahila Samakhya had no targets. It was a government programme but it functioned through an Independent society which was open to recruiting the staff from outside. The purpose of this staff was to initiate processes to enhance awareness and bring about change in families/ communities and governance.

As in the case of Kudumbashree, the focus was on marginalised rural women, who were organised in groups called Sanghas/ Samooh, which were federated as Sangham. The strategy and process can be seen in the figures below³⁵



Kameshwari Jandhyala Sept 2017

³⁴ Source: <https://scroll.in/article/775839/why-over-one-lakh-rural-women-in-bihar-sent-postcards-to-prime-minister-modi>

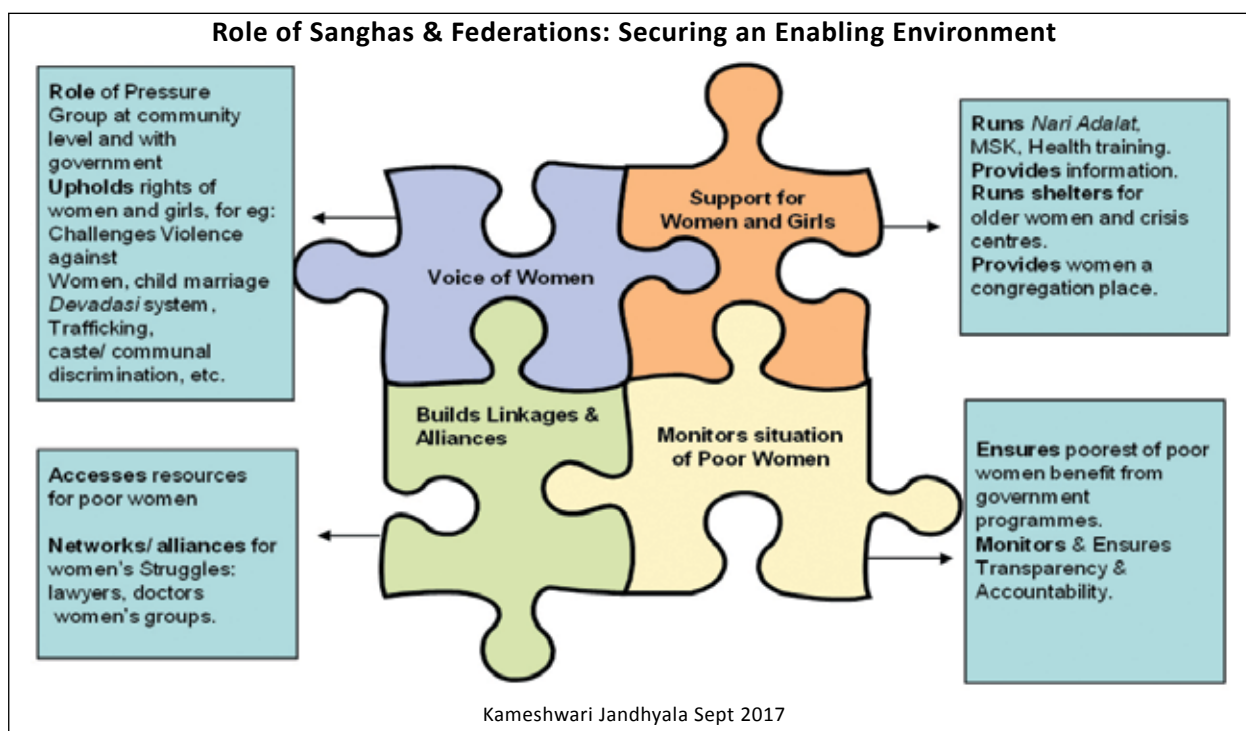
³⁵ These figures are drawn from the presentation by Kameshwari Jandhyal at a training programme at LBSNAA in September 2017

An Emerging Picture

Participation	Visibility	Accessing services/ entitlements/ improving financial security	Demanding accountability
<ul style="list-style-type: none"> Participation in local governance Panchayats (gram sabhas, as elected representatives) School Management committees, Midday Meal (MDM) Scheme Integrated Child Development Services (ICDS) Others 	<ul style="list-style-type: none"> Interaction with local leaders and government officials Invitation to village, block and district level meeting/ activities Relations with media 	<ul style="list-style-type: none"> Public Distribution System (PDS), widow and old age pensions, education/ disability scholarships, housing, land assignments, loans, agricultural inputs, health related, NREGA; thrift and credit etc 	<ul style="list-style-type: none"> Regularity and effective functioning of local institutions-anganwadi, school, hostels, extension workers, ensuring everyone gets jobs cards, ration cards Negotiating with gram panchayat, elected representatives, government

Kameshwari Jandhyala Sept 2017

The role of federations in MS and generally are summarized in the slide below can be seen in the following se collectives created the space where women could identify their problems and discuss collectively what could be done to bring about change within families/ communities, governance systems.



However, whether Kudumbashree or Mahila Samakhya investment in the training of the teams, carrying it forward and members of the groups is a critical component. In MS, they invested 15-20 days in training their teams every year. This facilitated an understanding of gender, patriarchy, discrimination, exclusion in varying degrees of intensity. It involved introspection into how the individual is affected and more generally how women are affected by these. These training were also used to give information on various issues, government structures and how they work, panchayati raj, laws relating to women's rights, history of women's movements. The methodology used to

communicate were songs, role play, personal narratives, and case studies to highlight the issue or to take a discussion forward. There was also a focus on negotiation, lobbying and advocacy skills.

A Joint Initiative for Empowerment of Women: PRADAN, Jagori and UN Women: Fund for Gender Equality (FGE, 2016)

“Facilitating Women in Four Endemic Poverty States of India to Access, Actualize and Sustain Provisions of Women Empowerment” - A Joint Initiative of PRADAN, Jagori and UN Women: Fund for Gender Equality In July 2010, Professional Assistance for Development Action (PRADAN) and Jagori facilitated the empowerment of over 75,000 tribal and rural women across 9 of the poorest districts in four states of India (Madhya Pradesh, Odisha, Jharkhand, and West Bengal). The aim was to support women in engendering their livelihood initiatives, addressing issues of discrimination and gender-based violence and effectively accessing their social, political and economic rights. Over 2/3rds of the women were from Scheduled Castes and Scheduled Tribes, and all women were from families that earned below two dollars a day.

Through training and ongoing mentoring support, the programme worked with rural women to transform gender relations as an integral element of poverty reduction and supporting sustainable livelihoods. It sought to further enhance the capacity of 300 women’s collectives at village and sub-block levels - many of which had been supported by PRADAN over the course of the last two decades - to address gender inequality, discrimination and violence within and outside their homes.

There were four key outcomes planned:

- i) Increasing women’s awareness and participation in local self- governance structures and processes (Panchayati Raj Institutions)
- ii) Enabling Self Help Groups (SHGs) to address issues of gender based inequality within the home and outside
- iii) Enhancing women’s sense of equality as economic actors in the household
- iv) Enhancing responsiveness of duty bearers and Panchayati Raj Institutions to issues raised by the community.

These objectives required PRADAN and Jagori to catalyze changes in the ways in which rural women engaged in decision making in their homes, communities and local governance structures.

Among the key pillars of programme interventions by PRADAN was to create awareness and catalyse women’s access to political institutions, by building their collective leadership in exercising their right to participate in local governance processes. In particular, PRADAN teams sought to equip women with information about Panchayat processes and procedures and raise women’s awareness and increase claim-making ability under various government schemes, such as the Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS), National Rural Health Mission (NRHM), Integrated Child Development Scheme (ICDS), Right to Education (RTE), Public Distribution System (PDS) and access to pensions.

A variety of approaches and tools were deployed to generate awareness about schemes and entitlements. These included training community resource people to conduct systematic outreach at the grassroots level, discussions during group, cluster and federation meetings, street plays and information dissemination during Adhiveshans and Mahadhiveshans. PRADAN teams also sought to increase engagement between women’s SHG collectives and Panchayati Raj representatives and other duty bearers and to increase participation in democratic processes.

By engaging in multiple governance processes, women reported that their standing within their households and communities had been enhanced, as they were able to demonstrate they had the capacity to influence duty bearers and access rights and entitlements (such as road construction, upgrading aganwadi and health facilities, accessing pension schemes for elderly, widowed, disabled and deserted women and the like).

As a result of this, women began a journey in which they asserted their constitutional rights, negotiated for entitlements from duty bearers and began to raise issues in public matters that affected them as a community. Among the many positive outcomes of the project, the findings of the end line survey indicated a substantial increase in women's political participation, apart from other gains in social and economic empowerment.

Close to 97% of the women, from 5 districts of the project area had cast their votes. Besides, more than 50% women participated in the Gram Sabha meetings and made efforts to contact duty bearers to raise critical concerns. It was further noted that women had gained greater awareness about various government schemes. Women also shared that their collective capacities to bargain and negotiate with government officials was more effective (Transforming Development Practice, 2016)

Lessons learnt

Some of the key principles that emerge in organizing women for empowerment are

- Collectives are at the centre of change, and they need to be interlinked horizontally and vertically into federations to enhance their impact
- Investment in processes for awareness raising, building confidence, skills and knowledge are critical
- Bottom up approaches where women set the agenda and decide their priorities
- Given women's condition and position in the family and communities, empowerment interventions have to be multifaceted

These interventions have been set up by poor women's collectives, and worked centrally on catalysing women's agency in establishing their voice and space, both within the family and the public domain. These strategies were a departure from other approaches. In the twenty plus years, they addressed a range of issues including eliminating violence against women and exploring a range of strategies in confronting gender barriers.

They have clearly demonstrated that collectives need to be at the centre of change. However, it is critical to understand that mere organising will not translate into bringing about change, unless the "space is created for women's own voices to be heard. Either through participatory processes of needs identification or else in organisational practices that encourage participation in shaping and changing the decisional agenda, a different set of needs may come into view. In providing the space, therefore such organisations have helped to challenge conventional stereotypes about gender needs, to make visible hitherto hidden categories of women's needs and to lay bare the interconnections between different aspects of women's lives" (Kabeer, 1994).

None of these changes could have taken place unless there was clear political will and convergent efforts in mobilizing rural women to address their concerns in a holistic manner, and going beyond to changing their material status to transforming their position in society. In particular, transforming institutions, norms and development practices requires not just deep commitment and institutional flexibility, but the ability to develop geographic site-specific strategies that ensure women as key agents of change.

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Link: http://www.huffingtonpost.in/village-square/how-two-unlettered-women-helped-rewrite-the-future-of-12-bihar-v_a_21626569/

This is What Happened When the Women of Jharkhand's Guphu Village took Charge

Link: http://www.huffingtonpost.in/village-square/this-is-what-happened-when-the-women-of-jharkhands-guphu-villag_a_21599543/

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Link: http://aajeevika.gov.in/sites/default/files/nrlp_repository/Engendering-Rural-Livelihoods-Final.pdf

Kudumbashree-Crossing the Barriers of Poverty in Kudumbashree: An Innovative Poverty Reduction Strategy, pp: 3-12.

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Transforming Development Practice (2016) by S. Bhattacharjee and J. Silliman. PRADAN-Jagori-UNWomen, New Delhi

Link: <http://www2.unwomen.org/-/media/field%20office%20eseasia/docs/publications/2016/03/transforming-development-practice.pdf?la=en&vs=3539>

Films:

A Mahila Samkhya Film (Duration 0:12:34)

Link: https://www.youtube.com/watch?time_continue=5&v=xC09v5Tx50I

Kudumbashree (Duration 0:14:08)

Kudumbashree's story

Link: <https://www.youtube.com/watch?v=VT5JtONMTrM>

My Rights, My Identity (Duration 0:16:02)

A gendered understanding on livelihoods focussing on women farmers

Link: <https://www.youtube.com/watch?v=TJwaOXTmkHQ>

Parivartan ke Agraduth: Voices of Women from Indian Panchayats (Duration 0:01:55)

A short video on a Panchayat in Rajasthan that was successful in banning alcohol.

Link: <https://www.youtube.com/watch?v=pb2lUtK2xOQ&list=PLdV-iGJXWUbj2Q-AXIcXCMbTFYx5B2zb7>

RSTV Special Report-Kudumbashree-Women Power Unleashed (Duration 0:26:11)

A special episode on Rajya Sabha TV on the Kudumbashree program

Link: <https://www.youtube.com/watch?v=-Tdzf9kOPUQ>

Shifting Ground- Jagori, PRADAN and UN Women (Duration: 0:13:01)

A short film on the PRADAN-Jagori gender equality endeavours in rural tribal areas.

Link: <https://www.youtube.com/watch?v=FhX4C9n7FRU>

8 Women's Participation in Panchayati Raj Institutions

Learning Objectives

To understand

- The impact of the 73rd Constitutional amendment on women's participation in Panchayati Raj
- The deepen understanding of constraints and challenges that women elected representatives face on the ground, and to,
- Enhance understanding of how to effectively advance women's leadership

Background

India ranks 148th globally in terms of representation of women in executive government and parliament, according to a report published by the Inter-Parliamentary Union (IPU) and UN Women. The data published in the report, Women in Politics 2017 Map, showed that women make up only 11.8 per cent (64 MPs) of the 542-member Lok Sabha and 11 per cent (27) of the 245-member Rajya Sabha (Sengupta, 2017).

Several Articles of the Indian Constitution (14, 15, 15(3), 16, 39(a), 39(b), 39(c) and 42) refer to adoption of measures for the socio-economic, and political empowerment of women. Further, other Articles (243 D3, D4, T3 and T4) mention reservation of one third seats for women in the panchayats and municipalities. These have been reaffirmed by the Government of India, through Articles 7, 8 and 9 of Part 2 of CEDAW and Part C of the BPfA. The Universal Periodic Review Report of India (2017) (Government of India, 2017) and reports of the Commission on the Status of Women (CSW) also mention India's commitment to increasing women's representation in the highest decision making bodies (Wada Na Todo Abhiyan, 2017). However the 33% reservation bill for women in parliament and state legislatures introduced in 2008 has lapsed with the dissolution of the last Lok Sabha (PRS India, n.d.).

The impact of the 73rd Constitutional Amendment (1992) has been path-breaking for women because of its provisions for reservation of not less than 33% of seats for them in the three tier Panchayati Raj structure. 14 States have equal representation of women and men, and in seven states the share of women is even more than 50% (Government of India, n.d.). These provisions have propelled rural women from the confines of their homes and communities into the public domain. Today, in 20 states this provision has been enhanced to 50% (MoPR, 2017).

As a result, there are large number of women in the Panchayati Raj Institutions - close to 13.45 lakhs women (1.34 million) Elected Women Representatives (EWRs) in the three tiers PRIs, which constitute 46.14% of total Elected Representatives (ERs) (MoPR, 2016).

This has not only led to enhancing women's leadership in democratic governance and participation in local decision making processes but has also led to women demanding for their rights and leading policy implementation on the ground. Many women have come into local decision making via the

SHG movement and other collective processes at the village level. Recently with the devolution of funds to panchayats approved by the 14th Finance Commission, the resources and the mandated formulation of the Gram Panchayat Development Plans (GPDPs) the need for effective participation and decision making of women elected members has become even more important.

Sustainable Development Goals and Panchayats:

Panchayats play a crucial role in realizing the SDGs. The twin objectives of Panchayati Raj System, envisaged by the Constitution, is to ensure local economic development and social justice. Panchayats are expected to play an effective role in planning and implementation of functions related to 29 subjects enlisted in the Eleventh Schedule of the Constitution. Many of the targets under SDGs are within the purview of these subjects.

Gram Panchayats (GPs) across the country have initiated Gram Panchayat Development Plan (GPDP). This is an opportunity for the GPs to synchronize their plans with SDG targets. There are also resources from various centrally and state sponsored schemes which can be leveraged and converged at the Gram Panchayat level. It is important to know targets that have been set at GP level that can have both vertical and horizontal linkages, and result in better convergence possibilities, resource mobilization and feasible actions³⁶. SIRDs should look at their state SDG plans for more details.

Gender Equality and Women's Empowerment is an important agenda for the GPs and the presence of EWRs in the GPs, has made a noticeable difference to rural gender indicators. In this context it is essential that the trainings on gender cover not only all relevant schemes and programmes for women and girls, but also emphasize the empowerment of women. There has been a move towards developing gender-friendly panchayats.

A set of non- negotiable principles, based on the seven indicators of Gender Responsive Governance, has been developed by the Centre for Women's Development Studies (CWDS), Delhi and could be a useful resource for trainers (Source: UN Women).

Indicators as per CWDS	Non-Negotiable Principles
Survival of women and girls	<ul style="list-style-type: none"> • Ensure no child, adolescent girls, pregnant and lactating women and older persons in the GP is suffering from malnutrition by effective implementation of the Integrated Child Development Services (ICDS) Scheme and other related social security schemes • Ensure effective implementation of Beti Bachao, Beti Padhao (BBBP) Scheme in the GP • Eliminate gender-biased sex selection in the GP
Quality of survival	<ul style="list-style-type: none"> • Ensure zero maternal mortality in the GP by implementing Janani Shishu Suraksha Karyakram (JSSK) and other related schemes • Ensure access to sexual and reproductive health-care services including family planning, information and education, and the integration of reproductive health by implementing related schemes and policies • End poverty in all its forms for women and facilitate access to: social protection, housing, water and electricity and sanitation • Ensure social security for the elderly women and single women
Skill acquisition	<ul style="list-style-type: none"> • Ensure selection of women and girls from marginalised communities for income generation schemes including microfinance in the GP • Ensure equal access and opportunities are given to women and girls for skill training and access to financial services • Ensure that all girls complete free, equitable and quality primary and secondary education using Right to Education as a tool to guarantee free and compulsory education

³⁶ Sarojini Ganju Thakur, ToT Manual, MoPR, 2017

Workforce participation	<ul style="list-style-type: none"> • Ensure that no single woman, dalit woman, tribal and women from minority sections are earning less than the minimum wages defined the government in the GP and are involved in productive employment and decent work • Ensure safe and informed migration for women and girls who migrate on work from the GPs
Control over resources	<ul style="list-style-type: none"> • Guarantee women's access to, and control over, productive assets in private and public assets and the copy of the land records are also with women. • Ensure equal opportunities are given for creation of assets, such as land and other forms of property, financial services, inheritance and natural resources, and further, rights to and ownership of those assets for women in accordance with national and state laws
Participation in the public spaces	<ul style="list-style-type: none"> • Ensure women's full and effective participation in the Gram Panchayat meetings, Gram/Ward/Mahila Sabhas, Standing Committees and Village Committees as elected leaders and as citizens.
Security	<ul style="list-style-type: none"> • Ensure gender friendly infrastructures like roads, availability of power, household lavatories, piped drinking water • Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation in the GP • Eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation

To meet the targets of the 2030 SDG Agenda, more substantive work will be needed at the local level, especially in rural and tribal areas. This would mean creation of an inclusive environment, whereby women and other marginalized groups, will have a voice at the table and prioritize their issues.

Gram Sabha and Women³⁷

The basic institution of development planning and its implementation is the Gram Sabha which owes its existence to the article 243 B and 243 A of the Constitution of India and The Provisions of Panchayats (Extension To The Scheduled Areas) Act, 1996.

Women are members of the Gram Sabha and thus form an integral part of the quorum. Many state acts have made provision for minimum quorum of women. Therefore, participation of women is necessary for ensuring planning and implementation of the concept of gender budget. For engendering decision-making in Gram Sabha, women have to attend in large numbers and actively participate in Gram Sabha meetings.

Mahila Sabha³⁸

Mahila Sabha (Council of Women) is a space for women above 18 years. An assembly of women members is expected to be held at least once in three months, prior to gram sabha. The coverage of the mahila sabha is co-terminus with the gram sabha and these gatherings should take place atleast 15 days prior to the gram sabha to discuss proposal and issues raised by and concerning women. The participation of Sarpanch is significant in these meetings, as s/he can review and address various proposals for the annual plans. (See: Handout on How to organise and conduct a mahila sabha meeting)

Genesis of women's councils³⁹

The concept of a Mahila Gram Sabha was first discussed in Maharashtra, which later became the first state to legislate on it under the Panchayati Raj Act. In 2003, the Maharashtra government issued

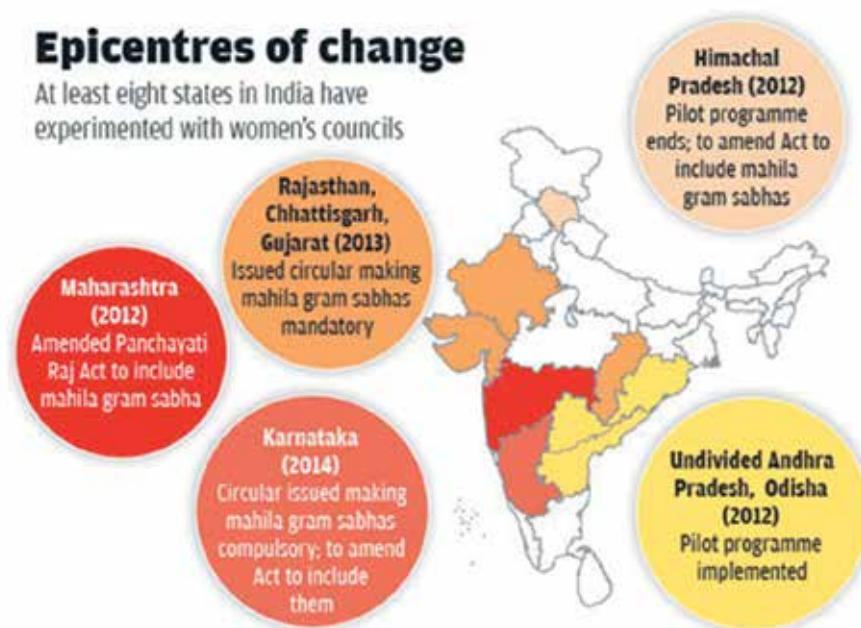
³⁷ NIRD Manual, 2012, Page 62

³⁸ Drawn from a note by Anita Brandon, SIRD Rajasthan.

³⁹ Centre for Science and Environment (2014), Democracy's better half.

a circular for conducting mahila gram sabha meetings ahead of the gram sabha. This was made the law in 2012 under the Panchayati Raj Act in the backdrop of the self-help group movement and women's movements against alcohol. Since 2009, mahila gram sabhas have been piloted under the UN programme, Promoting Women's Political Leadership and Gender Responsive Governance, in Karnataka, Odisha, undivided Andhra Pradesh, Madhya Pradesh, Rajasthan and Himachal Pradesh. The main objective behind holding these meetings is to bring to the fore matters that affect women which are generally ignored in male-dominated gram sabhas.

In Karnataka, the programme was piloted in 100 panchayats of Mysore and Dharwad districts and the Karnataka government later issued a circular that made holding of mahila gram sabhas before the general Gram Sabha compulsory. The Karnataka government constituted a committee to look into amending the Panchayati Raj Act. Besides Karnataka, Rajasthan, Gujarat and Chhattisgarh have also issued circulars for compulsory holding of mahila gram sabhas before regular gram sabha meetings.



Challenges to women's effective participation

Women are facing several challenges as they transform themselves into their new roles and responsibilities. These include classically, lack of education, lack of knowledge of laws, and other socio-cultural, economic, participation in politics (SAP International, 2006). They also have a much higher burden of the household work in addition to their productive work – leading to lack of rest or any form of leisure, and barriers to safe mobility and freedom from violence. Women also do not have assets nor land in their names and limited access to inheritance rights.

This is not to state that a literacy attainment does not enable them to be good leaders. The larger challenge for them is to constantly navigate the gendered societal perceptions and adverse social norms that pit women as a lesser human being who should largely be circumscribed by traditional normative gender roles in society.

Women also face a severe economic and social backlash in society, as they challenge gender stereotypes and work towards transforming discriminatory norms in their communities.

It must be mentioned that women have been excluded over generations from contributing to and shaping public policies that have largely remained in the realm of male decision making.

This is also true of decision making at the household level and, in fact, is at the root of the phenomenon of sarpanchpati, where the husband, in some cases, continues to exercise control over his wife in her public position and decision making.

Further, it must be noted that women are not a homogenous category. The power configurations may tend to tilt in favor of women from perhaps the upper castes than women from dalit, tribal and other minority communities. Discrimination, violence and prejudice continue to prevail, despite constitutional provisions, sometimes even by those in office at the block and district levels. One of the papers on this issue, has highlighted that political representation through quotas has not led to effective political participation for the majority of Dalit women. It finds that the main obstacle is the multiple discrimination that Dalit women face arising from entrenched caste hierarchies, chronic poverty and patriarchy (Mangubhai, 2009).

Provisions in the Panchayati Raj Acts of the States have also impacted on the nature of participation of women. The provision for rotation of reserved constituencies that does not allow candidates to consolidate their position has been debated, and is different to the principle that applies in the Lok Sabha elections. Further, eligibility conditions in some states in regard to literacy levels and number of children have also resulted in the exclusion of many women from the electoral process.

A study by International Center for Research on Women (ICRW) and UN Women (Bhatla, Walia, Khanna, & Verma, Opportunities and Challenges of Women's Political Participation in India: A Synthesis of Research Findings from Select Districts in India, 2012), reveals that ensuring women's political representation through affirmative action is an important step in democratizing and stimulating local governance, but does not automatically translate into effective governance, nor does it mean that issues of concern to community women will automatically be addressed. There is need to address deep-seated cultural norms around gender roles. Among women who do not run for office again, among other reasons for withdrawing from public life like de-reservation of seats, was the time burden of home, child care and resistance from spouses. The need for supportive male partners has been noted.

For women's successful participation and governance at the local levels, requires both gender sensitive policy and interventions that empower individual women and ensure an intersectional approach addressing their lived realities and locations in society. It also requires that disincentives (such as the two child norm, basic educational requirements for running for office) that have come to be in some states needs to be reversed, as it is discriminatory, and interferes in women's right to equal participation.

Strengthening women's leadership

Some studies over years have indicated that women and men do take different approaches to policy directions and measures. Women have made demands for health and basic essential services, tapped water, sanitation and gender-specific needs.

They are also keen to support their children's education and welfare and this has led to some meaningful outcomes for the education of girls. At the same time, some women representatives have also engaged with self-help groups to support water-shed schemes, land irrigation and development, drinking water, building women's centres, etc. Various studies have been undertaken on EWRs and their work and these studies have captured a growing body of evidence (Chattopadhyay & Duflo, 2004) that shows women representatives are making a positive difference in the Gram Panchayats. Some other studies and women's narratives on the ground, have indicated that women leaders tend to be less corrupt, and focus on provision of public goods at more effective costs. A study has found that that villages reserved for women leaders have more public goods, and the quality of these goods is at least as high as in non-reserved villages and that villagers are less likely to pay bribes in villages reserved for women (Beaman, Duflo, Pande, & Topalova, 2006).

Capacity building and Leadership

PRADHAN The Ministry of Panchayati Raj, Government of India has developed The National Capability Building Framework – 2014 that is meant to assist States in expanding the outreach and enhancing the quality of their capability building initiatives. It examines key issues in capability building and documents best practices enabling SIRDs and training institutions to learn from each other. The framework addresses centrally the need for gender equality to be included as a cross cutting theme in all major courses. It has also recommended the need for gender sessions and gender sensitive faculty.

The NIRD also has produced a manual in partnership with MoPR and UN Women on “Promoting Women’s Political Leadership and Governance in India and South Asia” for capacity building of women and men representatives in India on gender-responsive governance in 2012.

In a recent communiqué, the Minister of WCD (Press Information Bureau, 2017) stated that despite 33% reservation for women in the panchayat bodies, EWRs continue to remain ineffective since they do not have appropriate knowledge, skills and abilities to administer the village. She emphasized the need for a countrywide programme of training women sarpanches and other women representatives at the grassroots level in various areas like engineering (building of roads, drains, latrines etc.), finance, social development, education, health, and environment among others. The trainings would also enable women to take forward the various new schemes of the government (Fasal Beema Yojana, Pradhanmantri Awas Yojana, Suraksha Bima Yojana, Sukanya Samridhi Yojana, maternity benefits schemes, among others). She further emphasized the need to address safety of women, education of the girl child, health of women, creation of assets under MGNREGA, immunization and ensuring nutrition through lakhs of Anganwadis of the country have become important issues at the grassroots level in which the women sarpanches can play a pivotal role in

effective delivery. The Ministry has developed some special modules in this regard and NIRD has been implementing the trainings in three states. It has been found that often trainings are held in common for both men and women leaders and the content is focused on powers, roles and responsibilities and the functioning of the Panchayats.

Trainings must not be limited to sarpanches only but also cover all ward members. Time poverty, child care and home responsibilities result in mobility constraints for EWRs who are unable to participate in such trainings. In order that women benefit significantly, affirmative measures at the training places will be needed - provision of creches and child care facilities, as well as the venue of trainings being closer to their homes.

It is also important that separate capacity building sessions are held for women with a focus on confidence building, self-awareness, communication skills, gender and rights literacy, addressing triple burden of work, and engaging with village planning, and budgeting issues. Women need to understand not only, how power operates, but also how to deal with dominant power structures in rural areas. They need to familiarize themselves with not only how to negotiate patriarchal barriers but also learn how to be autonomous and independent in their decision making processes and seek the support of women’s collectives and their constituencies.

There have been several initiatives and campaigns in the country, where organisations have focused on women’s strategic needs and political leadership development. They have done this through building their self-esteem, voice, confidence and collective building processes. They have focused on enabling women to unpack structures and institutions of power and negotiate their presence in public spaces. They have also focused on long-term empowerment and enabled women to build both individual and collective power that is respectful and transformative.

A report of the Committee on Empowerment of Women (2009-2010) noted that NGOs and CBOs

should be involved in a big way to motivate the people. Such campaigns can focus on important concerns of the people and Panchayats such as alcoholism, literacy, girls' education, domestic violence, dowry, water and soil conservation, organic farming etc. through the performance of kala jatha, natak and evocative songs, with the objective of triggering collaboration and common action between Panchayats and the people on a daily basis, instead of only at the time of conduct of the Gram Sabha.

Gender Friendly Panchayats

One of the ways to enhance women's leadership is also to work towards creating gender-friendly panchayats (UN Women, Forthcoming).

A Gender Friendly Panchayat would be where:

- All local governance processes, procedures and systems (planning, budget allocation, activity development, local service delivery and performance monitoring) are developed and implemented based on the different needs of women and men and other genders.
- Gender inequalities are centrally addressed and strategies developed to reduce existing gender gaps.
- Women and men from different social groups actively participate in local governance without any fear of discrimination on lines of caste, religion, gender, ethnicity, ability, etc.

There are some good case studies (a list along with links to the relevant videos is provided below) in this module of the transformation that women have been able to bring about in their panchayats and in their lives after getting elected.

Godda women rise up to leave imprint on local politics

The victory of Poonam Devi of Tarkhutta village in Jharkhand in local government body elections is a story of how collective resolve of village women successfully challenged patriarchal structures and corrupt governance practices.



Jael Silliman and Suneeta Dhar, 2016

Read more at: <https://www.villagesquare.in/2017/01/18/godda-women-rise-leave-imprint-local-politics/>

List of Case Stories:

The Hunger Project

1) **Breaking the Mould**, Duration: 0:06:19

Based on: Susheela Saket, Ward Member of Baravah Panchayat, Sirmour Block, Madhya Pradesh.

Thematic Area: Efficiently implement various Government schemes in the Panchayat

Link: <https://www.youtube.com/watch?v=Xcm7g9v15pY>

2) **Celebrating Democracy**, Duration: 0:07:49

Based on: Navli Kumari, Ex-Ward Member of Kyaria Panchayat, Abu Road Block, Rajasthan.

Thematic Area: Promoting education amongst girls in the community

Link: https://www.youtube.com/watch?v=YRh_8UqvnCQ

3) **Ms. Rajani Hans**, Duration: 0:04:21

Based on: Naib Sarpanch, Vice President, Litisargi Panchayat, Komna Block, Naupada District, Odisha.

Thematic Area: Fight against corruption at local governance level

Available at: <https://www.youtube.com/watch?v=y-4IIQFKDlc>

Ministry of Panchayati Raj and UN Women

4) **Sandankoti Hajamma**, Duration: 0:02:21

Based on: Utkoor, Mahabubnagar, Telengana.

Thematic Area: Fight against India's Jogini System

Link: <http://www.indiaspend.com/cover-story/krishnavenis-story-and-the-era-of-women-panchayat-presidents-98310?>

6) **Chandramma**, Duration: 0:02:13

Based on: Kondalogam, Srikakulam, Andhra Pradesh.

Thematic Area: A Success Story of Tribal Sarpanch

Link: <https://www.youtube.com/watch?v=sj1CQwcnsuc&feature=youtu.be>

7) **Localizing the SDGs**, Duration: 0:02:11

Source: UN Habitat and UNDP

About: The new 2030 Agenda for Sustainable Development outlines a new plan of action to eradicate poverty, protect the planet and achieve sustainable prosperity for all. To do so, it defines an ambitious set of 17 Sustainable Development Goals – the SDGs – and 169 related targets to be reached by 2030.

Link: https://www.youtube.com/watch?v=PRq8D_W1F84

Exercise 12:

Activity Based on the Film Sanshodhan⁴⁰

Background of the film: Sanshodhan, a 1996 Indian film on the theme of reservation of women seats in local self-government, produced by the National Film Development Corporation of India (NFDC) and United Nations Children's Emergency Fund (UNICEF).

While the parliament debates on a larger share of political power to women, Sanshodhan tells you about the ground realities.

The amendment in the law making it compulsory that one-third of the Gram Panchayat representatives must be women is not received favorably by the ruling Sarpanch of the village, Thakur Ratan Singh. Although he puts up a front of being in favor of the idea, along with his son Inder Singh he conspires to field women and wives of friends who he hopes he can control through their husbands and through

⁴⁰ Source: National Gender Centre, LBSNAA, Mussoorie

the caste network. Inder Singh becomes the Sarpanch and his nominees are elected as panchas.

Vidya, wife of Bhanwar Singh who is indebted to the Thakur, is one of the newly elected women Panchayat members. Vidya, who is educated, notices that the political empowerment of women is only on paper and in reality decision-making still continues to be with the manipulative old guard. Her conscience becomes restless when she finds herself helpless as a panch in responding to the pleas of Mahisari, wife of a bonded labour, to stop the landlord from dragging the husband to the mines in a state of ill health. Mahisari's angst haunts Vidya and she visits her later only to learn bitter truths about the way the village affairs are conducted by the Panchayat. She is shocked to learn that there is no school in the village. Her probe reveals that monies allotted by the Government for the school have largely been siphoned off with only a part of the school building constructed while on paper it is shown as completed.

The incomplete building is proposed to be used as godown by the Thakur. Her efforts to find out who the people are behind the scam are blocked and met with threats to her life as also to her family. Vidya is however undeterred and believes in women's power through peaceful resistance and community mobilisation as the only way to bring about change in the village. When her efforts at the Panchayat level fail, she decides to take her struggle to the Gram Sabha. Mahisari continues to be her inspiration and actively helps in the struggle.... Will she succeed?

Link to the film: <https://www.youtube.com/watch?v=3pghWIWHT3I>

Objectives:

-To explore gendered dimensions of local governance and challenges to women's leadership on the ground

-To understand how grassroots mobilisation combined with peaceful struggles can bring about changes in the lives of marginalised women?

Time: Film Duration: 2 hours 43 minutes

Discussions: 1 hour

Methodology:

1. **Participants could be divided into three or four groups and asked to reflect on the film and discuss the following points and make short presentations.**

The four pointers for the discussion are as follows:

- a. Main features of the 73rd Amendment Act
- b. Identify social stratification issues
- c. Identify and analyse gender issues
- d. Role of Panchayati Raj Institutions

2. In the larger group, discuss the following:

- a. What can be done to overcome the identified obstacles?
- b. Can grassroots movements bring about any attitudinal changes?
- c. What changes the 73rd amendment act has brought about in support of women's issues?
- d. Will women's empowerment through education and political resolve ever be achieved?
- e. What are key challenges and how can they be overcome?

Handout 5: Gram Sabha⁴¹

The basic institution of development planning and its implementation is the Gram Sabha which owes its existence to the article 243 B and 243 A of the Constitution of India and the Provisions of Panchayats (Extension to the Scheduled Areas) Act, 1996.

Gram Sabha and Women

Women are members of the Gram Sabha, and thus form an integral part of the quorum. Many state acts have made provision for minimum quorum of women. Therefore, participation of women is necessary for ensuring planning and implementation of the concept of gender budget. For engendering decision-making in Gram Sabha, women have to attend in large numbers and actively participate in Gram Sabha meetings.

Power and Authority: Gram Sabha has the power and authority in the following areas in almost all the state acts:

- o Planning and Budgeting
- o Monitoring over Implementation
- o Control over institutions, employees of institutions and common resources at village level
- o Engendering Decision-making in Gram Sabha

Processes at the level of Gram Sabha: The Gram Sabha comes in existence through meetings. The meetings of Gram Sabha are guided and facilitated by agenda for Gram Sabha meeting. The Gram Sabha exercises its power through decisions on village development.

Meeting and Quorum: Responsibility of organising meeting of the Gram Sabha lies with Sarpanch of the gram panchayat. If she or he fails to do so, the responsibility shifts to secretary. States, through the prescribed authority also have a role in organising Gram Sabha meeting. There is provision for a minimum number of meetings, of the Gram Sabha in a year which is four in most of the states. Apart from four mandatory meetings, gram panchayat is supposed to call for two more meetings in a year which are:

- o Annual meeting for the approval of plan and budget of the gram panchayat
- o Meeting for discussion and approval of annual administrative and financial report including audit report.

Agenda: The agenda of the Gram Sabha meeting, defines the deliberations. If a subject or topic is not in the agenda items, then Gram Sabha will not be able to discuss and take decision on that issue. There are important points related to agenda of the Gram Sabha. Agenda items on which Gram Sabha is competent to take decision. Agenda items on which Gram Sabha may pass a resolution for other institutions to consider the views of Gram Sabha.

Decision-making: The process of decision-making is important for the Gram Sabha. It needs to take a final decision on each of the agenda items listed in the agenda and discussed.

Implementation and Monitoring: Gram Sabha has power and responsibility of monitoring the work done by gram panchayat and other agencies. These powers are social audit of MGNREGA and control over all schemes and institutions of social sector transferred to Gram Sabha. It is important to identify Gram Sabha specific provisions from state Act and also from Acts like MGNREGA, 2005, Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006, PESA {Provisions of Panchayats (Extension to the Scheduled Areas)}, 1996. Apart from these Acts, it

41 NIRD Manual Page No 64.

is important to refer to the orders issued by various ministries of GoI and state for implementation of schemes such as BRGF (Backward Regions Grant Fund), SSA (Sarva Shiksha Abhiyan), NHM, IAY (Indira Awaas Yojana) and NRLM (National Rural Livelihood Mission).

Handout 6: Mahila Sabha⁴²: How to organise and conduct a Mahila Sabha meeting?

First Phase: Preparation

- To collect the date and time of different assembly of village councils and fix women gathering 15 days prior to it.
- Once the date and time is fixed for gathering, each and every woman in the villages should be informed about the meeting. They can spread the message through social workers, anganwadi workers, schools, ration shops, fix posters, rally's, ward offices, notice boards, health centres etc. The date, time and place should be clearly mentioned and informed to each of them through every possible means.
- The space for meeting should be accessible to each woman. The major safety measures should be taken along with appropriate sitting arrangement.
- Anganwadi workers, Asha workers, lady teachers, A.N.M. (Auxiliary Nurse Midwife) nurses and all the educated women in the village should ensure that each woman participates in the gathering for women council. The youth groups, farmers' associations and other councils should help to publish the news of the gathering for maximum participation.
- Agenda for the meeting should be read aloud while publishing through rallies. The posters should contain the details of the gathering. The social workers and local/rural news announcers should make sure to read aloud the agenda in detail.
- The timing of the gathering must be fixed in consideration of easy access wherein "she" is not performing any other responsibility at that time. This will help a woman to attend the meeting without any chaos.

Second Phase: Things to be remembered during the meeting/ checklist

- The discussion should happen in circles which may engage each of them to participate actively.
- The discussions should be moderated by secretary or Sarpanch and village welfare officers. However, communication and interpretation should be done by anganwadi workers, supervisors and Asha workers.
- In case, Sarpanch is not available for the meeting, it may still be held under observation of Secretary and senior woman ward counsellor.
- Agenda should be read aloud at the beginning and each theme should be discussed.

Themes to be included for women council (Agenda)

- Issues related to girls and women which they feel is troubling
- Girls and women being deprived of adequate facilities for advancement
- To discuss on strategies to stop violence and harassment against girls and women in domestic and public places
- Informing about the various schemes and policies for women empowerment
- Improvement and better facilities on the education of girls and women
- To educate about role of women "Saakshar Bharat Mission" and how it can be helpful in education of girl child

⁴² Anita Brandon, Mahila Sabha, SIRD Rajasthan

- Importance of women and child health schemes
- Female foeticide and its harmful effects on the civilization
- Educating about Pre-Conception and Pre-Natal Diagnostic Techniques (PCPNDT) Act, 1994 of sex determination
- Educating on child marriage, dowry, violence related to drugs, domestic violence, witchcraft and prevention
- To inform women about importance of financial empowerment and various schemes available from the government like NREGA, Rastriya Grameen Aajivika Mission, Khadi and Gram Udyog, Laghu Udyog, Self-help groups and Kaushal Prasikshan, NABARD related schemes for women, schemes related to financial empowerment etc.
- Anganwadi workers should educate women in the village about hygiene and sanitization. It should also include usage of hygienic and filtered drinking water. They should also be informed about the usage of toilets and its importance in health.
- 'Nirmal Bharat Abhiyan' encourages village panchayats through awards. Therefore, panchayat should encourage women and their role to achieve such awards.
- Education of malnutrition and elimination of the said deprivation of health among children and women should take place via anganwadi workers
- Informing about social security, safety and women rights. Other available schemes like old age pension, widow pension schemes, scholarship available for girls, policies for single girl child marriage etc.
- Farming and animal husbandry related schemes which offer better schemes for women
- Educating women about property rights and equal right to paternal property.
- Accountability for water, land and environment which is shared with panchayat.
- Enabling opportunities and voices for women's inclusion in the economy.

Third phase- Discussion on the proposals raised in a meeting

- The proposals raised by women are to be discussed by Anganwadi and Asha workers in detail to be put forward
- The description of proposals should be presented in the upcoming village panchayat for approval.
- Panchayat is expected to learn and hear out proposals by the councils and do the needful by distributing to different area of expertise for further scrutiny and from thereon, approval.
- Panchayat is expected to include projects related to empowerment of women in the yearly budget.
- To make this programme successful and significant, the Department of Women and Child needs to provide adequate resources to anganwadi and Asha workers. Panchayat should correspondingly pay attention to the requirements to empower women and enrol in the yearly plan.
- The participants are equally responsible and may follow up on the raised concerns in the gathering.
- Women may encourage other women to take part in the meeting. It is the accountability of each sister who attends the meeting.
- Panchayat and representatives should take the initiative to bring awareness for such meetings and encourage each of them to be a part of it. It is also the responsibility of the representative of department of women and child welfare to promote such councils.

- Every village should have a space for women to discuss and raise their issues. These gathering should take place once in three months where the issues raised should be taken up with their respective panchayat for further action. It is therefore, the responsibility of panchayat and district councils to monitor developments continuously.

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Link: http://www.thp.org/wp-content/uploads/2015/04/TheHungerProjectIndia_CombinedFactSheets_2014.pdf

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Link: <http://www.undp.org/content/dam/india/docs/DG/Governance%20in%20GP.pdf>

Trainers' Manual- Promoting Women's Political Leadership and Gender Responsive Governance (2012). Ministry of Panchayati Raj, NIRD and UN Women
Link: http://www.panchayatgyan.gov.in/documents/30336/0/1+ToT+Manual+English+nirdpr+unw+mopr_compress.pdf/b9fdb72e-33fe-48cf-a09b-0bb12159fcb9

Women's Experience in New Panchayats: The Emerging Leadership of Rural Women (2009) by N. Buch (No. id: 2327).
Link: <http://www.cwds.ac.in/wp-content/uploads/2016/09/WomensExperiencePanchayats.pdf>

Films:

Devamani's Interview (Duration 0:00:33)
A short clip on Devamani's political participation in the Panchayat
Link: <https://www.youtube.com/watch?v=w6fwX5k5AIA>

Smart Gaon se Banega Naya Bharat (Duration 0:04:18)
A short film by the MoPR on Panchayat success stories
Link: <https://www.youtube.com/watch?v=mfjwELPZXNY&feature=youtu.be>

9 Ending Violence against Women

Part I: Violence against Women

Learning objectives

To enhance knowledge on

- The different forms, nature and continuum of violence faced by women and girls in our society
- Analyse key factors that underpin violence against women, highlighting in particular, the forms and manifestation of violence and discrimination faced by women in politics and EWRs

Introduction

Definition: “Any act of gender-based violence that results in or is likely to result in physical, sexual, or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.” (General Assembly Resolution 48/104 Declaration on the Elimination of Violence against Women, 1993).

Violence against women (VAW) is a global human rights violation and a development challenge, crossing all cultural and economic boundaries. It has substantial impacts on the health and well-being of women, their families and communities. The cost of violence undermines development outcomes and creates obstacles to women’s participation in development⁴³.

The need to centrally address VAW within the discourse of Gender Responsive Governance is particularly significant as governance processes seek sustainable and equitable development as their ultimate goal, and Panchayati Raj Institutions (PRIs) in India are critical sites, where development can be influenced by women’s effective participation and leadership (Bhatla, Walia, Khanna, & Verma, Violence, Economics and Power: Decoding the Impact of Violence and Economic Insecurity on Women’s Political Participation in India, 2012).

VAW in India is systemic in nature, and occurs both in public and private spaces. Several factors such as the persistence of patriarchal social norms, structural and institutional inequalities and gender hierarchies underpin such violence (United Nations, 2014). Generally, traditional definitions of violence in politics does not capture violent acts/threats against women because of their gender. While violence in politics could affect men as well, it is a gender specific issue and creates disincentives for women’s participation in the political and electoral process.

It undermines democracy, is a fundamental breach of a woman’s dignity and presents a serious barrier to gender equality (UN Women, 2014).

⁴³ Sen, P. 1998. Available from ICRW UN Women report accessed at: asiapacific.unwomen.org/en/digital-library/.../2012/.../violence-economics-and-power

Women in politics are vulnerable to economic, domestic and sexual violence; as they may take stands on issues different from those in their family and community (against child marriage, domestic violence); as voters they may have an independent assessment of candidates and not join hands with their family; their overall lack of economic independence builds their dependency on their spouses/ in laws and curtails their freedoms, mobility and choices.

Some studies have shown that women face lesser violence if their families and spouses support them in entering politics (UN Women). However, first generation women politicians seem to face multiple types of violence that include barriers to autonomous decision making and experiencing political isolation for not following party/or dominant interests.⁶ Further, women who belong to political families are perceived as representatives of the elite and seen to be reinforcing existing socio-economic divides.

Women in elected offices also have agency. They are beginning to make effective choices, and with support from their women SHG groups, they are trying to transform the development agenda. In some places, they have carved out their niche and have emerged as winners in their own right. While they may not have the freedom to question established values and traditional priorities within their households, they have taken courage in questioning the dominance of certain entrenched norms and shown the way to how change can happen, through ensuring girl education, actions against sex selection, raising their voices against violence and so on.

Forms and manifestations of violence

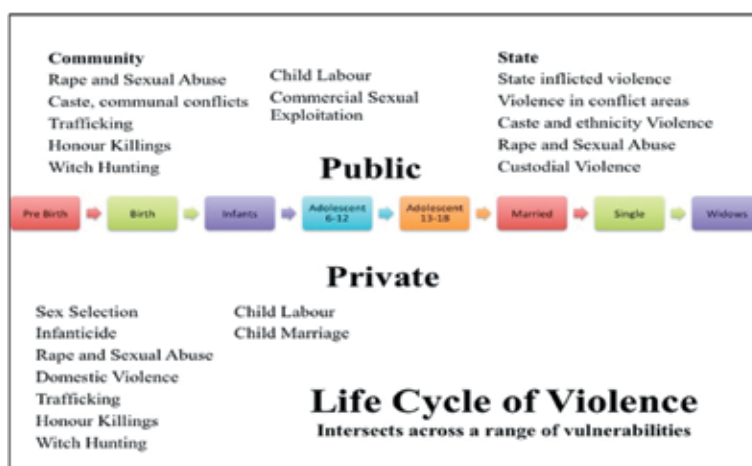
Women and girls experience different forms of violence through their life cycle. It is manifested in numerous ways and varies in prevalence and forms (SRVAW UN Report, 2014).

- sexual violence, domestic violence, trafficking and sexual exploitation, caste-based discrimination/violence, dowry related deaths, crimes in the name of honour, witch-hunting, sati, sexual harassment, violence against LGBT, forced and/or early marriages
- deprivation of access to water and basic sanitation
- violence against women with disabilities
- sexual and reproductive rights violations, sex selection practices, violence in custodial settings and in conflict situations, among others

Manifestations of violence are rooted in multiple and intersecting forms of discrimination and inequalities faced by women.

VIOLENCE AGAINST WOMEN AND CHILDREN:

Flavia Agnes, Gender Conclave NCGTPR-LBSNAA. January 2016



Drivers of Violence

- **Gender inequality and discrimination** are root causes of VAW, influenced by historical and structural power imbalances between women and men and other gender identities
- VAW is related to **lack of power and control**, as well as to adverse social norms that prescribe men and women's roles in society and condone and normalise abuse and discrimination
- Inequalities between men and women cut **across public and private spheres of life**, and across social, economic, cultural, and political rights and are manifested in restrictions and limitations on women's freedoms, choices and opportunities

VAW is not only a **consequence of gender inequality**, but reinforces women's low status in society and the multiple disparities between women and men.

Violence faced by EWRs

Elected women representatives (EWRs) face additional sets of structural barriers to their participation and conduct of duties, and given limited mobility and lack of any support for care work, their spouses take over their roles and functions.

They face a range of threats - character assassination; being blamed/shamed; being denied their rightful office; psychological violence - including abusive language

being used against them; threats to withdraw from elections or membership; coercion to vote for unwanted leaders; bribery, extortion and death threats; violence against family members, and hostility from spouses and in-laws and others. EWRs from SC/ST communities and dalit women face extreme prejudice and discrimination. For example: Dalit woman sarpanches are often told not to come to the panchayat office, and are not consulted on the agenda of the meeting, forced to sign/thumb impression on official papers, without exercising any choice or voice. They face exclusion in the gram sabha and other meetings. It has also been found that women representatives who are efficient, experience some form of slanderous allegations of sexual liaisons⁴⁴.

Data and Response System on VAW

The National Family Health Survey (International Institute for Population Sciences, 2016) found high levels of spousal violence faced by women from across 17 states and Union territories, and for the first time, the survey also includes data on VAW specifically during pregnancy. Earlier data (NFHS 3) had found that one out of every three ever-married women has experienced spousal violence. EWRs are no exception in this matter and many of them face domestic violence.

Data from the National Crime Records Bureau (NCRB) indicates that there is an increase in reporting on crimes against women by 9.2% for the year 2014; and has recorded an increase of more than 50% in reporting since 2010. The disturbing element in the data is that the perpetrator is known to the victim in more than 90% of the cases (family members, neighbours and others) and also includes incidents of incest and sexual assaults (NCRB, 2015). Many women survivors do not report due the lurking fear of a backlash and breach of family honour.

It was the case of Mathura, a 16-year-old adivasi girl whose gang-rape in police custody in Chandrapur, Maharashtra, that triggered a nationwide campaign by women's groups against rape and demands for reform in criminal law that finally took place in 1983. And later, it was Bhanwari Devi's case, whose gang rape by upper-caste men in Bhateri village of Rajasthan caused immense outrage and provided the impetus for a significant ruling against sexual harassment at the workplace in 1997 (Murthy, 2013).

44 Jayal, 2006. Accessed from ICRW/UN Women study: <https://www.icrw.org/publications/opportunities-and-challenges-of-womens-political-participation-in-india/>

India has a plethora of progressive legislation on ending violence against women. This includes: The Dowry Prohibition Act (1961), Protection of Women from Domestic Violence (2005); Criminal Law (Amendment) (2013); Sexual Harassment at the Workplace Act (2013), and so on⁴⁵. However, there have been concerns about the effective implementation and lack of adequate resources.

Following the brutal gang rape and death of Nirbhaya in December 2012, a three-member Committee headed by (late) Justice J.S. Verma, former Chief Justice of the Supreme Court, was constituted on December 23, 2012 to recommend amendments to the Criminal Law so as to provide for quicker trial and enhanced punishment for criminals accused of committing sexual assault against women. The Committee submitted its report on January 23, 2013 and made recommendations on laws related to rape, sexual harassment, trafficking, child sexual abuse, medical examination of victims, police, electoral and educational reforms (Government of India, 2013).

The Committee placed its mandate within the framework of the Constitution and grounded its report in the State's obligation to secure the fundamental rights of its citizens, which includes the right of every person to assert one's individual autonomy. Since Independence, women's security concerns were for the first time framed within the constitutional concepts of equality and non-discrimination. The Committee stated that 'Violence on women should be understood from the perspective of women's autonomy, bodily integrity and dignity, rather from patriarchal notions of honour and shame.' As a result the Criminal Amendment Law (2013) and Sexual Harassment at the Work Place Act (2013) was passed.

Services for Women:

Since 2013, there have been several services for women established at the central and state levels. These include: One Stop Centres for Women (OSCs); helplines for women; dedicated gender desks at police stations, and dedicated police vans for victims, and other support services⁴⁷. While these services have provided relief for women, women still face a host of barriers – in accessing legal and emotional support, financial compensation, etc. The trial periods are painfully long and conviction rates rather low. Cultural factors also impede women's access to justice as counselling centres at police stations and other agencies may privilege the notion of keeping families intact and thereby pressurising women to go back to violent homes.

In some communities in the country, women's groups have set up informal dispute resolution and mediation centres to assist women with marital and family violence problems. It is meant to support women to seek redressal informally, rather than by going to court. These alternative justice systems are called Mahila Nyay Panchayats (MNPs) or Mahila Adalats or Women's Courts. They provide a forum for conflict resolution for family related disputes, undertake legal awareness and aid and referral services.

Other measures for EWRs can include: Forming interest-based solidarity groups of women to support each other; ensuring safe campaigns and anti-alcohol drives during the election periods; training women on their rights and entitlements; speaking to men champions to support women standing for elections and collecting data on harassment and violence against women.

The main issue is that to end crimes against women, it is not about mindset changes alone nor about changing policies and practices. It is about changing systems and communities and creating a counter culture to violence. This requires investments into education, adequate services and deeper political commitment. There is need for intensive campaigns about zero tolerance to violence. Role models especially among men, are needed in all institutions - police, hospitals, courts and others. The culture that dismisses women from speaking up and breaking the silence needs to change.

⁴⁵ Read more at: <http://ncw.nic.in/frmlawsrelatedtowomen.aspx>

⁴⁷ Read more at: <http://www.wcd.nic.in/schemes-listing/2405>

Recently, world over the #MeToo Campaign has enabled many women to raise their voices, name and shame their perpetrators.

Even though there are progressive and stringent laws for the protection and safety of women, existing institutional biases and prejudices impede implementation. Trainings need to be given on how the law can be implemented. A multi sector, multi-stakeholder approach is needed. Men have to play critical roles in prevention of violence and supporting changes in social norms that are discriminatory. There is need for panchayats to discuss these issues and advance women's rights.

Part II: Sexual Harassment at Workplace: Challenges in Implementation

Learning objectives

- To deepen understanding about the concept and law on Sexual Harassment at the Workplace
- To improve understanding about how it can be effectively implemented, especially for EWRs.

Introduction

Women need the right to a workplace that is free of any intimidation, coercion and discrimination. The law is meant to promote equal opportunity at work and also to provide a safe and secure enabling environment that ensures growing numbers of women continue to remain at work. It is well established that ensuring safe working conditions for women leads to a positive impact on their participation in the workforce and increases their productivity, which in turn benefits families, communities and the nation as a whole.

In India, sexual harassment violates women's fundamental rights under Articles 14 and 21 of the Indian Constitution. Women have the right to equality and the right not to be discriminated on grounds of sex alone (Articles 14, 15, 16 of the Constitution of India). According to Ms. Jaising (Snr. Advocate, Supreme Court), the above three Articles constitute the golden triangle of fundamental rights for women. Inequality and discrimination based on gender are impediments to the achievement of women's rights. It is also the fundamental right of every citizen to practice a profession and engage in any occupation (Jaising, 2013).

Women's work in India especially in the rural and peri-urban areas is largely in the informal sector. They are wage labourers, agricultural workers, farmers, producers, home based workers, domestic workers and construction workers. Many EWRs are

into farming, wage labour, vegetable vending and producing goods for the market. Their work places are largely in public spaces, including when they hold and attend the gram sabha, mahila sabha and other meetings.

Women sometimes find it difficult for women to file complaints as they are unaware of the mechanisms in place and sexual harassment is not well understood in our society, particularly the meaning of Consent and how to interpret a NO and when women say NO. It is important to focus on both educational interventions to prevent sexual harassment and also understand what punitive actions are in the law.

Brief History of the Act

It was in regard to a specific case of Bhanwari Devi, a Saathin with the Women's Development Program (WDP) in Rajasthan, who was gang raped when she was undertaking an educational campaign to

halt child marriages, that a collective platform of 'Vishakha' was formed and four women's groups from Delhi and Rajasthan filed a writ petition and sought directions from the Supreme Court on prevention and redressal of sexual harassment at the workplace. It was this landmark case of Vishakha and others Vs. State of Rajasthan in 1997 (Desai, 2003), that led to the Supreme Court laying down guidelines for the prevention and redressal of sexual harassment, and that were to be 'strictly observed in all workplaces' and binding and enforceable in law. However, Bhanwari Devi has still to get justice - the perpetrators have been all acquitted, while her appeal is in the High Court.

The Vishakha Guidelines were derived from CEDAW. The Guidelines entrusted the Employer with the obligation to provide a safe and women-friendly environment.

Prior to the Vishakha Guidelines coming into effect, complaints could be lodged under Sec. 354 and 509 of the IPC.

- The employer (and/or other responsible people in a workplace) were duty-bound to prevent or deter sexual harassment, to set up processes to resolve, settle or prosecute in such cases, to support employees even when a third party was responsible for harassment, and to sensitise female employees to their rights and the guidelines.
- If an act amounted to a specific offence under the Indian Penal Code (IPC) or any other law, employers had to take action to punish the guilty; if an act was not a legal offence or a breach of service rules, the employer had to create mechanisms to address and redress complaints in a time-bound manner
- The Guidelines also decreed the setting up of a complaints committee, and a special counsellor or other support service, assuring confidentiality. This committee would be headed by a woman, have women as at least half its members, and, to pre-empt any undue pressure from senior levels, include a third party such as an NGO familiar with the challenges of sexual harassment
- Central and State governments had to adopt suitable measures to ensure that private sector employers implement the guidelines (Saigal, 2017).

However, there was poor implementation of the Guidelines by both public and private organisations and Complaints Committees were not set up nor were effective measures taken, including provisioning for service rules within formal institutions. Women in the informal sector of work had no redress systems.

The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013

In December 2013, The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013, was passed, keeping the essence of the Vishakha Guidelines in place.

- The law widens the definition of 'aggrieved woman' to include all women, irrespective of age and employment status, and it covers clients, customers and domestic workers (who were earlier not in the ambit of the guidelines).
- It expands the definition of 'workplace' beyond the mainstream office workplaces to non-traditional workplaces and covers all kinds of organisations across sectors, and includes sites where employees go for work.
- The Government of India through the Ministry of Women and Child Development, issued a Department Circular No. 19-8 2014-WW, dated 27th October, 2014 ("Department Circular") regarding implementation of the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013. This Department Circular clarifies that 'the Act casts an obligation upon all the organisations (whether private or public sector) having more than 10 workers to constitute Internal Complaints Committee (ICC) for receiving complaints of sexual harassment.'

- It also states that the Internal Complaints Committee (ICC) and Local Complaints Committee (LCC) shall prepare an annual report and submit the same to the employer or District Officer who in turn will forward a brief report on the total annual reports. The report is then sent to the State Government who is authorized to monitor the implementation of the Act and maintain a database on the number of cases filed and resolved.
- It further goes on to say that the Department of Women and Child Development (DWCD) in every State/Union Territory is required to collate this information from various government departments, public sector undertakings and private institutions for the first time for one and a half years since the Act came into force and at every six months in the future and forward the same to the Ministry of Women and Child Development (POSH at Work, 2014).
- The duties of the employer are listed. It is required that they organise workshops and education programmes to sensitise employees about the Act and undertake orientation of the members of the ICC.
- Some organisations have drafted organisational Sexual Harassment policy as part of their HR policy requirements. There are provisions for specific fine amounts should the employer fails to constitute an ICC, or not abide by any other provision (fine of up to 50,000) (Keyal, 2016).
- Further to this, The Ministry of Law and Justice issued the Repealing and Amending Act, 2016 and with regard to Sexual Harassment Act 2013 made the following amendments: In sections 6, 7 and 24,— (i) for the words “Local Complaints Committee”, wherever they occur, the words “Local Committee” shall be substituted; (ii) for the words “Internal Complaints Committee”, wherever they occur, the words “Internal Committee” shall be substituted⁴⁸.

Exercise 13

Understanding Sexual Harassment at the Workplace through Case Studies

Objective:

To discuss how women, even in senior management positions, are impacted by sexual harassment at the workplace and how they struggle to access justice

Materials: Film clip

Case Study 1:

Taking on India’s ‘Super Cop’ after he sexually harassed me, Rupan Deol Bajaj (BBC News)

Link: <https://www.youtube.com/watch?v=WJjtoV2mXKE>

In 1988 Rupan Deol Bajaj was the fifth-highest ranking female civil servant in the state of Punjab, but none of that mattered when she was groped at an official party by the state’s top policeman. KPS Gill, India’s so-called Super Cop, was viewed by many as untouchable. When Bajaj complained about him to her superiors, they ignored her, so she decided to take the matter to court. The case divided the country. But after 17 years, KPS Gill was finally convicted. Rupan Deol Bajaj told Witness how the case came about and why she decided she had to pursue it.

Time: 45 minutes

Methodology:

1. Facilitator to show the clip on Rupan Deol Bajaj
2. Discuss questions raised in the film

⁴⁸ Ministry of Law and Justice, The Gazette of India, 9th May 2016. Accessed at: <http://extwprlegs1.fao.org/docs/pdf/IND169760.pdf>

3. Follow up discussion by playing the spot on Tea-Consent (Link: <https://www.youtube.com/watch?v=fGoWLWS4-kU>)

Facilitators Notes:

Debrief discussions based on contents covered in the Chapter and see: **Handout 7**

Case study 2: Ms. Dipti Pradhan's Fight for Justice⁴⁹

Part A

Introduction

Sarva Shiksha Abhiyan (SSA) is a scheme sponsored by the Government of India for improving primary education in the country. The paucity of teachers in the interior, rural areas was considered a huge challenge for ensuring quality education in such areas. Therefore, under the SSA, every state government had taken steps to recruit female teachers and post them as Shiksha Sahayaks in schools with vacancies.

Sequence of Events

Ms. Dipti Pradhan, a fresh graduate from college, was selected for the post of Shiksha Sahayak during the recruitment year 2010-11. She was engaged on a contractual basis (to be renewed based on satisfactory performance) with a fixed remuneration of Rs. 3500/- per month under the Rampur Education District which was 450 kms. away from her hometown. Ms. Pradhan reported for duty before the District Project Coordinator (DPC) - SSA, Rampur and was subsequently posted to Srigiri Primary School in a small village in interior Rampur. It did not have basic infrastructural facilities, and Dipti grew up in a town. She joined and reported to Shri Shekhar Kumar, the headmaster, on 18.6.2011.

Shortly after, Shri Arun Kumar Mishra, took over as Sub Inspector of Schools (in charge), Srigiri. Sri Mishra had extensive experience in education sector in Srigiri. He had served as the headmaster of Srigiri primary school till the district administration took rationalisation exercise and transferred all teachers who had served more than 10 years at a particular place of posting. His daughter, Namrata was also deputed as a part time teacher to the same school by Galaxy Aluminium, a nearby private industrial unit, under their corporate social responsibility. Though Shri Mishra is no longer working in the Primary School at Srigiri, he still is considered a prominent person in the village and kept in touch with officers there.

It was also rumoured that his proximity to the seniors in the department helped him to be deputed to the same circle as Sub Inspector (SI) of Schools (in charge). Everyone in Srigiri expected him to occupy the post as regular SI after promotion.

On 24.11.2012, a year and a half after joining, Ms. Dipti Pradhan submitted a grievance petition to the District Inspector of Schools, requesting permission to live on the school premises since she was unable to get rented accommodation at Srigiri. This was forwarded to the School Management Committee and the request was accepted for the time being. Two months later, she submitted a grievance petition before the Collector cum DM, asking for permission to stay on the school premises. This was allowed and permission along with the extract of the order duly communicated to the District Inspector of Schools, Srigiri.

On 6.3.2013 at 11am, Shri Shekhar Kumar, the headmaster of Srigiri Primary School, filed a First Information Report (FIR) at Srigiri police station complaining that Shri Arun Kumar Mishra, the Sub

49 Source: Ms. Aswathy Sivasdas, IAS, National Gender Centre, LBSNAA, Mussoorie

Inspector of Schools (in charge) was threatening him. On the same day at 3pm, another FIR was filed by Namrata, a Teacher deputed by Galaxy Alumina, and daughter of Shri Mishra that Shri Shekhar Kumar had raised false allegations and was trying to disengage her from

her job. Later in the evening, a compromise petition was filed by both parties before the Inspector-in-charge. At the same time, on receiving a copy of the complaint, Collector also deputed DPC - SSA to the school who reported that he had held discussion with both the parties and that the issue was settled. He also mentioned that Ms. Namrata was irregular in attending the school and that she was warned in this regard.

Soon after the school reopened after the mid-summer vacation, on 18.7.2013, an FIR was filed by Ms. Dipti Pradhan at Srigiri Police station under section 354, 354A, 354C, and 509 IPC. She complained that after joining the school on 18.6.2011, she had not secured any rental accommodation in Srigiri. Shri Arun Kumar Mishra, a former HM of the school, in the interim, had offered his place to her. However, a few months later, he started making sexual advances towards her and she had protested. When things became unbearable, she filed an application before the competent authorities and shifted back to the school premises. In the meantime, Shri Mishra became SI of schools (in charge), and since then has been continuously harassing her.

On 16.8.2013, Ms. Pradhan filed a second FIR stating that two women claiming to be the wife of Mr. Arun Kumar Mishra, along with a member of the School Management Committee threatened her with dire consequences, if she did not withdraw her case against Mr. Mishra. No action was taken against the respondents in both said cases. Meanwhile, the police submitted a Prosecution Report to the Executive Magistrate under Sec. 107 to ensure that both parties were bound and not breaching the peace. But no action was taken by the executive magistrate on the prosecution report.

No further communication was sent by the police pursuing the matter with the Magistrate.

On 29.7.2013, during a weekly grievance cell, Ms Pradhan met the Collector and complained that the local police were delaying the investigation. She mentioned that she had been threatened with gang rape and murder and she suspected an unholy nexus between the police, DI of schools, some local leaders and the respondent. On 31.7.2013, she also met the DG of Police who forwarded her complaint to the Superintendent of Police (SP) of Rampur. SP, in turn, called for a report from the Inspector in Charge (IIC), Srigiri within 24 hours.

IIC submitted the report stating that political rivalry was the main issue and that the opponents of Shri Mishra were using Ms. Pradhan for their own gain. He also mentioned that the respondent could not be arrested because they were absconding.

On receipt of the letter, SP instructed the IIC that the so-called accused should be arrested immediately and asked Sub Divisional Police Officer (SDPO) to ensure peace in the locality. He also sent a letter to the Collector to constitute a Committee under the Vishakha Guidelines to enquire into the complaints of sexual harassment at work place.

On 30.7.2013, Ms. Pradhan filed another petition before the State Mahila Commission and the petition was forwarded to the IIC Srigiri, asking to submit action taken report. The report submitted was similar to one given to the SP.

On 8.8.2013, Ms. Pradhan filed a petition before the State Human Rights Commission, who instructed the SP to take action at his level and close the case. On receipt of the order, SP again wrote to the IIC, Srigiri to arrest the respondent at the earliest.

The district level Committee on Sexual Harassment under the Chairmanship of the District Social Welfare Officer, visited the Srigiri Primary School on 24.8.2013 and conducted an enquiry. The

committee reported that the allegations against Mr. Mishra were true and recommended disciplinary action against him. They also recommended that Ms. Pradhan may be transferred from Srigiri school as a special case even though such transfer is against the policy of education department.

On 11.10.2013, Ms. Pradhan who was desperate by that time, met the SP and requested him to take the matter seriously. On the same day, she also met the Collector and requested for immediate action as she was facing continuous threats from the relatives of the accused. The Collector accepted the enquiry report and sent suitable instructions to the DI of schools for initiation of disciplinary proceedings against Mr. Mishra and to the SP to arrest the accused on 13.10.2013. In response, the SP once again instructed IIC Srigiri to arrest the accused and asked SDPO to submit action taken report in a week.

In the meantime, the promotion matter of teachers was taken up by the District Inspector of schools and by the order dated 15.10.2013, approved by the Collector, along with many others, Shri Arun Kumar Mishra was promoted and posted to Srigiri and all promoted officers were asked to join the new place of posting immediately.

Part B

On 28.10.2013, an FIR was filed by Shri Shekhar Kumar, the headmaster of Srigiri Primary school, stating that 4 people had come to the school, poured kerosene on Ms Pradhan and set her ablaze. She succumbed to the injuries on 1.11.2013. In her dying declaration, Ms. Pradhan narrated her struggle for justice and held everyone she had approached including the Collector and the SP responsible for her plight.

Part C

Ms. Dipti Pradhan's fight for justice became big news at the state level following the attack on her. Women's groups undertook several demonstrations and opposition parties started demanding that the Chief Minister should resign after taking moral responsibility for the failure of the state in protecting the victim. There was a pressure on police and all the accused were arrested. Ironically, the main accused, Mr Arun Kumar Mishra was arrested within three days of the incident. Four officers, i.e. the Sub inspector of Schools (the main accused), the District Inspector of Schools, the Inspector In Charge of Srigiri Police Station, and the Additional Sub Inspector of Srigiri police station were dismissed from service. Departmental proceedings were also initiated against the Collector and District Social Welfare Officer.

There was a writ petition filed at the Supreme Court stating that the state government is not serious about the investigation and demanded that the case be handed over to the Central Bureau of Investigation (CBI). While disposing the case, the Supreme Court in its judgement, stated that, *"In so far as the facts and circumstances following the death of Ms. Dipti Pradhan is concerned, in view of the charge sheet filed, and the departmental action taken against the erring officials, we do not feel the necessity of further direction in the matter, at this stage...."*

Facilitators Notes

This case study describes the struggle that a young teacher, who was subjected to sexual harassment at workplace, had to go through to access justice. Despite approaching all relevant authorities, her complaints were ignored and not followed upon, and ultimately she lost her life.

The objectives of the case are:

- a) To make the trainees aware about the issue of sexual harassment at the work place.
- b) To familiarise them with the laws and rules on 'Sexual Harassment at Workplace (Prevention, Prohibition and Redressal) Act, 2013.

- c) To sensitise trainees regarding their responsibilities towards implementation of the above mentioned Act.
- d) To highlight challenges faced by the victim/survivor and to ensure how protection can be given under such circumstances.

The present case is organised into three parts.

- The first part provides the sequence of events from the time of the appointment of the protagonist to a primary school and ends when the district administration promoting the accused, despite the fact that the complaints against him were found to be true.
- The second part is about how revenge is taken on the complainant for speaking up and ends with her death.
- The third and final part is about the reactions of the political establishment, district administration and media after the victim is attacked.

It is advised that the Part A of the case is circulated to the participants prior to the class with an instruction to read it before the class. Discussion in the class can progress through the following steps:

- Identify the main stakeholders in the case
- Does the class agree to the responses of each of the stakeholders?
- If so, why?

At the end of the discussion, Part B of the case study can be given. After reading the second part, the discussion could be guided by the following questions:

- Did the officers handle the situation with sensitivity?
- Were the actions taken by the authorities in accordance with the provisions of the Sexual Harassment at Work Place (Prevention, Prohibition and Redressal) Act, 2013?
- Has the presence of multiple actors and institutions delayed and finally led to the absence of justice to Ms. Pradhan?
- What do you think happened after the dying declaration?
- Would the situation be different, had the lady survived the attack?
- What are the systemic improvements that you can suggest to your organisation to ensure that such events are not repeated?

Finally, Part C of the case should be distributed followed by a debriefing by the resource person which should cover the following points:

- What are the committees that should be mandatorily constituted under the Sexual Harassment at Work place (Prevention, Prohibition and Redressal) Act, 2013?
- What are the steps that district administration can proactively take to spread awareness regarding the Act and ensure its implementation in letter and spirit?

Exercise 14

Myths and Facts on Sexual Harassment⁵⁰

Objective:

⁵⁰ Source: NCGTPR, Phase 1 ToT GRG, Mussoorie, July 2017

Time: 1 hour

Activity:

1. Circulate a sheet with the following statements.
2. Post responses of the participants, discuss key issues and the law.

Statements:

Write “Y” for Myth or “N” for Facts for the following statements:

1. Sexual harassment at the workplace is rare.
2. Sexual harassment is simply an expression of sexual desire.
3. Women are asking for sexual comments due to the clothes they wear.
4. If women ignore sexual harassment, it will stop and go away.
5. Only men sexually harass women.
6. Most so-called sexual harassment is really trivial and harmless flirtation and blown out of proportion by conservative mind-sets.
7. Many women make up stories of sexual harassment to get back at their employers/ others who have angered them, and not compensated them for their official work.
8. It is a personal problem between two individuals and needs personalized solutions.
9. Women enjoy the attention from the other sex and when they can’t handle it, they complain of sexual harassment.
10. Only those people object who have no sense of humour.
11. “This law is the product of radical men-hating feminists.”

Other issues for discussion:

- What kind of situation at my workplace makes me most vulnerable to sexual harassment?
- What do I need to do if I were a police woman, to ensure I am not sexually harassed at my workplace?
- How should I deal with sexual harassment?
 - (a) Perpetuated by a senior person?
 - (b) By any other colleague?
- To prevent sexual harassment within my workplace: What can be done by the:
 - (a) Department I work in
 - (b) Management
 - (c) Government

Exercise 15

Violence and the inability to leave⁵¹

Objective:

⁵¹ Source: Adapted from : Strength in Action: An Educators’ Guide to Preventing Domestic Violence, By Vidya Shah with Devika Sahdev, Breakthrough

1. To identify constraints that prevent women from leaving a situation of domestic violence.
2. To identify an enabling environment that will support a woman's decision to leave an abusive relationship.

Time: 3 hours

Materials: Copies of Factors that Perpetuate Gender-Based Violence

(Participants are asked to write down one reason each on what factors perpetuate gender-based violence on a chart paper and put it up on the board)

Methodology:

- o Show the film Provoked (Link: <https://www.hindilinks4u.to/2010/07/provoked-a-true-story-2006.html>) to the participants.
- o Divide the group into three: Each group gets a chart with some statements to which they have to provide solutions.

Group 1: What is the status of women as depicted by the film?

Group 2: Though the protagonist is beaten black and blue by her husband and the country she lives in has laws against domestic violence, she does not leave him.

- o Why does she stay with him?
- o What do you think was required for her to take the step of leaving him?

Group 3: The protagonist is educated and could have got a job if she had tried.

- o What prevents her from trying to get a job?
- o What could she have done to help herself?
- o Why did the mother-in-law lie about her son's violent behaviour?
- o What can members of the community do?
- o What can you do?

Discussion Points

- How easy or difficult was it to find solutions to the problems a woman might face in leaving her violent situation behind?
- Do you think education, in and of itself, empowers a woman enough to help her leave violent relationships? Does education stop men from becoming violent?
- How can we avoid blaming survivors and victims of violence for not leaving violent relationships? What can be done to ensure women in violent relationships are better empowered to leave or find solutions?
- What can you, as an individual, do to help?

Exercise 16

Violence Matrix⁵²

Objectives:

- 1) To demonstrate how different structures in society perpetuate violence against women.

⁵² Source: Jagori. (2010). Gender Kit. Available from Jagori: www.jagori.org/wp-content/uploads/2010/11/gender_kit.swf

- 2) To identify systematic and systemic causes of violence against women.
- 3) To highlight women's position in patriarchal society.

Materials Required:

White board and markers

Time: 1 hour 30 minutes

Methodology:

1. Divide the participants into small groups.
2. Introduce the exercise.
3. Draw a four-column matrix on a white board/chart and ask participants to share their experiences of violence. The experiences could either be based on their personal episodes or on what they have witnessed elsewhere.

Form of violence	Site of violence	Who is the perpetrator of the violence	Any effort to stop the violence

4. Each group prepares their matrix.
5. Post sharing, analyse the responses.

Facilitator's Notes:

- Encourage everyone to participate. Make sure that everybody in the group is listening and respecting each other's experiences.
- If necessary, make some ground rules that emphasize maintaining confidentiality.
- It may be difficult for some women/men to come out with their personal experiences even in smaller groups. Do not force anyone, they could contribute by sharing other experiences.
- Assess the level of comfort in a mixed group. If necessary, make separate groups of men and women.
- There might be some emotional breakdowns in recollecting painful memories. The facilitator must be prepared to handle it and extend support to the participant. Ensure those that feel vulnerable people get additional attention. Address concerns that have been raised in the debriefing session.

Debriefing Points:

- This exercise is a good tool to demonstrate that violence against women is an everyday common phenomenon. Women irrespective of class, caste, religion, different sexual orientation and age face violence in some form or the other across the world.
- Violence is used as a weapon by patriarchal forces to control women's body, mind, mobility, labour, sexuality and economic independence.
- Often only physical violence such as beating, slapping, pushing are considered as violence. Women have to prove the violence by displaying marks and bruises on their bodies. But this understanding is flawed. The definition is clear and all other forms of violence such as

emotional, mental and psychological abuse are equally serious and need to be raised and addressed.

- The matrix reveals a sad fact the no site is safe for women. Whether it is in a public domain or in a private domain, women are subjected to sexual harassment, molestation, rape, incest, acid attacks and other brutal atrocities.
- While home is always considered to be the safest place for women and family as a sacred unit, that protects girls and women; sadly in reality most violence takes place within home by family and known people, including domestic violence and marital rape. Besides, girls and women also suffer from discrimination, whether in access to food, education, health, work opportunities, decision making, mobility.
- Discuss how family and cultural institutions justify and normalise violence against women/ girls in the name of beliefs, customs, and tradition. Give examples of what are the causes and consequences of violence on women. Also elaborate how institutions in society and men in society, such as the media, state agencies, educational institutes, and panchayats can play an important role in challenging such ideology and countering violence.

Exercise 17

Understanding Gender-Based Violence through Videos

a. Activity Based on the Movie, *Nasreen O Nasreen*⁵³

Time: Film screening: 21 minutes;

Discussions 45 minutes

After the film has been shown to the participants, ask them to write down their thoughts on the issue of gender-based violence (GBV) as depicted in the film (8-10 minutes - and request each participant for one answer only)

- Do you think that gender-based violence is limited to the uneducated and financially disempowered women only? Give reasons for your answer.
- Is it only the girls' family who gives in/does not give in to demands for more dowry? Who is responsible for GBV?
- Why does one protagonist blame her maternal family for the violence? Do you think she is right?
- Which character inspired you the most in the film, and why?
- What do you think is the main cause of violence against women?
- In your opinion, what are some of the solutions to this problem?
- As an administrator / PRI member, do you think that the issues raised in the film are relevant?
- What can you do at a personal level and at the level of your job as an administrator?

b. Activity Based on Bell Bajao Campaign⁵⁴

Bell Bajao - Male and community action to prevent domestic violence

Time: 30-45 Minutes

Materials Required: Film spots and chart paper

Methodology:

1. Screen any of the two advertisements that are part of the Bell Bajao campaign:

⁵³ Source: National Gender Centre, LBSNAA, Mussoorie. The film is available at NCGTPR.

⁵⁴ Source: National Gender Centre, LBSNAA, Mussoorie

- i) Boman Irani rings the bell
(Link: <https://www.youtube.com/watch?v=zmNz0cTcxFU>)
 - ii) Software engineer rings the bell
(Link: <https://www.youtube.com/watch?v=1DWK2115LI4>)
 - iii) A bus driver rings the bell
(Link: https://www.youtube.com/watch?v=o1h_UaPJlhY)
2. After the screening, ask participants to reflect on the spot. Discuss the following questions.
- What is depicted in the advertisement? What is the main issue being addressed here?
 - Why is it important to intervene?
 - What happens when the person rings the bell?
 - Why do you think this kind of action would stop incidents of violence?
 - How difficult is it to challenge situations like these?
 - How else can one intervene to stop/prevent violence?
 - Why the need for preventative actions and work with men and boys?

Facilitator Notes:

Please ensure that some of the key points below are covered during the discussion.

It is important to realise that violence, in any form, is not a private affair. It violates the rights of women to lead a life free of abuse. The act of 'ringing the bell' is a catalyst towards ending domestic violence. It gives a clear message to the abuser that violent behaviour is wrong and that there are others (community, friends) who can come up and speak against the abuse. We also need to make communities responsive, and enable them to halt domestic violence.

At the individual level, a man could have witnessed violence as a youth, been abused or witnessed domestic violence within the family. Social conditioning like these affects a person's self-image. They may feel they have societal permission to be violent and get away with impunity. On the other hand, tradition also allows men to take action, they can respond to the violence they see around them, faster and more definitively.

Here are some of the reasons for engaging men and boys as key players in helping to end domestic violence. i) Because men can intervene and stop violence: For domestic violence to stop, men who are violent must be empowered to reflect on how they use power negatively, how change can be brought about and how they can make different choices. ii) Every time a man's voice joins those women speaking out against violence, the movement for gender equality becomes stronger. iii) Because domestic violence is not a women's issue alone: Family violence affects everyone and stems from sexist and misogynist attitudes and behaviours. To stop violence, both men and women must work toward changing cultural norms and holding all violators accountable. iv) Because men also know survivors: They are neighbours, friends, and family members of women suffering from violence. At some point in their lives, someone close to them may ask for help. Men must be prepared to respond with care, compassion and understanding, without indulging in victim-blaming. v) Because men work with survivors: Men are an integral part of the community that supports and interacts with families dealing with violence. They are in positions of power and privilege such as judges, police officers, and doctors who do work with families in crisis. Their support in ending the silence on domestic violence and supporting women to speak up is crucial as is their role to provide the necessary support (See more at: <https://inbreakthrough.tv/campaign/bellbajao/>).

Handout 7: Sexual Harassment

Definition

Section 2(n):

Sexual Harassment (SH) includes unwelcome sexually determined behaviour (whether directly or by implication) as:

- Physical contact and advances
- A demand or request for sexual favors
- Sexually coloured remarks
- Showing pornography
- Any other unwelcome physical, verbal or non-verbal conduct of a sexual nature

It is crucial to know that the keyword in the definition is 'unwelcome'. Any act that creates "unwelcome sexual favor and other verbal or physical conduct of a sexual nature that tends to create a hostile or offensive work environment" is what constitutes sexual harassment.

It is the impact and effect the behaviour has on the recipient that will define the behaviour as sexual harassment.

Sexual Harassment affects all women in some form or the other. There seems to be some form of normalization of certain behaviours in our society - such as passing of lewd remarks, touching, wolf whistling, staring, commenting and these have become part of women's everyday transactions both in the public space and at the workplace.

Section 3 (2) further states:

- The following circumstances, among other circumstances, if it occurs or is present in relation to or connected with any act of behaviour of SH may amount to SH:
 - Implied or explicit
 - Promise of preferential treatment in her employment
 - Threat of detrimental treatment in her employment
 - Threat about her present or future employment status
- Interferes with a woman's work or creating an intimidating or offensive or hostile work environment
- Humiliating treatment likely to affect health and safety of the woman employee

Quid pro quo and hostile work environment are the two broad types of Sexual Harassment:

- Sexual harassment at workplace is generally classified into two distinct types:
 - 'Quid pro quo', means seeking sexual favors or advances in exchange for work benefits and it occurs when consent to sexually explicit behaviour or speech is made a condition for employment or refusal to comply with a 'request' is met with retaliatory action such as dismissal, demotion, difficult work conditions.
 - 'Hostile working environment' is more pervasive form of sexual harassment involving work conditions or behaviour that make the work environment 'hostile' for the woman to be in.
 - Certain sexist remarks, display of pornography or sexist/obscene graffiti, physical contact/brushing against female employees are some examples of hostile work environment, which are not made conditions for employment.

Internal Complaints Committee and Local Complaints Committee

- Every workplace needs to constitute an Internal Complaints Committee (ICC) headed by a senior-level woman employee. Details of the committee and members are to be displayed at the workplace.
- The Committee must have not less than two members from amongst employees, committed to women's issues, and/or have experience in social work or legal knowledge. One member should be from an NGO or such association. At least half of the committee must comprise women.
- In case of establishments with less than ten members and no Complaints Committee, the appropriate government must constitute a Local Complaints Committee in every district.
- It must be noted though that the Justice Verma Committee was of the opinion that in-house dealing of the complaints would dissuade women from filing complaints. It recommended that a separate Employment Tribunal outside the organisation should be established to receive and address complaints of sexual harassment.

Filing a complaint

- The complaint should be filed in writing within 3 months of the incident. A legal heir can make a complaint on behalf of the woman complainant, in case of physical/mental incapacity, death or otherwise.
- The Committee has to conduct the investigation and file a report within 3 months of the complaint.
- Requirement for conciliation: Once a complaint is made, the Bill requires the complainant to attempt conciliation and settle the matter. Only in the event a settlement cannot be reached, the internal committee of the organisation would inquire into the matter. (The Justice Verma Committee was of the opinion that this is in violation of the Supreme Court's judgment. It noted that in sexual harassment cases, an attempt to conciliate compromises the dignity of the woman).

Action during pendency of the case

- As per the Act, a woman may approach the internal committee to seek a transfer for herself or the respondent and/or 3 months leave or other relief during the inquiry period. The Justice Verma Committee had recommended that till the disposal of the case, the complainant and the respondent should not be compelled to work together.
- The inquiry should be completed within a period of 90 days from the day of complaint.

The Challenge is in the Implementation

- Besides the debatable legality of conferring powers of a civil court on "Internal Complaints Committees", the proper functioning of these bodies in the organised sector and "Local Complaints Committees" depends largely on their composition, ethics, training and experience.
- The requirement of women members as well as members "familiar with issues related to sexual harassment" is crucial for a sensitive handling of cases, since sexual harassment at the workplace must be viewed within the framework of unequal power relations within the workplace, where women at lower rungs are more vulnerable.
- Concerns: Understanding consent: With the recommendations of the Justice Verma Committee, consent was redefined as an unequivocal voluntary agreement where a woman by words, gestures or verbal or non-verbal communication shows willingness to participate in a sexual act (Ramaseshan, 2017). However, there is limited understanding of how consent gets communicated. And therefore, it is important to speak and learn more about it (See: Exercise 13 above).

- Requirement for conciliation: This could create barriers for women in reporting sexual harassment, as they would fear being blamed for it. The Indian Penal Code (Section 211) already contains a provision to protect citizens from false complaints. Therefore, the inclusion of a specific clause such as this, in a law primarily meant to ensure women's rights must be viewed with disquiet. The Justice Verma Committee was of the opinion that this provision was open to abuse⁵⁵.

Other legislations addressing sexual harassment

- The Indian Penal Code
- The Indecent Representation of Women (Prohibition) Act, 1987
- The Industrial Dispute Act, 1947 and,
- The Factories Act, 1948.
- Other than these remedies from the above mentioned Acts, the victims of sexual harassment can approach Civil Courts for tortious actions (mental anguish, physical harassment, depression, loss of employment).
- The Ministry of Women and Child Development has drafted a Handbook on Sexual Harassment at the Workplace and further information is available at this link: <http://wcd.nic.in/act/handbook-sexual-harassment-women-workplace>
- In November 2017, the Minister, WCD, launched a comprehensive SHe-Box online complaint Management System for women working in both public and private organisations to lodge complaints of sexual harassment at workplace. The new SHe-Box portal offers the facility of making online complaints of sexual harassment at workplace to all women employees in the country including government and private employees. Those who have already filed a written complaint with the concerned Internal Committee (IC) or Local Committee (LC) constituted under the SH Act are also eligible to file their complaint through this portal.⁵⁶

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Link: <http://clientdisplay.com/unwomen/assets/Key-Gender.pdf>

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Films:

100 Women: Why We Need to Talk About Street Harassment (Duration: 0:01:48)

A short video on the need to speak out about street harassment

Link: <http://www.bbc.com/news/av/world-41599143/100-women-why-we-need-to-talk-about-street-harassment>

Mann ke Manjeere (Duration: 0:05:12)

A powerful music video that focuses on promoting women's rights and raising awareness on domestic violence.

Link: <https://www.youtube.com/watch?v=9rJRQk26RbU>

Masculinity by Jagori

Available at the National Gender Centre, LBSNAA, Mussoorie

Saahas Ke Chaar Adhyay: Profiles in Courage - Documentary Film (Duration: 0:23:49)

The film showcases the stories of four women who fought through the challenges of gender-based violence.

Link: <https://www.youtube.com/watch?v=2ugNhaNIEps>

Satyamev Jayate-Season 1, Episode 7- Domestic Violence, The Male Birthright (Hindi) (Duration 0:19:11)

Kamla Bhasin speaks on the notion of domestic violence as a male birthright

Link: <https://www.youtube.com/watch?v=q91lBm9uAjM>

Tea Consent (Clean) (Duration: 0:02:49)

Consent explained by using a cup of tea as a metaphor

Link: <https://www.youtube.com/watch?v=fGoWLWS4-kU>

Module 3: Mainstreaming Gender in Governance

Gender Analysis and Designing Gender Responsive Interventions

Learning Objectives

To deepen understanding of The rationale for gender analysis

- The rationale for gender analysis
- Gender analytical frameworks
- Designing gender sensitive interventions

Gender analysis, simply put, is systematically analysing situations, programmes, plans and policies using a gender lens. Its purpose is to understand the extent to which in their formulation, design, implementation and evaluation the differentiated needs of men and women have been taken into account as also their differential impact. Gender analysis relies on sound data as a basis to identify the differential constraints and opportunities, needs and interests, and benefits that men and women have on account of the gender division of labour, and differential access, ownership and control of resources. Gender analysis is essential for gender mainstreaming.

In this chapter, the thrust would be to emphasize the key concepts that one needs to be familiar with for gender analysis since in short trainings, it is not possible to go through all the analytical frameworks. However, these concepts will be linked with the relevant frameworks; the trainer needs to be clear from the outset that practical exercises are the best way to internalize some of these concepts. The case study in Chapter 3 on the Mwea Rice Irrigation scheme is a good entry point for Gender Analysis. Other exercises based on existing national and state policies can be a good starting point (**See: Exercise 18**).

Gender analytical frameworks

There are several structured gender analytical frameworks, out of which two widely used frameworks are the **Moser Gender Planning Framework** and **Harvard Analytical Framework**. The Moser framework is suited both for policy, project planning and monitoring whereas the Harvard Framework is better suited to project planning and analysis in an area which is relatively homogeneous. The formats and checklists for these frameworks are Handouts 8,9,10 and 11.

In the section we will focus on the key issues that need to be addressed most when doing gender analysis of policies and programmes, and where necessary, link it with the framework.

What is the policy approach/ design – When analyzing a policy or programme, it is important to understand at the outset how women enter into the discourse, the policy approach being used (**refer Chapter 3**)

- Welfare/
- Anti-poverty
- Efficiency
- Equity

- Empowerment

And also whether it is

- Gender-blind

Or

- Gender-aware

If the latter, is it:

- Gender-neutral
- Gender-specific
- Gender-redistributive

What is the gender division of labour?

Analysing the impact on gender division of labour of any project or programme is crucial to gender analysis. The gender division of labour refers to the socially defined roles and tasks which vary across cultures. Women generally are known to work longer hours than men but are typically in the informal sector, or low paid, less skilled jobs than men. Women's domestic and care work (reproductive) is invisible, not valued and their work load is often less visible than that of men.

In the Moser framework, there is a focus on the **triple roles** of women:

Productive role which is about the production of work for consumption and trade

Reproductive work which involves care and maintenance of the household, which is crucial for well-being but which is invisible, unpaid and undervalued

Community work is work around special events, community improvement, etc. which often is time consuming

In the Harvard Analytical Framework, which has four components, the first is the **activity profile** which answers the question: "who does what?" and details gender, age, time spent and location of the activity.

What are the gender needs that are being addressed?

It is important to bear in mind when analysing interventions what needs of women and men are being addressed by the intervention. In chapter 3, we have already differentiated between practical gender needs and strategic gender interests and it is important to be able to distinguish between them.

Practical gender needs are needs that are shared by the whole family e.g., water and fuel provision but the responsibility of which rests with the woman. These needs are easily identifiable by women and can be addressed in a top down manner by policy makers. Addressing them can bring about a change in the **condition** of women.

Strategic gender interests (SGIs) emerge from gender analysis of inequality between men and woman and the subordination of women. They challenge the existing relationships between men and women by bringing about structural change in the division of labour, enhanced access to resources, freedom of choice, participation in decision-making etc. Addressing these issues lead to a change in the position of women vis-à-vis men.

What is the access to and control of resources by men and women?

Both in the community and households, men often have more control of economic assets. There is also differential access to social (education and health), political and information resources. Even where women legally own assets, the control is often with men. These factors also impact on participation in decision making. Gender analysis makes these differences visible.

In the Harvard Analytical Framework, the second format is the access and control profile. It clearly distinguishes between access to resources and control over them and also analyses the extent to which in the outputs of the project men or women would benefit.

Implementation of policy / programme

Gender analysis should also involve examining whether at all stages of policy/ programme cycle, there is gender sensitive design, implementation, monitoring and evaluation. The Harvard Analytical Framework has a checklist for all these stages of the project cycle.

Analytical frameworks are not prescriptive, but can be used as an aid to ensure that the right questions are being asked and that the differential nature of women's and men's needs are taken into account while formulating policy and planning, implementing and evaluating projects.

The key questions that ultimately need to be addressed have been summarized by Kabeer as

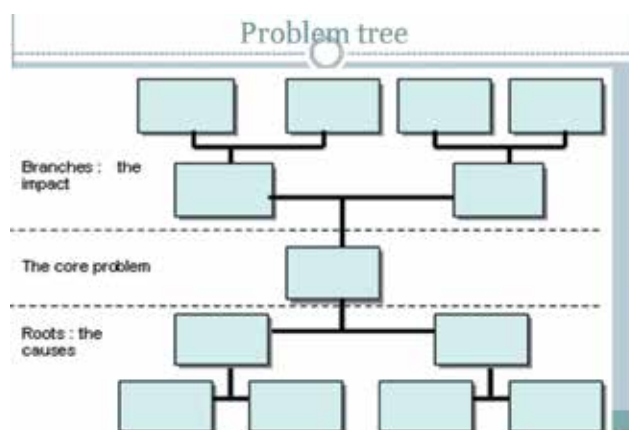
- Who does what?
- Who gets what?
- Who gains? Who lose?
- Which men? Which women?

Designing gender-sensitive interventions

In order to design gender-sensitive interventions, an engendered version of problem tree analysis can actually lead to an understanding of differentiated needs and impacts on men and women and help to design programmes which respond to those specific needs. (This draws from N. Kabeers' work)

Normally problem tree analysis visualizes a hierarchy of causes (immediate, underlying, structural) and effects of a particular problem (Figure below)

The analysis is holistic, identifying all causes and effects related to the problem. This is done so that one distinguishes between the immediate, intermediate and structural causes of a problem when engendering the process, the analysis involves two steps. The first level of analysis is to ask the question whether problem is the same for men and women, and then to identify whether the cause is felt more acutely by men or women. Here too, if the cause is felt in an exacerbated form by men or women, that is the disadvantage gender specific or gender intensified.



A very detailed illustration of the nature of analysis is in Handout 11 taken from Naila Kabeer's article. It demonstrates the difference between a gender-blind and gender sensitive analysis for the cause and effect hierarchy when addressing the issue of Lack of access to credit. It further applies gender analysis when moving from problem analysis to objectives, solutions and impacts.

Having designed the problem tree, one reverses all the statements to develop the objectives tree, with solutions and impacts.

In the course of this, it is also important to conduct a stakeholder analysis.

When designing the choice of approach and intervention is made in context of resources, on-going programmes and what is doable and feasible in time limit assigned to make a tangible difference.

The next step is to design the activities, plan for the inputs and provide for verifiable gender sensitive indicators.

The illustration in the handout 10 on women's access to credit is very comprehensive but for the trainer, one of the more effective ways to impart the skill on designing interventions is to actually, after running through an illustration with the participants of the course, is to give them in groups an exercise to design an intervention based on a particular problem. (Exercise)

Exercise 18

To design a gender sensitive intervention addressing a development issue

Objective: To enable participants to conduct gender sensitive analysis and develop gender responsive interventions

Time: 2 Hours

Step 1: Divide the participants into gender balanced groups and give each group a problem such as

1. Lack of access to higher education for rural girls
2. High level of Grade 3 and Grade 4 malnutrition in children
3. Poor access to markets for poor farmers
4. Ineffective participation of women elected to panchayats

Step 2: Give the groups flash cards in two colours, or chart paper with different colour pens.

Ask them to do a gender sensitive problem tree analysis using one colour for causes that impact on both men and women, and a different colour where there may be 'women' or 'men' specific causes or where women or men feel impacts in an exacerbated form, in other words 'gender specific' and 'gender intensive' causes

Step 3. On completing the problem tree analysis, the groups should be asked to reverse the cards and develop an objectives tree. This will show the scope and nature of possible interventions. If working on chart paper they will need to separately develop an objectives tree.

Step 4. Ask the groups to circulate and view the work of other groups so they can critically assess the gendered analysis and have a basis for discussion on the design of the intervention

Step 5. The facilitator should indicate the time frame and the nature of resources available to design and intervention.

Step 6. Participants should return to their groups and be asked to design a gender sensitive intervention keeping the above in mind. It should include goal, objectives,

Step 7. Participants be asked to present their intervention with a rationale for the choice of a particular approach to deal with the issue. The facilitator should then open the presentation for discussion and Q & A in the plenary session.

Handout 8

This framework was developed in the 1980s in the Harvard Institute for International Relations to facilitate the integration of women into project analysis. It is outlined in *Gender Roles in Development projects: A Case Book*, edited by Catherine Overholt, Mary B. Anderson, Kathleen Cloud, and James E. Austin. It is a useful tool for gathering data, understanding women's and men's roles in a society, and taking account of external forces which affect development planning. It is a flexible instrument which can be used at many different levels of planning and analysis, and can be expanded to disaggregate data, according to cultural, ethnic and economic factors as well as gender and age. The framework can also be used as a planning and implementation tool for programmes and projects. There are four inter-related components:

- Note on the use of the tables:** The Activity Profile charts productive activities, such as those related to agriculture or employment and then lists specific activities under the headings of each area. There can be a large number of categories, depending on the nature of the situation. Under 2, Reproductive Activities are listed. These may be related to water, fuel, small livestock, child care etc. The influencing factors would include political, economic, cultural, legal, international factors.

Gender/Age

FA MA FC MC FE ME TIME LOCUS3

57 Source: Handouts 39-41, The Oxfam Gender Training Manual, OXFAM, UK and Ireland 1994

- a Product/Services
 - 1. Functional Activity
 - 2. Functional Activity
 - 3. Functional Activity
- b Product/Services
 - 1. Functional Activity
 - 2. Functional Activity
 - 3. Functional Activity

2 Reproduction & Maintenance of Human Resources

- a Product/Services
 - 1. Functional Activity
 - 2. Functional Activity
 - 3. Functional Activity
- b Product/Services
 - 1. Functional Activity
 - 2. Functional Activity
 - 3. Functional Activity
 - 4. Functional Activity
 - 5. Functional Activity

Code: FA = Female Adult MA = Male Adult FC = Female Child

MC = Male Child FE = Female Elder ME = Male Elder

Code Percentage of time allocated to each activity; seasonal; daily

Code:3 Within home; family, field or shop; local community; beyond community

(Source: *Gender Roles in Development Projects: A Case Book* edited by Overholt, Anderson, Cloud and Austin.)

Table 2 — Access and Control Profile

Resources	Access (M/F)	Control (M/F)
Land		
Equipment		
Labour		
Production		
Reproduction		
Capital		
Education/Training		
Benefits	Access (M/F)	Control (M/F)
Outside Income		
Assets Ownership		
In-kind goods		
(Food, clothing, shelter, etc.)		

Education
Political Power/Prestige
Other

(Source: *Gender Roles in Development Projects: A Case Book* edited by Overholt, Anderson, Cloud and Austin.)

Handout 9

Harvard method check list⁵⁸

The following sets of questions are the key ones for each of the four main stages in the project cycle: identification, design, implementation, evaluation.

Women's dimension in project identification

Assessing women's needs

- 1 What needs and opportunities exist for increasing women's productivity and/or production?
- 2 What needs and opportunities exist for increasing women's access to and control of resources?
- 3 What needs and opportunities exist for increasing women's access to and control of benefits?
- 4 How do these needs and opportunities relate to the country's other general and sectoral development needs and opportunities?
- 5 Have women been directly consulted in identifying such needs and opportunities?

Defining general project objectives

- 1 Are project objectives explicitly related to women's needs?
- 2 Do these objectives adequately reflect women's needs?
- 3 Have women participated in setting those objectives?
- 4 Have there been any earlier efforts?
- 5 How has the present proposal built on earlier activity?

Identifying possible negative effects

- 1 Might the project reduce women's access to or control of resources and benefits?
- 2 Might it adversely affect women's situation in some other way?
- 3 What will be the effects on women in short and long term?

Women's dimension in project design

Project impact on women's activities

- 1 Which of these activities (production, reproduction and maintenance, socio-political) does the project affect?
- 2 Is the planned component consistent with the current gender denomination for the activity?
- 3 If it is planned to change the women's performance of that activity, (i.e., locus of activity, remunerative mode, technology, mode of activity) is this feasible, and what positive or negative effects would there be on women?
- 4 If it does not change it, is this a missed opportunity for women's roles in the development process?

- 5 How can the project design be adjusted to increase the above-mentioned positive effects, and reduce or eliminate the negative ones?

Project impact on women's access and control

- 1 How will each of the project components affect women's access to and control of the resources and benefits engaged in and stemming from the production of goods and services?
- 2 How will each of the project components affect women's access to and control of the resources and benefits engaged in and stemming from the reproduction and maintenance of the human resources?
- 3 How will each of the project components affect women's access to and control of the resources and benefits engaged in and stemming from the socio-political functions?
- 4 What forces have been set into motion to induce further exploration of constraints and possible improvements?
- 5 How can the project design be adjusted to increase women's access to and control of resources and benefits?

Women's dimension in project implementation

- 1 Are project personnel sufficiently aware of and sympathetic towards women's needs?
- 2 Are women used to deliver the goods or services to women beneficiaries?
- 3 Do personnel have the necessary skills to provide any special inputs required by women?
- 4 What training techniques will be used to develop delivery systems?
- 5 Are there appropriate opportunities for women to participate in project management positions?

Organisational structures

- 1 Does the organisational form enhance women's access to resources?
- 2 Does the organisation have adequate power to obtain resources needed by women from other organisations?
- 3 Does the organisation have the institutional capability to support and protect women during the change process?

Operations and logistics

- 1 Are the organisation's delivery channels accessible to women in terms of personnel, location and timing?
- 2 Do control procedures exist to ensure dependable delivery of the goods and services?
- 3 Are there mechanisms to ensure that the project resources or benefits are not usurped by males?

Finances

- 1 Do funding mechanisms exist to ensure programme continuity?
- 2 Are funding levels adequate for proposed tasks?
- 3 Is preferential access to resources by males avoided?
- 4 Is it possible to trace funds for women (from allocation to delivery) with a fair degree of accuracy?

Flexibility

- 1 Does the project have a management information system which will allow it to detect the effects of the operation on women?
- 2 Does the organisation have enough flexibility to adapt its structures and operations to meet the changing or new-found situations of women?

Women's dimension in project evaluation

Data requirements

- 1 Does the project's monitoring and evaluation system explicitly measure the project's effects on women?
- 2 Does it also collect data to update the Activity Analysis and the Women's Access and Control Analysis?
- 3 Are women involved in designating the data requirements?

Data collection and analysis

- 1 Are the data collected with sufficient frequency so that necessary project adjustments could be made during the project?
- 2 Are the data fed back to project personnel and beneficiaries in an understandable form and on a timely basis to allow project adjustments?
- 3 Are women involved in the collection and interpretation of data?
- 4 Are data analysed so as to provide guidance to the design of other projects?
- 5 Are key areas of WID research identified?

(Source: *Gender Roles in Development Projects* edited by Overholt, Anderson, Cloud and Austin. Kumarian Press Inc., Connecticut, 1985.)

Handout 10

Moser Gender Planning Framework—Example of Analysis of Role and Needs⁵⁹

Intervention

R P CM PGN SGN

1 Training for employment

- a. Training for women
 - Cooking cakes for family
 - Tailoring — for sale
 - Masonry/carpentry

2 Basic services

- a. Introduction of creche
 - Located in community
 - In mother's workplace
 - In father's workplace

⁵⁹ Source: Handout 25, The Oxfam Gender Training Manual, OXFAM UK and Ireland, 1994

- b. Primary Health Centre in area where
women work on cash crops in the morning
Open only in the morning
Open in the evening

3 Housing

- a. Tenure rights
In man's name
In women's name

4 Community participation

- a. Project with community participation
With unpaid women's time
With paid women's time
R = Reproductive; P = Productive; CM = Community Managing;
PGN = Practical Gender Need; SGN = Strategic Gender Need

(Source: Adapted from CON Moser (1993) *Gender Planning and Development Theory Practice and Training*.)

Handout 11

Designing interventions- Lack of access to credit⁶⁰

Figure 4.1: Analysing poor people's access to credit: causes and effects (gender - blind)

Long-term effects	Indebtedness; Vulnerability; Impoverishment; Disempowerment
Intermediate effects	Shortfalls in consumption; reduced capacity to recover from crisis
Immediate effects	Fluctuations in household income flows; resort to unreliable/exploitative forms of credit
The core problem	Lack of access to institutional credit
Immediate causes	
Household-based:	Lack of collateral; Lack of self-confidence; uncertain repayment capacity
Bank-based:	Collateral requirements; complex and inflexible procedures; perception of poor as high-risk borrowers
Intermediate causes	
Household-based:	Low productivity enterprises; uncertainty of returns; illiteracy; ignorance about banking procedures; class distance from bank; personnel imperatives
Bank-based:	Risk-averse culture; perceived costs of lending to the poor; class distance from the poor
Structural causes:	Entrenched banking practices; unequal distribution of assets; imperfect financial markets; inadequate educational provision

60 Source: Tables 4.1, 4.2, 4.3. 4.4.5 5.1 3tc to 6 from Institution relations and outcomes, Kabeer Naila, IDS, 1994

Figure 4.2: Causes and effects of credit-based institutional failure: a gender aware analysis

Long-term effects	Indebtedness; Vulnerability; Impoverishment Women's disempowerment vis-à-vis men Gender inequalities in physical well being
Intermediate effects	Short falls in consumption; Reduced capacity to recover from Crisis <i>+Gender inequalities in distribution of consumption short falls</i> <i>Increased dependence on male income</i>
Immediate Effects	Fluctuations in hh income flows; Resort to unreliable /exploitative forms of credit <i>+ Sexually exploitative forms of credit</i>
The core problem: Lack of access to situational credit <i>+ Gender inequalities in accessing institutional credit</i>	
Immediate causes:	
Hh-based	Lack of collateral; Lack of self- confidence; Uncertain repayment capacity <i>Intensified gender disadvantage for women vis-à-vis collateral, self-confidence and repayment capacity</i> <i>+Women-specific disadvantage: constraints on social and physical mobility</i>
Bank based	Collateral requirements; Complex and inflexible procedures; Perceptions of poor as high- risk borrowers <i>+Discriminatory official and unofficial barriers against women;</i> <i>Economic invisibility of women's enterprise</i>
Intermediate causes	
Hh-based	Low productivity enterprises; Uncertainty of returns; illiteracy; Ignorance about banking procedures; Class distance from bank personnel; Survival imperatives <i>+ Intensified gender disadvantage in terms of low productivity and uncertainty of returns; illiteracy; ignorance about banking procedures; class distance from bank personnel; greater survival orientation of women 'enterprises</i> <i>+Women- specific disadvantage: social isolation; gendered Distance from bank personnel; uncertain control over loans/proceeds from loans.</i>
Bank based	Risk- averse culture; Perceived costs of lending to the poor; Class distance from the poor <i>Ideological norms about female dependency; greater perceived costs about lending to women; gendered distance from women borrowers</i>
Structural causes	
	Entrenched banking practices; Unequal distribution of assets Imperfect financial markets; Inadequate educational provision <i>Ideology of male breadwinner; gender segmented labour markets; gender</i> <i>Biased institutional practice; intra-household power relations</i>

Figure 4.3: Analysing poor people's access to credit: means and ends (gender-blind)

Long-term ends	Self-reliance: Security; Accumulation; Empowerment
Intermediate ends	Smooth consumption streams; Emergency funds; Resilience in crisis
Immediate ends	Reliable flow of house hold income; reduced reliance on exploitative credit
The core response	Assured access to non-exploitative credit
Immediate means	
Household-based:	Strengthening collateral position; Improvement in self- confidence; Improved information; Strengthened repayment capacity
Bank-based	Altered collateral requirements; simple and flexible procedures; perception of poor as credit-worthy
Intermediate means	
Household-based:	Improved productivity of enterprise; Certainty in returns; Literacy; Knowledge of banking procedures; Affinity With bank personnel; Accumulation-oriented enterprises
Bank-based	Risk-taking culture; Realistic assessment of costs of Lending to the poor; Affinity with the poor
Structural means	Transformed banking practices; Redistribution of assets; Improved financial markets; Educational provision for all

Figure 4.4: Analysing poor people's access to credit: means and ends

Long-term ends	Self reliance Security Accumulation Empowerment Egalitarian intra-household relations; valued bodies; empowerment
Intermediate ends	Smooth consumption streams Emergency funds Resilience in crisis Equitable distribution of consumption; increased control over own income
Immediate ends	Reliable flow of hh income; reduced reliance on exploitative credit
The core response	Assured access to non-exploitative credit Gender equality in accessing non-exploitative credit
Immediate means	Hh-based <i>Strengthening collateral position Improvement self- Confidence Improved information Strengthened repayment capacity</i> <i>+Removal of gender disadvantage vis-à-vis collateral, self-confidence, repayment capacity and information</i> <i>Removal of women-specific disadvantages: greater social and Physical mobility</i>
Bank based	Altered collateral requirements Simple and flexible procedures; Perceptions of poor as credit-worthy Equal credit facilities for women borrowers; information on women's enterprise
Intermediate means	Hh-based Improved productivity of enterprise. Certainty in returns Literacy knowledge of banking procedures Affinity with bank personnel

Bank based	Accumulation-oriented enterprises
	Removal of gender inequalities in productivity and certainty of Return from enterprise; literacy; Affinity with bank staff; equality of responsibility for survival Needs within household
Structural means	Removal of women-specific disadvantage: social networks; control over loans/ proceeds from loans
	Risk-taking culture: realistic assessment of costs of lending to the poor; affinity with the poor
	<i>Removal of gender-specific stereotypes; realistic assessment of Costs of lending to poor women; affinity with women borrowers</i>
	Transformed banking practices Redistribution of assets Improved financial markets; Educational provision for all Egalitarian gender ideologies; gender neutral labour markets; gender-neutral banking practice; intra-household equity

Figure 5: Means, ends and indicator: ends and indicators: a sequential analysis

OBJECTIVES	ACTIVITIES	EVALUATIVE INFORMATION
Long-term objective: Ensuring regularized access to institutional credit for women and men from low-income households	Meetings with bank officials by group representatives	Number of meetings; composition of group representation at meetings; group preparation and outcome of meetings
	Agreement of bank procedures for lending to group-guaranteed members	Extent, nature and composition of participation in the process of designing bank procedures; gender-awareness of new bank procedures
	Phasing out of agency support for groups	Institutional capacity of groups (e.g., management skills, democratic leadership structures; equity in participation at all levels); Financial viability and sustainability
	Expansion into wider range of enterprises By both men and women	Gender-disaggregated data on nature, viability and success of enterprises; women's participation in non-traditional activities
Intermediate objectives Promotion of credit management groups of women and men to invest their self-generated capital funds productively	Training	Gender-disaggregated data on participation in training; impact of training on financial skills, awareness, confidence and management skills of women and men; impact on productivity; creation of new and non-traditional skills in women; expansion in range of enterprises undertaken by women
	– members of older groups in leadership skills and more advanced forms of financial management	
	– in enterprise development and management	Outreach of information; gender-awareness
	– women-specific groups in non-traditional skills and enterprises	Literature on banking procedures; use of different media and access of illiterate and neo-literate women and men to information

	Knowledge dissemination about bank procedures	Increased participation in distant markets; increased access and use of means of transport; direct interactions between group representatives and financial institutions
	Building group based approaches to overcome mobility constraints	
	Building access to other technical departments of government	Meetings between technical departments and groups; successful resolution of group demands
Immediate objectives Formation of separate self-help groups of poor women and men in order to promote savings and lending for self-identified needs	Recruitment of male and female organisation staff and fieldworkers	Numbers of men and women at all levels of the organisation; egalitarian/transformatory gender division of labour within organisation
	Training of staff and fieldworkers in group formation skills, gender-awareness and financial management	Numbers of training programmes conducted, extent of follow-up; participation of male and female staff in training; attention to gender content in training programmes; changes in practice as a result of training
	Construction of centres close to target groups	Numbers of centres; satisfaction of group members with location of centres; increase in women members' participation in group activities
	Adoption of sensitive and flexible rules of group saving and lending	Consultation with poorer members in developing group ;satisfaction of group members with rules; increase in participation by poorer members particularly women in group saving and lending; reduced dependence on or better terms from money lenders
Formation of separate self-help groups of poor women and men in order to promote savings and lending for self-identified need	Training of group members in basic accounting skills	Numbers of women and men trained; application of accounting skills by members to relevant activities
	Use of literacy and numeracy for 'conscientization' around class and gender issues for male and female groups	Use-of examples with transformatory potential in training materials; full participation by women and men in the training; changed perceptions And practices attributable to the training
	Building group responsibility for loan recovery	Adoption of processes/rules within group to manage rates;

References:

Williams, S., Seed, J., & Mwau, A. (1994). The Oxfam Gender Training Manual. Oxford: OXFAM UK and Ireland.

Kabeer, N and Subrahmanian, R. (1996). Institutions, Relations and Outcomes: Framework and Tools for Gender-Aware Planning. Sussex: Institute of Development Studies, Sussex.

Gender Responsive Budgets

Learning Objectives

To deepen understanding of

- What gender responsive budgets (GRBs) are
- GRB Tools
- Progress of GRB at national and state level in India

What are Gender Responsive Budgets?

Gender Responsive Budgets have to be understood against the broader context of budgets generally. Budgets determine priorities and can impact differently on men and women as they play different roles in the economy. They are not gender neutral and can be responsible for transmitting and perpetuating certain biases.

GRBs are a tool for gender mainstreaming. Put colloquially, they represent a method to understand the extent to which the government, or any institution/ organisation is promoting and financing gender equality.

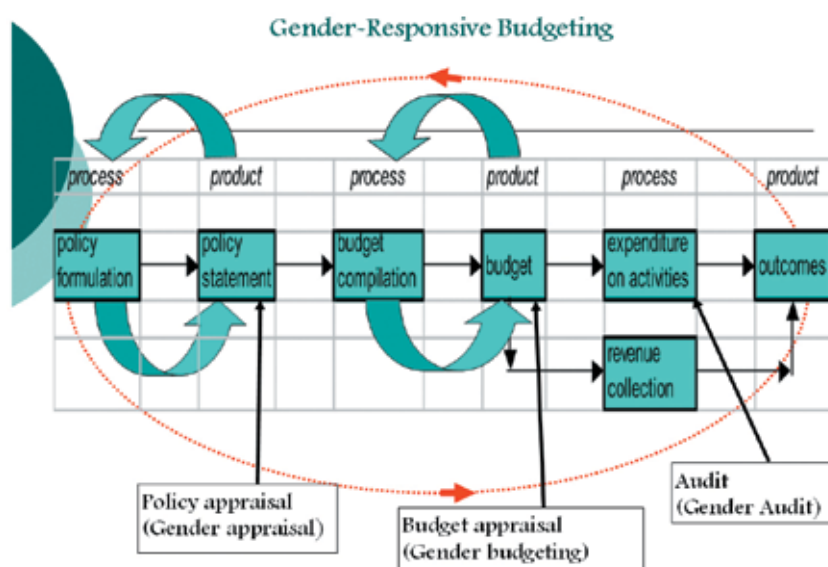
When talking about gender responsive budgets (also known as gender budgets), there is often a misconception that they are separate budgets made for expenditure on women, or that they are about setting aside a fixed proportion of budget for women's needs. In fact gender responsive budgeting is a process that aims to analyze how effectively governments policies, programmers and budgetary allocations respond to the differentiated needs of women, men, girls and boys and the extent to which they promote gender equality. The process can be applied to the whole budget or can just have a focus on expenditure/revenue aspects or individual sectors. GRBs can have a focus on local, state or national level.



An important aspect of GRBs is the recognition that much of women's work is unpaid and unrecognized in the computation of national statistics and that such work like housework, caring for children, sick and aged people, collecting fuel and fodder need to be accounted for in overall planning and design.

The purpose of GRBs is to enhance accountability to budgetary and political commitments, and to change policy and budget allocations to promote gender equality and advance women's rights. This tool is critically important in the attainment of the SDGs too. Irrespective of the context-specific targets and indicators, the gaps, if any, need to be understood, thus ensuring the achievement of the GRB goals via adequacy of financial resources.

Process



GRBs– process and tools

The entry point for GRBs can either be gender sensitive post budget analysis or formulation of a gender sensitive budget. There are several tools that are used for this, of which only a few are chose for the orientation level.

One of the most popular tools used is the 5 step analytical framework developed by Debbie Budlender, a pioneer of GRB. The framework follows a logical sequence including: situational analysis of girls, boys, women and men in the sector, review of the existing policies and programmes, determination of the nature of allocation of resources, identification of the gaps and recommendations for change.

Step 1	<ul style="list-style-type: none"> Analysis of the situation of women, men, girls and boys in a given sector
Step 2	<ul style="list-style-type: none"> Assessment of the extent to which policies address the gendered situation;
Step 3	<ul style="list-style-type: none"> Assessment as to whether budget allocations are adequate, in order to implement gender-responsive policies
Step 4	<ul style="list-style-type: none"> Assessment of short-term outputs of expenditure, in order to evaluate how resources are actually spent, and policies and programmes implemented;
Step 5	<ul style="list-style-type: none"> Assessment of the long-term outcomes or impact expenditures might have

The 5-step framework can be used for analyzing how the budget addresses differential needs and interests of men and women in overall terms within a particular sector such as agriculture, police, education or health. It can also be used at the level of programmes.

In addition to the above, several tools that have been developed by Diane Elson, of which the most widely used, are discussed below:

- **Gender aware policy appraisal** - will policies programmes, resource allocation increase or decrease gender equality? What are the assumptions about roles?

Exercise: 18

Exercise for application of GRB tools - Gender-aware policy appraisal

Objective: To apply the gender-aware policy appraisal tool to existing GoI programmes.

Time; 1 hour and 30 minutes

Step 1- Groups can be given national or state level policies in any development area or the operational guidelines of schemes such as

- Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA)
- Beti Bachao, Beti Padhao (BBBP)
- Swachh Bharat Mission (SBM)

Step 2- Groups may be asked to review the policy/ programme from a gender lens and respond to the following questions:

1. Do you think the design of the policy/ programme is gender-sensitive?
2. What is the perspective of the planner vis-à-vis gender? Are the planned strategies and activities gender-sensitive? In other words, does it recognize and respond to the actual situation of men and women in that sector? What are the assumptions about their roles?
3. How and what specific gender needs are being addressed in the policy/ scheme, if any? Are these practical gender needs or strategic gender needs?
4. Are there any constraints on women/men benefitting equally? Are the budgetary allocations sufficient to implement gender responsive policies?
5. How are the resources actually being deployed and what is the long term impact of the programme likely to be?
6. What are the gaps, if any?
7. Based on your analysis of the problem sought to be addressed, which strategies and related activities would you use to address these gaps?

Step 3- Groups may be asked to present their analysis in plenary sessions to other groups. Each presentation should be followed by a Q & A and discussion session which should focus on the extent of gender mainstreaming in these programmes.

- Sex disaggregated public expenditure benefit incidence analysis – how is government expenditure distributed in a given programme amongst men and women? It requires huge quantities of quantitative data but gives a picture of outreach of services. In simple terms if the government in an attempt to address unemployment of boys and girls who pass out of Class XII in a village sets up a skill programme for 30 trainees in a village which has a focus on welding or carpentry, and it leads to 28 men and 2 women enrolling, one can actually

clearly state that the investment is addressing men's needs/ interest substantially over that of women's.

Exercise: 19

Exercise on public expenditure benefit incidence

Objective: To familiarise participants with the application of public expenditure benefit incidence can be used

Time ; 30 minutes

Step 1- The facilitator may as part of the session on GRB tools, can read the following

The government hospital has received a grant of Rs 30 crores for improved services in the general wards and for purchase of equipment. The hospital administration in its Finance committee, has decided to buy new treadmills, improve the cardiac centre and start a de-addiction centre for alcoholics. A group of elderly women hear about and indicate that the priority should be to provide a bone density scanner and mammography equipment as the hospital has never invested in these and that is what they need. How can they convince the committee?

Participants are asked to address themselves to the following issues:

- What are the implications of the Finance Committee's decision? Whose needs are being met -- which men? Which women?
- Why are the elderly women asking for the provision of these machines?

Step 2- Participants are asked to unpack the implications of the Finance Committee's decision in terms of investment on the health of men and women. How would this be calculated?

Step 3- What can public expenditure benefit incidence analysis be used for?

- Sex disaggregated beneficiary assessment – This is based on consulting men and women about the impact of programmes and the nature, quality and delivery of services , with a view to modify and improve the design of programmes or the quality of services provided. For instance, when addressing the issue of low enrolment/ high drop out of girls in secondary education, the perspective students and parents could be asked whether they would prefer a hostel facility, as in the Kasturba Gandhi Balika Vidyalayas, or whether enhanced mobility through provision of cycles/ buses would ensure attendance and academic performance.
- Gender disaggregated analysis of time use and impact of budget – the purpose is to make visible the time used by women in unpaid and invisible work.

Exercise 20:

Exercise on beneficiary assessment and time use

Objective: To familiarise participants with beneficiary assessment and time use as GRB tools

Time: 30 minutes

Step 1: The facilitator can read/ share the following situation with the participants

The municipal authorities have been tasked with providing water supply connection to an urban slum. They install a water pump outside the habitation area which supplies water twice a day.

After two years, as part of a midterm review process, members of the community including women are consulted; and subsequently the budget revised. Which components do you think are included after consulting the women

Step 2: Divide the participants into two groups – one for representing men and the other for women. Ask them to react as a group to the issue related to the location and functioning of water pumps, and how they would like to modify its use and functioning

Step 3: After the participants have made their presentations analyse the reasons for the changes suggested. Are there some aspects regarding the functioning of the water pump which was not factored in at the time of installation. What were they?

Step 4: What are the various situations where factoring time-use gives a more realistic picture of women's work?

- **Gender budget statements** - these are separate statements which form part of the budget and reflect the expenditure being made on women. This can be in the case of the overall budget or in terms of specific ministries/departments. Countries and states choose their own methods of categorisation of expenditure on women. Usually there is a Table/ Section which covers 'women specific' schemes in the department/ Ministry, and a separate section which indicates the quantum of expenditure from mainstream programmes that is being made on women . In some countries, there is equal employment expenditure as a separate categorisation. This covers expenditure on care, staff etc.

Progress of GRB in India and the States

At the national level, GRB was formally adopted as a strategy in 2005-2006 and announced in the Budget Speech. Today, at least 19 states have adopted GRB. In other words, formal announcements have been made in the Budget, although follow up has varied from close monitoring through Committees at senior levels, to sporadic capacity building efforts or no follow up at all.

Institutional architecture - At the national level, the Ministry of Finance has played a key role by introducing the Gender Budget statement (Statement 20 of the Union Budget)

In India, at the level of Government of India there is a twofold categorisation of expenditure.

Part A reflects programmes in which 100% allocations are to meet needs of women and girls – in other words women specific schemes. Examples include Beti Bachao, Beti Padhao (BBBP), widow pension schemes, Mahila Kisan Sashaktikaran Yojana under NRLM

Part B where expenditure on women constitutes at least 30% of the total allocations. This would include many education and health schemes

These two are aggregated and Statement 20 of the budget reflects the proportion of the total expenditure of the budget being incurred on women.

Gender Budget Cells have been established in at least 54 Ministries, and they lead the process within Ministries/ Departments to review their public expenditure profile, conduct beneficiary incidence analysis on the basis of sex disaggregated data which they collect and recommend changes in policy and programmes based on this analysis. The focus of the Ministry of Women and Child Development is on capacity building at both national and state level, developing manuals, conducting reviews and disseminating best practice and they have also produced a Gender Budgeting handbook which is an excellent resource.

The nodal agencies in the States are typically either the Department of Finance or Women and Child Department. At least 11 States have followed the framework of the Union Government and focussed principally on the production of a Gender Budget statement, though the categorisation of expenditure may vary from State to State. Some states, including Madhya Pradesh, Rajasthan and Karnataka have established High Level Committees/ Task Forces for monitoring progress on GRBs, and have also established Gender Budget Cells/ gender desks.

Kerala undertook a detailed analysis for production of a gender budget statement and started by prioritizing selected sectors. They had consultative processes with beneficiaries to understand their needs and on the basis of their analysis actually made provision for new programmes. In 2011-2012 to deal with victims of VAW, they provided aid to victims in distress, set up victim support cells in police stations and through the scheme Bhoomika provided for gender-based violence management centres in health facilities. Budgetary allocations were made for more amenities for women in a scheme of the Public Works Department.

In many cases, the production of the Gender Budget statement itself is viewed as “doing” GRB. The focus in this approach tends to be quite technical and is on numbers. However, ultimately, the impact of GRB has to be judged by the nature of qualitative change that has been effected. The question that needs to be answered is whether adoption of GRB has influenced the nature of sectoral programmes so that they are more gender responsive and resulted in increased allocation of resources/ investments that promote gender equality.

Handout 12

Checklists for Gender Responsive Budgeting

Checklist I:

Conventionally, gender budget analysis, by way of isolation of women-related expenditure, has been carried out for Ministries/ Departments like Health and Family Welfare, Rural Development, Human Resource Development, Urban Employment and Poverty Alleviation, Youth and Sports Affairs, Labour, Social Justice and Empowerment, Tribal Affairs, Drinking Water, Small Scale Industries and Agro and Rural Industries, Science and Technology, Non-Conventional Energy Sources, Textiles and Agriculture.

Suggested steps that may be undertaken by these various Ministries/ Departments who are running programmes/ schemes of a gender-specific nature i.e, where the targeted beneficiaries are primarily women are as follows:

a) Planning and Budgeting

- i) List of schemes and programmes which are gender-specific
- ii) Briefly indicating activities undertaken under the programme for women
- iii) Indicating expected output indicators like number of women beneficiaries, increase in employment of women, post project increase in resources/ income/ skills etc.
- iv) Quantifying allocation of resources in annual budget and physical targets thereof.
- v) Assessing adequacy of resource allocation in terms of population of targeted beneficiaries that need the concerned schematic intervention, the trend of past expenditure etc.

b) Performance Audit

- i) Reviewing actual performance. physical and financial vis-à-vis the annual targets

and identifying constraints in achieving targets (like need for strengthening delivery Infrastructure, capacity building etc.)

- ii) Carrying out reality checks- Evaluation of programme intervention, Incidence of benefit, identifying impact indicators like comparative status of women before and after the programme etc.
- iii) Compiling a trend analysis of expenditure and output indicators and impact indicators.

c) Future Planning and Corrective Action

- i) Addressing constraints identified from step (I) under performance audit above.
- ii) Establishing requirement of Resources in terms of population of targeted beneficiaries/ magnitude of perceived problems like IMR, MMR, literacy ratio etc.
- iii) Reviewing adequacy of resources available- financial and physical like trained manpower etc.
- iv) Planning for modification in policies and/ or programmes/ schemes based on results of review.

Checklist II for Mainstream Sectors

Mainstream sectors like Defence, Power, Telecom, Communications, Transport, Industry, Commerce etc. may consider adopting the following checklist to determine the gender impact of their expenditure.

- i) List of all programmes entailing public expenditure with a brief description of activities entailed.
- ii) Identifying target group of beneficiaries/users.
- iii) Establishing whether users/beneficiaries are being categorised by sex (male/female) at present and if not, to what extent would it be feasible.
- iv) Identify possibility of undertaking special measures to facilitate access of services for women - either through affirmative action like quotas, priority lists etc. or through expansion of services that are women-specific like all-women police stations, women's special buses etc.
- v) Analysing the employment pattern in rendering of these services/programmes from a gender perspective and examining avenues to enhance women's recruitment
- vi) Focus on special initiatives to promote participation of women either in employment force or as users.
- vii) Indicating the extent to which women are engaged in decision-making processes at various levels (within the sector and in the organisations) and initiating action to correct gender biases and imbalances.

These exercises can be commenced by each Ministry/Department of the Government, to start with, for a few select programmes/schemes which may be selected either in terms of their perceived gender impact, or the selection can be based on considerations of the heaviest budget allocation. Based on the result of carrying out the above steps, the gender budgeting exercise may be institutionalised in the manner detailed in the checklist,

Checklist from: Ministry of Women and Child, 2015.

Checklist- Gender Budgeting Handbook for Government of India, Ministries/Departments/State Governments/District Officials/Researchers/ Practitioners, pp: 68-69, Available at:<http://wcd.nic.in/sites/default/files/GB%20-%20Handbook%20October%202015.pdf>

Readings:

A Case Study of Gender Responsive Budgeting in India (2013) by Lekha Chakraborty. Commonwealth Secretariat

Breaking New Frontiers for Gender Responsive Budgeting: The Kerala Model, by Y. Mishra, (2011) UNWomen

Gender Budgeting Handbook for Government of India, by Ministry of Women and Child, (2015) New Delhi.

Link: <http://wcd.nic.in/sites/default/files/GB%20-%20Handbook%20October%202015.pdf>

Gender Responsive Budgeting in India, (2015) by Bhumika Jhamb and Yamini Mishra. Volume 50

Integrating Gender into Government Budgets within a Context of Economic Reform by D.Elson, (2002) in *Gender Budgets Make Cents*, pp.23-47.

Link: <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.200.3182&rep=rep1&type=pdf>

Films:

Equal Half: Gender Responsive Budgeting and Planning in India (Duration: 0:15:12)

A short film by UN Women on government planning, programming and budgeting that contributes to the advancement of gender equality and the fulfilment of women's rights.

Link: <https://www.youtube.com/watch?v=oaspHGDnkvs>

What is Gender Responsive Governance (Duration: 0:04:37)

An animated video by UN Women on gender responsive budgeting and how it is used to mainstream gender in governance planning and budgeting.

Link: <https://www.youtube.com/watch?v=mquOclPJYPs>

Who Cares: Unpaid care work, poverty and women's / girl's human rights (Duration 0:04:00)

A film by Institute of Development Studies, Sussex on policy approaches towards unpaid care work

Link: <https://www.youtube.com/watch?v=VVW858gQHoE&feature=youtu.be>

12 Gender Responsive Monitoring and Evaluation

Learning Objectives

To enhance understanding of

- 1) The nature of monitoring, evaluation and impact assessment
- 2) What is gender sensitive monitoring and evaluation
- 3) Issues in monitoring

Monitoring, Evaluation and Impact Assessment

In earlier sessions, we have focussed on gender analysis as a tool to unpack gender inequalities and on designing gender sensitive interventions. However, critically important to measure progress in gender equality are gender sensitive monitoring, evaluation and impact assessment techniques. At the outset, it is important to distinguish between these three.

Monitoring seeks to track progress of programmes, is carried out at regular intervals and is against defined targets/objectives. Often this takes place against an established baseline.

Evaluation is an objective assessment of the overall design, implementation, outputs/ outcomes of an ongoing or completed project, programme or development intervention – its design, implementation and results.

Impact Assessment seeks to assess the change that has occurred at an individual level to the development environment.

These processes enhance accountability, improve performance and also are the basis for learning/ mid-course correction.

Gender sensitive monitoring and analysis

- **Quantitative and Qualitative Analysis**

In order to monitor interventions which promote gender equality, both quantitative and qualitative data is needed. This has been the subject of debate but for it to be meaningful, a balance is required (see box below). Qualitative analysis give more insights into processes, whereas the quantitative analysis is more about whether the gender objectives/targets defined have been set on sources of information for these processes are:

The experience of most women's rights activists and organizations is that quantitative, or "hard", evidence of results is taken more seriously than "soft" data like stories of change, which are treated as anecdotal and lacking in rigor. There is also a tendency, among many women's groups, to believe that our work can only be assessed qualitatively, and that our processes of change are too complex or subtle to be measured in numbers. While it is true that no one can as accurately

assess change as the women and communities who are the subjects and agents of a change process, we should not see these as substitutes for, but complements to, harder assessment methods. In fact, an overemphasis on qualitative information often limits our ability to demonstrate that our work is making a difference, especially with audiences like government policy makers or the donor community. The fact is that the most complete picture of change—whether it is positive, or includes backlash, reversals or just successfully holding the line—emerges when both quantitative and qualitative tools of assessment are used. (Batliwala, 1994)

- o **Quantitative**

Census/ NSSO data/NFHS surveys

Structured surveys (closed questions) conducted by research organisations institutions

- o **Qualitative and Participative**

Focus group discussions/Semi-structured surveys (open ended questions)

Participatory methods and tools.

- **Indicators**

There is a need to use/develop gender sensitive indicators for monitoring/ evaluation, not only to measure whether interventions have met their gender objectives, but also to ensure that women's work, which is often invisible, is to be accounted for. For this, the objectives also need to be clearly categorized into quantifiable objectives, and others which concern social processes and require more qualitative analysis

Typically, indicators are classified as input, process, output and outcome indicators.

Inputs: Resources for the project

Process: Track progress towards the delivery of resources to the project

Output: Immediate results of an intervention

Outcome: About long term indicators

Choosing meaningful indicators, it can be quite difficult especially when it comes to issues of participation and empowerment (See: Handout 13).

These indicators need to be couched in gender sensitive language, ensuring that benefits, participation are disaggregated by men/women. Issues like participation and empowerment are quite difficult to capture and the former has generally focussed on the formation of groups.

For instance, if the formation of x number of groups is stated as a project objective, merely looking at a number will not clarify attendance, leadership within the groups, benefits going to men/women in the group and qualitative issues like ability to resolve conflicts, mutual support. In a gender-specific project MKSS (Mazdoor Kisan Shakti Sangathan), an evaluation has suggested the introduction of more gender sensitive indicators (**See: Handout 14**) to capture these processes and details.

- **Using checklists**

Using checklists can be useful as a means to ensure that the right questions are being asked when finalising indicators. Examples of such checklists are in the handouts

Handout 13

INDICATORS OF EMPOWERMENT (Source: Guide to Gender Sensitive Indicators, CIDA, August 1997)

Choosing indicators of empowerment will depend on the way in which empowerment is defined.

Even when empowerment is clearly defined, it remains a complex problem to measure it at the project level, for the following reasons:

- It is difficult to measure changes in states of mind (from disempowered to empowered).
- Measuring different elements of empowerment, e.g., who is making decision, particularly at the household level, can be difficult and time-consuming, requiring in-depth study and detailed qualitative analysis.
- Participation is a key element in empowerment, but the measurement of participation is itself complex (see section 5.4).
- Definitions of 'knowledge', 'self-respect' or other elements of empowerment may be culturally specific, and therefore vary between localities and by socio-economic grouping, ethnicity and age.

While these problems exist, a number of usable indicators to measure empowerment do exist. These are listed below, and a selection from the following indicators could be made for measuring the effectiveness of a range of empowerment projects. Some of these indicators have already been tested in a study of empowerment and fertility in Bangladesh using an innovative scoring system, details of which are given in Annex 10. The following is divided into quantitative and qualitative indicators. In most cases, the level of empowerment or disempowerment of women can be compared to that of men.¹⁰

Examples of quantitative indicators of empowerment

Legal empowerment

- Enforcement of legislation related to the protection of human rights.
- Number of cases related to women's rights heard in local courts, and their results.
- Number of cases related to the legal rights of divorced and widowed women heard in local courts, and the results.
- The effect of the enforcement of legislation in terms of treatment of offenders against women.
- Increase/decrease in violence against women/men.
- Rate at which the number of local justices/ prosecutors/ lawyers who are women/men is increasing/decreasing.
- Rate at which the number of women/men in the local police force, by rank, is increasing or decreasing.

Political empowerment (indicators should reflect changes overtime)

- % of seats held by women in local councils/decision-making bodies.
- % of women in decision-making positions in local government.
- % of women in the local civil service.
- % of women/men registered as voters/% of eligible women/men who vote.
- % of women in senior/junior decision making positions within unions.

¹⁰ The following list is taken from CIDA1995a.

- % of union members who are women.
- Number of women who participate in public protests and political campaigning, as compared to the number of men.

Economic empowerment

- Changes in employment/unemployment rates of women and men.
- Changes in time-use in selected activities, particularly greater sharing by household members of unpaid house work and child-care.
- Salary/wage differentials between women and men.
- Changes in % of property owned and controlled by women and men (land, houses, livestock), across socio-economic and ethnic groups.
- Average household expenditure of female/male-headed households on education/health.
- Ability to make small or large purchases independently.
- % of available credit, financial and technical support services going to women/men from government /non-government sources.

Social empowerment¹²

- Numbers of women in local institutions (e.g., women's associations, consciousness raising or income generating groups, local churches, ethnic and kinship associations) relative to project area population, and numbers of women in positions of power in local organisations.
- Extent of training or networking among local women, as compared to men.
- Control of women/men over fertility decisions (e.g., number of children, number of abortions).
- Mobility of women/ men within and outside their residential locality, as compared to men.

Examples of qualitative indicators of empowerment:

Qualitative indicators of empowerment are particularly hard to agree upon, in part at least because empowerment itself is a concept that awaits a consensus around its definition¹³. At the present stage of methodological debate, perceptions of empowerment are more likely to be elicited by indicator questions of the following types rather than by the indicators implicit in the questions. These questions have to be reinforced by others that relate to qualitative analysis.

Indicator questions to assess empowerment

- To what degree are women aware of local politics, and their legal rights? Are women more or less aware than men? Does this differ by socio-economic grouping, age or ethnicity? Is this changing overtime?
- Do women and men perceive that women are becoming more empowered? Why?
- Do women perceive that they now have greater self-respect? Why? How does this relate to men's perceptions?

¹² Improvements in women's health and education are key features of social empowerment, and are considered in Section 5.2. Social indicators of empowerment overlap considerably with indicators of participation.

¹³ Because of the biases against particularly poor rural women (who are in many cases in the most need of "empowerment"), little is known about women's indicators of empowerment. Some preliminary work has been done on this topic in Asia (Beck 1994a; Vlassof 1994), Latin America (Radcliffe and Westwood 1993) and Africa (Mbilinyi 1988). This work points to two areas through which women themselves feel empowered—greater economic stability (for themselves and their households), and Greater self-respect (defined in various ways).

- Do women/men perceive that they now have greater economic autonomy? Why?
- Are changes taking place in the way in which decisions are made in the household, and what is the perceived impact of this?
- Do women make decisions independently of men in their household? What sort of decisions are made independently?

Key questions for qualitative analysis

- How have changes in national/local legislation empowered or disempowered women as opposed to men (e.g., concerning control over resources such as land)?
- What is the role of local institutions (including women's institutions) in empowering/disempowering women/men?
- Is the part women, as compared to men, are playing in major decisions in their locality/household increasing or decreasing?
- Is there more acknowledgement of the importance of tasks customarily carried out by women, e.g., child care?
- How are women organizing to increase their empowerment, for example against violence?
- If employment and education for women are increasing, is this leading to greater empowerment?

Handout 14

SUMMARY OBSERVATIONS – LIVELIHOODS

MAHILA KISAN SASHAKTIKARAN PARIYOJANA (MKSP)					
WHAT NRLM IS DOING?				GENDER-RESPONSIVE SUGGESTIONS	
EXISTING FRAMEWORK ⁶¹				PROPOSED FRAMEWORK ⁶²	
S. No.	Articulated Goals	Programme Outcomes	Programme Indicators	Short- Term Indicators ⁶³	Long-Term Strategies and Impacts
1.	Net increase in the incomes of women in agriculture on a sustainable basis	Net increase in the income of women in agriculture on a sustainable basis	Income, livelihoods diversification (having multiple livelihood options)	<ul style="list-style-type: none"> • % increase in livelihood income of women as members of livelihood collectives / cooperatives • % increase in women's income through convergence with social protection programmes (NREGA wages, PDS entitlement, single women pension, IGMSY, DBT) 	<ul style="list-style-type: none"> • Negotiating improved market rates for produce as members of formal livelihood collectives • Convergence of livelihood and social protection strategies, ensuring: <ul style="list-style-type: none"> – increased individual income security and household livelihood and economic security

⁶¹ Based on MKSP Guidelines

⁶² Based on Secondary Literature and Results of the Study

⁶³ It is important to note that customised livelihood and socio-economic rehabilitation strategies would be needed for the most marginalised groups (e.g., manual scavengers and trafficked survivors), with care being taken to ensure the type of alternative livelihoods and economic assistance that is extended recognizes the illegal continuation of these professions and accompanying inter-generational rights violations.

				<ul style="list-style-type: none"> • % increase in women possessing individual bank account • Increase in numbers of women directly receiving payment for livelihood activity • No. of women with access to cheap and timely credit • Income saved from use of organic fertiliser produced and used in own farm 	<ul style="list-style-type: none"> – increase in proportion of women's contribution to household income and improved self- perception of economic identity – increased self-confidence of women as citizens and livelihood actors • Increase in women's control and retention of earnings through: <ul style="list-style-type: none"> o individual bank accounts (receiving livelihood earnings and social protection entitlements) o undertaking all payment related transactions directly with women o doorstep access to ICT-based financial services (e.g., BC model) • Reduced expenditure on market-based chemical fertilisers and agricultural inputs
2.	Improvement in food and nutritional security of women in agriculture and their families	Increase in the food production	Total production, productivity, farm related activities (integrated farming systems)	<ul style="list-style-type: none"> • No. of women possessing ration card • No. of groups with organic or 'food grade' certification. 	<ul style="list-style-type: none"> • Diversification of food consumption basket • Increase in women farmers reporting food sovereignty and lack of dependence on market
3.	Increase in area under cultivation, cropping intensity and food production by women	Increase in total cultivated area	Cropping intensity, gross cropped area, reduction in fallow land	<ul style="list-style-type: none"> • Active involvement of women farmers in agricultural planning and crop management 	<ul style="list-style-type: none"> • Increased participation of women at all stages of livelihoods value chain, especially agricultural decision making

4.	Increased levels of skills and performance by women in agriculture	Increase in the skill performance levels of women in agriculture	Training, study tour, exposure visits, demonstration, participating in action research, technology they are using (deskilling)	<ul style="list-style-type: none"> • No. of women participated in exposure visit/ tour/ demonstration exercise • No. of women received trainings on <ul style="list-style-type: none"> – Gender and Livelihoods – Skill – Livelihood processes 	<ul style="list-style-type: none"> • Improved knowledge of and increase in women's ability to apply agricultural techniques, farming skills and practices
				<ul style="list-style-type: none"> – Organic Techniques – Agricultural extension services – Technical know-how to operate machinery • No. of women applying skills and/ or technology learnt • No. of women skilled as technical service providers • No. of women farmer field schools created at village level. • No. of women master farmers accredited and certified • No. of women recruited as paid professionals in decent work with basic salary/ remuneration delinked from performance incentives. • Increase in agricultural and NTFP processing units run by women 	<ul style="list-style-type: none"> • Shift from self-employment and entrepreneurial activities to convergence with paid employment and service sector opportunities, especially for women liberated from manual scavenging and trafficking (e.g., MGNREGS, IAY, MDM, ICDS, ASHAs, crèche managers under Rajiv Gandhi National Crèche Scheme) • Increased participation of women at all stages of livelihoods value chain, especially post production activities (e.g., agro-processing, food-processing, grading and sorting, labeling, packaging, value addition, storage)
5.	Increased access of women in agriculture to productive land, inputs, credit, technology and information	Increased access to inputs and services	Inputs, market, credit, information, technology	<ul style="list-style-type: none"> • Increase in no. of women farmers with ownership of individual identity proofs: <ul style="list-style-type: none"> • Land title deed • NREGA Job Card • Kisan Credit Card • Ration card • Below Poverty Line (BPL) number/ card 	<ul style="list-style-type: none"> • Improved ownership or joint title of farm land by women • Improved access and control of women over economic resources • Enhanced income security and dignity for women leading to increase intra-household bargaining power

				<ul style="list-style-type: none"> – Land – Productive resources and agricultural inputs (e.g., crop insurance, fertilisers, seeds, water source, farming tools and machines; agriculture extension services, transportation facilities etc.) – Individual bank accounts • Establishment of Women's water user groups • No. of IEC campaigns conducted on women's rights and entitlements, government schemes • ICT interventions ensuring information symmetry on market rates of agricultural produce • No. of villages where physical infrastructure has been created for women to: <ul style="list-style-type: none"> – Access technology, technological inputs and store produce – Gain information and assistance on government programmes (e.g., block or cluster level information centres) • Voter ID card • AADHAR card • Increase in no. of women farmers with ownership of/access to: 	<ul style="list-style-type: none"> • Use of ICT based technologies for information sharing and building a gender and livelihoods discourse at the local level
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6.	Drudgery reduction for women in agriculture through use of gender-friendly tools/ technologies	Drudgery reduction for women in agriculture under the Project area through use of gender-friendly tools/ technologies	Tools and techniques developed to reduce drudgery	<ul style="list-style-type: none"> • No. of women employing labour saving technologies (e.g., weeder, power thresher and potato ridger) • Reduction in no. of hours spent by women on drudgery-laden activities in agriculture • Establishment of agricultural tool bank for women • Adoption of gender-sensitive livelihood activities balancing time use and labour-intensity • No. of households using clean energy, reducing unpaid work of women in collecting fuel 	<ul style="list-style-type: none"> • Promote gender-responsive livelihood activities balancing women's labour-intensity, time use and unpaid work (e.g., vermicomposting) • Breaking gender stereotypes in division of labour in agricultural activities (e.g., women operating tractors and ploughing land) • Recognise, value, reduce and redistribute women's unpaid work through: <ul style="list-style-type: none"> – Making data systems more responsive to the time spent by women on unpaid work, both on farm and off farm – Agricultural and domestic work sharing within the household – Ensuring universal access to social protection entitlements and provisioning of public services (e.g., electricity, water, sanitation facilities and childcare) to reduce time spent on subsistence and care activities
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7.	Increased access to market and market information for better marketing of their products	Increase in benefit and reduction in cost	Monetary and non-monetary indicators	<ul style="list-style-type: none"> • Increase in women's collectives engaging in own marketing and sales activities • Increased income from capturing niche market space for organic produce at higher prices, based on superior quality and unique brand identity (e.g., organic fairs) • Increased income from exclusive brand identity for women's livelihood collectives • Strategic partnerships with local for bulk purchase, guaranteed sales and higher price for produce buyers (e.g., State Seed Corporation) • Increase in women's collectives with own product brand identity 	<ul style="list-style-type: none"> • Increased participation of women at all stages of livelihoods value chain, especially marketing • Reduced prevalence and dependence on intermediaries in the value chain for accessing markets • Ensure minimum support prices for food grains and NTFP
8.	Increased soil health and fertility to sustain agriculture based livelihoods	Soil health and fertility (environment)	Soil organic matter, microbial biomass carbon, nitrogen mineralisation potential	<ul style="list-style-type: none"> • Sustainable agricultural methods promoting bio-diversity (e.g., organic production, grain bank, seed conservation) • No. of women farmers trained in organic procedures and techniques • No. of women farmers adopting organic procedures and techniques • No. of women farmers maintaining organic farmer diaries 	<ul style="list-style-type: none"> • Issue guidelines on procedures for organic certification and precautions for non-contamination (e.g., schedule and frequency of government inspections and soil tests, isolation techniques) • Facilitate supply of organic seeds produced by groups in government agricultural programmes

9.	Increased visibility of women in agriculture as an interest group - in terms of increased number of women institutions and increase in their entrepreneurship	Increased visibility of women in agriculture as an interest group	Who takes decision in the household, membership in group, number of women institutions and enterprises engaged in agriculture	<ul style="list-style-type: none"> • No. of women's livelihood collectives / cooperatives registered as formal entities • Recognition of women as farmers, including landless farmers, by community and state • Establishment of National Advisory Group on gender for NRLM • Establishment of Working Groups on Gender and Livelihoods at the state and district level • Establishment of block level resource group of master farmers • Establishment of women-only spaces at local level for increasing participation and representation in local governance (e.g., Mahila Sabhas) • No. of villages where women farmers interaction facilitated with key institutions (e.g., KVKs and agricultural department) • No. of PIAs establishing gender teams • No. of CRPs trained • No. of CRPs adopting district level gender action plans • No. of blocks, districts and states incorporating gender indicators in NRLM MIS indicators. 	<ul style="list-style-type: none"> • Appropriate legal and institutional mechanisms and frameworks that make women farmers visible in policy and programme are put in place • Suitable legal and institutional framework developed for women's livelihoods collectives to register • Strengthened identity of women farmer, including landless women farmers and agricultural wage workers • Improved leadership qualities of women farmers • Women's intra and extra household bargaining power and ability to negotiate for resources and entitlements strengthened • Increased confidence and mobility of women • Enhanced decision making and freedom of women farmers in livelihood choices • Meaningful participation and engagement of women with institutions and governance
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Annexure 1

Recommendations from the Capacity Assessment Exercise⁶⁴

I. Recommendations for ATIs

The recommendations for the ATIs based on capacity assessment of the institutions for training for GRG can be grouped broadly under four headings:

- i) Rationale for gender training
- ii) Nature of gender training, including design
- iii) Gender trainers and trainees
- iv) Impact and sustainability

The guiding idea is that **gender training should be transformative so that it questions the structures and institutions which perpetuate inequality.**

Rationale for Gender Training

For gender training to be meaningful, it needs to fit into the broader vision at National/ State level of the importance to be accorded to GRG, translation of which requires both political and bureaucratic commitment. There are defined policies for the empowerment of women, training and commitment to GRB across states. For example, the National and State policies for women and the Draft Training Policy in Andhra which mandate gender as a cross-cutting issue for all courses. However, within the broad framework, there is a need **to narrow down and define strategic areas, issues and priorities for the State in the area of training for GRG.** For example, if the State is committed to GRG, it would be important to prioritize certain departments so that training on gender responsive budgets can be translated into actionable points in these departments. This would create the necessary backdrop against which to organize capacity-building since the purpose, objectives and the anticipated outcome of the training would be clear and will also create a framework for the institution against which to assess progress/ impact.

The priority accorded to gender training within an institution requires ‘buy in’ from the Head of the institution, as it will also determine allocation of human and financial resources and time to the programme. In overall terms, though it varies from State to State, the commitment to funding for gender training is negligible. Unlike the Department of Rural Development or the Centres for Disaster Management which have a core funding, gender training is funded either through Ministry of WCD/ DoPT/ State resources on a sporadic year-on-year basis. The need for commitment to support gender training as core funding would enable a shift from sporadic and ‘one-off’ to systematic training. Gender centres tend to languish without any assured funding and function as ‘stand-alone’ centres focusing on gender sensitization and violence against women, but not really having an oversight on gender mainstreaming within the institution.

At an individual level, **officials, and in particular, trainees, must feel a need for gender training,** which will emanate from the exercise to determine priorities as then the training would be considered

⁶⁴ Source: Sarojini Ganju Thakur Capacity Assessment Study (2015-2016) UNWOMEN NCGTPR

relevant to their work. Separately, a requirement that all officials should have undergone some gender sensitization training and training on sexual harassment at the workplace, needs to be spelled out. In some countries, there are directives for 'gender equality duty' (e.g., the United Kingdom) which necessitate both gender training and gender mainstreaming. Alternately, the example of Madhya Pradesh which has made gender sensitivity a parameter to be assessed in annual confidential reports creates a need to make gender sensitization essential for government officials at all levels.

Nature of Gender Training

At the outset, it is important to underline that **most of the ongoing training at ATIs is focused on enhancing gender awareness of the participants, but not geared to strategically impact on ways of working and using gender as an analytical category for transformation.**

At present, the focus of most of the gender training in ATIs is limited to gender sensitization, training around various aspects of violence against women, especially sexual harassment at the workplace and domestic violence, and GRB. For GRB, to a large extent, the funding comes from Ministry of WCD. These courses, on the whole, tend to draw people from several departments and are quite generic in nature.

For example, the gender budgeting training is not organized to make a difference or impact on any particular department. To do so, the training would need to be organized quite differently. Rather than having two to three members from a variety of departments, a 'saturation' approach is required, where decision-makers, programme officers, planning and budgeting officers and implementers are all on the same page. The training needs to move from an 'extensive' approach which creates awareness about gender responsive budgeting to an 'intensive' mode designed to impact individual departments.

Using gender as an analytic category for transformation would **involve looking at gender planning and budgeting for gender mainstreaming, gender and organisations and looking beyond practical needs to strategic interventions.** The framework would need to span a variety of development and management related courses such as those dealing with climate change, disaster risk management, livelihoods and organisational issues. Gender mainstreaming is not about holding two sessions on gender inequality and sexual harassment at a workplace in every course.

There is tremendous variation in the design of training of various courses, and in most cases, there is a high level of dependence on external resource persons. **The trainers in some ATIs are functioning principally as 'coordinators' or 'managers' rather than having the requisite expertise or capacity to conduct trainings themselves.** While using an external resource person is not an issue, there must be enough capacity to critically assess the kinds of inputs being delivered, create necessary linkages from one session to the other, prevent overlap, and ensure that the necessary capacities are being created in the trainees.

There is also a need to constantly have access to updated materials and to be in a position to exchange information. For this, a National level institution like LBSNAA is well-positioned to develop and maintain an inventory of resources.

Gender Trainers and Trainees

There is a strong need to increase the number and capacity of gender trainers. Of the five ATIs visited, more than half did not have any in-house capacity or designated faculty for gender training. In others, the focus was on gender awareness training with limited expertise for training on capacity tools and methods for gender planning and budgeting. Where responsibility for gender training was assigned, it was usually the responsibility of one individual, with the result that in case the individual is transferred or shifted, the institution no longer has the capacity for gender responsive training. It is, therefore, proposed that **there should be a core/critical mass of gender trainers within the**

institution to ensure continuity and emphasis. Trainings of trainers (ToTs) need to be organized. While identifying gender trainers, it is vitally important that **male gender trainers are also identified. One of the challenges, of course, is the selection of the right people for gender training, as unlike other skill-based trainings, the overall attitude of the trainers is critical.**

In order to enhance understanding of the need for Gender Responsive Governance within the institutions, the trainers who attend the ToT should conduct a short, even a **one-day, gender sensitization training for other faculty of the institution** so that they can commence thinking of gender mainstreaming in their respective areas of work.

At the level of each State, there should be **systematic identification and linkages established with easily and locally available external resource persons, such as academics, officials, Civil Society Organisations (CSOs) and public representatives, who can contribute to the gender training and research agenda of the institution. This aspect, combined with the listing of gender trainers from ToTs conducted, can create a network of gender trainers that can be accessed by the institutions.**

Establishing criteria for selection of participants to gender training courses is also equally important. It was pointed out in several institutions that, especially for courses on GRB, nominees are not forthcoming. There should be a degree of relevance to the participants of the courses conducted. Else, GRB courses are irrelevant in States where there is no government level commitment to gender responsive budgeting. The course has no relevance for officials who attend such courses in terms of the work they are doing apart from increasing their level of general gender awareness. There should be some clear guidelines for selection of participants to link strategy with objective.

Establishing/Continuing Gender Centres for Gender Training and Mainstreaming

The existing centres are an acknowledgement of the need to focus on Gender Responsive Governance and have created a focal point within the institution for gender-based training. As stated earlier, to a large extent, the centres have been concerned with gender sensitization and violence against women. Their existence, however, has been fraught with instability as the funding has been either project-based (e.g., in Rajasthan) or meagre if drawn from State resources.

The gender centres are in stark contrast to the Centres for Disaster Management in ATIs, which have assured funding for activities and faculty or SIRDs which are supported by the Ministry of Rural Development (MoRD) for core funding and infrastructure as well as by the Ministry of Panchayati Raj for training of elected representatives. Given the reach and impact of ATIs over the governance structure in the State training of all Class I and Class II officials, it is critical that these centres be established or continue to exist.

The centres' mandate needs to go beyond gender sensitization to ensuring gender mainstreaming in all training programmes being conducted in the institution. They need to be equipped to deal with gender analysis, planning and budgeting. Gender mainstreaming can be effected by active involvement in the design of training modules and also by periodic monitoring and evaluation of the extent to which gender issues are being addressed. The centres also need to be responsible for ensuring that all faculty members have exposure to orientation on gender. Lastly, these centres need to act as resource centres for their institutions on issues related to gender.

To enable these centres to be strengthened, an assured source of funding which covers faculty positions and basic infrastructure is required. Ownership for the agenda of gender training, at present, is dispersed between DoPT, Ministry of WCD and State departments and training is ad hoc/ sporadic. For sustainability, these centres need to be funded on a schematic basis; it is recommended that this issue is systematically addressed by WCD (along the lines of MoRD) and the State departments responsible for women's development/ empowerment.

Quality, Impact and Sustainability of Training

At the moment there is little or no **quality control** of the nature of gender training being imparted. Quality control can be introduced at various stages. In the initial phases of designing and pilot testing a training module, observations from an external training agency, participants and reflections of the trainers themselves on the training could result in subsequent improvement and modification before rollout.

Subsequently, **when evaluating the training programme, the impact of gender courses can be gauged at two levels—personal and organisational.** The feedback solicited immediately after training programmes tends to focus on personal responses to the nature, design and learning of the training programme and trainers. However, an evaluation would try and assess whether there has been any impact on ways of working and also in terms of attitudinal change. Such an evaluation mechanism requires that the process be periodic for clarity on gaps and required improvements.

II. Recommendations for SIRDs

Recommendations for SIRDs based on capacity assessment of the institutions on training for Gender Responsive Governance are listed in the following sub-sections.

Mainstreaming Gender Training in SIRDs

- As in the case of ATIs, within SIRDs too, there needs to be a clear understanding of the importance of gender training in rural development and the need to cut across various centres/themes in addition to PR. This shift in approach will result in the allocation of necessary human and financial resources and time to gender training.
- A core team needs to be created within the SIRD faculty for ensuring sustainable human resource for gender training. This would require selection of faculty that is likely to stay or be engaged over a long period of time with gender training.
- Since the Ministry of Panchayati Raj supports capacity-building, it would strengthen the training institutions if the Ministry could also support core staff in these institutions, as is being done by MoRD. Given the sheer numbers that need to be trained, it is clear that dependence on external agencies and individuals for training has to continue. However, SIRDs should be sufficiently resourced to be able to standardize modules, monitor the trainings and evaluate their impact.
- Gender training of faculty is required at two levels in SIRDs. In some of the institutions, none of the faculty involved with PR training have had formal gender training (e.g., Rajasthan), but have had considerable exposure through study/projects/literature review. In others, while the existing faculty members are aware of concepts of gender and gender issues, enhancing their skills in gender analysis, planning, budgeting and monitoring is necessary.
- There is also a great need for other faculty within the SIRDs to have gender training so they are able to mainstream gender within their work. In the next phase of the project, a cadre of master trainers can be created that can conduct a sensitization programme for the entire SIRD faculty.

Pedagogy

The pedagogy and mode of transaction need to be evolved if they are to have impact. Given the vast numbers of elected representatives to be trained for efficient delivery and coverage, it will be necessary to use a judicious mix of face-to-face training and distance learning. Also taking into account the varying levels of literacy and exposure to participatory methods, a combination of role plays and exposure visits and simple, user-friendly and appropriate information, education and communication (IEC) material is important. Women and men in Gram Panchayats need simple

accessible material to familiarize themselves with laws and programmes. A two-way SATCOM can be very effective for transacting those parts of the courses which relate to disseminating information about programmes, processes and procedures. Another effective means of imparting knowledge would be workbooks which have illustrations and examples to refer to for the trainees, post capacity-building. Locally relevant issues such as domestic violence, dowry and sex selection of children need to be covered in the trainings for both men and women.

For women to be empowered to take an active role in decision-making and to participate more effectively in the Gram Panchayats, it is vital that they are imparted separate trainings aimed at enhancing their gender awareness, building their confidence and leadership skills, facilitating solidarity and awareness of group dynamics. Such trainings will also enable the women to understand the patriarchal nature of society, how gender relations are intertwined with access to resources and exercise of power, and help them exercise their voice and agency. Organisations such as MYKAPs (Myrada Kaveri Pradeshika Samsthe) in Karnataka and MCM (Mahila Chetna Manch) in Madhya Pradesh have considerable experience of working with SHGs and EWRs and have developed training resources which can be used by SIRDs.

Other studies regarding capacity development of EWRs have recommended small groups for face-to-face trainings, use of simple language and ensuring distance to training venue does not exceed three to four kilometres. It needs to be emphasized that while women need to have the space for separate training, inputs on gender are also required in the joint trainings for men and women which cover other issues related to PR (preferably after the women have been trained). Organisations such as PRADAN feel that EWRs require much more mentoring/handholding and towards this end, have advocated for and established EWR forums at block level. However, it is not clear how continuity is ensured or addressed beyond the five-year tenure of an EWR.

Impact and Sustainability of Training

In order to assess the impact of capacity-building, indicators of impact need to be developed. This could be the difference in the behaviour, attitudes, skills and knowledge of elected representatives at the beginning of their tenure compared to towards the end of the tenure. While this cannot be done across the board, a sample of men and women at different levels could be defined soon after the PR elections.

At the Panchayat level, there is also a need to assess the degree to which women actively participate in the Gram Sabha and Gram Panchayat as well as in decision-making within these bodies. In some states, Mahila Sabhas have become a regular forum enabling women to come together to discuss and prioritize issues.

The involvement of women in monitoring education, health and child nutrition is viewed as a visible sign of their increased awareness and exercise of power. In fact, quite often, this is simply a perpetuation or extension of the caregiver role given to women in families, where responsibility is assigned without any real control over resources. What needs to be assessed is whether they raise issues that affect their lives and are involved or in control of decision-making in the context of local contracts/MGNREGS work etc.

III. Recommendations for NIRD

Given the vast area of rural development, the scope for mainstreaming gender in the functioning of NIRD is tremendous. To begin with, the following recommendations could be considered:

- There is an overarching need to recognize gender as a cross-cutting issue which is to be mainstreamed across all relevant centres, a task which can be assigned to the Centre for Gender Studies. The Centre can also undertake evaluation and monitoring of various programmes from a gender perspective.

- Gender training is required to systematically cover relevant faculty (only two members of the faculty have attended a gender ToT at LBSNAA). The training, which can be conducted by the Centre for Gender Studies, should cover a critical mass of trainers and needs to go beyond general sensitization to cover issues of gender planning, budgeting and monitoring.
- NIRD has an apex role vis-à-vis SIRDs but this aspect is not reflected in its pedagogy. It needs to build an inventory of resources, especially a compendium of good practices, so that lessons can be learnt, and innovative models showcased to avoid reinventing the wheel.
- Certain new initiatives like Rural Connect and ToTs with certification of trainers could also enhance gender mainstreaming within the institution.

Annexure 2

Orientation Course – Design and Agenda

Orientation Course

This course has been designed to meet the needs of faculty members responsible for gender inputs in these institutions but who may either have had little or no exposure to gender training and/or faculty members who belong to other centres/departments which have the potential for gender mainstreaming. The structure of the programme is outlined below:

Overall Goal: To orient participants to GRG so as to strengthen knowledge, skills and abilities (KSA) to mainstream gender in the design and conduct of all trainings within their training institutions and to facilitate effective gender sensitization training.

Key Learning Objectives

1. To enhance self-awareness of Gender Equality and Gender Relations (A)
2. To enhance understanding of Gender and Development and Women's Empowerment Approaches for effective and equitable participation of Women in Governance (K, S)
3. To enhance capacities for Gender Analysis, GRB and Gender sensitive Monitoring (S)
4. To examine ways by which mainstream governance institutions can be responsive and accountable to Gender Equality concerns (K, S)
5. To deepen the understanding of pedagogy of Gender Training/ Gender Sensitive Learning (K, A, S)

Modules

The Orientation Course on GRG is divided in broad terms into four modules as under:

- 1) Understanding gender and gender equality
- 2) Mainstreaming gender in development for GRG
- 3) Introduction to gender analysis, gender responsive budgets and gender sensitive monitoring
- 4) Pedagogy of gender training/ gender sensitive learning

These inputs will form the basis for a State/Institutional Action Plan that will be developed during the orientation course for mainstreaming gender in all trainings at the institution.

The following table gives an overview of how the various subjects covered feed into the modules and the key learning objectives⁶⁶.

Table: Trainings of Trainers Module- Gender Responsive Governance

⁶⁶ This is to give an overall idea but will be developed diagrammatically subsequently

Key Learning Objectives	Modules	Subjects covered
1) Self-awareness of Gender Equality and Gender Relations (A)	Gender and Gender Equality	Understanding Gender & Gender Inequalities Realizing Gender Equality: Understanding Gender and Development
2) Understanding of Gender and Development and Women's Empowerment Approaches (K, S)	Mainstreaming Gender in Development and Women's Empowerment Approaches	Realizing Gender Equality: Understanding Gender and Development Women and Development in India: The Policy Framework Women's Participation in Panchayati Raj: Gains and Gaps Organizing women for transformation
3) Gender Analysis, Gender Responsive Budgeting (S) and Gender Sensitive Monitoring	Gender Analysis, Gender Responsive Budgets & Gender Sensitive Monitoring	Gender analysis and designing Gender Sensitive Interventions An introduction to Gender Responsive Budgets Gender Sensitive Monitoring Tools/ Indicators Good Practices on Gender Responsive Governance
4) Understanding which mainstream governance institutions can be responsive and accountable to Gender Equality concerns (K, S)	Mainstreaming Gender in Development and Women's Empowerment Approaches	Revisiting Development: Gender Lens Overview on VAW in India Sexual Harassment at Workplace: Challenges in Implementation
5) Understanding of pedagogy of Gender Training/ Gender Sensitive Learning (K, A, S)	Gender Training/ Gender Sensitive Learning	Feedback on Gender and Organisation & Gender & Pedagogy The practice in session

Methodology

- The overall methodology is essentially participatory and interactive and combines expert inputs through lectures with case studies, experiential learning methods, skill development, including use of AV Aids, role plays, etc.
- Administering baseline and end line questionnaires to assess current understanding and enhanced capacities for gender training.

Outputs

- 23 participants' competencies to conduct effective gender sensitization enhanced as well as mainstream gender in the design and conduct of other trainings.
- Training module/reader partially developed.
- Presentations, reading materials.



2.A Training of Trainers for Gender Responsive Governance - an Orientation Course (Phase- 1)

10-15 July, 2017

Venue: SR- 1, Gyanshila, Main Campus

Lal Bahadur Shastri National Academy of Administration (LBSNAA), Mussoorie

Day 1		10 July, 2017
9:30 - 10:00 am	Baseline Questionnaire	Ms. Sarojini Ganju Thakur & Ms. Suneeta Dhar
10:00 - 11:00 am	Opening Session	
	Welcome	Ms. Aswathy S.
	Introduction to the Course	Ms. Sarojini G. Thakur
	Opening Remarks	Ms. Upma Chawdhry
	Introduction of participants	Ms. Suneeta Dhar
	Vote of Thanks	Ms. Navanita Sinha
11:00 – 11:30 am	Group Photograph & Tea Break	
11:30 - 01:00 pm	Session – 1	
	Understanding Gender & Gender Equality	Ms. Sarojini G. Thakur
01:00 - 02:00 pm	Lunch	
02:00 – 03:30 pm	Session – 2	
	Realizing Gender Equality: Understanding Gender and Development	Ms. Sarojini G. Thakur & Ms. Suneeta Dhar
03:30 – 04:00 pm	Tea Break	
04:00 – 05:30 pm	Session – 3	
	Realizing Gender Equality: Understanding Gender and Development (Contd)	Ms. Sarojini G. Thakur & Ms. Suneeta Dhar
Day 2		11 July, 2017
9:30 – 11:00 am	Session – 4	
	Women and Development in India: The Policy Framework	Ms. Sarojini G. Thakur
11:00- 11:30 am	Tea Break	
11:30 - 01:00 pm	Session – 5	
	Women's Participation in Panchayati Raj: Gains and Gaps	Moderator: Shri S. M. Vijayanand Speakers: i) Ms. Sarada Muraleedharan ii) Ms. Meenu Chaitry

01:00 - 02:00 pm	Lunch	
02:00 – 03:30 pm	Session – 6	
	Organizing Women for Transformation	
	Panel Discussion	
	Moderator: Ms. Sarojini G. Thakur	
		Speakers:
		Kudumbshree Experience –
		i) Shri S. M. Vijayanand
		ii) PRADAN- Jagori Experience-
		Ms. Suneeta Dhar
03:30 – 04:00 pm	Tea Break	
04:00 – 05:30 pm	Session – 7	
	Gender and Power	Ms. Sarojini G. Thakur & Ms. Suneeta Dhar
	Sharing Guidelines for Development of an State Action Plan for Mainstreaming Gender in the State level Training Institution	
Day 3	12 July, 2017	
9:30 – 11:00 am	Session – 8	
	Revisiting Development: Gender Lens	
	Panel Discussion	
	Moderator: Ms. Sarojini G. Thakur	
		Speakers:
		i) Disaster Prevention & Management- Dr. Ajinder Walia
		ii) Women's Employment - Trends, Issues and Challenges- Ms. Jeemol Unni
11:00 - 11:30 am	Tea Break	
11:30 - 01:00 pm	Session – 9	
	Gender Analysis and Designing Gender Sensitive Interventions	Ms. Sarojini G. Thakur
01:00 - 02:00 pm	Lunch	
02:00 – 03:30 pm	Session – 10	
	Good Practices on Gender Responsive Governance	Moderator: Ms. Sarojini G. Thakur & Ms. Suneeta Dhar Panelists: 1 Representative from each state, NIRD
03:30 – 04:00 pm	Tea Break	

04:00 – 05:30 pm	Session – 11 Development of Action Plan for Mainstreaming Gender in Institution Group Work	
	Exercise - Mainstreaming Gender Training in Institutions Ms. Sarojini G. Thakur	
Day 4	13 July, 2017	
9:30 – 11:00 am	Session – 12 An Introduction to Gender Responsive Budgets Ms. Sarojini G Thakur	
11:00 - 11:30 am	Tea Break	
11:30 - 01:00 pm	Session – 13 Gender & Pedagogy Inclusion, Equality, Autonomy (Group work) Ms. Suneeta Dhar Ms. Sarojini G Thakur	
01:00 - 02:00 pm	Lunch	
02:00 – 03:30 pm	Session – 14 Gender and Pedagogy (Contd.) Group PPT and Summary Ms. Sarojini G Thakur Ms. Suneeta Dhar	
03:30 – 04:00 pm	Tea Break	
04:00 – 05:30 pm	Session – 15 Working on State Action Plans Group Work	
Day 5	14 July, 2017	
9:15 – 9:30 am	Feedback on Mainstreaming Gender Training in Institutions Ms Sarojini G. Thakur	
9:30 – 11:00 am	Session – 16 Overview on Violence Against Women in India Moderator: Ms. Suneeta Dhar Speakers: i) Ms. Vrinda Grove ii) Ms. Deepa	
11:00 - 11:30 am	Tea Break	
11:30 - 01:00 pm	Session – 17 Sexual Harassment at Workplace: Challenges in Implementation Ms. Vrinda Grover Ms. Suneeta Dhar	
01:00 - 02:00 pm	Lunch	
02:00 – 03:30 pm	Session – 18 Presentations of State Action Plans State Groups	
03:30 – 04:00 pm	Tea Break	
04:00 – 05:30 pm	Session – 19 Contd....	State Groups

Day 6	15 July, 2017	
9:15 – 10:00 am	Session – 20 Next Steps	Ms. Sarojini G. Thakur & Ms. Suneeta Dhar
10:00 -10:30 am	Session – 21 Endline Questionnaire and feedback	Ms. Sarojini G. Thakur & Ms. Suneeta Dhar
10:30 – 11:30 am	Key Reflections and Key Issues	Ms. Sarojini G. Thakur & Ms. Suneeta Dhar
12:00 – 01:00 pm	Valedictory Session	LBSNAA UN Women
01:00 - 02:00 pm	Lunch	



Training of Trainers on Gender Responsive Governance - an Orientation Course For ATIs

11 - 15 September, 2017

Venue: Indira Bhawan Campus

Lal Bahadur Shastri National Academy of Administration (LBSNAA), Mussoorie

Day 1	11 September, 2017	
9:30 - 10:30 am	Welcome & Opening Remarks Setting the Context Introduction to the Course Baseline Questionnaire & Introduction of participants	Ms. Aswathy S. Ms. Navanita Sinha Ms. Sarojini Ganju Thakur Ms. Sarojini G. Thakur Ms. Suneeta Dhar
10:30 - 11:00 am	Group Photograph & Tea Break	
11:00 - 01:00 pm	Session – 1	
	Understanding Gender & Gender Equality	Ms. Sarojini G. Thakur & Ms. Anjali Chauhan
01:00 - 02:00 pm	Lunch	
02:00 - 03:30 pm	Session – 2 Realizing Gender Equality: Understanding Gender and Development	Ms. Sarojini G. Thakur
03:30 - 04:00 pm	Tea Break	
04:00 - 05:30 pm	Session – 3	
	Realizing Gender Equality: Understanding Gender and Development (Contd.)	Ms. Sarojini G. Thakur Ms. Suneeta Dhar
Day 2	12 September, 2017	
9:15 - 10:00 am	Review Session	
10:00 - 11:00 am	Session – 4 Women and Development in India: The Policy Framework	Ms. Sarojini G. Thakur
11:00 - 11:30 am	Tea Break	
11:30 - 01:00 pm	Session – 5 Women and Policy Framework: Gender and SDGs	Ms. Suneeta Dhar
	Engendering Women's Livelihoods Moderator: Ms. Sarojini G. Thakur Speaker: PRADAN Experience - Ms. Kuntalika Kumbhakar	

01:00 - 02:00 pm	Lunch	
02:00 - 03:30 pm	Session – 6 Organizing Women for Transformation Panel Discussion Moderator: Ms. Suneeta Dhar Speakers: Mahila Samakhya Experience – Ms. Kameshwari Jandhyala SHGs - Empowerment & Rights - Shri Anirban Ghose	
03:30 - 04:00 pm	Tea Break	
04:00 - 05:30 pm	Session – 7 Gender Analysis and Designing Gender Sensitive Interventions & Guidelines for Development of an Action Plan for Mainstreaming Gender in the State-level Training Institution	Ms. Sarojini G. Thakur Sharing Ms. Suneeta Dhar
Day 3	13 September, 2017	
9:00 - 9:30 am	Review Session	
9:30 - 11:00 am	Session – 8 Women's Participation in Panchayati Raj: Gains and Gaps	Moderator: Ms. Navanita Sinha Speaker: Ms. Kiran Jyoti Dr. Rinku Pegu Shri Bamin Tarang
11:00 - 11:30 am	Tea Break	
11:30 - 01:00 pm	Session – 9 Transforming Leadership Force Field Analysis overview	Dr. Sunita Rani Sarojini G. Thakur
01:00 - 02:00 pm	Lunch	
Day 4	14 September, 2017	
9:00 - 9:30 am	Review Session	
9:30 - 11:00 am	Session – 10 Sexual Harassment at Workplace: Challenges in Implementation	Ms. Vrinda Grover
11:00 - 11:30 am	Tea Break	
11:30 - 01:00 pm	Session – 11 Violence Against Women	Ms. Suneeta Dhar & Ms. Deepa
01:00 - 02:00 pm	Lunch	
02:00 - 03:30 pm	Session – 12 Gender Responsive Budgets	Ms. Sarojini G. Thakur Navanita Sinha
03:30 - 04:00 pm	Tea Break	
04:00 onwards	Session – 13 Development of an Action Plan for Mainstreaming Gender in Institutions	Group Work

Day 5	15 September, 2017	
9:30 - 11:00 am	Session – 14 Presentation of Action Plans for Mainstreaming Gender in the Institutions	Panel Discussion
11:00 - 11:30 am	Tea Break	
11:30 - 01:00 pm	Session 15 Contd...	
01:00 - 02:00 pm	Lunch	
02:00 – 03:00 pm	Session – 16 End line questionnaire Evaluation	Ms. Sarojini G. Thakur Ms. Aswathy S.
03:00 - 04:00 pm	Closing Session Next Steps and Valedictory	Joint Director, LBSNAA Joint Secretary, MoPR Deputy Secretary, Ministry of WCD

Advanced Course (Phase II)

The advanced course is a second level gender training which is focussed specifically on enhancing capacities of trainers in institutions for imparting training on GRG to elected representatives and officials from PRIs

Overall Goal: To strengthen knowledge, skills and abilities (KSA) of participants to plan and conduct effective training for GRG within PRI institutions

Key Objectives:

- To enhance capacities for designing and delivering trainings on GRG (in the context of 73rd Constitutional amendment) (K,S)
- To develop competencies for applying gender analysis to select state and national frameworks, policies, schemes, institutions and programmes (K,S)
- To enhance understanding of gender sensitive pedagogical principles and tools for application to on-going trainings (A,S)
- To familiarise participants with application of gender responsive budget and gender planning and monitoring/ evaluation frameworks (K,S)

Methodology:

- Expert inputs through lectures, case studies/panel sessions, experiential learning methods, and skill development, including use of AV Aids, role plays, etc.
- Group sessions, analysis and reflections
- Design and undertake practice sessions
- Administering baseline and end line questionnaires to assess current understanding and enhanced capacities for gender trainings

Outputs:

- 30 participants completed Phase II advanced course
- Participants competencies to develop and conduct effective trainings for GRG
- Practitioners handbook
- Presentations and reading/ reference materials

Key Learning Objectives	Modules	Subjects covered
1) To enhance capacities for designing and delivering trainings on Gender Responsive Governance (in the context of 73rd Constitutional amendment) (K,S)	Gender Responsive Governance for PRI institutions	<p>Session 1: Report Back: Implementation Of Action Plans Developed In Orientation Course</p> <p>Session 5: Women's Transformative Leadership in PRIs: State Perspective</p> <p>Session 8: Panel: best practices - GPDs using a gender lens – planning at local levels</p> <p>Session 10: Review gender mainstreaming in current PRI training modules at state levels highlighting best practices</p> <p>Session 15: NIRD as Apex knowledge resource base for SIRD</p>
2) To develop competencies for applying gender analysis to select state and national frameworks, policies, schemes, institutions and programmes (K,S)	Gender Analysis, Gender Responsive Budgets & Gender Sensitive Monitoring	<p>Session 3: Gender Analysis- Policies</p> <p>Session 4: Gender Analysis- Programmes</p> <p>Session 13: Gender and Organisations</p>
3) To enhance understanding of gender sensitive pedagogical principles and tools for application to on-going trainings (A,S)	Gender Pedagogy and Gender Sensitive Learning	<p>Session 2: Gender and Intersectionality</p> <p>Session 6: Overview on facilitating women's empowerment and leadership</p> <p>Session 11: Communications and training tools for training at community level</p>
4) To familiarise participants with application of gender responsive budget and gender planning and monitoring/ evaluation frameworks (K,S)	Gender Analysis, Gender Responsive Budgets & Gender Sensitive Monitoring	<p>Session 9: Tools for participatory planning at local levels</p> <p>Session 12: Monitoring and Evaluation</p> <p>Session 16: Using ICT for rural women</p>



2.c Training of Trainers - an Advanced Course on Gender Responsive Governance with NIRD and SIRD

13 -17 November, 2017

Venue: SR- 1, Gyanshila, Main Campus,
Lal Bahadur Shastri National Academy of Administration (LBSNAA), Mussoorie

Day 1	13 November 2017	
09:00 -09:30 am	Brief Introduction of Participants	Course Team
09:30 -10:30 am	Opening Session Welcome & Introduction to the Course Opening Remarks Overview of UN Women's project Rationale for the TOT	Ms. Aswathy S. Ms. Arti Ahuja, Joint Director, LBSNAA Ms. Navanita Sinha Ms. Sarojini Ganju Thakur
10:30 - 11:00 am	Group Photograph & Tea Break	
11:00 -12:00 pm	Session – 1 Gender and Intersectionality	Ms. Sarojini G. Thakur & Ms. Anjali Chauhan
12:10 - 01:30 pm	Session – 2 Report Back: Implementation of Action Plans Post Orientation Course Contd....	Moderator: Ms. Aswathy S. Speakers: Presentations by SIRD & NIRD
01:30 - 02:30 pm	Lunch	
02:30 - 03:00 pm	Session – 3 Gender Mainstreaming in PRI Trainings (SIRDs from MP and Rajasthan)	
03:00 - 04:00 pm	Session – 4 Gender Analysis 1- Policies Gender Analysis of: 1) State Policies for Women 2) State Panchayati Acts/ Rules	Group work
04:00 - 04:15 pm	Tea Break	
04:15 - 05:30 pm	Session – 5 Gender Analysis 1- Policies (Contd.) Group Presentations	Moderators: Ms. Suneeta Dhar Ms. Sarojini G. Thakur & Ms. Navanita Sinha

Day 2	14 November, 2017	
09:00 - 9:30 am	Reflections from Day One	
09:30 - 10:30 am	Session – 6 Catalyzing Women's Transformative Leadership: Grassroots Women's Perspective	Moderator: Ms. Suneeta Dhar Mr. Sibin Varghese (PRADAN) & Ms. Mamta, CRP, M.P.
10:30 - 11:00 am	Session – 7 Recap on Gender Analysis	Ms. Sarojini G. Thakur
11:00 -11:30 am	Tea Break	
11:30 -1:00 pm	Session – 8 Gender Analysis 2 a) Government Schemes b) State Perspectives as Envisioned in Gender and Governance Modules (6 states) Group work	Ms. Sarojini G. Thakur & Ms. Suneeta Dhar
01:00 - 02:00 pm	Lunch	
02:00 - 03:30 pm	Session – 9 Group Presentations	Ms. Sarojini G. Thakur & Ms. Suneeta Dhar
03:30 - 04:00 pm	Tea Break	
04:00 - 05:00 pm	Session – 10 Overview on Facilitating Women's Empowerment and Leadership	Ms. Sarojini G. Thakur & Ms. Suneeta Dhar
Day 3	15 November, 2017	
09:00 - 09:30 am	Reflections from Day Two	
09:30 - 11:00 am	Session – 11 Sharing Best Practices on GPDPs: Using a Gender Lens for Planning at Local Levels	Moderator: Ms. Navanita Sinha Speakers: Mr. Ajit K Singh, CTI, Jharkhand & Ms. Dharmista, M.P.
11:00 -11:30 am	Tea Break	
11:30 - 1:00 pm	Session – 12 Tools for Participatory Planning at Local Levels	Speaker: Ms. Sejal Dand (ANANDI) Gujarat
01:00 - 02:00 pm	Lunch	
02:00 - 03:30 pm	Session – 13 Using ICT for Rural Women	Speaker: Ms. Anita Gurumurthy, (IT for Change), Karnataka
03:30 - 04:00 pm	Tea Break	
04:00 - 05:30 pm	Session – 14 Communications and Training Tools for Training at Community Level	Speaker: Ms. Sejal Dand

Day 4		16 November, 2017	
09:00 - 9:30 am	Reflections from Day Three		
09:30 - 11:00 am	Session – 15 Practice and Demonstration Sessions a) How would you structure sessions and develop training content for GP members using some of the communication and training tools to which you have been exposed? b) Practice sessions on gender and gender equality generally, and specifically in the context of GPs. c) Using a gender lens at GP level – gender analysis of programmes/projects and establishing planning and budgeting priorities. Ms. Sarojini G. Thakur Ms. Navanita Sinha Ms. Suneeta Dhar		
11:00 -11:30 am	Tea Break		
11:30 - 1:00 pm	Session – 16 Preparatory Time for Group Practice Sessions		Contd....
01:00 - 02:00 pm	Lunch		
02:00 - 03:30 pm	Session – 17 Group Practice Sessions I		
03:30 - 04:00 pm	Tea Break		
04:00 - 05:30 pm	Session – 18 Role of Apex Institutions for Knowledge Building		Panel Discussion Moderator: Ms. Sarojini G. Thakur Speakers: Ms. Aswathy S. , LBSNAA Ms. N. V. Madhuri, NIRD Representatives, SIRD
Day 5		17 November, 2017	
09:30 -11:00 am	Session – 19 Group Practice Sessions II		
11:00 -11:30 am	Tea Break		
11:30 - 01:00 pm	Session – 20 Gender Sensitive Monitoring and Evaluation at Local Level		Ms. Aswathy S.
01:00 - 02:00 pm	Lunch		
02:00 – 02:30 pm	Feedback and Evaluation		LBSNAA & Course Team
02:30 - 03:30 pm	Valedictory Session: Overview of LBSNAA and UN Women partnership in Governance Valediction Message Special Remarks Vote of Thanks		Ms Aswathy S. Mr. Manoj Ahuja Joint Director, LBSNAA Mr. Nils Ragnar Kamsvag, Ambassador of Norway to India Distribution of Certificates Ms. Anjali Chauhan



2. d Training of Trainers on Gender Responsive Governance at NIRD Hyderabad

**Centre for Gender Studies & Development
National Institute of Rural Development & Panchayati Raj
In collaboration with
UN Women, New Delhi**

Training of Trainers on “Gender Responsive Governance” (5 – 7 June, 2017)

Agenda

Day/Time	Session Theme	Facilitator(s) / Resource Persons
Day 1		
		5 June 2017
10:00 – 10:30	Opening Session Welcome	Dr. C.S. Singhal Dr. N.V. Madhuri
	Introduction to the course	Sarojini Ganju Thakur
	Administering/establishing the base line	Sarojini Ganju Thakur and Suneeta Dhar
	Introductions and gender sensitization exercises	Sarojini Ganju Thakur and Suneeta Dhar
10:30 – 11.45	Session – 1 Realizing Gender Equality: Understanding Gender & Development	Sarojini Ganju Thakur
12:00 – 01 :15	Session – 2 Gender Inequalities - Group Exercise Feedback – Plenary Session	Sarojini Ganju Thakur
02 .15–03 .15	Session - 3 Gender & Development - Policy Approaches and Issues:	Sarojini Ganju Thakur
3.15 - 3.45	Session - 4 Interaction with Director General, NIRDPR	Dr. W. R. Reddy
03 .45–04.30	Session - 5 Linking VAW and Development Developing an Action Plan for Mainstreaming Gender in the Centres (I) Group Work	Suneeta Dhar Sarojini Ganju Thakur, N.V. Madhuri and Vanishree

Day 2		6 June 2017
10:00 – 11.15	Session - 6 Gender and Panchayati Raj - Empowering for Women?	Sarojini Ganju Thakur, EWR, Vemula Gram Panchayat and Participants
11:30– 12:45	Session - 7 Engendering Rural Livelihoods	Suneeta Dhar
1 .45 – 3:00	Session - 8 Introduction to Gender Sensitive Analysis	Sarojini Ganju Thakur and Suneeta Dhar
03 :15–04:30	Session - 9 Developing an Action Plan for Mainstreaming Gender in the Centre (II) Group Work	Sarojini Ganju Thakur, N.V. Madhuri and Vanishree
Day 3		7 June 2017
10:00 – 11.15	Session - 10 An Introduction to Gender Budgets	Sarojini Ganju Thakur
11.30– 12.45	Session - 11 Gender and Organisations	Sarojini Ganju Thakur and Suneeta Dhar
01 .45–03 .15	Session - 12 Presentations of an Action Plans	Dr. C.S. Singhal Dr. N.V. Madhuri Sarojini Ganju Thakur Suneeta Dhar
03 .15–4.00	End line questionnaire / Feedback / closing	

2.e Training of Trainers on Gender Responsive Governance at NIRD Hyderabad

Centre for Gender Studies & Development
National Institute of Rural Development & Panchayati Raj
 In collaboration with
UN Women, New Delhi

Training of Trainers on “Gender Responsive Governance” (November 28-29, 2017)

Agenda

Day/Time	Session Theme	Facilitator(s) / Resource Persons
Day 1 28 November		
10.00 – 10:45	Opening Session Welcome	Dr. N.V. Madhuri
	Inauguration	Dr. W.R. Reddy
	Administering/establishing the base line	Sarojini Ganju Thakur
	Introduction to the Course, participants and Course Team	Sarojini Ganju Thakur
10:45 – 12.00	Session – 1 Understanding Gender and Gender Equality	Sarojini Ganju Thakur
12.15–01.30	Session – 2 Realizing Gender Equality - Gender Development and Empowerment	Sarojini Ganju Thakur
02.30 - 03.30	Session – 3 Engendering Rural Livelihoods	Suneeta Dhar
03.45– 04.45	Session - 4 Introduction to Gender Analysis and Gender Responsive Budgets Developing an Action Plan for Mainstreaming Gender in the Centres	Sarojini Ganju Thakur
Day 2 29 November		
09:30 – 11.00	Session - 5 Gender and Panchayati Raj - What is the transformative potential for women?	Sarojini Ganju Thakur
11:15– 12:45	Session - 6 Ending Violence Against Women and Sexual Harassment at Workplace	Suneeta Dhar
01:45 - 03:45	Session - 7 Presentation of Action Plans for Mainstreaming Gender in the Centre	Dr. N.V. Madhuri
03.45 - 04.30	Closing Session End line questionnaire and Feedback	Dr. N.V. Madhuri

I. Andhra Pradesh

A two day gender sensitive training programme to EWRs

Objectives of the training:

- To enable them to function with a gender lens
- To enhance women participation in decision making
- To make them work towards being gender transformative

Agenda:

Day 1

Time	Activity	Methodology / tools	Tools
9:00 am- 9: 30 am	Registration and expectations	Individual reflections	Hand outs
9:30 am -10:00 am	Inauguration and welcome address	Key note address Followed by Analysis of the expectations: experts profile	
10:00am – 10:30 am	Self-introduction- ice breaking	Pairing game	Flash cards
10: 30am – 11: 15am	Knowing self (role as an individual, family member and community at large)	Self-introspection Pre-test questionnaire	Handouts Papers Recording
11:15am – 11: 30 am	Tea Break		
Time	Activity	Methodology	Tools
11: 30 am - 11: 45 am	Setting ground rules	Discussion	Chart and markers
11:45 am -1:15 pm	Concepts of gender	Activity: 24 hours cycle: sharing of work by family members Volunteers for gender stereotypes	Charts and markers Rope
1:15 pm – 2:15 pm	Lunch		
2: 15 pm – 2: 30 pm	Short films Public speaking	Visual	Dream impossible Meena
2:30pm – 3:15 pm	Understanding Gender	Power walk	Flash cards, pins and charts
Time	Activity	Methodology	Tools
3:15 pm- 3: 30 pm	Tea Break		
3:30 pm- 5: 00pm	Decision making : access and control over resources	Activity : individual filling of sheet Discussion / reflection	Anandi: realizing rights tools (customised)
5: 00 pm – 6: 00 pm	Leadership	Questionnaire Discussion and game	Ppt Bomb blast Hand outs Bird ballet: Shared leadership concept
Evening activity : Participants to reflect on the day's activity, identify the leadership aspects and write down one attribute from each that they want to adopt.			

Day 2

Time	Activity	Methodology / tools	Tools
9:00 am - 9:30 am	Reflection of Day 1	Brainstorming	
9:30 am - 11:00 am	Women's Rights and Entitlements	Participatory training tools	Anandi tool: Rights and identity
11:00am – 11:15 am	Tea Break		
11:15am – 12:30pm	Empowerment : gender and development	Exercise : I can & I could Group discussion and presentation	Hand outs Charts and markers
12:30 pm- 1:30 pm	Government schemes : looking from gender lens	Group Discussion Schemes Grain bin activity	Handouts, Charts & Markers
Time	Activity	Methodology / tools	Tools
1:30 pm- 2:30	Lunch		
2:30pm – 3:30pm	An Overview of SDGs – Smart Village Parameters – 7 star rating to GPs – GPDP	Brainstorming/ Group Activity	Handouts
3:30pm – 3:45pm	Tea Break		
3:45pm – 4:30pm	Role of men & women in Governance towards Gender Equality	Role Play (Gender-blind/ Gender sensitive) – Group discussion	
4:30pm – 5:00pm	Way Forward	Preparation of action plan	Charts
5:00pm - 5:30pm	Evaluation & Valedictory	Feedback – post-test questionnaire	Handouts

II. Madhya Pradesh

Two days Orientation training program on “Sensitizing Gender Inequalities among EWRs”

Introduction:

- Duration : 2 days
- Participation: First time elected EWRs from GP/JP/ZP
- Number : 30
- Venue : Block HQ

Preparation:

- TNA
- Preparation of training brochure
- Program Schedule/session plan
- Module
- Resource persons identification
- Questionnaire/pre & post-test
- Tools/techniques

Objectives and Outcomes of the Trainings:

Objectives

- To sensitize newly elected EWRs about GBI
- To empower EWRs to address the GBI

Outcome

- Participants will gain knowledge & understanding about GBI

Session Plan:

Day 1

S.No.	Time	Topic	Resource person
1	9.00– 9.15 AM	Inauguration & Introductory session	Senior EWR
2	9.15 -9.30 AM	Pre test	Moderator
3	9.30- 10.45 AM	Concepts – Gender, GBI, Role of Women in Society, Stereotypes, Roles, Semantics, Assumptions, etc. Tools – Jagori/Sangat material	Course Team
4	10.45 – 11.00 AM	Tea	
5	11.00 – 1.00 PM	Revisiting Panchayat Schemes/Policies through Gender Lens	Course Team
6	1.00-2.00 PM	LUNCH	
7	2.00 – 3.30 PM	Identity Walk & Group photo	Moderator
8	3.30 -3.45 PM	Tea	
9	3.45 - 5.00 PM	Group Work – 2/3 groups. Listing of few major priorities for Gram Sabha, issues, challenges, solution	Course Team, Moderator
10	5.00 - 5.30 PM	Learning from the day	Moderator

Day 2

S.No.	Time	Topic	Resource person
1	9.00 – 10.30 AM	Communication skills & Leadership AV medium	Course Team
2	10.30 – 10.45 AM	Tea	
3	10.45-1.00 PM	Group work – Explanation & administration of tools followed by open house/ summarizing Tools – Home & the world -- Tilting scales (ANANDI) Modifications as per requirements	Course Team Moderator
4	1.00-2.00 PM	LUNCH	
5	2.00 – 3.30 PM	Group Work – Visualizing GF Gram sabha, enlisting features of GF gram sabha	Course Team Moderator
6	3.30 -3.45 PM	Tea	
7	3.45-5.00 PM	Live experiences/testimonies by Gender champions/BA/Renowned EWRs Regarding real experiences of actual practice/conducting Gram sabha/ JP/ZP meetings, etc.	Resource Person
8	5.00 -5.30 AM	Feedback/post-test	

USP:

- For newly/first time elected EWRs
- On site
- All training & communication in local language
- Use of variety of tools & instruments
- Same day recap
- Providing study material in hard copy (Hindi)
- Follow up training program (same group)
- Continuous & steady handholding/monitoring

III. Rajasthan

State Level Training Programme for EWRs (Women Sarpanches) on Gender Sensitization for Women Empowerment

Proposed Programme:

Duration- 2 Days Residential

Venue: IGPR&GVS SIRD-Rajasthan

Profile of Participants – Women Sarpanches (50)

25 each from UNW Project Districts - Alwar & Udaipur

Criteria for inclusion of Participants –

- Gen - 5
- SC - 8
- ST- 8
- Minority - 4

In all categories - preference will be given to Differently-Abled EWR

Profile of Resource Persons –

- Gender Trainers from SIRD&PR
- Department of Women & Child Development/ Directorate of Women Empowerment
- Institute of Development Studies, Jaipur
- ARAVALI/CSO
- Competent/Role Model EWRs - Ex or Seating-Zila Pramukh / Pradhan / Sarpanch

Key Contents/Topics to be Covered:

- Demystifying Key Concepts - Gender, Gender Gaps, Gender-Inequality, Gender-Analysis, Gender Equality, Women-Empowerment, Gender- Responsive Governance (GRG) & Gender Friendly Panchayats (GFPs) (Concept Building)
- Life Cycle Approach to Analyzing Gender
- Public Institutions - Relevant for EWRs (Sarpanches)-Awareness & Information, Access and Influence

- IEC Fair (Information, Education, Communication Mela) & Exhibition - Helpdesk of all 5 Devolved Departments (to PRIs), DISComs, Industries (DIC, KVIC, MSME) PHED/ Water Resources and ICT Information—(each helpdesk to have Folders, Posters, Videos & Resource Persons to guide Women Sarpanches)
- Cultural Evening of Motivational Songs, Slogans, Skits, Folk-Dance for Women- Empowerment- Also screen films of successful Women Sarpanches

Methodology/Participatory Learning Tools:

- Brainstorming in Buzz (8) Groups (Guiding Questions)-
 - o What is Gender
 - o What are key Gender Gaps
 - o List five examples of Gender Inequality
 - o Do a Gender Analysis- Gender Roles in a family
 - o Give 4 suggestions for promoting Gender Equality
 - o List 4 qualities of an empowered woman
 - o Qualities of a Gender Responsive Gram Panchayat
 - o Qualities of a Gender Friendly Panchayat
- Group Presentations by EWRs
- Training Films on Success Stories
- Power-Point Presentation for Consolidating understanding on key concepts of Gender
- Questions & Answers (at the end of sessions)
- Role Plays
- Demo
- IEC Fair/Exhibition
- Cultural Evening
- Visual diagram - for checking Women Sarpanches - Awareness/Info, Access & Influence on important & Relevant Public Institutions
- Action – Planning for GFP
- Prashan–Pitari – Participatory Quiz Programme
- Feedback- by Mood Meter

Overall Aim (Learning Objective):

To Empower Women Sarpanches on Gender Responsive Governance & Gender Friendly Panchayats

Objectives:

- To familiarize Women Sarpanches with key concepts of Gender, GI, GE, GA, GRG, GFP & Women Empowerment
- To acquaint Women Sarpanches to Life Cycle Approach to Gender Issues
- To Refresh Women Sarpanches on Important Public Institutions relevant for their work
- To update Women Sarpanches on Flagship Development Programmes for Women and Good Practices

Agenda:**Day 1**

S.No.	Time	Agenda	Method	Resource Support
1	9.00 – 9.30 AM	Registration		Institute's Team
2	9.30 – 10.30 AM	Welcome, Informal-Getting to know each-other – with Tea	Warm Informal Intermixing	Institute's Team
3	10.30 – 10.30 AM	<u>Introductory Session</u> – welcome Address – Round of Introduction in pairs with asking them their Expectations from the programme – Briefing about the Programme	Participants in pairs sharing intro of each other PPT & Verbal Briefing	– Participants – Course Director
4	11.30 – 1.30 PM	– Intro to Key Gender Concepts – Gender – Gender Gaps – Gender-Inequality – Gender-Analysis – Gender Equality – Welcome-Empowerment – GRG & GFPs	– Brainstorming in 8 Buzz groups to come up for sharing on given concepts followed by PPT for consolidating Group Learning	– Participants – Course Team
5	1.30 – 2.30 PM	Lunch Break		
6	2.30 – 4.00 PM	Life Cycle Approach – to analyse Gender Issues	Role-Play - Birth of Girl Child, Child Marriage, Gender Discrimination in family, Domestic Violence rel. to Dowry, etc., Land rights of Women & Widow/Single Women	– Participants – in Groups – Course Team – Feedback on Group Presentations
7	4.00 – 5.30 PM	Important Public Institutions relevant for Women Sarpanches	Participatory Visual Diagramming	Participants
8	5.30 – 6.30 PM	Evening Session – Martial Art	Demo	Expert

Day 2

S.No.	Time	Agenda	Method	Resource Support
1	9.00 – 10.30 AM	Recap - Key Learnings & Key Questions	In Buzz Groups	Institute's Team
2	10.30 – 12.30 PM	Participatory Quiz Programme – Prashan-Pitari	On Key Learnings & To address key questions	Institute's Team
3	12.30 – 2.00 PM	<ul style="list-style-type: none"> – Action Planning for Moving Towards – SDG Goal – 5 – Promoting GRG in the GP – Creating a GFP – Feedback 	<ul style="list-style-type: none"> – Brief intro through PPT on SDGs Goal-5 – Half an Hour for Group-Work in 8 Buzz Group- followed by Action Plans – Mood Meter 	<ul style="list-style-type: none"> – Participants – Course Director
4	2.00 – 3.00 PM	Lunch Break		
5	3.00 – 6.00 PM	IEC Fair (Mela)	IEC-KIOSKS (Exhibition) of all 5 Devolved and related departments to share key Development Scheme for Women	<ul style="list-style-type: none"> – All related Departments – ICT Help desk
6	6.00 – 8.00 PM	Cultural Evening – Theme- Women's Empowerment	Participatory songs, Skits, Folk Dances, Slogans & Pledge	<ul style="list-style-type: none"> – Participants – Course Team
7	8.00 – 9.00 PM	Dinner	Vore of Thanks	<ul style="list-style-type: none"> – Hosted by Minister- RD&PR, GoR

Part B

Practitioners Handbook

TABLE OF CONTENTS

Introduction to the Practitioners Handbook

Module 1: Exploring the Personal

Exercises:

- 1) My Portrait
- 2) The Beautiful Butterfly
- 3) My Family
- 4) A) I am a woman farmer and a panchayat member/ leader
B) My Rights, My Entitlements
- 5) Why, What, When, Where, How
- 6) Building a human rights tree

Module 2: Gender, Diversities and Power

Exercises:

- 7) Birth of Kamal and Kamli
- 8) Women's work, Men's work
- 9) Gender Box
- 10) The Fox and the Stork story
- 11) Mobility Mapping
- 12) Why do the Scales Tilt?

Module 3: Leadership Development towards a Gender Friendly Panchayat

Exercises:

- 13) Self Confidence/Self Esteem
- 14) Effective Public Speaking: Ball Game
- 15) Listening Skills: Listen, talk, understand, interrupt
- 16) Match Box Game
- 17) Forms of Leadership
- 18) Visioning
- 19) Broken Squares
- 20) Conflict Management, Problem Solving, Negotiation and Persuasion

Introduction to the Handbook

This handbook forms part of the Manual for Training of Trainers on GRG.

The mandate of the trainers in state level training institutions, especially in State Institutions of Rural Development & Panchayati Raj is not only to build capacity of other state and district level officials for GRG, but also to develop a cadre of trainers at district and sub-district levels, who actually impart gender training to panchayats and other community organisations.

This Handbook is to be used as a supplement to the materials used in the mandated trainings imparted to elected representatives during their 5 year term, and which already cover many aspects related to the functioning of Panchayati Raj institutions. While the theoretical and conceptual underpinnings of the capacity building on various issues remain the same as in the Manual, this Handbook is directed to empowering the elected women representatives. Its focus is to enhance awareness of how gender relations mediate and determine the manner in which women relate to various institutions, and also to impart skills and knowledge to empower them to participate effectively in GRG.

In many states, modules on GRG have already been formulated – by SIRDs - they can draw on this resource. A stand-alone capacity building for women representatives or a combined gender sensitisation for men and women would create the space to focus on these very important issues. Many state and civil society organisations have already focused on these aspects and they have demonstrated that investment in this process is necessary for empowering women.

Guidelines for use of Handbook

This Handbook is divided into three sections.

1) Exploring the personal

The focus of the first module is on the self and to explore the multiple relationships and identities of women within the family and the community.

2) Gender, Diversities and Power

The focus of this module is on enhancing and understanding of gender and gender equality and the manner in which gender is socially constructed and how this impacts the various aspects of men's and women's lives.

3) Leadership Development Towards Gender friendly Panchayats

The last module emphasizes the importance of effective participation of women in community institutions in order to make governance gender responsive. There is a focus also in enhancing skills of women in decision making, communications and conflict resolution.

Each section provides a menu of tools and exercises from which the most appropriate needs to be chosen for the training. As already stated in the introduction to the manual, most of these exercises have been taken from manuals, toolkits which have been developed and are being used by other organisations. The objectives, time, methodology and note for the facilitator are included. While in some cases, the notes are comprehensive, in others there may be a need to elaborate the conceptual

content from the accompanying manual. In certain cases to avoid repetition, we have referred to exercises which are in the main manual. An indicative agenda for a course is included which can be used by trainers as a starting point for planning their capacity building.

Module 1: Exploring the Personal

Women, especially in the rural context, have multiple roles in the family, community and in the sphere of work, which leaves them with little time and space to focus on themselves, their priorities or their needs which may be emotional and/or physical.

The focus of this module is exploration of the personal. It progresses from focus on the self, to relationships with the family and to social, economic and political identities. The purpose is for women to have an idea of the nature of their roles in these institutions and also the nature of decision making.

This module also serves as an icebreaker, and enables women to get to know each other personally. It creates a bonding and basis for togetherness, in the village, SHG, or panchayat. This is the first step in creating a basis for collective action and translating this into an aspect of empowerment – the power with.

Exercises

Exercise 1: My Portrait⁶⁷

Objective: Getting to know each other

Time: 30 minutes

Materials: For every participant, a small 4x4" card made out of chart paper, and felt pens of different colours

Methodology:

Step 1: Ask participants to make a colourful self-portrait on her/his card (10 minutes). The portrait has to depict an 'activity', or any action that the participant likes doing, e.g., climbing a tree, knitting, sewing, cooking, running, jogging, swimming, dancing, sleeping, playing a game, etc. The participant need not worry about the drawing as it need not be 'good' but should express what is to be communicated.

Step 2: The portrait can be signed and then put up on a board or the wall. Participants take a round appreciating each other's artwork.

Step 3: Dialogue is generated over one's likes, hobbies and preferences leading to mutual understanding and knowing each other better.

Exercise 2: The Beautiful Butterfly⁶⁸

Objective: Getting to know each other

Time: 15 to 20 minutes

Methodology:

Step 1: Each participant shares something good about herself/himself saying "I am a butterfly and this is my beauty". Action is part of the performance, which can be done individually, in pairs or in

⁶⁷ Source: Sanjhi Bunawat, Pradan-Jagori, 2015 (pages 5-6)

⁶⁸ Source: Sanjhi Bunawat, (page 6)

small groups.

Step 2: Each participant shares a good ‘quality’ of a colleague that s/he has heard in the session. This could be about anything they have observed: e.g., about compassion, courage, sensitivity, a skill, etc.

Exercise 3: My Family⁶⁹

Objective: Reflecting on one’s family

Time: 30 minutes

Place: The site for this session has to be in the open, preferably with greenery around, like a garden, forest, field, or just some trees and shrubs, even a sand dune.

Methodology:

Step 1: Participants move around in the open space, picking up things that have fallen on the ground, like a blade of grass or straw, twigs, leaves, flowers, pieces of stones/bricks, sea-shells, empty match-boxes/sticks, bottle-caps, etc.

Step 2: On return to the room, each one creates her/his family from the ‘treasure trove’ kept with themselves. Each member of one’s family is represented by one item and it has to be explained as to why it has been chosen and how does it represent or symbolize that particular person/being.

Step 3: Dialogue through questions such as:

- How does it feel to look at one’s own family in a novel way?
- Have you ever thought of your family in this way?
- Why is it important to think and feel about a person or a theme in a completely different way?
- How are humans, ‘parts’ of their natural and man-made surroundings and with what effect?

Step 4: Consolidation: Emphasize how thinking and searching through innovative methods open up new dimensions and some special characteristics of people that one would have noticed otherwise.

Exercise 4A: I am a woman farmer and a panchayat member/leader⁷⁰

Objectives:

Through this exercise:

- Participants (especially rural women) reflect upon their primary and secondary roles and recognize themselves in their own right.
- Participants reflect upon the impact of gender division of labour and how their multiple work including care work impacts upon their livelihoods.
- Participants begin to acknowledge their contribution to society through their social, political and occupational roles in both, paid and unpaid work.
- Participants evolve a shared understanding (within the group) of women’s multiple roles and discuss the associated skills, resources, assets and investments in asserting this identity.

⁶⁹ Source: Sanjhi Bunawat, (pages 16-17)

⁷⁰ Source: Women Farmers: Rights & Identity- ANANDI Manual, 2015

Time: One hour thirty minutes

Material:

- Photocopies of 'I am a Woman Farmer' training tool on A4 or A3 size paper for every participant. A pencil or a pen for each participant.
- A flex banner of 'I am a Woman Farmer' tool in the prescribed size (6ft x 4ft).

Methodology:

- The facilitator may conduct discussions with the women based on the following points:
- The participants are seated in a circle for the exercise. A copy of the 'I am a Woman Farmer' tool and a pen/pencil is distributed to all the participants. Participants are expected to write or use symbols to describe their various identities in the space provided on the given tool.
- The group can also be broken down into smaller groups of three or four women (each with a mix of literate and non-literate women) in order to facilitate peer learning and personalizing the sharing process.
- A discussion is conducted with the participants about their various social, political and occupational identities according to the pointers given below. Participants discuss their own lived experiences during the training.
- To begin the exercise, women are first asked to list all their social identities. This is followed by them outlining their political identities, with the explanation that any role where decision-making is involved is a political role and needs to be recognized – including within the family, village-level committees, within community dispute-resolution mechanisms, local self-governance institutions, and so on. After this, a discussion on women's contribution to both productive work and care work is discussed through an exercise listing work that women do and the corresponding profession (details are given in the next section).
- This discussion highlights women's unrecognized and undervalued contribution to the household. Finally, all of rural women's income-generating activities are discussed. This is linked to their identity as a farmer (as per the definition of the National Policy for Farmers).

Stories of Change

During the discussion on occupational identity, almost all the women in the group in Saraiyya, Muzaffarpur said they take land on sharecropping basis. Two women said they cultivate this land in addition to their own land, but the overwhelming majority of the group has no other land to cultivate. The condition on which they take land is that they give half their produce to the landowner. A majority of the women felt that this was an unfair practice, since the women have to invest in inputs and put in their own labour and hard work. They felt neither their labour nor the expenses they bear are given any recognition.

Guidelines for the facilitator:

1. Social Identity

This discussion takes place in the context of women's personal experiences. Please ask the following questions:

- *By what identity are participants recognized in their homes?*
Women are recognized by their identities as mothers, wives, daughters, or sisters-in-law in their marital homes and sisters and daughters in their natal homes. These identities are always associated with men – daughter of a father; wife of a husband. Hierarchies are established

similarly – mothers-in-law are more powerful than their daughters-in-law because of their relationships with the son/husband. Women are always accorded a secondary status in society – they are never accorded identities of their own; instead, they are seen as men’s property. (In fact, in many parts of Bihar, women refer to their husbands as ‘Malik’ or owner!)

- *Are participants identified by their religion, caste or tribe?*

Individuals are also identified on the basis of their caste, tribe or religious community. Within the same village, they are referred to by these identities. This can become a basis for discrimination amongst people in the community.

- *Are any of the participants recognized by identities that have negative connotations?*

Participants are asked if they are recognized by social identities other than the ones that are listed above. Paying attention to the answers received, the facilitator writes down (on the banner) the identities that have negative connotations such as witch, widow or spinster – such identities correlate to women who are particularly vulnerable because they are single (they may be widows, deserted, unmarried or divorced), they have no children, or they have only female children.

Participants are asked how they would feel if they are addressed by these names. They discuss the connotations of these names. Ask if it is justifiable to blame the woman for the death of her husband, or if she has no child from her relationship. Participants are also asked if men in similar circumstances –widowers or men with no children – are treated the same way. There is a world of a difference in the two attitudes. Only women are treated negatively. Men are allowed to get married again, or even abandon women who do not bear children. Continuous and historical discrimination against such women leads them to believe they are inferior, and lose their identity and self-esteem.

All participants are asked to write these identities on their copies of the tool in the circles made for social identity.

2. Political Identity

- *What is your political identity? What are the various positions held where participants have decision -making powers?’*

A political identity is one which enables women to take decisions in the family, community or in governance institutions. It gives women an autonomous political status, a distinctive identity and influence, whether as members of cooperatives or committees, chairpersons, secretaries or treasurers of Self Help Groups and their federations, MGNREGA workers, Anganwadi or ASHA workers. Women may give examples such as Panchayat member or members of formal village-level committees such as the school committee, water committee or forest committees. It may also be the case that the group is not aware of the various village-level committees and their roles in them. Please make it a point to ask about all the village-level committees. Also, please ask women to list identities such as member of the Gram Sabha and citizen of India. All participants are asked to write these identities on their copies of the tool in the circles made for political identity.

- *What is the nature of your participation in these positions?*

After women list the various roles, the discussion focuses on how women engage in the various committees. Do women attend meetings? Do they speak in them? Do they set the agenda? Women need support in terms of knowledge, information and collective solidarity to assert their political power. Through this discussion, they discuss how to engage with these institutions and put forward their agendas.

- **Action Plans:** What can be done to make these committees more effective? What are the specific action plans they can take to these committees and governance institutions?

- If any women are in leadership positions in any of these committees or institutions, discussion regarding their role and the work, they have been able to do and how they would like to take it further, is conducted.

3. Occupational Identity

The section of the tool on women's occupational identity begins with a discussion on recognizing women's contribution to care work. This is done through the following exercise:

- Participants are asked to stand in the centre of the room. One end of the room is designated as the men's corner and the other, women's corner. Posters or chart papers are pasted on the walls to indicate the same.
- The facilitator announces tasks, and asks participants to decide whether the task is the role of a man or of a woman and stand in the appropriate corner. This is asked in the form of questions such as "Who is responsible for caring for the sick or elderly" or "Who is responsible for cooking food?" Then, the facilitator calls out the professional equivalents of the same tasks. The facilitator asks about any number of tasks and professions in this manner.

For example:

Nurse – Caring for the sick, elderly or children

Tailor – Stitching Clothes

Chef – Cooking Food

Anganwadi Worker – Taking Care of Children

Farmer – working on the fields

Labourer – Working for Wages

Stories of Change

Pramila Devi is a single woman, widowed with three children. She has three children between ages 14 and 19. She has only homestead land and no other source of livelihood. She also had a surgery last year and is unable to do heavy physical labour. She is branded a witch and faces physical violence from others in the village. She asked the group, "I am vulnerable because I have no husband. There is nobody to protect me. How will I face them alone?" Pramila Devi, Sayal Devi and Ruby Devi are amongst many women in Bihar who share a similar story – they are either single women (widowed, deserted, separated or divorced women), childless women or women with only girl children. They face violence, assault and threats of being thrown out of their homes and villages by their families or communities. They are all accused of similar things – of possessing supernatural powers (daakan, daayan, devi chadi hai, mosamat, and others).

- The exercise ends with how to transform their occupational identities; Women need skills, assets and capital in order to do so. It is not simply a matter of claiming that women's tasks should be considered a profession, but involves information, economic value, respect and power. These are what sets apart cooking food from being a chef or stitching clothes from being a tailor.
- At the end of this exercise, using the tool, the facilitator links the cartoon at the bottom of tool on care work to occupational identity at the top of the triangle. Care work that women perform is the base of all their identity – their social, political and occupational identities get built around it. The facilitator discusses ways of recognizing, redistributing and reducing women's unpaid work. This is also linked to women's political identities - if women claim recognition for the care work they do, they should subsequently be enabled to take decisions in the household. Additionally, they may also claim social protection and social security based on this recognition.

- The picture depicting Gandhi is used to discuss the concept that all tasks are dignified and should be respected. In the cartoon, he is seen doing all the tasks that are usually considered women's work. It is all unpaid and is done as work that is service to others.
- Using this principle, the facilitator discusses establishing an identity of women primarily as farmers and as panchayat members so that women may start thinking positively about their work and contribution and relate it to their identity. It may also be used as a way to discuss redistribution of care work in the household.

4. Who is a Farmer?

The participants are asked this question. Women work on the fields or in allied agricultural activities, but are rarely considered farmers. Only those who own land and plough the fields are given that identity.

In 2007, the National Policy of Farmers⁷¹ offered a definition that encompassed all activities related agriculture and allied sectors in the Indian policy, "'Farmer' will refer to a person actively engaged in the economic and/or livelihood activity of growing crops and producing other primary agricultural commodities and will include all agricultural operational holders,

cultivators, agricultural labourers, sharecroppers, tenants, poultry and livestock rearers, fishers, beekeepers, gardeners, pastoralists, non-corporate planters and those engaged in planting as labourers, as well as persons engaged in various farming related occupations such as sericulture, vermin-culture, and agro-forestry. The term will also include tribal families/persons engaged in shifting cultivation and in the collection, use and sale of minor and non-timber forest produce." Such a definition widens the scope to include all of women's economic contribution as farming. Participants are asked to consider this definition, and discuss who is a farmer.

At the end of the exercise, participants start to think of themselves in terms of their occupational identity, such as farmer, fish worker, forest worker. This transforms the way they view themselves, and triggers a process of critical reflection of the self. In the empty circles on the tool, participants draw symbols/write signifying how they recognize themselves.

At the end of the exercise, the facilitator collects all the symbols that participants have drawn in their tools and summarize them on the banner. It is possible that many participants may not have recognized themselves in terms of one kind of identity but have done so for others. This is discussed in the group.

Planning Collective Action:

- Based on the issues that emerge during the discussion and the collated information entered on the banner, the group and the facilitator may plan for a process to be initiated in the group to strengthen their identity as women farmers.
- This may include claiming their rights and entitlements as farmers, enabling women to participate efficiently in committees and governance institutions as well as claiming gender justice in work. The facilitator supports the group in developing strategies and a collective gender action plan.

⁷¹ <https://pscgyan.wordpress.com/2017/04/22/national-policy-for-farmers/>

Stories of Change

In Bihar, the process of issuing new ration cards under the National Food Security Act was ongoing. According to this Act, ration cards are issued on women's names. Rekha, a CRP in the village who helped women get their ration cards under the Act observed, "Often when the names on ration cards are announced, women keep sitting and wait for their husbands' names to be called out. When they started to hear their own names being called, they were surprised to know that they are now recognised as "Mukhiyas" (heads) of their households. Cards are now in women's names...Upon receiving this information, women immediately responded and collected their cards themselves".

Exercise 4B:

My Rights, My Entitlements⁷²: A Capacity Building Module on: Women's Citizenship Rights & Political Power – Sejal Dand, Anandi.

Introduction:

The tool is for use by rural women individually and in collectives to understand the different entitlements linked to their human rights and citizenship.

Time: 2 hours

Objectives:

- i. To enable rural women participants to engage with entitlements that have been accorded under different programmes and schemes of the government
- ii. Provide data that individual women and their collectives can further use for action and advocacy on their livelihood rights and entitlements.
- iii. To enable lateral learning and sharing between participants on what each entitlement contains, what the constraints are and challenges faced in the realization of rights. It also enables participants to formulate strategies to overcome the same.

Principles to keep in mind for Participatory Action Learning Systems (PALS) Trainings:

Confidentiality: Every participant needs to be encouraged to share her experiences. It is important for the facilitator to ensure on listening, understanding, feeling and analyzing. At the very outset, the ground rules must ensure that all in the room need to follow the principle of confidentiality and respect for all.

Non-hierarchical space: As mentioned in Chapter 2, the training space may be constructed as a non-hierarchical space. It is important to recognise that all participants are equally knowledgeable.

Participants may be seated in a circle on the floor. This enables eye-to-eye and for each to voice their opinions without fear. It also demonstrates that the facilitator does not control the process individually, but it is co-facilitated by peers as well.

Lateral Learning: This methodology also assumes that knowledge and information reside in all women participants. Dialogue is an important way and ascribes value to women's knowledge. It also provides a context and encouragement to women who are receiving the information from others in their own groups, communities and villages. Gaps or misinformation can be bridged by the facilitator.

72 Source: Developed by Sejal Dand, Anandi, 2018. Link: <http://anandi-india.org/>

Collective Action: Planning and taking action are critical components of PALS. Conscientization, critical reflection, information sharing and gaining knowledge about their social reality needs to be geared towards transforming existing social reality. The training needs to build collective solidarity, so that women assert their identity within their homes and communities and exercise agency. Through such action, women claim their rights, entitlements and better access to public amenities.

Materials:

- The tool needs to be printed on a large flex banner that the facilitator can use - 'My Rights, My Entitlements' tool in the prescribed size (6ft length x 4 ft. breadth)
- Printed copies of 'My Rights, My Entitlements' tool, on A3 size paper to be given to every participant.
- A pencil or a pen for all participants.
- Whiteboard markers

Methodology:

Steps:

1. Each participant is given an A3 sized copy of the tool and a pen/pencil. Women (who are literate) can fill out the needed information on their copy, and can also take this paper to home after the training and put it on their walls, where it is visible to them. The non-literate women need to be supported by the facilitator, so-participant. Women may choose later to continue to add more changes to this diagram.
2. The flex banner with the tool is hung out in the room so that each participant can see it clearly. The facilitator stands next to the banner and starts the exercise.

Information and Collective Action, Paves the Way for Realisation of Rights
My Rights, My Entitlements
 anandi seed www.anandi-seed.org

Voter Card (Right to Vote)		Ration Card (Right to Food)
Job Card (Right to Work)		Bank Passbook (Right to Financial Inclusion)
Aadhar Card (Biometric Identification)		Health Card (RSHV) (Right to Health)
BPL Card (Right to Social Protection)		Mother and Child Card (Right to Maternal & Infant health and nutrition)
Land Title (Right to Land)		House Title (Right to Housing)
		Certificate of Title

☒ Put Tick Mark

My Decision Making Roles

Gram Sabha Member	Committee Member	Panchayat Member	Sarpanch	Elected Representative

Training Resource developed by ANANDI. Sketches: Devkant. Printer: Satyarth Print.

PART A: Women's Decision Making Roles

1. Start from the bottom of the page/tool and ask women to tick against their decision-making roles in the symbols that are on the paper as below:
 - Gram Sabha member (everyone should be encouraged to tick it if they are residents of the village/ ward)
 - Samiti/Committee member - These vary across the states but the common ones on national programmes and laws are:
 - o Village health nutrition and sanitation committee (at every village level under the National Health Mission)
 - o Public distribution System Vigilance Committee (Ration shop under NFSA)
 - o School Management Committee (SMC) (in every school under the Right to Education – RTE Act)
 - o MGNREGS (at every worksite under MGNREGA)
 - o Water management committee
 - Gram Panchayat member : Elected representative of local self-government bodies
 - Sarpanch - Gram Panchayat – Elected Leader of the Local self-government body
 - Elected Representative- This can be defined as relevant to each participant group. They could be members of either the taluka or district panchayat (higher tiers of the local self-governments); or if participants belong to a women's federation - this includes elected office bearers of a union, federation or a village organisation.
2. Most participants should have ticked the box “Gram Sabha” members. Discuss with them the powers that citizens have - to plan, monitor programmes and raise issues through direct democratic forums like Gram Sabhas.
3. The next step is to ask each participant, who has tick-marked the other boxes to share at least one decision-making power that they hold in their position as a committee member, gram panchayat member, sarpanch or as any other elected representatives.
4. Explain to them that as citizens, they have the power to elect not only their representatives, but also influence policies, laws and programmes that give them entitlements. Draw examples from citizen engagements in shaping programmes in their area of work or from the election manifestos of a recent election that they may have been engaged with.

PART B:

1. Draw their attention to the first set of boxes under ‘My Rights, My Entitlements’. The entitlements listed on the tool are about their legal rights guaranteed by the Constitution of India and linked to national programmes/schemes. Additional entitlements can be added, as per participants’ profile, and as relevant to state programmes/policies.
2. Participants are asked if they have the entitlements listed on the tool, and whether their names and photographs are on it. Some entitlements are issued in women's own names, such as a Voter ID and a bank passbook, whereas other entitlements are issued in general for the household with women's name and photograph on it - such as the MGNREGA Job Card. The ration cards issued under the National Food Security Act (NFSA) lists women as the head of the household, and subsequently, lists all members of the household.
3. For every entitlement, the facilitator displays a physical copy so that participants know what they are talking about. Often, participants don't understand these by their names or their functions, but recognize them by sight.

4. Participants have to put a tick mark/symbol against each entitlement. If participants do have the entitlement, they may put a tick mark or symbol of their choice against the box that has the picture of the entitlement.
5. There is an empty box in the tool, which may be filled by the facilitator during the discussions, based on the needs of the group. Similarly, participants may also fill in their personal copies of the tool based on their individual needs.
6. If any participant does not have a particular entitlement, the reasons for the same are discussed amongst the group. Participants, who have the same entitlements, are asked to share the process of how they accessed it, specifically highlighting challenges (if any) and how they overcame them.
7. During the discussion for each entitlement, the facilitator shares information on the process of application, service delivery and benefits of each entitlement. For example: The MGNREGA Job Card involves several technicalities such as whose possession the card should be in, how to demand work, minimum wage in the state, whose account the wages will be transferred to, provision of water, shelter, first aid and child care at the job site. Since it is a demand-driven act, participants need to be aware of all these technicalities for the Act to function optimally. These details are shared with the participants.
8. Participants discuss these details in the context of the challenges they face with respect to specific entitlements. For example: While sharing details about accessing the public distribution system, participants are asked whether they are given the allotted 5 kgs per member. It may be noted that on some occasions, the dealer may be cutting back/reducing the quotas mandated for each participant.

Role of Facilitator:

- The facilitator should enable wide sharing among participants.
- Sharing builds solidarity amongst women and gives them confidence to deal with their own situation.
- Participants are encouraged to find solutions to problems and provide examples of how they struggled and challenged the system and process.
- Facilitator should supplement any information as required and be aware of programmes at the state/district levels, especially in terms of the process for application, service delivery and grievance redressal.
- Each participant at the end of the exercise will have a map of their access to their entitlements, and where they have faced gender gaps in accessing others.
- It is important that on each entitlement box, the facilitator makes a count of how many participants have accessed the entitlement and put it against on the flex banner of the tool.
- Identify the participants who have least access to entitlements and face multiple discriminations (based on caste, religion, ethnicity, marital status); also need to focus on single women especially those who are divorced/separated/widowed as well as on migrant women workers, etc.
- Compile the numbers and present to the group, followed by discussions.

Pointers for the discussion

- What do you feel about the numbers written on the banner?
- Do you have entitlements in your own name/right? If not, why is that so? Is it not your right to have entitlements in your own name?
- How can the group support women to access their rights and entitlements?

- Are there women in the group with no entitlements at all? What are the key reasons for it? How does their multiple identities impact their access? How can the group assist them?
- Are there women who have entitlements in their own names, but their cards are in the possession of the head of the village or anybody else (such as the Rozgar Sevak or PDS dealer)? What solutions can the group find around this?

Closing:

- The facilitator draws out from the sharing done during the exercise and identifies the women who had information on the particular programs/ rights/ processes, identifies the concerned authorities who are responsible for it as well as the processes for grievance redressal.
- Planning Collective Action: If this tool is used in a group that meets regularly, then the tool can be used for building agenda of the women's group to plan for collective action.
- The numbers projected on the banner should be part of records of the meeting and should be accompanied by an analysis of the gaps/ challenges that women face in accessing entitlements.
- The group is asked to identify the entitlement/ action that they would like to start working on and make a plan of who will do what till they meet again next time to review the action taken.
- This training tool is also useful while preparing citizen's reports for accessing basic rights.

Exercise 5: Why, What, When, Where, How⁷³

Objectives: Undertaking an analysis and deepening understanding through five basic questions/ issues are useful in understanding any theme, situation, action or incident.

Time: 60 minutes

Material: Chart papers and thick felt pens

Methodology:

Step 1: Formulate questions around themes such as: why girls' education, declining sex-ratio, women's status in society, sexual harassment, etc.

Step 2: For each chosen theme, ask the questions: why did it happen, what happened, when did it happen, where did it happen and how did it happen.

Step 3: Identify changes based on discussions above and what are best ways of moving ahead.

Exercise 6: Building a Human Rights Tree⁷⁴

Objectives

To create an understanding of human rights and basic human needs

Time: 1 hour

Materials: Flip chart, art supplies/markers, abbreviated Universal Declaration of Human Rights (available as Handout)

Methodology

Step 1: Ask participants, working in small groups of 3 to 6, to create a tree on a large chart paper, following these guidelines:

⁷³ Source: Sanjhi Bunawat, (Page 18)

⁷⁴ Source: Adapted from Strength in Action: An Educators' Guide to Preventing Domestic Violence by Vidya Shah with Devika Sahdev, Breakthrough

- Label the tree's roots with things that make human rights flourish. These could be, for instance, the rule of law, a healthy economy, universal education and good governance.
- Label the leaves, branches, fruits and flowers with those human rights that people need to live with dignity and justice. These could be the right to a life free from violence, the right to food and shelter, the right to hygiene, the right to marry, the right to free speech etc.
- Encourage the participants to experiment and to look beyond actually codified rights (like those in the Universal Declaration of Human Rights or other rights documents). They should articulate those basic rights they envision a person needing to live a healthy, dignified and just life.
- When the trees are complete, ask each group to present its tree and explain the items they have included.

Step 2: Match the fruits, leaves, and branches with articles of the Universal Declaration of Human Rights and write the number of the article next to each item. This is also an opportunity to see how applicable this fundamental document is today. Alternately participants can simply discuss how these components constitute different kinds of rights to which we are all entitled

Step 3: Display these trees in the classroom to encourage discussion.

Step 4: Identify the rights that are of particular concern to you and your community.

Discussion Points

Divide participants according to categories such as family, government, legal system, society, community and peer group. These are sites where human rights are realized. Discuss questions such as:

- Who is responsible for ensuring that the rights, as discussed above, are promoted and respected?
- How do our individual values and ethics impact the promotion of human rights?
- How can individuals change their value systems to ensure respect for all people's rights and follow the Constitution⁷⁵ guaranteed to us?

The discussion can also deal with the basic principles of human rights including indivisibility, universality and intersectionality. For instance, the facilitator can choose a combination from the list of rights given by the participants to discuss indivisibility such as:

- Education
- Justice
- Freedom of Expression

Assuming that all people have the right to access these rights, ask the group if any one particular right takes precedence over the other? Can any of these exist without the other?

Facilitator Notes

The three fundamental principles of human rights are the universality, indivisibility and intersectionality of all rights.

1. All rights are universal and belong to all people. We must all be active participants in creating global norms by which we hold governments, communities and ourselves accountable.

⁷⁵ The Constitution of India. Link: <http://lawmin.nic.in/olwing/coi/coi-english/coi-4March2016.pdf>

2. Human rights are indivisible. Access to adequate food, housing and work are as important as political participation, free speech and religious expression. There should not be a hierarchy of rights where any one right is privileged over the other.
3. Human rights must reflect our diverse and intersectional identities. To understand the similarities and differences in how we experience human rights, we must incorporate the factors like gender, race, sexuality, class, geographic location and religion which make up our identities. Intersectionality is also a way of understanding how individuals can have power and privilege while simultaneously experiencing a violation of their rights. For example a poor, Dalit man who suffers violations based on his caste and economic class, can still have power and privilege because of his gender. A woman who is experiencing violence because of her gender could still have power because of her economic class. We must all acknowledge and take responsibility for our privileges and power if we are to become participants in creating a human rights culture.

Module 2: Gender, Diversities and Power

Gender Responsive Governance (GRG) is not only about ensuring that the outcomes are gender sensitive but also that the processes are based on active participation of both men and women and lead to transformation in the nature of decision making and empowerment.

This module is critical to an understanding of gender and gender equality. Through simple exercises, it elaborates on how gender is socially constructed. There are exercises which focus on reflection of differential treatment and attitudes from birth to boys and girls, the gender division of labour, the access to and control of various resources and the gender differential in mobility and access to public spaces and institutions.

It also has a focus on concepts of formal and substantive equality. Through exercises, it seeks to enhance awareness of the different roles and the ability to distinguish productive and reproductive roles, and the value of invisible, unpaid work. This module also emphasizes time as a resource. The understanding from this module is critical for the process of empowerment. For exercises on POWER, references can be made to the main manual.

Exercises

Exercise 7: Birth of Kamal and Kamli⁷⁶

Time: 60-90 minutes

Objectives: Understanding the role of socialization in the construction of gender-discrimination

Materials: Several chart papers and felt pens. Floor seating towards the end of the room with a space in the centre.

Methodology:

Step 1: Ask four participants to volunteer and come forward.

Step 2: Draw a line in the middle of the room through a chalk or objects (like a rope or pieces of old newspapers, paper or cloth). The four volunteers are asked to stand on the line. They assume the roles of parents. A daughter is born to one couple and a son is born to the other. They decide on who is what.

⁷⁶ Source: Sanjhi Bunawat, (Pages 65-72)

Step 3: Ask other participants to name the different phases and ‘activities’ of life from birth to death, e.g., birth, six days, six months, six years, twelve years, eighteen years, after twenty-five years and so on.

Participants comment on each phase as to what happens (some examples are given below). Accordingly, either of the two couples move forward, if it is a positive statement and the other stands at the original place or moves backwards.

Step 4: Conversations are initiated for every important situation/action of a specific phase. Through that, whichever couple gets more facilities’ or ‘appreciation’ moves one step forward and the one facing difficulties moves backwards.

Some examples of questions for discussions (new questions can be made):

- How is the birth of a girl or a boy celebrated in general?
- How is the ‘Annaprashan’ – the introduction of cereals to the child conducted for the male and female?
- Once schooling starts, what are the tasks assigned to a girl and a boy before and after school hours? What are the different modes of behaviours?
- Who receives better facilities vis-à-vis schooling, tuition, games etc.?
- What physical growth-differences occur by the age of 12-14 in a boy and a girl? What is the societal attitude towards each? What is normally ‘heard’ by each?
- What are the changes, occurring in the lives of the two, a few years ahead?
- After marriage, how do different behaviour-patterns impact their lives?

The differences of attitudes, facilities gaps, etc. should be emphasized during discussions.

Questions for further conversation:

- Are the experiences of the mothers of a son and a daughter different?
- Are attitudes and behaviour towards the two same? If there is a gap, why is it so?
- What are effects of these discriminations upon the minds and bodies of mother and children?
- Who discriminates more between a son and a daughter?

Step 5: Invite experiences of participants from their own lives - what happens in their families, and communities should be discussed. It is not just ‘out there’; discrimination-visible and invisible, is all pervasive. It is constructed and strengthened in various forms throughout life. The complexity may change in different castes, classes, religion and countries, but it is present all over in a fundamental way. The fact that difference and discrimination are two separate concepts should be underlined. Differences may be natural, but they need not be ‘hierarchized’, just like different persons have different strengths and weaknesses, abilities and disabilities, which should not be used for discriminating one against the other. Men and women do possess varying degrees of various masculine and feminine attributes. Diversity should not lead to discrimination.

Exercise 8: Women’s work, Men’s work⁷⁷

Objective: To understand the role of gender relations and differential engagement of women and men in their daily routine work. Women’s care work is often ignored, such as child care, looking after the elderly, working on the farms, etc. Their unpaid and unrecognized work should be reflected and recognized.

⁷⁷ Source: Sanjhi Bunawat, pgs 6-7

Time: 2 hours

Materials: Chart paper and pen

Methodology:

Step 1: The participants can be divided in three groups such as: Only men, only women and mixed groups. Draw two large clocks on the floor or on chart paper or on the board. Each of them will record the daily routine work of men and women separately and the work they do in twenty-four hours. They should also record the time it takes to do the work.

Step 2: In the first group, women fill the routine work of women

In the second group, men fill the routine of men

In the third mixed group, men to fill the routine work of women and women of men.

Step 3: All three groups should present followed by discussion.

The emphasis should be on each group's nature of work. It is necessary to understand the importance of the silent and unacknowledged work of women, which needs to be counted and recognised. The data will show that women experience a longer day than most men and it is often said "Work of women is never ending". Women need to be valued and appreciated for her role and contributions to the family and society, at a cost to her leisure, health and rest. And domestic work needs to be shared by all members of the family – son's and spouses need to be socialised into the equal work for all within the family and community.

Exercise 9: Gender Box⁷⁸

Objectives:

1. To understand the construction of gender identities.
2. To understand how this construction impacts one's life.

Time: 2 hours

Materials: Flip chart, pen

Methodology:

Step 1: Tell participants that this exercise will be done in two parts, the first individually and the second in small groups.

Step 2: Ask participants to think of their own childhood – did their parents or teachers ever tell them to "Be a good girl" or "Act like a boy/man". Ask them to reflect quietly for ten minutes and write down in their notebooks three occasions on which they can remember being told to: "Be a good girl" or "Act like a boy/man". In each of these cases, what was the message being conveyed?

Step 3: Put up two flip charts headed "Be a good girl" and "Act like a boy/man". Ask each person to contribute one point each. Go around the circle until all the points have been written. Ask pointed questions to resolve ambiguities – frame responses as messages (e.g., telling a girl "Be a good girl - don't argue with your father" could convey a message, of: "Accept your father's right to assert control over you").

Step 4: Now put participants into groups of 5-6 people, and ask them to discuss the reasoning behind

78 Source: Gender Kit, Jagori

these messages. Give the following list of questions to each group as a guideline.

- When do we first receive these messages?
- Who are some of the messengers?
- Do these messages sound different when they come from a man or from a woman?
- Are these messages also conveyed in ways other than through individuals? What are these ways?
- What happens when a girl or a boy disobeys these messages?

Step 5: Give the groups 30 minutes for the discussion, and ask them to present their conclusions on flip charts.

Step 6: Consolidate the presentations with a brief input on social construction of gender (see facilitator notes below).

- Lead a discussion on changes in gender norms. Use the following questions to stimulate thinking and responses from the group.
- Why is it important to know that gender roles and norms can change?
- What are some of the ways in which gender roles and norms can and do change?
- What would be different in your life if gender norms changed?
- Is there anything you wanted to do in your life, but couldn't, because it wasn't considered lady-like/or was considered to be manly?
- What are some of the ways you think gender norms will change for the next generation in your society?

Step 7: To end the session, ask participants to form groups of three and have a quick discussion on what they can do to change and transform gender norms, as citizens/ parents/ organisation members.

Facilitator Notes

This note summarises the conceptual framework and key issues to be covered in this session, and can be used as a guide for a powerpoint presentation and ensuing discussion.

Most people – regardless of where they live, what they do or which community they belong to - come up with more or less similar lists to describe what society expects from girls and boys, men and women. These lists do not relate to any particular man or woman, but to a generalised notion of what we expect men and women to be in general.

In other words, the list reflects stereotypes or images that very often colour our responses to reality. As a matter of fact, individual men and women who do not fit into these stereotypes are seen as somehow abnormal or unnatural – for instance, a woman who does not like children or a man who is interested in clothes often draws adverse comments even from people who do not know anything about them as individuals.

To understand why this happens, and why we expect men and women to behave in certain ways, fill specified roles, have different likes and dislikes and react to the world differently, we need to explore the concept of gender.

The term 'gender', as devised by social scientists, is used to describe a set of qualities and behaviours expected from men and women by their societies. A person's social identity is formed by these expectations. These expectations stem from the idea that certain qualities, behaviour, characteristics, needs and roles are 'natural' for men, while certain other qualities and roles are 'natural' for women.

These differential expectations have nothing to do with the biological sex of the individual – girls and boys are not born knowing how they should look, dress, speak, behave, think or react. The biological differences between women and men, boys and girls, are limited to the differences in their sexual and reproductive organs and functions. Sex is unchanging and universal – regardless of the period of history or the geographical location, the reproductive organs and the process of reproduction remain identical for all men and all women.

Gender, on the other hand, is contextual and variable – it has been defined and constructed differently in different cultures and at different periods of history. Social norms and expectations of what women and men should be and do, and about their roles and rights, can and do change – from generation to generation, culture to culture and even family to family.

Girls and boys are not born with an inbuilt knowledge of how they should look, behave and think in order to conform to gender roles and expectations. Their “gendered” masculine and feminine identities are constructed through the process of socialisation, which prepares them for the social roles they are expected to play. The exact details of socialisation differ from country to country, and there may be variations between different regions or between rural and urban areas, but it is largely true that girls and boys are socialised differently in the majority of cultures.

The process of gendered socialisation begins as soon as a baby is born. In most South Asian cultures, the birth of a boy is celebrated while the birth of a girl is ignored or deplored. Boys and girls are dressed, handled and treated differently. They are given different sets of rules and are punished and rewarded in different ways. Girls are taught about the importance of looking pretty and acting sweet from a very early age. Boys are praised for being tough and aggressive, and made fun of if they cry or show other signs of weakness, while for girls, it is just the opposite.

In many cultures, parents have different expectations for their sons and daughters. For instance, in South Asia, the majority of parents expect their sons to get a good job while they expect their daughters to find a good husband and become a good mother.

These differing expectations actually shape the route that children take into adulthood – boys tend to move into fields of study that are linked to high-income professions while many girls drift aimlessly through school because they do not expect to work after they are married. Even if they look forward to a job after marriage, girls tend to choose professions that will allow them to combine marriage and a career.

In almost all cultures, training for marriage and motherhood begins very early in life – girls are encouraged to play with dolls and model themselves on their mothers. Boys, on the other hand, are given toy guns and “warrior” games that allow them to play at aggression and internalise the importance of “defending” and “protecting” what belongs to them.

It is true that modern urban parents, particularly those who are educated professionals, now buy a wider range of toys for their children – both sons and daughters are given construction sets, educational board games and video games based on characters from comics or science fiction. However, the global trend of sales for Barbie dolls and GI Joe figures continues to be very clearly gendered – while there may be a few girls whose parents buy them warlike toys, it would be hard to find a boy who would admit to owning and playing with a Barbie doll!

Socialisation also influences our interactions and reactions to others. Girls are encouraged to seek close friendships with other girls and boys encouraged to play with other boys, particularly after puberty. Friendships with the opposite sex are invested with a sexual connotation. Teasing by friends, censorious remarks made by adults, the strict enforcement by parents of prohibitions against staying out late (especially for girls), and varying degrees of punishment for infringement of rules – all these are instruments of gendered socialisation.

It is not only parents and close relatives who are influential in socialisation. Teachers, playmates, the images of “good” and “bad” people in lessons and stories and in the media – all provide role models for children to aspire to and emulate.

The socialisation process continues into adulthood – women and men are expected to conform to stereotypes, and face varying degrees of social censure and even outright punishment, if they attempt to cross boundaries. For example, in many countries, a woman who leaves her husband and children to pursue a career in another city is assumed to have a bad marriage, and draws a lot of adverse comment from relatives and neighbours - she is sometimes discouraged, even by her employers, for taking such a step. Similarly, women who break cultural dress codes are also the subject of scrutiny and may even face extreme physical punishment. In many South Asian countries, particularly in rural areas, women who have short hair, or wear jeans and travel out alone would be considered “immoral” and be treated accordingly.

Gender inequality and gendered socialisation do not come about by chance. They are inevitable outcomes of the way in which societies are structured, and the way in which these structures operate. To understand gender inequality, it is important to look critically at society and recognise that, at this point in history, the social order in every country in the world is patriarchal – that is, it reflects and perpetuates a hierarchy and “natural order” where women are subordinate to men – that is, they are placed lower in the social hierarchy than men.

Patriarchal hierarchies are seen in varying degrees in all our social institutions and systems - both ‘formal’ institutions such as the state and the market, as well as ‘informal’ institutions such as the family, clan or community organisations.

Patriarchal social institutions are sustained and strengthened by value-systems and cultural rules that propagate the notion of women’s inferiority. Every culture has its example of customs which reflect the low value placed on women. Traditional fables, folk songs, common sayings, jokes – all create an impression that women are somehow less important, less intelligent and less useful than men, and suggest that it is right and proper for men to rule over women.

It is often suggested that women are to blame for their own situation – after all, what stops them from asserting themselves and refusing to be cowed down? But this ignores the fact that patriarchy makes women powerless in many ways – by convincing them of their own inferiority to men, by demanding that they conform to certain stereotyped ‘appropriate’ roles and behaviour; by denying them control over their own bodies, lives and labour; by limiting their access to resources and by restricting their opportunities to participate in decisions which affect their own lives.

These different forms of control often operate to strengthen each other, and have resulted in the exclusion and marginalisation of women from social, economic and political processes.

The social separation between ‘public’ and ‘private’ domains plays a powerful role in creating and maintaining gender inequality. Women are seen as primarily suitable for roles in the private sphere. It was argued that women’s biology equips them to carry out reproductive roles - not just giving birth to children but also caring for them, meeting daily survival needs, caring for the elderly – in short, nurturing and tending to everyone in the family. In contrast, men were seen as suited for the public sphere – not only work outside the house, but also for participation in all social and economic processes outside the family.

Daily experience of life in every culture and country shows that in reality, women and men do not conform to the notion of “separate spheres”. Women in most parts of the world have always worked outside the home - as farmers, as foresters, as builders, as teachers, as healers. Similarly, there have always been men who have taken the responsibility for housework, who have brought up their children as single parents, who have nurtured and cared for their parents and families. Nevertheless,

the ideology of separate spheres is so strong that even though people see women working outside the home everywhere and every day, they do not question the stereotype that “women’s place is in the home”.

Gender roles and stereotypes can and do change. Over the last century, society as a whole has moved steadily ahead in reducing gender inequality - by removing barriers to women’s entry into all arenas of society, by ensuring that they can enjoy the same rights and privileges as others and by enabling them to access the opportunities offered by development.

The most striking feature of this change is the gradual weakening of the division between the public and private domains of life. As we have seen, this division underpins and justifies gender inequality. Today, we find that women can perform outstandingly well in arenas that were once thought to be exclusive to male, just as much as men can excel in arenas traditionally thought of as female spaces. There are women who are surgeons, pilots, engineers and managers – just as there are men who are social workers, nurses, pre-school teachers and interior decorators.

Exercise 10: The Fox and the Stork Story⁷⁹

Objectives:

1. To understand the difference between equality and equity.
2. To understand the need for equity or affirmative action.

Time: 1 hour 30 minutes

Methodology:

Step 1: Tell the participants the story of the Fox and the Stork.

Step 2: Ask the participants for their feedback. Did they feel the stork was justified in treating the fox that way? Ask them how they felt.

Step 3: If the group does not respond immediately to the story, then divide the participants into smaller groups and ask them to discuss the story and what they felt in their groups.

Step 4: Ask them if this was an example of equality and if there is any difference between equality and equity.

Step 5: Cite other examples. For instance, 12 rotis have to be distributed in a household with 4 members, a man who is an agricultural worker, his wife who is pregnant, 12-year old daughter and 2-year old son. (Use a culturally appropriate word for roti).

[It should be done according to the needs of each person. An adolescent daughter would need more than a 2-year old boy; a pregnant woman would need more than the man. Similarly, it is not just the quantity but that children need to eat more frequently than adults.]

Step 6: Explain the concept of ‘equity’.

Step 7: Debrief the exercise.

Facilitator’s Notes

- Ensure that all the participants understand the story and if someone does not, then explain it to her or him.

⁷⁹ Source: Gender Kit, JAGORI

- Cite as many examples as possible to explain need-based equality and ask the participants to give more examples.

Debriefing

- Our society places individuals in varying positions of power and powerlessness depending on their caste, class, gender, ethnic and other identities. Not everyone is at an equal footing, for example, the starting points for a Dalit woman, a rural agricultural labourer, an urban Brahmin man, urban housewife are not the same.
- These are socially constructed inequalities and while talking about equality, one has to view it vis-à-vis equity.
- Equality refers to same treatment in dealings, quantities or values. Treating everyone the same, regardless of outcomes. This can lead to serious inequalities, for groups that have been disadvantaged by a system that fails to take their situation and perspectives into account.
- Equity refers to fairness, which may require different treatment, or special measures for some people or groups. Substantive equality or equity is concerned with equality of outcomes.
- Therefore special measures or affirmative action, or positive discrimination means to act, practice, programme, plan, policy or some measure taken for the purpose of substantive equality. The aim of a special measure is not to discriminate by conferring favors, but to achieve equal outcomes for people who have encountered disadvantage in relation to those who have not.

The Fox and the Stork story

At one time, the fox and the stork were friends and used to visit each other. One day, the fox invited the stork to dinner and served her nothing but soup in a very shallow bowl. The fox could easily lap up the soup, but the stork could only wet the end of her very long bill. She left the meal as hungry as she had been in the beginning of it. “I am sorry”, said the fox, “the soup is not to your liking”.

“Do not apologise”, said the stork. “I hope you will come and dine with me someday soon”. When the fox came next to visit, the stork served the meal in a very tall and thin jar with a narrow mouth. The stork could put her bill into it but the fox could not put his snout into it and could only lick the outside of the jar.

“I will not apologise for the dinner”, said the stork, “one bad turn deserves another”.

Exercise 11: Mobility Mapping⁸⁰

Objectives:

- Participants become familiar with, and understand the roles of different public systems that provide basic services such as local self-governments, health & nutrition, legal, revenue, financial institutions around us that provide public services.
- Participants assess their access and identify barriers to public spaces and institutions due to class, caste and gender based on their lived experiences.
- Participants are able to understand the different implications of being able to access services and being able to influence the quality of services as citizens.
- Determine collective mobility and set collective agendas after mapping the group’s access to local public spaces and prioritising their action.

⁸⁰ Source: Women Farmers: Rights & Identity- ANANDI Manual, 2015

Time: 2 Hours

Materials Required:

- Photocopies of the 'Mobility Map' tool on A3 or A4 size paper for every participant (A pull-out of the sheet is provided as perforated sheet in section II.)
- A pencil or a pen for all participants.
- A flex banner of the tool of size 6ft x 4ft to be put up in the training hall.
- A whiteboard or a big chart paper and whiteboard markers/markers.

Methodology:

Step 1: The facilitator distributes A3 sized photocopies of the tool and pen/pencil to each of the participants and ask them to write their names and village names on the sheets. The facilitator then asks the participants to identify the visuals and then draws the discussion towards whether they have been to these places. After a free-flowing discussion for a few minutes provide inputs into various types of government institutions and their locations and their roles in governance and service delivery.

- Local Governance bodies
- Public Health services
- Bank
- Block and District magistrate's Offices
- Collective Meetings mandated under programs such as MNREGA
- Members of Legislative Assembly and the Parliament (MLA/MP) of their own areas.

Step 2: On the A3 sized sheet, every participant is asked to map her own journey.

Each participant is given an opportunity to share her own journey after she has finished marking her individual sheet. For every institution, participants are asked why they went there, the process and experience of engaging with that institution and what the results of the engagement were.

Step 3: Through the sharing of information and lateral learning, a differentiation may emerge between women merely going to a particular institution to access a service and women going to seek redressal or put across a demand. In this scenario, participants may make a tick mark or draw a symbol of their choice to mark this differentiation against the institution they have engaged with as well as the nature of engagement. For example, if she attends a Gram Sabha meeting, does she sit quietly, does she speak up and voice her opinions, does she set the agenda?

Step 4: After all the institutions have been covered on the A3 sheet, the facilitator will mark on the banner, the total number of participants approaching each institution based on women's own marking. On the banner against each visual, there would be two types of numbers – one depicting the total number of participants accessing the institutions and second depicting the number of women who have been able to engage, to seek redress or to influence. These numbers reflect the mobility of the collective, and can be shared as community data

If participants have approached institutions that are not a part of the tool, they are added to the banner and women are asked to do the same on their own sheets.

Step 5: After the participants see the collective markings the banner, the facilitator would ask the participants to comment on what they make of the most visited places, the least visited places – the institutions with which they engage the most and the least.

Discussion to be held on what their perceptions are about the emerging situation in terms of ‘what are the barriers to their access and do they think that these barriers can be removed?’ The participants are asked if they would like to change the situation by planning to go the least or never-visited place and to create agenda to influence some of the institutions.

Facilitator Notes:

The discussion, during the exercise, is based on participants’ own experiences. It should endeavour towards setting an agenda for collective action.

- What do participants feel about the numbers written on the banner? Should women have independent access to these institutions of the state?
- For which issues would the participants approach these institutions? (For instance, if participants voice that they are facing violence, she would have to engage with a range of institutions for support: women’s groups, public health systems, the police, the judiciary, local self-governance institutions, community-based dispute resolution mechanisms etc. If participants voice that their access to the public distribution system is poor, they might have to approach the PDS dealer, the Block Development Officer and functionaries of local self-governance institutions.)
- If individual participants or the group feels that they would like to access a particular institution, how can the group enable such access?
- Are there any participants in the group who have been denied access for any reason? Which institution and what is the reason? How can they support each other to overcome the denials?
- Are there any functionaries of any of the institutions in the group? What are their experiences? How can they enable women’s access to these institutions?
- All the major points emerging from the discussion must be summed up. This is coupled with a discussion on the data emerging from the experiences of the group (as displayed on the banner).
- Once a woman steps out of the home, her mobility increases and numerous opportunities get opened up for her, enabling her to take decisions. When women independently access institutions of the state, their rich experience from their standpoint enables them to become guides to others from their own context with similar challenges.
- By engaging with various institutions, women’s groups/federations build partnerships with the social, political, economic and administrative institutions which is an important step towards achieving livelihood rights.
- Creating access, and enabling women’s voice and decision-making in these institutions, whether as members of social and political committees such as school or forest committees; or as elected representatives of local self-governance bodies is critical in the process of empowerment.

Step 6: Planning Collective Action:

Based on the issues that come up during the discussion (from individual or group case stories and data emerging from the group),

- Which institutions would the group plan to access and why?
- What types of resources and support would they need to approach these institutions?
- For participants who have individually approached various institutions, have they faced any hurdles? Would they seek support from the group in any way to take their issues further?

Exercise 12: Why do the Scales Tilt?⁸¹

Objectives:

- Participants introspect upon the unequal and gendered division of work between men and women.
- Participants understand how men's and women's roles relate to their decision-making in the household and in society.

Material:

- Two Large weighing scales (usually used to weigh grain). If two are not available, then one large weighing scale.
- Stones in 3 sizes: big, medium and small
- 2 Sheets of Chart Paper
- 4-5 markers

Methodology:

Step 1: The large weighing scales are placed in the centre of the room with the stones next to it. A picture of a man is pasted on one side of the weighing scale, and a picture of a woman on the other side of the weighing scale. The chart papers are pasted next to it, on which the facilitator documents and, if possible, depicts pictorially (using symbols of their choice), work done/decision taken by men on one side of the chart and those taken by women on the other side of the chart.

The first weighing scale is used to determine the distribution of work between men and women. The second weighing scale is used to determine who makes the decisions both, at the household and in society.

Step 2: Work:

- Participants are asked to list all the tasks they do from morning to night every day. Also, ask women to separately list the tasks they do for special occasions such as festivals and weddings, as well as for different agricultural seasons. As the participants list the tasks, the facilitator documents them on the chart paper. Men's tasks are listed on the men's side and vice versa.
- For each task, based on how important, difficult or heavy the task is, participants place a stone on the weighing scale. (For instance, if they think cleaning is an unimportant task, they may accord it with a small stone, but if ploughing is an important task, they may accord it with a large stone). The stones for men's tasks are placed in the men's side of the weighing scale, and vice versa.
- For every stone placed, participants discuss the rationale. Ask participants why that task is being classified as a man's task or a woman's task. If a task is listed as a man's task, ask if women can do it too. For example, if ploughing or maintenance and repair of the house are listed as men's tasks, ask why women can't perform them. If cooking and cleaning are listed as women's tasks, ask if men could do them too.
- Participants may accord a small stone to fetching firewood from the forest with the justification that it is a routine task that needs to be performed every day or that it does not fetch any income or remuneration. They may accord a big stone to digging or grazing cattle. Ask why participants use the size of stone they do. Why is some work valued more highly than others? What ascribes such value to work? This discussion brings out how women understand the

81 Source: Women Farmers: Rights & Identity- ANANDI Manual, 2015

value and weight of their work. Also, discuss which tasks are difficult on the body. What are the repercussions they have on health?

- Such a discussion brings out the gender division of labour within the household. It initiates a discussion on the restrictions and taboos on women's work and mobility, as well as on valuing women's work.

Example:

Type of work done by women	Size of stone	Type of work done by men	Size of stone
Cleaning	Small Stone	Agriculture Labour	Big Stone
Weeding	Medium Stone	Ploughing	Big Stone
Cooking	Medium Stone	Collecting of fuel food from forest	Medium Stone
Cleaning of cow dung	Small Stone	Paying Bill	Medium Stone
Childbearing	Big Stone	Going to Bank	Medium Stone
Sending children to school	Medium Stone	Raising Poultry	Medium Stone
Serving food to family members	Small Stone	Grazing Cattle	Medium Stone
Stitching	Small Stone	Digging	Small Stone
Sowing	Big Stone	Going to market	Medium Stone
Labour	Big Stone	Going to hospital	Medium Stone

Step 3: Decision Making:

- Similarly, participants are asked what types of decisions are taken by men and women within the household. For every stone placed, participants discuss the rationale. The stone is only placed after a discussion within the group.
- Participants judge whether men or women take the decision. They also judge how important the decisions are. Stones are placed appropriately. (For example, an important decision taken by men is accorded a large stone on the male side of the balance.) Examples are: What to cook, what to buy from the market, how much money to spend money on agriculture/livelihoods, how many children they should have, whether they should buy/sell land or property, women's own bodies, their healthcare. Stones are placed based on how important participants perceive their decisions to be. Ask participants why they think a decision is less or more important than the other. Also, ask women whether they weigh in on decisions taken by men, and whether their opinions are considered.
- Participants are asked what are the decisions taken by committees, formal, informal and governance institutions in the village (such as forest/water-user/health/ school committees, community dispute resolution mechanisms such as the Paanch or Nari Adalats, the Gram Sabha, Gram Panchayat, Zilla Panchayat, Block and District Revenue officials). What is the role of women in these committees? Do these committees take up women's issues? What is the decision-making power women exercise while engaging with these institutions?
- Participants are asked what decisions are taken by governance institutions at the state and national levels.
- Participants discuss which side of the weighing scale is heavier than other and why. Participants are expected to explain their logic on the basis of type of work and decision making related to that particular work.
- The facilitator makes it a point to highlight good practices within participants' households

where women have greater say in decisions than most. Women are asked to share how they negotiated such a space within their household and community.

Module 3: Leadership Development towards a Gender Friendly Panchayat

The purpose of this module is to understand how to make governance gender-responsive, and emphasize that the effective participation of women is key. It also underscores the need for effective leadership building of Sarpanches and all EWRs on a regular basis. Gender Responsive Governance (GRG) is a process that promotes and sustains the ability of EWRs to fully participate in the local governance and development process⁸².

It emphasizes a process that enables building leadership capacities of women to raise critical questions about the nature of development, challenge discriminatory norms without fear and social pressure from family, community, and state agencies so as to advance rights of all women/girls.

The module builds upon exercises that enable women leaders to be independent in their decision making, enhance communication and conflict resolution skills and build confidence as autonomous citizens.

Trainers need to understand how structural and institutional barriers limit both the participation of women and the insufficient attention paid to gender issues within the panchayat settings. They must highlight both the enabling conditions and successful strategies that have worked during the trainings that can in turn support elected representatives and engender community processes.

Exercises:

Exercise 13: Confidence-building : Self-confidence / Self-esteem⁸³

Objective: To simulate processes for participants to enhance self-confidence

Time: One hour

Methodology:

Step 1: Ask participants to select a partner and share their own experiences when they have acted most effectively as a leader. Let them share this for 5 minutes.

Step 2: Invite all participants to the larger group and discuss about their learning. Ask them to share the most important thing they take away from this exercise.

Step 3: Close the session with sharing that self-confidence relates to feelings of self-worth, being able to cope with whatever life presents and being able to speak out.

- Facilitator Notes:

Common behaviours associated with self-confidence:

- o Having faith in oneself and in one's collectives
- o Doing things that one believes in and being responsive to others' concerns
- o Willing to take risks and not being hesitant to handle new situations
- o Admitting one's mistakes and be willing to learn from them
- o Accepting appreciation and compliments warmly from others
- o Believing that life needs to be lived to the fullest

⁸² Adapted from ICRW, UN Women (2012) document

⁸³ Source: NIRD Trainers Module, Handout 5.1, September 2012

- **Handout for Facilitator - “Ways to develop Self-Confidence”**

What is Self-Confidence?

Self- confidence is an inner state or feeling that may be demonstrated in posture (e.g., hesitant steps vs. brisk walking), Voice (e.g., quivering vs. flowing), facial expression (e.g., worried frown or shaky smiles vs. interested alert expression) and gestures (e.g., unnecessary hand movements vs. dignified and purposeful body language).

Balanced Self-confidence/Projection of Self

- Self-confidence is about balance. At one extreme, we have people with low self-confidence. At the other end, we have people who may be over-confident.
- If you are under-confident/low self-confident, you will avoid taking risks and stretching yourself; and you might not try at all. And if you are over-confident, you may take on too much risk, stretch yourself beyond your capabilities, and crash badly. You may also find that you are so optimistic that you do not try hard enough to truly succeed.
- Getting this right is a matter of having the right amount of confidence, founded in reality and on your true ability. With the right amount of self-confidence, you will take informed risks, stretch yourself (but not beyond your abilities) and try hard.

Exercise 14: Effective Public Speaking⁸⁴: Ball Game

Objective: To enable confidence in participants for public speaking

Time: 45 minutes

Methodology:

Step 1: Divide the participants into 2 groups. Give a ball to one group in the centre which would be circulated among the participants. The person, who passes the ball, passes her chance to speak on the topic given to another member. The one who keeps the ball in the group has to speak about “Why is her village a good place to live in”. Similar other questions can be framed. The second group of participants are observers, and take notes.

Step 2: Again the ball is passed on among the members of the group to give chances to other members to speak.

Step 3: After all deliberations are over, ask observers to provide feedback that may be both positive and critical. Ask questions and elicit answers from the participants, talk about public speaking. Lead a discussion on public speaking with the following questions: a) When was your first speech? b) How did you face it? Was it a comfortable experience without fear? c) What were your fears about Public Speaking? d) Do you think you can overcome those fears? e) Is it necessary for a mass leader like you to have good Public Speaking skills? f) Have you hesitated to take your chance for speaking? g) Have you given adequate chance to others to speak?

Elucidate the points. Encourage women to assert their positive power and not be silenced by fear of others, self-consciousness while speaking and value herself at all times.

Exercise 15: Listening Skills: Listen, talk, understand, interrupt⁸⁵

Objective:

To recognize the importance of listening with full attention, presenting any subject with understanding

⁸⁴ Source: NIRD Trainers Module, September 2012, page 54

⁸⁵ Source: Sanjhi Bunawat, (pages 133-134)

and being focused on it, also to increase mutuality, all of which are crucial to work on any issue.

Time: 1 hour

Methodology:

Step 1: Make groups of 4 persons each. Each group discusses an issue for 10 minutes. Two of one group choose a topic for discussion, which can be from 'gender-discrimination' to 'child rights'; from 'regulations of an organisation' to 'giving a memorandum to government'. The theme should be in the context of participants. The third person's role is to keep interrupting the two, and the fourth person's is to keep listening, observing and understanding what is going on and then report on it in the larger group.

Step 2: Facilitator consolidates with questions such as:

- Which one was able to remain focused or not on the given topic and why?
- Did the 'interrupter' succeed or fail in his/her mission and why?
- Did the listener observe properly and share what was said by everyone?
- One has to see whether the topic is being understood or not, or people have gone off on a tangent. If the focus is being lost, what attempts were made to get it back on track. Often in an open discussion, we tend to get derailed. The need is to understand the actual meaning of a healthy debate and discussion and a clear delineation of a theme and not be carried away by an external intrusion. The observer has to pay attention to minute details like whether the two conversationalists were maintaining their calm and brushing aside the interruptions gently. At the end, all participants openly discuss the topic, with examples and experiences.

Notes for Facilitator: Good and Bad Listening⁸⁶

Some examples of blocks to good listening include:

- a. 'On-off listening' when the listener switches off at times.
- b. 'Red flag listening' when certain words trigger a response that causes us to stop listening.
- c. 'Open-ears, closed mind listening' when we quickly decide we know what is to be said.
- d. 'Glassy-eyed listening' when we appear to listen while daydreaming.
- e. 'Too-deep-for-me listening' when we stop listening because we don't understand.
- f. 'Don't-rock-the-boat listening' when we don't listen to something that may challenge our opinions.

Identify some 'do's and don'ts' in listening. In listening we should try to do the following:

- a. Show interest.
- b. Be understanding of the other person.
- c. Express sympathy.
- d. Single out the problem if there is any.
- e. Listen to the causes of the problem.
- f. Help the speaker associate with the causality of the problem.
- g. Encourage the speaker to develop competencies to solve their own problems.
- h. Cultivate the ability to be silent when silence is needed.

86 Source: The Oxfam Gender Training Manual, 1994, Handout 90, Activity 75, (Page 469)

In listening, do not do the following:

- a. Argue.
- b. Interrupt.
- c. Pass judgment too quickly or in advance.
- d. Give advice unless it is requested by the other.
- e. Jump to conclusions.
- f. Let the speaker's emotions react too directly on your own.

(Source: Training for Transformation)

Exercise 16: Match Box Game⁸⁷

Purpose: To boost the confidence of Elected Women Representatives (EWR)

Group Size: 10 to 15 participants

Time Required: 45 minutes to 1 hour

Materials: Around 20-25 match boxes

Methodology

Step 1: The facilitator asks each of the participants to give an estimate of how many matchboxes they can pile up

Step 2: The facilitator asks the participants to pile up the match boxes

Step 3: The participants one by one are blind folded and asked to pile up the match boxes

Step 4: Now the facilitator tried to relate the estimated number and the number of match boxes actually piled up, for each of the participants

In this process the facilitator can come across 3 categories of people:

- a) Those who under-estimate themselves and their capacities and give a smaller number.
- b) Those who are over active, over ambitious and over confident and give a higher number.
- c) Those people who are balanced, and know their capacity and give the number close to their capacity.

Facilitators Role: Based on this the facilitator helps the participants to measure their confidence as well as their capacity.

Exercise 17: Forms of Leadership⁸⁸

Objective: This exercise helps develop an understanding on leadership. It helps question and challenge the image of a stereotypical leader and leadership styles and helps analyse alternative forms of leadership. It also enables participants to reflect upon and recognise their own leadership qualities and skills.

Time: One Hour

Methodology:

⁸⁷ Source: As we did it- ISST Manual 1999, (Pages 49-50)

⁸⁸ Source: The Hunger Project: A Trainer's Manual- The Women's Leadership Workshop- Volume II, Pages 28.

Step 1: Leadership styles

- Divide participants into pairs. Ask each participant to share with her partner two qualities in herself that she is proud of.
- Give each pair 15 minutes to share and discuss.

Step 2: In the larger group and ask all to present their discussion.

- Encourage participants to share their experiences.

Step 3: Ask other participants to analyse the experiences shared and reiterate the positive aspects or strengths of these qualities.

Consolidate: Some of the qualities that come forth are courageous, hardworking, sensitive, brave, vocal, believe in solidarity and so on. Show a film like *Mrityudand* or *Lagaan* to reiterate these leadership qualities.

Step 1: Forms of leadership:

- Divide the participants into 3 groups and ask each group to present a leadership style through role-play or tableau. The 3 forms of leadership are autocratic, democratic and lazy leadership. Give each group 15 minutes to prepare their presentation.

Step 2: Ask the groups to make their presentation and after each presentation, ask observers to guess the form of leadership presented. Encourage participants to analyse the form of leadership. Probe further with questions such as who is the most powerful; who is the most powerless; do people respect the leader; what is the source of power and so on.

Step 3: After all the presentations, ask the participants what the ideal form of leadership would be and explain the aspects of democratic leadership.

Exercise 18: Visioning⁸⁹

Objectives: This exercise will help develop an understanding on the significance of having a vision. It is important for a leader to make a vision and envisage a change she wants to see. One of the most important qualities of a good leader is the quality of vision they can dream up and implement at the local level.

Time: One hour

Methodology:

Step 1: Divide participants into groups of 4-5 and ask them to list aspects of reality they want to change.

Step 2: Then ask them to list their vision for each corresponding reality. Ask them to list 'who will transform this reality into a desired reality'. Give ten minutes for each step.

Step 3: Groups to make their presentations and ask other participants to analyse/reflect on each other's presentation.

Guidelines for discussion:

- How did the participants feel?
- How many found it difficult to envision a change?

89 Source: The Hunger Project: A Trainer's Manual-The Women's Leadership Workshop- Volume II, Pages 30-31.

- Was the discussion in your group a democratic one?
- How did you prioritise aspects of reality?

Step 4: Consolidation and debriefing

- It is VERY important to create a shared and collective vision for a better future for all - family, community, and village, district, state and country
- A vision should be actionable. Vision is being able to think ahead and beyond the immediate day to day challenges.

Facilitator Notes on Visioning⁹⁰

It's important that people at the grassroots envision change based on their practical experience on the ground

They can highlight their practical experiences with local institutions, such as Primary Health Centres (PHCs), schools, etc., that are responsible for ensuring right to education and health.

1. Stakeholder participation in envisioning: Vision must be formulated through intensive participation of stakeholders. It is especially important to ensure participation of women in general and those from the disadvantaged sections in particular. Women should be encouraged to actively reflect upon their issues and problems.
 2. A careful blend of prescription and suggestions may be resorted to while forwarding the vision framework from one level of decision-making to another.
 3. As the visioning exercise is carried through local governments, care should be taken not to lose the main thread. For example, if certain lead sectors are identified during the district visioning exercise then, the visions at lower levels should ideally be in the direction of further detailing of those sectors, rather than emerging with altogether different priorities.
 4. Visioning for special needs and priorities: Special need of dealing with issues relating to HIV/AIDS, domestic violence, prevention of discriminatory practices, prevention of child labour etc., which require intervention from local governments.
 5. Envisioning at the intermediate and village or ward levels: As the visioning exercise proceeds closer to the grassroots, it tends to telescope into the practical planning process.
- Preparing a district plan: Building a vision for basic human development indicators would essentially cover health, education, women and child welfare, social justice, livelihoods and availability of basic minimum services
 - The vision for the production sector would correspond to the lead sector vision.
7. Ideally, the perspective vision development should be undertaken by each local government. For instance, each local government could propose that they will achieve the levels specified for each such aspect within a particular period of time (e.g., 90 per cent literacy within two years, 100 per cent immunization within one year, coverage of 90 per cent habitations by a clean drinking water facility within one year, etc.)
 8. Focus on sustainability in the vision: This would mean that aspects that are related to sustainability would need to be considered separately and addressed.
 9. Some of the important aspects that need to be part of the envisioning process are:

⁹⁰ Source: NIRD Trainers Module, Handout 4.10, September 2012

- Preparing a vision plan for any critical issues that impacts women such as disaster management, livelihoods, etc.
- Discuss how there can be sustainable use of natural resources, particularly of water sources, forest wealth, soil conservation, biodiversity, specifically with a gender perspective
- Need to engage with how sustainable initiatives on improving livelihoods and skill development opportunities, can be seen through a gender and work lens.

Visioning: What can be done by PRIs?

Sectors	What can be done by PRIs with a gender perspective
Education	<ul style="list-style-type: none"> o Ensure 100 per cent attendance of school going children in the village, with special focus on girls. o Provide access and gender sensitive infrastructure (such as toilets, menstrual hygiene) for girls in high schools in the village. o Use the RTE provision for all children. o Motivate parents from poor communities to facilitate the access to education of their children, especially girls.
Health	<ul style="list-style-type: none"> o Ensure effectiveness of the public health centre at village level and ensure all health-related services for women are implemented. o Ensure regular check-up of pregnant women and ensure they get their required supplements from the ASHA workers. o Ensure access to hospital for any emergency situation/and for pregnant women
Sanitation and Drinking Water	<ul style="list-style-type: none"> o Ensure the Swachh Bharat Scheme is accessed by all in the village. o Engaging women in designing toilets and bathing spaces so they can address their gender specific needs. o Community campaigns on Swachhata and MHM. o Ensure supply of drinking water from community owned tanks and other sources ensuring equal access to all in the village.
Livelihoods	<ul style="list-style-type: none"> o Promote collective farming among small and marginal women farmers. o Support skill development in dairy and poultry sector. o Strengthening SHGs and their federations for effective leadership and governance.
Infrastructure	<ul style="list-style-type: none"> o Support women's skill development in infrastructure designs and development – such as constructing solar water tanks at village level to conserve rain water. o Construction of village roads for better access by all girls and women and ensuring safe transport options. o Women need a common space for their meetings and discussions – such as a community hall. o Creating spaces for learning and legal literacy for women and girls.

Exercise 19: Broken Squares⁹¹

Objectives: To support team building processes

Time: 45 minutes

Methodology:

Step 1: Ask four participants to volunteer. Make the volunteers sit in the middle of the room and give

91 Source: The Hunger Project: A Trainer's Manual- The Women's Leadership Workshop- Volume II, Pages 28-29.

each a packet or an envelope with cut up pieces of paper. Ask each volunteer to make a square out of the given puzzle pieces. Ask the other participants to observe the process. Give the volunteers 20 minutes to complete the exercise

Step 2: Once the time is up, ask the observers to analyse the process. It is expected that the volunteers will put all their pieces together and make one square. Encourage the participants to analyse process and forms of leadership that were displayed during the exercise. Probe them with questions such as, who took the lead in putting the pieces together; did the volunteers show any aggression; was there anyone who merely followed orders and did not participate and so on.

Guidelines for discussion

- How did the participants feel?
- How difficult was it to talk about yourself in exercise (A)?
- Did anyone believe in autocratic leadership in exercise (B)?
- Was there a feeling of competitiveness when putting the square together in exercise (C)?
- How do people perceive women's leadership?
- Why is there such a negative perception of women's leadership and is it true?
- What should women's leadership be like? Do you perceive yourself to be a leader?
- What should we do to attain that?
- How and when should we start?
- What is our vision for this?
- How do we transform this vision into reality?

Step 4: Debriefing and Notes for Facilitator

Leadership is a gendered phenomenon. Patriarchy does not allow people to perceive women as leaders. Even when women possess leadership skills they are prohibited from expressing and exercising it. There are social cultural boundaries that define leadership. Women leaders in politics like are expected to be dependent on their male counterparts to exercise their leadership. Some leaders are perceived to be masculine and these are stereotypical patriarchal expressions that evaluate women's leadership using the "male" as a norm.

There are common stereotypical notions of leadership that need to be questioned and challenged. There is a need to understand non-patriarchal, non-feudal and alternate forms of leadership.

Leadership does not merely imply being able to speak on the microphone and address a crowd of 200 people. It also means that women take independent charge of decision-making in her community. Her ability and skills of leadership should be presented along with her sense of self.

Leadership is closely linked with vision. In order to exercise leadership it is important to analyse and understand the direction in which the leadership is heading. Will the woman exercise her leadership within the given social-cultural- political set up, or will she attempt to challenge that becomes an important question. It is a difficult task but unless this change happens, she will be easily trapped to believing and conforming to one style of leadership known to humans today.

Exercise 20: Conflict Management, Problem Solving, Negotiation and Persuasion⁹²

Objective: To provide some insights into how to deal with conflict management, discuss steps of problem solving, negotiation and persuasion.

⁹² Source: NIRD Trainers Module, Handout 5.2, September 2012

Time: One hour

Methodology:

Step 1: Select one group to conduct a role-play on a typical village conflict situation, while others play the role of observers: for e.g., A cement concrete road (or any other facility) was sanctioned in a predominantly scheduled caste locality but other villagers from the elite groups are opposing this. How does one solve this conflicting situation, convincing the members who are opposing this to accept and lay the road to the dalit areas first and others thereafter? Give the group 15-20 minutes to discuss and plan how to manage this conflicting situation and negotiate between the two groups.

Step 2: After the play is over ask the participants how they felt about their roles, ask the observers how the situation could have been handled in a more effective way.

Step 3: List out the views and indicate that the solutions to different conflicts are always situation-specific and can't be prescribed; a degree of personal involvement and a sensitive mind needs to be at work. How did they manage the conflict situation? What negotiation skills and problem solving skills did the members deploy? How were they able to resolve the issue peacefully, amicably and with harmony in the village?

Step 4: Summarize the participant responses and circulate the Handout on "Conflict Management."

Facilitator Notes: Provide an overview of how the difficulties arise in resolving conflicts, and keeping quiet at times. How many tough conversations do participants have as they avoid hurting someone's feelings? There are gender issues in conflict resolution and women are forced often to comprise or keep silent; there are sanction for her if she defies the status quo. In the face of conflict, generally, people choose one of these five options: 1. Avoid; 2. Accommodate; 3. Compete; 4. Collaborate; or 5. Compromise.

Steps for problem solving, negotiation and persuasion

- o Accept the problem as an opportunity to improve a situation
- o Solicit the perceptions of those affected and identify differences
- o Define the problem as specifically as possible
- o Analyse why the problem exists, obtain facts, and identify barriers to resolution
- o Brainstorm possible solutions
- o Set criteria for the ultimate solution
- o Select the solution that best meets the criteria
- o Make the decision and install a means to measure the outcome

Handout on "Conflict Management."

What is a conflict?

A conflict is the expression of disagreement between individuals or groups that differ in attitudes, beliefs, values or needs, through which the parties involved perceive a threat to their needs, interests or concerns. It can also originate from past rivalries and personality differences. Other causes of conflict include trying to negotiate before the timing is right or at a time before the needed information is available.

A conflict has the following components:

- It is a situation in which people perceive a threat to their well-being
- A conflict is caused by the differences and clash of personalities, attitudes, values and needs.

- A conflict arises when people try to make others change their actions
 - Participants in conflict tend to respond on the basis of their perceptions of the situation, rather than an objective review of it. It is also important to understand the underlying differences that distinguish the concepts of conflict prevention, conflict management and conflict resolution.
1. Conflict Prevention implies anticipation of a possible conflict and taking measures beforehand to ensure that the conflict does not arise.
 2. Conflict Management means limitation or mitigation of a conflict, without necessarily solving it, so that the work-process is not disrupted.
 3. Conflict Resolution means eliminating the conflict by arriving at a mutually beneficial outcome. In other words, conflict resolution refers to the resolution of the underlying causes of conflict and mutual acceptance of each of the contending parties.

Conflict Resolution

Style	Characteristic Behaviour	User Justification
Avoidance	Non-confrontational. Ignores or passes over issues. Denies issues are a problem.	Differences too minor or too great to resolve. Attempts might damage relationships or create even greater problems.
Accommodating	Agreeable, non-assertive behaviour. Cooperative even at the expense of personal goals	Not worth risking damage to relationships or general disharmony.
Compete: Win/Lose	Confrontational, assertive and aggressive. Must win at any cost	Survival of the fittest. Must prove superiority. Most ethically or professionally, correct.
Compromising	Importance for all parties to achieve basic goals and maintain good relationships.	No one person or idea is perfect. There is more than one good way to do anything. You must give to get.
Problem Solving or Collaborating	Needs of both parties are legitimate and important. High respect for mutual support. Aggressive but cooperative.	When parties will openly discuss issues, a mutually beneficial solution can be found without anyone making a major concession.

Conflict Resolution Skills

Occasionally as a leader, you will be in a position where you will need to deal with conflict between two or more people. When that occurs, you will need some skills/knowledge to deal with it effectively. Below are a few simple ideas -

- Try not to judge and/or take sides initially and get the information needed.
- Assume from the start that all participants have legitimate positions.
- Listen quietly, no matter how unreasonable or aggressive the remarks could be
- Try not to fall into a judging mode of being right or wrong.
- Allow all expression and emotions to be voiced without any interference or negative reaction on the listener's part.
- Listen carefully to understand whether a person is really conveying one message but meaning to convey something else.
- Try not to interrupt or argue.

- Remember the importance of individual differences.
- Be careful of telling others your own personal experiences - listen instead.
- Being told “everyone feels that way” makes it seem that you think this “immediate and crucial catastrophic predicament” is rather common and insignificant.
- Be aware of biases and/or prejudices in relating to groups or individuals whose views and personalities may differ from your own.
- If the participants can’t possibly talk with each other, have they talked separately with you?
- Don’t be afraid to clarify a point.
- Highlight gender, caste and class issues that mediate all such processes.



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