

Women Farmers: Rights and Identity

Participatory Training Tools on Gender and Livelihoods



United Nations Entity for Gender Equality and the Empowerment of Women

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We hope that this training toolkit will help strengthen women in realizing their livelihood rights and claiming their identity as farmers.

Neeta Hardikar and Sejal Dand
ANANDI, 2015

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Introduction

UN Women entered into a partnership with ANANDI to strengthen gender perspectives in the National Rural Livelihoods Mission (NRLM) and to gear the NRLM towards gender equality and women's empowerment. Two State Rural Livelihood Missions of Madhya Pradesh (MPSRLM) and Bihar (JEEViKA BRLPS) were identified, where pilots were initiated under this program in select districts. ANANDI and UN Women believe that there exists a unique opportunity within NRLM to promote women's empowerment by addressing structural inequalities and inequities through collectives and strengthening women's institutions, voice and agency. In order to do so, the program has to make efforts to address women's positive self-image and identity, dignity and bodily integrity, build assets (including use, control and ownership of resources, knowledge and technical capacities), recognize, reduce and redistribute women's work.

The Participatory Action Learning Systems (PALS) methodology aims to empower people particularly the very poor, as individuals and communities, to collect, analyse and use information to improve and gain more control over their lives. It is a continually evolving methodology based on diagram tools and participatory processes some of which are new and some of which are based on well known participatory processes. The tools are based on the conceptual framework of the Participatory Action Learning Systems developed by Dr. Linda Mayoux and ANANDI amongst several other CSOs from across the world. The tools developed for the project have been adapted from some of the existing tools that ANANDI has used extensively in the livelihoods projects implemented in Gujarat as well as piloted some in the course of our engagement with the PRADAN-Jagori-UNWomen Fund for Gender Equality project.

This toolkit shares the learning from the intervention 'Engendering Rural Livelihoods: Supporting Gender Responsive Implementation and Monitoring of the National Rural Livelihoods Mission' between April 2014 – June 2015. ANANDI and UN Women were in a unique position to influence the approach of a flagship livelihoods intervention and promote women's empowerment by addressing structural inequalities and inequities by strengthening women's institutions and building voice and agency.

This training tool-kit on gender and livelihoods designed and developed by ANANDI is meant to engender and deepen the understanding of the goals of projects that focus on women farmer such as the ones being delivered by the National Rural Livelihoods Mission. The tools individually and the tool-kit as a whole are examples of guided facilitation where space for critical reflection and lateral learning is created in forums for women farmers. Through the training exercises and action following them, the pilot seeks to emphasise that collective solidarity and the emergence of women leaders will lead to a cadre of women who are committed to gender equality as a goal.

[Women Farmers: Rights and Identity](#) is a training toolkit which helps facilitators at the cluster level, Self Help Groups (SHGs) at village level, committees of women and members of Women's Farmer Clubs to build their understanding on the issues of gender and livelihoods. We hope that this toolkit helps practitioners in the field to trigger these processes in their work.

Section I contains a facilitation guide for the following training tools in the context of gender and livelihoods:

1. Gender: A Process of Socialization
2. My Rights, My Entitlements
3. I am a Woman Farmer
4. Why is my Grain Bin Empty?
5. Mobility Map
6. Which Way do the Scales Tilt?

Section II contains an A4 sized copies of the diagrammatic tools, some suggested songs and reading material.

In this chapter we lay out the key meaning of the concepts as interpreted and to be used while conducting the exercises. It is recommended that the facilitators are well versed with gender concepts, gender analysis and feminist readings.

Concepts

The Participatory Training Tools build upon the understanding of gender, socialization, patriarchy and livelihood.

Gender :

'Gender' refers to the socially constructed roles, responsibilities and behaviours or masculinity or femininity in a given culture or location. It is impossible to talk of gender without talking of gender discrimination, or the asymmetric power relations between men and women. Gender relations follow the rules of patriarchy, an ideology and social system wherein women are subordinate to men. At birth, people are divided into compartments of male and female based on supposed biological differences. 'Men' and 'women' are expected to adhere to gendered norms that associate this 'natural' sex with masculine or feminine qualities, structuring gender identities and difference.

Socialization :

Socialization is the process by which behaviours, customs, norms and values are learnt through the course of one's life. The socialization of gender ensures that various gendered norms and roles are presumed to be natural – for instance, many believe that it is not natural or acceptable for men to cry. Men who cry are mocked saying, “Boys don't cry”. Such norms extend to every aspect of our lives. It is believed that women are weaker and need protection; that they can't use ploughs or axes; or that they can't be heads of households. Right from their birth, girls are given poorer nutrition, education and fewer opportunities. Such socialization even extends to caste, religion, race and ethnicity. We are taught that these are natural facts that have been persisting for generations, and therefore completely unchangeable. However, all these roles are socially constructed and can be challenged.

Patriarchy :

Patriarchy refers to power relationships and structures by which men dominate women in various ways. It is obvious that men have more power in the society. It is manifested through the subordination, discrimination and control over women. Women's secondary status is established via control over women's productive or labour power, reproduction sexuality, mobility, ownership and access to property and other resources. It operates in every institution including family, caste, religion, law, education, politics, media and markets.

Livelihood:

'Livelihood' refers to a means of living. Chambers and Conway (1992) define it as :

'A livelihood comprises the capabilities, assets (stores, resources, claims and access) and activities required for a means of living. ... A livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets and provide sustainable livelihood opportunities for the next generation which contributes net benefits to other livelihoods at the local and global levels in the long and short term”.

It encompasses the resources, opportunities and capabilities of people. Resources may be natural resources (water, forests, land), financial resources (savings, money, loans, sources of production, technological assets), human resources (labour, education, knowledge, skills) and social resources (social identity/recognition, groups, federations, etc.) Every human being needs access to these basic resources with security, dignity and respect for their subsistence. Women's livelihoods are a composite of their work for production, care work and access to entitlements in cash and kind, including social protection schemes.

Most livelihoods schemes and programmes fail to recognize the interlinkages between gender and livelihoods. They work with a market-oriented approach to livelihoods, privileging production, credit and profit. However, gender, caste and class-based inequalities deeply affect poverty, deprivation, vulnerability and unequal distribution of resources. Women's livelihood status is as much a fall out of their economic status as they are of social relations of power within the community. While livelihood schemes emphasise concepts such as building local leadership, people's participation, local planning or bottom-up planning, they don't do so through the rights approach, or with a view of justice, equality and social discrimination.

The National Policy for Farmers (2007) expanded the definition of farmers by encompassing all activities related to agriculture and allied sectors, thereby opening a window for women to be rightfully recognized as farmers. It says: “ '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 planting labourers, as well as persons engaged in various farming related occupations such as sericulture, vermiculture, 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.”

Men are considered the heads of households based on the assumption that they are the primary earning members of the family. Women are also involved in family farming on small and marginal farms. They take on the majority of the primary processing, storage and cooking of food. However, women's work is neither recognized, nor valued either within households or families or in national accounting systems (including the GDP). As a result, women remain in an unequal position within the household, having to negotiate for their rights with little or no control over labour or resources; and structural factors such as caste, class, asset gaps, market and trade factors and other institutional biases also perpetuate gender discrimination within livelihoods (Tankha 2015). The CEDAW provides a framework of substantive equality, recognizing that women are in an unequal position and need to be treated differently from men so as to overcome structural and systematic discrimination.

How to Use the Training Tools

Women Farmers: Rights and Identity Participatory Training Tools on Gender and Livelihoods

Introduction to Participatory Learning Tools

This chapter provides an outline for conducting all the training toolkits on women's livelihoods rights in this Facilitator's Guide according to the principles of Participatory Action Learning Systems (PALS).

This method uses participatory and diagrammatic tools wherein individuals and groups are supported to identify and prioritize their issues, share relevant and actionable information and take collective action. Participatory tools have been used for different purposes, including planning, capacity building, participatory research, assessment and evaluation. They have also been used with varied groups including senior-level management of organizations and government institutions, Training of Trainers workshops for community resource persons and staff members, Elected Women Representatives of local self-governance institutions, members of Self-Help Groups, livelihoods cooperatives and farmers clubs. The method suggested in this training toolkit is specifically for non-literate rural women who have some experience of being part of a collective. It builds on the learnings from an initiative to strengthen gender perspectives within the National Rural Livelihoods Mission by ANANDI and UN Women in partnership with the Ministry of Rural Development, the National Rural Livelihoods Mission, JEEVIKA Bihar Rural Livelihoods Promotion Society and Madhya Pradesh State Rural Livelihoods Mission (April 2014 – June 2015).

All PALS processes are guided by the principles of Empowerment and Equity. This starts by clarifying

- Vision that people have
- Builds on what they have already achieved
- Identifies challenges to further progress
- Identifies concrete strategies to move on the road towards their vision

As communities become familiar with the techniques they become adept at using these methods. Some communities have demonstrated that these tools can be developed for monitoring and evaluation. This progressive involvement of communities allows for high quality participation. By 'high quality' participation one means participation that is characterized by bringing out analysis, critical thinking of the communities. PALS therefore is not a poor substitute for tools based on literacy but is in fact an integral part of empowering communities to critically analyse their conditions and communicate their priorities and needs in clear visual ways.

The broad objectives of the tools are :

- (a) To conscientize members of women's collectives of all forms including Self-Help Groups (SHGs) and their federations through sharing, reflection and action.
- (b) To provide inputs on gender and livelihoods with a focus on women's identity, rights and entitlements in addition to a gendered analysis of their livelihood options, incomes and expenditures.

- (c) To enable women's groups such as Self Help Groups, Mahila Mandals, Sanghas, village/cluster/district federations of such groups and forums such as Social Action Committees and Women Farmer Clubs take collective action on issues emerging from analysis.
- (d) To establish a cycle of collective analysis, collective action and collective reflection which will strengthen institutional mechanisms to address gender and livelihoods sustainably.

Estimated Duration of the Training Tools : The tools may be used from 2 to 8 hours, depending on the purpose and time available for the participants and facilitators. For a group of non-literate rural women who are members of collectives, it is estimated that the training tool will take between 2 ½ to 4 hours. This time frame has been estimated based on ANANDI's training experience. It is inclusive of facilitation of the toolkit, discussions, experience-sharing, delivering information, summing up and planning ahead.

Participant Group : The training tools build a gendered understanding of livelihoods amongst members of women's collectives such as Self Help Groups (SHGs) at village level, village and cluster organizations and members of Women's Farmer Groups. These tools are ideally conducted with 25 to 30 participants so that every participant is enabled and encouraged to speak, think and take part in discussions.

Facilitators Team : It is preferable to have two facilitators for conducting the toolkit. Ideally, the facilitation of the discussion as well reporting the training process takes place simultaneously. The facilitators' team is expected to read the toolkit and all supporting material before every exercise. The facilitator's team should go through the various possible scenarios that may emerge during the training and work out how they are going to work as team. If during the preparation they come across some doubts on concepts, analysis they must read or seek guidance from senior trainers.

The facilitators experience of working with women combined with a sensitive and egalitarian approach is useful which will enable a dialogue and a conversational methodology.

This training is based primarily on participatory principles. The role of the facilitator is not only to deliver knowledge and information, but also to enable lateral learning amongst women through various games, activities and the use of the tools in the toolkit. An enabling environment has to be created that is non threatening and relaxed for women to relate their experiences to each other, share the existing knowledge and information. This helps participants to feel ownership and membership of the group. Women are involved in developing their own understanding and capacities, and also invest time and energy to understanding problems and queries of other women in the group.

Principles of PALS Trainings :

- **Confidentiality :** Every participant must be encouraged to share her experiences. It is important for the facilitator to put an emphasis on women's listening, understanding, feeling and analysing. At the very outset, it must be made clear that all participants need to abide by the principle of confidentiality and respect for everyone in the group.
- **Non-hierarchical space :** The training space is a non-hierarchical one. No participant is more or less knowledgeable than the other. Participants are all seated in a circle and on the floor. This allows all participants to sit on one level, see eye-to-eye and voice their opinions. It also takes away the direct control of the training from the facilitator, enabling participants to feel relaxed and set the agenda.

- **Lateral Learning** : This methodology assumes that knowledge and information exists amongst women themselves. Enabling lateral sharing of actionable information with each other through dialogue ascribes value to women's knowledge. It also provides context and encouragement to women who are receiving the information from others in their own groups, communities and villages. Gaps or misinformation is filled or corrected by the facilitator.
- **Collective Action** : Conscientization, critical reflection, information sharing and gaining knowledge of their social reality must be geared towards transforming social reality. Planning and taking action is a critical component of PALS. The training tools aim 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.

Preparing for training :

Readings : Facilitators must be well versed with the concepts of gender, livelihoods and human rights.

- It is recommended that they read suggested material in advance, including reference books published by Jagori, titled 'What is Patriarchy?' 'Understanding Gender', 'Exploring Masculinities 'What is a Boy? What is a Girl?' These books are recommended to activists at the cluster level as they books would help in strengthening their understanding of these concepts. The facilitators are also expected to have the Mahila Andolanaur Badlaav song booklet and CD during the training. Additionally, the facilitators are expected to read the Universal Declaration of Human Rights, the Fundamental Rights (according to the Constitution of India) and relevant primers on laws and policies such as the Mahatma Gandhi National Rural Employment Guarantee Act and the National Food Security Act.
- Some activities require reference material during facilitation. For example, copies of all the identity cards and entitlements listed in the tool 'My Rights, My Entitlements' should be at hand for reference. They are displayed during the activities and discussions. Identity cards include job card, bank passbook, voter card, election identity card, kissan credit card, land lease papers, ration card, caste certificate, mother and child card and also qualification probe card associated with various schemes, along with documents including information of grievance redressal mechanisms.
- Facilitators may read and prepare brief notes on Universal Declaration of Human Rights (UDHR), Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), and Fundamental Rights as listed in the Indian Constitution for reference.

Material for Training : The material required for each exercise such as stationery, photocopies or the diagrammatic tools and banners are specified for every training tool. Prior to the exercise, the facilitator refers to the training toolkit and make a list of required material for the exercise according to the number of women participating. It is advised that the material be collected a day in advance. The material includes chart paper, markers, glue, banners for the activities, pen/pencil etc. These should be ready beforehand.

It is expected that all diagrammatic training tools will be reproduced as A3-sized colour photocopies for each participant to map their own status and track changes over a period of time. The prescribed size for the flex banner is 6ft (height) by 4ft (breadth).

Process:

- Before beginning the exercise, the facilitator enquires about the well being of the participants. In order to enliven the training space, the facilitator may also sing a song with the participants before starting the exercise. The participants are asked to introduce themselves if they are attending training for the first time.
- Each training begins with an icebreaker activity. Regular breaks may also be planned, with songs and games.
- The process for each training tool is outlined in the following chapters.
- Relevant questions for every training tool have been outlined in the guide. These may be used to conduct the discussions. If required, the facilitator may write it in a notebook or carry the guide so that nothing is missed out.
- It is important to constantly summarise the discussions and experiences shared during and after the exercise for the participants. Summarising and highlighting points structure participants' reflection and analysis. The guide also lists critical points that may be made while summing up the training.
- The facilitator may document what participants share using their own language and expressions, according to the questions asked.
- The facilitator's guide has box stories containing case studies and experiences shared by participants during other trainings conducted as a part of this project in Madhya Pradesh and Bihar (April 2014 – June 2015). The facilitator may use these as examples and anecdotes during training. Through these and any other examples, the facilitator emphasizes that the participants' experiences are not isolated. By highlighting the commonality of experiences of participants in other villages, regions and states, participants get encouraged to share their own experiences and take action.

Suggested Games and Energizers:

This section suggests some games that will be helpful for facilitators. These encourage participants to open up and make them comfortable.

Introducing Yourself:

The game 'Introducing Yourself' is placed at the start of the first exercise so that it would be helpful for women to know participant's names and feel comfortable with each other.

It is easy to assume that participants belonging to the same SHG or farmers club are already acquainted with each other. These training exercises are envisioned for slightly larger groups – hence it is advised to conduct an icebreaker wherein participants introduce themselves to the group.

First, participants sit in a circle and share their names one by one. The facilitator requests them to pay attention while other participants are introducing themselves.

Once the first participant says her name, the next participant mentions the name of the previous participant and then says her own name. The third participant says the first two names, then her own. This game goes on this way till the last participant says the names of all the participants before her, and only then her own name. This game is a fun way to get introduced to each other.

Using a ball made of a dupatta or scarf, this game can be made fun. Participants throw the ball at a specific participant while saying her name. That participant then throws the ball at another participant while saying her name, and so on. Facilitators may create a fun filled environment and opportunities to laugh through this game.

Chavanni – Athanni :

This game is an energizer. It creates a friendly environment, and could be placed between the exercises so that participants get a chance to relax and feel energized.

The facilitator requests the participants to stand in a circle and asks one participant to come inside the circle. When the participant on the inside says 'Chavanni', the participants in the circle bend their waist towards the left. When she says 'Athanni', the participants in the circle bend their waist towards the right. If any participant fails to do this then she is expected to come inside the circle and give the instructions.

Saving Your Feet :

This game can be conducted before the discussion on the Universal Declaration of Human Rights as it helps to set up the context of violation of rights. In the game the facilitator is expected to allot a limited space to participants and tell them to walk in the allotted space only. They are asked to step on other's feet and count the number of feet they have stamped for 5 minutes. This will create a chaotic situation in the training area. Some will be saved in this and some will be stamped upon.

At the end of five minutes, the facilitator asks the participants what they experienced. Some participants may say that they tried to save their own feet and also attempted to step on the others; some may share that they just tried to save their own feet and some may say that they quit.

Through this game, the facilitator discusses how everyone tries to exercise their power if they get an opportunity but are not bothered about rights of others.

Jalebi :

All the participants stand in a circle and one participant is expected to stand in the centre of the circle. She may ask any question to any participant and all other participants are expected to give only one single answer: 'Jalebi'.

The participant in the circle may ask questions like "What did you have in your breakfast?" or "Why did you wear black clothes?" Other participants answer only 'Jalebi.' If they fail to do so or laugh at it, then the participant who laughs or gives the wrong answer is bound to come inside the circle and is expected to ask the questions. As the questions come more rapidly, this game becomes more fun.

Sociometry Exercise (Ketala re Ketala/How many, how many?):

This game is played to understand diversity in the group. This game is suitable as an introductory exercise for trainings based on participatory methodology and assists in realization of status of women in terms of their education, livelihood, marital status, personal property etc.

In a group, women realize that there are some women who are better off than them and some, worse off.

The group leader is expected to say Ketala Re Ketala (How many?) and all others are expected to say 'Aap Bolo Jetla' (As many as you say).. The facilitator is expected to ask questions regarding education, livelihood, marital status, personal income etc., for example:

- 1) How many women have been educated?
- 2) How many women are married and how many are single?
- 3) How many women have land or any other property on their name?
- 4) How many women have mobile phones?
- 5) How many women know to ride any vehicle (cycle, tractor or any other vehicle)?

For every question, depending on the answer, the facilitator makes groups.

For the first question, there may be one group of participants who have never gone to school, one group of participants who have gone to primary school, one of high school, one of college and so on. First, the facilitator counts the number of participants in each sub-group and writes the number on a chalkboard or chart paper. Within each group, participants share their experience, challenges and how they dealt with them. If a participant has dropped out of school in high school, what were her pressures? If she went to college, how did she overcome the challenges that other participants who dropped out faced? Where did she get support? Using data on education and literacy rates for the state or country, the facilitator talks about the distribution of this group in the context of the situation of the country.

Similarly for the second question, sub-groups on marital status may be made based on: never-married, married, separated, divorced, deserted, widowed. The numbers will be counted and a similar sharing process may be facilitated.

For the third question, sub-groups may be made based on: participants who owned land or housing, participants who have leased or are in possession of some land for their livelihoods. They can be asked questions regarding their struggles in claiming land, their negotiations with family, their challenges in getting control over land or making decisions with regard to their land rights.

The facilitator should list out questions based on the comfort level and context of the group. It is recommended that the facilitator list out some relevant sub-questions in advance so that it would be helpful while facilitating this game.

The facilitator could share information about male-female ratio of the district, literacy rate and male-female ratio in the labour work during the game to enable a discussion on the status of the group vis-à-vis the national context. Facilitator could have these numerical details and compare it with the numerical information shared by the group. There is a possibility of similarity between numerical values shared by group members and numerical information provided by the government.

Tip: Encourage women to share their story using a microphone! It helps to build confidence to speak in public.

Section I

Training Tool 1 : Gender – A Process of Socialization

Objectives:

- ◆ Participants recognise forms of gender discrimination.
- ◆ Participants understand the institutional roots and processes of socialisation that lead to gender discrimination.

Process:

- ◆ Any 2 participants from the group are asked to volunteer.
- ◆ A short line is drawn inside the circle. The two volunteers are asked to stand at the edge of the line.
- ◆ One participant is designated as a boy child and another participant is the girl child. Participant sare asked to decide collectively, which participant is the boy child and which one is the girl child.
- ◆ Participants are asked about important stages in the life cycle: starting with pregnancy, birth, 6 days to 6 months, 6 months to 6 years, 7 years to 12 years, 13 years to 18 years, 19 years to 25 years, 25 years to 60 years and 60 years till death. (The questions are given in the next section).
- ◆ Participants are asked to share the socialization process of boys and girls at every stage of life. They are prompted to point out differences in care giving, eating habits, sports, clothes, education and health etc. This highlights gender discrimination between boys and girls through the life cycle.
- ◆ Participants are asked about important events, facilities offered and opportunities given to boy and girl at every stage of life.
- ◆ At every stage, the volunteer (representing the boy or girl) who has positive experiences, opportunities and facilities takes a step forward. The volunteer who faces difficulties and doesn't get opportunities stands at the same place.
- ◆ The facilitator asks questions pertaining to each stage to all women in the group. All the participants are encouraged to share their personal experiences, opportunities and challenges at every stage.
- ◆ At the end of the exercise, the participant with the most positive experiences (usually the boy child) will be many steps ahead of the one without positive experiences (usually the girl child).

Pointers for Discussion :

- ◆ For every question, participants are encouraged to talk about their own experiences in that phase of their lives, share their challenges and how they dealt with them. This helps to centre the discussion within the context of the group instead of conducting a general discussion without context. It also enables women to share their lives and relate with others in the group.
- ◆ What happens when a child is born in your home? When the women in the group had boy children, were people happy? Did they distribute sweets? What were the reactions when women in the group had a girl? How was the mother of the child treated?
- ◆ What are the different patterns of celebrations for boys and girls? For example, in the participants' homes, did they celebrate annaprashan, chhati or barahi for both girls and boys?
- ◆ From age 6 days to 6 months, what are the various kinds of foods, healthcare, treatment that children are given? What was the difference between boys and girls in the participants' own lives or their homes?
- ◆ From age 6 to 18, what are the important events in a child's life? Do both girls and boys go to primary school? High school? College? Do girls/boys go to private school? Do girls/boys go to tuition? Why do girls drop out? Why do boys drop out?
- ◆ Who gets opportunities to play? Who is allowed to go to the market?
- ◆ What changes take place during adolescence of boys or girls at the ages of 12-15? How does society look at these biological changes in boys/girls? What do they say about boys? What do they say about girls? What types of changes take place in boys or girls at the age of 16-17?
- ◆ Is there any difference in the workload for girls and boys? Is domestic work and work outside the house the same for both? Who gets the greater burden of work, if we compare?
- ◆ How do different roles and responsibilities affect men/women after the marriage?
- ◆ How would they treat their children differently?
- ◆ The facilitator conducts a discussion based on the experiences shared by women and points they mentioned during the training tool. The facilitator should listen carefully to women's experiences and opinions of gender discrimination and not be judgmental about what women say.

Stories of Change

Women from the Gond tribal community in Madhya Pradesh shared that there is not much discrimination in their community when it comes to marriage. Both men and women are treated the same way – A social gathering is organized where men and women meet each other, socialize and choose their partners. These get-togethers are called 'Goiyi' or 'Dosa'.

Summing Up :

The following questions are asked before summing up:

- ◆ Who was ahead in the exercise? Participants compare the positions of the boy and the girl.
- ◆ Were there differences in experiences of the volunteer who was the girl/boy?
- ◆ Does society treat boys and girls similarly?
- ◆ How does discrimination affect them?
- ◆ Who is involved in discrimination between boys and girls?

The following points are highlighted while summing up:

- ◆ At birth, people are divided into compartments of male and female based on supposed biological differences. Each compartment, 'Men' and 'women', has different norms, roles and characteristics assigned to it. Those considered 'masculine' are associated with men and those considered 'feminine' are associated with women. For instance, men are supposed to be brave and strong, and women are supposed to be cowardly and weak. But if we look at our experiences in society, we will find many instances of men and women both expressing these qualities - there are men who cry and women who are brave. Similarly, it is assumed that men are the breadwinners and heads of household, whereas women are meant to manage the household. People are expected to adhere to these gendered norms that associate this 'natural' sex with masculine or feminine qualities. Gender is not merely about difference. Understanding gender is incomplete without understanding discrimination and inequality.
- ◆ We get slotted into these compartments immediately after we are born. This process is called socialization. Children are forced to learn the different norms; characteristics and roles that make us behave like "boys" or "girls" by social institutions such as the family. The clothes we wear, how we eat, laugh, play, what we study, what professions we choose - all of these are decided and regulated based on the gender assigned to us at birth.
- ◆ Gender-based inequality and discrimination is also associated with various customs, traditions, rules and regulations. For example: Families and communities often celebrate for a whole week on the birth of a baby boy, but the birth of a baby girl is greeted with silence or violence. We turn a blind eye to such discriminatory practices. We don't even think to question why we discriminate on the basis of gender.
- ◆ It is simplistic to understand gender discrimination as only the discrimination between men and women. It is important to understand gender as an identity that is lived and experienced in intersection with other identities that determine the power position of a person such as caste, class, tribe and religion. For instance, Dalit women experience gender discrimination very differently from upper-caste women. Women in lower classes struggle to gain social equality as well as gender equality.
- ◆ Men are considered head of the family. They are entitled to take decisions on behalf of the family. The institution of family was founded upon the urge to pass on private property to one's own children. Men's economic dominance is based on controlling women's labour

and sexuality and confining it within their own families. For example: women relentlessly work on family farms, but their contribution is not recognized and they are not considered farmers. They are responsible for giving birth to children, but they have no say in how their bodies are used to produce children. If women give birth to girl children or fail to conceive, they are faced with violence and assault (even though scientifically men are responsible for the biological sex of the child).

- ◆ Though men are given more opportunities and power, their lives are also shaped according to the norms and values ascribed to them by their gender. Social norms that maintain patriarchal power relations are reinforced through fear, pressure, humour, love, emotion, threat and violence. These affect both men and women.
- ◆ Patriarchy is a social system. Through the process of socialization, patriarchy constantly keeps reinventing itself. Both men and women play a role in sustaining patriarchal norms and values. In this system, masculinity is valued and often only men exercise power. But this does not mean that women have no power. Even women operate within the precepts of patriarchy to exercise power. The best example of this is a mother-in-law who dominates over her daughter-in-law. Even though a woman is more powerful, she only has power that is ascribed to her within a patriarchal framework. To illustrate this, participants can be asked, “What is the opposite of patriarchy?” Usually the answer to that question is 'matriarchy'. However, even matriarchy operates through power, control and authority. The opposite of patriarchy is equality, not matriarchy. No human being should be discriminated or denied opportunities on the basis of their identity.
- ◆ Power plays crucial role in gender discrimination. Today, many families don't discriminate between men and women in their education and food. Even so, the opportunities available to women are limited. It becomes clear that gender inequality is founded upon unequal social relations, opportunities and identities.

Planning for Collective Action

- ◆ In order to challenge inequality and transform social relations, one should start with oneself.
- ◆ Do you want to stand up against discrimination? If yes, why and how?
- ◆ How will you socialize boys and girls in your family? Would it be a process based on the principles of equality, justice and rights or would it be based on earlier considerations of discrimination and exploitation?
- ◆ Participants are asked if they have done something different in their family in relation to their son and daughter or daughter in law, especially to challenge any gender stereotypes?
- ◆ Alternatively, they are asked if anyone done the same in their village?
- ◆ Participants are encouraged to draw up a concrete action plan at the end of the exercise. This may include, for example, establishment of a norm of sharing household work in their family between all adults.

Stories of Change

Rekha Devi, a CRP from Wazirganj, Gaya has had to overcome gender barriers from a very young age. When she was a child, her father refused to allow her to study because he believed it wasn't safe for girls to go to school. She fought her parents and went to school till the age of 14. She was married and sent to her marital home at that age, where she was told that she had been brought to that house to work, not study, and that she should put her mind to that. She persevered and finished her 10th standard exams in spite of the pressure. Many years later, when she joined JEEViKA, she was made the president of her group, then the VO, then the CLF because of her education. While she felt valued, she was never asked if she wanted such responsibility. After she became a CRP in this pilot, she started to hear the same experience from many women in many villages around her. She started to realize that all these women shared a similar burden as she did. As she worked with them, and assisted the Master Trainers, she also challenged patriarchy within her own home and community. She stood up against her in-laws who would abuse her and her daughter; she also stood up for her daughter who wanted to study further – and not quit her schooling. She says that meeting so many women who are willing to fight is what gives her the courage to do so.

Note:

'Gender – A Process of Socialization' training tool is based on the tool developed by Jagori, a New Delhi based organization.



My Rights, My Entitlements

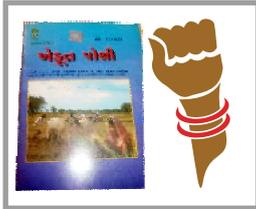
Job Card
(Right to Work)



Bank Passbook
(Right to Financial inclusion)



Land Title
(Right to Land)



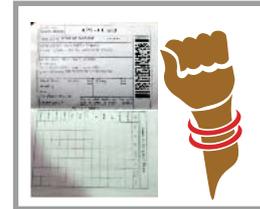
Farmer Credit Card
(Right to Credit)



BPL Card
(Right to Social Protection)



Voter Card
(Right to Vote)



Ration Card
(Right to Food)



Mother and Child Card
(Right to Maternal & infant health and nutrition)



Pension Card
(Right to pensions)



Schedule Caste/ Tribe Certificate
(Right to Equality)



Information and Solidarity Empowers, Paves the Way for Realisation of Rights



Woman Wage Worker



Woman Entrepreneur



Woman Fisher



Woman Forest Collector



Woman Organic producer



Woman Pastoralist

Training Tool 2: My Rights, My Entitlements

This training tool is divided into two parts. Part I builds an understanding of human rights and constitutional rights, whereas Part II deals with women's access to entitlements and social protection.

The tool is for use by women individually and in collectives (such as neighbourhood SHG to Village Organisations to the federated entity at the block/ district/ state) to understand the different entitlements linked to their human rights and citizenship. The purpose of the tool is to enable all rural women participants to engage with entitlements under different programs and schemes of the government and provide data for use to individual women and their collectives for action and advocacy on their livelihood rights and entitlements.

It enables lateral learning and sharing between participants on what each entitlement is, what are the constraints and challenges in the realization of rights, and strategies for overcoming the same. The role of the facilitator is to enable learning and supplement information where required.

Objectives:

This training tool is based on the basic principles of equality and equity as given in the Constitution of India. Through this tool:

- ◆ Participants recognize themselves as citizens.
- ◆ Participants share and receive information regarding entitlements related to the right to vote, food, work, property, financial inclusion and social protection.
- ◆ Participants discuss, plan and take collective action towards realizing rights.
- ◆ Participants recognise the contribution of access and control over resources (including their entitlements) to their livelihoods.

Material:

- ◆ Photocopies of the 'My Rights, My Entitlements' tool on A3 size paper for every participant. (A pull-out of the sheet is provided as perforated sheet in section II.)
- ◆ Women may fill their own copies and take to their homes after the exercise and affix it anywhere where it is visible to them. They may also make changes on it when they have successfully completed the process of accessing entitlements.
- ◆ A pencil or a pen for all participants.
- ◆ A flex banner of 'My Rights, My Entitlements' tool in the prescribed size (6ft length x 4 ft. breadth)
- ◆ A whiteboard or a big chart paper and whiteboard markers.

Reference Material :

- ◆ This training tool is meant to familiarize the participants with human rights. Therefore, at the start of the exercise, it is necessary to share and discuss the Universal Declaration of Human Rights, the Committee on Elimination of Discrimination Against Women (CEDAW) and Fundamental Rights as defined in the Indian Constitution.
- ◆ This is the basis of understanding women's identity as citizens, and their entitlements in the context of the rights-based approach instead of understanding these entitlements only in the context of different schemes.
- ◆ Copies of all the identity cards and entitlements listed in the tool 'My Rights, My Entitlements' should be at hand for reference. They may be displayed during the activities and discussions. The identity cards include job card, bank passbook, voter card, election identity card, kisan credit card, land lease papers, ration card, caste certificate, mother and child card and also qualification probe card associated with various schemes, along with documents including information of grievance redressal mechanisms. The entitlements chosen can be altered based on the context and participants requirements.
- ◆ Information related to these entitlements with participants should be shared with the participants; including the process of application, benefits, means of service delivery and grievance redressal mechanisms of all entitlements.

Part 1: Understanding Human Rights

Process:

The facilitator begins the training tool by sharing the history and content of the Universal Declaration of Human Rights with the participants and builds an understanding around human rights as defined in the Declaration.

Pointers for the Discussion

- ◆ What do human beings need to live? (Possible answers are food, water, shelter, work, air, fire, land, forests, happiness, love, respect, dignity and so on.)
- ◆ As participants discuss their needs, these points may be noted on white board or on big chart/brown paper.
- ◆ These are all mentioned in the Universal Declaration of Human Rights. This leads into a discussion on the importance of the UDHR in women's lives.
- ◆ This discussion must lead into a discussion on constitutional safeguards of the fundamental rights of citizens in India. Women are entitled to a right to equality, right to freedom, right against exploitation, freedom of religion, food, education and employment. The next section may be discussed in this context wherein entitlements are a way of actualizing these rights for the poor.

Stories of Change

Mantibai and Chanchal are both Mahadalit women from Saraiyya, Bihar. They shared that electricity lines had recently been laid in their village. However, the lines did not extend to the Mahadalit homes. This was because of opposition from an upper-caste farmer who refused to let the line go through his land. The group was initially reluctant to intervene, but soon, some women took the responsibility to speak to the man to resolve the problem. Mantibai summed up the training by saying – “Hamara naam roshan karein, hamara kaam roshan karein.”

Part 2 : 'My Rights, My Entitlements '

Process:

Based on the previous discussion on human rights and constitutional safeguards, this part of the exercise focuses on the entitlements guaranteed to women as citizens.

Smaller groups of 4 to 5 participants are made from the bigger group. They are made to sit in a circle.

- ◆ Each participant is given an A3 sized copy of the tool and a pen/pencil.
- ◆ 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's ID and a bank passbook, whereas other entitlements are issued for the household with the woman's name and photograph on it such as the MGNREGA Job Card. The ration cards issued under the National Food Security Act list the woman as the head of the household, and subsequently list all the members of the household.
- ◆ 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.
- ◆ 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.
- ◆ There are two empty boxes in the tool, which may be filled by the facilitator during the discussion based on the needs of the group. Similarly, participants may also fill in their personal copies of the tool based on their individual needs.
- ◆ If any of the participants 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 got, specifically highlighting challenges (if any) and how they overcame them. Participants are asked if they have started the process of application - if so, they may discuss where it has been stalled.
- ◆ 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.

- ◆ Participants discuss these details in the context of the challenges they face with respect to specific entitlements. For example: While sharing details about access to the public distribution system, participants are asked whether they are given the allotted 5KGs per member. It may be seen that the dealer cuts the ration by one or two kilos for every participant.
- ◆ Facilitator should enable lateral sharing of information and learning among the participants. Participants who own and use the entitlement are encouraged to share the process by which they got it. Participants who are struggling to access the entitlement or use it are encouraged to share their issues.
- ◆ Such sharing builds solidarity amongst women. It values the knowledge of women who have struggled, and at the same time, it enables women who are facing issues to seek support amongst their peers. Seeing and listening to peers who have undergone similar struggles strengthens women, and gives them confidence to deal with their own situation.
- ◆ Participants are encouraged to add to the discussion. Especially those who have gone through the process of getting the entitlement share what they did and where they went in order to get their entitlements.
- ◆ If participants don't have information/are misinformed for any of the entitlements, the facilitator is expected to share this information with them. Any information given should be appropriate to the state and district, especially in terms of the process for application, service delivery and grievance redressal.
- ◆ Participants eligible for the Jachcha – Bachcha Card are expected to mark a tick or a symbol of the participant's choice at the specified place. Other women need not make an entry.
- ◆ At the end of the sharing process, the facilitator counts the number of participants who have each entitlement and write this number box on the flex banner of the tool so that participants get to know the exact number of women in the group who have entitlements and number of women who do not have them.
- ◆ These numbers are presented to the group and a discussion regarding the situation of the group follows. Based on this discussion, the group details out an action plan.

Pointers for the discussion

- What do you feel about the numbers written on the banner?
- Do you have entitlements on your own name? If not, why is that so? Isn't it your right to have your entitlements on your own name?
- What can the group do to ensure that all the women in the group have access to entitlements?
- Are there women in the group with no entitlements because of their status as widow, poor or because she belongs to a certain caste or religion? What can the group do for them?
- Are there any women who do have entitlements on their own names, but it is in the possession of the head of the village or anybody else (such as Rozgar Sevak or PDS Dealer)? What can the group do about this?

- Specific questions regarding each entitlement are asked. For example, on the right to food, women are asked if they have a ration card; whether the ration card is the appropriate one for their status; whether names of all members of the household are mentioned on the card; whether supply of subsidized grain from the fair price shops is as specified in the rules of the Act. A negative answer to any of these questions is a denial of participants' right to food, and should lead to different actionable agenda points.

Summing Up :

- ◆ Each human right and constitutional right is discussed in the context of its corresponding entitlement. For example, every adult has a constitutional right to vote. Every citizen is entitled to a Voter ID Card to do so, regardless of caste, religion, community, language, region or socio-economic situation.
 - ◆ On most entitlements, men are registered as the head of the household. This is especially so on land records, bank accounts, ration cards, job cards, health insurance documents. This is one of the most significant denials of women's rights. As discussed in the tool 'Gender: A Process of Socialization', even though women contribute to the household relentlessly, their work is not valued and they are denied any recognition. Only Voter's Cards or Jachcha Bachcha cards are exclusively women's names.
 - ◆ All these entitlements are intimately associated with women's rights and identity, and also linked with economic empowerment.
 - ◆ Gender gaps in literacy, health status and low levels of asset ownership of women in general and rural poor in particular are resultant outcomes of the deep-rooted discrimination that rural women face. The opportunities for decent work and wage employment are only expanding for a small section of women in the service sector, while the bulk of the women in the production sectors continue to be unpaid or in the unorganized sector without any social protection.
 - ◆ The lack of basic infrastructure in rural areas for water and sanitation such as piped water supply and toilets, energy especially the lack of subsidized cooking fuel add to the tedious, time consuming and back breaking work of women. The extensive use of fuel wood or biomass used in cooking has short and longer-term impacts on women's health.
 - ◆ The poor reach of social protection schemes like universal food security, maternity entitlements, housing and pensions in the context of increased privatization of health services and low literacy and education are linked to gender roles. In most cases the burden is largely borne by woman in terms of her rest and care.
-

Planning Collective Action :

- ◆ The group plans collectively to demand access to entitlements from the state. Keeping in mind the discussion through the exercise, the group is enabled to plan action towards addressing the obstacles in accessing entitlements and public service delivery. This training tool is not only useful for connecting other women to the group and getting their active participation but also helpful in collective planning to raise an issue.
- ◆ The facilitator explains the process of contacting the concerned authorities for grievance redressal if there are any administrative hurdles in accessing entitlements.
- ◆ If there is a written application or complaint to be made, the facilitator supports the women in getting it written and submitting it. In case there isn't enough time to do so during the exercise, the facilitator should share this information on the next day or whenever women or representatives of the group are going to meet relevant authority.
- ◆ The numbers projected on the banner are added and minuted in the SHG/VO books. These numbers will be helpful at the block, district and state levels.
- ◆ Group members may advocate and collectively pressurize the administration on the basis of these numbers.
- ◆ This training tool is also useful while organizing public hearings and large gatherings or networking events at panchayat, block or district level.
- ◆ This training tool is also useful while preparing citizen's reports for accessing basic rights.

Stories of Change

Janki is a member of the Kiran Self-Help Group in Hathitara village, Mandla, Madhya Pradesh. Today, people in her village refer to Janki as 'zameen wali didi because she has land registered in her own name. Her struggle for land began after participating in the My Rights, My Entitlements training tool in her village. She decided that change begins from her own family, and discussed this with her in-laws. Initially they refused the idea. They argued with her saying that she will run away or leave them the moment they add her name to the land. She convinced her family over many months, and they finally agreed. She visited the Revenue department and the registrar with her father-in-law to complete the process. For her, registering land on her name became about asserting her individual identity.

Stories of Change

Women from Tarma village also demanded their entitlements as a group. Through the training exercise, they learnt about my rights and entitlements. They received information about the process of getting our ration cards made (to access fair price shops under the public distribution system). They got together as a group, hired four vehicles and went to the block headquarters to demand their rights. After reaching the block office, they asked someone where the Gram Sevak (Village Development Officer) sits. Nobody bothered to give them any information. Instead they asked them who sent them! Purnima Devi recounts, "I said nobody sent us! We came here as a group to ask why we don't have access to our entitlements." Some of us didn't get our cards, but it doesn't matter – Now we have seen what the Gram Sevak, Block Development Officer, Tehsildar (Revenue Administrative Officer) and other government officials look like. We had never even seen them earlier!"

Information regarding some of the entitlements listed on the tool follows. In addition to these, any relevant entitlements of social protection and livelihood promotion (such as housing, maternity benefits or caste certificates) are also discussed through the course of this training tool, depending on the needs of the group.

Job Card

The Mahatma Gandhi National Rural Employment Guarantee Act (dubbed as 'manrega') or MGNREGA passed in 2005 legally guarantees a minimum of 100 days of work per rural household at the statutory minimum wage. The Act also makes several provisions to ensure that rural women may benefit from it and be empowered by it. These include a priority for women workers by ensuring the participation of a minimum of 33% of all workers; equal wages for all men and women which should be equal to the minimum wage stipulated by the state; crèches for children of women workers in worksites where there are more than 5 children under the age of 6. Additionally, provisions such as a radius of 5 kilometres for work, absence of supervisor and contractor, and flexibility in terms of choosing period and months of employment also have the potential to benefit rural women. The Panchayat provides the Job Card after investigation and registration of the household. Registered persons should submit an application to the Panchayat for getting employment. If the Panchayat fails to do so within 15 days of application, applicants are entitled to an Unemployment Allowance.

Bank Passbook

Bank Passbook is a small book issued to every account holder and updated by the bank to keeping track of bank transaction records. It shows the balance sheet of deposit and withdrawal funds. The passbook also has details including the address and photo of the account holder along with an account number. Separate bank account for MNREGA workers help them to get their wages directly, which are deposited in their bank account so there should not be scope for corruption. Every individual can utilize and decide about her/his money as a separate account holder and a distinguished customer of a bank.

Kissan Credit Card

The Government of India, the Reserve Bank of India (RBI) and National Bank initiated the Kissan Credit Card (KCC) for Agriculture and Rural Development (NABARD) in 1998-99 to ensure that farmers can get sufficient credit on time. The KCC simplifies the process of getting credit in cash without undergoing the time-consuming loan-screening process of a bank. This card is valid for 3 years, subject to annual renewal. It works with a clearance slip, a credit card and passbook. According to the National Policy for Farmers definition, all women engaged in agricultural labour are considered farmers. This makes women eligible for the KCC, whether or not they are listed as landowners on the land title. Neither women nor banks recognize this. Applying for KCC in women's names is a step towards demanding recognition of women as farmers.

Ration Card

The National Food Security Act 2013 (NFSA) establishes the legislative framework for one of the largest public provisioning systems in the world. It entitles every person to subsidized food grain, and is also the main document required to access fuel subsidies for LPG and kerosene. The entitlement is per person, but is obtained through ration cards that are issued at the

household level. The Act designates the oldest female member as the head of household on these cards. This is integral for the recognition of women's contribution to the household. This is the first Act by which women in India are recognised as head of households, reversing the social practice endorsed by policy norm, which, earlier, only recognised adult man as the primary earner and head of household. It is also an important document for women to prove citizenship, identity and residence for all other schemes.

Jachcha – Bachcha Card

The Jachcha–Bachcha Card addresses the health and nutrition concerns of children, young mothers and pregnant women by giving them access to health services. This card compiles the complete information of each pregnant woman, young mother and child including name, date of birth, education qualification, weight of a child, vaccinations and check-ups.

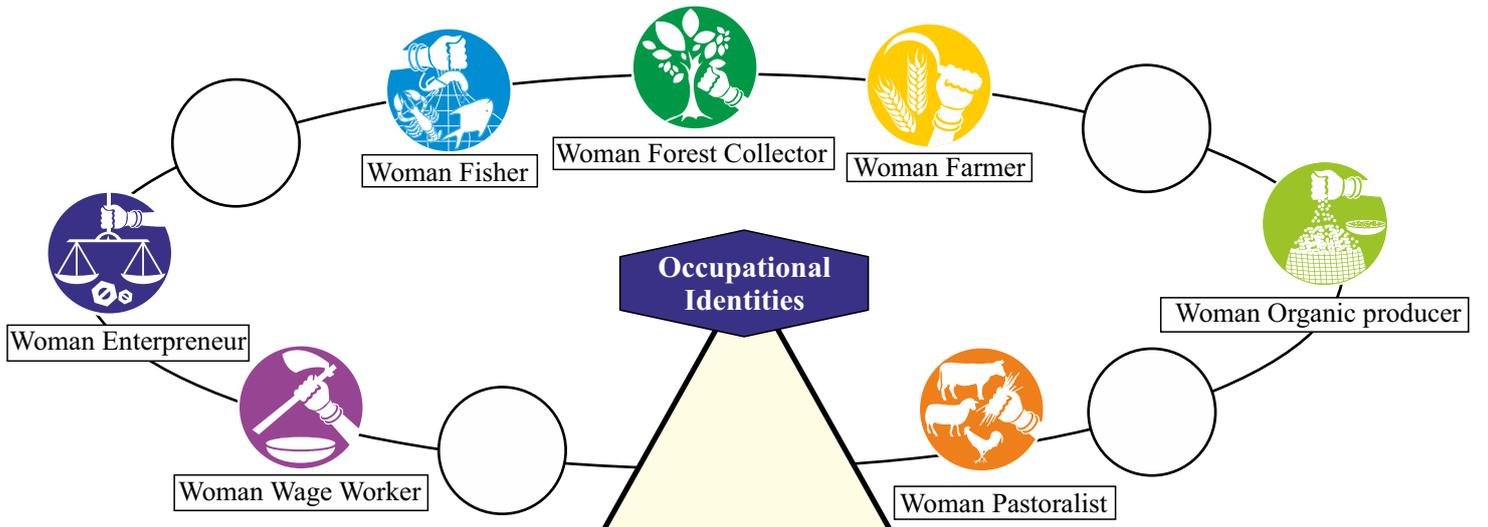
Widow, Disability and Old-Age Pensions

The Old Age Pension Scheme is applicable to those who are 60 years of age and older, and live below the poverty line. The Widow Pension is applicable to widowed women between the ages 40 - 64, and live below the poverty line. Disability Pensions are applicable for those between the ages 18 - 79, and live below the poverty line.

They can be accessed from banks or post-offices and are supposed to be monthly. These are important social security schemes for the poor. However, the value of the pensions varies by state, are very small in amount and irregular. For every state, the value and the eligibility criteria vary. The Central Government contributes a fixed amount towards pensions, but many state governments cut down their contributions or contribute irregularly or only release the amount conditionally. Many grassroots organizations are agitating to make these pensions uniform across all states and for increasing the amount of pension to at least 50% of the minimum wage rate.

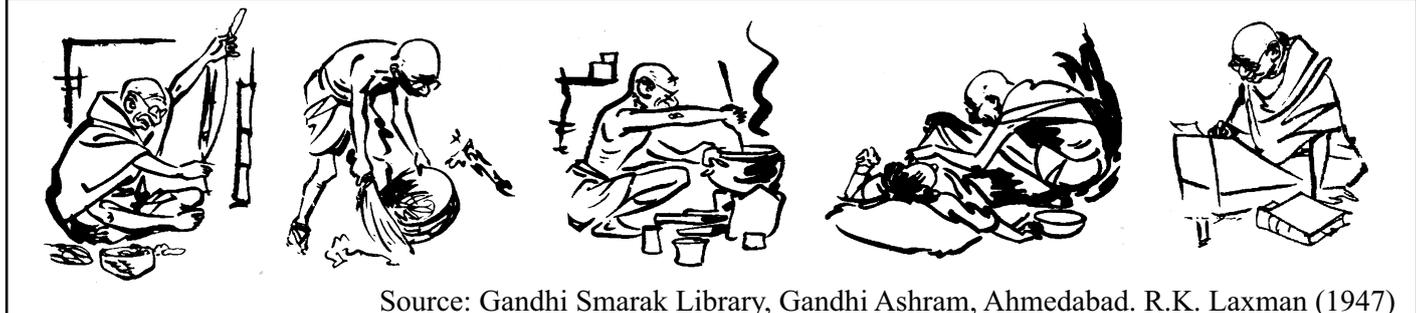
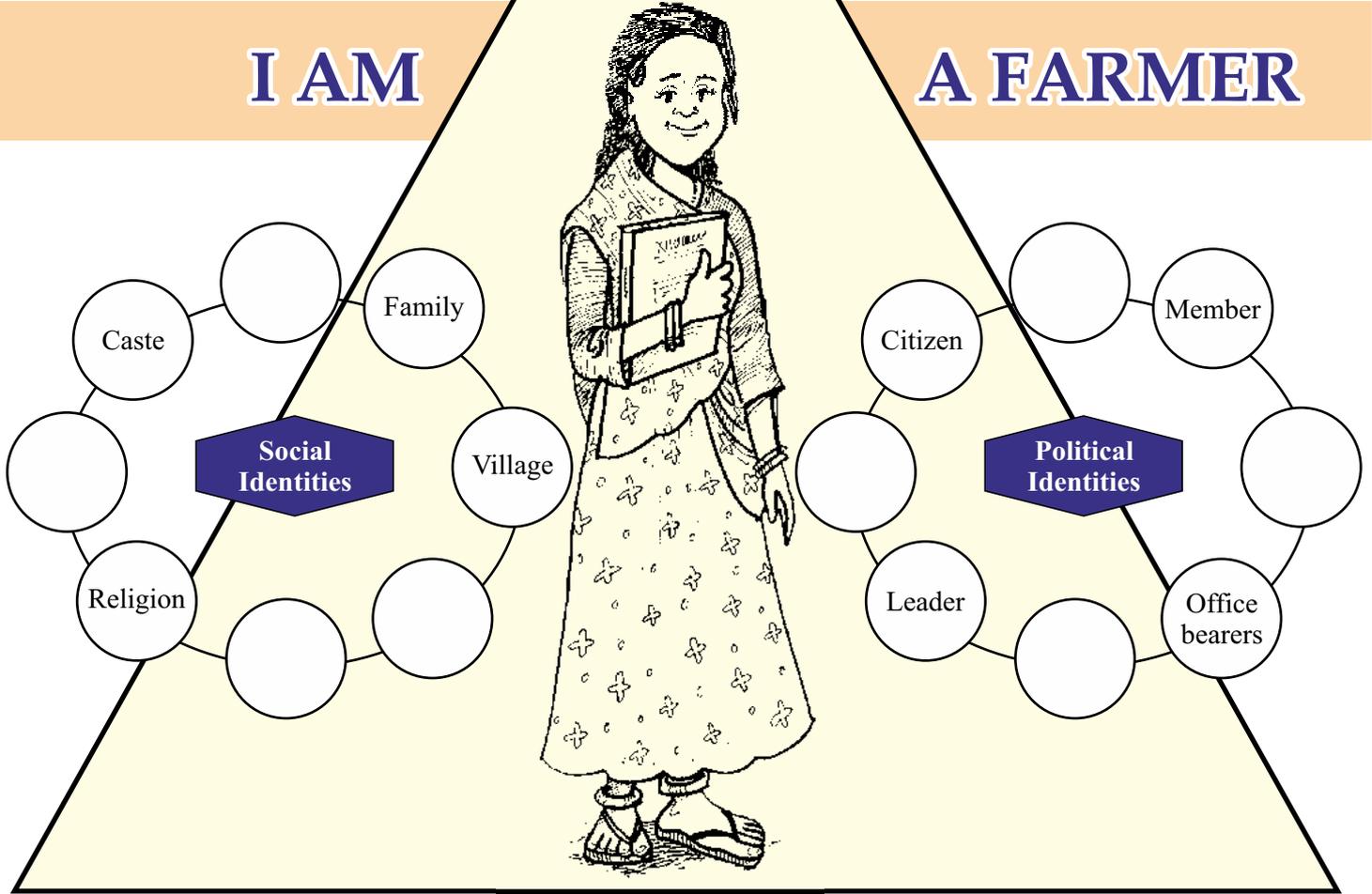
Voters Card

Every citizen of India who is 18 or older has a constitutional right to vote. Every citizen of India is eligible for Voters ID without any type of discrimination on the basis of her/his affiliation with any caste, religion, community, language, region or any other socio-economic community. A person born in this country or has citizenship assigned to him/her by the government is a citizen of this country. Voters' ID enables citizens to vote in democratic elections.



I AM

A FARMER



Source: Gandhi Smarak Library, Gandhi Ashram, Ahmedabad. R.K. Laxman (1947)



Recognise, Reduce and Redistribute Care Work



Training Tool 3: I am a Woman Farmer

Objectives :

Through this tool :

- ◆ Participants (especially rural women) reflect upon their work and recognize themselves as farmers.
- ◆ Participants introspect the impact of gender division of labour in market as well as care work on their livelihoods.
- ◆ Participants recognize 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 occupational identity as farmers and discuss the associated skills, resources, assets and investments involved in asserting this identity.

Material :

- ◆ Photocopies of 'I am a Woman Farmer' training tool on A4 or A3 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 each participant.
- ◆ A flex banner of 'I am a Woman Farmer' tool in the prescribed size (6ft length x 4ft breadth)

Process :

- ◆ The facilitator may conduct discussions with the women based on the following points:
- ◆ Suggested Icebreaker: The participants are seated in a circle for the exercise. Any participant (Participant A) is asked to introduce the participant on her right (Participant B) in one sentence. Similarly, Participant B introduces Participant C seated on her right, and so on, till the entire group has been introduced.
- ◆ 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 to symbols to describe their various identities in the space provided on the given tool.
- ◆ The group can be broken down into smaller groups of three or four women (each with a mix of literate and illiterate 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 this training tool.

- ◆ To begin the exercise, women are first asked to list all their social identities. Then political identities are discussed, explaining that any role where decision-making is involved is a political role and must be recognized – including the family, village-level committees, 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. (The Gandhi cartoon by RK Laxman at the bottom of the tool is used in this exercise). 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.

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 the 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 becomes a basis for discrimination amongst people.
- ◆ *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 there is no child from a 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 violently. Men are allowed to get married again, or even abandon women who are not bearing 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.

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 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, a discussion regarding their role and the work they have been able to do and how they would like to take it further is conducted.

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 is 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

Priest – Prayer

Anganwadi Worker – Taking Care of Children

Farmer – Working on the Fields

Labourer – Working for Wages

- ◆ This exercise ends with a discussion on how tasks transform into 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 professions, but involves information, economic value, respect and power. These are what set apart cooking food from being a chef or stitching clothes from being a tailor.

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, there are many ways of describing it, none flattering).

- ◆ 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 cartoon 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 as farmers so that women may start to think 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.
- ◆ 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 Farmers 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 planting labourers, as well as persons engaged in various farming related occupations such as sericulture, vermiculture, 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.

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”

Training Tool 4 : Why is my Grain Bin Empty?

Objectives:

- ◆ Participants recognize that all the goods and services that a person can acquire by converting her assets and resources (which include labour and as well as access to entitlements and services guaranteed by the state) contribute to their livelihoods.
- ◆ Participants map the opportunities for increasing incomes as well as reducing expenditures for reducing poverty.
- ◆ Participants recognize and act upon risks and vulnerabilities that lead to gendered nature of poverty.
- ◆ Participants plan and act collectively for food security and sustainable livelihoods, addressing gender discrimination in use, control and ownership of resources, and increasing access to public goods and services.

Material Required:

- ◆ Photocopies of the 'Why is my Grain Bin Empty' tool beforehand for every participant. (A pull-out of the sheet is provided as perforated sheet in section II.)

After the completion of the exercise it is important to give the tool back to the participants. They are encouraged to affix it on a wall in their home where it is visible to them. They may also make changes on it to record the changes in their incomes or expenditure activities.

- ◆ A pencil or a pen for all participants.
- ◆ A flex banner of 'Why is my Grain Container Empty?' tool in the prescribed size (6 ft length x 4ft breadth)

This exercise may be conducted using a local grain bin, arrows made with some sticks and chart paper and paper cut out circles to represent holes in the grain bin for every kind of expenditure listed.

Process:

- ◆ A copy of the 'Why is my Grain Bin Empty' tool and a pen/pencil is distributed to all the participants. Participants are expected to write or use symbols to describe their means for incomes (cash and kind) as well as expenditure in the space provided on the given tool.

- ◆ The banner/chart paper/grain bin is placed such that every participant can see it.
- ◆ Participants are asked what is represented on the banner. (Most rural participants will recognise it as a form of a 'Grain Bin'). The grain bin symbolises the resources in the household and indicates a measure of household's food security. A discussion on the current situation of the grain bin ensues: Are there sufficient grains at the moment?

Which seasons of the year is it fullest? Which seasons is it emptiest? Who has access to the grain bin and who controls the grain bin?

- ◆ Every participant is encouraged to talk particularly about his or her own grain bin, and not about the general situation of the group/community. All participants should get an opportunity to share their own experiences. Learnings on the situation of the group are inferred from this discussion and the data emerging on the banner. (This will ground the discussion within the specifics of the context).
- ◆ At the end of the discussion, collective and individual plans are made and recorded for follow-up.

Pointers for Discussion

What is the status of our Grain Container?

- ◆ The economic situation of a rural family varies by season. Within the group, it may emerge that there are 2 – 3 women whose grain containers are full irrespective of whether they cultivate grain or not. Similarly, there will be women whose grain bins are never full whatever they might do. The group discusses the reasons for both situations.
- ◆ Through this discussion, highlight the importance of social capital and social relationships, especially in times of distress. The poor and vulnerable often do not have the support of the community in times of distress. For example, a woman whose husband is alcoholic may not get any social or economic support from the community – very few people volunteer to support such women, and they are left alone to deal with their families.
- ◆ Another reason for food insecurity is poor access to resources. Because of unequal distribution of resources in society, there are some who have abundant resources: They own good quality land, irrigation facilities, savings and employ labourers to till their land.

Stories of Change

When asked about agricultural costs, women from Rampur Balli village in Saraiyya, Muzaffarpur said that this is one of their largest expenses every year. Most women said that they produce two crops every year – one of wheat, and the other of rice. They also intermittently sow seeds for vegetables, pulses, mustard, etc. However, when asked what the specific costs are, many women said that they don't know how much they spend on agriculture because handling the finances is their husband's job. In order to estimate the costs, they were asked to break up in groups, and estimate for each cost such as water, electricity, seeds, and fertilizers. At the end of this exercise, women estimated that they spend Rs. 15000–19000 per bigha of land for 1 crop cycle of wheat using traditional farming methods. One of the women in the exercise, Sakina Khatun said – “I hadn't thought that I spent so much money on agriculture. When we spend small amounts out of our pockets for a large period of time, we don't realize how much money we spend.” Another woman who is landless, and practices agriculture through 'bataiyya' said – “I spend so much money on agriculture, but this does not count the number of hours I spend in the fields. There can be no measuring my labour (mehnat)”.

Poor families, on the other hand, own little or no land. Even when the family owns land, women hardly have any ownership or control over it. Poor and marginalized women often have no savings or bank accounts in their names.

How is the Grain Bin Filled?

Through different set of livelihood activities that members of the household undertake – The two sets of arrows on the top represent the various means of incomes (cash and in kind) that men and women bring to the household.

What are the sources of income?

- ◆ The participants are asked who, in their opinion, is the breadwinner of the household. Usually, the answer is that men are the head and primary breadwinner of the household.
- ◆ Then, they are asked what are the primary sources of income in their household. This is entered separately in arrows that indicate men's incomes and women's incomes. For every entry, the group is asked which arrow it may be listed in (male/female) and the entry is made appropriately.
- ◆ Women may share that following are their sources of income: such as agricultural labour, wage labour, income from livestock or poultry, vegetables, dried cow dung, fetching firewood and water, agricultural produce (whether for consumption in the household or sale of fruits, vegetables and grain), fishing, prawn harvesting, non-timber forest produce, seasonal migration etc. All of these are associated with women's identity as farmers as defined by the National Farmer Policy.
- ◆ All sources of income are categorized as either income sources for men or income sources for women. Both men and women do some kinds of work such as farming. However, within this, some tasks are performed by men and some by women. They are entered separately in this manner.
- ◆ Men have more choices for their livelihoods than women. It may also be seen that men contribute more monetarily since they migrate for work. Using the activities listed in the arrows, the facilitator must stress upon the fact that most of the work that women do (such as fetching water and firewood or caring for livestock) may not fetch any monetary income but take up most of women's time. The facilitator stresses upon recognizing and valuing such work. Also, ways to reduce drudgery and redistributing such work are discussed.

Who else contributes to our household grain bin?

The government, through schemes and programmes which provide support in cash and kind.

- ◆ During the discussion, women are encouraged to talk about incomes obtained from government schemes and entitlements. These are entered in the middle arrows that represent incomes from entitlements. At the end of the discussion, the facilitator specifically asks participants about entitlements from the state including ICDS, PDS, MGNREGA, maternity entitlements, pensions, health schemes, children's scholarships, housing schemes, agriculture and other schemes as they may apply.
- ◆ For the poor and the marginalized, access to their rights and entitlements support women's households and provide food security. They help to fill the grain bin and buffer it when it is reaching its bottom. They should be seen as incomes in the household.

- ◆ Participants are also asked to list their assets and investments (such as land, housing, livestock, poultry, machinery that aid farming and processing of food grain such as tractors, pump sets, grain threshers etc.) The participants are encouraged to discuss the benefits of these investments.

How does my Grain Bin (resources) get used?

What are participants' expenses?

- ◆ Participants are asked what their expenses are. Typically, women list education, food, health, agriculture (and other livelihood related expenditure), clothing, cigarettes, alcohol and electricity. Even money given as return of loans or bribes should be seen as expenditure. During the discussion, participants categorize these expenses as major, minor or regular expenses.
- ◆ Major expenses are written on the bigger circles, minor expenses in smaller circles. Not all expenditure may be reduced. Some expenses may be managed, some increased and some reduced.
- ◆ Expenditure on food, health and agriculture is broken down to understand what the participants spend on. This may be done in smaller groups if time permits. For example, agricultural expenses may be broken down seasonally and crop-wise so that women know how much they spend on what. These are major expenses in the household but women usually don't have enough information or control over these expenses.
- ◆ There will also be major expenses which do not occur regularly, such as festivals, religious ceremonies, weddings, funerals, dowry. Women often take large loans to meet such expenses. A discussion is conducted on the need for such elaborate expenditure on these social functions, and the ways in which these may be managed.
- ◆ Women may or may not list alcohol, gambling and smoking as household expenses. The facilitator makes it a point to ask about these specifically. The ensuing discussion includes the physical, sexual and emotional violence that is related to alcohol. The group works towards building collective solidarity to women in situations of violence.
- ◆ Women are asked to discuss how they would categorize expenditure done on their make-up, clothing and accessories. The perception around such expenses is that they are unnecessary and only secondary to the needs of the household. However, we can see that the amount spent on it is very small. Women are encouraged to spend on themselves, as it gives them self-confidence and dignity.
- ◆ Women are asked who goes to the market to spend the money. The facilitator also conducts a discussion on women's decision-making and control over household incomes and expenditure. This question is also asked to discuss women's independent and unmediated access to markets.

Why is My Grain Bin Empty? : Why is the grain bin not always full even if women and men's incomes as well as all the government entitlements are filling it?

How Can I Make My Grain Bin Last Longer?

Women discuss which expenditures are desirable, and which aren't.

Depending on the size of the circle an expense is listed under, the group considers making that expense smaller or bigger. Entitlements guaranteed by the state contribute to reducing

undesirable expenditures and optimizing desirable expenditures. Some examples are given below:

- ◆ **Agriculture:** Breaking down the expenses of agriculture seasonally and crop-wise gives women an idea about what they spend on and how it can be controlled. Entitlements such as the Kissan Credit Card and livelihood promotion schemes are discussed in this context.
- ◆ **Nutrition:** A similar exercise for food allows participants to see that they usually spend only on rice, wheat and pulses; not on vegetables, meat, milk or eggs. This doesn't constitute a wholesome, nutritious meal. This example may be used to initiate a discussion on nutrition. The aim is to have at least two nutritious meals in a day.
- ◆ **Food Security:** Women also discuss ways of demanding better implementation of the PDS in the village, mid-day meals in schools, ICDS and maternity entitlements.
- ◆ **Health Services:** Breaking down the expenses of health also allows for a discussion on demanding better public health care services.
- ◆ **Primary Education:** Government primary schools may be suggested as alternatives to expensive private schools. Also, the group discusses regularity of teachers, quality of mid-day meals, provision of scholarships.

Stories of Change

Women from Chikni Madhopur village in Kurhani, Muzaffarpur reported that health and medical care is one of their biggest expenses. They saw this as completely unavoidable. Women were then asked to speak about their own expenses on health in the past month or past six months. These costs, when broken down, are medical care for the elderly, medical care for children (diarrhoea, malaria, fever, cough, cold), medical care for themselves (weakness, dizziness, fever). When asked why women face weakness and dizziness, a vibrant discussion followed, mostly with information and inputs from women themselves: Women spoke about taking iron tablets and going to hospitals every two months for “injections” or “drips”. Out of approximately 45 women in the training, only 3 women said that they don't go every 2 – 3 months. The trainer then linked weakness to poor nutrition and gender discrimination. She spoke about how to optimize nutrition from local foods available. One other way to reduce health expenditure was to work collectively to ensure that regular and quality primary health care services are available at the village itself.

Planning Collective Action

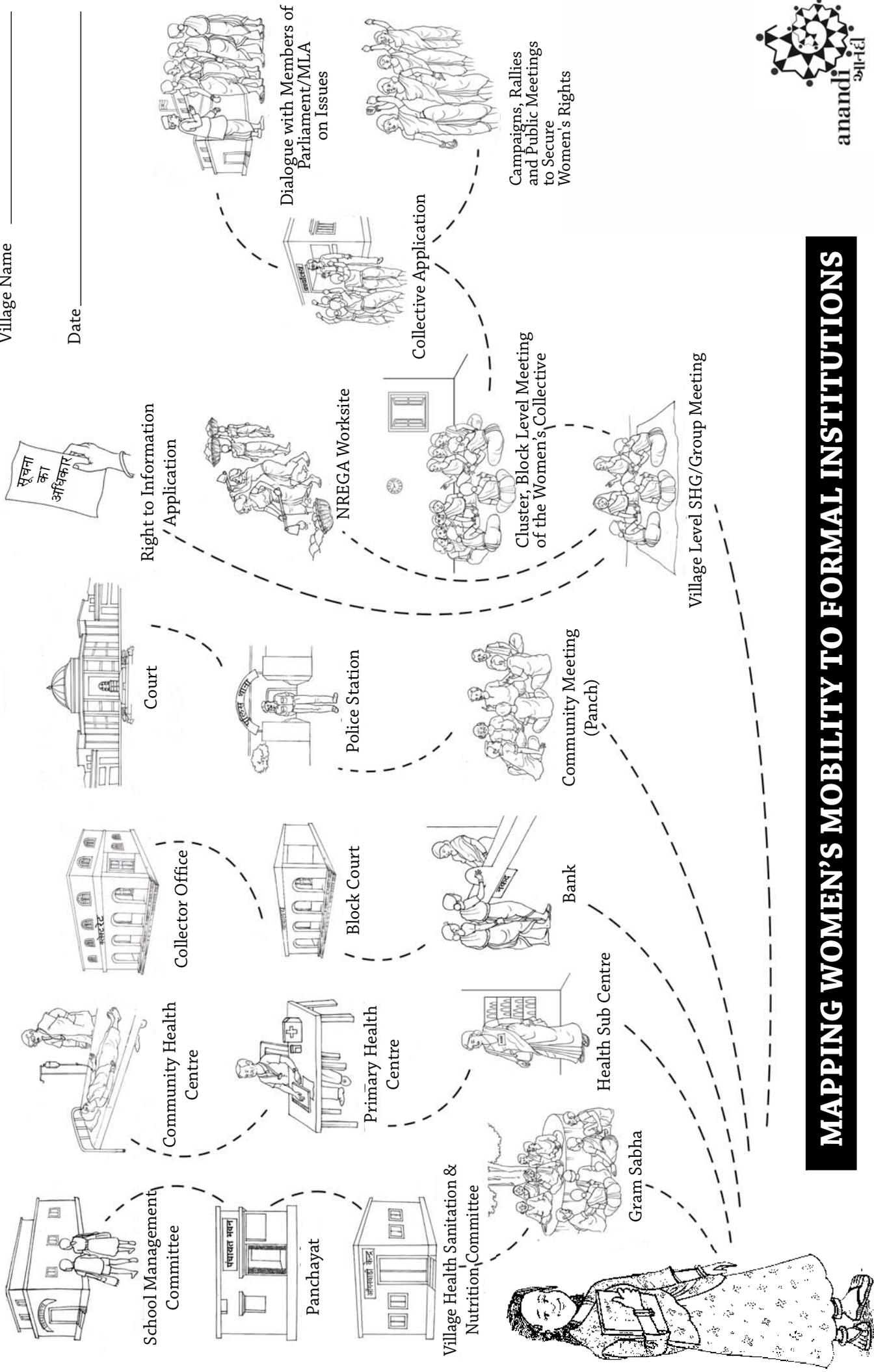
- ◆ All the major points emerging from the discussion must be summed up. This is coupled with a discussion on the data emerging from the experiences of the group (as displayed on the banner). At the end of the exercise, the group makes a plan to improve food security, and better manage incomes and expenditure in the household.
- ◆ The discussion focuses around immediate steps that can be taken to build resilience by improving returns from activities, gaining access to means of production, more participation in decision making at household and community level as well as strategizing for improving access to public goods and services. The facilitator should support the group to formulate strategies and in building partnerships with local government and non-government institutions to support women's rights.

COME FORWARD, NEVER LOOK BACK

Name _____

Village Name _____

Date _____



MAPPING WOMEN'S MOBILITY TO FORMAL INSTITUTIONS

Training Tool 5: Mobility Map

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 the 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.

Material 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.

Process:

- ◆ 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.
- ◆ 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.
- ◆ 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?
- ◆ After all the institutions have been covered on the A3 sheet, the facilitator will mark the 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 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.
- ◆ 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 are their perceptions about the emerging the 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 the institutions.

Pointers for Discussion:

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?
- ◆ Which issues would the participants approach these institutions for? (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?

Summing Up: _____

- ◆ 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.

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?

Work



Decision making



Training Tool 6: Which Way Do The Scales Tilt?

Objectives:

- ◆ Participants introspect the unequal and gendered division of work between men and women.
- ◆ Participants understand how men 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

Process:

- ◆ The large weighing scales are placed at the centre 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 weighing scale. The chart papers are pasted next to it, where 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 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.

Work:

- ◆ Participants are asked to list all the tasks they do from morning to night everyday. 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 a small stone, but if ploughing is an important task, they may accord it 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 everyday 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 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
Collection of fuel wood	Medium Stone	Maintenance and repair of house	Small 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

Decision Making:

- ◆ Similarly, participants are asked what are the types of decisions 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 are the decisions 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.

Example :

	Type of decisions taken by women	Size of stone	Type of decisions taken by men	Size of stone
In the Household	How to cook	Small stone	What food to purchase	Small stone
	Childrearing	Medium stone	What to sow and when	Medium stone
	Stitching	Small stone	Where to work	Big stone
	Cleaning	Small stone	Marketing and which market to go to	Medium stone
			Who to marry	Big stone
			Which school to send the children to	Medium stone
			When and how many children to bear	Big stone
In the village	healthcare facilities accessed	Big stone	Engagement with the Panchayat and Gram Sabha	Medium stone
			Interaction with government officials	Big stone
			Buying property	Big stone
			Healthcare facilities accessed	Big stone
			Savings and bank interaction	Big stone

Summing Up :

- ◆ The weighing scale visibly shows that women's work is heavier than men's work. Women are engaged in care work as well as productive work, but men are not engaged in a similar quantum of work as women.
 - ◆ Women get neither recognized nor valued for their work. However, women's work is the base upon which the economy and the polity is built. Women are engaged in wage labour or agriculture, but also have to shoulder household responsibilities. They can't depend on men in the household to support them in any way.
 - ◆ Women are not a part of decision-making processes though they are involved in physical labour. Most significant decisions like buying property, agriculture-related expenditure, and expenses related to marriages, marriages of children, and education of children are taken by men. Women, on the other hand are socially entitled only to take limited decisions associated with expenditure.
 - ◆ Women represent more than 40% of the global labour force and 43% of the global agricultural labour force. The Twelfth Five Year Plan acknowledges that 12% of all rural households are now female headed with small holdings, and that the “feminization of agriculture poses a special problem. In India 79% of women continue to be engaged in agriculture and allied activities as against only 63% of men. 81% of women agriculture workers are from Scheduled Castes, Scheduled Tribes and Other Backward castes, and 83% are from landless, marginal or small farm households. Also, more than 50% of female agricultural workers are unpaid family workers. Even so, women's work is not recognized, counted or valued.
 - ◆ Micro studies show that women are engaged in the majority of agricultural operations of work, including the production of major grains and millers, land preparation, seed selection, sowing, applying manure, fertilizer and pesticide, weeding, transplanting, threshing, winnowing and harvesting. Women also take on almost all the primary processing, storage and cooking of food as subsistence farmers. Such subsistence farming produces one-half of the food grains and three-quarters of the pulses in rural India.
 - ◆ Still, women own and control very few resources. Only 9.3% of women own agricultural land. Women continue to work in the informal, unorganized sector with no recognition for their work or decision-making powers over their lives.
-

Section II

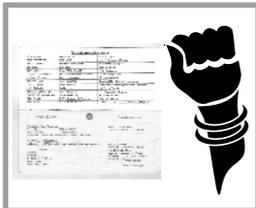


My Rights, My Entitlements

Job Card
(Right to Work)



Bank Passbook
(Right to Financial inclusion)



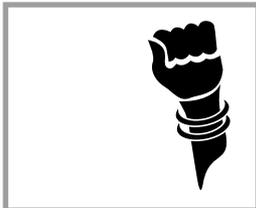
Land Title
(Right to Land)



Farmer Credit Card
(Right to Credit)



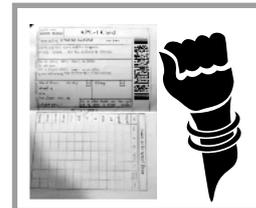
BPL Card
(Right to Social Protection)



Voter Card
(Right to Vote)



Ration Card
(Right to Food)



Mother and Child Card
(Right to Maternal & infant health and nutrition)



Pension Card
(Right to pensions)



Schedule Caste/ Tribe Certificate
(Right to Equality)



Information and Solidarity Empowers , Paves the Way for Realisation of Rights



Woman Wage Worker



Woman Entrepreneur



Woman Fisher

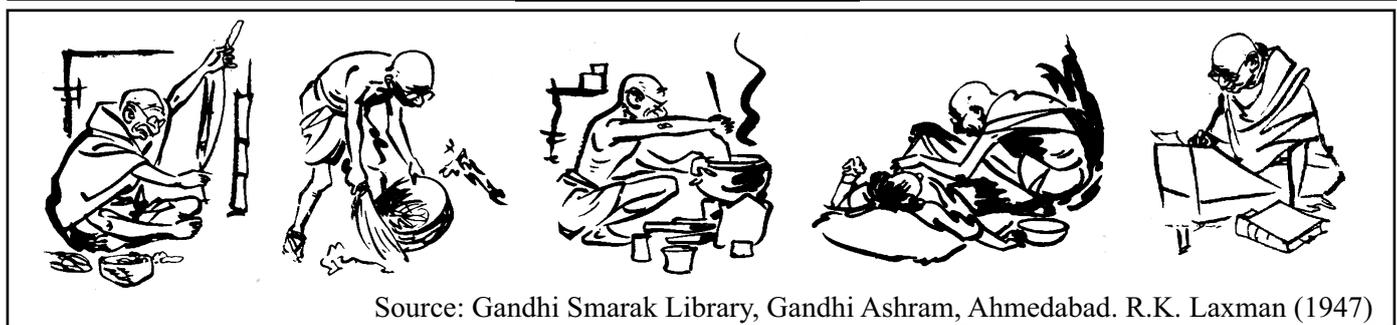
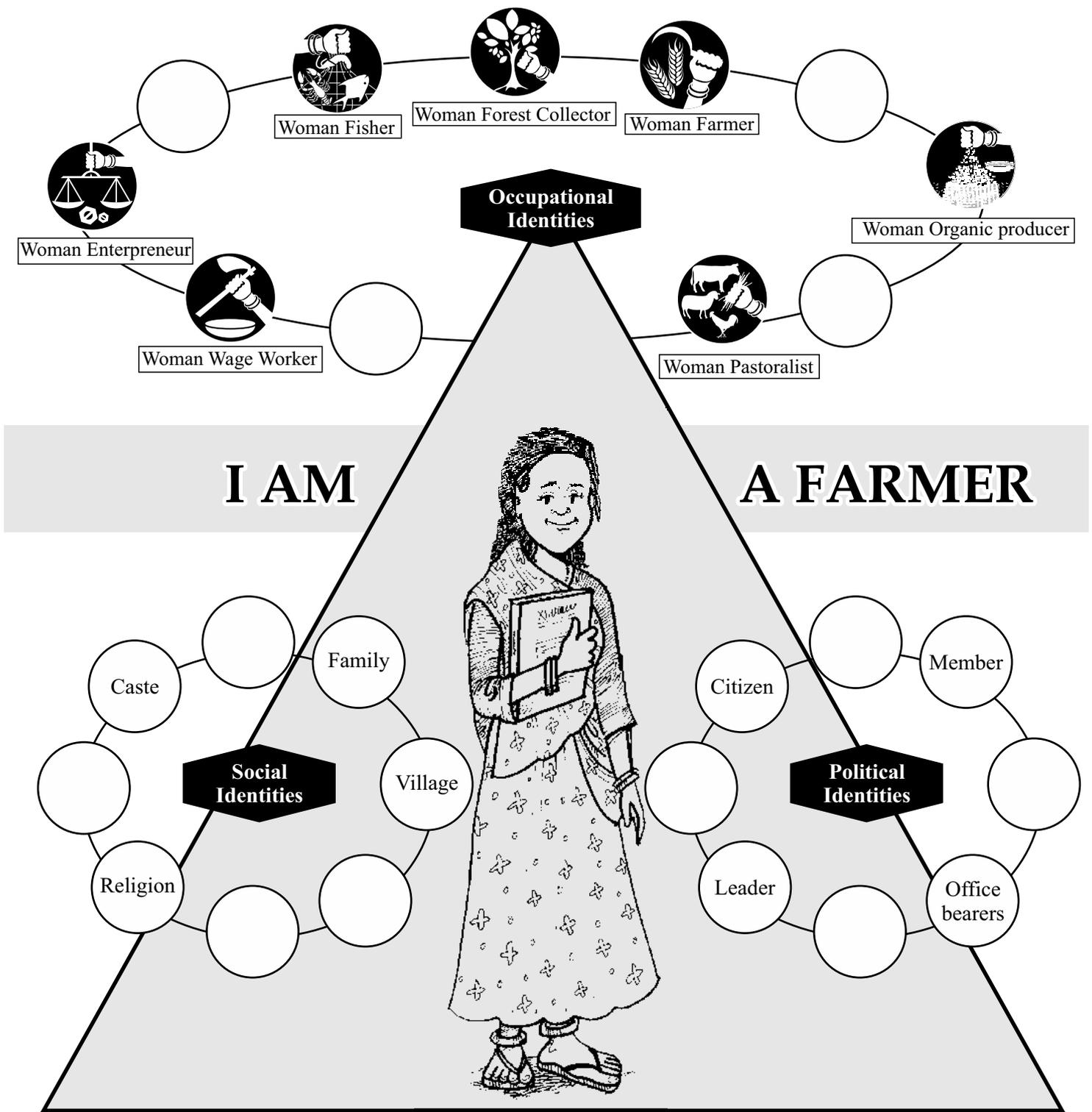


Woman Forest Collector



Woman Organic producer

Woman Pastoralist



Source: Gandhi Smarak Library, Gandhi Ashram, Ahmedabad. R.K. Laxman (1947)



Recognise, Reduce and Redistribute Care Work

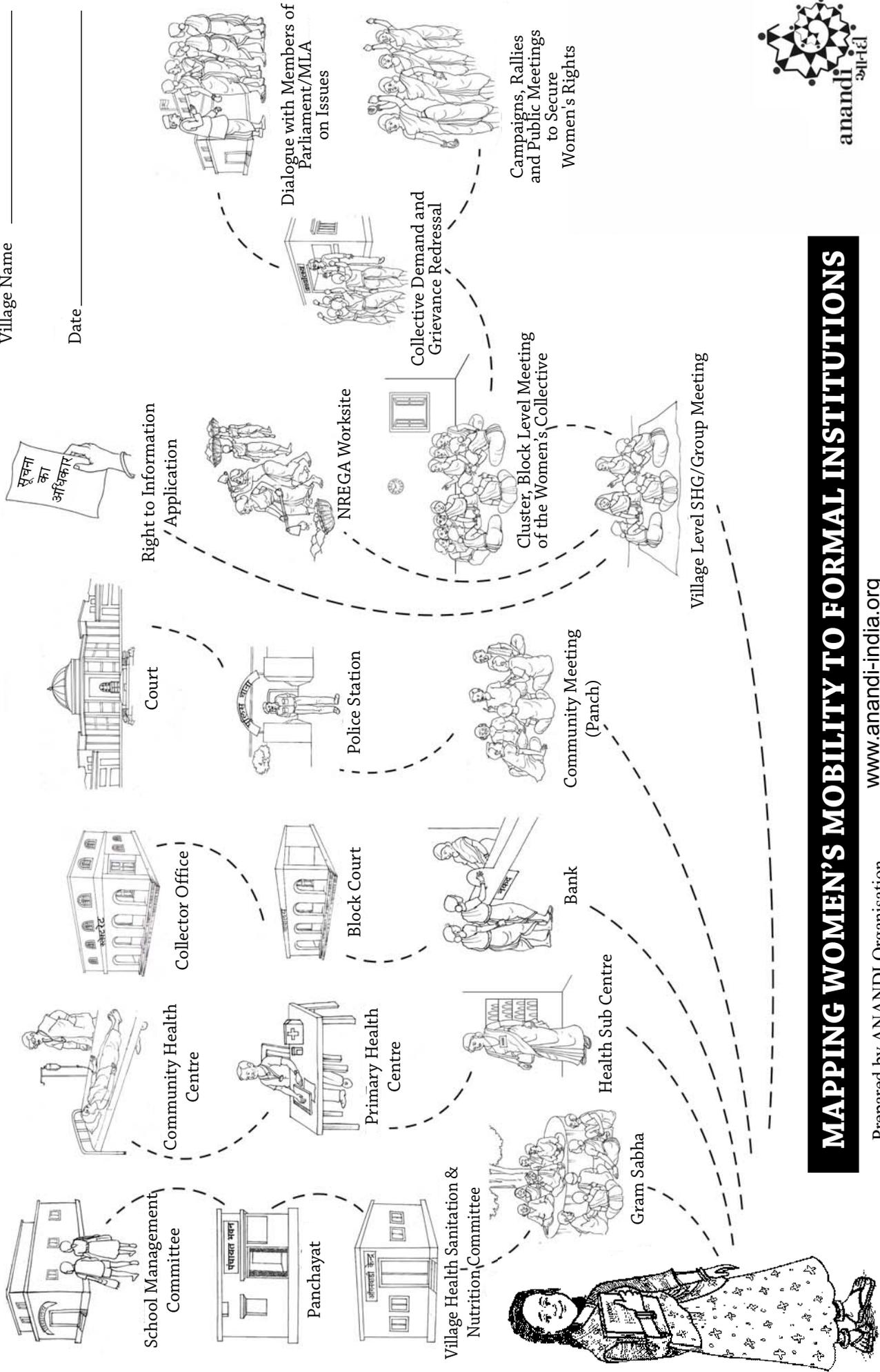


COME FORWARD, NEVER LOOK BACK

Name _____

Village Name _____

Date _____



MAPPING WOMEN'S MOBILITY TO FORMAL INSTITUTIONS

Prepared by ANANDI Organisation

www.anandi-india.org

Song 1: Dariya Ki Kasam, Maujo Ki Kasam

Dariya ki kasam maujo ki kasam I
Yeh taana baana badlega II
Tu khud ko badal tu khud ko badal I
Tab hi toh zamaana badlega II
Tu chup rehkar jo sehti rahi I
To kya yeh zamaana badla hai?
Tu bolegi munh kholegi I
Tab hi toh zamaana badlega II
Dastoor puraane sadiyon ke,
Yeh aaye kahan se kyon aaye?
Kuchh toh socho kuchh toh samajho,
Yeh kyon tumne hain apanaye?
Yeh parda tumhara kaisa hai,
Kya yeh mazhab ka hissa hai?
Kiska mazhab, kaisa parda?
Yeh sab mardon ka kissa hai I
Aawaz utha kadmo ko mila I
Raftaar zara kuchh aur badha II
Masharif se utho, magariib se utho I
Uttar se utho dakshin se utho II
Phir saara zamaana badlega I

(Source : Aao Mil Jul Kar Gaayen, Song Compiled By: JAGORI)

Song 2: Mere Sapno ko Jaanane Ka Haq Re

Mere sapno ko jaanane ka haq re
Kyon sadiyon se toot rahe hain
Inhein sajne ka naam nahin

Mere hathon ko yeh jaanane ka haq re
Kyon barso se khaali pade hain
Inhe aaj bhi kaam nahin hain

Mere pairon ko yeh jaanane ka haq re
Kyon gaon-gaon chalna pade re
Kyon bus ki nishaan nahin

Meri bhook ko jaanane ka haq re
Kyon godamon mein sadate hain daane
Mujhe mutthi bhar dhaan nahin

Meri boDhi maa ko jaanane ka haq re
Kyon goli nahin sui davakhaane
Patti taanke ka saaman nahin

Mere kheton ko yeh jaanane ka haq re
Kyon baandh bane re bade bade
Toh bhi fasalon mein jaan nahin

Mere jungalon ko jaanane ka haq re
Kyon daaliyon ke patte bane mitti
Kyon jharno ka naam nahin

Meri nadiyon ko jaanane ka haq re
Kyon zeher milaye kaarkhane
Jaise nadiyon me jaan nahin

Mere gaon ko jaanane ka haq re
Kyon bijli na sadakein na paani
Khule raashan ki dukaan nahin

Mere voton ko yah jaanane ka haq re
Kyon ek din bade-bade waade
Phir paanch saal kaam nahin

Mere Raam ko yeh jaanane ka haq re
Rehman ko yah jaanane ka haq re
Kyon khoon bahe re sadako mein

Kya sab insaan nahin
Meri zindagi ko jeene ka haq re
Ab haq ke bina bhi kya jeena
Yeh jeene ke samaan nahin

(Source : Written by Charul and Vinay, a song of Right To Information – RTI movement).

Song 3: Aao, Jag ko Pehchan Karaein Nari Ki!

Aao, jag ko pehchan karaein naari ki!
Pehchan karein hum mil-jul ke
Pehchan karein hum aapas mein
Pehchan karein hum khud apni
Phir jag ko ho pehchan hamari – Naari ki.
Hum hain dharti ke kann-kann mein
Hum saagar-tat par, jungle mein
Hum kheton mein, hum khaanon mein
Hum hare bhare maidano mein
Hum gaon-gaon, hum sheher sheher
Hum dason disha mein chaaye hain
Ab tak toh peechhe-peechhe rahin
Ab toh hamari aguaayi hai, haan hum naari hain.
Har pal hi chinta suraksha ki
Rozi ki aur roti ki
Tan ki, mann ki ho swastha avastha
Mitti-Paani prakruti ki
Har pal hai chinta suraksha ki
Mit jaayen chintayen, ho ullas
Shiksha ho samata ho, ho vishwas
Naari ke naam ho sampatti, samman ho, har dil mein ho aas
Sapanon ki jyot jalakar, hum saath rachege nayaa itihaas
Dar chhod dagar par chal nikale
Har zimmedari nibhaayi hai
Panchayat pahunchi, kaam kiyaa
Apani pehchan banaayi hai
Har mushkil se jo nikali thi
Vah raah yahaa tak laayi hai, haan hum naari hain.

(Source : Poem composed by Saroop Druv, on the occasion of meeting for advocacy and livelihood rights of women, organized by ANANDI, June 3-4, 2010)

Song 4: Mil Kar Hum Naachenge Gaayenge

Mil kar hum naachenge gaayenge
Mil kar hum khushiyaan manayenge
Zindagi apani sajayenge,

Chidiyon se hum chahak le aayenge
Mahek hum phoolon se laayenge
Chahakate mehakate jaayenge

Chusti hum sherni se paayenge
Furti hum hirni se laayenge
Shakti hum firse ban jaayenge

Maujon se hum masti le aayenge
Parbat si hum hasti banayenge
Aalam hum khushiyon ka laayenge

Jam ke hum cheekhe chillayenge
Zulmon ko hum jad se mitayenge
Soton ko hum jaa ke jagayenge

Daayre hum apne badhayenge
Bahunton ko hum samajhe samajhaenge
Geet hum dosti ke gaayenge

(Source : Aao Mil Jul Kar Gaayen, Song Compiled By: JAGORI)

Song 5: Chalein Mil ke

Chalein mil ke aao, sab chalein mil ke
Ki hum sab, ki hum sab, ki hum sab
Bhedbhav ko chhodein aur sab jiyen milke
Bhedbhav kar kar ke samaaj ne naari ko dabaya
Khoob toh usase kaam liya aur khub hi use sataaya

Chalein mil ke ...

Pooja path upavaas karke apne ko mitaya
Parlok ka nahin thikana, mit gayi apani kaaya

Chalein mil ke ...

Mahila dushman mahila ki yeh afvaahе failate
Ek ho na jaayein kahin bas isase hain ghabaraate

Chalein mil ke ...

Hum mein himmat, hum mein taakat, hum mein poora dum hai

Koi bataa de mahila jaati mardon se kya kam hai

Chalein mil ke, aao sab chalein mil ke

Ki hum sab, ki hum sab, ki hum sab

Bhedbhav ko chhodein aur sab jiyen mil ke

(Source : Aao Mil Jul Kar Gaayen, Song Compiled By: JAGORI)

Song 6: Tod Tod Ke Bandhano Ko

Song

Tod-tod ke bandhano ko dekho bahanein aati hain
O dekho logon, dekho bahanein aati hain
Aayengi, zulm mitayengi, woh toh naya zamaana laayengi

Taarikee ko todengi woh khaamoshi ko todengi
Haan meri bahanein ab khaamoshi ko todengi
Mohtaaji aur darr ko woh milkar pichhe chhodengi
Haan meri bahanein ab darr ko pichhe chhodengi

Nidarr, azad ho jaayengi,
Ab woh sisak-sisak ke naa royengi
Tod-Tod ke bandhanon ko ...

Milkar ladati jaayengi woh aage badhti jaayengi
Haan meri bahanein ab aage badhati jaayengi
Naachengi aur gaayengi woh fankaari dikhaayengi
Haan meri bahanein ab milkar khushi manayengi
Gaya zamaana pitane ka jee, ab gaya zamaana mitne ka
Tod-tod ke bandhnon ko...

Bahanein padhane jaayengi aur apna gyaan badhayengi
Haan meri bahanein ab apna maan badhayengi
Naye gyaan ki roshani woh ghar ghar tak pahunchayegi
Haan meri bahanein ab ghar ghar ko mahakayengi
Deep jalenge samataa ke j,i ab geet chalenge samataa ke
Tod-tod ke bandhnon ko dekho bahanein aati hain...

(Source: Aao Mil Jul Kar Gaayen, Song Compiled By: JAGORI)

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ANANDI

ANANDI which also stands for Area Networking and Development Initiatives, has been working with over 10000 rural poor women from four districts of Gujarat since 1995. Through our research and advocacy, we cover several other states of India – Madhya Pradesh, West Bengal, Odisha, Uttar Pradesh, Bihar and Maharashtra. Forming women's collectives and working towards changing the nature and direction of systemic forces which marginalise women has been an integral component of ANANDI's work in Gujarat.

UN Women

UN Women is the UN organization dedicated to gender equality and the empowerment of women. A global champion for women and girls, UN Women was established to accelerate progress in meeting the needs of women and girls worldwide. UN Women supports UN Member States in setting global standards for achieving gender equality, and works with governments and civil society to design the laws, policies, programmes and services required to implement these standards. UN Women stands behind women's equal participation in all aspects of life, focusing on the following five priority areas: increasing women's leadership and participation; ending violence against women; engaging women in all aspects of peace and security processes; enhancing women's economic empowerment; and making gender equality central to national development planning and budgeting. UN Women also coordinates and promotes the UN system's work in advancing gender equality.



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