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FOUNDATION

WOMEN LEADERSHIP SCHOOL

Training Guide for building leadership of women at the grassroots



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Preface

Women's leadership schools (WLS) have the objective of empowering women to become advocates of development in the villages. WLS is a capacity building and collective action platform for women leaders at the grassroots, namely active community members, women elected representatives of local institutions, members of self-help groups, frontline health workers such as anganwadi and ASHA. Here women leaders learn about themselves, gender equity, confidence building, participation in local institutions such as gram sabha, gram panchayat and school management committees, and community monitoring. The "learning by doing" methodology of training in a year-long training program equips women leaders with information and skills to participate in the functioning of local institutions and government programs.

The engagement of 25–30 women leaders once in month on a platform is empowering process itself as they realize the importance of a collective voice and action for having a decisive influence in village development. The WLS program was designed after piloting of several women's leadership schools in Haryana, Bihar, Rajasthan, and Maharashtra during the last four years. The capacity-building sessions were designed after several rounds of experience-sharing sessions with women leaders in WLS in the villages of four states.

The training guide will be useful for women leaders at the grassroots who face the challenges of patriarchy, a deficit of information and skills, and a lack of opportunities to articulate their voices. We hope that community-based organizations and nonprofit entities working in 662,000 villages of India will find it useful and integrate it into the activities or projects they do in these villages. Any of the sessions of WLS can be picked up by the organizations working in different sectors to train, as some of the themes (such gender equity, confidence building, participation in local institutions) are relevant for all sectors. This will help to create thousands of women leaders at the grassroots who are keen to develop their villages and improve their well-being.

We acknowledge the contribution and participation of grassroots trainers and women leaders in making this training guide.

Vikas Jha
Principal Lead
Local Participation and Sustainability
S M Sehgal Foundation

Debika Goswami
Senior Program Lead
Local Participation and Sustainability
S M Sehgal Foundation

Introduction

The concept of a Women's Leadership School (WLS) was developed with the aim of identifying and fostering the capacities of women community leaders, so that they are empowered at individual and collective levels to participate effectively in matters of village development. The process of translating women's leadership from an individual to a collective level is a complex one that involves three distinct stages: (i) creation of **individual agency** for empowering women to become agents of their own development so that they are able to analyze their own lives and take their own actions; (ii) establishment of **structural changes** through which women can individually and collectively understand and raise their voices against gender subordinated behaviors that shape their lives; and (iii) introduction of **relational changes** for enabling women to create new relations, form coalitions, and develop mutual support to negotiate and be agents of change (CARE, 2009).

Women in rural India are always at an added disadvantage due to low literacy levels and socio-cultural norms characterized by inequitable access to resources. This automatically translates into reduced self-esteem and poor levels of confidence. Coupled with this, a general deficit of self-understanding and limited or no existence as separate individuals without being imbibed by patriarchal norms further worsens the situation for women. All these factors together deter their participation in matters of local governance, be it in village-level institutions like gram panchayats, school management committees, among others, or in monitoring delivery of public services in their villages.

This training guide, designed to facilitate WLS sessions, attempts to collate usable information and tools for trainers to refer to so they can design and organize effective capacity building sessions for fostering leadership qualities among women community leaders. In addition to responding to the need for more practical guidance on demystifying the concept of "women's empowerment," this guide contains a handful of participatory exercises and games designed to guide participants to analyze their own situation with regard to self-development and their participation in local governance processes.





This training guide consists of carefully selected sessions that are primarily developed to enable creation of leadership qualities among women community leaders at individual and collective levels. **Session 1**, on knowing each other and building perspective of village development, makes women community leaders acquainted with each other and enable them to identify available community resources and scope to improve them for holistic village development. **Session 2** is designed to empower women to know about their village, analyze the existing problems, and design appropriate solutions to address the same. The session aims to develop a detailed understanding of the gram panchayat (village council) through use of Participatory Rural Appraisal tools like social mapping and a problem and solution ranking matrix.

Session 3 again focuses on generating self-awareness among women community leaders so they can identify their likes and dislikes, strengths and weakness outside the ambit of patriarchal dominance. **Session 4** talks about the importance of enhancing self-confidence and public speaking skills among women leaders so they can articulate their views in larger gatherings that include male members of gram panchayats, government officers, among others. **Session 5** emphasizes conflict resolution and aims to make women community leaders aware of popular methods of negotiation, so they can take a stand for themselves without hampering relationships. **Session 6** is designed to help participants identify the stereotypical gender characteristics associated with men and women and examine how those affect women's roles and relations in the family and community. The session is designed to inspire women community leaders to reflect on their own assumptions regarding gender roles and relations in the family and community.

Session 7 attempts to make women community leaders aware of the gram sabha and its role in gram panchayat development, and to motivate them to participate in the same so that their development needs and priorities receive adequate attention. **Session 8** is designed to motivate women community leaders to participate effectively in gram panchayat. It highlights the factors that influence the participation of women leaders in gram panchayat. **Session 9** intends to make women leaders understand the importance of preparing gram panchayat development plans and engaging women collectives and self-help groups effectively in the process in order to make the planning inclusive of women's needs and priorities. **Session 10** aims to enable women leaders to activate the school management committees, most of which remain dormant due to poor awareness about the roles and responsibilities of the members, especially women.

Session 11 addresses knowledge gaps regarding good nutrition and hygiene-related practices among women community leaders so they are able to analyze their own nutrition and sanitation situation. The session motivates them to reflect on the potentials and problems with their choices in order to actively decide on adopting a nutrition and hygiene-sensitive lifestyle. **Session 12**, with the aim to improve overall delivery of public services, attempts to establish the importance of knowing about the main provisions and existing gaps of key government programs in their villages and encourage women community leaders to actively monitor implementation of these programs.

SNAPSHOT OF SESSION DESIGN

Session	THEMES
Session 1	Knowing each other & building perspective of village development
Session 2	Understanding the gram panchayat through participatory rural appraisal exercise
Session 3	Understanding Yourself
Session 4	Enhancing self-confidence and public speaking of women leaders
Session 5	Resolving conflicts
Session 6	Gender Equity: Gender relations in family & Society
Session 7	Participation of women in Gram Sabha
Session 8	Enhancing participation of women leaders in gram panchayat
Session 9	Making gram panchayat planning inclusive
Session 10	Activating school management committees
Session 11	Women's hygiene and nutrition
Session 12	Monitoring key government programs

This training guide uses a number of participatory tools to make the sessions interesting. Since traditional “chalk-talk” or lecture method of training often only involves one-sided knowledge transfer, without leaving much space for the trainees to engage effectively in the process, to maximize the learning outcomes, a variety of participatory tools that are simple and easy to understand are selected. An assortment of tools like focused group discussion, case study, social mapping, problem and solution ranking matrixes, gender power pyramids, gender trees, ludo games, among others, are selected keeping in mind their ability to make the sessions increasingly interactive and engaging as well as reflective and enjoyable for the participants. Some short reflective exercises and ice-breakers are selected with the aim to stimulate women community leaders to reflect and assess their own situations and thereby motivate them to make better choices in terms of what they themselves can achieve and how they can stretch their imaginations about what they can actually achieve.

Women's leadership can flourish fully if power relations at family as well as community levels undergo changes, and if society at large can recognize the priorities of women with similar equilibrium as men. Though intersecting inequalities and patriarchal power structures in rural India, which have obfuscated the process of development of effective leadership qualities in women, are hard to be altered, the **mantra** of women's empowerment must still reach the ears of women community leaders. We hope that by promoting “individual agency” and encouraging “relational changes,” Women's Leadership School sessions will be able to inspire women community leaders to collectively participate in local governance processes and progressively challenge the notions of gender subordination wherever possible!

01

Knowing each other and building perspective on participation in village development



Rationale

In rural India, women often suffer from subdued individualities and are mostly identified with names of their male relatives like father or brother, husband or father-in-law. Despite residing in the same village, many women do not know their fellow village women well, either due to lack of mobility and restrictions on social mixing, or due to the patriarchal social practice of prioritizing likes, dislikes, and needs of men only. The introductory session is designed so that the participants can connect with each other as a group and develop a common understanding about holistic village development.

Objectives

Become acquainted with each other and emphasize the positives of others; identify available community resources and scope for improving the same.

Overview

Importance of knowing each other; build perspective of village development; focus on advantages of women participation in village development process.

Tools

Ice-breaker: Getting to know each other, focused group discussion on community resource listing.

Time

120 minutes

Overview

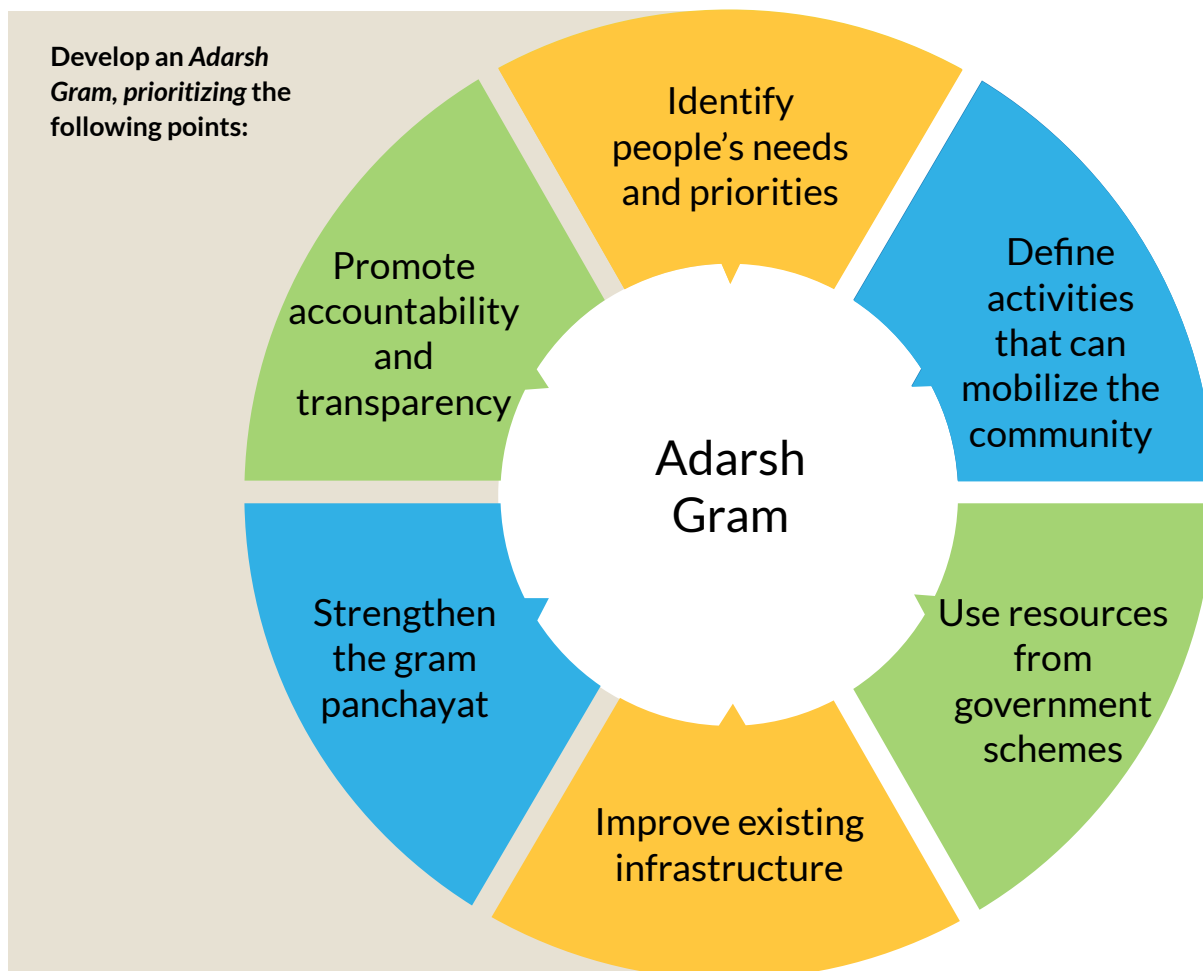
Importance of knowing each other

- Rural India is still primarily dominated by patriarchal norms and customs, where women are often referred to as someone's daughter or sister, wife or mother. Their names and identities repeatedly are erased in the process.
- There are even instances where women themselves forget their own names, likes, and dislikes, during the course of their journey from being someone's daughter to someone's wife, and later on only to become someone's mother.
- The village society at large also perceives and accepts her existence through a similar lens. Hence the very first step to orient a group of village women is to create enablers so that they can know and see each other in light of their own distinctiveness.

- The session will use Tool 1 (mentioned below), *Getting to know each other*, as an ice-breaker to help participants listen, understand, know about, and connect with each other. This interactive exercise facilitates participants to create a bond with each other so they can engage and contribute more effectively as a group in the subsequent capacity building sessions.

Building perspective of village development

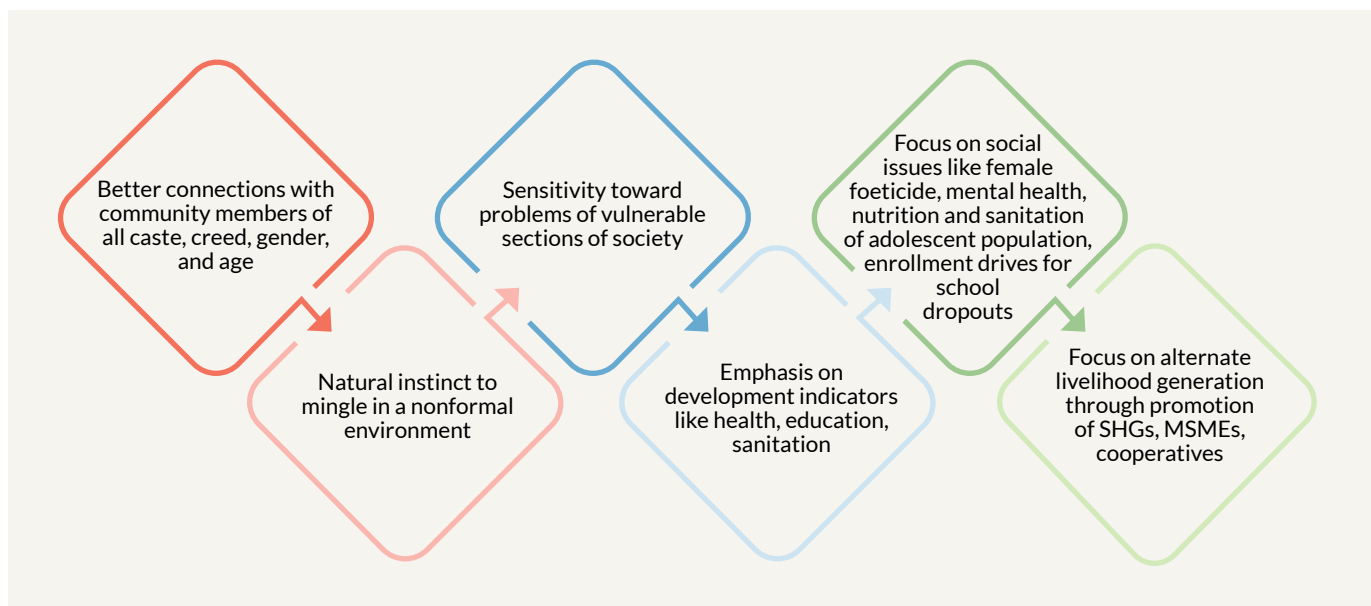
- Village development plans should be 'integrated' in approach coupling both the concepts of improved infrastructure and community participatory spirit.
- It should aim is for better transparency, accountability, and integrity as well as active people's participation and environmental consciousness that can be replicated.



- To prepare a proper village development plan, the village leaders, men and women, should be able to identify the existing village resources and the gaps these resources currently experience. This is done in two parts: a) Listing of existing resources, b) Mapping of these resources.
 - This session will use Tool 2 (mentioned below), *Community Resource Listing*, and facilitate development of an overview of available community resources and the associated scope of improvement in the minds of the participants.
 - All considerations and limitations (like restrictions on social mobility, lack of public mingling and speaking skills, conflict management and negotiation skills, among others) aside, women do have potential to become powerful influencers of change in their families and communities, and when given leadership positions can bring about transformational change.
 - Women have an innate ability to connect with the vulnerable section of society through strong community mobilization; women leaders are also often seen focusing more on matters related to health, hygiene and nutrition, among others, than their male counterparts.
 - The following flow chart highlights some advantages of having effective women's participation in village development.
- Advantages of women participation in village development**
- It is mostly seen that women's role in village development remain limited and their opinions and views are not considered with much significance.



Advantages of women participation in village development



Tool 1: Ice-breaker: Pass the Ball

Guidelines

- Welcome the participants. Invite them to sit in a circle. Motivate them to play the game freely and very casually.
- Keep a few chits of paper in the middle with questions inside each chit.
- Randomly pass the ball to any participant. Whoever catches the ball should pick up one chit and read (or get help to read) the question in the chit.
- Ask the participant to share her name first then answer the question she has received freely. After answering, she randomly passes the ball to another participant.
- Some questions to be included in the chits can be:
 - What is your favorite color and why?
 - Name a food that you like? Why?
 - Name a food that you dislike? Why?
 - What do you like to do when you get a little free time?
 - Name an activity from your daily life which you dislike? Why?
 - Name an activity from your daily life which you like? Why?



Facilitator Notes

- Motivate the participants to respond freely to questions.
- Help them to reflect and find answers from their daily lives, in case if any woman feels hesitant to answer.
- Create a lively and fun environment during the question/answer session in order to help participants feel relaxed.

Tool 2:

Focused Group Discussion on Community Resource Listing

Thematic Areas	Existing Resources	Existing Gaps	Remarks, if any
EDUCATION			
VOCATIONAL SKILLS			
HEALTH			
CHILD CARE			
WATER			
SANITATION			
ELECTRICITY			
FUEL			
ANY OTHER			

Guidelines

- Divide the participants into groups of two.
- Ask each group to list down/think about the resources available in the **Community Resources Survey Form**
- After 15 minutes of group discussion, ask one participant from each group to share their discussion points
- Explain the form to the groups as well as guide them, if required, in case if any group members are not able to identify the village resources accurately.
- After group presentations, summarize the primary resources available in the village and their associated gaps.

Facilitator Notes

- Use the simple counting method to segregate into groups of odd and even numbers.

(Community Resource Listing Tool adapted and extracted from CEDPA, "Choose the Future, Issues and options for adolescent girls," 2003.)

02

Understanding the Gram Panchayat: Participatory Rural Appraisal





Rationale

Villagers know their villages well, but sometimes they do not analyze and discuss their problems in groups. As a result, appropriate solutions for the problems of their villages cannot be found. Women, being important stakeholders in village development, should know the situation of the village so they can analyze and discuss it and search for solutions. One of the good tools to do is participatory rural appraisal.

Objectives

Find out the situation of the village with the help of tools such as social mapping, and a problem and solution ranking matrix.

Overview

What is participatory rural appraisal, steps of social mapping, processes of conducting problem and solution ranking matrixes.

Tools

Social mapping and, problem and solution ranking matrixes.

Time

120 minutes

Overview

In participatory rural appraisal (PRA), communities are deeply involved in information gathering and to use the information for planning and decision-making. The exercise aims to empower the communities, so they understand and analyze the problems at a local level and seek to develop local solutions to resolve such issues.

Community leaders of the Women's Leadership School use the tool of social mapping to find out relevant information about the village/gram panchayat. In the exercise, women leaders make a rough map of the village on the chart paper or on the open ground with reference to the indicators

they want to discuss. They can discuss and identify the indicators before the map is drawn.

The main indicators can be

- Village landmarks: main roads, wards, temple, mosques
- Village infrastructure: water bodies such ponds, sub-health centers, schools, anganwadi centers, panchayat chaupal, and bhawan
- Settlement pattern, houses of poor and rich, caste-wise locations
- Information on livelihood, agriculture field, local market, shops
- Any other indicator identified by community



Tool: Social mapping, Time: 60 minutes

Steps of social mapping

- Find out an open area of minimum 10 x 10 ft
- Collect 5–6 colored sand or chalk if maps are being drawn on cement floor.
- Choose one color for one indicator mentioned above.
- If map is in chalk, choose symbols such as square, triangle, circle for each indicator.
- Choose 3–4 facilitators from the community leaders who will use colored sand to draw maps per suggestions of other community leaders.
- The process starts from where community leaders have gathered.

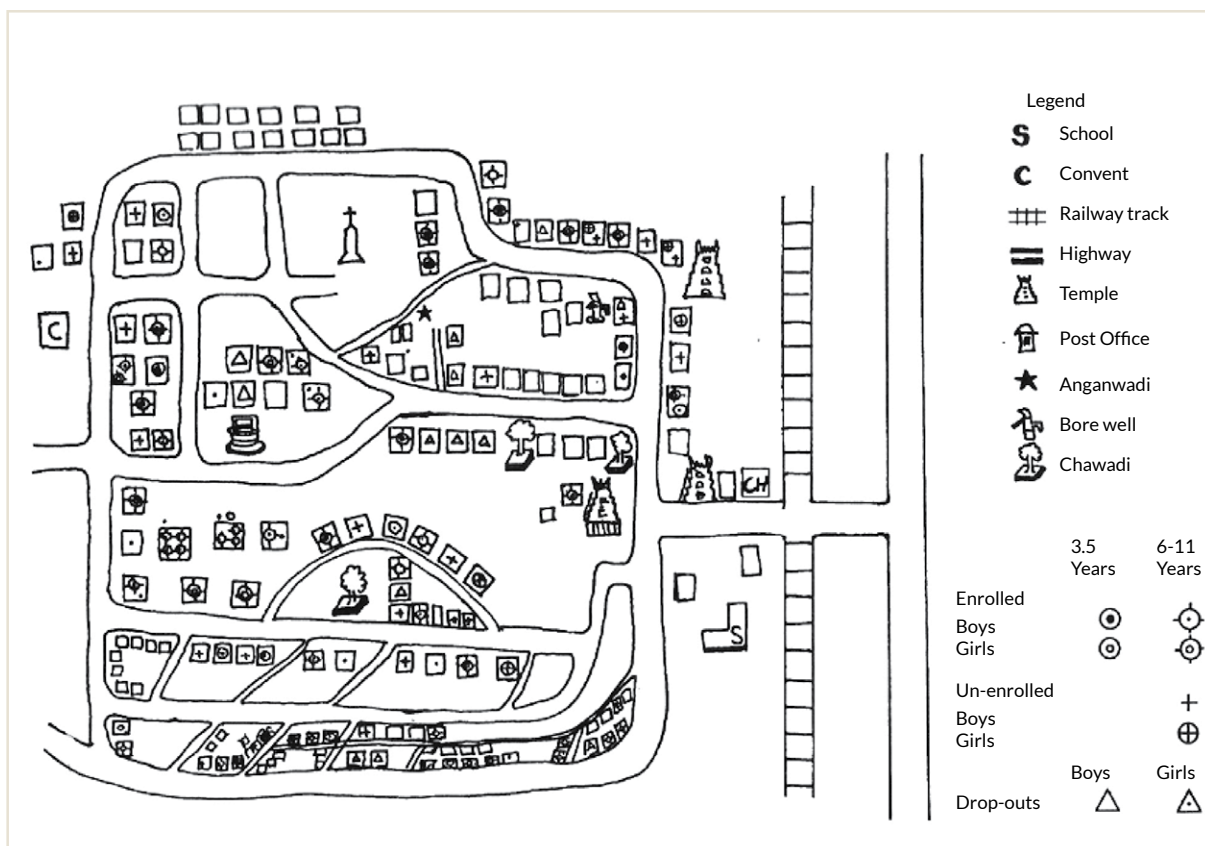
- They move step-wise starting with village landmarks, village infrastructure, settlement pattern, livelihood locations, and any other information.
- A community leader should copy the map on the chart paper so they have reference to discuss and analyze the map.

Discussion points of social map

Once the map is copied on the chart paper, the community leaders gather again to discuss and analyze it. The main points of discussion can be

- Settlement patterns: where poor, rich and different castes live, understand social aspects of village life.
- Location of infrastructure: are schools, sub-health centers, and anganwadi centers located where large population of villagers live.
- Livelihood information: what is the main occupation of villagers.

The social map mentioned below is a sample to show to community leaders:





Tool:

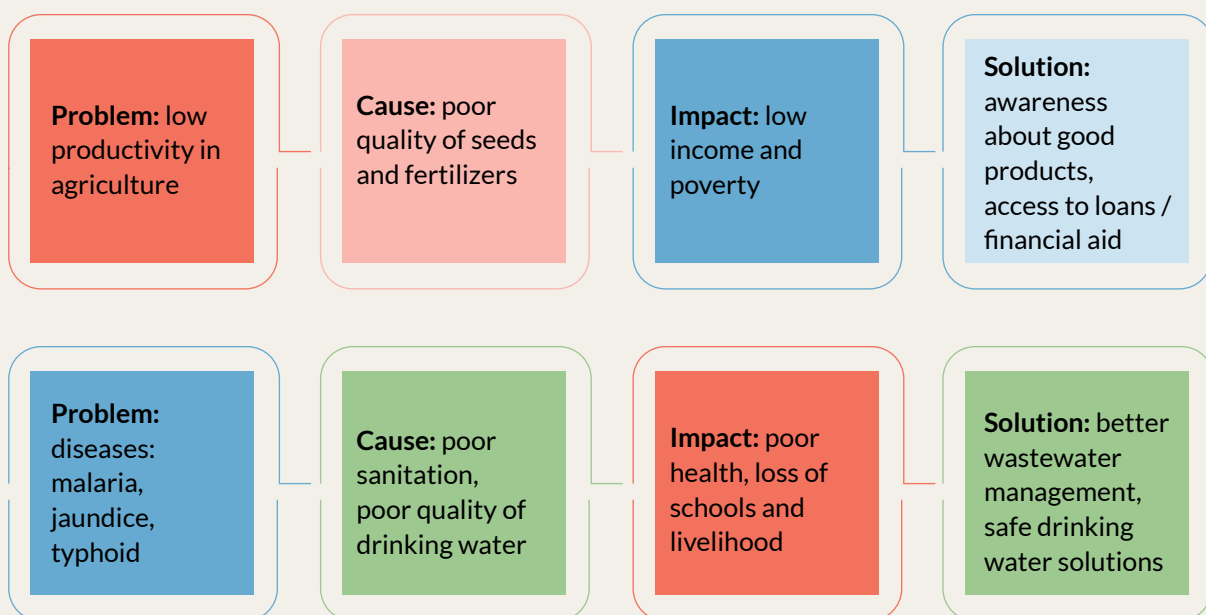
Problem and solution ranking matrix, Time: 60 minutes

Matrices are analytical tools to understand problems of particular location and dissection of the problems to find out the causes and assess its impact. Brainstorming of problems with the fellow community leaders can motivate them to search for its solutions.

Steps for making a problem and solution matrix

- Community leaders identify the problems faced by them in their village through focused group discussions.
- The problems are listed down on the chart paper as they are shared by the community leaders.
- After the problems are shared, they are segregated by theme, i.e., sanitation, education, livelihood, crime, etc., on the chart paper
- Community leaders are asked to select two main problems of each theme.
- Community leaders try to determine causes of these problems and assess their impact.
- Discussion of impact compels them to think of solutions. The solutions are also written on the second chart paper.
- The facilitator compiles the information in the table mentioned below.

Chart Paper



Problem and Solution Ranking Matrix Table

	No of people affected			Cause	Impact	Solution
	Male	Female	Children			
Problem 1 -						
Problem 2						
Problem 3						
Problem 4						
Problem 5						
Problem 6						

Facilitator Notes

- The facilitator summarizes the problems, how villagers are affected by them, the probable causes of the problems and possible solutions.
- He/she emphasizes that this framework of problem (causes, impact on community,

solutions) should be used to discuss the problems faced by community as it would help them to understand the problems and take corrective measures to solve them.



03

Understanding Yourself



Rationale

In rural India, the shackles of patriarchy have often forced women to think they are not separate individuals. They tend to imbibe the culture of their father's or spouse's household so casually that they often are not in a position to identify and/or follow their own likes and dislikes, strengths and weaknesses, dreams and aspirations. The session is designed in such a way that by the end of it, the participants are able to understand themselves as individuals with separate sets of strengths, preferences, and aspirations.

Objectives

Become aware and understand own likes/dislikes, strengths/weaknesses, dreams/aspirations.

Overview

Importance of self-awareness for women in rural India, participatory activities to generate self-awareness.

Tools

Reflective Exercise: 'Understanding My Strengths' and 'Identifying My Aspirations'

Time

120 minutes

Overview

Importance of self-awareness for women in rural India

- Self-awareness is about learning to better understand why you feel what you feel, and why you behave in a particular way. Having clarity about who we are and what we want can be empowering, giving us the much-needed confidence to initiate changes.
- Once we begin to understand ourselves, only then can we bring the desired change in ourselves, which can further enable us to create the kind of life that we want to live.
- In rural India's mostly patriarchal environment since childhood, women are socialized into thinking that they are not separate individuals; they have to take up the culture of their father's household to be followed by similar adjustments later in their spouse's household.
- This often includes eating the last and the least, not going outside without any male relative's supervision, not communicating freely and openly, taking up household work instead of going to schools or colleges unlike their brothers or brothers-in-law, not to talk about any physical discomfort or being unwell, forget about seeking medical help, and many more.
- Happily, or grudgingly, women often evolve according to their family's or even the society's demands at large. Keeping such a context in mind, it is all the more important for women to be self-aware, because once they have a better understanding of themselves, only then will they be able to identify their likes and dislikes, strengths and weaknesses, dreams and aspirations. The sense of having a separate individuality, beyond just being part of male-dominant society, is a most crucial aspect of women's empowerment process in rural India.



- Brian Tracy in his book *Leadership*¹ says that life is a self-serve buffet line; it is up to us to get up, accept responsibilities, and serve ourselves. There are two steps necessary to get in front of the buffet line. First is “to get in line” and second is “to stay in line.” Getting in line means making the decision to improve ourselves, working every day toward our goals. Staying in line means not giving up, not making short-lived attempts at improving ourselves and not going back to being victims.
- Women will be able to cross both steps, “getting in line” and “staying in line”, if they understand, value, and like themselves. In other words, it is crucial to develop their self-esteem, as the beliefs and ideas that they have inside them shape the way they perform on the outside. In this case, the way rural women perceive themselves will shape their attitudes and relationships with other individuals, both men and women, within their families, and also with village-level institutions and the rural society at large.

Tool 1: Reflective exercise: “understanding my strengths”

The exercise will help participants to identify their strengths and weaknesses through a process of self- reflection

Guidelines

- Ask participants to think about one skill they possess/ master
- Ask them to keep their thoughts to themselves.
- Call them one by one and ask them to act out their skill without using any words.
- Ask the rest of the group to guess what each person's mime represents

Facilitator Notes

- Encourage individuals to think out of the box. Motivate them to think what about skills that they possess but cannot use in daily lives like singing, drawing, stitching etc.
- Note down in flip chart/ board the various types of skills that the participants are mentioning
- Debrief at the end of the session including the following points: (i) Highlight the number and variety of skills each individual in the group has; (ii) Establish the fact that different individuals have different strengths which should not be kept subdued. (iii) Encourage the participants to invest time and energy to further sharpen the skills they have

Tool 2: Reflective exercise: “identifying my aspirations”

This exercise will help to identify their personal aspirations for the future and take steps to make them realities.

Guidelines

- Divide the participants into groups of two and ask them to think about and share with each other one thing that they want to achieve in next three years. (Examples might include physical changes, way of dressing, interests and hobbies, careers, change in residence, learning a vocational skill, etc.)
- Encourage them to discuss how they wish to make their aspiration a reality.
- Motivate them to think of their personal dreams and aspirations, putting aside thoughts of spouses, children, or any other members of family.
- After discussion of 10 minutes, ask members of each group to describe the aspiration of her partner, and how the latter wants to achieve

¹ Tracy, Brian, “*Leadership: The Brian Tracy Success Library*”, American Management Association, 2014

it in next three years. The partner can add to the description if she thinks anything is missed out.

Facilitator Notes

- Encourage participants to think about their aspirations freely, without hesitation.
- Emphasize the fact that everyone can chase his/her aspirations in life. In order to be the person they want, they should have self-confidence and start identifying enablers that will help them translate the aspirations into realities. For example: If any participant wants to learn stitching, but spouse is not encouraging her to do so as she has a lot of household responsibilities, then the participant can think of explaining to her spouse about her daily household routine and the little free time she has during the afternoon. She can try to convince him she will not ignore her family responsibilities, but give some time to learn stitching. She can also point out that this will be an added skill that can also bring the family extra income in times of emergency.
- End the session on a positive note that, although social and cultural constraints will continue to exist, but even small steps for change can make a big difference!



04

Enhancing self-confidence and public speaking in women leaders



Rationale

Women community leaders often lack exposure to participation in community platforms and public gatherings, hence they find it difficult to articulate their opinions in front of people. They often do not have confidence to talk to a gathering of women's groups or government officers or male members of gram panchayat due to gender discrimination and non-availability of adequate opportunities. The traits of self-confidence and public speaking are very important for women community leaders and can make them successful, hence they must strive to develop these qualities.

Objectives

Encourage women leaders to develop traits of self-confidence and public speaking

Overview

Importance of self-confidence and public speaking for community leaders, suggestions for improving self-confidence and public speaking.

Tools

Group work

Time

120 minutes

Overview

- **Self-confidence and public speaking** are critical traits of a community leader, especially elected representatives at all levels. A confident person and good communicator can convey their ideas in an effective way. Clear articulation results in better representation of demands of people to government officers and elected representatives of parliament. A confident and convincing community leader can mobilize villagers into collective action to address the issue through community efforts or initiatives of local institutions.
- However, community leaders, especially women, lack these skills if they have not been exposed to speaking at public gatherings or community forums. But such skills can be developed with information and practice.
- It is important to understand the meaning of self-confidence, ways to develop it, and understanding the relationship between self-confidence and public speaking. "Self-confidence is belief in one's skills and abilities. It means one trusts oneself, one knows about their strengths and weaknesses and has a positive view of oneself." (University of South Florida Student affairs, counseling center).
- Self-confidence enables a person to speak out clearly in interactions. It builds self-belief in one's ability to get things done. A self-confident person can deal with difficult people and situations in an effective way. It may also help in experimenting with new ideas and new ways of doing things.
- Self-confidence can be developed in a gradual way through sustained effort, guidance, and training. Below are four steps to build confidence:
 - Develop a positive attitude: we hear about the importance of positive attitude from sports persons and leaders. They often say



it keeps them going in spite of heavy odds or failures. One should not allow negative thoughts to come to mind; constantly remind oneself that such thoughts should be driven away. At the same time, it is important to keep in touch with groups who give positive feedback and provide motivation to keep going.

- Recognizing one's weaknesses: it is important to recognize one's weakness and can be discussed with close friends. Develop a plan to work on weaknesses one by one over a period of time.
- Set pragmatic goals: develop realistic and pragmatic goals, and achievement of these goals should be celebrated in close groups. Persons who achieve these goals should be congratulated and motivated to continue their efforts. At the same time, one should develop the habit of helping others, which will not only build their confidence but also create support base for them.
- Public Speaking and self-confidence are directly related to each other. A person who is self-confident can express him/her self freely without fear. A community leader who can speak well can galvanize people to tackle issues of the village.
- Not everyone has the gift of public speaking, however it is a skill which can be developed with effort and practice. People can use the following suggestions to develop this skill:
 - Speak from the heart: speak about emotions you have on a particular topic, relate day-to-day experiences. Community leaders should not preach like religious gurus, use big slogans, or ask for big pledges of commitment from people. One should be excited to share one's experience. Speaking in a dull tone may not attract people.
 - Overcome fear of public speaking: fear is natural when one is doing something for the first time. When one is learning driving, one has fears; when one is having an examination one has fears, fear is quite normal. Fear of public speaking can be reduced by practice, practice, and practice. One can practice in front of

relatives or friends and ask for feedback on content, speed of speaking, emotional appeal, and missed points.

- Prepare for public speaking: one should not go unprepared when she/he has to make a speech. Compile details of information about the subject of a speech. No need to not try to learn it by heart or rote, because if they forget the points, then she/he is likely to get nervous and become speechless for a while. Better to remember the points and relate them to day-to-day experiences.

Tool 1: Exercise on Developing Self-Confidence, Time: 45 minutes

All participants are divided into pairs. Each participant should identify two fears or negative thoughts that come to their minds regularly (Box 1). Write it down on the piece of paper (chit). Share these with their partner. Also share their frightful experiences with it, and since the time they have been experiencing it. Facilitator then brings mud pot and lights up newspaper in the mud pot. Each participant comes and throws their chits in the fire, they also promise that they will not give time to fears or negative thoughts in their lives again. Facilitator debriefs participants that they should always try to move away from negative thoughts and fears, and replace them about positive thoughts.

Box 1

Identifying fears/negative thoughts within oneself

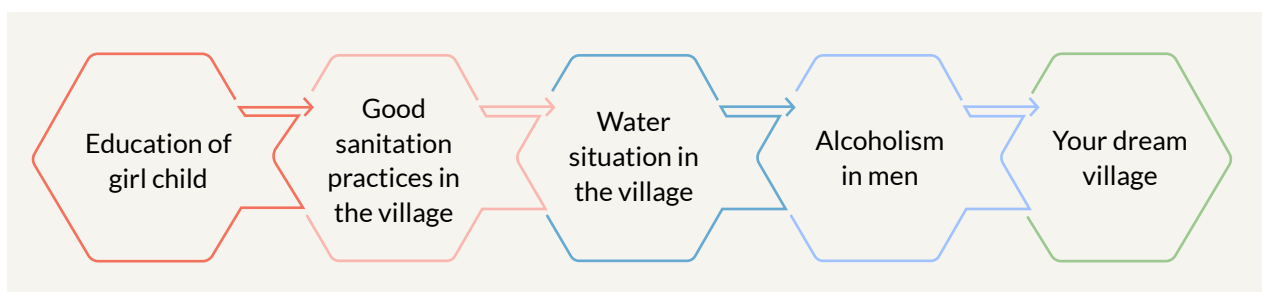
- Stage fear
- Fear of speaking in front of educated persons
- Losing patience quickly
- Shouting at other villagers

Tool 2: Exercise on Public Speaking, Time: 45 minutes

- The facilitator in consultation with participants chooses five topics on development action by community leader from their village or nearby village (Box 2). Leader writes these on the white board or chart paper. Participants are divided into pairs. The group exercise starts when one

pair is asked to speak for two minutes on any topic written on chart paper. First, a person from the pair speaks and his/her partner can add some point on the topic. Once they finish speaking, the group claps, appreciating their confidence. The exercise goes on till everyone has spoken on the topics identified.

Box 2 Topics of public speaking



Facilitator Notes

- The facilitator can add more topics or even ask participants to choose the topics in Tool 2.
- The exercise can be repeated every month if participants have time.
- Gradually some participants will start developing confidence in public speaking, then they can be asked to give speeches on problems of villages, how to solve them, and their vision for developing their village.



05

Resolving conflicts



Rationale

Like any other society, conflict is an integral part of Indian villages too. Multifarious reasons exist behind conflicts in Indian villages, and methods of conflict resolution are largely a foreign concept in village communities, so often these conflicts get complicated and difficult to resolve. This impacts relationships among individual households, or even among different caste, class, creed, or gender. If addressed smartly, conflicts can definitely be resolved without hampering relationships of the people involved in it.

Objectives

Make women community leaders aware of popular ways of conflict resolution.

Overview

Primary reasons for conflict in rural India, popular ways of conflict resolution, and steps to be followed for successful negotiation.

Tools

Case Study

Time

120 minutes

Overview

Predominant reasons for conflicts in Indian rural society

- In rural India, multifarious reasons exist that lead to conflicts at various levels, individual and collective. Predominant factors include disagreements based on affiliations to specific political parties, caste and religion-based politics, disputes related to the use and encroachment of lands/village roads owned by gram panchayats, among others.
- Conflicts over use and/or sharing of natural resources like water for drinking, irrigation, and other household purposes, is also a common feature. Wastewater disposal and drainage system is another serious cause of conflict as members of households in front of where drains flow often tend to block the drains, thereby causing the surrounding environment to be unclean, water-logged, and filthy.
- Social evils like dowry and domestic violence, discriminatory practices between boys and girls/men and women, restriction bestowed on girls and women in terms of education, division of labor for household and agricultural work, health benefits, social mobility, and even eating habits also create discontent and are potential reasons for conflicts in village society.
- Disputes over access of benefits from government programmes and facilities, such as location of panchayat choupals, anganwadi bhawans, and partiality in distribution of subsidized food items under Targeted Public Distribution System are frequent causes of disputes in the Indian villages.
- Grassroots experiences often reveal that rural women are often faced with multiple layers of conflict if they choose to fight for their benefits both inside and outside the realm of their households.



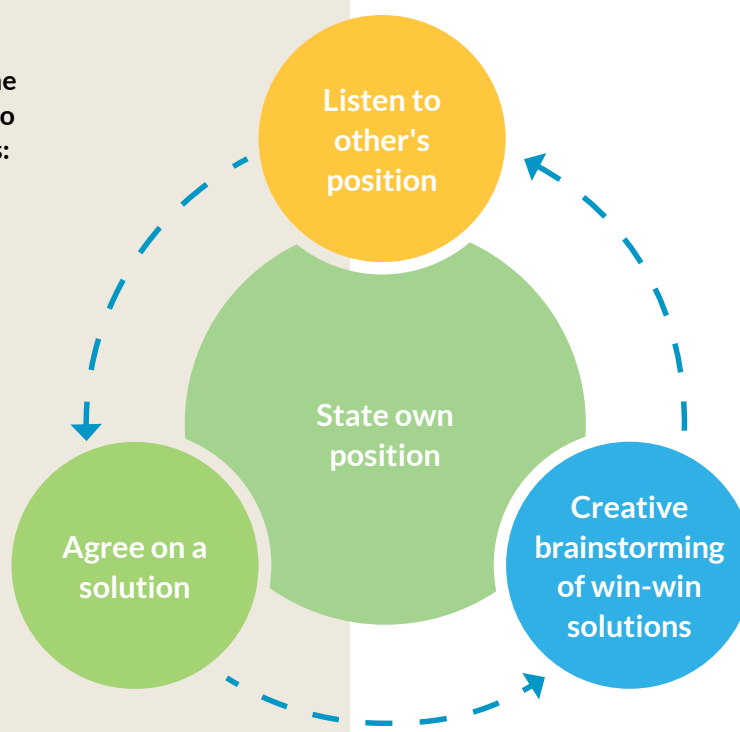
Methods of Conflict Resolution

- Resolution of conflicts sometimes reach up to levels of arbitration, litigation, and formal complaint processes, yet most of the time, such conflicts could be resolved by using peaceful methods and processes.
- Opposing arguments are often reconciled and larger harmony is maintained among the parties involved in the disputes by using tools like **Problem Solving** where involved parties work together to find a common solution, or **Compromise** where the parties arrive on an agreement about their gain and loss.
- Other methods include application of **Force** where the party having power direct a solution for acceptance by the other, or **Smoothing** the dispute out by ignoring the points of disagreements and highlighting the major points of agreement between involved parties.
- **Withdrawal** of either one or both the parties involved in the conflict or methods like negotiation, mediation, and diplomacy are also popular.

Popular Ways to Resolve Conflict

Withdraw	Simply withdraw from any conflict.
Smoothing	Pretend there's no conflict and everything is okay.
Force	Get what you want; the other person loses.
Compromise	Give up something you want to get something else that you want.
Problem Solving	Find a common solution by engaging both parties to work it out.
Win/win negotiation	Use creative problem-solving to give both people what they want.

The most popular and harmonious method is a win-win negotiation. The four steps for win/win negotiation to work out successfully are as follows:



State your position. Use “I” statements, say what you want or need.

- **Listen to the other person’s position.** Find out what the other person needs or wants. Restate the other person’s position to be sure that you understand.
- **Brainstorm win/win solutions.** Take into account both partners’ needs and wants. Be creative.
- **Agree on a solution.** Try it out. If it does not work, start the process over again.

Tool: Case study

Tool 1: Using Compromise method

Case study

Naira lives in a village and has completed schooling till 12th grade. She wants to join college and continue her higher studies, but her parents are not ready to send her to college as it is located at a distance of 15 kilometers from their village. They are worried that traveling to college alone may be unsafe for her. She discusses the problem with her friend Seema from neighboring village who told Naira that if she joins college, then they can travel together. Naira takes this as an opportunity to convince her parents and suggests to them that she will go to college together with Seema so that they can take care of each other on the way to and from college. Though initially hesitant, her parents accept the solution. Naira is very happy now as she is able to fulfill her dream of higher education.



Facilitator Notes

- Ask the participants to name of the process that leads to such an agreement: Negotiation, in this case.
- Explain to participants that Naira negotiated with her parents about attending college and traveling together with her friend Seema. The process of negotiation thus helped her continue with her own plans without going against her parents.
- Ask participants to think of other examples where negotiation might bring an agreement.
- Give the participants time to reflect so that by the end of the session they are able to understand the advantage of using the method of negotiation and thinking out of the box to look for solutions without alienating anyone.

Tool 2: How a win/win negotiation could work well

Case study

Sanjay and Suresh are two brothers who belong to a farmer family. Their father has approximately 10 acres of farmlands where they grow a variety of seasonal crops like pearl millet, wheat, etc. The brothers have finished their bachelors of science degree in agriculture. They have an aspiration to work in agriculture input-based companies, whereas their father wants them to take up farming as a full-time profession. Their mother also supports decision of their father and requests them to start work in their own farmlands instead of taking up work in outside companies. Both Sanjay and Suresh, though they respect their parents' opinion, are very willing to explore the outside world. How can they work out a win-win situation in the current context of disagreement within the family?

Facilitator Notes

- Read the story. Ask the participants to try and discover a way of resolving a conflict using a win/win option.
- Encourage the participants to reflect on the steps of win/win negotiation
 - State own position.
 - Listen to other's position.
 - Creative brain-storming of win/win solutions.
 - Agree on a solution.
- Possible solutions can be: Request that the parents understand their perspectives and give them a scope to explore. Make the parents realize that exposure in agriculture input-based companies will build their capacities and improve their practical knowledge on modern methods of farming which they can reuse later in their own farmlands. Suggest ways like hiring more agriculture laborers for day-to-day work in farm lands, and the brothers, along with their father, can take up supervision work from time to time.
- Ask participants to think of other examples where seeking a win/win negotiation might bring an end to a disagreement.
- Give the participants time to reflect so that by the end of the session they are able to understand the advantage of working out a win/win situation and thinking out of the box to consider solutions without alienating anyone.

(Adapted and extracted from CEDPA "Choose the Future, Issues and options for adolescent girls," module, 2003.)

06

Gender Equity: Gender roles and relations in family and community





Rationale

By birth, a boy and a girl are demarcated by only biological differences. But as they grow up, differences between them tend to take a deeper shape, more so in terms of appearance, habits, behavior, likes and dislikes, mostly formed by social influences. The session is designed in such a way so that the participants are stimulated enough to start reflecting on their own assumptions regarding gender roles and relations in family and community.

Objectives

Identify male and female stereotypical characteristics and examine how they affect their roles and relations in family and community.

Overview

Gender: A social construct, stereotypes of male and female characteristics, how gender roles and relations are depicted in family and society.

Tools

Focused group discussion on stereotyped characteristics of men and women; The Gender Tree

Time

120 minutes

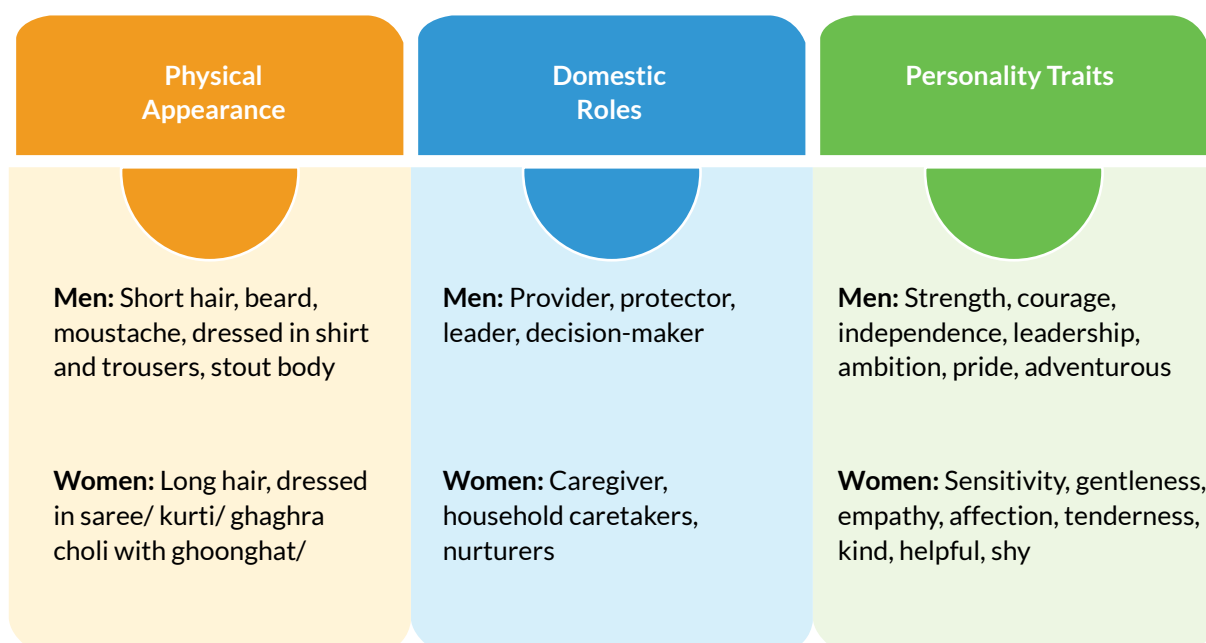
Overview

Gender: A Social Construct

- Gender is defined as characteristics of women and men, girls and boys that are socially constructed. This includes norms, behaviors, and roles associated with being a woman, man, girl or boy, as well as relationships with each other. As a social construct, gender varies from society to society and can change over time.
- At birth, people are divided into compartments of male and female based on supposed biological differences. But our society expects men and women to adhere to gender norms that associate with their “natural” masculine or feminine qualities, thus structuring their gender identities and differences.
- To explain the concept of society shaping men and women, the session will use the Tool 1 (mentioned below) ‘Focused group discussion on stereotyped characteristics of men and women’; this will help participants talk about their own assumptions about gender and then motivate them to analyze whether some of these need to be changed.



Figure 1: Stereotypes of male and female characteristics



Gender roles and relations in family and community

- The gender norms and associated stereotypes organize rural social life in India, and also determine relations between men and women in the family and community. Gender norms reflect and contribute to inequalities in the distribution of power and resources, thereby disadvantaging women and girls, limiting their development opportunities and undermining their well-being.
- Girls are often expected to develop skills and knowledge that will be useful for them to run households during adolescence and in adult life rather than investing time in education and income generation, unlike their male siblings. This inequality also leads to creation of two very different images of male and female siblings in the family and community and influences the ways they look at or behave with each other.
- Again, the notion that men's work is more struggle than women's almost always leads to women taking up additional daily responsibilities in agricultural farms and livestock management, apart from their regular household chores, which is not vice versa in case of their male counterparts.
- Socially orchestrated notions thus define gender roles for both men, and women and

in the process also shape their relationships in rural India. The session will use Tool 2 (mentioned below), **The Gender Tree**, to explore the socially constructed images of men and women and how that affects their roles and relations in the family and society.

Tool 1: Focused Group Discussion on stereotyped characteristics of men and women

Guidelines

- Divide the participants present into 2 groups.
- Draw figures of woman and man in a flipchart, black or white board.
- Ask one group to share 3-5 identifiable characteristics of men as they see them in their society. Look for quick responses in order to capture their perceptions unfiltered.
- Repeat the same with the remaining group with identifiable characteristics of women in their society.



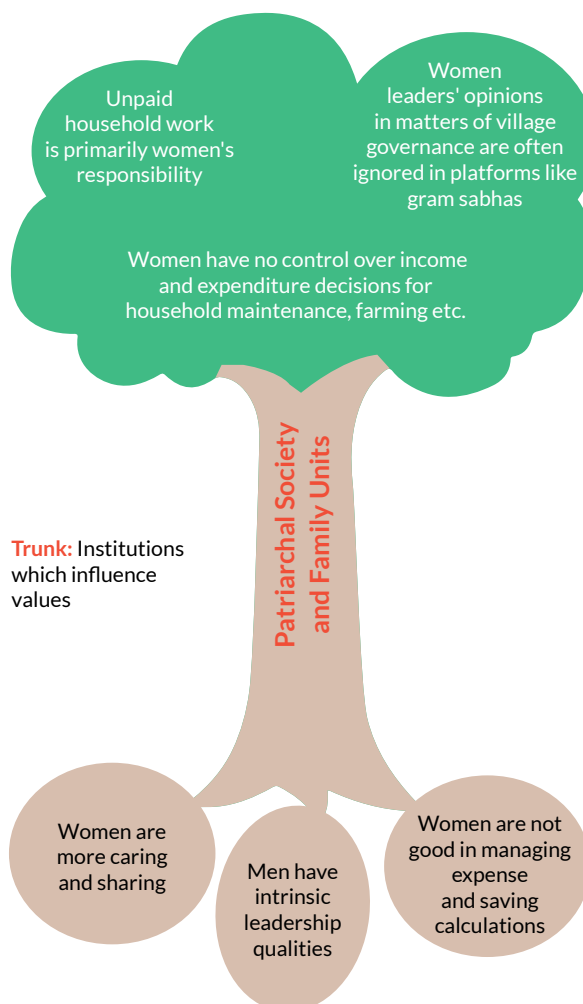
- Explain to them that the characteristics can be anything from appearance, behavior, preferences, etc., before noting down the characteristics.
- Once listing of characteristics is complete, ask the groups to reflect on each noted characteristic:
- For men:
 - a. Long hair: Do men/ boys biologically have short hair or is it their choice to keep short hair? Has any of them seen men/boys keeping long hair? What is the response of society/ family toward boys with long hair? (getting mocked and insulted, being addressed as females)
 - b. Men are rough and tough: Are men/ boys naturally tough and made not to cry or be emotional? Has any of them seen men/ boys crying? What is the response of society/family toward men/ boys being emotional? (often laughed at, getting addressed as weak, coward)
 - c. Any other characteristics that might come up through discussion
- For women:
 - a. Saree and head cover: Can women/girls feel comfortable in shirts or trousers? Have any of them seen women/girls wearing trousers or shirts? What is the response of society/family toward girls wearing such dresses? (suffer from stigma, addressed as not being enough feminine, devoid of feminine characteristics)
 - b. Roaming around in evening or night alone: Who has decided the timing of mobility of women? What is the response of family/society toward girls/women doing so? (often disrespected, looked down upon)
 - c. Any other characteristics that might come up through the discussion

Facilitator Notes

- Explain to them how society shapes traits, likes, dislikes, behaviors of men and women by using the above examples or similar others.
- Mention that social influence often generates stereotypes that cause mental blocks in men and women regarding how they should/ should not behave.

Tool 2: The Gender Tree

Leaves: Gender Practices



Trunk: Institutions which influence values

Roots: Ideology and Genders values

Guidelines

- Draw a tree on a blackboard or flipchart and explain different parts of the tree signifying the following:
 - Roots: Larger value statements (many of which are stereotypes) with which women and men are identified like women have

intrinsic caregiving qualities or that men are better leaders than women.

- Trunk: Institutions that influence values like family, society, or institutions like schools and colleges, offices, among others, to which both men and women are linked.
- Leaves: Gender practices that emanate from stereotypical value statements; for example, as women are considered to be better caregivers than men, hence most of the household care work like looking after children and elderly people are considered to be women's responsibilities.
- Facilitate the participants to reflect on value statements and then connect it with gender practices shaped by institutions like society

and family; for example, society perceives men to have intrinsic leadership qualities, hence their opinions are always considered with greater importance in platforms like gram sabhas or gram panchayats. Women's views, even if crucial and useful, are always given a second space, if not disregarded entirely.

- Key wrap-up question: Did the exercise help them to redefine their concept of gender?

Facilitator Notes

- Actual drawing should be large enough for the participants to see.
- Generate a discussion on gender values, influence of institutions and gender practices before actually filling the empty sections of the tree, i.e. roots, trunk and leaves.



07

Participation of Women in Gram Sabha



Rationale

Gram sabha is the foundation of panchayati raj system in India that provides opportunities for citizens to participate in their village management and development. All major decisions of gram panchayats are approved in gram sabha. However, not all villagers participate in gram sabha due to various reasons. Women are often not keen on participating in it. As a result, major decisions of panchayat are taken without the approval of a majority of voters. Hence the developments in gram panchayat never reflect priorities of the majority of villagers and their needs remain unfulfilled. The development priorities of women remain unattended. So it is important for villagers, especially women, to be aware of gram sabha.

Objectives

Make women community leaders aware of gram sabha and its role in gram panchayat development.

Overview

Importance of gram sabha and steps to increase participation of women in gram sabha.

Tools

Ludo Game

Time

120 minutes

Overview

- The gram sabha in the 73rd amendment is recognized as key institution in the panchayati raj system wherein villagers can participate and make decisions about village development.
- Article 243A provides that the gram sabha may exercise such power and perform such functions at the village level as the Legislature of a state may by law provide.
- The “gram sabha” means a body consisting of persons registered in the electoral rolls comprised within the area of panchayat at the village level. Gram sabha is permanent unit, while gram panchayat is elected every five years.
- The gram sabhas as per the state Panchayati Raj Acts, must meet at least two to four times in a year. Four national days have been identified for the meeting, Republic day (26th January), Labor day (1st May), Independence day (15th August), and Gandhi Jayanti (2nd October). The gram panchayats have the power to convene meetings per convenience. The villagers have ample opportunities to participation in gram sabha, present their demand and development priorities, question gram panchayat, and make elected representatives accountable.
- However, villagers, especially women, do not participate in good numbers in most parts of India. The reasons for their poor participation are that women feel that their participation will not make any difference, they do not have information about meetings, and male members do not allow them to participate.
- As a result, most development priorities of women are not even discussed in gram sabha, and gram panchayat plans are made and implemented without participation of nearly 50 percent of voters. It is important for women to participate and make their opinion count. How can it be done?



Tool:

Lecture method, Time: 45 minutes

Steps for mobilizing women for participation in gram sabha

Step 1 : Rapport building with SHGs and women elected representatives (WER) of gram panchayat.

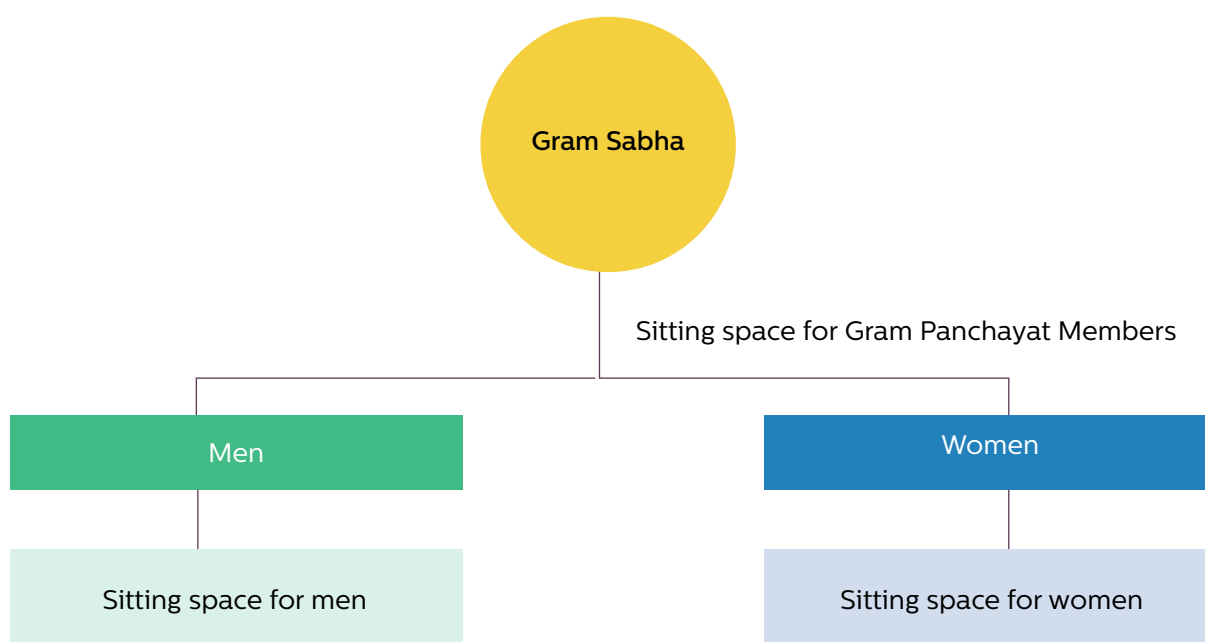
Step 2 : Awareness generation of SHGs and women elected representatives of gram panchayat.

Step 3 : Choose the women leaders who will speak in gram sabha on different issues.

Step 4 : Organize mahila gram sabha

Step 5 : Ask gram panchayat for separate sitting space for women and women elected representatives in gram sabha.

Step 6 : Inform SHG and WER about date of gram sabha meeting and participating in gram sabha.



Step 1 : Rapport building with SHGs of gram panchayat

Women community leaders of WLS should build rapport with self-help groups (SHGs) in order to encourage them to participate in gram sabha. SHGs are powerful women's institutions in a gram panchayat, as each panchayat has about 10 SHGs with average membership varying from 10–15. The SHG groups meet regularly to discuss the functioning of their groups. Engagement with SHGs will provide WLS access to 150 active women from different parts of panchayat and provide force to the idea of bringing women to gram sabha.

Step 2 : Awareness generation of SHGs and women community leaders of WLS

The trainers or facilitator should make the SHGs and women community leaders aware of importance of gram sabha as it makes decisions on development priorities of panchayat, monitors government programs, and approves the gram panchayat plan and budget. It is a forum where women leaders can present their development priorities and ask the panchayat to improve functioning of key government programs.

Step 3 : Choose the women leaders who will speak in gram sabha on different issues

It is often seen that women leaders do not speak in gram sabha due to various dimensions of patriarchy such as men laugh and ridicule when women speak, women are not giving speaking slot and disturbance created by some members. Hence it is important that women leaders of WLS should choose three -four persons from their group or SHGs who will speak in the gram sabha. The selected members should choose the topics on which they would be speaking. The other women community leaders and members of SHGs should be asked to support and clap when their leaders speak in gram sabha. It will boost the morale of women community leaders to present their view with confidence.

Step 4 : Organize mahila gram sabha

Some state governments have amended the state panchayat raj act and made a provision of organizing mahila gram sabhas before gram sabha. Mahila gram sabhas are the forums which provide appropriate environment for women to present their views, demands and grievances on issues of village development. These meeting

are attended by only women voters which gives women leaders a chance to present their views without fear of ridicule, derision, and laughter. Women community leaders should ask sarpanch and panchayat secretary to organize mahila gram sabhas irrespective of whether a legal provision is there or not. Women community leaders of WLS and SHGs should send a message to the women of their village to attend mahila gram sabha and encourage women to share their views on village development and raise their demands. Women leaders should articulate their voice in the meeting.

Step 5 : Ask gram panchayat for separate sitting space for women and women elected representatives in gram sabha

Women community leaders should ask sarpanch to make separate space for sitting of women in the gram sabha, so that women can sit comfortably for the entire proceedings of gram sabha. Normally women do not get space to sit in gram sabha; all the chairs or sitting space on carpets are occupied when they come for the meeting, as a result they attend the meeting for few minutes and leave. Similarly, separate sitting arrangement should be made for women elected representatives on the stage or place where all panchayat members sit. Sarpanch should ensure that women should get first chance to speak in gram sabha, women should demand the facility from the gram panchayat before the gram sabha. The proper sitting facility and speaking slots gives confidence to women to participate in the meeting and speak with confidence. Such congenial environment encourages participation of women regularly in gram sabha.

Step 6 : Inform SHGs about date of gram sabha meeting and participating in gram sabha

When the date of gram sabha is announced, it should be circulated to all members of SHGs and WLS through word of mouth or whatsapp groups of women. Mobilization of women for participation in gram sabha should start one hour before the gram sabha, SHGs should divide themselves into different wards, engage youth to carry dafis or dhols to CoC attract attention, and inform all that gram sabha will be organized soon. All these will create a festive environment in the village and women are likely to come in large numbers to participate.



Tool: Ludo Game: Learn about gram sabha, Time: 75 minutes

Participants can learn about various aspects of gram sabha through a ludo game. The ludo game is played with four colored tokens and dice. In this game, each colored house provides some information about gram sabha.

- Yellow house provides information about basic aspects of gram sabha.
- Green house provides information about gram panchayat planning.
- Blue house provides information about monitoring responsibilities of gram sabha.
- Rust house provides information about encouraging participation of women and marginalized sections in gram sabha.

Four participants play the game, and the rest of the participants (approximately four) watch the game as it played.

As the colored token moves to the square where some information about gram sabha functioning is mentioned, the participant whose token moves will read the information written on the square. The information can be explained by other participants/ facilitator. The game moves on. At the end of the game, participants are aware of a number of important aspects of gram sabha.

Facilitator Notes

- The facilitator should ensure that participants change in the middle of game and all the provisions mentioned in the ludo game are discussed in detail.

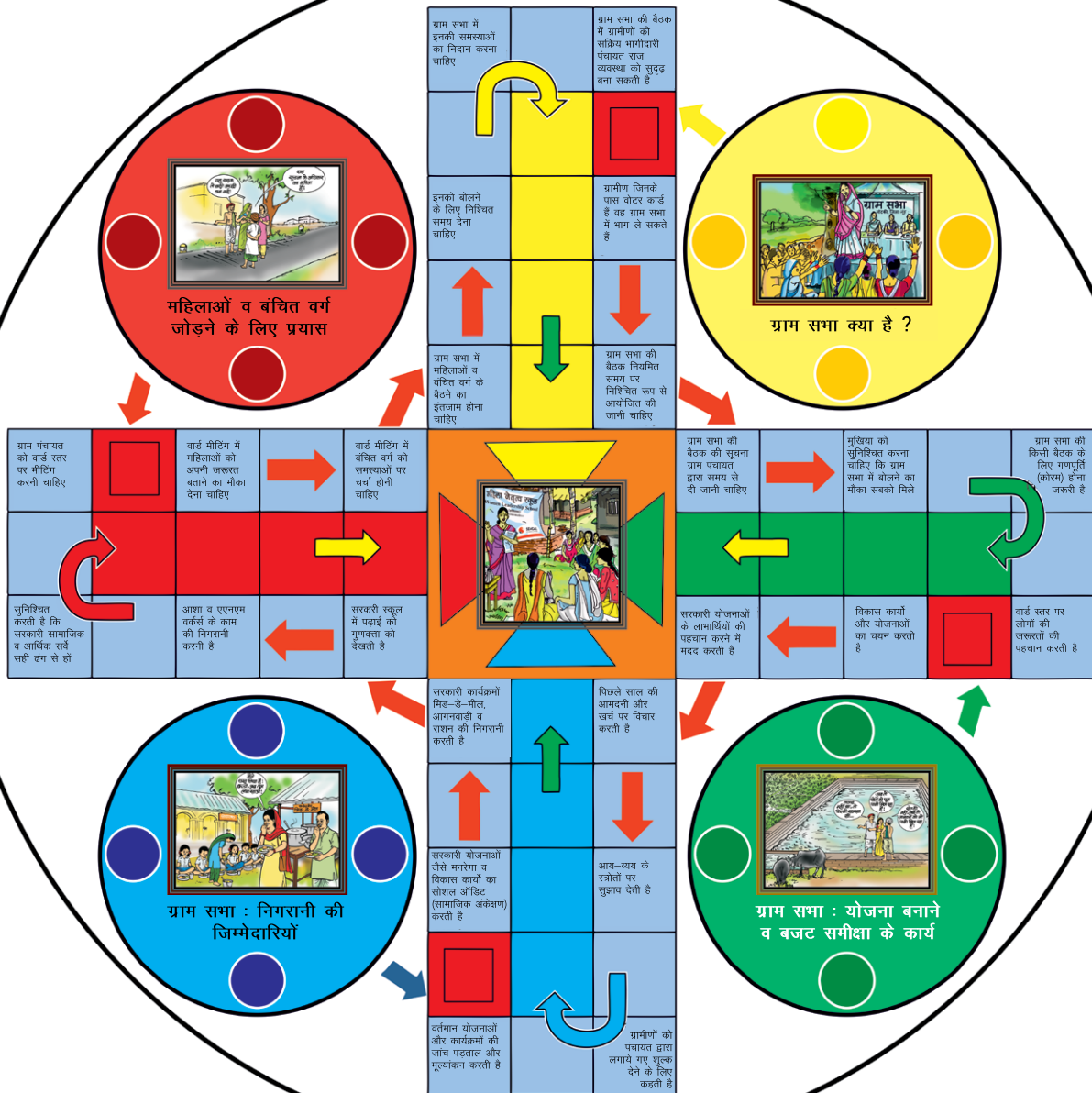


ग्रामीण नेतृत्व पाठशाला

हम मिलकर
ग्रामीण भारत को
सशक्त बनाते हैं

लूडो खेल

लूडो खेल



ग्राम सभा : नागरिक भागीदारी से बनें सशक्त

08

Enhancing Participation of Women Leaders in Gram Panchayat



Rationale

Women leaders not being able to articulate their opinions in the local institutions is quite common in villages of India. They often develop the perception that they are not good enough or they lack necessary skills. Hence, it is important for women to know why that happens to most women leaders. If they understand the reasons, they can work toward developing necessary skills to participate in gram panchayat.

Objectives

Understand and analyze the factors which influence participation of women leaders in gram panchayat.

Overview

Gender differences of upbringing and training of boys and girls, and how it affects their confidence and participation in families, communities, and local institutions.

Tools

Lecture method and gender pyramid exercise

Time

120 minutes

Overview

- Participation of women community leaders in gram panchayats and village-level institutions to a large extent is influenced by patriarchy, access to education, exposure, and skills in India. Patriarchy is a system of social structures and processes in which there is male dominance and subordination of females. In the functioning of gram panchayat in most parts of India, men make all decisions and women are always in subordinate roles. It is important to ask why this happens.
- Answers to this question can be found in different upbringing of girls and boys in most parts of India. Girls from early age are not allowed exposure to outside world, they have less opportunity to get education and develop skills, which makes it difficult for them to analyze pros and cons of an action. Hence they find it difficult to take decisions.
- As adults, women's reproductive role gives them an extra burden which coupled with household chores hardly leaves any time for interaction with the outside world or to develop skills. In the absence of such opportunities, women, even if elected to office in gram panchayat, fail to realize the importance of gram sabha and the functioning of gram panchayat. They are present in the meetings of different institutions at the village level but they do not have sufficient information and confidence to speak in the meetings. They are also constrained by the presence of their male relatives in these meetings.
- In a fast changing scenario of mobile connectivity, women lack access to mobile phones, which deprives them of the latest information on entertainment, news, fun, and information on government programs.
- In contrast, boys from childhood are allowed to move around in the neighborhood, villages, and market; they experience, observe, and learn from the surroundings. They get opportunity for education and skill development, hence they develop confidence and express their opinion without doubt and fear. They are supposed to analyze pros and cons of any situation and, backed by patriarchy, they can force their way in families, community, and gram panchayats. They



tend to dominate all social settings where participation and decision-making is involved at the village level. Having access to the latest mobile phones, they are pretty updated on what is happening in the world.

- Lack of access to the latest technological devices, and limited opportunities of participation in the group meetings, ward meetings, and other community forum, put women at a disadvantage from early childhood. It affects their participation in public institutions. It is important to find out if through participatory exercise whether men and women are present in adequate numbers in meetings at the village level, who makes the decisions in these institutions, and why it happens.

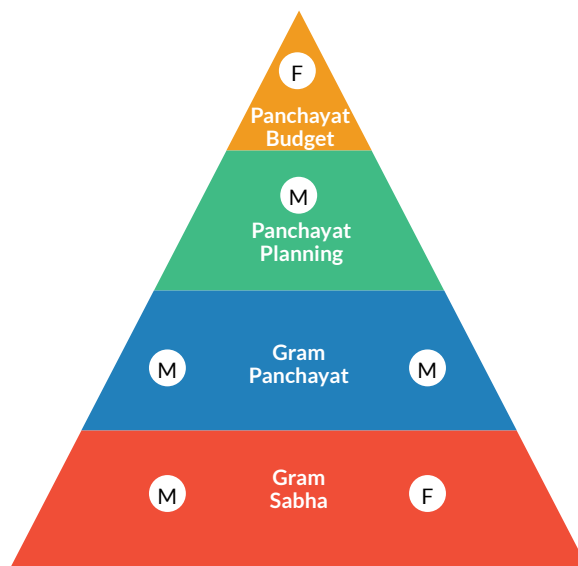
Lecture method, Time: 45 minutes: Facilitator explains above-mentioned points in an interactive way.

Tool: Gender pyramid exercise, Time: 75 minutes

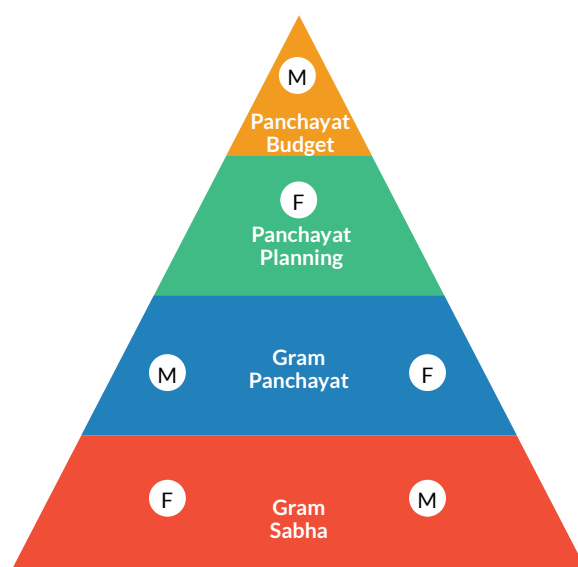
- The exercise on gender power pyramid shows how power (ability to control people and events) is exercised in gram panchayat and village-level institutions. Which factors such as patriarchy, education, skills, and access to information influence presence, participation, and decision-making at the village-level institutions. It helps men and women to discuss this complex issue on a common platform and understand what is happening with power dynamics in their villages. Understanding of these issues would help them in collective thinking and hopefully motivate them to think of solutions.
- Gender Power Pyramid has two triangles. One triangle represents attendance of men and women in the meeting of village institutions. Second triangle represents participation of men and women in village-level institutions. Each triangle has 4 layers, and each layer represents an important forum where villagers attend and participate in the

meetings. Discussion on participation of men and women in each layer of two triangles will raise important issues for discussion, probing, and analysis for the participants in the exercise.

Triangle 1- Attendance of Men and Women in Gram Panchayat Meetings



Triangle 2- Role of Men and Women in Decision-making in Gram Panchayat



EXERCISE

1. The number of participants for the exercise should be less than 20. If the participants are more than 20 divide them into two groups: 40 circular chits are made; on 20 chits M is written, and on the other 20 chits F is written.
2. The group is explained the meaning of decision-making and attendance in the gram panchayat.
3. Triangles of the gender power pyramid are drawn on the board or chart paper.
4. Each member of the group is given 2 circular chits/papers with M (Male) and F (Female) written on it.
5. Each member is asked to paste M or F in the sections of the triangles. If a member pastes M on certain layer, which means only male participates or makes the decision, if he/she pastes F, it means only female participate or make the decision.
6. After the process is complete, participants are asked to discuss the following questions one by one.
 3. Who takes decisions at various levels in gram panchayat?
 4. Why do men take all decisions? And why cannot women take decisions?
 5. What happens when women argue for a particular decision?
 6. How can women speak and participate and take decision?
 7. What should be done to increase participation of women in gram panchayat, gram sabha, panchayat meeting, and panchayat budget?

Facilitator Notes

- Facilitator encourages women leaders to discuss how and why social constructs such as gender affect their participation in gram panchayat.
- She/he points out that it also affects their role in decision-making in gram panchayat as they lack information and skills to take the decisions.
- The session will end with the motivating point that participation and decision-making of women leaders can be improved if they ask for opportunities such as a speaking slot and sitting places in gram panchayat. Information and skills can be attained through training programs.

KEY QUESTIONS

1. Who is present mostly in meeting of gram panchayat, gram sabha, panchayat meeting and panchayat budget? Males / Females?
2. Why are Males/Females frequently absent in a particular level?

09

Making Gram Panchayat Planning Inclusive



Rationale

The gram panchayat development plan should be prepared with participation of villagers including all sections of the society. However, deficits in participation are seen in the planning process due to various reasons. One way to bridge this deficit is to engage women leaders and SHGs in the planning process and these institutions exist in each village and they have a huge membership base. If oriented properly, these institutions can take up development priorities of the panchayat in an effective way.

Objectives

Make women leaders understand the importance of planning in the panchayat and the ways to participate in the planning process.

Overview

Participation of villagers in preparation of gram panchayat development plan, steps for identifying development priorities by women leaders.

Tools

Focused group discussion and case study

Time

120 minutes

Overview

- Gram panchayats have been given responsibilities for the preparation of Gram Panchayat Development Plan (GPDP) for economic development and social justice as per constitution and guidelines of the government. The plan is to be prepared collectively by the community through gram sabha, so that development priorities of the area are properly identified, resources from different sources are pooled, and community develop ownership in monitoring the projects. It also activates local-level bureaucracy and builds rapport and trust between government, gram panchayat, and communities.
- Communities do not fully participate in the gram panchayat level planning process and the plans are prepared by sarpanch, panchayat secretary, and block level officers. The issue is how to motivate community to participate in the planning process. Kudumbashree
- National Resource Organization has piloted Panchayati Raj Institution–Community-based Organization (PRI-CBO) model for preparation of GPDP in 839 villages of six states in 2018.
- In this pilot, self-help groups are the CBOs who participate in gram sabha and support gram panchayat in planning and community monitoring of development initiatives. The pilot shows that SHGs have been able to identify needs related to entitlements, livelihood, public services, and infrastructure in the gram panchayat, and incorporate these in GPDP. It is difficult to train women leaders of all the activities undertaken by PRI- CBO pilot in one training session, hence we will elaborate the methods adopted by SHGs to enable communities to identify development priorities in the gram panchayat.



Tool 1:

Focused group discussion for identifying development priorities in WLS, Time: 45 minutes

The gram panchayat representative or external facilitator should guide WLS about the issues that should be discussed in their meetings and with SHGs. For preparing GPDP, some focal areas have been identified on which villagers should discuss and raise these points in mahila gram sabha and gram sabha. The discussion on panchayat planning and development should not just focus on drains, pensions, and the public distribution system. Women leaders should plan about holistic development of the panchayat. They should be discussing on the focal areas mentioned below:

1. Basic services: water supply, sanitation, roads, drainage.
2. Economic development and poverty reduction: improve infrastructure of market, ponds, fisheries and irrigation.
3. Human development: facilities related to education, health, skill development, livelihood promotion and nutrition.
4. Social development: improve condition of marginalized sections, migrants, persons with disabilities.

5. Ecological and environment development: natural resource management, protecting the environment.
6. Good governance: transparency and accountability in functioning of local institutions.
7. Skill building: mapping skill demand and demand for skill building.
8. Women and child protection program: integrating issues of women and children in gram panchayat plan.
9. Infrastructure development: maintenance of community assets.
10. Public service delivery: certificate birth and death, pensions should be easily applied and provided.

Women community leaders identify the development priorities through focused group discussion given below.

The twenty-five members of the large group are divided into two smaller groups. First group is given task of identifying two problems from the focus areas 1–5 mentioned in box 1. Second group is given task of identifying two problems from the focus areas 6–10 mentioned box 2. After the two groups have finished the group work, they present all the issues discussed in their group in front of the whole group. The focused group discussion is beneficial to participants as it helps them to understand problems faced by villagers, and they develop confidence to take up these issues in gram sabha and gram panchayat.

Box 1

GROUP 1: Identify priorities

1. Basic services: water logging
2. Poverty alleviation: cattle rearing
3. Human development: livelihood requirements
4. Social development: inclusion of scheduled castes in gram sabha
5. Ecological development: stopping illegal mining or tree cutting

Box 2

GROUP 2: Identify priorities

6. Good governance: works of gram panchayat to be displayed in public
7. Skill building: skill training
8. Women and child protection: immunization and nutrition related issue
9. Infrastructure development: maintenance of panchayat bhawan, community centers
10. Public service delivery : functioning of anganwadi centers

The facilitator should motivate the women community leaders to convene an interface meeting of women community leaders, SHGs and gram panchayat representatives after this exercise and discuss the identified priorities of the village. Thereafter, they should brainstorm how to raise these issues in gram sabha and gram panchayat.

Tool 2: Case study discussion, Time: 45 minutes

Women prioritize toilets in gram panchayat planning, Malkangiri, Odisha

Self-help groups (SHGs) of Padmagiri Gram Panchayat, Malkangiri block, Malkangiri, Odisha, played a key role in making women of the gram panchayat aware of various entitlements and the importance of gram sabha. After working on the awareness for some time, SHGs decided to mobilize women to attend gram sabha meeting on 15th August, 2015. When gram sabha was convened, it was attended by 718 women of the gram panchayat, which shocked the elected representatives of the panchayat as they had never seen such turnout in history of gram panchayat.

The leader of SHG group presented the findings of Participatory Assessment of Entitlements (PAE) conducted by SHGs in the gram panchayat. It is important to mention here that PAE is an interaction based tool developed by Kudumbashree NRO in generating awareness on government entitlements. Through use of PAE, community gathers data on functioning and access of various government schemes. It helps

them in articulating demands for improving the government schemes.

The leader of SHG share that the majority of households do not have toilets and need is to construct 761 toilets for families living in the gram panchayat. The demand was noted down in the gram sabha minutes. The SHGs regularly followed up with gram panchayat on this demand. The gram panchayat facilitated in construction of 407 toilets on April 2016; 63 more are in progress. SHGs played a key role in monitoring of toilets and making community aware about its usage by all the family members.

Group discussion questions

1. What made gram panchayat listen to demands raised by women?
2. Why did SHGs follow up regularly with gram panchayat for construction of toilets?
3. Are there SHGs in your village, do they play any role in gram sabha mobilization and putting up demands of women in the gram sabha?

(Adapted from PRI- CBO Convergence module, Kudumbashree NRO)

Facilitator Notes

- The facilitator can emphasize the relevance of collaboration and collective action by SHGs for making their voice heard by the local institutions.
- At the same time, she/he should point out that the lot of mobilization efforts have to be made through SHGs for making women aware and convincing them to come in gram sabha and articulate their demands.

10

Activating School Management Committees



Rationale

The school management committee (SMC) is formed in every government school in order to involve parents in monitoring of the schools. However, these committee remains dormant due to poor awareness of members of SMC and recalcitrant attitude of teachers to allow it to function. It is essential to make these village level insitutions functional as these are key bodies of communities which keep an eye on the functioning of schools.

Objectives

Enable women leaders to activate school management committees.

Overview

Role and function of school management committees, collective action of women leaders and SMC.

Tools

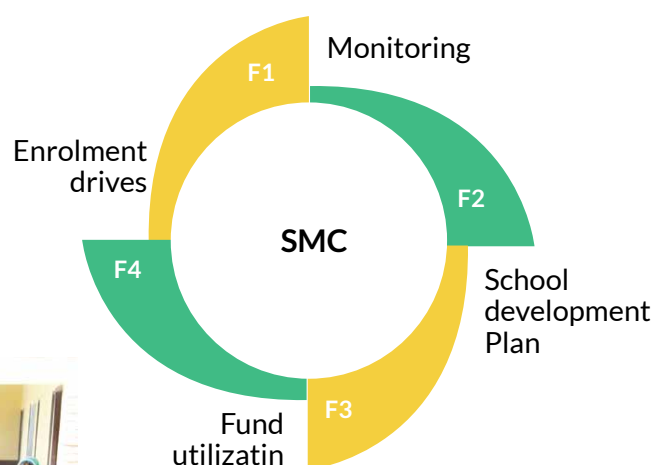
Case Study

Overview

School Management Committee: Role and functions

- Per the Right to Education Act 2009, a school shall constitute a School Management Committee consisting of the elected representatives of local authority, parents or guardians of children admitted in such school and teachers.
- Seventy-five percent of the strength of the School Management Committee shall be from amongst parents or guardians of children and fifty percent of committee shall be women.

- To manage its affairs, the School Management Committee shall elect a chairperson and vice chairperson from among the parent members.





The School Management Committee (SMC) shall perform the following four functions:

Function (F) 1: Monitor the working of the school. SMC should ensure the regularity and punctuality in attendance by teachers of the school. It should facilitate in organizing parent teacher meeting and inform parents to attend these meeting. It should check regularity of students and teachers in schools, ability to learn and progress made in learning. Regular discussion with teachers would help SMC in knowing that teachers are not burdened with non-academic duties and it should raise concern with local education authority if the same happens. Monitoring of Mid-Day Meal is an important domain of its work.

Function (F) 2: Prepare and recommend school development plan. The School Management Committee shall prepare a School Development Plan in every financial year. In the plan, it should estimate class wise enrollment of each year, requirement of additional teachers, repair of existing infrastructure, and requirements of infrastructure and entitlements of children such as textbooks and school uniforms.

Function (F) 3: SMC should monitor the utilization of the grants received from the appropriate government or local authority or any source, and prepare an annual account of receipts and expenditure of the school.

Function (F) 4: It can motivate community, especially women, to enroll their children in schools and send them to schools on regular basis. It should bring to notice of local education authority if they see issue in functioning of the schools.

Tool 1: Case Study (45 minutes)

The school management committee of Naushera village in Nuh district, Haryana, was quite active and eager to monitor the functioning of the schools. They always attended the SMC meeting but the head teacher never shared details of income and expenditure in school account, saying that they were not entitled to know about it. The

members did not know what to do. Some of the members who were also members of women's leadership school shared in one of the sessions about their inability to improve the functioning of schools due to the non-cooperative attitude of head teacher.

The facilitator of the women's leadership school organized a training session on the role and responsibilities of SMC. The women community leaders become aware that they can ask for details of income and expenditure from the head teacher and also monitor the facilities such as classrooms, toilets, Mid-Day Meal and quality of school education. In the next SMC meeting, they confronted the head teacher and asked him to show all details, otherwise they would take up the issue with Block Education Officer. The headmaster could no longer keep the information hidden and shared all the financial details. The SMC then discussed a plan for the effective utilization of this money for maintenance of the school campus.

The questions to be discussed in one or two groups:

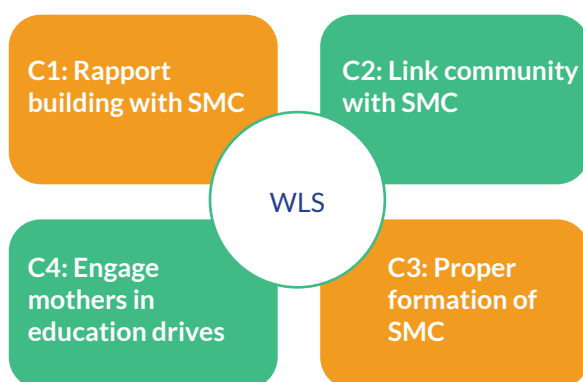
1. What were the difficulties faced by members of SMC in the school? Do SMC members in your village face similar difficulties?
2. What helped SMC members to tackle resistant head teacher?
3. What collective action can be taken by women leaders in collaboration with SMC to improve functioning of schools in their village?

Facilitator Notes

- After the women leaders have shared their points of collective action, the facilitator can share action points for activating SMCs in their village and ask them if these suggestions will work in their village.

Activating SMCs through collective action

It is often found that the SMCs are inactive in number of schools, hence activating the SMC is one of the foremost tasks of women community leaders, so that it can perform its functions effectively. The women leaders, through a focused group discussion, can work out an action plan for activating the SMC. Suggestions for some collective actions to generate discussion:



Collective Action, C 1: Rapport building with SMC. Women community leaders should build rapport with the members of SMC by inviting them for the meeting in which the SMC members can be made aware of functions of SMC. Some questions about various aspects of functioning of schools such infrastructure, attendance of students, regularity of teacher, teaching quality can be discussed. The members should be asked about frequency of SMC meeting and what have they done to improve functioning of the school. The purpose of the meeting is not to criticize the SMC members but build friendly relations with them, so that joint action can be planned.

Collective Action, C 2: Link community with School. As women community leaders have good rapport with the community, hence effort should be made to link community with school by organizing enrollment and attendance drives in collaboration with schools. Key community

leaders should be invited to school events such sport programs, Independence day, and Republic day. The events will bridge the gap between community members and teacher, who generally operate in silos, leading to discussion and joint action for improving quality of education in schools.

Collective Action, C 3: Proper formation of SMC. It is often seen that proper election of SMC members does not take place, and SMC members are chosen secretly by teachers. Sometimes SMC members do not know that they are members of SMC as their names are secretly entered in SMC by teachers without informing them. Women community leaders should talk to the teachers and publicize the date of election to all the parents of children studying in school. They should ensure that proper election takes place and due procedure is followed. Thereafter names of SMC members should be displayed on wall painting of school and the gram panchayat bhawan.

Collective Action, C 4: Engage mothers in education drives. Women community leaders should engage with SMC and motivate them to further engage with mothers in the village in neighborhood meetings. In these meetings, the enrollment of all children in schools, regular attendance of students, and other difficulties faced by children in school should be discussed. SMC member should take up these issues in the SMC meetings.



11

Women's Nutrition and Hygiene



Rationale

Women community members, though are involved in maintaining households on a daily basis, are often seen to suffer from lack of knowledge about good practices of nutrition and hygiene. Adoption of improved nutrition and hygiene sensitive lifestyle lead to elimination of a number of diseases, enhancement in overall household health and nutrition, and improving the quality of village life. The session is designed to address these knowledge gaps so that participants are able to analyse their own nutrition and hygiene situation as well as reflect on the potentials and problems with their choices in order to actively decide on adopting a nutrition and hygiene-sensitive lifestyle.

Objectives

Generate understanding about the concept of malnutrition and balanced diet as well as good hygiene practices for improving human life at various stages.

Overview

Malnutrition and balanced diet, hygiene and sanitation.

Tools

Reflective exercises:

- i. Are the statements TRUE or FALSE?
- ii. Identify the correct practices.

Overview

120 minutes

Overview

Malnutrition:

Malnutrition is the state of lack of proper nutrition one's body requires for growth and maintenance, and is caused by not having enough nutritious food to eat (low access and/or low availability), not eating enough of the right things that the body requires (low awareness), or when the body fails to retain nutrition received from food intake due to prolonged illness (low retention).





Forms and Symptoms of Malnutrition:

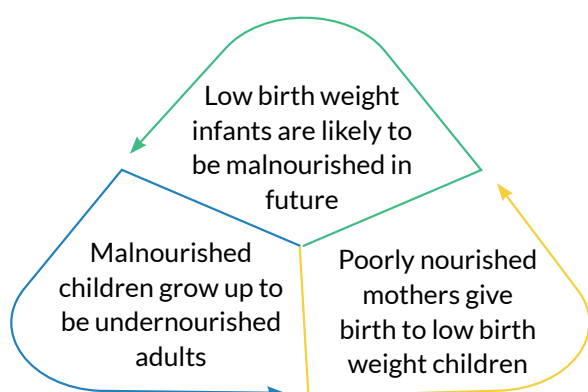
Undernutrition	Overnutrition	Micronutrient deficiency
Physical sluggishness	Obesity	Pale inner eyelid
Drowsiness	Stroke	Pale nailbeds, gums, tongue
Cranky temperament	Type 2 diabetes	Goiter (swollen thyroid)
Visible rib cage	Difficulty walking	Night-blindness
Swollen feet	Heart problems	Dull skin
Protruded belly	High blood pressure	Hair loss and baldness
Dry, lifeless skin and hair	High cholesterol	Frequent infections, cough, etc.

Malnutrition cycle

The process of becoming malnourished often starts in utero and may last, particularly for girls and women, throughout the life cycle. It can also span multiple generations.

A stunted girl is likely to become a stunted adolescent, and later a malnourished woman. Besides posing threats to her own health, poor nutrition increases the chances that her child will be born malnourished i.e. with a low birth weight (less than 2,500g irrespective of gestational age). And the cycle continues.

Women are vulnerable to suffer from nutritional deficiencies for reasons that include their reproductive biology, low social status, and intra-household discrimination in access, poverty, and lack of education. Adolescent girls become particularly vulnerable in this respect as they are in need of adequate amount of protein, iron, and other micronutrients to support their adolescent growth and meet their body's increased demand for iron during menstruation.



Prevention of Malnutrition

- Adopt a balanced diet, which is a combination of macronutrients and micronutrients, to prevent malnutrition, ensure healthy lives and promote well-being at all ages.
- Ensure exclusive breastfeeding for infants during the first six months.
- Children should receive adequate amounts of appropriate food—and, if necessary, supplements of iron and other micronutrients to complement their continued intake of breast milk, and as they are weaned.
- Ensuring that adolescent girls receive enough food, iron and folate supplements, and iron and iodine-fortified foods, as well as helping them delay their first pregnancy and protect themselves from sexually transmitted infections and other diseases, will help girls become healthy women.

Macronutrients	Micronutrients
Required in large amounts	Required in small amounts
Protein, fat, fibre, water and carbohydrates	Vitamins, minerals
Cereals, legumes, meat, fish, potatoes, nuts, among others	Vegetables including green leafy ones, fruits, eggs, milk among others

Hygiene and Sanitation:

Good personal hygiene, i.e. keeping one’s hands, head, and body clean to stop the spread of germs and illness, is important for health and social reasons as it benefits a person’s own health and impacts the lives of others. Maintaining good personal hygiene has the following benefits: (a) disease prevention, (b) social acceptance, and (c) higher confidence and self-esteem. Good personal hygiene habits consist of the following:

Handwashing: Washing hands helps to maintain good health and prevent the spread of respiratory and diarrheal infections from one person to the next. Key times to wash hands in daily life are: before, during, and after preparing food, before eating food, before and after caring for someone at home who is sick with vomiting or diarrhea, before and after treating a cut or wound, after using the toilet or cleaning a child, after blowing nose, coughing, or sneezing and after touching an animal, animal feed, or animal waste.

Use of toilets: Toilet use is essential as exposure to human waste causes diseases such as diarrhea. Open defecation is associated with sanitation-borne diseases, and its repeated occurrence can lead to under-nutrition, stunting, and poor health, especially in children.

For women and adolescent girls, sanitation is important for their health, safety, and dignity. Toilets provide a space to manage their menstrual hygiene and are an important measure in lowering the risk of harassment when defecating in the open mostly around dusk and dawn.

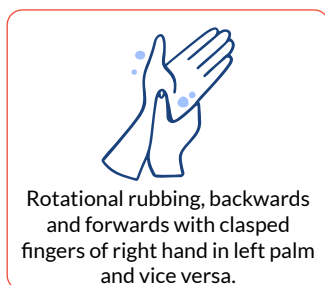
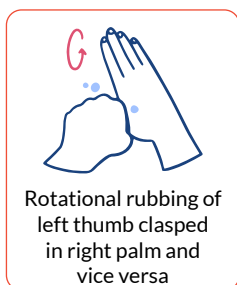
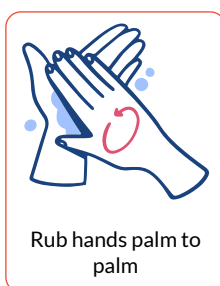
Proper waste disposal: Proper waste disposal can considerably improve cleanliness, hygiene, and the general quality of life in rural areas.

Solid waste: In rural areas, examples of solid waste include wastes from kitchens, gardens, cattle sheds, agriculture, and materials such as metal, paper, plastic, cloth, and so on. Because of its environment-friendliness, composting is a highly suitable method of solid waste management in rural areas.

Liquid waste: When water is used once and is no longer fit for human consumption or any other use, it is considered liquid waste.

Sanitary products used during menstruation come under solid waste with plastic and are toxic pollutants. They should be disposed with solid waste regularly by either of the three processes: (a) covering and throwing in the dustbin; (b) in case the plastic part is separated, the absorbent may be incinerated; (c) burying the absorbent deep underground.

It is also important to identify and segregate dry (non- biodegradable but recyclable waste like metal, aluminum foils, glass, fabric/textiles, etc.) and wet (organically compostable and biodegradable waste like stale food, kitchen waste, fruit and vegetable peels, flower waste, etc., which can be converted into composting materials) waste, and dispose them accordingly.





Tool 1:

Reflective Exercise: Are the statements True or False?

1. Adolescents girls should be given more of nutritious foods like eggs, milk for extra share of proteins, vitamins, minerals. True / False

Adolescent girls need more nutritious foods to cater to the needs of their growing bodies, adapting to menstrual cycle, etc.

1. Pregnant women should eat less, as extra food will put pressure on the child in the womb. True / False

If pregnant women's nutrition and food intake is not taken care of, then there is high probability that the child will also suffer from malnutrition and low birth weight.

1. Boys should also be encouraged to do household work, while girls should also be encouraged to study at home. True / False

Boys and girls should be given equal opportunities to grow, learn, and prepare to lead a dignified life.

4. Lactating mothers should not breastfeed the child if they are ill. True / False

Mothers should continue breastfeeding if they suffer from cold or flu, nausea or diarrhoea, as there is no chance of transmission of the illness through breast milk; in fact it will contain antibodies to reduce the risk of getting the same bug.

5. Good hand hygiene practices can reduce the incidence of diarrhoea. True / False

As it will reduce the risk of contamination through hand contact.

6. IFA tablets are very harmful for human body. True / False

These are tablets with minor side effects like constipation, but are actually very useful to improve the haemoglobin levels.

7. Mothers should not breastfeed children up to three days after childbirth. True / False

In fact breastfeeding the sooner after birth the better, as the first milk or colostrum is immensely beneficial for the child, being high in nutrients and antibodies.

8. Frequent urination is symptom of diabetes. True / False

As diabetes leads to creation of excess glucose which gets released through frequent urination.

9. Low birth weight infants should be separated from their mothers immediately after birth. True / False

As these infants need more regular feeding schedule and mothers' body warmth.

10. Adequate food and rest are crucial for women during pregnancy period. True / False

As these will ensure a healthy pregnancy which increases probability of birth of a healthy child.

Facilitator Notes

- Encourage the participants to identify whether the statements are true or false.
- Motivate them to also explain the reason of the statements being true or false.
- Give adequate time to the participants after reading every statement; do not rush to the next one and allow the participants to reflect on the statements for a few seconds before asking them to answer.

Tool 2: Reflective Exercise: Identify the correct practices



Facilitator Notes

- Encourage participants to reflect upon and describe the reasons of labeling the pictures correct or wrong.
- Generate discussion around each of the pictures shown above. Key discussion points should include the following:
 - Food should not be kept uncovered as there are chances of contamination through contact with flies, insects, or any other dirt/dust particles.
 - Items like atta, dal, ghee, and rice should be stored in clean, air-tight containers with lids for ensuring safe and uncontaminated storage.
 - Dustbins should always be kept covered to prevent invasions by pests and insects and to reduce odor.
 - Handwashing is a must before eating, especially after coming back home from outside, to prevent transmission of diseases through hand to mouth contact.
 - Drinking water should always be treated before consumption (either filtration or boiling) for ensuring its safety and preventing transmission of waterborne diseases
- Carry separate copies of Tools 1 and 2 as handouts during training.



12

Role of Women Leaders in Monitoring Key Government Programs



Rationale

Lack of awareness of the local communities, especially women community leaders, about provisions of key government programs often leads to ineffective public service delivery. Engaging them in a structured way so they can learn about their legally mandated benefits has the potential to encourage them to take up leadership roles and drive better delivery of public services. The session is designed to establish the importance of being aware about the main provisions, current status, and existing gaps that limit community's access to key entitlements and to motivate women to take up regular monitoring of these services at the village level.

Objectives

Encourage women leaders to participate in monitoring of key government programs.

Overview

Importance of local participation in monitoring of key government programs, what is 'Participatory Assessment of Entitlements' tool to be used for structured monitoring of key government programs?

Tools

Participatory Assessment of Entitlements (PAE)

Time

120 minutes

Overview

- Essential to the well-being of the rural poor is the effective delivery of basic services such as health, education, water, sanitation, and various social security measures. Accessible, quality services contribute to holistic village development and help to restore quality of life of the villagers. However, last-mile delivery of these services in rural India often remain ineffective, thus depriving the beneficiaries from a host of benefits that various government programs provide.
- Apart from systemic issues like corruption or poor infrastructure, a number of these services tend to fail due to lack of accountability and non-responsiveness of government functionaries. This in turn is intensified due to deficiency of awareness about and monitoring of these services by the local communities who are the actual end users.
- Once the local community becomes conscious and initiates regular monitoring of the implementation of key government programs in their villages, in many instances the government representatives responsible for functioning of these services start delivering better. For protracted cases of delays and denials however, formal grievance redressal mechanisms laid out by the government line departments can be approached.
- Experiences from the grassroots have also revealed that structured, local means of engaging women community members to learn about various provisions of government programmes can go a long way in helping them become well-informed citizens who will eventually take on leadership roles to improve their lives and their communities.
- By knowing about provisions of various government programmes, these women drive better delivery of public services and take problems with delays or denial of benefits and services directly to government line departments, resulting in improved transparency and accountability, thus helping the larger community. Hence, the role of women leaders in monitoring government programs is likely to be very crucial so far as improvement of service delivery is concerned.

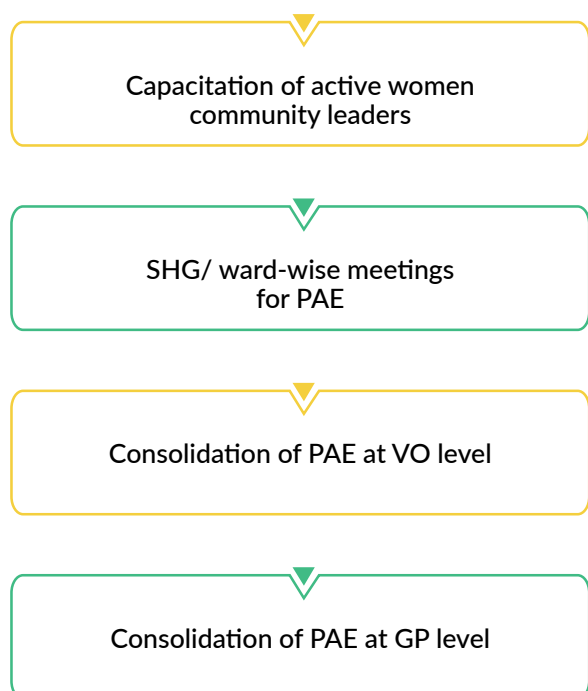


Using Participatory Assessment of Entitlements (PAE) in structured monitoring of key government programs

- Participatory Assessment of Entitlements (PAE) is a SHG/ward-level interaction-based tool that helps generate awareness on various entitlements and local-self-governance systems.
- Using PAE, the community generates a database on its access to schemes which in turn can be treated as a baseline for measuring success in achieving entitlements by the community.
- The exercise helps to identify ward-wise successes as well as gaps in implementation of key government programs. Major components of PAE include the following:
 - Access to local public institutions such as Gram Panchayat Office and anganwadi.
 - Engagement of SHG/ward members in local self-governance systems such as gram panchayat and gram sabha.
 - Household benefit schemes such as Targeted Public Distribution System (TPDS), Integrated Child Development Services (ICDS), Mid-day Meal (MDM), and a host of other social security benefits like pensions, among others.

Process of PAE:

Steps of PAE:



1. **Capacity building of women community leaders for facilitating the process of PAE:** A group of active women leaders from the community should facilitate the PAE exercise after being trained on the process of conducting PAE. As part of the training, detailed information is imparted about the local self-governance processes and the schemes covered in the PAE.
2. **SHG Meetings for PAE:** As a next step, during a regular or specially convened meeting of each SHG, PAE is facilitated by the group of women leaders who moderate the discussion and record the response of participants. These responses form the database on the community's access to entitlements and schemes.
3. **Consolidation of PAE at village organization (VO) level:** Once PAE is completed in all the SHGs, consolidation of the data generated and its presentation is done at a meeting at the VO level. Representatives from all SHGs and GP ward members attend this meeting, which is facilitated by the group of women community leaders who facilitated the SHG level PAE process and VO leaders. This data helps the VOs understand the current status of entitlements of their SHG households.
4. **Consolidation of PAE at gram panchayat level:** The PAE data is consolidated at the GP level by the VO representatives and the group of women community leaders. This data is presented to the elected representatives and officials of the panchayat in the presence of all SHG members of the GP. The presentation of the PAE data gives an opportunity for the panchayat and community-based organizations to come together on a common platform to address the entitlement gaps thus identified.



Tool 1:

Participatory Assessment of Entitlements:

MDM	Regularity of functioning	#children who get it	#children who do not get it	Remarks (other noteworthy points)
Distribution of cooked meals to children of primary and middle classes				
Quality and Quantity of distributed meals				
Maintenance of cleanliness				
ICDS	#beneficiaries who get it	#beneficiaries who do not get it	Regularity of functioning	Remarks (other noteworthy points)
Supplementary food for children				
Supplementary food for pregnant women				
Immunization of children				
Preschool education				
Counselling adolescent girls				
TPDS	Wards where problem exist	Wards where problems do not exist		Remarks (other noteworthy points)
Distribution of stipulated ration items; quality and quantity				
Frequency of distribution of ration items				
Behavior of depot holder				
Pensions	How many people get in the village	How many eligible do not get it	Wards where eligible non pensions live	Remarks (other noteworthy points)
Old age				
Widow				
Disabled				



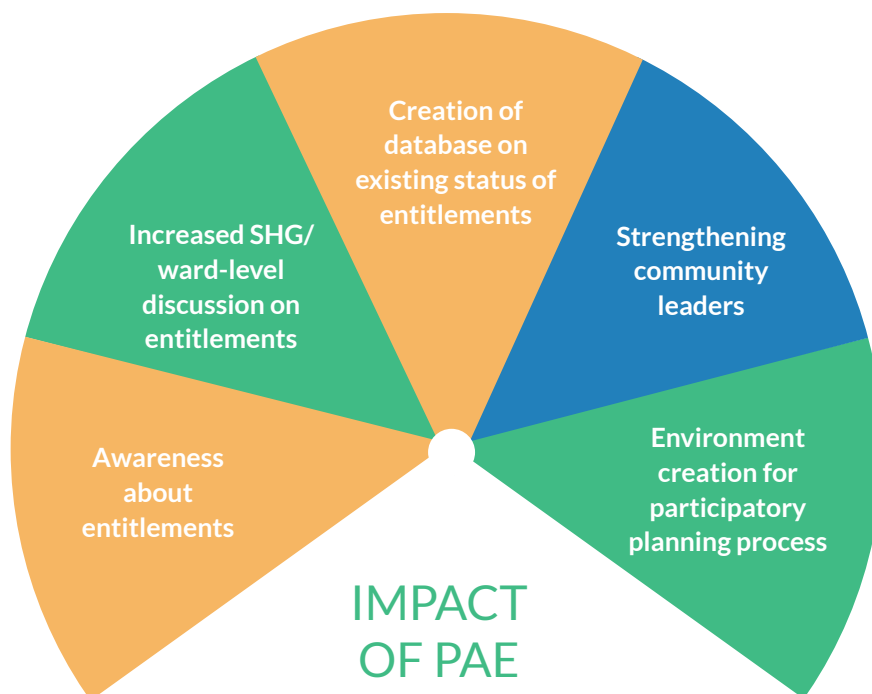
Sanitation	Ward where problems exist	Ward where problem are not there	Remarks (any other noteworthy point)
Solid waste			
Drains			
Non availability of toilets			
Non usage of toilets			

Facilitator Notes

- Encourage women to talk about actual status without hesitation.
- Motivate women groups to physically check the status wherever possible which will eliminate bias of approach, if any.

Impact of PAE:

PAE creates an enabling environment for ward-level discussion about existing key government programs in the village and, in the process, generates awareness about the entitlements among the participant women SHG members. In general, the process brings about the following immediate impacts:



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