

Aurtein Insaaf ki Dagar par

Women's leadership camp and training for

Women leaders of Hoshangabad, Dindori, Kesla, Balaghat and Betul

~October 10-14, 2011~



A Report



United Nations Entity for Gender Equality
and the Empowerment of Women



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I. Introduction:

In Madhya Pradesh, PRADAN works in villages and hamlets between the Sukhtawa/ Tawa rivers, the Bori tiger sanctuary (some villages are actually within the sanctuary) and the Proof Testing Range, Taku. The majority of rural population comprised largely of adivasi communities – Gond and Khorku. The initial livelihood work started for – poultry, mushroom and small industries, with women. Since 1987 Pradan initiated self help group activities. These groups comprised 12-16 women who shared almost same socio economic situations. These small saving group members meet every month. These monthly meetings are the key strategy to discuss the issues and share the information and promote certain activities.

The UN-gender equity project has provided the space and opportunity to carry forward the collective strength and energy which has been built over the years. This would also give the opportunity to women to discuss and analyze their position and their issues in larger perspective and decide the path of their struggles and challenges for establishing more just and equitable society which would ensure the respectable and equitable social position of women. In this direction the women's leadership training was organized in different states. In M.P Pradan is working in three districts and participants were from the villages of those districts.

Selection of participants

Participants were selected by the Pradan team members working in the field. No set criterion was adopted for selection of the participants for selection of leadership training. In the leadership training at Kesla the women from Dindori, Balaghat and Kesla (Hoshangabad) who are the members of the self help groups, participated. Few of the participants were the community mobilizers and others were SHG group members with the varied no. of years holding the membership of the SHG group i.e. from one to few years



II. Background:

The five days thematic training at Kesla, Madhya Pradesh by **Jagori** under the Project: **“Facilitating Women in Endemic Poverty Regions of India to Access, Actualise and Sustain provisions on Women’s Empowerment”** with overall support from **Pradan** roofed themes like *Conceptual Understanding of Gender; Patriarchy; Violence against women, Division of Labour and collective leadership*. The camp was one of the first leadership building trainings under the project. It was kept for SHG women who are expected to take forward their learnings from this camp to other members of their SHG Group, back in their villages.

Training anchors:

Sejal Dand and Dr. Pritam Pal

Facilitators and support:

Suneeta Dhar, Madhu Bala, Neeta Hardikar, Sarika and Kulsoom from Jagori.

Sahana, Preeti, Chandan, Shikha, Niranjan, Sibin, Chandrashekhar and Anand from Pradan Madhya Pradesh team.

Participants: 150 women from Narmada Mahila Sangh, Rani Durgavati mahila Sangh and Nari Shakti Mahila Sangh attended the camp.

The participants came from a wide spectrum of age group – 19 years to 60+ years, mostly from tribal communities like PTGs, OBCs. They all travelled from different regions to join this training and had diverse periods of engagement with SHGs and federations. In Madhya Pradesh, PRADAN works in villages and hamlets in between the Sukhtawa/ Tawa rivers, the Bori tiger sanctuary (some villages are actually within the sanctuary) and the Proof Testing Range, Taku. The majority of rural population comprised largely of adivasi communities – Gond and Khorku.



Methodology:

The methodology was largely based on emphatic learning through participation and individual exploration of issues through dialogue and participatory exercises. The module of content for training was designed and made in a way to cover major themes. The literature used for this purpose was peer-reviewed and analyzed. The plenary highly used as a platform for lateral learning began with brief presentations of the themes and sharing of experiences by the participants. The participants were divided into five smaller groups for concurrent sessions. One facilitator guided the discussion and encouraged maximum participation in each group.



Objectives:

This training set out two major objectives- build an understanding of gender justice issues within a core group of women leaders in the federations/ SHG's and transference of skills to the Pradan team members who have acknowledged similar content through an orientation training to the project.

The Generic objectives set for the training and expected outcomes included Deeper understanding and consciousness vis-à-vis Gender issues, Confidence and curiosity and the ability to analyze and intervene, Self –recognition of the multiple identities of women, Skills of managing collective processes for effective and wider outreach, Identification of women leaders and group-formations, with subject- specific aptitudes, Skills: who can take forward different dimensions of Gender-justice.

III. Report of the Training

The first day was kept for module sharing, detailing the five days and exchange of ideas around the process of the training between both Pradan and Jagori facilitating teams. Plenary sessions and the sub group sessions were discussed for the first four days in this meeting. Tools for the session were explained to all and process was detailed out by Sejal, Suneeta, Pritam, Sarika and Madhu following the approach of discussions. Pradan team shared with all the profiles of the three sanghs, namely Narmada Mahila Sangh, Nari Shakti Mahila Sangh and Rani Durgavati Mahila Sangh. Information about number of SHGs under the clusters was provided by Anand. (1 cluster comprises of 5 SHGs). The breakdown of villages under each block and under the two districts for NMS was detailed out on the white board. The process through which the women leaders were selected was elucidated by the Pradan team.

Day 1:

The first day of the camp began with registration where the women were given name tags to be worn through the first three days of the training in five different colours and Jute bags also in five different colours containing a special poster edition of Jagori's Hum Sabla magazine, Jagori Song CDs, simple reading materials and A thin booklet called "Hamari Betiyan Insaf ki talash mein" by Kamla Bhasin.

The inaugural plenary was kept as an Introduction session where women came in groups representing their Sanghs. The women told their names and then what makes them different from other groups or what is famous about their location following a song. The women sang traditional Gondi songs and many Jagori songs. Each group who came on the stage comprised of 10 to 15 women. *Sevanti Bai from NMS Bhora sang a Gondi traditional song "Duniya mein mach gayee shor, nachanlage didi Bhaiya..." the song created a mood of festivity among all and a few women from other Sanghs joined in the dancing and singing.*

The objectives were set by Suneeta Dhar who took instance from the largest congregation of women from 150 countries in China with the main theme "*perceiving the world through the eyes/mindset of women*". However, the major contesting point that came out of this gathering was that there is a vast difference in the views on various women's issues amongst women of different countries. As such, it was vital to identify the views and understanding of all women with diverse background so that the commonality that unites all these women can be brought under one umbrella.

Sociogramming

Soon after the objectives were set the women moved to an open space where five flag posts of different colours were placed at four corners. Sociogramy was conducted on two themes of Education and Marriage within the group and the socio-economic and political grounds behind each of the two were captured through a game exercise.

- *Education*: literacy levels revealed that 70% of the women had never been to school while *one woman out of the whole lot had attended college*. Majority of the women came under the non-literate category who was asked the reason behind this and the answers were breathtaking, the women responded on mere facts about their positions in their families and how they have to work from a tender age and the load only grows with age.
- *Marriage*: Women were divided based on the age of marriage. More than 85% women fell below 18 years of age and all the women were asked the reasons and circumstances (arranged/love) of their marriage. The women were also asked the number of years they had been married and if they celebrated their marriage anniversary and if they dreamt of living with someone or if they ever dreamt about it at all? The games also showed that only 1% of the women were single by choice.



Post the break for tea a skit was performed by Madhu Bala and Sarika to raise various pressing issues around women like women's mobility, social construction of gender, status of women, power and control and control over women's body.



A referendum on statements by showing “red” flags for **NO** and “green” flags for **YES** was done about the difference on sex and gender, VAW and whether they have done anything to stop any kind of violence which they have witnessed in the past.



The questions asked to the women were:

- Why women are destined to do household chores and men go out to work?
- Why women are always considered lesser of men in society?
- Do women own any property?
- Is the saying true? “Women are their own worst enemy

The sub group formations were made according to the color of the name tags and women were divided into five groups where they reflected on a subject matter. The subject for this session was “women’s situation today is natural, it is created by God”. In some groups women were further divided into subgroups where they focused specifically on family, community, violence, etc. while some women agreed to the fact that their situation is created by society some said that it’s actually God who has made them the weaker sex. The answers came in the discussion itself when women started sharing their life experiences.

For instance, *In one of the groups women shared that they are mocked by their husbands and sometimes even sons about the importance of these trainings and workshops and what good would these ‘things’ do to them?* Another woman shared how *she is thinks menstruation is miserable because she can’t touch food items and can’t visit religious places.* They shared how at their parent’s home *they are taught how to talk, walk, laugh and even think in a manner which is socially approving; they are scared to talk about their sexualities because they might bring shame upon the family.*



The groups performed illustrated role plays to show their situation. Out of the five groups three groups performed the **wedding ritual** and one group went to the extent of doing even the minutest of customs in their role play with a bride and groom and how dowry, gifts and even the bride is sometimes donated to the groom in bloodcurdling manners. The satires on societal control on women were well brought out in these plays. In the evening the women sang religious songs, films songs and played Antakshari

Day 2

The second day of the camp began with Madhu and Pritam focusing on the various institutions which perpetuate gender inequality. Instances were drawn in from the previous sessions and few women were invited on stage to talk about their struggles, the challenges they face, and how if they have ever tried to combat inequality what they felt.

- Srimati Geeta Thakre shared with the group that she belongs to a poor family and even though she gave birth to four daughters her husband's quest for a boy never ended, they didn't have enough resources to bring their girls up, Geeta asked her husband to take equal care of all the girls and he denied even accepting them as his own children. Geeta went to the Panch's with her problem and she was simply denied justice. Now she stands strong on the opinion "if men will deny us our rights we will help take it ourselves".*
- Budhiya, a young cheerful yet strongly opinionated girl of 17 years shared with the large group how she loves to go for workshops and training and how difficult it was for her to fight comments and remarks made on her by the men and boys of her community, how she hated them making fun of her and discouraging her from doing the right things. Today, she looks through them and proudly says she wants to work for single women and fight for the rights of single women.*



The women returned to their sub groups and continued to work with emphasis on gendered roles- good and bad woman and gendered division of labour in the family and at workplace. To change this system, one needs to understand the entire setup and then rectify the infected parts. Since in a bigger group, it is not possible to interact with everyone, so the groups are divided into smaller parts for better sharing. Also, the groups were asked to choose two volunteers each for the feedback of the day after the sessions.

The women were then divided into sub groups and in one of the group a game was played with the women. In this game, daily chores like Morning Prayer, cooking, field work, child care, sewing, cleanliness etc. were listed and the opinion of the Women were asked to list which work they associate with females and males. Also some professional occupations like priest, cook, farmer, washer etc. were also listed and the same process was repeated.

Activities	Occupation
Morning Prayer	Priest
Cooking	Cook
Field work	Farmer
Child Care	Doctor/Nurse
Sewing	Tailor
Cleanliness	Cleaner
Washing	Washer

The gist of the activity was that all unpaid work was done by the women while the all paid work was done by their male counterparts. Groups presented play presentations, posters and songs on their understanding of women's situation in family and community and how religion and law looks at them.

The evening witnessed singing and dancing.



Day 3

The third day began with a recap to the previous day and then moved into an interesting session of weighing women and men's roles and responsibilities and decision making and patriarchy with two live weighing scales.

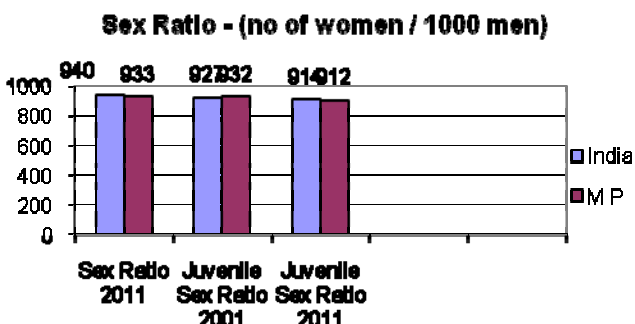
Roles and responsibilities of men and women:

Female Weight Balance Side	Size of Stone	Male Weight Balance Side	Size of Stone
Sweeping	Small	Manual Labour	Big
Weeding	Medium	Ploughing	Big
Cooking	Medium	Marketing	Medium
Fuel collection	Medium	Medical visits	Small
Cow dung clearance	Small	Fuel collection from the jungles	Medium
Cleaning the house	Medium		
Taking care of kids	Big		
Sending kids to school	Medium		
Serving food to the family	Small		
Sewing	Small		
Sowing	Big		
Manual Labour	Big		



Based on the inputs given by the women, it was noticed that the pendulum swung heavily in favour of women in terms of work. However, the present mindset in the society at large is that males work much harder than females and share the majority of the workload. On the contrary, the actual picture, as depicted by the weight balance was that women not only worked more but had to do various multi-tasking for the sustenance of the families. This session was led by Sejal and Neeta. This session interestingly brought everyone's attention to inequalities with regard to women's body (issues of reproduction), labour (unequal pay), mobility, marriage, education, etc.

Before the women moved into their sub groups some information on status of women through statistics of Madhya Pradesh was provided to the women. These were:



Source: Census 2011

The Status of health of women in Madhya Pradesh is embarrassingly poor. NFHS-3 records 40.1 per cent women with BMI (Body Mass Index) less than 18.5. NFHS III also goes on to show that over 57.3% women suffer from anaemia. 1999-2000 NSS rounds record higher percentage of women (91.6%) engaged in the agriculture and allied sector as compared to men (84.2%). Women get negligible return to their high labour contribution, and instead carry the burden of being non-literate, anaemic and asset less pushing them further to the brink of survival.

Most of the key life determining indicators, such as sex ratio, maternal mortality rate, infant mortality rate and life expectancy is far below the national average.

Particulars	Madhya Pradesh		National average		Source
	Male	Female	Male	Female	
Sex Ratio	1000	932	1000	940	Census 2011
Life Expectancy	59	58			MP HDR 2007

The age at effective marriage for girls is 15.5. With marriage perceived as an institution primarily to raise and protect family, the first-born average age is 18.1 years¹. This puts them at a greater risk for maternal deaths. Rural women are one and a half times more likely to be undernourished than urban women. Fifty seven percent of women in the state are anaemic². Decision making in MP was also quoted:

Urban women	39.9%
Rural women	25%

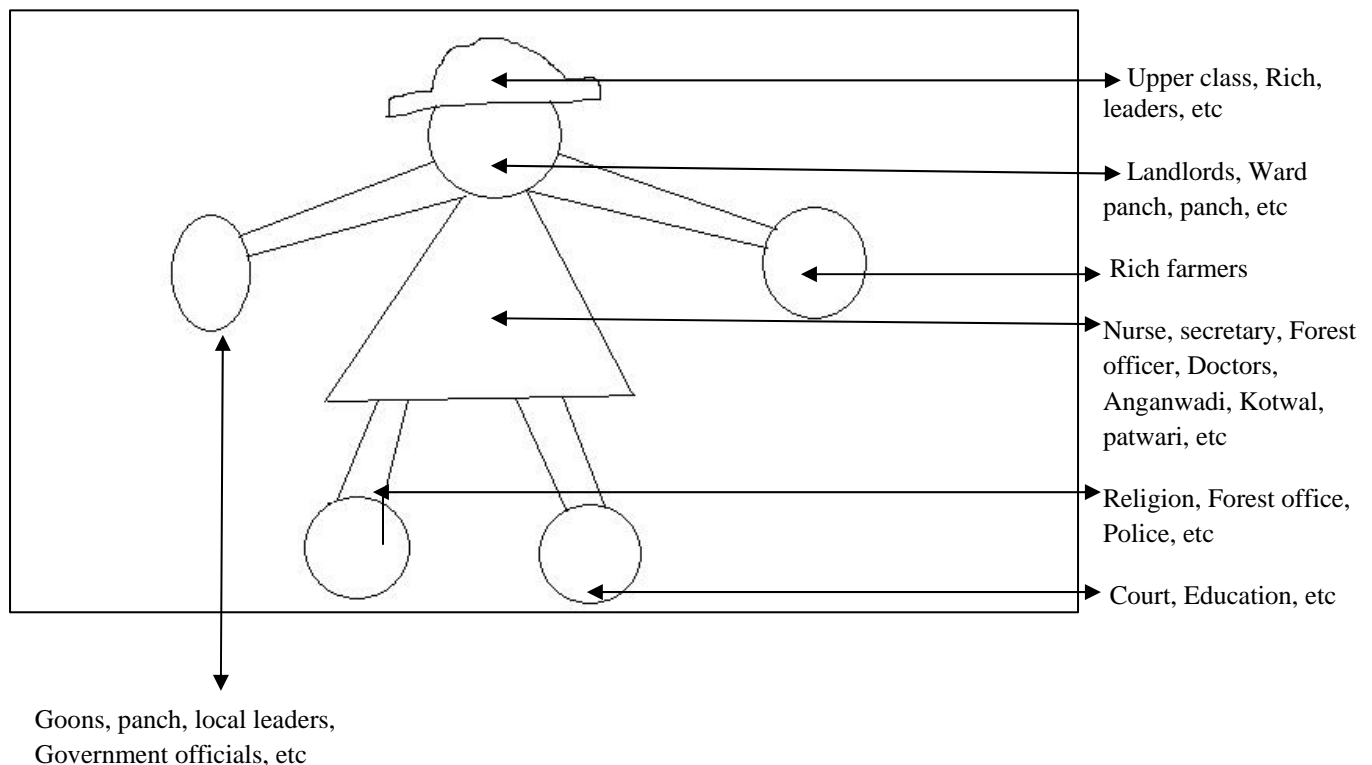
¹ NFHS 2-, Madhya Pradesh (National Family Health Survey, 1998-99)

² NFHS-3, Madhya Pradesh (National Family Health Survey, 1998-99)

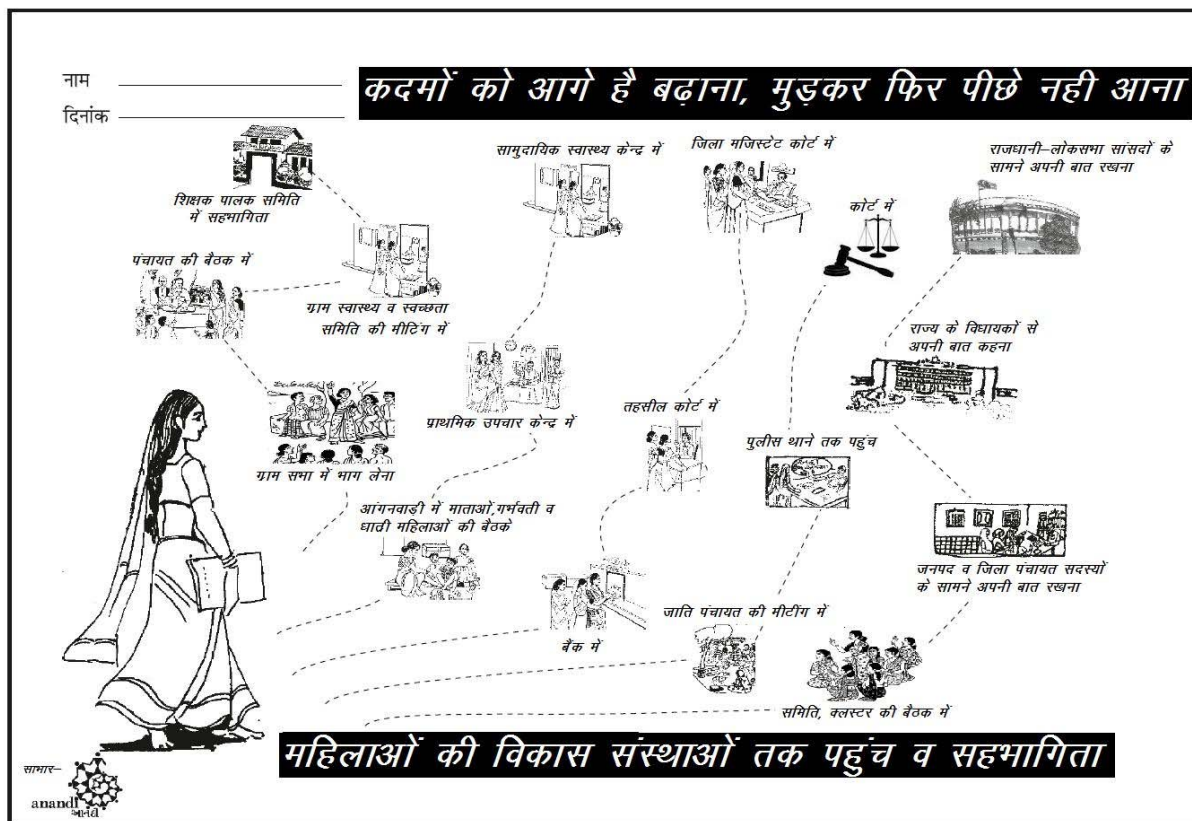
The second activity before lunch on day three was on the rampant theme of Social Justice Analysis. Women were divided into five groups according to the colour of the bags which were distributed to the women on day 1. An abstraction of power was constructed by figuring the most powerful people in society and how they control the poor. In each group women identified powerful males like the leader of the panch, the influencing landlords, the degrading police men and the silent patriarchs the priests as the figure. Women gave the final figure offensive names like “rakshaka”, “Don”, “baba”, etc. Women also reflected on the forms of oppressive rules/norms like how the rich have all the facilities and the poor none.

Assets/Services available	Poor Families	Well Off families
Land Holding	Less	More
Jewelry	Nil	Sufficient
House	Small/kacha	Big/Well built
Vehicle	None	Available
Education	Little or none	Schooling going and college
Water Sources	Scare	Readily available
Information	Little	Equipped
Medical facilities	Minimal	Can go to private care if needed
Nutritive food	Minimal	Plenty
Political power	None	Influential
Status in society	Negligible	Influential

The final figure of the “Don, Baba, Rakshaka”, etc was like this:



The next exercise was to outline the mobility of women and their access to various institutions. A mobility map was designed by Anandi which was shared by Sejal for this purpose.



The women in their concurrent groups marked on the places they have visited and then shared stories of their experience at each place within the concurrent group.

The women after this on a large flex sheet (10'' x 10'') made out of the same map and projected their collective journey. Places where they had been many times like gram sabha and places only few women had seen like parliament in Delhi was well marked in this activity.

There was a great degree of variation in the various places of power that different women had visited. While some had never been to the Panchayats, some had even met the local MLA to get a concrete road made in their village. The institution most visited was Gram sabha and the least visited was the parliament in New Delhi. The few women who had gone up to Delhi had gone to attend rallies with organizations and movements they support. Many had also been to Delhi to support the Anti Corruption campaign by Anna Hazare.

Mirch Masala was screened in the evening for the women which was to be discussed the following day.

Day 4

The forth day began with a sum up of the film *Mirch Masala* in the plenary. Reflections from the group about the film were related to the previous day's exercise on social justice analysis where the negative figure of Baba was created. Women compared it to the villain in the film and challenged different patriarchal institutions represented in the film- State- police, Panchayat, community and even family.

After the recap, some women were invited on stage to share their experiences from their visits to some institutions and about those they wish to go to.



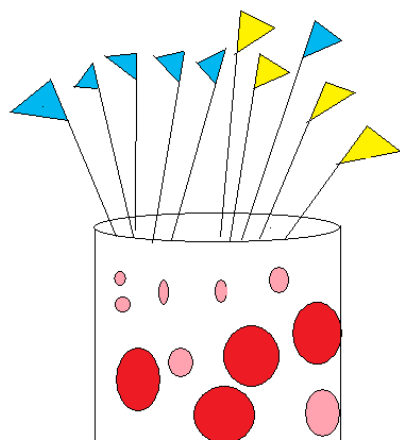
My village is in the jungles where we had no medical facility; I took the matter first in my group then to the higher authorities and fought for this right till a nurse was sent regularly to my village.

My samuh and I mobilized large number of women to get three men who had raped a 16 years old girl to get to jail. For this we visited many institutions



While the women were sharing their experiences the big group was joined by *Yogesh Dewan* from Hoshangabad came as an expert and through a panel discussion shared with the participants the various struggles of the tribal people and especially of women in Madhya Pradesh, he mentioned the great struggle of dam affected people and how Narmada Bachao Andolan joined the people in their struggle. The struggles for land, forest and livelihood which remain close to the participants brought much zeal to this session. The participants heard this Bhopal based activist with full attention and later asked him questions on Dams and rehabilitation processes. Yogesh Dewan was accompanied by *Ms. Yemuna*, from *Eklavya*, a Bhopal based non-profit organisation.

Post lunch the session on entitlements and income and expenses was conducted through an exercise/game using a “kothi” used as the tool. A medium sized drum was placed on the stage. Flags were marked which represented the income of the families. Blue colored flags meant that the income source was from their owned land, cattle etc. while yellow colored flags meant that the income came from various government schemes like NREGS, Indira Awaas Yojana etc. The “money” represented by the flags was assumed to be the total income of the family in a year. The holes in the drum represented the expenses of the family. The holes were also of two different colours. The pink holes represented the necessary expenses of the family like consumption, medicine, schooling etc. while the red holes represented the expenses like marriage, liquor etc. which can be controlled. The size of the holes/flags was directly proportional to the expenses/incomes. The sum total of all the holes represented the total expenditure of the families in a year. The below mentioned figure explains it:



The women were asked to list the various income sources and expenses. Some of the major sources of income/money/assets that came out were: manual labour, jungle, debt, jewels, crop, sewing etc. The major sources of expenditure that came out were: food consumption, clothes, debt, interest, marriage, education, tuition, makeup, seed, fertilizer, house, fuel, travel expenses, liquor etc. Also, it came out of the discussion was the fact that the drum is least filled during the period of June/July when the expenses of the family are at the peak owing to the agricultural season.

The facilitators also talked about reducing the size of the holes in the Kothi by decreasing the expenses in marriage, fertilizers etc.



The evening saw a film on anti-alcohol movement in Andhra Pradesh- “When women unite”.

Day 5

The final day of the camp was not a concluding day it was the day to plan for the future. In the plenary the women asked the facilitators information on the processes of NREGA, RTI etc. One of the facilitators also talked on women's health issues and explained that nutritious food is of utmost importance for women as they undergo several hormonal changes during their life cycle. After this the women were divided according to federation/blocks.

In this sub-group, the women were asked what they were taking back with them after this training to their village and their family. Some of the replies of the women are as under:

- ✓ Will further strengthen the groups
- ✓ Will raise voice in NGERA schemes to get full 100 days employment
- ✓ Will active take up issues like children's education and create more awareness regarding the menstruation period
- ✓ Will stop discriminating between boys and girls
- ✓ Husband and wife should be treated as equal
- ✓ Liquor should go and the start must be done from the individual families
- ✓ Will regularly check Anganwari food
- ✓ No more violence against women
- ✓ Widows should be treated with respect
- ✓ Will be regular in Gram Sabha meetings
- ✓ Will learn about RTI
- ✓ No more caste based discrimination





The concurrent group exercise for the women was to draw upon a tree, keeping the roots as their “soch, Jankari, Ekta, vishwas and saath” the trunk their Sanghatans and the leaves as their vision for change. The women leaders identified the areas that they would have to work on to make their collectives stronger, to make their world gender equitable and changes illustrated in the leaves that the three Sanghatans want to see are:

Rani Durgavati Mahila Sangh:

- equal opportunities to men and women
- forest should be given to the villagers

Narmada Mahila Sangh wants to see:

- Hospitals should be in every village
- Stronger knowledge base on laws and entitlements

Nari Shakti Mahila Sangh:

- NREGS should give work for 300 days
- Schemes for the poor should reach them, the corrupt should be fought against
- We will take up ‘thekedaari’

IV. Reflection of trainers and participants

- The initial investments in ice breaking through long introductions, socio-metrics and work in the first two days with one constant facilitator worked well to bring forth participation from those who were silent/ more inhibited.
- The initial investments in sharing also helped the trainers who were unfamiliar with the groups to understand the contexts of the women, apart from understanding the particular struggles that each woman shared. The training also benefitted from the large battery of experienced and skilled trainers for discussions around construction of gendered identities and their manifestations in different contexts. At this point, many of the co-facilitators were observers and gained exposure to process trainings.
- The review of design on a daily basis helped the facilitators to redesign the sessions in order to give space for all the participants to be in tune with the discussions. It also was useful for trainers to exchange notes, tools and get suggestions for the concurrent sessions. The process was hugely interactive and provided ample space for diverse learners to engage with the learning and sharing agenda.
- The training program was great learning opportunity for every participant. Many of the co-facilitators realized the impact of systematic denial on women's life. They faced the reality from a different perspective which they could not perceive even though they might be working for years. This further validates the need of trainings/ discourses to see the world as it is rather than through the constructed mind set.
- Women need to engage themselves in the discussions of oppressive character of various institutions and empower themselves in the processes of change.
- Since this training was spearheaded by Jagori, Pradan team was not seen in the driver's seat even during the planning session, and hence there is a concern with their skills with facilitation and their ability to assist / support women as they initiate action in their villages.
- Since the livelihood program and activities are in line with the government schemes and the focus is the family and family income they do not challenge the nature of the schemes and its implementation processes. This does not automatically change the position of the women in family and society. This approach does not address the issue of systematic denial of rights and marginalization of rural tribal communities from the all kinds of resources which has resulted in their poverty. Women need to engage themselves in the discussions of oppressive character of various institutions and empower themselves in the processes of change.

- At present the women groups are being key points for selling the chemical fertilizers, pesticides. Women may feel that they are supporting agricultural activities and they may get attention in the families. When the issue of Chemical fertilizer and pesticide was discussed women said they would like to go for organic fertilizer than chemical. It is important that women should learn to question. Similarly they may like to question on the nature of support by the government for the single women like pension.
- The tools used in the camp were found to be very specific in order to identify crucial phenomenon of household positioning and trying to capture the role male/ female plays and added recognition which indicate the persisting imbalance. Use of tools to summarize and recapitulate learnings helped in creating visual memory of some of the key themes of discussion, as were the songs, drawings and the plays that were put up by the groups

Future vision

- 1:** *Mobility map* exercise will be conducted in every village where the programme is carrying on checking out what's the present status of members in terms of representing themselves at different forums locally.
- 2:** Charting/ clubbing out altogether the issues which have been extracted from the **Family Based Well being Planning exercise** we have conducted in the villages and a specific capacity / Skill building workshop cum training of CSPs & village representatives who will be going to actively engaged in the villages.
- 3:** Regular (monthly) stock taking at Narmada Mahila Sangh chapters to map out the progression of “*planning tree*” which the participants have prepared at the end of the workshop.
- 4:** Quarterly review of the proceedings as a whole for NMS and keeping in mind the status, should organize a refresher workshop just before *Mahadhiveshan*.
- 5:** Exposure visit of some of the active SHG members from each group to NGOs / VOs engaged in VOW/ rights based activities
- 6:** There also seemed to be a genuine lack of time and space for this process within the Pradan teams who felt that they already had many “targets” that take over their time.
- 7:** Since participants belong to different villages and hence there needs to be some common reflection forums (even within the blocks/ districts) that need to meet periodically for common reflection, planning and action.

V. Annexes

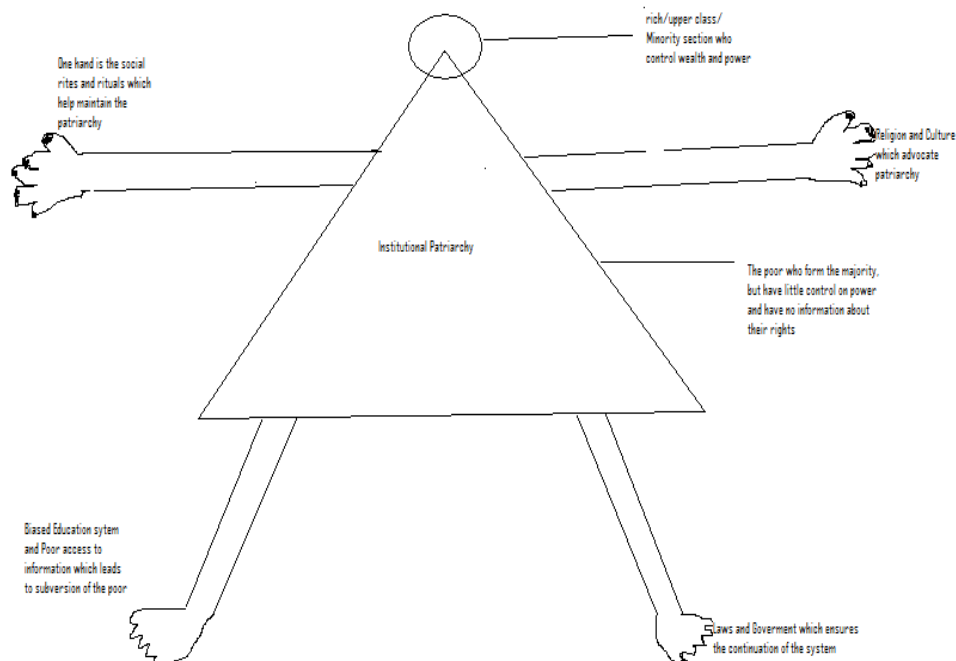
Brief description of tools

- **A Role play** by two facilitators was conducted to bring out the difference between sex and gender and how society shapes gender inequality between girl child and boy child. The role play also focused on the patriarchal structure highly prevalent in our society. The women related much to this role play as it was language and culture friendly to the women.
- **A Mobility Map** was used (created by Anandi) to initiate discussions around engagement with institutions. Women marked routes on various institutions they have traversed to and interestingly it was noticed that even some of the Pradhan members had not gone to most of the institutions on the map.

This was a 1 hour activity first introduced in sub group where A4 size prints of the mobility maps were provided to the participants who marked with sketch pens on the places they had been to and then shared stories of their engagement to any of the institution. Then they were asked to take their A4 sheets and move to an open space where a life size flex sheet was kept and every woman marked on it their journey to the institutions. The maximum number of ink went toward Gram sabha and least ink to Parliament in Delhi (only five women had been to the capital city of India.)



- The **exercise on “baba”** was used to understand how institutions perpetuate Gender Inequality. Baba was an abstract yet figurative structure of not only how institutions perpetuate inequalities but also how the disparity between poor and rich and how power dynamics take shape in society and remains as a non movable structure. The figure whose head represents the rich who controls poor in society has hands made of the police, Panchayat, rich landlord who exploits and corrupts the poor and whose legs represent control of the religion, education, and other institutions. The segregation is even stronger in cities when compared to villages. The exercise took 45 minutes to finish and had clearly segregated the rich as the ones who have- LAW, KNOWLEDGE, WEALTH and EDUCATION but are a very small population of people while the poor who have nothing form the majority. The women reflected “that’s why we should have sanghatans and stay close to each other, so that we can stand up together for our rights from the rich and powerful”. This tool was clearly an eye-opener not only for the women but also for the co facilitators many of whom belonged to upper-middle class families.



- **A life size weighing** scale indicated how roles and responsibility and decision making sets apart men and women and their needs at large. The weighing scale was placed on the stage and on one handle of the weight, with one figure symbolizing male (a male face with moustache) and on the other handle, another figure symbolizing female (a female face with a bindi) was set. A heap of stones, ranging from small pebbles to medium sized ones, were collected in a tub and placed near the weight. The Women were then asked to place one stone for the work they performed on the side of the balance that depicted the feminine side. The sizes of the stone were to vary according to the nature and quality/quantity of work. Similar process was repeated for the other side of the balance representing the masculine side. The stones placed for various activities of both sides are as follows:

Female Weight Balance Side	Size of Stone	Male Weight Balance Side	Size of Stone
Sweeping	Small	Manual Labour	Big
Weeding	Medium	Ploughing	Big
Cooking	Medium	Marketing	Medium
Fuel collection	Medium	Medical visits	Small
Cow dung clearance	Small	Fuel collection from the jungles	Medium
Cleaning the house	Medium		
Taking care of kids	Big		
Sending kids to school	Medium		
Serving food to the family	Small		
Sewing	Small		
Sowing	Big		
Manual Labour	Big		

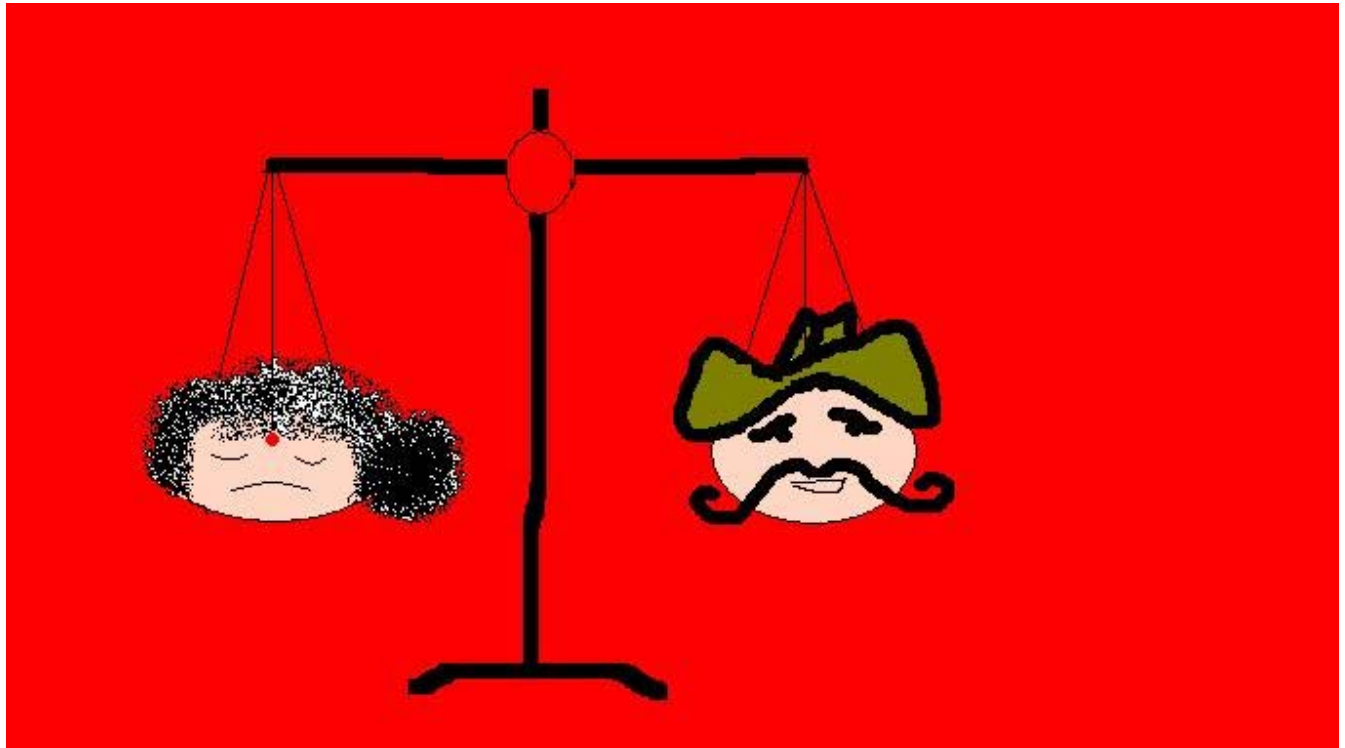
Based on the inputs given by the Women, it was found that the pendulum swung heavily in favour of the feminine side, if weighed in terms of work. However, the present mindset in the society at large is that males work much harder than females and share the majority of the workload. On the contrary, the actual picture, as depicted by the weight balance was that women not only worked more but had to do various multi-tasking to sustain their families.



After this process, another weight balance was placed on the side of the work-weight balance. This time the same process was repeated for the decisions that govern households. The decisions taken on various issues in the family are as follows:

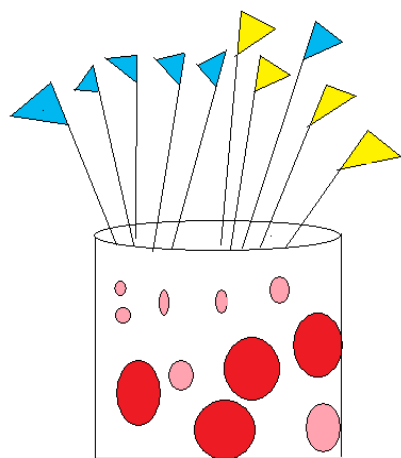
Issue	Male	Female
Education	Yes	
Where to go	Yes	
Marriage	Yes	Yes
Where marriage would take place	Yes	
Home expenses (major)	Yes	
Home expenses (minor)		Yes
Vehicle/crop sale decision	Yes	
Doctor Visit	Yes	
Hospital visit	Yes	
“Saaman Girwi Rakna”	Yes	

This tool was useful in explicating the fact that spite of the fact that major share of workload is carried by females, they have little or no say in the major or even minor decisions pertaining to their families.



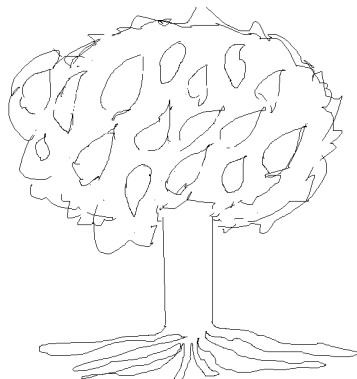
- **“Dana kothi” a drum** usually used by women to keep their assets along with grains was used to capture household incomes and expenditures, this tool looked at how by ensuring entitlements one can plug some of the holes and protect livelihoods of their family.

Description of “Kothi”: A medium sized drum with a paper cover was placed on a table on the stage. Flags were marked which represented the income of the families. Blue colored flags meant that the income source was from their owned land, cattle etc. while yellow colored flags meant that the income came from various government schemes like NAREGA, Indira Awaas Yojana etc. The “money” represented by the flags was assumed to be the total income of the family in a year. The holes in the drum represented the expenses of the family. The holes were also of two different colours. The pink holes represented the necessary expenses of the family like consumption, medicine, schooling etc. while the red holes represented the expenses like marriage, liquor etc. which can be controlled. The size of the holes/flags was directly proportional to the expenses/incomes. The sum total of all the holes represented the total expenditure of the families in a year.



The Women were asked to list the various income sources and expenses. Some of the major sources of income/money/assets that came out were: manual labour, jungle, debt, jewels, crop, sewing etc. The major sources of expenditure that came out were: food consumption, clothes, debt, interest, marriage, education, tuition, makeup, seed, fertilizer, house, fuel, travel expenses, liquor etc. Also, it came out of the discussion was the fact that the drum is least filled during the period of June/July when the expenses of the family are at the peak owing to the agricultural season. The facilitators also talked about reducing the size of the holes in the Kothi by decreasing the expenses in marriage, fertilizers etc

- The visual tool of a **vision tree** and roots as a planning exercise for the women was an easy to understand tool with ideas to take back to their groups after the training.



The women in the sub groups were subsequently introduced to the vision tree. The main composition of the tree viz. fruits/leaves, trunk and roots represents the following

- ✓ Fruits/Leaves: What they would like to change in their life, family and society, in general (visioning)?
- ✓ Trunk: How they would bring about the change? Through their Sanghatans.
- ✓ Roots: What changes in their current mindset would help them realize their vision?

Leaf shaped paper cuttings were used to depict both the root and the leaves/fruit. In these cuttings, the Women were asked to name the inputs (roots) that were necessary to get the desired outputs (leaves/fruits). The Women were also asked to list the tools through which they could achieve the fruits and this represented the trunk of the tree.

The tool to achieve this vision, which is the trunk of the tree, as pointed out by the Women was as follows:

- ✓ Gathering information regarding the various government schemes
- ✓ Active participation in gram sabha
- ✓ Regular monitoring of the Anganwari and mid day meal
- ✓ SHGs and VLCs

The inputs (roots) that are required to achieve this desired vision are as follows:

- ✓ Regularly attending the SHGs and VLCs
- ✓ Ending violence at home
- ✓ Understanding the issues and situations of other women in the village
- ✓ Empowered in both body and mind
- ✓ No discrimination between boys and girls
- ✓ Educating their children
- ✓ Abstaining from drinking and discouraging drinking in the village.

Participants Profiles

Age Group:

The age groups of the participants varied from 17 to 18 years old to 60+ years. while the young participant have been associated with SHGs for 3 to 4 years there was also a 50 year old woman who had just joined the SHG in her village and this was her first training experience.

Marital Status:

The marital status of women done through Sociogramming showed openly through an activity that 85% of the women participating in the training were married when they were below the legal age of marriage. While there were 14 who had chosen to wait and take their own time into marrying someone there one woman who was deserted before marriage and 9 women who were widowed but never remarried.

Level of education:

The level of education again estimated through Sociogramming showed that 70 % of the participants had never been to school. Almost 45% were dropped out in elementary school and few had taken up higher school education but only 1 woman out of the whole lot had been to a graduating college.

Ethnic background:

The women majorly belonged to the Gond tribal community; however it was interesting to notice the influence of Hindu religion on the tribal women, who had adopted the practices and customs of Hinduism yet are Gondi for instance most of the Gondi women were seen wearing Sindoor and the mangala sutra. There were a few Muslim women also participating.

Kinds of work:

While all the women including young girls did all household works at home, including fetching water and working in the fields there were a very small group of women who have seasonally been employed in road construction. There was one woman who worked with the local governance in her village and has even applied for the anganwari care taker/ worker. All the women did home based work but there was no respect or acceptance of their work to be called “work” but their families.

List of Participants, Trainers and Facilitators

Sr.no.	Name	Village	Block	District	Federation
1.	Kishanti	Amoli	Lamta	Balaghat	Nari Shakti Mahila Sangh
2.	Urmila	Badua	Lamta	Balaghat	Nari Shakti Mahila Sangh
3.	Motan	Servi	Lamta	Balaghat	Nari Shakti Mahila Sangh
4.	Mamta	Khergaon	Lamta	Balaghat	Nari Shakti Mahila Sangh
5.	Prakhta Bai	Kevatol	Lamta	Balaghat	Nari Shakti Mahila Sangh
6.	Kala Bai	Garjan tola	Lamta	Balaghat	Nari Shakti Mahila Sangh
7.	Dina Bai	Dogar baadi	Lamta	Balaghat	Nari Shakti Mahila Sangh
8.	Sarita	Budiya gaon	Lamta	Balaghat	Nari Shakti Mahila Sangh
9.	Mina	Tikha khari	Lamta	Balaghat	Nari Shakti Mahila Sangh
10.	Ahilya	Dherva	Lamta	Balaghat	Nari Shakti Mahila Sangh
11.	Sahana Misra			Balaghat	Nari Shakti Mahila Sangh
12.	Umvati	Bodaljhel	Parasvada	Balaghat	Nari Shakti Mahila Sangh
13.	Parvati	Chikla	Parasvada	Balaghat	Nari Shakti Mahila Sangh
14.	Kamli	Naata	Parasvada	Balaghat	Nari Shakti Mahila Sangh
15.	Dyokan Bai	Bhikevada	Parasvada	Balaghat	Nari Shakti Mahila Sangh
16.	Shyamvati	Sukhdi	Parasvada	Balaghat	Nari Shakti Mahila Sangh
17.	Roshni	Bhedi	Parasvada	Balaghat	Nari Shakti Mahila Sangh
18.	Vaishali	Parasvada	Parasvada	Balaghat	Nari Shakti Mahila Sangh
19.	Surya kala	Roshna	Lamta	Balaghat	Nari Shakti Mahila Sangh
20.	Ganga Thakre	Niyor Gaon	Lamta	Balaghat	Nari Shakti Mahila Sangh
21.	Geeta	Lamta	Lamta	Balaghat	Nari Shakti Mahila Sangh
22.	Rekha	Atri	Lamta	Balaghat	Nari Shakti Mahila Sangh
23.	Kanyama Rao	Kochevada	Lamta	Balaghat	Nari Shakti Mahila Sangh
24.	Avita	Khamtola	Lamta	Balaghat	Nari Shakti Mahila Sangh
25.	Dayavanti	Pratap Pur	Lamta	Balaghat	Nari Shakti Mahila Sangh
26.	Maya	Amriya	Lamta	Balaghat	Nari Shakti Mahila Sangh
27.	Sharda	Surya	Lamta	Balaghat	Nari Shakti Mahila Sangh
28.	Somvati	Tumdi Tola	Lamta	Balaghat	Nari Shakti Mahila Sangh
29.	Tara Bai	Naata	Parasvada	Balaghat	Nari Shakti Mahila Sangh
30.	Mamta Bai	Dinatola	Parasvada	Balaghat	Nari Shakti Mahila Sangh
31.	Vimla Bai	Bhamodi	Parasvada	Balaghat	Nari Shakti Mahila Sangh
32.	Chenvati bai	SaaverDodi	Parasvada	Balaghat	Nari Shakti Mahila Sangh
33.	Kaali Bai	Saalya	Parasvada	Balaghat	Nari Shakti Mahila Sangh
34.	Jayvanti Bai	MadanPur	Parasvada	Balaghat	Nari Shakti Mahila Sangh
35.	Syamvati Bai	TikhraToli	Parasvada	Balaghat	Nari Shakti Mahila Sangh
36.	Jamla Bai	Kurenda	Parasvada	Balaghat	Nari Shakti Mahila Sangh
37.	Khaushal Bai	Silgi	Parasvada	Balaghat	Nari Shakti Mahila Sangh
38.	Geeta	Mahe gaon	Parasvada	Balaghat	Nari Shakti Mahila Sangh
39.	Kullo Bai	Amvahi	Parasvada	Balaghat	Nari Shakti Mahila Sangh
40.	Yashoda	Khuddipur	Parasvada	Balaghat	Nari Shakti Mahila Sangh
41.	Indra	Dongria	Parasvada	Balaghat	Nari Shakti Mahila Sangh
42.	Shetu Didi	Dalvada	Parasvada	Balaghat	Nari Shakti Mahila Sangh
43.	Savita	Dalvada	Parasvada	Balaghat	Nari Shakti Mahila Sangh
44.	Asha	Malti	Ghoradogri	Betul	Narmada Mahila Sangh
45.	Premvati	Malti	Ghoradogri	Betul	Narmada Mahila Sangh
46.	Jamna	Chiklaar	Betul	Betul	Narmada Mahila Sangh
47.	Sunita	Bhorgaon	Betul	Betul	Narmada Mahila Sangh
48.	Phoolkali	Bhorgaon	Betul	Betul	Narmada Mahila Sangh
49.	Shyamvati	Chiklaar	Betul	Betul	Narmada Mahila Sangh
50.	Shivkali bai	Malamgiri	Betul	Betul	Narmada Mahila Sangh
51.	Bimla bai	Malamgiri	Betul	Betul	Narmada Mahila Sangh
52.	Mattu bai	Chandbheda	Chichouli	Betul	Narmada Mahila Sangh
53.	Ummi bai	Jamti	Chichouli	Betul	Narmada Mahila Sangh

54.	Babita	Kattui	Chichouli	Betul	Narmada Mahila Sangh
55.	Phulvanti	Jakli	Ghoradogri	Betul	Narmada Mahila Sangh
56.	Subbo bai	Vani	Betul	Betul	Narmada Mahila Sangh
57.	Hinno bai	Babera Singh Rana	Shahpur	Betul	Narmada Mahila Sangh
58.	Sona bai	Sitar	Shahpur	Betul	Narmada Mahila Sangh
59.	Sukhi Bai	Jhaadidana	Chichouli	Betul	Narmada Mahila Sangh
60.	Sevanti	Raipur	Shahpur	Betul	Narmada Mahila Sangh
61.	Neeta	Pola pakad	Shahpur	Betul	Narmada Mahila Sangh
62.	Laxmibai	Dodsamuhaar	Shahpur	Betul	Narmada Mahila Sangh
63.	Shivartibai	Chirmatekdi	Shahpur	Betul	Narmada Mahila Sangh
64.	Sumanthara	Somudana	Shahpur	Betul	Narmada Mahila Sangh
65.	Ramti	Chimdi	Shahpur	Betul	Narmada Mahila Sangh
66.	Kamla	Bhatki	Betul	Betul	Narmada Mahila Sangh
67.	Shanti	Banabida	Shahpur	Betul	Narmada Mahila Sangh
68.	Bhagrathi	Hathipur	Shahpur	Betul	Narmada Mahila Sangh
69.	Sankubai	Mardvani maal	Betul	Betul	Narmada Mahila Sangh
70.	Rampyaari bai	Mardvani maal	Betul	Betul	Narmada Mahila Sangh
71.	Rina bai	Dhana	Ghodagongri	Betul	Narmada Mahila Sangh
72.	Sudiya bai	Mansivni	Ghodagongri	Betul	Narmada Mahila Sangh
73.	Sukhvati bai	Dolidhana	Ghodagongri	Betul	Narmada Mahila Sangh
74.	Vimla	Ghodhna	Chichouli	Betul	Narmada Mahila Sangh
75.	Pramila	Ghodhna	Chichouli	Betul	Narmada Mahila Sangh
76.	Phoolvati	Ghodhna	Chichouli	Betul	Narmada Mahila Sangh
77.	Veshaniya bai	Shindikhapa	Chichouli	Betul	Narmada Mahila Sangh
78.	Kalavati	Tangnamaal	Shahpur	Betul	Narmada Mahila Sangh
79.	Sarasvati	Baljolpur	Shahpur	Betul	Narmada Mahila Sangh
80.	Kalash	Nimiya	Shahpur	Betul	Narmada Mahila Sangh
81.	Premvati	Khapariya	Chichouli	Betul	Narmada Mahila Sangh
82.	Kaushalya	Chitadongri	Shahpur	Betul	Narmada Mahila Sangh
83.	Ramvati	Birja	Shahpur	Betul	Narmada Mahila Sangh
84.	Ishwari	Bijaday	Shahpur	Betul	Narmada Mahila Sangh
85.	Somvati	Raipur	Shahpur	Betul	Narmada Mahila Sangh
86.	Vidhya	Pandi	Shahpur	Betul	Narmada Mahila Sangh
87.	Gulab bai	Dandivada	Kesla	Hoshangabad	Narmada Mahila Sangh
88.	Ram bai	Dhasai	Kesla	Hoshangabad	Narmada Mahila Sangh
89.	Rampyari	Jilakheda	Kesla	Hoshangabad	Narmada Mahila Sangh
90.	Keshubai	Gomti	Kesla	Hoshangabad	Narmada Mahila Sangh
91.	Sarvati	Saheli	Kesla	Hoshangabad	Narmada Mahila Sangh
92.	Phoolvati	Bandhi	Kesla	Hoshangabad	Narmada Mahila Sangh
93.	Shivkali	Dodi	Kesla	Hoshangabad	Narmada Mahila Sangh
94.	Rajanti	Morpani	Kesla	Hoshangabad	Narmada Mahila Sangh
95.	Bhagrati bai	Bhargada	Kesla	Hoshangabad	Narmada Mahila Sangh
96.	Sharmila	Kasda	Kesla	Hoshangabad	Narmada Mahila Sangh
97.	Prembai	Somkheda	Kesla	Hoshangabad	Narmada Mahila Sangh
98.	Lalita bai	Borkheda	Kesla	Hoshangabad	Narmada Mahila Sangh
99.	Sunita	Dodi	Kesla	Hoshangabad	Narmada Mahila Sangh
100.	Budhiya	Osapura	Kesla	Hoshangabad	Narmada Mahila Sangh
101.	Phoolvati	Bedagadhya	Kesla	Hoshangabad	Narmada Mahila Sangh
102.	Rukko bai	Purana jamundol	Kesla	Hoshangabad	Narmada Mahila Sangh
103.	Mamta bai	Purana kalaakhar	Kesla	Hoshangabad	Narmada Mahila Sangh
104.	Bimla	Bhadghada	Kesla	Hoshangabad	Narmada Mahila Sangh
105.	Sukhvati	Chhidapani	Kesla	Hoshangabad	Narmada Mahila Sangh
106.	Laxmi	Monpuri	Amarpur	Dindori	Rani Durgavati Mahila Sangh
107.	Bhenukhri	Rampuri	Amarpur	Dindori	Rani Durgavati Mahila Sangh
108.	Shyamkali	Khannaat	Karanja	Dindori	Rani Durgavati Mahila Sangh
109.	Jayanti bai	Khannaat	Karanja	Dindori	Rani Durgavati Mahila Sangh
110.	Jethiya	Khannaat	Karanja	Dindori	Rani Durgavati Mahila Sangh
111.	Durga maradi	Khannaat	Karanja	Dindori	Rani Durgavati Mahila Sangh

112.	Lilabai	Banjaara	Banjaara	Dindori	Rani Durgavati Mahila Sangh
113.	Dayavati	Banjaara	Banjaara	Dindori	Rani Durgavati Mahila Sangh
114.	Chameli bai	Ghaorakanhari	Banjaara	Dindori	Rani Durgavati Mahila Sangh
115.	Jagotin bai	Ghaorakanhari	Banjaara	Dindori	Rani Durgavati Mahila Sangh
116.	Choti Marko	Bijapuri	Banjaara	Dindori	Rani Durgavati Mahila Sangh
117.	Sheeshvati	Titrahi	Samanapur	Dindori	Rani Durgavati Mahila Sangh
118.	Kaushalya	Jhumukalaal	Samanapur	Dindori	Rani Durgavati Mahila Sangh
119.	Shyamabai	Ghata	Samanapur	Dindori	Rani Durgavati Mahila Sangh
120.	Sonabai	Ghata	Samanapur	Dindori	Rani Durgavati Mahila Sangh
121.	Gayatri bai	Kotaila	Samanapur	Dindori	Rani Durgavati Mahila Sangh
122.	Bisahin bai	Jhadasurang	Samanapur	Dindori	Rani Durgavati Mahila Sangh
123.	Shrivati bai	Karegaon	Samanapur	Dindori	Rani Durgavati Mahila Sangh
124.	Radha bai	Deolpur	Samanapur	Dindori	Rani Durgavati Mahila Sangh
125.	Shyama bai	Deolpur	Samanapur	Dindori	Rani Durgavati Mahila Sangh
126.	Yashoda bai	Kureli	Samanapur	Dindori	Rani Durgavati Mahila Sangh
127.	Druptibai	Deolpur	Samanapur	Dindori	Rani Durgavati Mahila Sangh
128.	Urmila bai	Dudhera	Samanapur	Dindori	Rani Durgavati Mahila Sangh
129.	Lehariya bai	Dudhri	Amarpur	Dindori	Rani Durgavati Mahila Sangh
130.	Shanti	Chargaon	Amarpur	Dindori	Rani Durgavati Mahila Sangh
131.	Shrinti	bapsa	Amarpur	Dindori	Rani Durgavati Mahila Sangh
132.	Meera bai	Bijouri rayat	Amarpur	Dindori	Rani Durgavati Mahila Sangh
133.	Kusum bai	Khargena	Amarpur	Dindori	Rani Durgavati Mahila Sangh
134.	Rashmi	Amarpur	Amarpur	Dindori	Rani Durgavati Mahila Sangh
135.	Devki	Amarpur	Amarpur	Dindori	Rani Durgavati Mahila Sangh
136.	Surta bai	Amarpur	Amarpur	Dindori	Rani Durgavati Mahila Sangh
137.	Batiya	Amarpur	Amarpur	Dindori	Rani Durgavati Mahila Sangh
138.	Jamuna	Amarpur	Amarpur	Dindori	Rani Durgavati Mahila Sangh
139.	Shyamvati	Amarpur	Amarpur	Dindori	Rani Durgavati Mahila Sangh
140.	Gandhiya	Kamrasoda	Amarpur	Dindori	Rani Durgavati Mahila Sangh
141.	Kusum	Mohanjhe	Amarpur	Dindori	Rani Durgavati Mahila Sangh
142.	Ram bai	Dongria	Amarpur	Dindori	Rani Durgavati Mahila Sangh
143.	Jamni	Jharnaghoghri	Amarpur	Dindori	Rani Durgavati Mahila Sangh
144.	Hiro bai	Ghoghri	Amarpur	Dindori	Rani Durgavati Mahila Sangh
145.	Rukmini	Nevsa	Amarpur	Dindori	Rani Durgavati Mahila Sangh
146.	Suneeta Dhar	Delhi			Jagori
147.	Madhubala	Delhi			Jagori
148.	Kulsoom	Delhi			Jagori
149.	Dr. Pritam	Jaipur			
150.	Sejal Dand	Delhi			Anandi
151.	Neeta	Jaipur			Anandi