

REPORT

ON THE

ORIENTATION TRAINING

WORKSHOP

September 26-29, 2005

M.S. SWAMINATHAN RESEARCH FOUNDATION  
CHENNAI

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## Course Concept and Design

Last year, an orientation and refresher course was held for MSSRF functionaries, including both newly appointed and older staff, with the most experienced also participating as resource persons. A need was felt that this exercise be repeated every year so as to provide conceptual clarity to the ongoing training on the job. After several brainstorming sessions, this course was conceptualized to complement the Foundation's mandate of pro poor, pro women, and pro-nature. The goals of the Foundation were translated into the objectives of the Course, namely –

- To orient the participants to MSSRF science-led approaches to rural development.
- To introduce the knowledge, skills and values related to this approach.
- To understand rural social structures and dynamics in terms of class, caste, gender, age and other variables with reference to Tamil Nadu and Kerala.
- To understand agrarian structure, landedness, rural occupations/livelihoods and village institutions with reference to Tamil Nadu and Kerala.
- To understand gender roles and relations, social constructions of masculinity and feminity, and equity considerations.
- To understand dimensions of livelihoods.
- To acquire and practice the skills for implementing the initial processes involved in the MSSRF approach to science-led development at the micro-level.
- To become familiar with and begin to internalize the values, principles and guidelines on which the approach is based with a view to institutionalising the participatory approach.
- To continue with capacity building and strengthening of the training skills of the more experienced staff to function as Resource Persons/trainers.

The Course was designed with focus on understanding the village community and dynamics, gender and social equity, dimensions of livelihoods, and the processes involved in any development approach. The plan was to take the participants through the initial the steps in the process, that is situational analysis and social mobilization, and to acquaint them with the development strategies. One major theme was selected for each day. The heads of programmes would plan the activities and make the presentations to orient the staff on the basic steps and strategies. The more experienced staff members would prepare case studies, lead discussions and help in drawing conclusions This would facilitate the development of an in house cadre of trainers.

The Course was visualized as an ongoing exercise for the staff. The concepts presented in the Course are expected to be internalized by the participants, as all of them would have participated in the exercises, discussions and group presentations which substantiate the concepts. Assignments pertaining to their field of work have been given to them which they will complete while at their field stations.

It is expected to have a follow up phase early 2006 so that problems or doubts in the field can be discussed with examples. Solutions may be as varied as the number of participants, but which will validate the local specific context. Peer sharing of experiences, and learning as a two way process is vital to all participatory processes, and will contribute in fulfilling the expectations from this course. At this stage, it is expected that the subsequent stages in the development approach would be taken up in greater depth, to prepare the new staff to deal with these stages in course of time.

## II. Programme Schedule for Orientation Workshop

26-29 September 2005. Venue : CAPART Hall

| Day       | Topic                                    | 09.30a.m- 11.00a.m  | 11.30a.m-01.00p.m                                      | 02.00 p.m -03.00 p.m          | 03.00p.m.- 4 p.m            | 04.30 p.m-05.00 p.m                     |
|-----------|--|---|--|-------------------------------|-----------------------------|---|
| 1         | Welcome and Introduction Village Studies | Presentation V.B. Athreya supported by G. Girijan, M. Nageswaran          | Discussion on Presentation                             | Case Study analysis by groups | Presentation and discussion | Assignment and Methodology              |
| T E A     |  |   |  |                               |                             |   |
| 2         | Gender/ Social Equity                    | Group Exercise on Gender  | Presentation Mina Swaminathan supported by Gita Suresh |                               |                             |   |
| L U N C H |  |   |  |                               |                             |   |
| B R E A K |  |   |  |                               |                             |   |
| 3         | Livelihoods                              | Presentation V.A. Nambi supported by S. Velvizhi, E.D. Israel Oliver King | Group Exercise on Livelihoods                          |                               |                             | Guidelines on project cycle             |
| T E A     |  |   |  |                               |                             |   |
| 4         | Development Process                      | Presentation P. Tamizholi supported by R. Rengalakshmi                    | Case studies analysis and presentation                 | Presentation and Discussion   | Planning- Demo and Exercise | Presentation, Discussion and Assignment |

## **DAY ONE**

### **0.1 Welcome**

The participants were welcomed by Dr. M. Velayutham, Executive Director, MSSRF, who is also the Chairperson of the Training Committee. He recollected that a similar exercise had been conducted last year, which had been well appreciated by the MSSRF staff. It was hoped that this workshop would also be a learning experience, keeping in context the Foundation's philosophy and mandate. The important key words which were to be given a meaning were pro nature, pro poor, pro women, all of which were pro livelihood through employment and income generation. This had to be interpreted and applied in the context of place of work, where already the orientation process would have started on the job.

A reading of the Annual Report of the Foundation would provide knowledge of ongoing programmes conducted by the Foundation. These programmes include a planned process documentation of the learning process, based on a work plan and a work output which enables monitoring and periodic assessment by self and others. The research and development interface leads to applied technology which is different from the top-down approach often followed in earlier development models. The focus is on a participatory rural development process leading to a common consensus on what is relevant and effective for the community. The human centred paradigm was important, as stressed by the Chairman. Adoption and diffusion of technology has to be understood by all of us.

The Course was structured as a two way process. It was essential to have an open mind, as there were a lot of regional differences with an interplay of varied societal norms. It was hoped that the participants would take back with them shared learning and will apply it in their field work so as to benefit the community.

### **0.2 Self Introduction by the Participants**

Self introductions by the nineteen participants, four observers and the Resource Persons was an indicator of the experience they were bringing with them to the Orientation Training Workshop. Most of the participants had been working for less than a year, in MSSRF projects in Wayanad, Pondicherry, Chidambaram, Nagapattinam, Tiruvaiyaru, Sempatti, and Chennai. The list of participants is at Annexure 1.

#### **Facilitator's Comments**

This Workshop has been designed as the beginning of an ongoing exercise, and was not a complete course by itself. It was an Orientation Workshop where it was also expected that the Resource Persons would facilitate the learning process.

# 1. Village Studies

## 1.1. Understanding the Village Community

Presenter : Dr. V. Athreya

Resource Persons: G. Girijan, M. Nageswaran

As all the participants were working in MSSRF Programmes, it was essential to internalize the Foundation's mandate, which is to work with the poor, especially women. At the same time, the focus should be on sustainable development as a result of participatory processes. These processes work within a context defined by the dynamics of social forces present in a village. This has to be understood as 'working with' people and not 'working on' people.

When we enter a village, we should not have preconceived notions about the communities we will be working with or the outcomes of our interactions. The outcomes would emerge as a result of learning processes, where we will hopefully learn from the communities even as we share our knowledge with them. Only this will create a sustainable and replicable model, the success of which can lead to its adoption by the government or other agencies.

### Defining a Village

When people use the term "village", the reference could well be to a hamlet inhabited by a few families. On the other hand, the term can also be used to refer to a "revenue village", which is the unit of revenue administration, or to a "panchayat village", which is the unit for development administration. Typically, a revenue village in Tamil Nadu, which is often but not always coterminous with the panchayat village, has a population ranging between 2000 and 4000, with 400 to 800 households. The decennial population census (the most recent of which was conducted in 2001) provides, for each revenue village, data on number of households, population by sex, age, literacy status and religion. Other items of information such as total area, cultivated area, area irrigated, distance of nearest town, presence of public facilities such as schools etc., is also available for each revenue village from the census. Besides the census, official data pertaining to land distribution, cropping pattern, births and deaths etc., for a revenue village can be obtained from the village administrative officer in charge.

The Panchayat is the first level of governance having an elected local body. Official data pertaining to a panchayat village, including the number of households officially below the poverty line, can be obtained from the district office of the national informatics network (NICNET), which also provides some information hamlet-wise.

The point to note is that the MSSRF often works in a hamlet, which is usually a small part of a larger revenue village. Before we begin our work, it would be useful to collect and study information on the revenue and panchayat villages within which our work area falls.



## **Relations between the village and the wider economy/society**

The village is not an isolated entity. Whether it is a hamlet or a larger revenue village or panchayat, the village is connected to a larger social, political and economic system. People in the villages buy and sell goods and services across a much larger territory than the village. There is also migration, which can be seasonal, permanent or even daily commuting, depending on the availability of work. Values are changing, especially with the urban influence through media projections affecting different facets of rural life. Technology too plays a major role in determining relations between a village and the wider society. Transportation and communication have further led to shrinking distances, allowing access to Unreached areas.

## **The social formation in a village**

The village is part of a larger social formation as well. The production and reproduction of material and cultural life influences the social fabric. Forces and relations of production and reproduction determine the hierarchical framework within a village. The social division of labour, the knowledge and skills of people, and the level of technological development are all important determinants of the dynamics of village society. Ownership and access to land, water, agricultural machinery and other means of production influence substantially the social power structure and the social relations people enter into. The dominant ideology seeks to legitimise existing power relations, but development can throw up social forces which challenge such ideologies and undermine existing structures of power and authority.

## **Rural Institutions**

There are several institutions-traditional and modern-that play a significant role in moulding life in villages. In earlier times, caste-based traditional "panchayats", usually exclusively male, and reflecting the traditional power structure, had the power to make decisions on village affairs, decisions that would often adversely affect the oppressed and weaker sections. Today the Panchayat is a democratically elected local body, with reservations for women, Scheduled castes and Scheduled Tribes. The elected panchayat is an important grassroots democratic institution that we should work with.

Other village level institutions such as societies and cooperatives of various kinds (Credit, Milk, Weavers, etc.) have the potential for collective action for empowerment and development. The Government Line Departments like those of Agriculture, PWD, Education, Health, Social Welfare, Revenue, Panchayat and Rural Development, are expected to serve the people but may not always do so. Several new institutions, like the self-help groups (SHGs), Water Users' Associations, various non-governmental/community-based organizations (NGOS/CBOs), have entered the rural arena. Sometimes these institutions are actively promoted by the government as part of the process of its disengagement from the developmentalist role of the State.

Peoples Movements and organizations of working people such as the Kisan Sabha, Youth, Women and Agricultural Workers' organizations, are not present everywhere. Where they are present, they may play an important role in mobilizing sections of society, giving them a voice and platform, and can be more effective than organizations with vested authority. The more recent or "new" social movements seek to address the concerns of dalits, tribals, the environment etc., and may be significant in some locations.

### **Dimensions of Inequality**

Village society is characterized by both heterogeneity and considerable inequality. In India, the three most important dimensions of inequality relate to class, caste and gender. Class status of a rural household is closely related to ownership and control of productive assets, most importantly land. Landless labourers, small and marginal farmers and rural artisans are among the exploited classes, and policies of the last fifteen years have not been very kind to them. Scheduled Castes and Scheduled Tribes continue to be at the bottom of the social and economic hierarchy in most parts of India. A good proportion of them are also landless. Women face multidimensional inequality, especially in rural India. Strong son preference and patriarchy have a negative impact on female survival. There are several blocks/taluks in rural Tamil Nadu where the child sex ratio-defined as the number of girls per 1000 boys in the age group of 0 to 6 years-is below 900. Women also face multiple work burdens.

### **Impact of Policies**

The policies of liberalization, privatization and globalization have caused great rural distress in the period since 1991 and especially since 1998. The rise in input prices, decline in output prices, cutbacks in availability of institutional credit, decline in government's rural development expenditure and public investment in agriculture, collapse of public distribution system and lack of employment opportunities, have all led to a serious rural crisis of livelihoods. Growth of rural employment has been very slow since 1993-94. The spate of farmers' suicides brings home poignantly the depth of the agrarian crisis. The role of NGOs and SHGs needs to be seen against this background as well.

### **Tamil Nadu Scenario**

The State is relatively more urbanized than other states. Well-distributed towns, good rural-urban transport facilities and a relatively well-functioning communications network have narrowed the rural-urban divide. About half of all sown area is irrigated. Of the area irrigated, 40% is by wells, 30% by canals and 30% by tanks. Paddy, sugarcane and banana are the main wet crops. More diversified cropping patterns are found in dry (well or rain-fed) areas. The emergence of high tech irrigation, high and increasing degree of mechanization, especially the use of tractors, harvesters, threshers, power tillers and pumpsets, has improved production and productivity, but may also have contributed to slowing down of employment growth in agriculture.

At the same time, the highly unequal distribution of productive assets has vested power in the hands of a few. There is a high degree of landlessness, especially among the lower castes. The average number of days of employment has declined over the years, and annual wage incomes in real terms have been pretty much stagnant.

Small and marginal farmers have been unable to access credit for land improvement or advanced technology. With the water crisis, they have been forced to leave land fallow and seek wage employment in or outside of agriculture.

Women have little access to land or other productive assets in rural Tamil Nadu. The crisis in the rural economy and society extends beyond agriculture to the artisanal sectors as well. Weaving industry has very nearly collapsed, while other rural artisans have been more or less entirely displaced by mechanization and technological change.

### **Interaction and Discussion**

*Participant* : Markets determine production and seem to influence the kinds of produce.

*Dr. Athreya* : Market is not the only determinant of production. There are other factors like availability of land, technology and irrigation facilities, which play a significant part in production. These are all interrelated. Farmers confronting uncertain and volatile markets need support systems, and only the State can provide them. Credit, technology and marketing support and input subsidies are all needed.

*Participant* : The Ministry of HRD has announced a scheme where incentives will be given to those who opt for permanent family control method after the birth of two daughters.

*Dr. Athreya* : Would you popularize this scheme in the Knowledge Centre ?

*Participant* : Success of this scheme can be achieved only if we go from the bottom to the top. It was said that ideology can be positive or negative. Ideology is generally positive.

*Dr. Athreya* : Ideologies can be very negative. An example is the ideology of communalism, which seeks to divide the people on the basis of religion and promote hate among them.

On the question of the scheme announced by the government of India and the role of the VKCs in this regard, we need to think carefully and deeply.

Since we deal with people, our approach should be participatory and we should promote a democratic discussion, rather than adopt the relationship between that of a vendor and a client. For instance, in a society like ours with structured gender inequality and strong son preference, the sanction of incentives for ensuring the survival of the girl child, while desirable in itself,

can also lead to the legitimisation of the idea that the girl child is a burden and promote its internalisation by people.

*Ms. Swaminathan* : Five states in India have laid down that having more than two children will disqualify one from standing for Panchayat elections. Studies show that this is adverse to women. Out of the five, two states have decided, under public pressure, to withdraw these rules. This reflects the potential effect of strong public opinion in a democracy.

*Participant* : It is important to get the opinion of the people. We should study the scheme, assess the objective behind it and then only disseminate to people.

*Ms. Swaminathan* : The village is not homogenous, so who will you discuss it with? Give the information to the people and let them decide. Part of your duty is to inform about government programmes. What is our role in this debate? Which issues should be taken up? This will be influenced by one's own system of values, and the MSSRF mandate, and whether other agencies are taking it up. We should inform people about schemes, but should we promote negative values ? Think carefully.

*Participant* : All the details of the scheme should be collected before informing the people. Women have to decide whether they will accept the scheme and should not be forced. Many people will accept because they need the money.

*Dr. Athreya* : This is not necessarily so.

On the larger issue of what should we disseminate and how, let me pose a question: Will you tell the people about the crisis in agriculture? Knowledge Centres could bring out these and other relevant issues in the newsletter and call for opinions/feedback. Initiate the process of discussion by people of important issues, providing them with as much relevant information as possible for this purpose. VKCs should not be seen as mere carriers of information on government schemes, but must function as an empowering tool by promoting informed discussion.

Coming back to the issue of gender, it is instructive to compare Tamil Nadu and Kerala. Tamil Nadu shows a much higher degree of gender inequality than Kerala. In Tamil Nadu the maternal mortality ratio (MMR), defined as the number of maternal deaths is 150 per 100,000 live births. In Kerala it is 35-40 per 100,000 live births. Political and social movements led by the Left parties have helped women in Kerala. There is a high degree of landlessness in Tamil Nadu. By contrast, everyone has some land in Kerala, thanks to the land reforms implemented by governments led by the CPI(M). This has given some bargaining power to agricultural and rural labourers. The inequality outcomes are naturally different in both the states.

*Participant* : When comparing Kerala and Tamil Nadu, one must also look at population and area. Population vis a vis area is the deciding factor. If population increases, then there is more of a strain on the resources.

*Dr. Athreya* : As it turns out, there is more land per person in Tamil Nadu than in Kerala but it is distributed very unequally. Similarly, while population growth rate has come down over the decade 1991-2001 as compared to the 1980s, the policy-induced agrarian crisis has meant that foodgrain output has grown even more slowly than the population growth rate. So population is not the determining factor when it comes to human development or poverty.

It is important that the issue of population be linked to the levels of consumption. Look at per capita consumption levels in India and the US, as an example. In the U.S., the claim of a person on natural resources is twenty five times more than in India. One can in fact say, from the perspective of the load on natural resources and the environment, that the USA may be "overpopulated"! Pattern of consumption is a crucial factor.

One has to address population in the framework of development. Improve child mortality, maternal health and old age security, and then preach population control. The best contraceptive, as has often been said, is development. The problem with population policy in our country is that it targets women. By and large, men do not use either temporary or permanent contraceptives. Also, the policy does not tackle patriarchy and son preference, but merely emphasizes the control of numbers.

*Participant* : There has been a rise in input prices and decline in output prices. Community-based organisations can act as pressure groups and people should recognize their importance rather than feel that issues are raised by political rallies. Most rural-based institutions have their own caste-based agendas which only seem to support social inequality. The Panchayati Raj Institutions represent local self government and should be strengthened. How can we sustain our efforts and then exit ?

*Dr. Athreya* : Try not to allow discrimination in your work. It is not possible for us to change the social mores in a village. Only mass and class movements of the people can take up that challenge.

We regard the local bodies, which are elected representatives of the people as the primary rural institutions. The SHGs that we help to form so as to take collective action in the interest of the group must work with the Panchayats.

We can spread awareness about people's rights. People also learn from their own experience. For example, it is often said by critics of the Panchayati Raj institutions that the reservation for women in them is meaningless, since the elected women members do not act on their own but are controlled by their male relatives-father, son, brother etc. But this is not true as a

generalization. In a study conducted for MSSRF in 1998, I found that as elected women members of PRI gained experience, they became confident and functioned independently. Many of them developed political ambitions and wanted to run for higher offices. We must work to strengthen such processes.

## **1.2 Village Profile – Case Studies : Group Analysis and Presentation**

Village profiles were given to each of the three groups. (Annexure 2, 2a, 2b).. Participants were asked to give their own interpretations of the case study

### **Group 1. Profile of Manikollai Village**

The group identified the key features from the village profile. It was found that 30 % of the population belonged to the Scheduled Castes, household size was of 4 – 4.7 members. area under agriculture was 245.9 acres and there were 488 agricultural labourers. There was a scarcity of water which led to fluctuations in the growth and yield of crops. The farmers were not able to synchronize their cultivation practices to the cropping seasons.

The group felt that the village profile did not follow a clear methodology in arriving at the figures based on primary data. Details of infrastructure facilities, education status, sanitation, marketing and income status were not provided. Alternative occupations to agriculture were not recorded.

The group suggested that interventions by MSSRF programmes could lead to some improvement in the economic status of the population. Bee keeping, vermi composting, bio-fertilizers, mushroom cultivation and sericulture could lead to self-employment. Adopting watershed, rainwater harvesting and growing drought-resistant crops could lead to better management of water.

**Comments:** An interesting methodology was followed in arriving at the castewise landholdings, namely house to house survey. It is essential that primary source data is corroborated by secondary sources which would be found in the revenue village office or from the Census. The Census is exhaustive and gives data about the workforce of the village, the sex ratio which can again be broken down as the Population Sex Ratio, Juvenile Sex Ratio, the Child Sex Ratio etc. Census details can also be obtained from the website [www.censusindia.net](http://www.censusindia.net). Regarding income status is a debatable point as it is very difficult to arrive at a conclusive figure of income for a family, and also, there would be variations over the years. Suggestions as to what MSSRF can do was not called for, as this exercise was mainly to arrive at a comprehensive village profile.

## **Group 2. Profile of Kuppadithara Village Wayanad.**

The group identified the gaps mainly as lack of information regarding the irrigation sources. Even the strategy suggested appeared to be limited to conservation of rice fields and rice genetic diversity. The issues identified by the group were that there was no participatory approach in the project and the bargaining capacity of the most backward community was weak.

The strategies that could be adopted to improve the standard of living leading to increase in income could be organic farming, ex situ conservation, improved transportation, and better marketing facilities.

**Comments:** There was no attempt by the group to read carefully and interpret the data given in the village profile. The case study is of a hamlet with only 39 households and all had been studied. This is an interesting methodology which is possible only in such small hamlets. The study should be put in the Kerala context where land reforms have given land to the landless and hence changed the pattern of agriculture and livelihoods. A Gram Panchayat is a large entity in Kerala with 25,000 – 30,000 people. In Kerala there are only around 991 GPs as compared to around 2000 in Tamil Nadu. It can be seen that the changing cropping pattern is affecting the life of the people. The case study should be studied to see what it says about the village, understand the indicators. One cannot jump into suggesting a strategy without understanding the process.

## **Group 3. Profile of Poyyamani Village**

The group identified the strengths present in the village according to the profile. It was felt that there was interaction with the Government departments as the data was collected from a number of Government offices. The primary data collection was based on effective community mobilization. Marketing linkages for agricultural produce were present, mainly due to good transportation. The female sex ratio was favourable though in the age group of 0-6 it was low.

The group felt that the land use had not been mentioned. Focus was more on non-farm activities, where men and women had different occupations. Wage differentials for men and women depicted wide differences. The control of irrigation was with the landed farmer. The profile did not mention the information sources for the data collected. The household pattern indices were not mentioned, nor details of livestock. The natural resources and community-based organizations was not mentioned in the case study.

From the village profile, the group inferred differences in caste led to social and economic inequities. Gender bias against women was also evident from the kind of work and the wages paid. Commercialisation of agriculture had led to overexploitation of resources, especially water.

**Comments :** It was necessary to first decide on what kind of a village it was, then understand its related strengths and lacunae. For example, with more land being cultivated for banana and sugarcane, women's role in agriculture was declining and this is reflected in women's work and wages. The caste composition, land use, cropping pattern, availability of water, education levels, were other criteria to be looked into. Data pertaining to indices of health and income should be interpreted within the larger perspective of the state and national figures available in the Census. It cannot be surmised that the village has a favourable sex ratio based only on the figures in the case study.

### **1.3 Methodology for Village Profiling**

1. While your work may be located in a hamlet, recall that secondary data on socio-economic variables is available from the Census and the VAO for the revenue village, and from district NICNET office and the panchayat clerk for the panchayat village. Many district administrations have their own websites as well. Access these websites through the TN government website [www.tn.gov.in](http://www.tn.gov.in) The Nicnet data may also give you hamlet-wise information for some variables.
2. Based on the secondary data on the revenue and panchayat villages as well as on the hamlet you plan to work in, design a random sample survey of households. In a simple random sample, every unit in the population has an equal chance of being picked up. Stratification can be done to ensure adequate representation for every stratum.
3. Primary data can be collected with a household questionnaire, either for all households in a small community or for a representative sample of households
4. For any sample study, first list out the universe and apply the sampling method in a scientific manner. Take statistical help to plan and carry out a sample survey
5. PRA methods can be used, but with great care. It involves a great deal of skill to do a good PRA. Avoid leading questions and subjective bias. Try to crosscheck data and get details about basic village life.

### **1.4 Assignment - Preparing a Village Profile**

The participants were asked to prepare a village profile when they go back to their respective work stations, keeping in context the learning that has taken place.



## DAY TWO

### 2. Gender and Social Equity

Presenter : Ms. Mina Swaminathan

Resource Person: Ms. Gita Suresh

Social inequity colours the rural canvas, and all programmes must relate to and address issues arising out of differences of caste, class, and gender. On Day One of the workshop, the participants could gauge the extent of the influence of caste and class in the lives of the population of rural Tamil Nadu. The social class in a village determines the gender construct as well.

Gender is a crosscutting issue which is found in the home, family, workplace and every institution. Perceptions of Gender vary with individual experiences and reactions vary sharply, between men and women. As a professional one needs to be aware of one's own bias which invariably is present in one's dealings with others.

#### 2.1 Exploring Gender –Exercise

To bring out the conceptual clarity on gender, an interesting exercise was carried out. Each participant had to write whether they were female or male, followed by whether they were happy with being so, or would like to change to the opposite sex. It was found that 10 participants were satisfied with being women, 11 were happy being men, 7 men would like to change to female and one woman would like to be a man. The participants were accordingly divided into 4 groups to make and asked on the reasons for their choice.

Those who were satisfied with being a woman, felt that giving birth, motherhood, capability to multitask, possessing patience, a sense of responsibility and understanding, liking to adorn oneself, all justified their choice. Men who were content with being male put their observations in the context of being born in a village, hence comparing what they could do which their female counterpart would not be able to do. This included freedom to go anywhere at anytime, choose their course of study, profession, and not be controlled by others. There was also freedom from pregnancies and its related problems! They faced comparatively less exploitation and problems. They could also provide support to women.

The sole lady who would like to be a man cited personal examples in her own life to justify her reasoning, namely, that if she was be a man she would be able to chose the career she had been qualified for, she would be able to roam without restrictions and fear, there would be freedom, and would also be able to take care of her parents. Men who would rather be women were flippant in some of their reasoning but were curious to experience what being female entailed, including the difficulties of child birth and the joys of motherhood. They also felt that women were more respected in society.

The above exercise afforded the participants an insight into their own perceptions about gender which were largely determined by their background. It also brought out that attributes of gender were more socially decided, and except for childbearing and breast feeding, there were no differences between women and men in what they could achieve.

## 2.2 Meaning of Gender

Gender refers not to women and men per se, but the relations between them which is socially constructed. It is not determined biologically, as genetic inheritance determines sex. Interaction with the social environment, lifestyle, the values imbibed, all contribute to the construction understanding of gender.

Gender is a central organizing principle of societies and often governs the processes of production and reproduction, consumption and distribution. Gender-specific roles and responsibilities are often conditioned by household structure, access to resources, specific impacts of the global economy, and other locally relevant factors such as ecological conditions. Gender roles have been defined by societal division of tasks, and responsibilities which are performed by women and men. Different roles may be accepted at different times and places. On the other hand, gender relation refer to the division of power, control, authority and responsibility between male and female groups in society. These groups are again affected by caste, class, social and economic status, religion, ethnicity etc. Hence it is necessary to understand gender relations in specific contexts.

Women's subordination cannot be generalized. Within each group, women tend to be marginalized. For e.g. Dalit women are subordinate to Dalit men, yet may enjoy some advantages compared to non-Dalit women.

Practical and strategic gender needs have been categorized to understand gender needs in depth.

| <b>Practical Gender Needs</b>  | <b>Strategic Gender Needs</b>   |
|--|---|
| <i>Pertain to day to day living conditions of women.<br/>Do not question existing division of labor, but are a result of it.</i> | <i>Pertain to the position of women versus men.<br/>Seek to transform the existing division of labor.</i> |
| <i>Incremental</i>   | <i>Transformative</i>   |
| <i>Short term</i>  | <i>Long term</i>  |
| <i>Vary with economic condition</i>  | <i>Common for most women</i>  |
| <u>Examples</u>  | <u>Examples</u>   |
| Access to water  | Sharing of housework  |
| Access to fuel   | Women in non-traditional tasks  |
| Access to fodder   | Equal wages for work of equal value   |
| Access to sanitation facilities  | Equal rights to private property and common property resources  |
| Access to child care facilities  | Equal representation and participation of poor women in decision making forums.                           |

### Short film 'What Were You Doing?'

To better understand gender stereotyping, a short film was shown, depicting the double burden of women's work in a rural area. The activities a woman does from morn to night include both working in the fields (productive role) and fetching water, washing clothes and utensils, minding the child, feeding and taking care of the family cow during the later part of the day (reproductive role) In contrast, the man, after finishing his agricultural chores, has leisure to rest or sleep. In the evening, when there is slight delay in serving his food, he asks his wife 'What were you doing?'. The message is that though a rural woman works both within and outside the home, even her closest family does not realise how hard she works. Perceptions are stereotyped.

### Short film 'Summa'.

The film depicts the situation in an urban middle-class home, where the woman does not formally go outside the home "to work" and shows how women's work in the home is considered trivial till it is monetized and given a value. The man realises that he would have to pay for the services or 'work' if his wife did not do the cleaning, washing, ironing, tending the children, etc. which fills up her normal day. The message is that "housework is also" work, but is invisible. Again, perceptions play an important role.

### Women's Work

Since the expenditure of energy in doing any work can be measured in kilo calories, all work should be recognised as work. However, housework is not counted in GNP as it doesn't generate income, and this leads to its "invisibility" as work. Economists can measure the value of housework, or any work, in several ways. For example,

- Opportunity Cost is the market price of the housewife's time if she gave up housework and sought other employment.
- Labour Cost is the market price of a full time domestic worker hired to do the housework.
- Service Cost is the market price of all the services if bought on contract to complete the housework.

Monetizing housework is one way to give visibility to women's reproductive work. Women's multiple responsibilities both within and outside the household are a reflection of their visible and invisible work. Even women who work for wages/salary outside the home are expected to take care of all the domestic chores including child care and domestic chores. There are also women who are self employed, either within or outside the home, and those engaged in home-based production. The diagram below illustrates the variety and complexity of women's work roles.

## DOMAINS OF WOMEN'S WORK

|  | Within home              | Outside home   |
|--|--------------------------|--|
| M<br>o<br>n<br>e<br>t<br>i<br>s<br>e<br>d          | Home-based<br>production | Self-employment<br><br>Wage/salary<br>Employment                       |
| N<br>o<br>n<br><br>m<br>o<br>n<br>e<br>t<br>i<br>s | Domestic<br>work         | Unpaid family labour<br><br>Child Care<br><br>Household<br>Maintenance |

Source : Project ACCESS, M.S. Swaminathan Research Foundation, Chennai

The following facts from a recent study illustrate some differences between the daily activity of men and women.

- Women sleep on the average 2 hours less than men.
- Women spend ten times more time on household work than men. This is true even in families where women work full time.
- Men have over two hours a day for leisure, while women have only five minutes.
- Men spend less than one hour per week on cooking, while women spend 15 hours per week (including women who work outside the home)

Source : Central Statistical Organisation 2000 1998-99 Time Use Survey Sample Size : 18,600 men & women

### Support services for women

The concept of support services for women to help them address their multiple roles is clarified in the following table

| Social security and care services               | Drudgery reduction  | Participation of men (through sharing of tasks.   |
|---|---|---|
| Group services (by state, community or private) | Technology to reduce women's 'household' drudgery             |   |
| <i>Examples</i>                                 | <i>Examples</i>   | <i>Examples</i>   |
| * maternity entitlements                        | * transport (better mobility)                                 | Men giving adequate time and energy to participation in all tasks of women especially the invisible ones. |
| * child care                                    | * alternative fuels   |   |
| * care of disabled, old, sick                   | * drinking water  |   |
| health services (including occupational health) | * food services   |   |
| *social insurance                               | * gadgetry (washing machines, food processors, grinders etc.) |   |
| *security in travel                             |   |   |
| * security in accommodation                     |   |   |

### 2.3 Case studies - Group Analysis and Presentation

Case studies with questions on each (Annexures 3, 3a, 3b, 3c) were given to each of four groups. The groups brought out the following observations in their presentations:

#### Group 1 - Drawing the Line.

- Traditional Panchayats probably did not allow entry to women as members because of the perception of men that women lack the ability to make decisions as their knowledge was limited..
- Men said they did not wish women to see the occasional violence in meetings as it would disturb women.

- Men do not want to share power with women
- To increase the participation of women, committees should be formed with both men and women as members.
- Spreading awareness about women's role and achievement in conservation may facilitate decision making by women.

### **Comment**

Men's statement that they did not want women to witness violence amongst themselves may only be a dignified excuse. In reality they may not have wished to lower their image in front of women. Their masculinity was threatened

### **Group 2 – Puffed Rice in Bangladesh.**

- Men were involved in marketing, transportation, purchasing paddy, taking it to the mill, bringing to the farm and giving it to the women, while women were parboiling twice, drying, sorting and winnowing.
- Availability of skilled labour, equipment, market, facilitated this activity
- Access and control was by men. Women could only avail of loans.
- The workload of the women increased.
- To reduce the workload mechanization could be introduced; separate sacks may be used for collection, and men can share the responsibility.
- To enhance women's control they should be allowed to take decisions in the production process.

### **Comment**

When women wanted to do something non-traditional there was opposition. The access and control over resources was with men and women were treated as labour, reinforcing the traditional role.

### **Group 3 – Backseat Driving.**

- The men wanted to dominate the women. If the women became economically independent then they would not obey the men.
- The inclusion of the men in the training programme would lead to dominance by the men. Moreover, the training was arranged specifically to benefit the women.
- The women had to do the household work as well as work outside and handle the marketing.
- The decision making and ownership of assets was in the hands of the NGO, Panchayat.
- The feasibility should have been foreseen before undertaking the activity.

**Comment:**

Though the women had a say in selling fish they could not utilize this to translate it into effective results. For the mistake committed by the NGO the women had to pay the price. It is not possible to start a project and succeed without careful planning for sustainability. Even the best of projects have failed.

**Group 4 – Value for Time.**

- Men were involved in productive roles whereas women were doing multiple roles.
- The wage rates should not be linked with the stipend amount.
- The women were justified in demanding an equal stipend.
- The trainees could be provided resource material, crèche, flexible timings, transport and food.

**Comment :**

The men did not want to upset the status quo of getting higher wages in relation to the stipend, i.e. they did not want to make the women equal to them. Here there was an opportunity for the NGO to convince the men about the additional burden on women and pay an equal stipend.

**2.4 Assignment – Time Use Study**

The Time Clock hour-wise activity pattern for women and men (Annexure 3 d) was to be filled in by participants who were assigned the following four categories for study—fishing community, (coastal area) tribal community(Kerala) landless Dalit, and salaried (eg man-government, woman- bank). They were to actually interview people in the above categories , men and women separately, but ask both to fill in for both men and women. Before the interview, the participant had to fill in the activity patterns according to their own perception. The comparison of all three sets of data would give information both about time use patterns and about perceptions.

## **DAY THREE**

### **3. Livelihoods**

#### **3.1 Understanding Livelihoods**

Presentation : Dr. V.A. Nambi

Resource Persons : Ms. S. Velvizhi,  
Mr. E.D. Israel Oliver King

The thrust of any development programme is to help the community, both to improve incomes and to bring about awareness for change. Local knowledge and skills are to be applied along with new technology to translate into practical applications. People look to new strategies and coping mechanisms to overcome life's hardships. Life and Livelihood are interlinked and one cannot be separated from the other.

"Livelihood" does not just mean the activities that people carry out to earn a living, but refers to all the different elements that contribute to, or affect, their ability to ensure a living for themselves and their household. This includes:

- the assets that the household owns or is able to gain access to – human, natural, social, financial and physical;
- the activities that allow the household to use those assets to satisfy basic needs;
- the different factors that the household itself may not be able to control directly, like the seasons, natural disasters or economic trends, that affect its vulnerability;
- policies, institutions and processes that may help them, or make it more difficult for them, to achieve an adequate livelihood.

The livelihood strategies that households develop to ensure their livelihoods, and consequently generate access to food, will depend on how they can combine their livelihood assets, take into account the vulnerability context in which they live, and the policies, institutions and processes that affect them. The livelihood outcomes that households achieve with their strategies can depend on any or all of these elements.

The natural resources on which much of the livelihoods pursued in rural areas are built are Soil, Water, Air, Biodiversity, and Biomass. Natural Resource degradation leads to gradual decline in rural livelihoods. Decreasing soil health, depletion of ground water levels, polluted



air, and loss in biodiversity due to decreasing forest and water cover adversely affects rural livelihoods. Any intervention on our part should aim to support sustainable livelihoods.

Sustainable Livelihoods as defined by Prof..M.S.Swaminathan are those that are ecologically compatible, economically viable, socially equitable (including gender) and should be job led.

The factors and risks that shape livelihoods can be social, cultural, economic, ecological, technological, and institutional, as well as the policy environment. The social and cultural background has a bearing on the livelihood options. Technology, for example, can lead to decrease in women's choices of work, as most of their labour is being replaced by mechanization. Seasonal availability of work can lead to migration which can again be short term, or for long periods. This has a bearing on women's work.

### **Interaction and Discussion**

*Participant* : Literacy is an important factor affecting livelihood.

*Dr. Nambi* : The option to pursue an education is limited by many social blocks., which do not facilitate formal learning eg. If a student has to attend extra classes, having taken up science, the circumstances at home may such that he/she cannot 'fit' this in, and the student may not be allowed to study.

*Ms. Swaminathan* : Literacy is different from Education. A minimum level of education is needed for certain skills. To work in the Knowledge Centres, for example, the minimum level of education is 8<sup>th</sup> class. In future, many jobs may require 12<sup>th</sup> class pass as the minimum level and not the 5<sup>th</sup> or 8<sup>th</sup> standard.

*Participant* : Whenever any intervention takes place, we should recognize the local framework rather than make people accept our opinions. We should understand and respect the local traditions and what best can be added on. Migration may be short-term or long-term. What about 'successful' livelihood patterns across the country?

*Dr. Nambi* : Local conditions are taken into account for improving yields. Migration is also related to the absence or presence of certain skills. The Govt. of Tamil Nadu has prepared a good report on livelihoods which can be consulted in the MSSRF library.

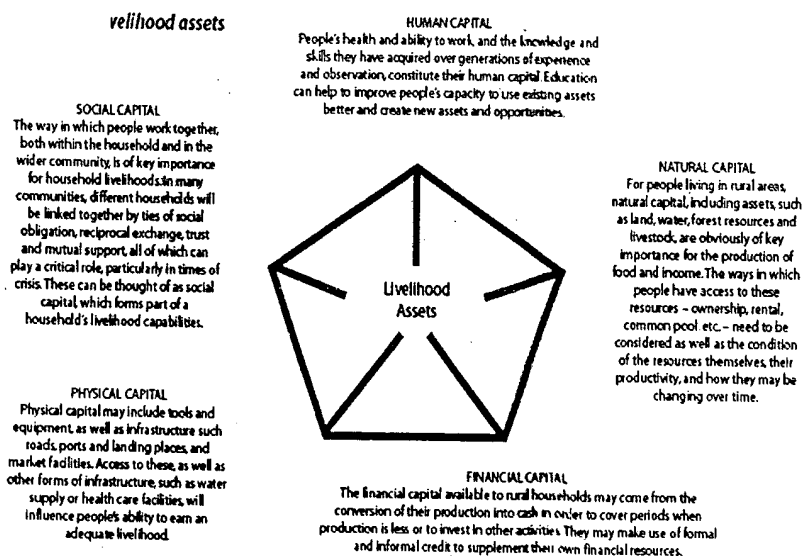
*Ms. Swaminathan* : It is important to collect disaggregated data., keeping the gender dimension in context. See what are the options for women and for men. The number of constraints are usually more for women. E.g. Tamil Nadu had passed the Equal Inheritance Act in 1988 but in practice many women do not claim their equal share in the property of the parents as they do not want to upset their brothers, who, the women feel will look after them, if the need arises.

When men migrate for either short term or long term the households become *de facto* women-headed households, and women even take care of the land. The continuum of female dependency is a concept developed at MSSRF, which shows that all households have some degree of dependency on female labour/earnings, varying from 0 to 100%. For instance, in one study of poor households, it was found that

- In 13.7% families the woman was single, separated, deserted, divorced or widowed., that is female-headed in the conventional sense
- In 11.7% families the man's employment and earnings were unknown or hidden and the contribution is minimal/none.
- In 19.6% families the man earned but contributed little, for various reasons
- In 41.7% families the man and the woman earned and contributed equally.
- In 13.7% families the man earned enough and the woman was not earning.

### Livelihood Asset Framework

To better understand the decisive factors affecting livelihoods a livelihood asset framework has been devised by DFID.



Livelihood Asset Framework uses Natural Capital, Physical Capital, Social Capital, Financial Capital, and Human Capital as the basis for livelihood. Land, Water, Biodiversity, Livestock form the Natural Capital. Savings, Credit, Remittances are Financial Capital.

Irrigation, Equipment, Consumer Durables form the Physical Capital. The Human Capital is Literacy and Education, Health, and Skills. The Social Capital includes Intra-group Support,

e.g. SHG , Endogenous Savings, Investments and Insurance Mechanism. Some guidelines can help to arrive at the kind of capital, and accordingly the resources available to the household may be examined.

### **Human Capital**

- What is the educational status of household members?
- What skills, capacity, knowledge and experience do different household members have (training, labour capacity, etc.)?

### **Natural Capital**

- What land, water, livestock or forest resources do household members use?
- What do they use them for?
- What are the terms of access (ownership, rental, share arrangements, open-access, leasing)?

### **Physical Capital**

- What infrastructure do household members have access to and use (transport, marketing facilities, health services, water supply)?
- What infrastructure do they not have access to and why?
- What are the terms of access to different types of infrastructure (payment, open access, individual or "pooled", etc.)?
- What tools or equipment do household members use during different livelihood activities and what are the terms of access to them (ownership, hire, sharing, etc.)?

### **Financial Capital**

- What are the earnings of the household from different sources (income-generating activities, remittances)?
- What other sources of finance are available and how important are they (bank credit, GO support, etc.)?

### **Social Capital**

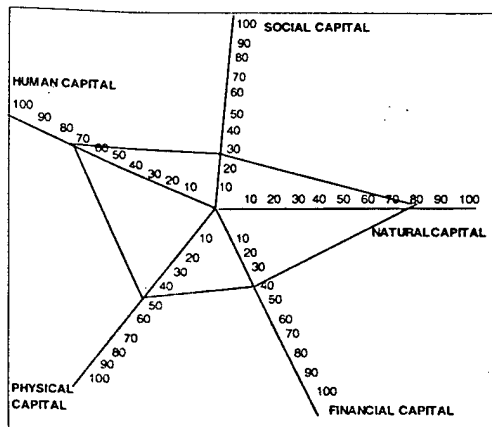
- What links does the household have with other households or individuals in the community (kinship, social group, membership of organizations, political contacts, patronage)?
- In what situations do those links become important and how (mutual assistance, pooling labour)?

## **3.2 Plotting Livelihoods in the Asset Framework – Exercise**

The participants were divided into 6 groups and each group was given the profile of a household (Annexure 4) and asked to plot the assets of the household on a scale of 10-100 for

a particular segment of population,(given in Annexure 4) to help the households strategise for their livelihood. The following presentations were made :

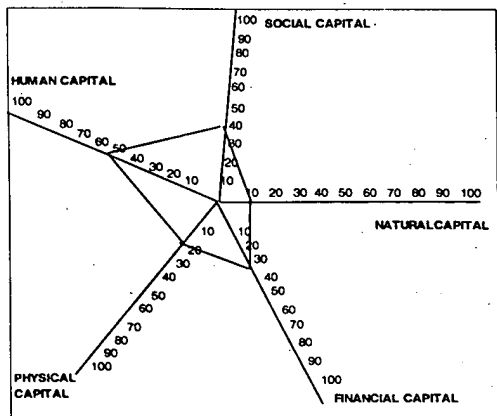
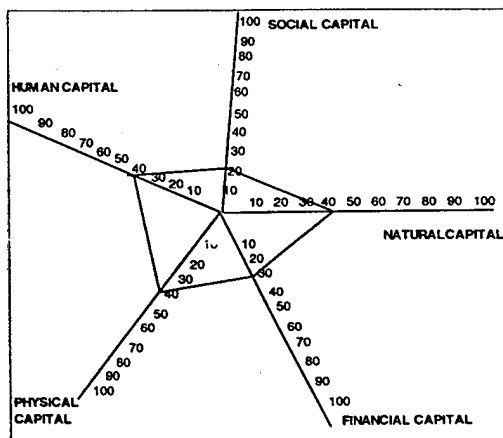
### Group 1. Farmer owning 5 acres of land



**Comments:** Children had been included in human capital though they were still in the non-productive stage. Though high points were given to human capital, the woman's contribution was not accredited. Since he was a farmer with a large land holding, he would be able to maintain his status because of his access to social capital, and hence social capital need not be so low down on the scale. The example of the Nadar community was given where lending was common and it was reliance on the social networking that helped this trading community.

### Group 2. Woman-headed household.

**Comment:** Since the woman was a widow, the family would be more dependent on their social network and not less so as presented by the group. The mother's struggle would have a positive effect on the children's achievements.

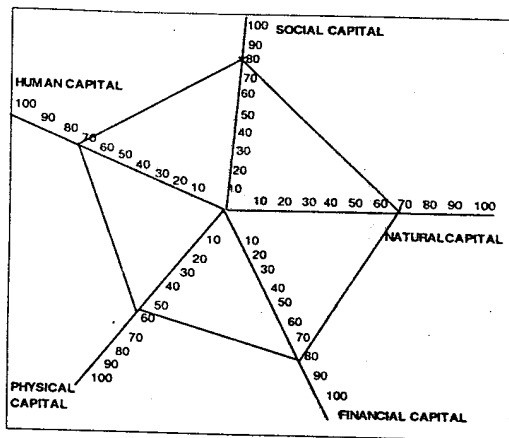
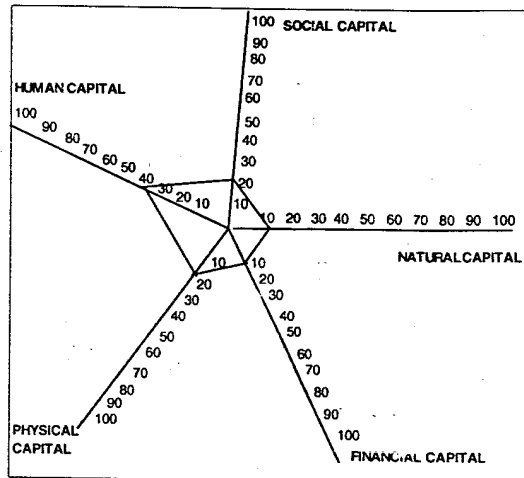


### Group 3. Landless household.

**Comments :** There is an interaction and interlink between social and human capital. The liability of the three children related to expenses on account of health and education can be discounted from human capital.

### Group 4. Fisherman

**Comments :** Take the sea as a natural accessible resource. Women play a big role in fishing families. The other members would also be involved in some related work. Fishermen Society will be a support and there would be positive social capital.

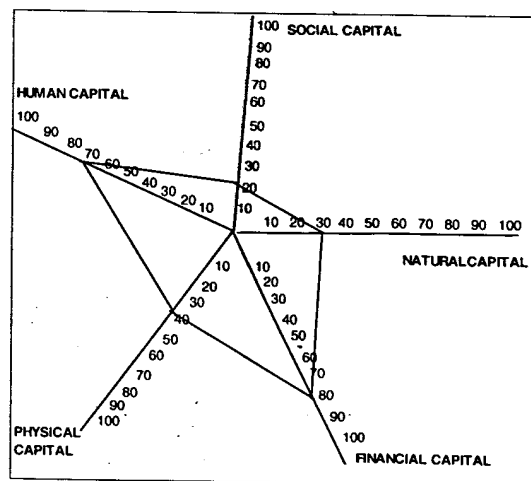


### Group 5. Urban Household.

**Comment :** What is the livelihood potential? Is there some business run from the house? The ratings are too high., if the infrastructure is used only for living. Business people need to have more of a social network. The clues provided in the case study have not been sufficiently followed up.

### Group 6. Carpenter.

**Comments:** Too many points for natural capital when there is only one cow. There could also be income from carpentry jobs, taken on apart from his regular government job. What about social capital, which can be used to support livelihood. Especially a carpenter family will use the trust based social network as a source of capital.



### 3.3. Case Studies : Group Analysis and Presentation

Three case studies (Annexure 5, 5a, 5b) were given to the participants who were divided into three groups, and asked to study one in each group. The questions at the end of each case study provided as guidelines.

#### Group 1– Agar Production

The case study was based on a MSSRF project which was taken up to encourage the community to own and produce agar, with technical knowledge was provided by the Central Marine Fisheries Research Institute (CMFRI) Mandapam. Five women and five men chosen by the Society formed by the community for this purpose, were trained and employed.

The group felt that there were different types of livelihoods that the case study supported. Seaweed collection was found to be an activity that was basically undertaken by women (80%) men involved being only 20%. This could probably be due to the labour intensive and time consuming work that was involved. The agar extraction process was specialized, needed some skills and was mainly done by the men. Some employment was generated in the construction of the agar plant. The marketing of the final produce also generated employment.

The different stakeholders involved were the government departments who provided the basic infrastructural facilities, the Research Institute which gave the technical training, the community which agreed to cooperate in setting up the plant and formed a Society to facilitate the same, the village Panchayati, the funding agencies, traders and private organizations involved in the business, and those who could use this product to produce another product in pharmaceuticals, or food biotechnology.

The group felt that science and technology had led to employment generation and an assured fair price and the production of agar was facilitated by technical knowledge, which offered some new skills leading to a certain level of competence among the producers, who were mainly poor. Reduced dependence on the middleman promoted self sufficiency and brought out leadership qualities. The producers also got exposure to the pharmaceutical and biotechnology industries.

The community was involved in the planning, and designing of the agar production plant. Deciding on the marketing and handling the business transactions themselves made the producers independent and led to a sense of ownership and accountability, and to capacity building. The involvement of the women in some of the activities is a sign that women were also encouraged to take part. The producers realized that cooperation would lead to better results and hence there was a sense of sharing and consensus over issues. The demand for the produce was high hence there was scope for continued employment. The group felt it was doubtful whether the production was pro-nature, as the manufacturing process would have involved some by product which may not have been properly disposed.

**Comments :** Does it satisfy the four tenets for sustainable livelihoods of MSSRF? - ecologically compatible, economically viable, socially equitable and job-led-for example, it is not job-led as only 7 persons seem to be employed permanently and the 25 seaweed collectors are getting regular employment even otherwise. The use of science and technology is only reflected by the value addition, and cannot help per se in getting a fair price or generating employment.

## **Group 2. Environmental History of Wayanad**

The case study brings out the environmental history of Wayanad in which political forces including colonial rule, trade and commerce, language, population pressure, land use and the development of science have shaped the livelihoods of the people of the region.

The group felt that modern science helped in controlling malaria in the area, as a research station for the eradication of malaria was set up here. A Wayanad Colonisation Scheme initiated in 1948 in order to rehabilitate ex-servicemen, tribals and ex Indian National Army personnel, landless labourers, tappers etc with the objective of a) issuing agricultural grants to persons, b) reclamation of land, c) improvement of agriculture and d) promotion of cooperative spirit. The scheme was followed by a large influx of people from Travancore in search of a living from agriculture. The influx of settlers in the area led to tribal land alienation, which has driven many tribal families into interior forests and peripheral areas of the economy.

Livelihoods which members of marginalized tribal communities could practice through cooperatives would be the collection of medicinal plants as they would have their indigenous knowledge to assist them. They could be a part of the Joint Forest Management agreements between the Government and the community. They could also be taught to add value to the raw material available for food processing or the production of honey.

The larger forces that have shaped contemporary livelihoods in the area are the Govt. schemes already mentioned, the malaria control program, the large scale migration into the area leading to the changes in land use, all of which led to the displacement of the tribals and their traditional livelihoods which were dependent on the forests.

The group felt that the Muthanga incident was not justified as the forest is the domain of the tribals and they should be allowed to stay in the sanctuary. The killing of two people was unjust, and the firing could have been avoided.

**Comments:** The tribals of Wayanad want land but as land is insufficient, and there is very little progress in land distribution. MSSRF is providing science-based opportunities with knowledge and skills so that any enterprise can be a success. The tribal unit (of cooperation) should be used. The scientific research on plantation crops initiated by the colonial rulers is being continued by the present government for the benefit of planters rather than taking up research useful to the tribals, or based on tribal knowledge.

### **Group 3. Nomadic Duck Herders**

The case study is of nomadic duck herders who keep moving their duck herds in a cyclical fashion from one region to another, depending on the amount of feed available, on rainfall and cropping patterns. Cultivation of short duration high yielding paddy varieties, roads and transport networks, credit arrangements, incubator-hatched eggs, ready markets available for sale of their eggs and meat are some of the modern developments and technologies around which their nomadism is built. Although natural resource based, several technological, financial inputs and social relations are crucial for the pursuit of this livelihood. It is a recent development which has come into existence in the last thirty years.

The group felt that transportation helped the duck herders to move ducks from place to place, to transport eggs to the market and also facilitated the movement of the duck keepers.

The Green Revolution helped the duck growers make use of short duration crop of paddy, as since increased area under short duration paddy increased the scope for grazing.

To pursue their livelihood the duck owners have to interact with the community of the area they are passing through, including water users associations ; as they would need ponds, or lakes for the ducks; village temple committees; and traditional village Panchayats. They would have to negotiate with egg sellers for a fair price, and have dealings with financiers or moneylenders. They would also have to approach local farmers for access to grazing in harvested fields and local veterinarians or hospitals for the health of their ducks.

To improve the livelihoods of the duck herders, the group suggested that some sort of residential educational support for their children should be provided by the government. Local markets for eggs (through linkages with funding agency) could be developed. An integrated farming system approach could be adopted where through biodiversity, optimal use of the land could be made. Self Help Groups could be formed as a basis for financial support amongst themselves or from financial institutions. They could be made aware of the need for group insurance.

**Comments:** The duck herders are large nomadic groups and their coping strategies are precisely in shifting to duck herding as their livelihood. Our interventions should be to improve their livelihood or help them to improve their stock.(marketing, inoculations, improved feed etc.) SHGs should not be seen as a simple solution for all problems.

### **3.4. Assignment - studies on Livelihoods**

Participants were asked to develop livelihood profiles of the community already assigned to them for study, using the following questions.



- What are the livelihood strategies adopted by landless people, small holders, large holders etc?
- What livelihoods pursued by people are based on caste?
- What livelihoods are based on natural resources only?
- How do multiple strategies operate within a household / community?
- Consider livelihoods from a Structural-Functional Perspective
- What are the links between social structures, natural resources and contemporary livelihoods?
- How do traditional social structures, notably religion and caste shape positively and negatively affect contemporary livelihoods?
- What role does education play in contemporary livelihoods?
- How are contemporary livelihoods linked to the past? (Historical perspective)
- Do new livelihoods bring about major social changes? What are those changes?

The guidelines for the Project Cycle (Annexure-6) would be helpful in carrying out this study.

## DAY FOUR

### 4. Process Oriented Development Approach

#### 4.1 The Approach

Presenter : Dr. P. Thamizoli

Resource Person : Ms. R. Rengalakshmi

In the earlier sessions, conceptual clarity on village dynamics, gender, and livelihoods was afforded through exercises and case study presentations. To make any intervention sustainable in the development field, understanding and assimilation of the processes involved is essential. The 'learning' processes facilitate constant thinking, reflecting and analyzing of the concepts, strategies, planning, implementation and evaluation.

The process involves steps which lead to the result. The information and knowledge gained in the previous step is incorporated in the next step. This provides scope for midcourse correction in tune with values, principles, and skills. Participation of the stake holders at each stage can be documented. Knowledge can be built through participatory research. An integration of different knowledge systems will provide a more effective whole.

#### 'Blue print' and 'Learning process' approach

A comparison in relative terms, of a fixed, set approach with a process approach has been shown. This will help stakeholders in development programmes to examine their own approaches so as to see effective result.

| Steps                     | Blue Print approach                     | Process approach                                |
|---------------------------|---|---|
| Idea originates           | In the capital                          | In the village                                  |
| Initial steps             | Data collection and plan                | Awareness and mutual learning                   |
| Design                    | Static/by experts                       | Evolved/ with stakeholder participation         |
| Organizational structures | Existing or built top down              | Existing/Built bottom up with lateral spread    |
| Resource                  | Central funding                         | Joint and local funding                         |
| Training                  | Classroom                               | Field -based/ hands on                          |
| Implementation            | Rapid, widespread                       | Gradual and local                               |
| Management goals          | Spending the budget, completing on time | Sustained improvement and performance           |
| Action content            | Standardized                            | Diversified                                     |
| Communication             | Vertical: orders down and reports up    | Lateral: mutual learning and sharing experience |
| Monitoring and Evaluation | External and intermittent               | Internal and continuous as well as external     |
| Errors                    | Ignored                                 | Discussed and rectified for learning            |
| Effect                    | Dependency-creating                     | Empowering                                      |

## Interaction and Discussion

*Participant* : Can you clarify how to deal with the already developed blue prints like Biodiversity Act ? Some participants had some reservations about the practicality of the process approach, as sometimes it is not possible to make changes mid-course especially when certain parameters like time frame are laid down. Even in evaluation, process approach may not have quantifiable indices.

*RP* : In the case of Acts and legislation in the process learning method ; we need to bring the components of these Acts and legislations into awareness and training programmes.

*Participant* : Given the existing hierarchical system in project management, how can process learning approach be used in the context of communication for mutual learning and sharing of experiences ?

*RP* : We should have clarity in project management about the implementation approach. 'Lateral' may be ideal, or Utopian, though not always feasible. But it should be tried out. In reality, the process approach has to be combined with the blueprint approach for greatest effectiveness. There is a need for sensitizing the stakeholders to learning process approach. Constant capacity building to facilitate the process is vital.

## Project Process

These are the basic steps followed in all developmental work. The chart below shows the methods, values and expected outcomes of following this process.

| <u>Steps</u>                                 | <u>Methods</u>   | <u>Values</u>  | <u>Results</u>   |
|--|--|--|--|
| Knowing the community, introducing ourselves | Meetings   | Achieving consensus  | Good rapport, mutual learning and agreeing to work together  |
| Situation analysis                           | PRA methods<br>Baseline Survey                           | Participation/ social inclusion/<br>accepting plurality and arriving<br>at consensus/mutual learning | Knowledge about social and economic groups/<br>Identification of villagers concerns/<br>Identification of the project partners |
| Social mobilization/<br>Introducing forums   | Forming groups/<br>Identifying the other existing groups | Social inclusion/Reaching the un<br>reached/promotes decentralization                                | Formation of groups or working with the existing groups/<br>community gains confidence   |

|  |   |  |  |
|--|---|--|--|
| Joint Micro planning                                   | Stakeholders discussion                                   | Participation/ownership/Holistic understanding/Transparency/realistic/sharing responsibilities | Realistic micro-plan for implementation  |
| Organizing training<br>Training needs<br>Training plan | Focus Group<br>Discussions                                | Facilitation<br>Participation  | Skill development Technical/<br>Human resource<br>development/Conflict resolution<br>etc.  |
| Monitoring and evaluation                              | FGD/Verification of records etc                           | Transparency/Sharing of experiences/learning   | Helps to know whether the activities are on the right track/<br>mid course correction and<br>improving the<br>performance/enhances the problem<br>solving capacity of the<br>community/derive insights |
| Strengthening Linkages and Networking                  | Facilitating replication/ Meetings with PRIs/GOs/NGOs etc | Dialogue/Mutual learning/<br>promotes self sustainability                                      | Scaling/Institutionalization/<br>building network  |
| Role change  | Discussion/<br>Organizing SWOT                            | Self reliance and new partnership<br>development   | Role change plan   |

This is not a series of linear steps, but a spiral, as earlier processes continue at a higher level even as new processes are initiated. It is also cyclical, as a new cycle of development starts with role change.

Choosing the right methods and internalizing the values are very important, these two would determine the expected results.

## 4.2 Development Values and Output – Case Studies Group Analysis and Presentation

The participants formed three groups and each group was given a Case Study (Annexures 7, 7a, 7b). They were to be asked to :

- Bring out the developmental values observed.
- Make observations on development outputs.
- List out strengths and weaknesses in the case study.
- List the major learnings.

## Group 1. Crispy Crunchy Papads!

| <b>Values</b>  | <b>Outputs</b>   | <b>Strengths</b>   | <b>Learning</b>   |
|--|--|--|---|
| <ul style="list-style-type: none"> <li>*Consensus.</li> <li>*Participation.</li> <li>*Transparency.</li> <li>*Ownership.</li> <li>*Sustainability/self reliance</li> <li>*Collective decisions.</li> <li>*Sharing of responsibilities.</li> <li>*Flexibility of time.</li> </ul> | <ul style="list-style-type: none"> <li>*National Unit.</li> <li>*Women independent</li> <li>*Regular employment for women.</li> <li>*Self-sufficient.</li> </ul> | <ul style="list-style-type: none"> <li>*Pro-women.</li> <li>*Unity among members</li> <li>*Quality product.</li> <li>*Quantity.</li> <li>*Less mechanization</li> <li>*Lateral communication</li> <li>*Management capacity.</li> <li>*Women play multiple roles (productive, reproductive, managerial)</li> </ul> <p><b>Weakness</b></p> <ul style="list-style-type: none"> <li>*Lack of Social inclusion</li> <li>*Less use of machinery affected quality/quantity</li> </ul> | <ul style="list-style-type: none"> <li>*Group participation is evident.</li> <li>*Value of decentralisation – has led to better working.</li> </ul> |

**Comments :** Social inclusion is not being practised. Decentralisation seems to be a misnomer since the product is a branded one and decisions regarding quantity, quality, pricing, etc. would be centralized. There is little evidence for participatory processes. There is no evidence that clean methods of preparation are taught even though a clean home is a criterion for selection. There is no support service provided to the women in spite of being a women's organization. Neither is there much flexibility in terms of quantity, space or time. The issues of consensus is not mentioned. Just because it is a women's organization does not necessarily mean it is pro-women. There is also no evidence of reward for those who have worked for many years. The case study needed to be looked at more critically. Important points have been missed while some statements are made without much evidence.

## Group 2. Jay Hanuman Krushak Kalyan Sangh.

| <b>Values</b>  | <b>Outputs</b>   | <b>Strengths</b>  | <b>Learning</b>  |
|--|--|---|--|
| <ul style="list-style-type: none"> <li>*Achieving consensus.</li> <li>*Social inclusion</li> <li>*Participation.</li> <li>*Transparency.</li> <li>*Social mobilization.</li> <li>*Sustainability</li> <li>*</li> </ul> | <ul style="list-style-type: none"> <li>*Empowered people.</li> <li>*Income generating activities.</li> <li>*Systematic planning.</li> <li>*Increased capacity building.</li> <li>*Prevention of migration.</li> <li>*Sustainable development.</li> </ul> | <ul style="list-style-type: none"> <li>*Homogeneity.</li> <li>*Cooperation.</li> <li>*Identified and utilized land resources.</li> <li>*Linkages with government agencies.</li> <li>*Regular transactions with bank.</li> </ul> <p><b>Weakness</b></p> <ul style="list-style-type: none"> <li>*Less of natural resources</li> <li>*Less diversification of ideas</li> <li>*Women not mentioned in any work</li> </ul> | <ul style="list-style-type: none"> <li>*Homogeneity of the group strengthens success.</li> <li>*Livelihood options are effective if it is based on local natural resources.</li> </ul> |

**Comments:** Words like 'empowerment' should not be used indiscriminately. In the case study it is more of skill acquisition than an empowering process. Information should be analysed and examined carefully before a conclusion is reached. The monthly interest rate seems high – what was the prevailing rate ? Under development output, how much income was generated and how many days of work were put in ? Was the training need -based and necessary, as it was not voiced by the people in the case study ? Perceptions do colour thinking but critical enquiry should be attempted.

### Group 3. Chambal Command Area.

| <i>Values</i>   | <i>Outputs</i>   | <i>Strengths</i>   | <i>Learning</i>   |
|---|--|--|---|
| <ul style="list-style-type: none"> <li>*Achieving consensus.</li> <li>*Social inclusion</li> <li>*Participatory planning.</li> <li>*Transparency.</li> <li>*Sharing of experience.</li> <li>*Self reliance.</li> <li>*Understanding.</li> </ul> | <ul style="list-style-type: none"> <li>*Formation of Water Users Association – Collectivism.</li> <li>*Water management in rotation basis.</li> <li>*Skill development of men and women.</li> <li>*Increased productivity.</li> <li>*Reduced damage to the ecosystem.</li> <li>*People's participation.</li> </ul> | <ul style="list-style-type: none"> <li>*Participation.</li> <li>*Training.</li> <li>*Demonstration.</li> </ul> <p><b>Weakness</b></p> <ul style="list-style-type: none"> <li>*Gender disaggregated data not available.</li> <li>*Profile of the community/ village missing.</li> <li>*Cropping pattern lacking.</li> <li>*Period not given.</li> </ul> | <ul style="list-style-type: none"> <li>*Participatory approach – good tool to solve problems and make any program a success as is the case here.</li> <li>*Through demonstration learning has taken place.</li> <li>* Awareness campaign was used as propaganda.</li> </ul> |

**Comments :** A very long (process) was taken to reach a consensus. Others can learn from this experience how to do it better. Nowhere it is mentioned that economically marginalized or disadvantaged people benefited, social exclusion is implied. The tail end users were not involved like small farmers. Women were only used as labour, and only nominal training was given to them.

### General comments

All the three case studies showed some degree of social exclusion. Did these projects have any protective measures for labour, wages, and decent working conditions ? Are they genuinely participatory, or exploitative of people's labour, especially women's labour ? In the case of the last column, it is not clear whether these are the learnings of the group analyzing the case study or of the people in the case study. This makes it difficult to assess their accuracy, as in some cases they seem inappropriate. All the three case studies were examples of social exclusion. It should be examined whether the projects had any protective measures for labour; wages, and decent working conditions. Very careful and critical reading is needed to make case studies yield insights.

### **4.3 Participatory Rural Appraisal (PRA)**

The discussions so far had helped the participants to integrate knowledge with systems. For development workers, these learnings can be put within the framework of PRA.

#### **What is PRA?**

A growing family of approaches and methods to enable local people to share, enhance, and analyze their knowledge of life and conditions, to plan, and to act.

Three common elements found in a PRA approach are

- Individual responsibility (Each of the team members should be fixed into his/her role very specifically based on his/her academic background and experience)
- A common commitment to equity (Special emphasis should be taken to include the socially and economically excluded, deprived, women etc.)
- Recognition and appreciation of diversity (There is no single truth or uniform point of view or one generalized opinion for the different sections of the community)

#### **The core of PRA**

- Facilitating - they do it- empowering and enabling local people to do more or all of the investigation
- Our behavior and attitudes - for this approach asking local people to teach us with confidence that they can do it, handing over the stick....
- A culture of sharing - of information, of methods, of food, of field experiences
- Critical self-awareness about our attitudes and behavior; doubt; learning from error; continuously trying to do better; building learning and improvement into every experience

#### **Possible learnings and values**

- Offsetting biases (helps to overcome personal and professional views/opinions)
- Rapid progressive learning
- Reversals (to reverse values and come out of professional prejudices, prepared to hand over the pen/stick to the community)
- Triangulation (seeking multiple perspectives through different methods and sources of information/leading to cross checking and appreciating range of variants)
- Direct contact (helps to have face-to-face interaction/discussion and dialogue)
- Seeking diversity and differences

#### **Possible benefits of PRA**

- Empowering the local poor and the weak
- The project process including identification, appraisal, micro-planning, implementation, monitoring and evaluation is all in a participatory mode
- Direct learning
- Orientation of outsiders to a culture of open learning
- Diversification: encouraging and enabling the expression and exploitation of local diversity

- Policy review -changing and adapting policies through relatively timely, accurate and relevant insights
- Research : identifying research priorities and initiating participatory research

### Challenges of PRA

- Behaviour and attitude-stakeholders must change, mutual learning—outsiders move to a culture of sharing.
- Assuring quality- prevent rapid spread which brings low quality
- Leads to self-critical awareness, scope to constantly and critically question one's own views and actions)
- PRA in large organizations may be difficult
- Empowerment of the weak- how to enable women, and the poorer to take part more and more and to gain more and more - how to resolve conflicts
- Inventiveness and creativity - how to enhance inventiveness and creativity with new methods, and with combinations and sequences of methods

### Dangers and abuses of PRA

- Failing to change behaviour and attitude
- Rushing and dominating
- Pretending to be experienced trainers when not
- Rigid and routinized applications (In PRA methods importance should be given for principles and approach and the facilitator is expected to apply his/her imagination according to the situation, nature of the group etc. There is no standardized way of facilitating particular PRA methods).
- Raising expectations (while conducting PRA the facilitating institutions should provide clarity about the budget, proposed activities etc. to the community. This could help the community to get an idea about the proposed development project).
- Demanding instant PRA (PRA is a process, it should be conducted based on good rapport building with the community. It is not a single event and should be done using a series of techniques based on time availability, convenience etc. of the community and other stakeholders).
- Cosmetic labeling without substance (It needs experience and skill to facilitate the appropriate methods in the given situation. One should identify appropriate techniques, and know the situation, instead of resorting to mechanically following the standard methods mentioned in the PRA manuals, literature etc.

The matrix below illustrates the processes of PRA from stage to stage.

|                 | We know  | We don't know  |
|-----------------|--|--|
| They know       | <b>First stage</b><br>Mutual conscientisation<br>(being aware) | <b>Second stage</b><br>Participatory Learning and Action |
| They don't know | <b>Third stage</b><br>Extension                                | <b>Fourth stage</b><br>Participatory research            |



#### 4.4 Process of Developing a Bioshield Project Establishing a Knowledge Centre - Exercise

Discussions based on the following matrix provided a guideline and a procedure for the next exercise of developing a project.

| <u>Steps</u>   | <u>Methods</u>   | <u>Outcomes</u>                                     |
|--|--|---|
| Study the suitability of the village   | Rapid Rural Appraisal  | Selection of Village                                |
| Bio-physical survey  | Transect analysis<br>Remote sensing imageries<br>Meetings  | Site selection                                      |
| Developing relationship with the villagers   | Continuous meetings/awareness programmes   | Good rapport and partnership development            |
| Legal status of the territory  | Meeting the officials<br>Approaching for permission  | Land for Bio-shield development                     |
| Participatory Rural Appraisal  | Focus Group Discussion with community members of different sections<br>Collection of local knowledge and species selection     | Knowledge data base and suitable species list       |
| Group formation..? /Identify the existing appropriate structures   | Discussion/ objectives/structure/ roles & responsibilities   | Local implementing partner                          |
| Identifying existing resources like govt. schemes, private sector support etc.   | Consulting data base, approaching agencies..   | Partner to share                                    |
| Micro-plan<br>(components- activity- duration- resource: internal and external, expected out puts and person responsible)<br>Training plan | List of training needs and training plan<br>With other stakeholders/ forest department/ Research institutions etc              | Plan for implementation                             |
| Monitoring and Evaluation plan<br>↓<br>Implementation  | Exposure visits/Focus Group Discussion/ visit to other institutions<br><br>Asses whether the activities are on the right track | Input for next stage planning/Mid course correction |

#### Establishing a Knowledge Centre Exercise

The participants were divided into four groups, and each group was asked to use the above learnings to work out a plan establishing a Knowledge Centre. All the groups completed the

exercise, but since the same exercise had been given to all, only one presentation was taken up for detailed discussion and comment

| STEPS   | METHODS  | OUTCOME   |
|---|--|---|
| 1. Selection of Village                         | Collection of secondary data.<br>Need and demand | Select Potential Village                                |
| 2. Meeting                                      | Local, Formal                                    | Rapport building  |
| 3. 2 <sup>nd</sup> meeting (awareness creation) | Village situation analysis                       | Problem identification                                  |
| 4. Survey                                       | Baseline, FGD, PRA                               | Mutual understanding                                    |
| 5. Meeting                                      | FGD(SHG, Reps.)                                  | VMC, MoU., Consensus –<br>identification location of KC |
| 6. Preparation of joint plan of VKC             | ??   | ??  |
| 7. Training(women, farmers, volunteers)         | Communication strategies, content, software etc. | Skill development                                       |
| 8. Infrastructure                               | Installing furniture, computers etc              |   |
| 9. Ensuring autonomous functioning              | Regular visits, monitoring and evaluation        |   |

**Comments :** The panchayat leaders (elected representatives) or the gram sabha should be approached, and a meeting of all sections of the community should be called for. A situational analysis of the village should be done which includes livelihoods analysis, gender equity, etc. Planning and the steps taken should be done in order and sequence, for each aspect, and together with the concerned stakeholders. Content planning should be done taking seasons into account as the farmers' credit requirements or information about education are seasonal. There should be a plan for managing content and a content manager to develop the content, based on the needs of each segment. The knowledge worker should disseminate through meetings and other communication strategies about the benefits of accessing the computer, and what sorts of micro-enterprises can be taken up, depending on the availability of raw material and resources for skill training. Skill building of the knowledge worker is essential. Training should be given in the maintenance and management of the centre, like bookkeeping and accounts. Training, putting together infrastructure and content development can continue simultaneously over a period of 2-3 months, before the implementation starts. The aim and objective of the plan should always be kept in mind i.e. planning for a Knowledge Centre cannot be a mechanical reproduction of planning for some other activity. There is no single or simple planning tool-- application of the method to each situation is necessary. The aim should be to communicate knowledge, not just information. The village management committee should be representative and should include those who can develop content like extension workers, or school teachers. Social mobilization is an ongoing process and the worker should have sensitivity to the needs of different sections of society.

#### 4.5 Assignment – Social mobilization

The participants were asked to take up the first few processes of the project cycle, focusing on social mobilisation, in their respective fields. Focus had to be on the processes involved in mobilizing the community, using participatory methods.

## 5. Overall Assignment

At the end of the four-day workshop, the participants were given two assignments, all of which were to be completed in the next three months, and submitted in time for the next phase of the training, which would be held sometime after January 2006.

1. Developing an overall profile of the community they were working in and with, including a) village profile, b) time-use study and c) livelihood profile.
2. Details about the methodology and guidelines for each of these have been provided at the end of sessions on Days 1,2, and 3.
3. Preparing a report on the social mobilisation process carried out by them, as indicated at the end of the session on Day 4.

## Annexures

|               |   |                   |
|---------------|---|-------------------|
| 1.            | List of Participants                                      | i                 |
| 2. 2a, 2b     | Village Case Studies.                                     | ii, iii,ix        |
| 3. 3a, 3b, 3c | Gender Case Studies.                                      | xii, xiii,xiv,xvi |
| 3d.           | Time Clock Activity.                                      | xvii              |
| 4             | Plotting Livelihoods in the Asset Framework -<br>Exercise | xviii             |
| 5. 5a, 5b     | Livelihoods Case Studies.                                 | xix, xxii,xxiv    |
| 6             | Project Cycle.  | xxvii             |
| 7. 7a, 7b     | Development Case Studies.                                 | xxxi,xxxiii,xxxv  |
| 8             | Expected Outcomes - Values, Skills, Knowledge.            | xxxvii            |
| 9             | Readings – Village Studies                                | xxxix             |
| 10            | Plan for Participants' Assignments                        | xl                |

## List of Participants

- |    |  |    |  |
|----|--|----|--|
| 1  | Mr. Nanda Kumar P M<br>Project Coordinator<br>Wayanad              | 13 | Ms A Chitra<br>Project associate, Chidambaram                          |
| 2  | Ms. Dhanya C S<br>JRF, Wayanad                                     | 14 | Mr S Balakumar<br>Project Associate, Nagapattinam                      |
| 3  | Mr. Sivan V V<br>Project associate/Scientist<br>Wayanad            | 15 | Ms S. Parimaladevi<br>Project Associate, Thiruvaiyaru                  |
| 4  | Mr. Ramachandran A<br>Technical Prog. Assistanrt<br>Chidambaram    | 16 | Ms Rupa A<br>Project associate, Kalpakkam                              |
| 5  | Mr. Senthilkumar V<br>Project assistant<br>Chennai                 | 17 | Ms. N.Thenmathi<br>Project assistant , Chennai                         |
| 6  | Mr. Selvarasu T<br>Technical assistant<br>Chidambaram              | 18 | Mr. A. Pravin Kumar<br>Technical Assistant, Chennai                    |
| 7  | Mr. Balamurugan V<br>Field Asst. , Karikal                         | 19 | Dr. Balasubramanian T N<br>(Observer )<br>Principal Scientist, Chennai |
| 8  | Mr. V. Venkataraj<br>Project associate<br>Chidambaram              | 20 | Mr. J. Srinath (Observer )<br>Programme coordinator<br>Chennai         |
| 9  | Ms. Diya Paul<br>Principal Scientist, Chennai                      | 21 | Dr. Sophie J D (Observer )<br>Principal Investigator<br>Chennai        |
| 10 | Ms Josephine Daisy Parimala Rani<br>Project associate, Pondicherry | 22 | Mr. A Syed Abuthahir (Observer )<br>Project Associate, Kovalam         |
| 11 | Mr. B Karunakaran<br>Project Associate,Pondicherry                 | 23 | Ms. Nancy J. Anabel (Observer)<br>Programme Coordinator<br>Chennai     |
| 12 | Mr. David Martin V<br>Field assistant , Chidambaram                |    |  |

## ANNEXURE 2

### Profile of Manikollai Village

In this paper we present a profile of Manikollai revenue village. Manikollai is situated 27 Km north-west of Chidambaram town. It comes under the Porto Nova (Parangipettai) Block of Chidambaram taluk, Cuddalore District of Tamilnadu.

Manikollai Revenue Village is situated at the tail end of Manampathan Canal. Irrigation water reaches this village after 35 days from the release of water at Sethiyathope Anaicut, after flowing for about 38 Km. As a consequence of the Cauvery dispute since 1976, the water supply for irrigation has been erratic. This in turn affected the traditional cropping patterns followed by the farmers at the tail-end regions, which has led to some of the following problems:

- Farmers were not able to synchronize their cultivation practices to the cropping seasons.
- Uncertainty of water availability during cultivation (critical stage, i.e., flowering and grain filling stage).
- Either drought or flood during critical stage affects yield.
- Crop failure is a common occurrence
- Second season cultivation (rice fallow pulses) using existing soil moistures skipped
- Unemployment among landless labourers and small farmers during off-season has serious social consequences

Based on the village survey, the following facts were found in relation to the socio-economic and agricultural features of Manikollai Revenue Village.

#### 1. Population

Table 1 presents the data on the population of the village.

**Table No. 1 Population**

| Sl. No | Sex    | Sc  | Others | Total | Percentage to the total population |
|--------|--------|-----|--------|-------|------------------------------------|
| 1.     | Male   | 185 | 423    | 608   | 53.85                              |
| 2.     | Female | 170 | 350    | 521   | 46.15                              |
| 3.     | Total  | 355 | 774    | 1129  | 100                                |

Source: Primary data 2003

As can be seen, the SCs form significant proportion of the population.

#### 2 Age Distribution

The age distribution of the population is shown in Table 2.

Table no. 2 Age wise population distribution

| S.I. No. | Age group    | Male | Female | Total | Percentage |
|----------|--------------|------|--------|-------|------------|
| 1        | 0.1 – 14 yrs | 153  | 116    | 269   | 23.82      |
| 2        | 15 – 40      | 325  | 281    | 606   | 53.66      |
| 3        | 41 – 60      | 102  | 098    | 200   | 17.71      |
| 4        | 61 – above   | 028  | 026    | 054   | 04.78      |
| 5        | Total        | 608  | 521    | 1129  | 100.00     |

Source: Primary data 2003

The village total working age population(15- 60 years) is nearly 70 percent of the total population.

## 2. Caste Composition

The caste composition of the village population is shown in Table 3.

Table No.3. Caste wise distribution of population and household size

| Sl. No. | Name of community | No of HHS | HHs % | Male | Female | Total | Family size |
|---------|-------------------|-----------|-------|------|--------|-------|-------------|
| 1       | Nadar             | 65        | 25    | 149  | 134    | 283   | 4.35        |
| 2       | Vanniyar          | 27        | 10.38 | 74   | 53     | 127   | 4.70        |
| 3       | Yadhavar          | 12        | 4.61  | 25   | 23     | 48    | 4.00        |
| 4       | Parayar Christian | 70        | 26.92 | 161  | 131    | 292   | 4.17        |
| 5       | Parayar Hindu     | 82        | 31.54 | 185  | 170    | 355   | 4.32        |
| 6       | Muslim            | 3         | 1.15  | 12   | 7      | 19    | 6.33        |
| 7       | Vannan            | 1         | 0.38  | 3    | 2      | 5     | 5.00        |
| 8       | Total             | 260       | 100   | 608  | 521    | 1129  | 4.33        |

Source: Primary data-2003 leaving aside the handful of Muslim and Vannan households, the other social groups have household sizes ranging between 4 and 4.7. The Dalits-both Hindu and Christian Parayars taken together-account for more than half the population. Nadars are the third largest caste group after Hindu Parayar and Christian Parayar castes. The fourth major caste in terms of population is Vanniar.

## 4. Housing

Table no.4: Housing

| Particulars | Owned | Rented | Electrified | Thatched | Tiled | Terraced |
|-------------|-------|--------|-------------|----------|-------|----------|
| Number      | 260   | Nil    | 172         | 170      | 57    | 58       |

## 5. Land and Agricultural Labour

Data on Land Distribution among the households in the village by caste and size are presented in tables 5 and 6. Table 7 shows the distribution of agricultural labourers by caste.

**Table 5: Land distribution by caste**

| Caste             | Land less HHs | >1.00 acre   | 1.01-3.00    | 3.01-5.00    | 5.01-10.00   | >10.01    | Total area owned |
|-------------------|---------------|--------------|--------------|--------------|--------------|-----------|------------------|
| Nadar             | 14            | 23.65        | 30.46        | 11.50        | 8.00         | -         | 73.61            |
| Vanniyar          | 10            | 5.65         | 14.00        | 4.00         | 10.00        | 25        | 58.65            |
| Yadhavar          | 02            | 3.34         | 8.00         |              | -            | -         | 11.34            |
| Parayar Christian | 13            | 22.83        | 32.99        | 13.50        | 5.45         | -         | 74.77            |
| Parayar (SC)      | 47            | 18.18        | 9.37         | -            | -            | -         | 35.47            |
| Muslim            | 2             | -            | -            | -            | -            | -         | -                |
| Vannan            | 1             | -            | -            | -            | -            | -         | -                |
| <b>Total</b>      | <b>89</b>     | <b>73.65</b> | <b>94.82</b> | <b>29.00</b> | <b>23.45</b> | <b>25</b> | <b>245.92</b>    |

Source: Primary data, 2003

**Table 6: Number of households by size group of land owned**

| Caste             | Land less HHs | Land owing households |           |           |            |          | Total area Owned | Share of Owned Land (%) |
|-------------------|---------------|-----------------------|-----------|-----------|------------|----------|------------------|-------------------------|
|                   |               | >1.00 acre            | 1.01-3.00 | 3.01-5.00 | 5.01-10.00 | >10.01   |                  |                         |
| Nadar             | 14            | 32                    | 15        | 3         | 1          | -        | 73.61            | 29.93                   |
| Vanniyar          | 10            | 7                     | 6         | 1         | 1          | 2        | 58.65            | 23.85                   |
| Yadhavar          | 02            | 5                     | 5         | -         | -          |          | 11.34            | 4.61                    |
| Parayar Christian | 13            | 37                    | 17        | 3         | 1          | -        | 74.77            | 30.40                   |
| Parayar Hindu     | 47            | 30                    | 5         | -         | -          | -        | 35.47            | 14.42                   |
| Muslim            | 2             | -                     | -         | -         | -          | -        | -                | -                       |
| Vannan            | 1             | -                     | -         | -         | -          | -        | -                | -                       |
| <b>Total</b>      | <b>89</b>     | <b>111</b>            | <b>48</b> | <b>7</b>  | <b>3</b>   | <b>2</b> | <b>245.92</b>    | <b>100</b>              |

Source: Primary data -2003

**Table no 7. Distribution of agricultural labourers by caste**

| S.I | Community         | Male         |            | Female       |           | Total labourers |
|-----|-------------------|--------------|------------|--------------|-----------|-----------------|
|     |                   | Land holders | Landless   | Land holders | Landless  |                 |
| 1   | Nadar             | 56           | 47         | 13           | 10        | 126             |
| 2   | Vanniyar          | 16           | 6          | 9            | 5         | 36              |
| 3   | Yadhavar          | 11           | 8          | 1            | -         | 20              |
| 4   | Parayar Christian | 58           | 43         | 14           | 7         | 122             |
| 5   | Parayar Hindu     | 49           | 37         | 47           | 46        | 179             |
| 6   | Muslim            | -            | 3          | -            | -         | 3               |
| 7   | Washerman         | -            | 1          | -            | 1         | 2               |
|     | <b>Total</b>      | <b>190</b>   | <b>145</b> | <b>84</b>    | <b>69</b> | <b>488</b>      |

Source: Primary data-2003

### Other labour

There are 48 males and 24 females engaged in occupations other than agricultural labour, such as quarry work, petty shop, masonry, conductor, tailors and domestic service.

Source : M. Nageswaran



## Profile of Kuppadithara Village In Padijarethara Panchayat, Wayanad

Wayanad, one of the 14 districts of Kerala with an area of 2136 sq.km and a human population of 7,80,167 (Census report 2001), is perhaps the single richest Agrobiodiversity Centres of the state. Wayanad has the highest concentration of tribals in Kerala, which form 17.1 % of the total population of the district. There are 5 dominant tribal groups named, Kurichiya, Kuruma, Paniya Adiya and Kattunaikka and other 7 minor communities namely, Koombaranmar, Kadar, Pulayar, Mannam, Kuravar, Malayan and Thachanadan Moopan.

For administrative purpose, the District is divided into 25 Grama Panchayats and one municipality. Panchayath Raj system is strong through out the State.

Wayanad is an example of a typical agrarian economy in which more than 80% of the total population depends on agriculture and allied sector. Cash crops dominate over food crops in terms of area of cultivation. Coffee, tea, pepper and cardamom are the principal crops cultivated in the hill slopes. The valleys are mainly used for the cultivation of crops like banana, ginger, rice and areca nut. Rice was the principal crop cultivated until the recent past. Indiscriminate use of chemical fertilizers and pesticides in the banana field paved the way for many environmental problems in the valleys.

### Context of the study

Last quarter of the 1980s witnessed rapid changes in land use patterns through out Wayanad district. The rice was the principal crop until the last quarter of 1980. The potential profitable crop like banana and areca nut began to replace rice cultivation. The mass conversion of rice fields paved the way for many socio-economic and environmental problems.

### *Following problems emerged due to conversion*

- Unemployment among weaker section of the society especially among women
- Rapid erosion of genetic diversity in rice
- Soil and water contamination due to indiscriminate use of chemical fertilizers and pesticides.
- Erosion in bio diversity associated with rice fields.
- Shortage of water and increased chances for flood and drought

In the above context, a village study had been carried out with a view to promoting rice conservation in the village.

### **Objectives of the study**

To understand the rural complexities and to develop a strategy to conserve rice fields and rice genetic diversity

### **Village profile**

Kuppadithara is a village in Padinjaretha Grama Panchaya. This village is situated 35 km away from the Panchayat headquarters. The village is well connected with road facilities, electricity and communication networks.

There are 38 households in the village. There are 12 Paniya households each independent family occupies separate house. Kurichiya follow joint family system and there is one kurichiya household comprising of 6 families.

People of different religious belief live in the village. The Nairs (forward caste) and Ezhava (backward caste) represent the Hindu religion. There are 5 Muslim families and 15 migrated Christian families in the village.

### **Community profile**

*The Paniya* is one of the landless tribal communities, treated as bonded (slave) labourers in the past.

*The kurichiya* is one of the advanced tribal communities (in terms of socio-economic and educational parameters) in Wayanad district. They collectively own land and cultivate crops like rice, coffee and pepper. For them rice cultivation is part of their culture and tradition. They cultivate rice mainly for their own consumption.

*The Nairs* were the landlords in the past. The social and cultural system that prevailed in the past helped them to avail the services of Paniya community for agriculture. The educational advancement, changes in the socio-cultural environment, land reforms, fragmentation of land, aspiration of white-collar jobs and etc led the youngsters to keep away from agriculture.

*The Ezhava* community is one of the backward castes in the district. They are small or medium landholders. They also work for wage.

*The Migrant* community mostly belongs to the Christianity are basically progressive farmers. They are keen to cultivate most profitable crops and highly adaptable to modern methods of cultivation.

*The Muslim* communities in this locality are either farmers or petty traders. Some have migrated to the Gulf countries in search of good opportunities.

## Population

The total population in the village is 267, out of which 137 are males and 130 are females. The following table gives the community wise categorization of total population.

| Sl. No | Community    | Male       | Female     | Total      |
|--------|--------------|------------|------------|------------|
| 1      | Paniya       | 31         | 34         | 65         |
| 2      | Kurichiya    | 18         | 15         | 33         |
| 3      | Nair         | 12         | 14         | 26         |
| 4      | Ezhava       | 23         | 19         | 41         |
| 5      | Muslim       | 17         | 13         | 30         |
| 6      | Migrants     | 36         | 35         | 71         |
|        | <b>Total</b> | <b>137</b> | <b>130</b> | <b>267</b> |

## Educational Status

More than half of the Paniya men and women are illiterates. Illiteracy among other communities is comparatively low. The youngsters among Nairs and Migrants are keen on higher education.

## Housing

The Paniyas live in houses constructed under Panchayath/ Government Schemes. The backward Hindus live in semi pacca houses while the rest of the population having pacca houses with electricity connection and sanitary facilities.

## Occupation

The Paniya being the landless tribal community depend on wage labour for their survival, Nairs own more than 50% of the total land utilize the services of the Paniya and Ezhava communities for cultivating crops. The migrant community being the Second largest holding group in the village, apart from using their family labour, they also rely on the Paniyas and other communities. The Kurichiyas work in their family property.

## Land holding

There are 344.70 acres of total land under control of different communities. Nairs being the traditional land lords of this locality hold 162 acres of cultivable land, comprising terrain land (90 acres) and valleys (72 acres). The Kurichiya collectively own land and treat it as family property. There are 10 acres of terrain land (upland) 7 acres of lowland with them. The lower caste Hindus of this locality possesses 15 acres of lowland and 26 acres of upland. There are 6 acres of lowland and 20 acres of upland under the control of the Muslim community. The migrant Christian community occupies second position in terms of holding cultivable land. 37 acres of lowland and 61 acres of upland are under their control. The Paniyas are marginal land holders (practically no cultivable land) who live in uni-ethnic settlement. 12 families together own 0.7 acres of land, where their houses are built.

## **Crop status**

Rice is getting converted for banana and areca cultivation in general. The progressive migrant farmers are in the forefront to convert their land for banana cultivation. The new generations among the Nairs are not interested to involve in agriculture directly. They lease out their land for banana cultivation, since banana farmers are willing to pay attractive lease amount. However, they are keen to cultivate rice in a good portion of land, on crop sharing basis. The Kurichaya are the only community still engaged in rice cultivation. They cultivate for their own consumption. All other marginal farmers, due to attractive profit, have converted their land for banana cultivation.

## **Extent of area under rice cultivation**

Out of a total 137 acres of lowland, 18 acres are used for rice cultivation while banana and areca cultivation occupy rest of the area.

## **Shifting of crops and conflicts in resource utilization**

The study revealed that there exists conflict among different communities, since they opt different crops in a compact area. The whole system of resource management was evolved in line with rice cultivation in lowland. However, the cultivation practices and water management system for banana differ significantly from that for rice cultivation. The streams and canals are built for irrigating the rice field. Now it is observed that banana farmers. Similarly, due to shrinkage of rice cultivation area, there is reportedly increased incidence of pest and disease attack, attack of birds, wild animals etc.

Banana is a labour saving crop, workers in banana field are getting increased wage also. The farmers are keen to select reliable labourers. This has weakened the bargaining capacity of the marginalized tribal communities like the Paniyas. The notion that work in banana cultivation is heavy and suited only for men limit women's involvement in banana cultivation.

Conversion denies the opportunity of the tribal communities to collect wild edibles from around rice fields, which is an integral part of their food basket.

## **Local efforts in conserving rice cultivation**

"Padasekarasamithi" is the group of rice cultivators promoted by State Agriculture department through Krishibhavan. This Group is responsible for group farming, mobilizing investment in public utilities for promoting rice yield, selecting beneficiaries for financial incentives and subsidies.

Padasekarasamithi is not functioning properly at present, since most of the actors in the Samithi are not undertaking rice cultivation. There was no effort to reconstitute the Samithi.

Source : G. Girigan

## Profile of Poyyamani Village

### Introduction

Poyyamani is an agriculture-based Panchayat as well as revenue village in Kulithalai taluk of Karur district. Kaveri river water is the primary source of irrigation in Poyyamani. This village includes the hamlets of Poyyamani, Karaikalam, Bungalow Pudur, Tiruchappur, Kotaiyar Thottam, Korapatti and Nadaipalam.

### Secondary Data

The secondary data about the Poyyamani village has been collected from Primary Census Abstract, Census Handbook, Published by Government of India, District Economics and Statistical Office, Karur, and Taluk Statistical Office, Kulithalai. The village administrative officer (VAO) gave village level details of Poyyamani on castes, landholding pattern and amenities available in the village.

### Primary Data:

The primary data about the village were collected from the Poyyamani villagers. Group discussion, individual interviews and participatory research appraisal (PRA) methods were used to collect information from the villagers. After collecting the necessary data from them, a visit was paid around the village and discussions were held with other villagers. The purpose of collection of data was explained and the data was collected.

### Profile of Poyyamani Village, Karur District.

1. Village : Poyyamani
2. Block : Kulithalai
3. Taluk: Kulithalai
4. District: Karur.
5. Total Number of Households : 1249

Poyyamani is 11 kilometers from Kulithalai, a municipality in Karur district.

Table 1 describes the demographic details of the village.

| Sl. No | Parameter              | Male | Female | Total | Percentage | Sex Ratio |
|--------|------------------------|------|--------|-------|------------|-----------|
| 1      | Population             | 2627 | 2631   | 5258  | 100        | 1002      |
| 2      | Population (0-6)       | 310  | 301    | 611   | 13.15      | 971       |
| 3      | Scheduled castes       | 784  | 877    | 1661  | 35.74      | 1119      |
| 4      | Literates              | 1812 | 1324   | 3136  | 67.48      | --        |
| 5      | Workers                | 1658 | 1081   | 2739  | 52.09      | --        |
| 6      | Main workers           | 1638 | 1061   | 2699  | 51.33      | --        |
| 7      | Agricultural workforce | 1320 | 1011   | 2350  | 85.8*      | --        |

Source : Primary Census Abstract, 2001. Government of India. [www.census.tn.nic.in](http://www.census.tn.nic.in)

Note: \*Percentage to total workers.

Around 60 percent of the population belongs to *Dalit (Devendira pallar, Pallar mooper, Paraiar and Chakiliar)* community. The remaining population is constituted by *Muthuraja, Brahmin, Pillai, Oorali goundar, Kambalathu Naikar and Vanniyar*. There are two muslim households. Even though *dalits* are numerically dominant, untouchability against them is still practiced in Poyyamani in subtle ways.

Historically, a major portion of lands was in the hands of Brahmins and some upper caste landlords. Others worked either as *panniyais* or tenants to the Brahmins. However, after the implementation of Land Ceiling Act, the trend has been changed. More than three fourth of Brahmins sold their lands to other castes and migrated to towns. However, only 39 tenants got lands under land ceiling act. The remaining persons bought the lands from landowners by paying the full amount at market value. These persons cultivated the lands for even 40-50 years.

Total agricultural land in the village is 1447.31 acres.

The basic amenities available to the Poyyamani Villagers are shown in Table 2.

Table 2: Basic Amenities in Poyyamani

| Sl.N | Description           | Remarks                  |
|------|-----------------------|--------------------------|
| 1    | Schools               | 3 schools                |
| 2    | Primary Health Centre | 1 PHC                    |
| 3    | Ration Shop           | 1                        |
| 4    | Bank                  | 3 km from the village    |
| 5    | Railway Station       | 3 km from the village    |
| 6    | Bus facilities        | Available in all hamlets |

## Occupation

The main occupation of the residents of Poyyamani village is agriculture. Men involve in non-farm activities such as, building construction, road repairing works, night watchmen for industries, working dyeing industries in Tiruppur and Karur, and temporarily migrated to Lalgudi and nearer place for agriculture related works. Women are engaged with mat-making activities, as helper in road repairing works (Chithai) and casual worker in K.C.P. industries in Karur.

Daily wage for male (atta coolie) is Rs. 60 and Rs. 20 for female. Working hours is 8:30 am to 2:30 pm for female and 7 am to 1pm for male.

The major agricultural products marketing centre is Pettavaithalai (3km) and farmers get farm inputs from here. There are some other market sources such as,

- Paddy – local traders and Pettavaithalai
- Banana – traders in Pettavaithalai, from Kerala and Tiruchirappalli
- Sugarcane – Parry's sugar factory, Pettavaithalai
- Millets - Pettavaithalai
- Korai – trader from Tiruchirappalli

The following are some of the details collected about the Poyyamani revenue village.

- In recent years, supply of water from Kaveri river has become uncertain. Although there are farmers' associations in the village, which earlier used to take up the issues concerning water supply with the PWD, these have become ineffective, though they are not entirely defunct. With the Associations no longer functioning, powerful farmers with lands near the irrigation channels (*Kattalai Vaikkal*) are able to pump out water from the bed of the channel with impunity.
- Commercialised agricultural practices are more common in Poyyamani. Banana, sugarcane and paddy are the predominant crops in Poyyamani. 'Korai' cultivation is also taking place in this village.
- Increasing rural infrastructural facilities are encouraging farmers to market their products in nearer towns than to local traders. A small farmer in Poyyamani says that he can sell his horticultural crops in Tiruchirappalli vegetable market by using the bus facilities. He can also sell his banana in Kulithalai.

Source : R. Gopinath

### Drawing the line

An NGO working in the area of Mangrove conservation in the Pichavaram area of Tamilnadu, decided to do a study of traditional Panchayats so as to understand decision making processes at the village level . This information would help in forming strategies for conservation of wetlands at the village level.

The NGO sent out a message inviting all men and women to participate in the meeting. However, this led to a lot of problems from the men in the village who refused to have women participate in the meeting. The reason given was that women knew nothing about the village Panchayat, The men revealed the traditional working pattern of the Panchayat- it is usually headed by two *Natamais* . The major functions of the Panchayat related to resolving conflicts between the members of the settlement and strengthening group solidarity. Information about meetings are conveyed to the heads of households and all adult men irrespective of social hierarchy participate actively.

Women said that they are never invited and are prevented from even watching the proceedings. So they hide themselves to watch the meetings. The men said that they do not wish to involve women in these meetings because, at times they turn violent and they would not like women to witness the violence or get caught up in it. Discussions with the women revealed that men in the village would not allow them to come together to discuss any issue. They felt therefore that their participation in the process of conservation of mangroves in the village was very limited.

Issues for discussion:

- Why in your opinion, are women denied participation in the traditional Panchayat meetings? How far do you think the reason given by the villagers (about violence) holds true?
- Under the above circumstances, how would you involve women in the conservational activities at the village level?

Source : P. Tamizholi



### Puffed rice in Bangladesh

In Bangladesh, many agencies give small loans to individual women from landless families to embark on a household-level rice processing business. Equipment costs are low in such activities, with mainly household items used. However, the working capital needed to purchase unprocessed paddy is often beyond the means of very small families. Loan to overcome this problem can, therefore, help to provide employment for many women using existing skills and equipment.

One common rice processing activity supported by such loans is the production of *muri* (puffed rice). Both men and women engage in this activity, the men in transportation and marketing and the women on the skilled production side. Men purchase paddy in the local market and take it to the women, who parboil it twice and dry it. The men then take it to the local rice mill, for milling. They return it to the farmsteads, where the women separate the local rice mill, for milling. They return it to the farmsteads, where the women separate the grain from the mixed bran and husk. Although the mill delivers rice from one outlet, the bran/husk from another, the men normally load all of this into one bag. The women then painstakingly have to separate it out again, using a winnowing tray. The chaff with dried leaves if used for fuel in parboiling paddy and puffing rice, which demands great skill. The final product is then either sold locally or taken by bus to the major wholesale market in Dhaka. In either case it is the men who sell the final product and control the earnings.

#### Questions:

1. What are the activities related to production of *muri* (puffed rice) in which men and women are involved.
2. What are the location of the activities in which women and men are involved.
3. What are the resources and benefits associated with the activity /programme? Who has access to and control over these (men/women/both?)
4. What has been the impact of the programme on :
  - The work load of the women and men
  - The division of labour between women and men
  - Access and control of women and men to resources and benefits.
5. What could they have done to
  - Reduce the work burden of women
  - To enhance women's mobility and to expand women's control over resources and benefits.

Source : Ranjani Murthy extracted from Marilyn Carr (1984), *Blacksmith, Baker, Roofing Sheer Maker-Empowerment for Rural women in developing countries*. London: Intermediate Technology Pub PP 30-31.

### Backseat driving

An NGO was working with fisherwomen in an isolated fishing village in Tamil Nadu on various livelihoods based interventions. One of the major issues that often caused great concern to the women was that their village was isolated and the few buses that serviced the village would not allow them on board because of the fish. The women had tried various options (from forcibly getting in to bus to begging the conductor) to get on board these buses.

All the above directly affected their livelihoods seriously. The group therefore requested the NGO to assist them in buying a small fish cart (operated like a motor driven tricycle). The economics were worked out and the women agreed to bear all cost relating to maintenance if the capital (i.e. the cart) was given to them free of cost.

However operation of the fish cart began to pose a big problem. The transport management committee of the women's group found that they could not drive it. They requested one of the unemployed youth of the village to come forward to drive the cart for a nominal payment. The men said that they would not drive the cart with the women on it whatever be the salary that they might get. The women had to therefore get a driver from an inland village.

After a month of employing a driver, the women's group found that supervising him was very difficult. He was constantly complaining that parts had to be changed and was taking money for repairs. The women also found that whenever they questioned the driver about the expenditure, he either threatened to quit or drove very rashly when they were on board. The women found their ignorance about mechanical gadgets very frustrating. They therefore requested that the NGO give them an orientation training on the mechanics of the tricycle-its operation, the parts etc so that they had some idea of what was going wrong when the driver reported repairs.

When the men came to know about the training they raised a big hue and cry telling the NGO functionary that as there were many unemployed young men in the village who did not go fishing, they should also be invited to attend the training since such knowledge would help them find employment somewhere. The women objected to their participation. These clashes continued and the training programme had to be finally abandoned.

Meanwhile, the driver tried to run away one night with the vehicle. The women came to know about it and in the process of catching him there was a small accident and the vehicle was damaged. The women found that they could not pay for the repair. They requested the NGO to bear the cost but the NGO said that they could only pay for part of it since, they had already paid for the vehicle. The women finally requested the traditional Panchayat head of the village to assist them. He said that he would if the management of the vehicle could be handed over to the Panchayat. After much discussion, the women decided to hand over charge to him.

Today, the fish cart is used by the Panchayat leader as a personal vehicle. The men often take it on hire to go together to a nearby liquor shop. A lot of money has been made by the traditional Panchayat head by hiring it out to traders to transport commodities to and from the village. The women still run behind buses begging the conductors to stop the bus. While some of them walk to nearby villages to sell their fish in the hot sun.

**Issues for discussion:**

- Why do you think that the men objected to driving the women's group's fish cart?
- Do you think the women were justified in preventing the men from having access to their training programme on vehicle maintenance?
- What are your comments on the gender roles and relations prevailing in the village based on the above case study?
- As a field level worker of the NGO, how would you have tackled the situation?

Source : Meera Sundararajan

### Value for time

An NGO working in the Kolli hills in Tamilnadu, held periodic capacity building programmes for both men. Initially, there was reluctance on the part of the people to attend these sessions since they lost out on wages. Since the NGO did not want people to lose out on income, they decided to document the daily activities of both men and women in the area .

The NGO's study revealed that women in the Kolli hills villages rise as early as 4.00 AM. Their morning duties include, cleaning the house, cooking, cleaning utensils, child care (including bathing the child, feeding it, sending it to school etc). Between 9.00 AM to 1.00 PM they are involved in agricultural work . After a break of one hour at work, during which time the women attend to other left over household work like washing clothes, they resume agricultural work and continue working till 6.00 PM. The evenings are spent fetching water, cleaning the house, cooking and preparing for the next meal. They finally go to bed only at about 9.00 PM. Agricultural activities in which women are involved include, seed selection, ploughing (though the first ploughing for the season is always a man's job), harvesting and storage of grains.

The men rise later than the women (at about 5.30 AM) . Some of them collect grass for their cattle. After having breakfast men leave for the fields to do agriculture work or to graze cattle.. This continues till 6.00 PM with a break for lunch and rest in the afternoon. Evenings are spent in recreational activities and they go to sleep after dinner at about 8.00 PM . Agricultural activities in which men participate are ploughing, FYM application, driving away birds , measuring the grains after harvest and marketing.

The NGO decided that if people were given a stipend they would attend the capacity building sessions more willingly. So they asked the people themselves to fix the amounts. This was done on the basis of prevailing wage rates with men getting more than women. However, after a while, it led to a lot of dissatisfaction from the women who said that they wanted to be paid just as much as the men.

#### Issues for discussion:

- Was using prevailing wage rates a guideline for fixing stipend amounts right?
- Were the women justified in demanding an equal stipend?
- If you were in charge of these training programmes what other facilities would you provide for the trainees, besides, stipend?

Source.: D. Dhanapal

ANNEXURE 3d

Time Clock – Hour-wise Activity

| Time     | Women | Men |
|----------|-------|-----|
| 0-1 am   |       |     |
| 1-2 am   |       |     |
| 2-3 am   |       |     |
| 3-4 am   |       |     |
| 4-5 am   |       |     |
| 5-6 am   |       |     |
| 6-7 am   |       |     |
| 7-8 am   |       |     |
| 8-9 am   |       |     |
| 9-10 am  |       |     |
| 10-11 am |       |     |
| 11-12 am |       |     |
| 12-1 pm  |       |     |
| 1-2 pm   |       |     |
| 2-3 pm   |       |     |
| 3-4 pm   |       |     |
| 4-5 pm   |       |     |
| 5-6 pm   |       |     |
| 6-7 pm   |       |     |
| 7-8 pm   |       |     |
| 8-9 pm   |       |     |
| 9-10 pm  |       |     |
| 10-11 pm |       |     |
| 11-12 pm |       |     |

Source: Suzanne Williams, Janet Seed, Adelina Mwan (1994) OXFAM Gender Training Manual, OXFAM Publications.

## ANNEXURE 4

### Plotting Livelihoods in the Asset Framework - Exercise

Time allotted: 30 minutes for discussion and 5 minutes each for presentation

**(Exercise to understand the different strands that provide opportunities or place constraints on livelihoods)**

Plot in the Livelihood Asset Framework for Rural Livelihoods the following types of households and interpret them:

- a) **Farmer** owning 5 acres of land, house, two ploughs and four bullocks, one milch cow. Three children (one female) studying in Classes IX, VI and IV. Aged 48 and educated upto X Class. Upper Caste. Annual Income Rs.1 lakh.
- b) **Woman headed household.** Widow. Aged 50. One son aged 25, educated XI Class. Small Holding 3 acres of land. One daughter 20, not married educated X Class. Own House. One milch cow. Middle Caste. Yearly income Rs.25,000/=. Runs a petty shop.
- c) **Landless household.** Dalit. Man aged 32. Married three children aged 5, 6 and 7 attending local school. Wage labourer. Wife also goes for earning wages. Parents and Brother live in the same village. Owns a house. Brother-in-law migrates to Bangalore Town for wage labour.
- d) **Fisherman.** Aged 25. Lives with parents, also fisher people Aged 50 and 45 and two brothers 30 and 28. Own house. Works on a trawler owned by a rich person in the village. Skilled in fishing. Educated V Class.
- e) **Urban household.** Big house. Two cars, three pet dogs. Successful businessman aged 45. Educated PG. Wife 40. Two children 20 (male) and 22 (female). Graduate and post graduate in Computers and Engineering. Planning for higher studies. Good Network of friends. Financial Savings Rs.15 lakhs per year.
- f) **Carpenter.** Employed as a clerk in Electricity Department earning Rs.10,000 per month. Aged 50. Wife 42 years. Three children 25 (Male), 23 (Male) and 20 (Female). Boys have migrated to Chennai to work and earn in the private sector. Girl Studied upto X Class and stays at home. Wife maintains milch cow.

**Establishing a community owned agar production plant  
(Small-scale industry)**

**Background**

Agar is a colloidal substance extracted from red seaweeds, which is available in plenty in the Gulf of Mannar region. It is widely used in food, pharmaceutical and biotechnological industries. Almost all the agar-producing plants located away from the Gulf of Mannar area and thus, local fishers are deprived of getting employment in agar producing plants. About 600 to 700 seaweed collectors (80% women and 20% men) living around the Gulf of Mannar are dependent on seaweeds for their livelihood. Middlemen exploit these seaweed collectors by paying low price for seaweed and also making delayed payment. If the seaweed collectors themselves own agar plants then it is possible to create permanent employment to considerable number of local people, seaweed collectors can get fair prize and on the spot payment for their seaweeds by directly selling to the plants and net profits from agar plants can utilized to provide credit to other villagers to start other micro enterprises.

**Profile of the participating village**

Keeping these in mind, attempt is being made to establish a **model community-owned agar plant** in a village called Kunjarvalasai, which is located about 7 km south-west of Mandapam town. Total household in the village is about 175 and the total population is about 1023. 55% of adult male are working as laborers in marine related activities such as fishing, seaweed collection, chunk collection etc. Nearly 95% of the population belongs to Nadar community and 90% of the families belong to below poverty line.

**Profile of the village level institutions**

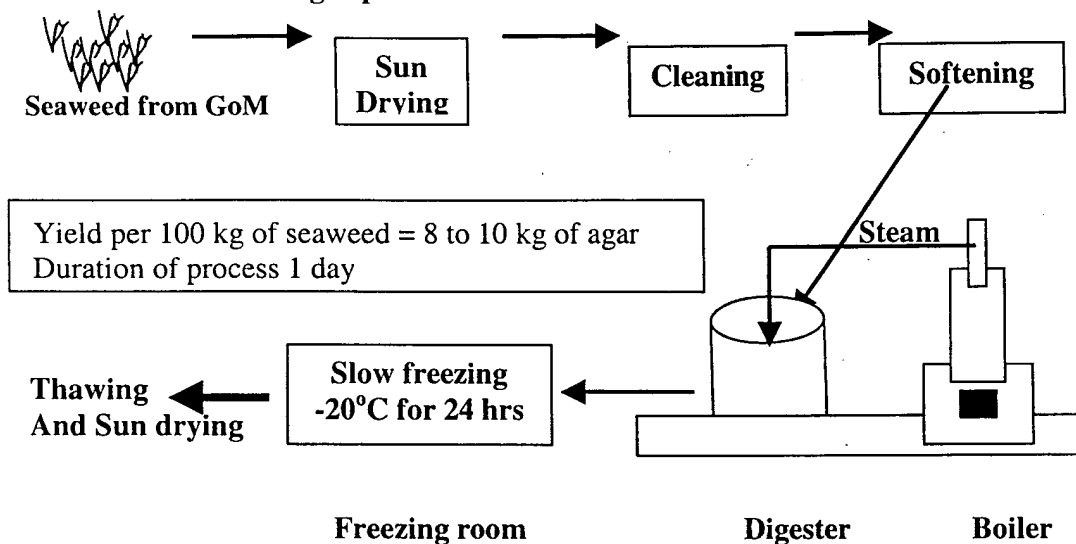
In Kunjarvalasai our activity began with meetings with the traditional leaders of the village, members of the SHGs and the general public. In these meetings, detailed discussions were conducted regarding the agar plant programme and employment generation opportunities. The consent of the village community was obtained. A village level institution named United Village Development Society is formed in the village for the purpose of establishing a community owned agar plant. The village level institutions consisting of general body and executive committee. The general body consisting of 181 members (95 men and 86 women) – any willing families of the village can become the members of the general body and the executive committee consisting of 13 members, 12 from the village and one from MSSRF.

**Training and technology transfer**

Five women and five men members, selected by the society were trained in seaweed processing and agar production technique (out of them 3 women and 4 men have been appointed in the agar plant -preference given to women headed families, widows and poor fishers)). The Central Marine Fisheries Research Institute, Mandapam gave the training in its

agar plant. Training was conducted from 27th December 2001 to 2nd January 2002. The first day training was lecture orientation on agar production another 4 days trainings were hands on training. The local language Tamil used as a teaching language.

### Process involved in agar production



After the training programme the executive committee, the trainees and MSSRF jointly developed an annual micro plan for each and every activity of the programme. It includes the purchase of land, construction of building, machinery and procuring raw materials and the micro plan presented in the general body meeting and got approved, and then the society submitted the micro plan to the MSSRF. Based on the micro plan the funds were released to the society.

### Infrastructure development

In order to produce 12 kg of agar per day the following infrastructure has been developed in the Kunjarvalasai village in about 68 cents of land. The society members actively participated right from planning, costing, purchase and completion of the entire infrastructure development.

Infrastructure development activities started in April 2002 but could be completed only in September 2003 due to delay in getting electricity and clearance from Pollution Control Board, Department of Town and Country Planning (to certify that the agar plant is not violating Coastal Zone Regulation Act), Revenue Department and local Panchayat. Due to insufficient voltage, electricity had to be brought from High Tension electric line and for that purpose entire electric connection, including posts, wiring and transformer, was replaced. This is the main reason for the unexpected delay in the completion of the infrastructure development. Now the entire village is getting sufficient electricity.



## Infrastructure established for agar production

|                          |  |
|--------------------------|--|
| <b>Building</b>          | 1500 sq.foot main building<br>200 sq.foot office building<br>300 sq.foot seaweed storage house |
| <b>Freezing plant</b>    | 300 sq.foot; capacity-24 kg; -20°C   |
| <b>Agitator</b>          | 1 unit; capacity-300kg at a time   |
| <b>Boiler</b>            | 1 unit; 80 pounds per inch   |
| <b>Digester</b>          | 1 unit; capacity 200 kg per day  |
| <b>Trolley and trays</b> | 6 units; capacity to hold 180 lit of agar  |
| <b>Drying net</b>        | 50 numbers; capacity to dry 180 lit of gel   |

## Cost-benefit analysis

The Price water house Coopers Ltd, Bangalore, was initially involved in cost-benefit analysis on honorary basis. Later, a staff from MSSRF was deputed to the project to complete the analysis as well as to stabilize production, reduce production cost and prepare and implement business management plan.

## Marketing

Marketing of agar is not serious problem since demand is very high. (India requires about 150 tones but currently only 80 tones are produced; remaining is imported at very high cost). The marketing tie up has been established with Chennai based industry. Monthly 250 to 300 kg of Agar produced from the plant. Selling price is highly variable. (Current rate – 600 rupees. per kg.) 25 seaweed collectors are getting fair price and on the spot payment. 7 people are getting permanent employment in the plant (3 women and 4 men) (Salary ranging from 1,750 to 2,500/-) Break-even point reached. Last year they got 15000 profits. The profits shared by the following way, 40% of the profit to the society, 40% for laborers and seaweed collectors and 20% for maintenance cost of the plant

## Management

Initially MSSRF was involved in all the process and in the management of the plant. At present a local person, appointed by the society is managing it, which indicates that they are in the process of taking the ownership of the plant. Still the society expects mssrf to monitor the activities (only as a moral support) periodically for more time.

(The entire money for implementing this programme provided by MSSRF as grand money (from UNDP) Some general questions to be answered by the participants

- What kind of livelihoods did the agar plant provide to the people?
- Identify the various stakeholders involved in this livelihood option?
- Has the enterprise described followed the definition of the sustainable livelihoods of MSSRF?
- In your opinion how can modern science and technologies help the poor in their livelihoods?

Source : S. Velvizhi

## ANNEXURE 5a

### Environmental History of Wayanad (Hilly Tract covered with forests)

#### Location and Geography

Wayanad District lies in the Western Ghats of Kerala sharing borders with Karnataka and Tamil Nadu. The evergreen and semi-evergreen forests on the slopes and deep valleys abound with bamboo and are predominantly used for cultivation of plantation crops. Its elevation range between 900 to 1200 m above mean sea level. Wayanad has traditionally known as the land of forests with 37% of the land under forest cover.

A scan of the history of the region over the last two hundred years bring out the fact the manner in which political forces including colonial rule, trade and commerce, language, population pressure, landuse and the development of science are forces that shape livelihoods of people and their destiny. The history of Wayanad appears to have changed hands between the Rajas of Coorg, Mysore and Malabar several times till British conquest and its consolidation thereafter. In 2003 there was a tragic incident in the Muthanga Sanctuary in which a couple of tribals, demanding rights to access forest lands were killed by police firing. This case study attempts to summarise two hundred years of history in a capsule.

#### Malaria and Wyanad

The Wayanad region was a region highly prone to Malaria and hence could not be easily colonised, barring tribal groups and people resistant to malaria. In 1897, Dr. Ronald Ross of the Indian Medical Service discovered the presence of the malarial parasite within the Anopheles mosquito. Using birds that were sick with malaria, he was soon able to ascertain the entire life cycle of the malarial parasite, including its presence in the mosquito's salivary glands. He demonstrated that malaria is transmitted from infected birds to healthy ones by the bite of a mosquito, a finding that suggested the disease's mode of transmission to humans. He was awarded the Nobel Prize for Medicine in 1902.

A Malaria Survey of Wynad was conducted by the Malaria Institute of India carried out in the late 1930s a Field Station established in 1938. India started using DDT to control Malaria in 1946 under the National Malaria Control Program.

#### **Wayanad Colonisation Scheme, Settler Influx and Tribal Land Alienation**

A Wayanad Colonisation Scheme was initiated by the then Madras Government in 1948 in order to rehabilitate ex-servicemen, tribals and ex Indian National Army personnel, landless labourers, tappers etc with the objective of a) Issuing agricultural grants to persons, b) Reclamation of land, c) Improvement of Agriculture and d) Promotion of Cooperative Spirit. The scheme was followed by a large influx of people from Travancore in search of a living from agriculture. The cultivation of food crops in plantation coupes during the first two years of their opening and the cultivation of coffee, tobacco, pepper, arecanut, oranges and single crop paddy were the main features of the local agricultural practices. The influx of settlers in the area has led to tribal land alienation, which has driven many tribal families into interior forests and peripheral areas of the economy.

The influx of settlers from the plains of Kerala was crucial in shaping the reorganisation of Indian states during the post Independence period. The Government of India decided to reorganize states on the basis of language. When a population survey of Wayanad was carried out it was found that the majority of the population was Malayalam speaking and hence merged into the state of Kerala.

### Wayanad Wildlife Sanctuary and the Nilgiri Biosphere Reserve

The present Wayanad Wildlife Sanctuary was constituted in 1973. It was declared as a Wildlife Sanctuary in 1985 and became a part of the Nilgiri Biosphere Reserve in 1986 and is mostly covered by moist deciduous forests.

### Wayanad – Kerala's Last Tribal Frontier

Wayanad has been described as an anthropological museum. Wayanad supports some of the following principal tribal groups pursuing livelihoods that are dependent on agricultural labour and forests. Many of the groups are now aliens in their own land. A group led by Smt.C.K.Janu is leading a struggle for land and livelihoods for tribals of Wayanad. In the year 2003 this took a violent turn, when a group of tribals forcibly settled in the Muthanga Wildlife Sanctuary and the police fired at them killing a couple of them.

| Tribe   | Occupation  |
|---|---|
| Adiyans                                       | Field Labour, Hill Cultivation                          |
| Edanadan Chettis                              | Agriculture   |
| Kader   | Cultivation, Labour                                     |
| Kanaladis                                     | Oracles, firewalkers                                    |
| Kurumbas (Mullu, Jenu, Betta, Urali Kurumbas) | Agriculture, Hunting, Fishing, Food Gathering           |
| Mandatan Chettis                              | Agriculture   |
| Mamalar                                       |   |
| Malasar                                       |   |
| Paniyas                                       | Agricultural Labour                                     |
| Pathiyans                                     | Agricultural Labour                                     |
| Urundavan                                     | Agricultural Labour, Collection of Minor Forest Produce |
| Wayanadan Kader                               | Collection of Minor Forest Produce                      |
| Kuruchiyas                                    | Agriculture   |
| Kattunaickas                                  | Hunting and Gathering, Collection of MFP                |

### Key Questions

- What role does modern science play in shaping land use and thereby livelihoods in Wayanad?
- As a member of a Research Organisation/NGO what livelihoods can one offer for members of marginalized tribal communities?
- Highlight the importance of larger forces that shape contemporary livelihoods?
- Do you think that the Muthanga Incident is justified on part of mainstream society? If yes why? If no, why?

Source : V. Arivudai Nambi extracted from various sources

## Nomadic Duck Herders of Tamil Nadu

This is a case study of nomadic duck herders in southern India. Nomadic duck herders keep moving their duck herds in a cyclic fashion from one region to another depending on the amount of feed available, on rainfall and cropping patterns. Cultivation of short duration high yielding paddy varieties, roads and transport networks, credit arrangements, incubator hatched eggs, ready markets available for sale of their eggs and meat are some of the modern technologies around which their nomadism is built. Although natural resource based, several technological, financial inputs and social relations are crucial for the pursuit of this livelihood. It is a recent development which has come into existence in the last thirty years.

### Duck herding and Multidimensional Agro-ecosystems

The migration pattern of the domesticated duck is tied temporally and spatially to regions where paddy is the chief crop, which is its characteristic feature. Ducks depend on overripe paddy that drops into the field before harvest. Irrigated fields also contain snails, larvae of insects, frogs, tadpoles, fish fingerlings, crabs, grasshoppers and earthworms, on which ducks feed on. Whole families accompany their duck herds from one location to another in specially designed trucks. These trucks move along highways and to locations well connected by roads.

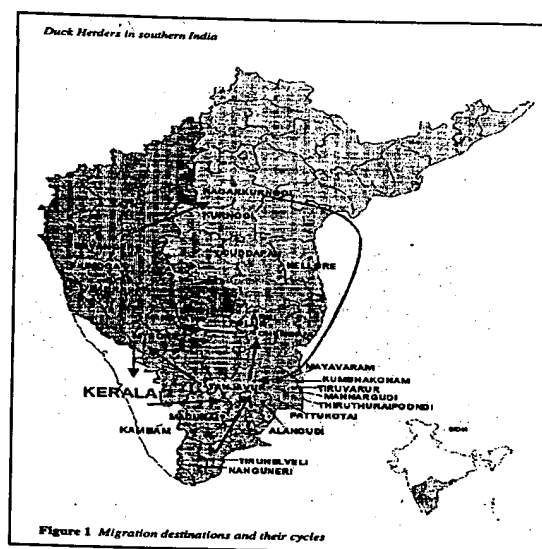
### Migration Destinations and Cycles

Table 1 depicts the Migration Destinations and Cycles followed by the duck herders

| Destination Point      | State          | Season of Visit                  |
|------------------------|----------------|----------------------------------|
| Thanjavur Belt         | Tamil Nadu     | August/September to mid December |
| Thamaraparani Belt     | Tamil Nadu     | July/August to September/October |
| Northern Districts     | Tamil Nadu     | mid-November to mid-January      |
| Shimoga and Bhadravati | Karnataka      | mid-April to mid-August          |
| Mandya                 | Karnataka      | mid-April to mid-August          |
| Davangere              | Karnataka      | mid-April to mid-August          |
| Cuddapah and Kurnool   | Andhra Pradesh | mid-January to mid-April         |
| Nellore                | Andhra Pradesh | mid-January to mid-April         |

### Social Relations of Egg Production by Nomadic herders

Nomadic herders borrow cash from egg traders cum financiers for purchase of ducklings from professional hatchers. The credit tie up arrangement is that the borrower must sell all his duck eggs to the financier until the loan and interest are cleared. Egg sellers cum financiers usually fund duck herders on the basis of personal acquaintance and minimum cash outlay. To be in business, egg sellers must keep financing several duck herders to ensure a continuous flow of duck eggs in the market. The egg sellers/financiers are also responsible for coordinating the



moves of several herding units by specially fitted trucks, which they always own and which are not used for other purposes. Trucks are engaged by egg sellers/financiers for collecting duck eggs from various herders and transport them to Kerala for sale.

### **Interactions with Village Level Institutions**

Depending on the area under irrigated paddy, grazing leases are negotiated by egg sellers/financiers or duck herders with representatives of Village Level Institutions such as Water Users Association, Village Temple Committees, Village Panchayats or Traditional Village Leaders. This has been a recent phenomenon since the last decade or so and is more prevalent in Tamil Nadu and Karnataka, while they are minimum in Andhra Pradesh.

Nomadic herders also have to deal with individual farmers while foraging on agricultural lands. In some villages farmers are hostile to duck herders from other locations and do not permit them to enter the fields. Some permit them demand a small rent of eight to ten duck eggs in return for grazing on their agricultural lands.

Nomadic herders have to interact and coordinate with other such herders within their location to enable carry their livelihoods. Internally each duck herder family works in coordination with each other in clearly differentiated gender roles.

### **Decision Making parameters**

The decision to move a herd into a locality depends on two key parameters – availability of paddy and water. Duck herders scout for various locations depending on the season, assess the quantity of feed available, stage of growth of paddy.

## **Duck Herding and Modern Technology**

The technology ushered in by the Green Revolution in India brought with it short duration paddy, which not only led to increased food production but also more grazing grounds for ducks. The second feature of duck nomadism is its dependence on mechanised transport. Long distance movements with ducks is not possible without trucks and well knit road infrastructure.

## **Nomadic Duck Herding: Opportunities and Constraints**

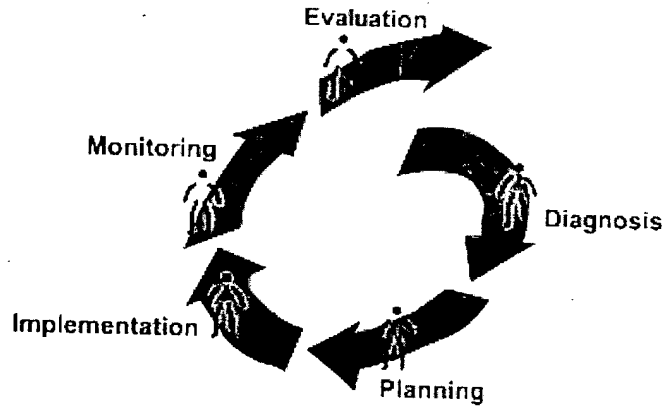
One of the constraints faced by nomadic duck herders is changing cropping patterns, a shift away from paddy to sugarcane, coconut or banana. As cropping patterns change, duck herders move to newer locations or reduce their herd size. In spite of the above, nomadic duck herding seem to be a viable land based rural livelihood and efficient in terms of nutrient capture and conversion to eggs and meat.

## **Key Questions**

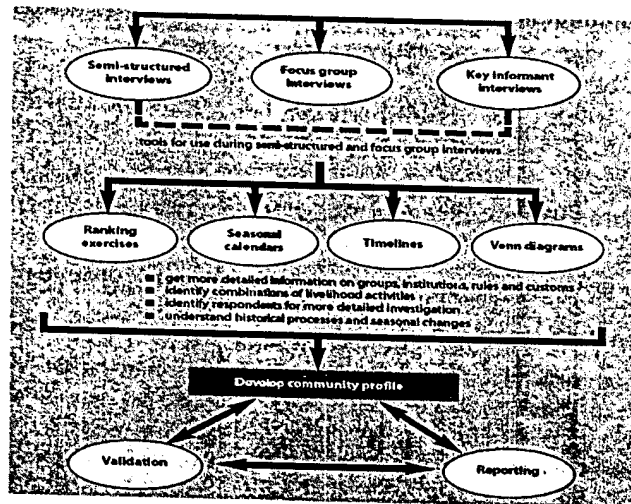
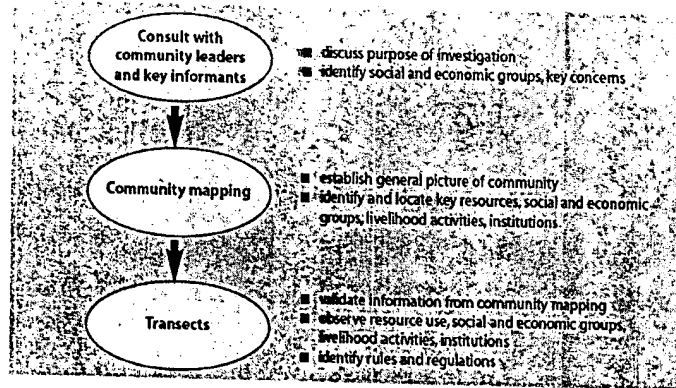
- a) What role did transport play in shaping livelihoods for duck herders?
- b) What role did the Green Revolution play in providing an opportunity for duck herders?
- c) List the number of institutions and groups a duck herder has to interact in order to pursue their livelihoods?
- d) As a member of a NGO/Research Organisation in what way can you envisage to help improve their livelihoods?

Source : V. Arivudai Nambi 2001 Modern Technology and New Forms of Nomadism : Duck Herders in Southern India Nomadic Peoples Vol. 5 No. 1

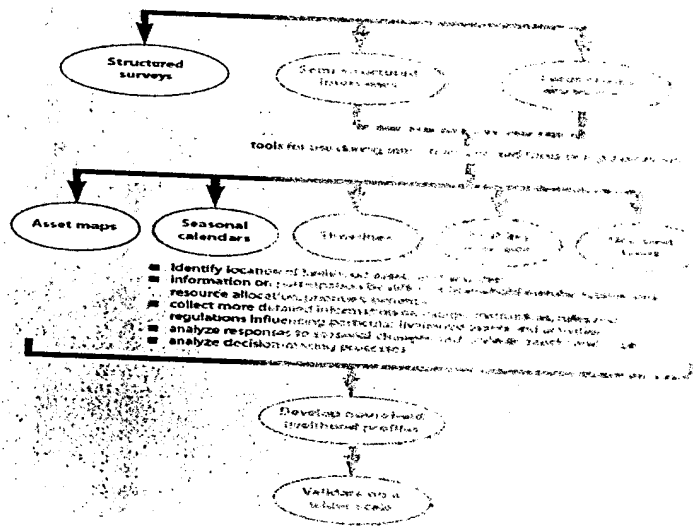
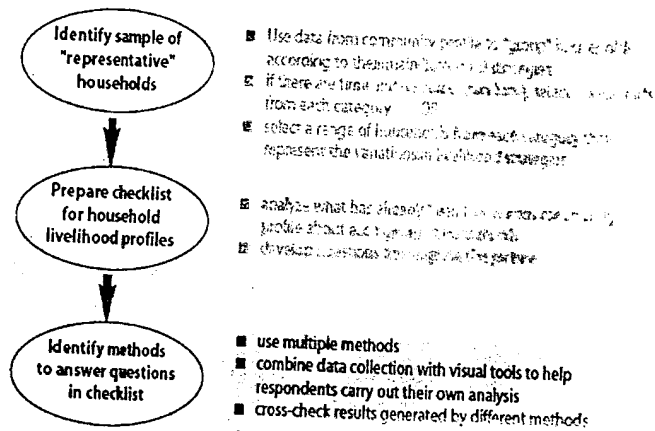
Project Cycle – Presentation.



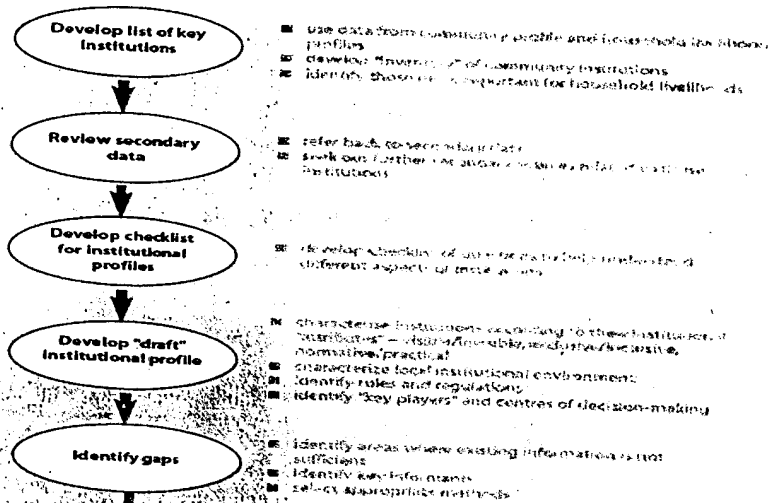
Process of Community Profiles



## Process of Livelihood Profile

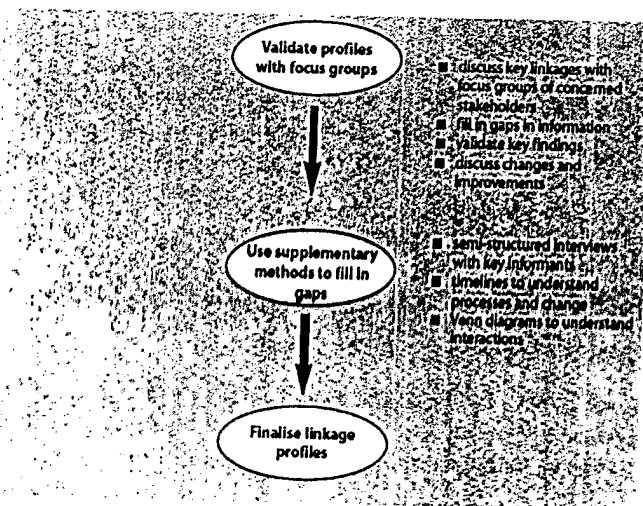
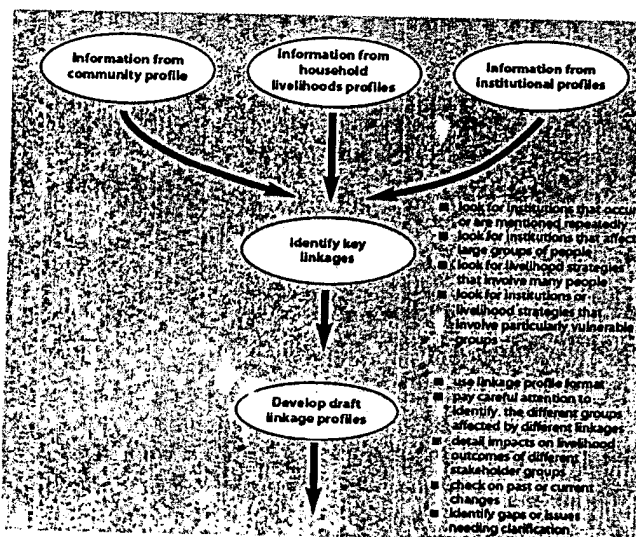
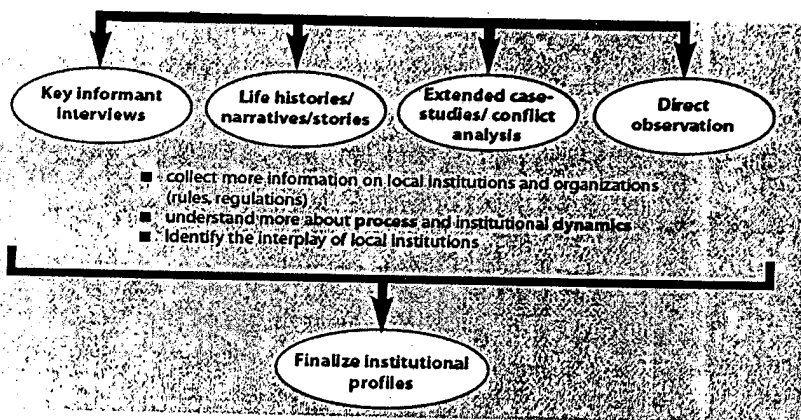


## Process for Institutional Profiles

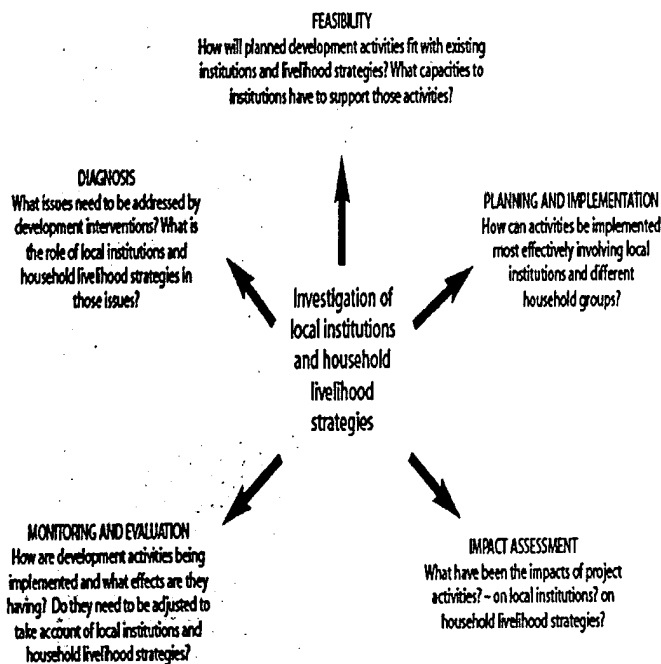




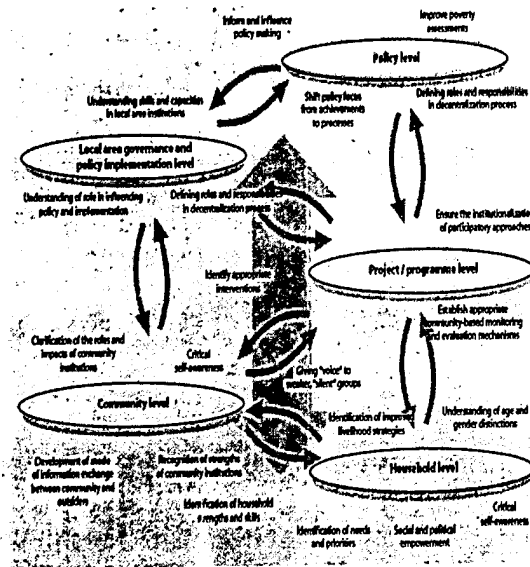
# Process of Linkage profiles



## Feeding Out puts to Different stages of Project Cycle



## Feeding the Out puts to different levels of the development process



Source : E.D.Israel Oliver King Norman Messer and Philip Townsley 2003 Local Institution and Livelihood: Guidelines for Analysis. Rural Development Division. Food and Agriculture Organization of the United Nation, Rome, 2003. ([http://Local host:8080/Participation/lib/files/livelihood.pdf](http://Local%20host:8080/Participation/lib/files/livelihood.pdf)) in Participation: Sharing Our Resources. FAO 2004.

## Crispy, Crunchy Papads!

I enter a small room, a bit hesitantly at first. Will she understand my Hindi? I am not exactly a scholar in Marathi, the language she is most comfortable with, you know. What if she is not that forthcoming with answers? The next minute, I'm greeted with a warm smile. And all my worries seem to peter away that instant.

Chetna Subhash Nahar, the Sanchalika (Director) of the Prabhat Road Branch of Shri Mahila Griha Udyog Lijjat Papad has no airs about herself. Clad in a simple sari, she answers my gargantuan list of questions patiently. Starting with the History of the place. "Shri Mahila Griha Udyog Lijjat Papad was the brain child and the culmination of efforts of 7 women from Khandivili, Mumbai on 15<sup>th</sup> March, 1959." They started off with a handful of people and 4 packets of Papads. "Now, we have 61 branches of the same strewn all over India," she beams. And if you include the other products made under the Lijjat Brand Name, i.e. the Lijjat atta, chapatti, bakery products, masalas and Sasa detergent powder, there are nine branches in all. Its hard to miss that slight flicker of pride in her eyes. "Yes, we've come a long way since then," she says avidly.

The Pune branch started on 8<sup>th</sup> March, 1968. "*Yahan ke sabhi aurten malik hein*" (all the women working here are the owners of this place), she says. There is no rigid hierarchy. No sire, no slave. All the women working here, be it the sweeper or the *papad banane wali* (the women who make the papads), treat it as their own. Each and every member can take any initiative or any decision. And each and every member has got the veto power. All the decisions, whether major or minor, have to be based on the consensus among the members. Any single members objection can nullify a decision.

"The institution does not accept or expect donations of any kind," says Chetna. "We are absolutely self-reliant." Infact, the institute donated the much needed money and assistance to the earthquake victims of Latur and Gujarat. Says the lady, "we helped them reconstruct their houses and start a new life."

The members of the institute are all women. Most of them have seen acute poverty in their lives. This place provides them with the necessary work and money required for sustenance. "I have been able to raise my children. Provide them with the necessary education. Got them married and helped them settle down in life," says Anjali Kalasheti. She's been working here since the past 20-25 years. According to Prabha Damle. "this place is our temple." All the women present nod in agreement. "We don't need to beg for money. This place has made us self reliant," says Seema, a young woman with two small children aged 3 and 4. Says another, "we forget our tensions once we come here. We share our joys and sorrows. Its like a big family."

Three elderly women – Zanabai Kale, Vimal Shinde and Tara Bai Zende are sitting in one corner, enjoying their meal. They, like the rest, are eager to share their experiences with us. “I’ve been working here since the past 20 years and there haven’t been any fights that I can recall. Our Sanchalika is very understanding and sweet. If ever we make a mistake, she patiently explains us and makes us realize our mistake,” says Vimal. Adds in Zanabai, “we come here in the mornings in the buses provided for our travel by the institute. But, we can go home as and when we finish our work. We are not tied down by timings, but are considered responsible enough to perform our tasks at hand faithfully.”

The success of the papads, all over India as well as abroad, is solely because of the importance given to quality. “We never compromise on the same,” reveals Chetna. “We select only those women who come from clean houses.” This is important as they have to take the dough home and roll them into small chappaties, with the aid of a rolling pin. Then, they dry the same at home and get it the next day for packing purposes. “Our packing department ensures that the quality, size, shape and thickness is consistent,” she says. The ones which don’t live upto the standards are thrown away at once. Each woman takes around four kgs of the dough every day. They are paid daily wages of Rs. 14/- per kg. With a strength of 800 women members, the total amount of dough per day, comes to about 5000 kgs!

Chetna explains in detail the process of how papads are made here. They also use machines to help them in their work. “The machines are a recent addition. But we prefer to work manually as our sole aim is providing maximum employment” says she. There are six different varieties of papads in all – Garlic, Udad, Moong, Punjabi Masala, Red Chillie and Special. They come in four different sizes too – normal, medium, small and coin sized papads. The head office which is at SV road, Bandra has allotted different areas to different branches. The Prabhat Road branch provides papads in Nagar Jillah, Pune, Goa and Konkan. “Well, I started working here when I was 12 years old. 33 years have passed since then. This place is certainly home to me too,” says Chetna with a smile. I, totally enamored by the surroundings, smile back in return. Transported back to reality, I realize that my work is done. I prepare to wind up and go. I hear faint laughter in the background as I leave. Chetna and the others are busy again, doing what they love doing – preparing the papads, living as a family and sharing their joys and sorrows!

Author: Sood, Charoo

Source: <http://www.punelive.com>. 8 Nov. 2002.

<http://www.punelive.com/business/women/lijjat.php3>.

## A Case Study of Jay Hanuman Krushak Kalyan Sangh

Self Help Groups have been considered and acting as an effective tool for poverty alleviation in India. Group based approach has been found highly successful in providing access to the rural poor. For many of the organization, Self Help Groups are lunching pad for poverty alleviation and livelihood restoration.

Jay Hanuman Krushak Kalyan Sangh (JHKKS) was established in January 2002 in Bhudarbuni village of Mayurbhanja district of Orissa. With the motivation and support of Gramin Vikas Trust, 14 like minded farmers came forward to form a self Help Group. Later on another member joined and formed a 15 member stable group. The secretary Mr. Gagendra Singh was first taught how to maintain group records by assistance of Gramin Vikas trust. Later on the group members were taught the same by the secretary.

JHKKS was a male Self Help Group consisting of all farmers with marginal to small land holding. All the members were married and were belonged to Scheduled Tribe (Santala). There was a high degree of homogeneity in the class structure as 13 members were BPL. The literacy level of the group was quite high as 14 members were literate and 4 members were college educated. JHKKS had decided that each member will have to save Rs. 20 every month. The monthly interest over the loan from the group fund was decided Rs.5 per Rs. 100. Also it was decided in the beginning that the defaulters in the monthly member saving will be fined by Rs. 1. As on December 2004, JHKKS had accumulated Rs. 5200 as members saving. The saving was regular due to high peer pressure.

The livelihood was totally dependent on Agriculture. The agriculture in Chandua village was based on rice based cropping system and paddy was the single crop. The total land was rainfed. Most of the crop land was lying barren due to lack of irrigation. There was a high degree of migration of the villagers to the adjoining towns for wage labour. After formation of JHKKS, the members started suitable income generation activities which provided a practical business propositions to the group. First of all JHKKS started procuring Golden Grass (Sabai Grass) from the cultivator just after its harvesting in Rs. 220/ Mahana and sold it after few months in market in Rs.270/ Mahana in the local hat(One Mahana is 40 Kg). The annual trading of Sabai Grass by the group was 40 Qtls. The group incurred a profit of Rs. 7000 in the year 2003 from the trading of Sabai Grass.

Later on with the training and capacity building of Gramin Vikas Trust, JHKKS prepared ropes from Sabai Grass and sold it in near town Baripada. The market price of one Mahana rope was Rs.500. JHKKS prepared average 8 Qtl of rope for 7 months (Harvesting period of Sabai Grass). For that fresh purchase of Sabai Grass was done with the average cost of Rs. 250 per Mahana. From the rope making business the group generated an average income of Rs. 5000/ month for 7 months. Seeing the interest and efficacy of the group, Gramin Vikas Trust provided a grant of Rs. 32760 for cultivation of Sabai Grass in the village. Prior to that JHKKS got an exposure visit followed by training on cultivation and processing of Sabai Grass by Gramin Vikas Trust. The group took 6 acres of land and cultivated Sabai Grass. The seed materials were supplied by Gramin Vikas trust.

After three months of initiation JHKKS opened a bank account on the name of the group in Bank of India, Rajabasa Gram Panchayat of Baripada block. The bank was very happy with the regular transaction with the bank. By 31 December 2004, the bank deposit of the group was Rs. 16504. Also the group had a cash money of Rs. 150 in hand.

With the help of Gramin Vikas Trust, JHKKS had taken Bamboo plantation and Palm plantation in Bhudarbuni village. The benefit from plantation was distributed to the members according to their share. The interest of the members and the growth was appreciable. Seeing that Jay JHKKS provided training on Goatery, poultry, Fishery, Vet-services and First Aid. The group members had taken goatery, poultry and live stock enterprises on individual basis.<sup>1</sup>

Extract from ' SHG Revolution- A Paradigm Shift: A Case Study of Jay Hanuman Krushak Kalyan Sangh'

Case study prepared by: MP Associates Pvt.Ltd, Bhuvaneswar

Source:<http://www.coady.stfx.ca/resourceBin/public/mofi/file/GENERAL/102%20SHG%20Revolution.doc>

## Participatory irrigation management in the Chambal Command Area

The Chambal irrigation project is one of the large interstate irrigation and power projects built in India soon after Independence. Its construction started in 1953 and water for irrigation became available as of 1960. The gross project area in Rajasthan is of 485 000 ha, compared with a cultivable command area of 229 000 ha. The total length of branches, distributaries, etc in the project is 2 342 km. In the beginning, to get the farmers to use irrigation water, it was decided to provide it at their own convenience rather than on a rotation basis. The farmers irrigated their fields by carrying water by *katcha* watercourses along field boundaries without making provision for drainage. Field-to-field irrigation was not introduced. Soon this became a curse as farmers did not allow any type of *warabandi* to be introduced.

Later, in the Chambal project, efforts at demonstrating improvements in water management and the organizing of agriculture extension field days as well as campaigns to popularize subsurface drainage and such, started off a round of creation of water user associations. This was somewhat surprising because the area had been known for its difficult farmers, and for extremes in water indiscipline. It was also an area where *warabandi* did not exist and getting water to the tails assumed crisis proportions every year. Nonetheless, farmers did get together to form water user associations. The first, at Arnetha, registered in 1992, reduced the number of days of watering from 79 to 47 while the area irrigated went from 680 acres to 805 acres. This trend has been sustained since then.

Other activities like integrated pest management, digging of compost pits, tree plantation, weeding out canals, improving outlets and earthwork in canals, appointing group leaders for each outlet and fixing of a 24-hours-a-day seven-days-a-week *warabandi* schedule of water distribution from each watercourse, repairing gates at outlets, building roads, lining watercourses, etc, were taken up by the water user associations formed in the Chambal project. Thirty-two of these have so far been registered as co-operative societies and 30 more are in the process of being registered. In May 1996 the Chambal command area project also issued guidelines about how irrigation water management co-operative societies could be formed and get registered. These guidelines were based on a number of consultations with farmers and members of water user groups. The list of activities which the farmers and officers jointly thought appropriate for such societies were also prepared.

Subsequent to this progress World Bank came forward to form three water users associations with the help of Chambal Command Project. A memorandum of understanding between the associations and the Chambal command project was drafted.

Water user associations were actively participated in the management of the command area systems. In one of them, each member has pledged one day of labour a month to the association, either by providing a family member or a servant to do the work or by paying the association to hire a labourer for a day. In another case, the association made available a certain amount of money for fuel for the engineers to use an earthmoving machinery to clean and maintain a canal (the fuel cost is about one third of the machine operating costs) and then the members stood and supervised the work along with the engineers. Elsewhere, where some work was to be done by the government but it would have taken too long to get the machines over to the site, the water user association hired private machines and got the work done on the understanding that the government would reimburse the cost. The associations have also contributed funds as matching assistance for DRDA works under various programmes like Apna Gaon Apna Kam, United Funds, or even Jawahar Rozgar Yojana, to take up watercourse or canal lining (most Chambal canals and all the watercourses are unlined) or dirt-road works which they consider useful. A training programme on farm water management was organized and 1800 farmers including women were trained in improved irrigation technology. The associations made valuable suggestions on possible policy and procedural changes and even legislative amendments which need to be considered by the government.

Later, several water user associations were organized under the Co-operative Act as society. The agriculture supervisors are the ex-officio secretaries of the proposed societies. Four basic steps have been followed in the Chambal command area in the formation of water user associations society such as people's participation planning and orientation, registration of water user societies, training of office bearers of the societies in the operational and functional aspects; and dissemination of know-how on on-farm water management technology.

It can be concluded that there is a growing participation of the people in the Chambal Command Area and sense of competition is developing among the water users associations over the management of systems. Ultimately the Collectiveness and local people participation resulted in efficient use of water, increased productivity as well as reduced the damage to the ecosystems.

**Extract from: Participatory Irrigation Management in the Chambal command**

**Authors: S.N.Mundra and A.K.Garg**

Source: [http://www.fao.org/documents/show\\_cdr.asp?url\\_file=/docrep/003/x6626e/x6626e20.htm](http://www.fao.org/documents/show_cdr.asp?url_file=/docrep/003/x6626e/x6626e20.htm)



## Expected Outcomes

### Knowledge

#### *Components*

- Village social structure -- class and caste stratification, agricultural and non-agricultural occupations, recent trends, with reference to Tamil Nadu and Kerala
- Agrarian structure -- landedness as a category, landed and non-landed, stratification, and village institutions.
- Gender -- gender in relation to class and caste, social construction of masculinity and femininity, age as a variable, gender roles and relations
- Larger social issues - globalisation, impact of media, political space, non-political movements, trends, PRIs.

### Skills

#### Processes / Steps of Spiral

- Knowing the community and introducing ourselves
- Identifying issues and presenting possibilities
- Situational analysis
- Enhancing rapport through dialogue
- Achieving consensus
- Mobilising the community
- Introducing forums
- Introducing activities
- Organising training -- technical skills
- Organising capacity building -- HRD skills and attitudes
- Empowerment
- Reaching the unreached
- Maintaining social and gender equity
- Building institutions
- Strengthening linkages
- Scaling
- Institutionalisation
- Networking
- Monitoring
- Evaluation
- Withdrawal strategies
- Role change

This is not a series of linear steps, but a spiral, as earlier processes continue at a higher level even as new processes are initiated. Also, it is cyclical, as a new cycle of development can start with role change.

Withdrawal need not be physical, though it often is. More significant is role change.

## **Attitudes**

### ***Values / Principles / Guidelines***

- Dialogue
- Rapport
- Participation
- Partnership
- Social mobilization
- Equity
- Holism
- Integration
- Ownership
- Empowerment
- Institutionalisation
- Networking
- Transparency
- Facilitation
- Human Development
- Role Change

## ANNEXURE 9

### Readings - Village Studies

- 1 Status of Women in Kerala – Michael Tharakan (2000).
- 2 The Indian Village: Myth and Reality – M.N. Srinivas (1975).
- 3 India's Villages – Introduction – M.N. Srinivas (1960).
- 4 Social Organisation and Planned Culture Change in India – David G. Mandelbaum (1960).
- 5 The Social Structure of a Mysore Village - M.N. Srinivas (1960).
- 6 The Changing Village - M.N. Srinivas (1976).
- 7 Village Structure in North Kerala – Eric J. Miller (1960).
- 8 Social Structure and Change in a U.P. Village – MxKim Marriott (1960).
- 9 An Oriya Hill Village : I – F.G. Bailey (1960).
- 10 An Oriya Hill Village : II – F.G. Bailey (1960).
- 11 The Social Structure of a Tanjore Village – E. Kathleen Gough (1955).
- 12 The World and the World View of the Kota – David G. Mandelbaum (1955).
- 13 A Deccan Village – S.C. Dube (1960).
- 14 The Village in Asia Revisited – Introduction – Jan Breman, Peter Kloos and Ashwani Saith (eds) (1997).
- 15 Restudies in Anthropology: Modalities, Limitations and Alternatives – Peter Kloos (1997).

**ANNEXURE 10****Plan for Participants' Assignments**

| <b>Name</b>                               | <b>Location</b> | <b>Community</b>                |
|---|-----------------|---------------------------------|
| V. Balamurugan, M. Venkatraj              | Karaikal        | Fishing Village (Coastal)       |
| S. Balakumar, T. Selvarasu                | Nagapattinam    | Fishing Village (Coastal)       |
| V. David Martin, A. Ramachandran          | Chidambaram     | Fishing Village (Coastal) India |
| A. Syed Abuthahir                         | Kovalam         | Fishing Village (Coastal)       |
| R. Senthil kumar ,A. Chitra               | Chidambaram     | Irrigated Farming Community     |
| Dhanya, Rafeek, Sivan V.V.<br>Nanda Kumar | Wayanad         | Tribal Community And Settlers   |
| B. Karunakaran , Daisy                    | Pondicherry     | Peri-urban community            |
| S. Parimaldevi                            | Thiruvaiyaru    | Landless labourers in Delta     |
| A. Rupa                                   | Sempatti        | Rainfed farming community       |