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WORKSHOP ON ALTERNATIVE METHODOLOGIES AND CURRICULA FOR  
WOMEN IN PANCHAYATI RAJ  
ORGANISED BY PROJECT UMA AT ISST, BANGALORE  
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1994



For Delhi ISST

Dear Reader,

This is a draft report of the proceedings of a workshop on "Alternate Methodologies and Curricula for Women in Panchayati Raj" organised by ISST at Bangalore on 5th - 6th January 1994.

We will be grateful for your comments on the report. Some portions of the discussions pertaining to experiences and methodologies is yet to be appended to the report. Since the discussions were conducted in three languages - Hindi, Kannada and English - some portions of the report need to be edited for language. We hope to get the final version ready as soon as we receive your comments.

With best regards,

Yours sincerely,

*Revathi Narayanan*

Revathi Narayanan

DRAFT REPORT

Workshop on

"Alternative Methodologies and Curricula  
For Women in Panchayati Raj"

Organised by

PROJECT UMA

AT

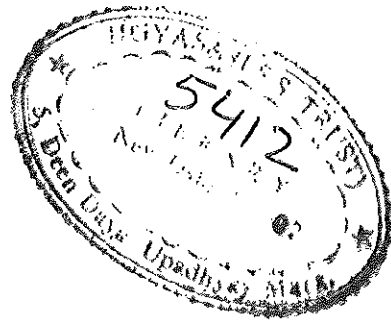
Institute of Social Studies Trust

on

(5th - 6th January)  
1994

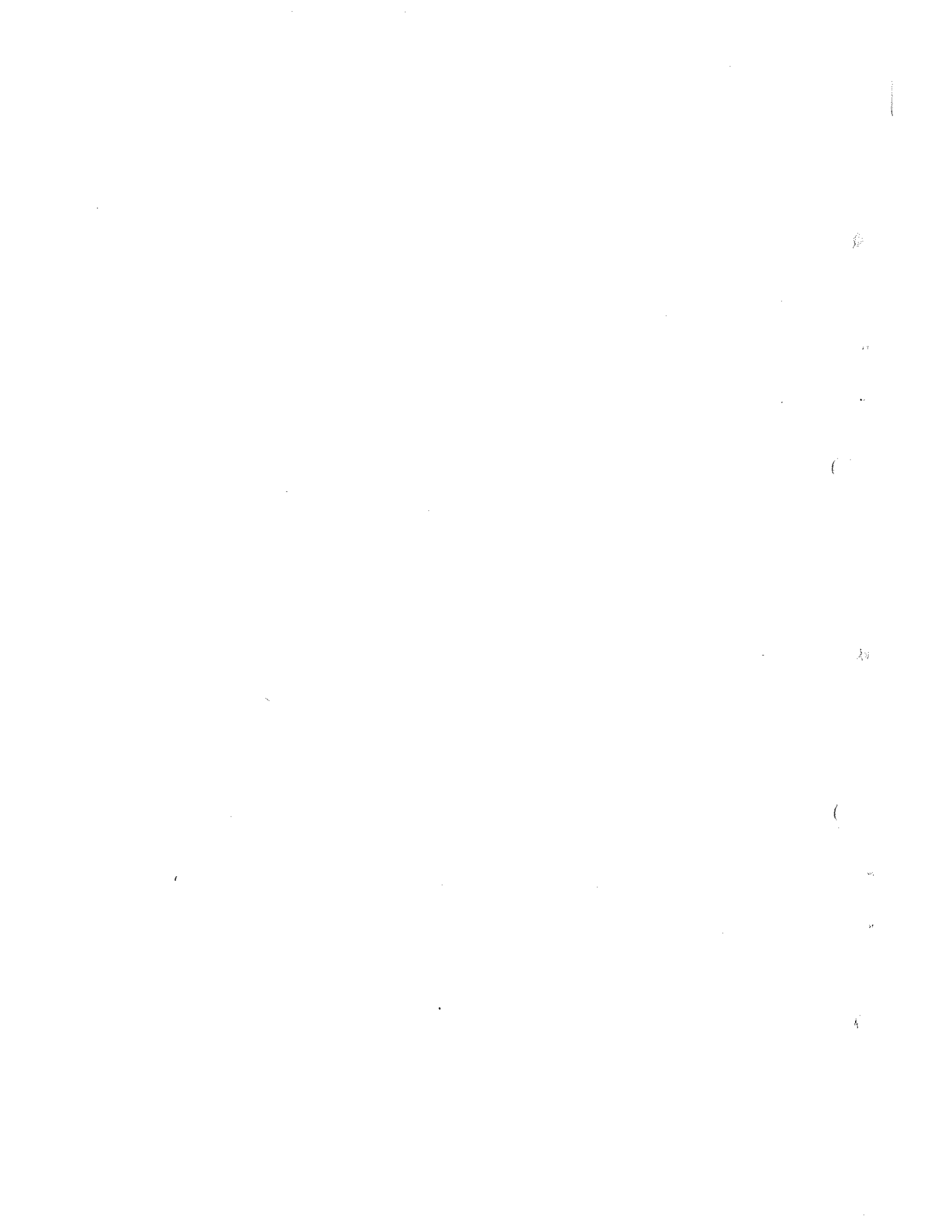
at

Bangalore



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## Acknowledgement

We would like to express our gratitude to the participants of the workshop who gave unstintingly of their ideas and time. Some of them have been our partners in both planning and follow-up stages. They have patiently put up with the several changes of date and venue that nearly jinxed the workshop from the very start!

This workshop would not have been possible without the financial assistance of UNICEF towards the travel, boarding and lodging expenses. Project UMA at ISST is funded by the Ford Foundation and the interest and encouragement shown by it are gratefully acknowledged.

## PREFACE

This report is not intended to be just a documentation of the proceedings of the workshop. Rather, we have attempted to build on the workshop proceedings and take a step forward in a creative process to keep Panchayati Raj a dynamic, live and socially meaningful movement. Writing this report has helped us articulate ideas that emerged from the workshop - ideas that were vocalised by the participants as well as ideas that formed the undercurrent of the discussions. It has been an energising and sustaining experience for us. If we are able to convey some measure of this excitement to our readers, it would have been well worth the effort.

The participants were drawn from among individuals and organisations involved in empowerment processes and specifically women's empowerment, also people working specifically on women and Panchayati Raj. There were representatives from the media, from recognised training organisations (SEARCH, Bangalore & ATI, Mysore), from the bureaucracy (Central and State level), and most important - women members of the 1987 Karnataka Panchayats. Expertise in Panchayati Raj, empowerment process, training, government functioning and the media were consolidated in the two day proceedings. What emerged finally was a near common voice articulating the ways and means to strengthen and assist the women members of the Panchayats.



- The workshop was viewed as the initiation of a process. The idea was to arrive by consensus for a curriculum for women in Panchayati Raj at a framework and guideline which will then be developed conceptually and through action in the home areas of the participants.
  
- The enormity, novelty and importance of strengthening women in Panchayati Raj generated a desire to seek support and assist each other.

Participants did not come with a predetermined formula. The workshop had deliberately been left somewhat unstructured to make it participatory to the maximum extent possible. The tentative programme underwent a few changes in order to incorporate the priorities and agendas of all the participants and to ensure a meaningful dialogue. One of the main agenda points was to identify participants with the dialogue and generate an energy that would help people carry forward the process in their areas.

#### **PERSPECTIVE**

Why is the issue of women in Panchayati Raj generating hope in so many quarters despite the glaringly obvious faults and pitfalls in the post 73rd Amendment Panchayati Raj System? It is seen as a means to empower

women who have been the most marginalised in all human development processes. And the hope is that this new constituency of politicians will empower and strengthen the system of Panchayati Raj. The accessibility and accountability of women Panchayati Raj members has been documented earlier and was reiterated by the deliberations of the first session where the five women members of the 1987 Karnataka Panchayats recounted their experiences. At every point the idea was made feasible by anchoring it down to the practical reality. Locating the workshop in Bangalore provided a rich backdrop to the deliberations. An interesting insight into the impact of this session was the comment made by Ms. Shabana Azmi who has been working with poor women in Uttar Pradesh. "Listening to your (Karnataka Women Panchayati Raj members) experiences, I feel as if I am in some Utopia. I cannot help wondering if women in other parts of India, which are more culturally and socially backward than Karnataka, will seize the opportunities as you have" upon which, she was assured by one or two of the women that they had also started off by not knowing anything much and that they learnt through experience.

Does this vision include a new prototype of politician and of politics? The time is right for new beginnings in several directions. Many participants also felt that it was an opportunity to rethink and revamp concepts of

"training". Do we want to use the word 'training' at all. In her opening remarks, Devaki Jain made a plea to change this terminology.

Willy nilly, training has become a 'sideshow', a marginalised activity and must be pulled in as a mainstream national endeavour if Panchayati Raj is to succeed. For meaningful Panchayati Raj, it is imperative that the concept of 'training' be redefined as a process that generates energy and liberates one's potential to higher levels of performance.

We have never in the past talked about training politicians. There is an assumption that having been elected by the people, they have the capacity to 'lead'. The rot in the political system has led most citizens of the country to conclude, however regretfully, that training politicians will be of no use anyway. The aberrations that have been allowed to creep into the Panchayati Raj system are many, the final blow being delivered by the view that they are the implementation agencies of central government programmes.

The promise held out by the 73rd Constitutional Amendment lies in "Subject to the provisions of this constitution, the legislature of a State may, by law, endow the Panchayats with such power and authority as

may be necessary to enable them to function as institutions of self government (243G, 73rd Amendment). This coupled with a third of the seats being reserved for first-generation politicians, women, has given rise to hope and expectation.

Do we feel that

1. The women members need to be taught?
2. Is it a social and national responsibility?

Not only have the women themselves expressed the need for facilitation but it has been part of a long cherished dream of many to put women's destiny into their own hands. Now that this is becoming a reality, we are asking for the opportunity to participate in strengthening this change. We recognise that the new structural changes put in place will remain a shell and eventually collapse unless there are conscious efforts to fill the gaps that are the result of the old system. Unless there are concerted efforts to redress the imbalances, the concentration of all information, political education and skills at levels more and more distant from the people will continue.



## DESIGNING A CURRICULUM FOR WOMEN IN PANCHAYATI RAJ

The 11th Schedule of the 73rd Constitutional Amendment on the responsibilities of the Panchayati Raj Institutions is an exhaustive list covering nearly all aspects of development.

At the workshop, a few of these areas were used to typify contents of and approaches to the curriculum, handling and dissemination of information. The following areas were chosen to take advantage of the expertise of the assembled participants:

- i) Social Justice
- ii) Environment
- iii) Health
- iv) Education
- v) Political systems
- vi) Training methodologies

Participants felt that in each content area,

- a holistic approach was needed
- identify first the causes of oppression
- look for possible alleviations/solutions to these causes.
- look for social, human and financial resources to do so.

The curriculum has to be viewed in two ways.

- I. It will have / a core content  
                          \ local variations
  
- II. It will have / practical aspects  
                          \ attitudinal/motivational aspects

Participants expressed the need to see the curriculum in the larger perspective of development concerns. A planning meeting held before the workshop (Members: Renuka Mishra, Jasjit Purewal, Anita Dighe, Kavita Srivastava, Jaya Sharma and Revathi Narayanan) felt that the curriculum can be viewed as a three dimensional open-ended grid with content areas, levels of information and time on the x, y and z axes. The importance of taking a holistic view of the curriculum was stressed as essential to meaningful dissemination of information. This holistic approach has been successfully used by the women's movements.

A curriculum developed using these principles might be voluminous but would have a lasting impact in comparison with a 'piece-meal' approach to "training".

Quoting from Ms. Abha Bhaiya of Jagori who has rich experience of working with women's groups, "something completely unanticipated always comes up in discussions with rural women's groups". These situations can best be tackled by a holistic approach.

## MATERIALS AND METHODOLOGIES

Material can be prepared for the facilitation programmes - brochures, audio-visuals, role plays, traditional theatre and art forms. As stated by Srilata Batliwala in a slightly different context,\* the idea would be to give legitimacy to fun, joy, laughter, singing and dance in "official forums", in other words, to do this work as poor women do theirs - using humour and spontaneity to ..... lighten the burden".

The material and methodologies already in use by the mass based movements was discussed.

==> The experience of the Kerala Shastra Sahitya Parishad in local level planning. As a first step, villagers were involved in village resource mapping in a participatory, practical and inclusive approach taking advantage of local knowledge and skills. Women volunteers participated in large numbers.

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\* From Empowerment of Women in South Asia: Concepts and Practices" by Srilatha Batliwala

===> Similar exercises have been carried out by Mahila Samakhya and community health movements.

===> The Bal-melas conducted by SAMATA have successfully brought together children, teachers and parents in innovative and enjoyable forms of learning and teaching.

===> Rural women will develop appropriate materials. At a Rajasthan mela, rural women brought out their own newsletter. At a Mahila Samakhya meeting in Karnataka, a woman when asked how she would depict the dangers of early marriage, drew a small plant bent with the weight of the fruit it was never meant to bear!

===> Two interventions at the discussion relate directly to the importance of drawing traditional forms of communication into centre stage in order to build on the strengths of rural women.

Indu Kapoor of CHETNA, Ahmedabad spoke of rural women in Gujarat who wanted to learn English! As put succinctly by Srilatha Batliwala, convent schools, facile english and urban lifestyles have become the desiderata. This leads to a devaluation and marginalisation of age-old forms of knowledge and communication.

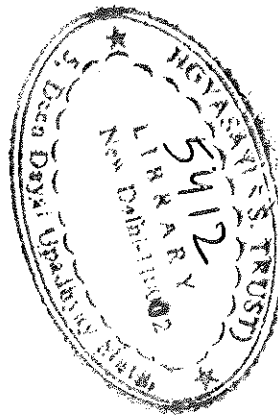


==> On techniques, participants felt that much could be done to develop cost-effective techniques of information dissemination.

==> A slide-n-sound show made by Project UMA at ISST was shown. This depicts a fictionalised version of a successful intervention made by a lady member of the Karnataka Panchayat.

==> A display was organised of the material brought in by participants - cassettes, posters, books, resource maps etc.

The experiences of the Panchayat Raj members and the reports of the sub-group discussions are presented in the following section. The sub-group discussions centred around content of an approaches to the particular subject area.



## EXPERIENCES OF PANCHAYATI RAJ MEMBERS

### Padma M V

She was a municipal councillor earlier which was converted into a Mandal Panchayat because of population. Automatically she became the interim Mandal Panchayat member. Previously it was the Chief Officer of the Municipality who used to decide the programmes for women or about the community. But then she expresses her happiness when it came to Mandal Panchayat, where it was the Mandal Pradhan who is to decide about the development programmes of the village and she mentioned about road building and other amenities like drinking water and scholarship for children. Earlier in the municipality such programmes were not there but when Zilla Parishat, Bangalore took over Nelamangala, scholarship, hostel, IRDP, Jawahar Rojgar programme came into their hands.

She says reservation for women regarding chairmanship or presidentship of Gram Panchayat, it is too early to give such a position because the women have to undergo certain amount of experience. So it is better to give it after 5 years with a bit of experience in Gram Panchayat. Their Mandal Panchayat was superseded recently, the mandal pradhan went to court and won the case. So for 6 months they were out of mandal panchayat and now once again it is working. While working they

have done some work for women like organisation of mahila mandals, anganwadi centres were increased and so more women came as workers. Now women are more aware.

During Janatha rule I became the Mandal member. Second time I won from the general seat. Now in the third term under Zilla Parishad, Chief Secretary Control Women are more in number now about 3 to 4. Drain and road - money has been sanctioned. Now many tar roads . SC women have got an opportunity. Schools have improved as there is enough money coming girls are given scholarship on the basis of caste and income.

Women are aware and coming out. Earlier people commented on me as she has no work she is always on the roads. But now most of them come out.

In my Mandal there are 6 women and are working well. Everywhere roads, drains are being constructed.

**Kamala L. Naik**

From Dharwar district, ex- Zilla Parishad member Ranebennur we have gathered here to discuss development of women and women issues. She goes back to 85-86 when Zilla Parishad was introduced and 25% reservation for women. There was lot of reluctance from women to contest and women were forcibly brought into politics by going

house to house and giving tickets and convincing their husbands that this is a good opportunity for women to involve in development that this will boost women's courage. This is how she came into politics on reserved seat (SC).

There was an opposition candidate yet people elected her. She went to Zilla Parishad meeting hall with hesitations but they were received well and this was her booster dose. 16 to 17 women candidates in Zilla Parishad and with this energy they started going to villages and doing work. People have really accepted their work. From the villages I have confidence to go upto state level or work in all All India Level. Now, in the new Panchayat Raj Act about 40,000 women are going to enter politics. This reservation and reservation of chairmanship is the right time and women are confident to take up such positions and they will do well.

Going back to her experiences, initially when the committees were set up in Zilla Parishad no women were given any position except one committee where women was elected. After seeing her work now people say women can really do well.



She was the chairperson of the standing committee of Women and Child Development of Zilla Parishat. While going to villages she expressed that Anganwadi workers and Ayahs who are ladies were pestured by the villages. The committee went to the people and questioned them as to why they do such a thing when the women are readily doing good work in the village. So there used to be such kind of dialogues. Being elected as Zilla Parishat representative, if opportunities are given to women they can really do well. And such opportunities need to be given to women so that development can take place of women and the community.

A scheme of the central government where some money deposited every month by a lady in a nationalised bank and accumulates to Rs.300/- at the end of the year then Rs.75/- will be given as an incentive by the government. This will help women. Other government programmes like TRYSEM, DWACRA & IRDP where Zilla Parishat has really involved - programmes like dairying, appala and soap making has been taken up seriously by Zilla Parishat where women are involved. Zilla Parishat has given lot of scope for women to come forward.

## Kempamma

She spoke basically about 2 things. One is people support their work. The other thing is they made us work. The chairman of the Zilla Parishad in Bangalore district Narayanswamy a lively lawyer who helped us a lot and made us work. They were given all the schemes and facilitated in implementing them. There are schemes which are women oriented like women's hostel and so far an officers really don't know whether we can be trusted to be good implementers but gradually they find that we can implement them. So gradually we have been able to get those schemes and implement them. The schemes are hostels, water and so forth. Village also supports women in their attempt to do leadership i.e participate in the body of governance.

She got support from the village, elders, Zilla Parishad chairperson and ST, officials and finally the party. Janata Dal collapsed and so she joined BJP.

When there was violence on anganwadi workers and other extension workers it was women who could intervene and safeguard them. The committee were able to go and negotiate.

Training is being able to cope with the schemes that we are asked to negotiate while doing governance.

Rajeshwari Ireshnavar (Dharwar)

Though I hail from a political family because my grandfather was MLA for 15 years and was the chairman of state Co-operative Union Bangalore for 10 years. But I really was not interested in politics. In those days politics was not like this. They were honest workers I think, my experience is also like this. To tell you the truth he lost his house and field for social service. So I decided not to join politics and I was not interested also. Though I was 1st rank student and to share with you my early problem, I got zero in general knowledge. I didn't know who was CM of Karnataka and was satisfied as a housewife. After coming into politics I am not satisfied and this is the general tendency of the politician, generally we are not satisfied, because we want to do more service. But because of the 2 groups in one village and that was reserved for women so they called me and made me to stand for election. I was elected lady Zilla Parishad member. After coming to Zilla Parishad, the problem was I was doing my final LLB and exams were nearing.

There were 9 committees and an extra committee for women and child welfare. None of the 9 committees were given to women. Only the extra committee given to me and I was made chairperson. Whole state no Zilla Parishad had women President, only Vice President like Suman Kolhar was there.

## SUB-GROUP REPORTS

### SOCIAL JUSTICE, LAW AND EMPOWERMENT

#### Members:

Anita Kaul  
Abhijit Dasgupta  
Balaji Pandey  
Kempaamma  
Jasjit Purewal  
Subha

#### Assumptions:

1. Panchayati Raj is a system of self-governance and not a delivery machinery of the government at the grass-root.
2. Women are the new entry-point which can help to revive some of the mechanisms of Panchayati Raj for change which has been eclipsed or usurped by the electoral process and political dissolution in the federal system thus far.
3. Women enter Panchayati Raj with a broad spectrum of governance and change where they look at the village as the larger unit of a family and learn the management of resources, people and power dynamics to ensure a smooth and equitable distribution of resources and choices.
4. Even as they take on the entire village and become part of its social, political and economic management they bring their support to women through the gender perspective that they have. By making the invisible contributions of women more visible, they make women

part of the decision making process, eg: water, resource management, fodder, forestry, social issues etc.

5. This process of being part of a holistic governance machinery will automatically empower them through authority and responsibility.

II. Facilitation (training) Methods which will stimulate the internal qualities of leadership and autonomy in women representatives in Panchayat Raj.

**Assumptions:**

- a) There are 2 kinds of women leaders that the Panchayati Raj system will throw up. One is the women who will be persuaded to join Panchayati Raj as an immediate reaction to fill reservation seats. This women will in all likelihood belong to the local ruling elite of the village (higher caste etc) will come through a mainstream political party, may be placed there by the local power elite to allow greater control of a particular area (eg:SC/ST candidates).
- b. The 2nd woman will be a social/political entity through her own empowerment process which may well be the outcome of programmes like WDP and Mahila Samakhya and will have legitimacy with the people even before she assumes power through the electoral process. This woman is less likely to be exploited by mainstream political parties or power centres in

her area.

- c. Different kinds of training will therefore be required for both and (a) is the more common candidate that we will encounter.

**Training Schedules:**

The training schedules will not only differ according to the orientation of the representative but also according to the agency involved in training. However, the following training grid can be broadly called a framework. We are only talking of elected representatives and not candidates here.

**a. Foundational Training**

Co-erced Representatives  
1st Phase:

Bringing women into discourse letting the representatives find a space where they can begin to talk about their new roles and their problems.

Independent Representative

Only women i.e gender specific training

Panchayat Raj system as a form of self governance and the responsibilities and possibilities of this system in the federal rung. Translating concepts of autonomy, decentralisation, power and authority. Divorcing Panchayati Raj from a concept of delivery machinery of central schemes for development. Emphasising the focus of the people's mandate and their setting the agenda for the representatives work.

Non-gender specific i.e bot men and women can participate

## 2nd Phase:

Understanding power dynamics within political structures and outside. Managing and negotiating power within gram sabhas, mandal and zilla parishads, anticipation and amelioration of confrontation and learning about the power centres which are most likely to exploit the representative (eg: the political parties which the representative belongs to)

Gender specific

## 3rd Phase

The Panchayati Raj structure, mechanics, the federal political and electoral structure - rights of the people systems of accountability.

Non-gender specific

## 4th Phase:

The unit of governance for the representative (eg village, mandal zilla). This phase should use her participation in defining the socio-economic realities of the people in the area. Information on resources (capital and natural) Subsistence issues, historical development strategies and allocation for the area from different sources.

Non-gender specific

## 5th Phase: Social Justice

Addressing the social fabric of the unit of governance - caste, gender class, community, hostilities, exploitations and causes of social fragmentation. De-classing and helping the representative un-learn some of her prejudices which may be worsened if she belongs to the ruling elite and is still-influenced by family ties or the political party to which she belongs. Looking at the gender relations and understanding the roots of exploitation and violence.

Gender-specific

## 6th Phase:

Redress and social justice in the context of gender and the village milieu. How do women perceive justice in the case of all the traditional social, economic and political exploitations. Especially in the case of dowry, rape, molestation, battery, divorce, property rights, equal wages. Gender or non-gender specific training

## 7th Phase:

a. Maintenance, custody of children etc. The larger framework of developing an understanding that the closest unit of justice and empowerment for the village woman is her village. Therefore representation within the panchayat of gender crimes and redress with a gender perspective are important alternative systems of justice that the women leaders can emphasize. Using (eg: giving the woman half the rapist land) social boycotting of offenders we revive the Panchayat with an immediate and more accessible form of redress. Gender or non-gender specific training

b) Legal training will then bring in the laws on dowry, rape, custody, child marriage, maintenance, property rights right of the girl child, equal wages etc, which can be through easy booklets like MARG set. These laws should also identify for the representatives the different rungs of official machinery to be encountered and the problems encountered with each. The representatives must understand the pit falls of police, courts and legal procedures so that we can equip them with the necessary foresight to pre-empt problems. The non-gender specific training

Note: The legal training must only translate as equipping women with a concept of their legal rights. Redress should have a wider definition.



Interactions with the police are very critical for representatives to control crimes against women and the oppressed groups. This training should not only be held jointly with other ma representatives but also the Gender police. sensitizing the police and making them more responsive to the women complainants is an important strategy.

#### **8th Phase:**

A joint training with the judicial machinery (especially to those who are closest to the panchayat levels) to understand their limitations and translate the problems of the victims. Mixed trainings with judiciar

#### **Training for Support Groups:**

- Both the independent and co-erced representatives need a strong umbrella of women's groups who can through a solidarity of numbers helps in acting as a pressure group for all issues that the representatives take up especially gender issues. As we have seen in the WDP and Mahila Samakhya experience, the presence of these women is the greatest strength and balancing feature for the central woman. Therefore empowerment training for the village and zilla women can be taken on concomitantly.

- Other members of the zilla parishad and the panchayat must also participate in the basic gender-issue trainings so that they understand the heightened awareness of the woman leader and don't engage in confrontation on perspectives. This can be done through making some of the training for men and women jointly.

--The village youth and other gram sabha members can also be made part of some of the phases to broaden the scale.

#### Who should Train

Assumption: a. That we will be consulted for training methodologies and trainers.

#### Suggestions:

- Since the state will not allow only NGO's to train we can look at affiliations - ie grass root perspectives in training, feminist component and training institutions that the government identifies.
- Training should be decentralised
- WDC's where they are active set up a State level board with representatives of NGO's (trainers) Mahila Samakhya heads and other NGO's. This board can draw up the curriculum and choose the training agencies ensuring that they have affiliations mentioned above.
- ATI's & State Panchayat Raj Training Centres (eg: in West Bengal) can also involve NGO's for developing packages.
- Finally the sheer scale of training required has to be acknowledged since it will influence the quality of training.

## EDUCATION

### Members:

Anita Dighe  
T. Gangadharan  
Rajeshwari Ireshanavar  
Jaya Sharma  
Halambi  
Krishna Kumar  
Jaya Srivastava

The objectives of training women panchayat members would be:

1. To enable them to understand and to look critically at the educational system in the village;
2. To enable them to understand the educational system beyond the village;
3. To facilitate understanding of their role in developing meaningful education for children (particularly girls) and for other women in the village.
4. To enable them to involve the community in articulating their educational needs and designing educational interventions.

### Issues that would be dealt with in the training programme

1. Enabling women to develop self-confidence. It would be necessary for them to realise that while they

may be illiterate they are not uneducated - that they are women of experience and that this experience is valuable.

2. Enabling them to see the difference between literacy and education. That education is a much broader concept and not just linked to formal schooling. That literacy is not just about reading and writing but about critically understanding their situation, examining the possible choices for changing the situation and taking collective decisions to change that situation.
3. Establishing the importance of education; particularly literacy skills. That they would be able to perform their new role better. Ex: have access to information or for better resource management.
4. Enabling them to examine the socio-cultural factors that deny girls, women and members of lower castes, access to educational services.
5. Enabling them to critically look at the village school in terms of its access and reach, relevance of curriculum, availability of school teacher, adequacy of physical resources etc.

This process could be facilitated by organising Bal Melas, undertaking mapping exercise or taking up a

survey to find out how many children are going/not going to school, how many adults are illiterate etc.

6. Enabling them to understand that the state of education in the village reflects the general state of education in the country and that this is despite the Constitutional guarantees to provide primary education to all children and that with regard to education of adults, despite the promises to make people literate, large sections of adult population have been denied access to basic literacy. In other words, enabling them to understand that similar sets of factors are responsible for keeping the children and adults out of the educational system in the country at large. In this process, it would be important to understand the plight of the school teacher, not take a confrontationist stand but carry the teacher along.
7. Enabling them to understand the nature of decentralisation vis-a-vis education and the kinds of decisions that can be taken and by whom eg. the issue of transfer of teachers.
8. Creating an understanding of the need to involve the community on issues relating to education.

9. Enabling them to facilitate a process whereby the community can identify various educational needs and plan suitable educational interventions. Eg:
- (i) introducing an element of flexibility in the school system i.e changing school timings, changing holiday schedule, opening up physical facilities for conducting other educational programmes etc.
  - (ii) developing innovative programmes such as skills training/ vocational training programmes for women such as training in hand-pump repair, or enabling neo-literate women to develop simple materials that they could read in order to strengthen their literacy skills or starting a community library etc.
10. Considering the fact that the present Act is not going to ensure complete decentralisation, it would be necessary to focus energies on working with the community in a positive, creative way so that in the long run a pressure is built up for launching a struggle for greater decentralisation.

## PANCHAYATS & HEALTH CARE

### Members:

Saraswathy A.P  
Suman Kolhar  
Vanaja Kolagi  
Indu Kapoor  
Vijay Kumar B  
Suvarchala G

### HOLISTIC APPROACH TO HEALTH CARE

- Traditional Practices of Family Planning, Healthcare, Medicine
- Whole life cycle approach
- Mental health
- Socio/Psychological stigmas regarding health
- Problems of consulting Medical Practitioners

### INFORMATION ON GOVERNMENT SCHEMES

- ICDS
- Mid day meal
- Akshaya
- School health programme
- Government health care services
- PDS
- Focus on Primary Health Care

### CONCEPT OF (ILL) HEALTH

- Environment
- Quality of drinking water

- Gender discrimination - Nutrition. Restriction on Mobility
- Quality of Care
- Early marriage
- Availability of resources
- Economic status/Poverty
- Control over decision making
- Lack of control over health care services/ Medical technology
- Nutrition awareness on IDS
- Infra Structural facilities
- Lack of integration or co-ordination b/w health schemes
- Religious customs
- Traditional gender based family roles

#### **MONITORING/MANAGEMENT OF HEALTH CARE**

- Planning
- Sharing of information
- Resource mobilisation
- Co-ordination of Services
- Quality of Care
- Emphasis on capacity building
- HRD, Local, Dai, Health Worker
- Vital Statistics



## CHILD HEALTH

- Emphasis on Girl Child School Health Programmes
- Adolescent health - Sex Education
- Women's Health Life Cycle Approach

## WATER AND SANITATION

- Personal Hygiene
- Quality of Water
- Monitoring & Management of Water Supply systems
- Environmental Sanitation
- Household Sanitation

POLITICAL PARTIES, INTERNAL POWER DYNAMICS AND  
DECENTRALISATION

Members:

Jyoti Mapsekar  
Lakshmi Krishnamurthy  
M.V.Padma  
Renuka Mishra  
Kamala Bhasin  
C.P.Sujaya  
Revathi Narayanan  
Siddu S.Madivalar

We first tried to explore the relevance that (main stream) political parties held for women contesting elections in Panchayati Raj - as well as the role played by these parties in facilitating or constraining women's access. There was no single, clear or unequivocal answer to this question. Yes, in many ways, being part of the political system did help in rendering certain services and benefits to individual women and families. But on the whole, the Panchayat Parishad in Karnataka was referred to - a lot of promise initially, as a representative body of ex-Panchayat members but followed by (cutting across party lines) a process of weakening and disintegration.

From the question of political base for females in Panchayati Raj, we went on to the debate on other sources of support for these women. While the voices of the elected women members echoed with their confidence in the support they received from the village community

in general and the women in particular, there was no denying the fact that there were many (other forces inimical to women) - these included caste, class, religion etc. We felt that identifying these inimical forces as well as the forces which served to unite and strengthen women was a very important activity, one which should form a core component of training: Women could experience a solidarity in their commonality of experience - of oppression, subordinate status. It was suggested by the group that political party system was adversarial to women's interests in Panchayati Raj at the present juncture. At the same time, the group felt that Panchayat elections would continue to be fought along party lines and to think of political forces aligning themselves to dominate the electoral scene was not feasible, except in a few rare instances. However, instances were recounted, where individual women had fought and won purely on the basis of their own "Vyakthithva" without any party flag.

Since political parties were here to stay, the group felt that the present ambivalence, indifference (and also, in some cases, down right hostility) of the political parties towards women's effective participation in Panchayati Raj was a matter of great concern, which needed to be addressed at policy, strategy and programme levels (including training) for solutions. The

existence of women's wings in political parties was a positive feature, but the reality seemed to be that these wings were powerless bodies. The experience was felt that women should not achieve power to control or suppress others. Power should be used to bring up and empower others. The interests of poor women should be served through these efforts.

Regarding decentralisation, the group noted that the predominant attitude among the elected women was to go along with the implementation of all programmes handed down from the centres of Government authority and not to re-think and re-formulate the whole concept of local government within the Panchayat Raj framework. The paucity of resources made available by the Government compounded the problem. The group felt it was most essential to upturn the top down processes by initiating local level area planning. This would involve interventions in policy, strategy, programme and training. It was stated on behalf of the elected women that handling programmes gave them exercises in resource mapping of the village - from the women's perspective) based on PRA could go a long way in making women understand the elements that make up the real life situation in the village, with both positive and negative factors. This could form part of the training. This methodology would be developed for socio-economic village planning.

From the village or community scenario, we went on to discuss the internal power dynamics within the Panchayat (as also within the family). The group recalled those instances where, with the help of outside catalytic forces outside the PR systems, women's empowerment had taken place, so that their participation in PR was part of a large movement for social justice. It was felt that documenting these alliances and linkages were crucial to an understanding of the social dynamics of these processes, which would also help to form the content of training. The mechanism of a Mahila Sanghatan was relevant to the evolution of a strong support structure for poor women.

The concept of power in the context of the objectives of the proposed training programme was also discussed.

## ENVIRONMENT

### Members :

Mallika Virdi  
Sumita Ghose  
Shoba Raghuram  
Radha Bhatt  
Sudarsana Bai  
S.S.Meenakshi Sundaram

### 1. How is environment related to Panchayati Raj?

- There are 29 subjects in the 11th Schedule

Many of them have direct relation to environment

1. Agriculture
2. Land improvement
3. Minor irrigation
4. Animal husbandry
5. Fisheries
6. Social forestry
7. Small Scale industries
8. Housing
9. Drinking water
10. Fuel and Fodder
11. Roads
12. Non conventional energy

These are topics which have direct relation to environment

## 2. Development & Environment

- What is development? Relation with human and environment
- Traditional nature friendly systems
- Drawbacks of existing development pattern
- With real examples drawn from the land, water, forest and human being, big dam issues, pollution problems, health hazards. erosion, forest degradation, desertification, etc.

## 3. Basic Development

Forest land and water management is the basis of economic growth and development in the villages. How can it be sustainable?

- Problems in agriculture - Chemical fertiliser, Cash crops, Pesticides
- Problems in irrigation systems - Salinity, Water logging
- Crop Selection
- Bio-diversity conservations
- Dangers of mono crops
- Land management problems
- Importance of soil conservation etc
- New economic policy. Dunkel draft etc. and their implications on the lives of the people and environment

- Women's rights on the natural resources, forest, land, etc.
- How can all these be done?

#### 4. Knowledge of Resource Data

Knowledge of land form, water resources, water quality, vegetation etc. are inevitable for proper land and water management.

Collection of resources data and conceiving prospective development plan on the basis of data base. These are the basics of planning, proposals for various surveys. (Village, Mandal or District resource and consumption surveys).

5. Women as victims of environmental hazards - with the real examples of the lives of the people.

Slides can be used very well for this

6. Right to live and survive as per constitutional provisions which provide for right to survive.
7. Local technologies and skills for conservation of land, water, forest etc.

Slides and videos can be used.

8. Selection of development schemes suitable to the locality, suitable to local needs.



- Discussions on specific project and schemes
  - 9. Environment laws, essential information
  - 10. Environment - movements and campaigns and their importance
  - 11. Environment auditing of development projects and development policies.
  - 12. The knowledge of government schemes related to environment
- Watershed Management Programmes
  - Command Area Development Scheme (CADS)
  - Waste land Development Programmes
  - Social Forestry

## TRAINING

### Members:

Kavita  
Pasha  
Shamanna  
Abha  
Stephen  
Sarala

The group consisted of five participants from different backgrounds and diverse experiences. Therefore, we began by sharing our own understanding of what was meant by training, so that we could arrive at a common understanding of training and training for women's empowerment particularly in the context of training women for Panchayat Raj.

Following this we briefly:

- a. identified the issues for training and the needs of the women elected representatives of panchayats.
- b. discussed some dimensions of the scale methodologies, duration of such trainings.
- c. stressed the need for identifying trainers who share the perspective and experience of training women.

### Some of the understanding that emerged on training

It was felt that:

1. Training is not a one time activity but an ongoing and continuous process where action, reflection is a

core ingredient. Thus it was not being looked upon as training and follow -up, but as a process which is constantly nurturing some values, as a process that generates a movement.

2. Training is not a neutral activity but carries the perspectives and priorities of the trainers, facilitators.
3. Trainer is in a situation of power to re-structure the values and beliefs of the participants.
4. Training has to be built on the belief that women irrespective of caste, class, age, literacy, skills have the potential to think, be creative and change their situation.

Particularly in the context of women, training was defined as conscious intervention that generates (creates) learning situation in which certain processes are initiated.

- a. Shift in the identities of the participants, which means a shift in the perception of myself: as a person and of being part of a collective. It would mean a shift in the 'self image' of women of showing an inner strength, of making valuable contribution in society, of being able to take on new roles, of developing the use of questioning, enhancing decision making skills, of searching new support system.

- b . Analysing and restructuring of belief systems and values of the participants. It was felt that there ought to be continuity in their values, belief and its practice, both in the public world and in the personal world. It was believed that rural women usually do not have this divided self, one self for the private and another for the public. This aspect should be strengthened.
- c . Since the context was Panchayati Raj it was felt that these trainings had to be conducted within the framework of democratic decentralisation, self governance. Not only should the process of training reflect this value, but there should be an understanding of how the village polity gets disenfranchised. An analysis of power structure within the family, community, local institutions, including panchayats, the state. Thus generating a critical understanding of who has control over decision making over the communities resources, over the services provided by State. This analysis should look at gender, caste, class subordination. A perspective from the point of view of poor, lower caste tribal women should be developed.
- d. Since the women would have to play a role of elected panchayat members. Basic information would have to be provided on :

- i) how and when do panchayat meetings take place
- ii) functioning of a panchayats, how are panchayat lines drawn its procedures, relationship between the three tier of the panchayat
- iii) information on government schemes
- iv) developing their bargaining strength in the panchayats

This point was discussed to some extent. It was felt that the women panchayat members voice would be heard if they had both lateral linkages with other panchayat members as well as have the support of the women (and men) that she is representing. Thus they would have to be trained to conduct village meeting and helping assess their communities need, so that they would be representing the issues of the village especially of the women in their panchayats.

Since the village is divided across caste, class and gender. She should have clarity on whose issues she is representing. It was felt that this would create a conflict in the family and community as such it was important that these issues should be taken up by the women panchayat members with the support of women's groups, so that the members are not isolated in the villages.

It was emphasized that every community should be looked upon as a women's issues and vice-versa. For instance wife beating, alcoholism should not be considered only as women's issues but as a community's issues.

## Scale of Training/Methodologies/Duration/Who will train

- This intervention of training has to be done on a large scale. Yet there should be no compromise on processes and values. Although it would have to be extensive on scale, it would have to have the intensity needed to generate the transformation of the person, generate the sense of questioning. The training would have to be such that it generates a movement.

It would have to take diverse forms would, have to have diverse locations and different composition and the duration would change. For instance training would not necessarily be a camp situation, based on modules of a class-room type situation, Instead it would take the form of village meetings, sammelans, melas and travel. In such situation the composition would include not only the elected panchayat members but village women, youth, children.

The first step would be to identify trainers/resources persons/facilitations. Drawing upon the resources available in the state. For instance Karnataka has workers from Mahila Samakhya Programme and other Sangathans and NGO's working in the field of women's empowerment.

Resource persons should be from a cross section of society. As many rural men and women, all can be identified as trainers, we need to put our energies in that process immediately.

- Second step is the orientation of trainers and designing different activities which will initiate the process of action -reflection in the elected members. We disagreed with the idea of a central plan of training even for trainers. We felt if democratic decentralisation is the context, then the trainers ought to get involved in drawing up their own plan content and details on the basis of the outline drawn up earlier.
- The group felt that apart from using methods like drama, song and simulation games to enable women to analyse their socio economic reality and redefine themselves- use of methods that help stretch people's imagination or help build new perceptions. However, mass media methods, like Pasha's audio-visual aids need to be developed. Some thought on literacy was also given. How literacy skills will have to become a priority later. Mahila Samakhya Experience.

## CONCERNS AND CONVICTIONS

The following concerns were expressed at the workshop

===> The problems arising out of gender bias are the concern of civic society and not the concern of women alone. Within this larger framework, the meaningful participation of women in the Panchayati Raj Institutions are the concern of all, not of women, women's groups and women's organisations alone.

===> Concerned as much with the methods used for strengthening ("training") women Panchayati Raj members as with the content of the curriculum.

===> Concerned that the Panchayati Raj bodies were being viewed as implementation agencies of centrally sponsored schemes.

===> Concerned that the financial and human resources for strengthening women Panchayati Raj members would be small and that those resources available would be utilised in a parallel track of the standardised curricula, methodologies and institutions that take little or no cognisance of the concerns expressed by women.



===> Concerned that without a convergence of these two tracks, there cannot be meaningful participation of the women Panchayati Raj members.

===> Concerned that this opportunity to pull the system up by its bootstraps, this opportunity for a mass movement towards an equitable social order is not lost.

#### Participants at the workshop were

===> Convinced that women members of the Panchayati Raj bodies should demand more space in the decision-making processes and should be facilitated to do local level planning.

===> Convinced that the curriculum and its content must be decided involving and consulting women's groups, those working on women's empowerment, women members of the Panchayati Raj Institutions.

===> Convinced that the curriculum can be meaningfully communicated only through radically different approaches to the current concepts of "training".

===> Convinced that the wealth of methodologies and approaches that have been successful in the empowerment of women by the mass-based movements must be recorded, reviewed and used in any national curriculum for the empowerment of women members of the Panchayati Raj Institutions.

===> Convinced that this is an opportunity to rethink and revamp concepts of "training" and education. The approach should be "to light a lamp and not to fill a pot".

===> Convinced from the experiences of mass based movements with rural women that the latter see knowledge as liberation and not as a burden.

## RECOMMENDATIONS

1. The concerns and convictions expressed at the workshop be communicated to policy makers.
2. That a core group be formed from among the participants to continue the work on the curriculum and methodologies initiated at the workshop.
3. That the UMA resource centre at ISST, Bangalore function as the secretariat for the core group.

## Action Plan for Project UMA at ISST

Project UMA has been set up at ISST, Bangalore to start a Documentation and Resource Centre for Women in Panchayati Raj. It will also be conducting facilitation programmes for women gram panchayat members of eight selected areas in four districts of Karnataka.

### Development of a curriculum for women in Panchayati Raj

The reports of the subgroups and the discussions at the workshop will be used to develop a holistic, women-sensitive curriculum for women in Panchayat Raj.

### Formation of a Core group

A core group was formed from among the participants to co-ordinate work on the curriculum and to collect, create and disseminate innovative and appropriate material. ISST will function as a secretariat for the core group.

### Collection of Material

The material brought in by the workshop participants in the forms of cassettes, brochures, books, newsletters, posters etc has added to the holdings of the

documentation centre. During the workshop, many more possibilities for collection of material were noted and these are being pursued.

### Preparation of Material

Several ideas on the preparation of cost-effective materials were thrown up at the workshop and these along with the resources to translate them into action are being investigated. Such material will be used in the facilitation programmes conducted under Project UMA.

PROGRAMME

Alternate Methodologies and Curricula for Strengthening  
the Participation of Women in Panchayat Raj  
Ashraya International Hotel, Shantala Hall

4th Jan 1994

7.30 - 9.30 PM : Planning & Strategy for workshop

5th Jan 1994

10.00 AM : Introduction of participants

10.15 AM : Opening speech - Mrs.Devaki Jain

10.30 AM : Brief announcement of programme, &  
purpose of workshop - Ms.Revathi  
Narayanan

**Session - I**

Chairperson - Mrs.Devaki Jain

10.45 - 12.00 noon : Experiences of former Panchayat Raj  
members and grassroots level  
workers from Karnataka.

12.15 - 12.45 PM : Discussion

12.45 PM : Summing up - Mrs.Devaki Jain

1.00 PM : Lunch and Exhibition

**Session - II**

Chairperson : Ms.Radha Bhat

1.45 - 3.30 PM : Curriculum & Methodologies

Speakers : Ms.Renuka Mishra

Ms.Jasjit Purewal

3.45 - 7.00 PM : Subgroup Discussions.

6th Jan 1994

**Session - III**

Chairperson : Mr. Krishna Kumar

- 8.30 - 9.15 AM : Subgroup Discussion
- 9.30 - 1.00 PM : Report of subgroup Deliberations  
& Discussion.
- 1.00 PM : Lunch and Exhibition

**Session - IV**

Chairperson: Ms. Srilatha Batliwala

- 2.00 - 3.30 PM : Subgroup discussion & discussion:  
on the framework of a curriculum  
for women in Panchayat Raj.
- 3.45 - 5.00 PM : Summing up - Ms. C P Sujaya  
Decisions and recommendations,  
agenda for action plan.

LIST OF PARTICIPANTS

- |  |  |
|--|--|
| 1. Mr. Krishna Kumar<br>SAMATA: A Gyan Vigyan Jatha<br>New Delhi - 66                  | 11. Ms. Jaya Srivastava<br>ANKUR<br>New Delhi  |
| 2. Ms. Indu Kapoor<br>CHETNA<br>Ahmedabad  | 12. Ms. Srilatha Batliwala<br>DAWN India<br>Bangalore  |
| 3. Ms. Suman Kolhar<br>Former Vice President<br>Bijapur Zilla Parishat                 | 13. Ms. Anita Kaul<br>Director<br>Women & Child Development<br>Govt. of Karnataka<br>Bangalore     |
| 4. Ms. Jaya Sharma<br>NIRANTAR<br>New Delhi  |  |
| 5. Ms. Jyothi Mapsekar<br>Stree Mukti Sanghatan<br>Bombay                              | 14. Mr. Stephen<br>Executive Director<br>SEARCH, Bangalore.  |
| 6. Kerala Shastra Sahitya<br>Parishat (3 representatives)<br>Thiruvananthapuram        | 15. Ms. Gita Devi Ayappa<br>(Law & Women's Rights)<br>Formerly of National Law School<br>Bangalore |
| 7. Ms. C P Sujaya<br>Senior Govt. Official and<br>WID Consultant<br>New Delhi          | 16. Mr. S S Meenakshisundaram<br>Joint Secretary<br>Ministry of Rural Development<br>New Delhi     |
| 8. Ms. Anita Dighe<br>National Institute of<br>Adult Education<br>New Delhi            | 17. Ms. M. V. Padma<br>Former P. Raj Representative<br>Nelamangala<br>Karnataka                    |
| 9. Dr. Lakshmi Krishnamurthy<br>Satyamurthy Centre for<br>Democratic Studies<br>Madras | 18. Ms. Rajeshwari Ireshanavar<br>Former P. Raj Representative<br>Dharwad,<br>Karnataka            |
| 10. Ms. Abha Bhaiya<br>Jagori<br>New Delhi   | 19. Ms. Kempamma<br>Former P. Raj Representative<br>Nelamangala. Karnataka                         |

20. Mr. Halambi  
National Literacy Mission  
Bangalore
21. Mr. Pasha  
Film Maker  
Centre for Communication for Dev.  
Bangalore
22. Dr. Usha Nayyar  
Dept. of Women's Studies  
NCERT  
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23. Ms. Malika Viridi  
National Tree Growers Co-op. Fed.  
Pitoragarh, Uttar Pradesh Ltd.
24. Ms. Radha Bhatt  
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Kausani, Uttar Pradesh
25. Ms. Sumita Ghose  
Urmul Trust, Bikaner,  
Rajasthan
26. Ms. Kamala Bhasin  
FFHC/AD Programme Officer  
New Delhi
27. Mr. Balaji Pandey  
Institute for Socio-Economic Development  
Bhubaneshwar, Orissa
28. Ms. Jasjit Purewal  
SAKSHI  
New Delhi
29. Mr. Abhijit Das Gupta  
Development Dialogue  
Calcutta
30. Ms. Renuka Mishra  
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31. Ms. Kavita Srivastava  
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32. Ms. Vanaja Kolagi  
CWC  
Bangalore
33. Dr. Shoba Raghuram  
Deputy Representative  
HIVOS  
Bangalore
34. Mrs. Leelavathi Chandrashekar  
Former President  
F.P.A.I  
Bangalore
35. Mrs. Devaki Jain  
Director  
Institute of Social Studies  
Trust
36. Kamala Naik  
Former Panchayati Raj Member  
Bangalore
37. UMA Project Team from ISST  
(12 Representatives)



Workshop on

ALTERNATIVE METHODOLOGIES AND CURRICULA FOR STRENGTHENING THE  
PARTICIPATION OF WOMEN IN PANCHAYAT RAJ

A Proposal

submitted to Rural Development Ministry,  
Government of India

Prepared by

INSTITUTE OF SOCIAL STUDIES TRUST

Kamla Devi Bhavan,  
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New Delhi - 110 002.

No. 57, 16th Cross,  
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## PROPOSAL

### WORKSHOP ON

#### ALTERNATE METHODOLOGIES AND CURRICULA FOR STRENGTHENING THE PARTICIPATION OF WOMEN IN PANCHAYAT RAJ

Venue : UMA Resource Centre, ISST, Bangalore.

Date : January, 1994

#### INTRODUCTION/BACKGROUND

It has become evident from the deliberations of several meetings including the National Commission for Women meeting held in Delhi on 18-19 October, 1993, that for the women elected to the Panchayati Raj Institutions under the mandate of the 73rd Amendment, innovative forms of facilitation have to be designed to empower the women members. Both methodologies and curriculum for such women have to be quite different from the "training" programme offered by the standard training institutes. Dr. Chitra Naik, Member, Planning Commission, also emphasised this point in her valedictory address in the National Workshop on 'Women & Panchayati Raj', held on 18th & 19th of Oct.93 organised by National Commission for Women.

It would be useful to draw upon the wealth of techniques and material employed by grassroot organisations / and movements that have been successful in various spheres of empowerment. Facilitation of women representatives of the PRIs must build in components that run the entire gamut from building up confidence and self-esteem to the details of local level planning.

#### PROPOSAL

To this end, we propose to invite groups involved in these activities for a two day workshop, 5-6 Jan.94, at ISST Bangalore which is running a project UMA for strengthening participation of Women in Panchayati Raj. Former women representatives of the PRIs will also be present to offer their experiences. The whole process will be documented and used as resource material for subsequent facilitation programmes. About 30 organisations / groups / individuals will be invited to the workshop. Annexure - I presents the list of people to be invited and draft invitation to be sent appears as Annexure - II.

#### OUTCOME

1. There will be a catalogue of literature and other materials developed by the invitees (grassroot groups). Materials which can be used for "training" of the "trainers" as well as the elected representatives.
2. Various types of new material will be generated at different

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level - 1 : Material used by these groups in their actual endeavours.

level - 2 : Material and ideas generated through discussion and networking in the proposed workshop.

3. Documentation of the workshop proceedings will serve as "training material" for all those involved in strengthening women's participation in Panchayati Raj.
4. This process will be recorded in the form of films, slides and video to reuse it for strengthening other programmes.

#### USERS

1. UMA Resource Centre and any groups involved in similar work.
2. Training of trainers at NIRD, SIRD and various other government institutes in whose programmes a strong element of gender sensitisation must now be introduced in the light of the one third reservation of seats for women.

#### BUDGET

About 30 organisations/groups/individuals will be invited to the workshop.

1.	Travel @ 5,000/- per person for 30 people.	5,000 X 30	=	1,50,000/-
2.	Boarding & lodging @ 1,000/- per day for 2 days for 30 people.	2,000 x 30	=	60,000/-
3.	Per diem @ 1,000/- for 30 people	1,000 x 30	=	30,000/-
4.	Local Conveyance	1,000 x 30	=	30,000/-
*5.	Purchase of material from groups (literature, visual material)			1,50,000/-
6.	Conference Hall & other accessories			10,000/-
**7.	Secretarial Assistance			10,000/-
8.	Communication			30,000/-
9.	Stationery			20,000/-
10	Video Documentation			2,50,000/-
				-----
		Total.....		7,40,000/-
		(+) Overheads		74,000/-
				-----
		Grand Total.....		8,14,000/-
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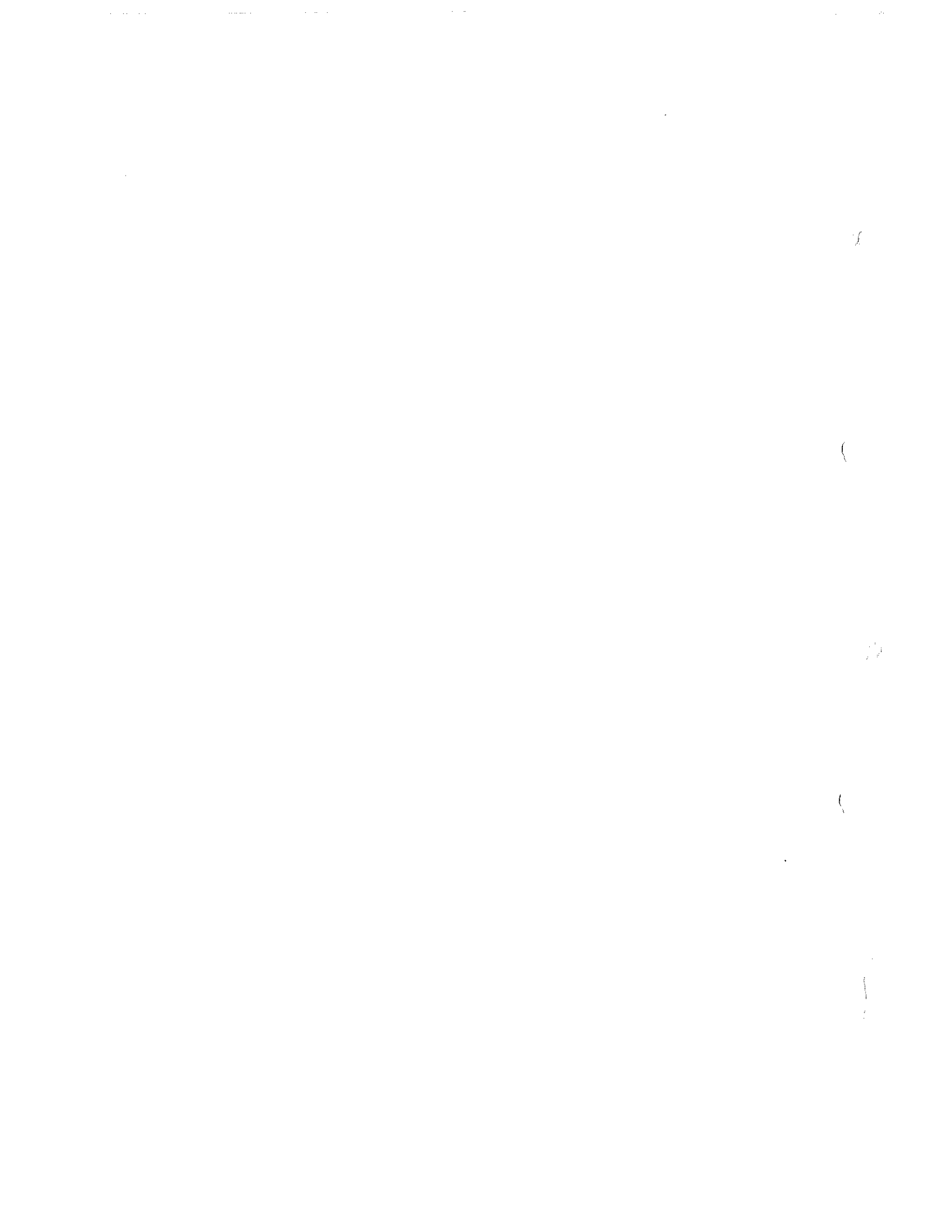
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\* We assume that materials like video cassettes, slides may have to be bought from the groups.

\*\* We require secretarial assistance from preparation of the conference till the production of the report.





## Tentative List of Participants

- |   |  |
|---|--|
| <p>1. Mr. Krishna Kumar<br/>SAMATA : A Gyan Vigyan Jatha<br/>Delhi Saksharta Samiti<br/>West Block II, Wing 6,<br/>R.K. Puram, Sector - I,<br/>New Delhi - 110 066.</p> <p>Tel. 607 911 (0)</p>       | <p>2. Ms. Nandita Haksar,<br/>National Law School of India Un<br/>Nagarbhavi, Post Bag No.7201<br/>Bangalore -560 072.</p>   |
| <p>3. Ms. Ilina Sen<br/>Care Mission Hospital Tila,<br/>P.O. MEDRA (Raipur)<br/>M.P. 493114</p>   | <p>4. Ms. Renana Jhabvala<br/>SEWA<br/>SEWA Reception Centre,<br/>Opposite Victoria Garden,<br/>Bhadre, Ahmedabad 380 001.</p>   |
| <p>5. Ms. Indu Capoor<br/>CHETNA<br/>Lilavati Lalbhai's Bungalow<br/>Civil - Camp Road,<br/>Shahibaug, Ahmedabad - 380 004.</p> <p>Tel. 0272 866513, 866695.<br/>Fax 0272 866513, 467342.</p>         | <p>6. Dr. Jayasree<br/>Kerala Shastra Sahitya Parishat<br/>Robin D. Cruz Documentation<br/>Centre,<br/>Parishat Bhavan,<br/>Anayare Psoot, Trivandrum,<br/>Kerala.</p> |
| <p>7. Ms. Suman Kolhar, President<br/>Bijapur Distt. Women Multipurpose,<br/>Co-op Society,<br/>Cricket Stadium,<br/>Bijapur.</p> <p>Res. : 20249, 6739.<br/>Off. : 20038.</p>                        | <p>8. Ms. C.P. Sujaya,<br/>C-II/89, Moti Bagh - I<br/>New Delhi - 110 021.</p>   |
| <p>9. Ms. Malika Viridi,<br/>C/o.Mr. E. Theophilus<br/>Spearhead Team Leader<br/>National Tree Growers Co-operative<br/>Federation Limited,<br/>Munsiari - 262 554.<br/>Distt. Pithoragarh (U.P.)</p> | <p>10. Ms. Sumita Ghose<br/>Urmul Trust,<br/>Loonkaransar, 334603<br/>Bikaner, Rajasthan.</p>  |
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| <p>13. Ms. Jyoti Mapeskar,<br/>Stree Mukti Sanghatan<br/>C/o. Sharda Sathe,<br/>Shramik Vincent Square,<br/>Lane No. 3, Dadar, Bombay 14.</p>   | <p>14. Smt. Nirmala Sirigupte,<br/>Mahila Samakhya, Vivek Nagar,<br/>Sangameshwara Bldg,<br/>Basavana Bagevadi Road,<br/>Bijapur - 586 101.<br/>Tel.: 08352 22086.</p> |



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Tel.: 222979
24. Ms. Anita Kaul,  
Director, Women and Child Devt.,  
Govt. of Karnataka,  
Dr. Ambedkar Road,  
Bangalore.
25. Dr. Lakshmi Krishnamurthy,  
Satyamurthy Centre for Democratic  
Studies  
No. 5, II Main Road,  
Nehru Nagar, Madras 600020.
26. Ms. Uma Kulkarni,  
Mahila Samakhya Kanataka,  
3342, 6th Cross,  
18th Main Hall, IInd Stage,  
Indira Ngr., Bangalore 560 008.
27. Mrs. G. Swarna Rani, M. D.  
Mahila Vikas Samabaya Nigam (Women  
Development Corporation)  
A.G. Square, Unit I, Quarter No. VII/7  
Bhubaneswar - 751 009, Orissa.  
Tel.No.- 0674 - 401 852
28. Shri Balaji Pandey  
Inst. for Socio-economic Devt.,  
N-6/39, Jayadev Vihar,  
Bhubaneswar - 751 015. Orissa  
Tel. 0674-544337.
29. Prof. Udai Pareekh  
1 Yamuna Path, Suraj Nagar - West  
Jaipur - 6  
Tel. No.- Off. 550 700, 550 065.  
Res. 382 9416
30. Ms. Jasjit Purewal  
B - 5/197, Safdarjang Enclave  
New Delhi - 110 029. Tel. No.- 6794
31. Abhijit Dasgupta

The group will also include 4-5 women representatives of Panchayati Raj Institutions from different parts of Karnataka and 4-5 representatives from NIRD, SIRD and other government training institutes.

Draft for Invitation

Dear .....

Some of us have been very concerned about the concept and substance of the "training" that is being planned for women representatives of the Panchayati Raj Institutions. We are therefore, planning to have a two day workshop to work out strategies and alternate and innovative methods of facilitating and strengthening the newly elected women representatives of Panchayati Raj Institutions.

We are aware that you have been involved in the empowerment of women through innovative and participatory methodologies. We request you to make it convenient to attend a two day workshop at Bangalore on the 5-6 January or later in January 1994.

We will be able to re-imburse your air-travel. We will arrange and pay for your stay in Bangalore. We would like to use this as an opportunity for all of us to collectively put together our materials - written, posters, audios, audio-visuals (including films) - And so would be grateful if you could bring it all. We would purchase it and also cover cost of bringing extra load.

We are raising the funds for this workshop from Rural Development Ministry, Government of India and UNICEF.

We enclose a tentative list of participants. Any other ideas are welcome. We urgently need to know whether you can join us. Can you send us a telegram/ phone/ fax at the following numbers 080-3340315, 080-3311764, 011-3323850.

Yours sincerely,

