

As We Did It

A Training Manual for Women in Local Governance



Institute of Social Studies Trust
UMA National Resource Centre

Bangalore

1999

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PREFACE

Dear Readers,

No research is complete unless it shares the warmth of human touch. And no theory is successful unless it has been proved by practice. This manual too is an expression of our hard work and toil which we have gathered over the years. It would have been easy for us if we had let it remain a piece of academic learning. But then it wouldn't have been what it is now.

The main purpose of writing this manual is to compile the work that has been done in the field of training in a comprehensive way which is otherwise lacking. We also wish to share our experiences but in a very precise and focused manner. We are sure that the trainers will imbibe our rich experiences and in turn enable the EWRs to function effectively by providing the necessary knowledge and skills.

There are many other things to be considered while writing the manual for it was never our intention to bring out a highly literary piece. That it should be in the simplest language, something that can be easily understood was again a process of unlearning for a better purpose. To make it useful for a trainer we accessed information from people who have been on the field, training and networking.

Till now, our concentration was on the trainees. In bringing out a manual for the trainers we all had to put our heads together to think what is it that an amateur trainer would need to not only facilitate his training programme, but also to understand what is needed of him by his trainees. Each training programme is an experiment in learning, and though the methodologies used may be similar, no two such programmes are same. While UMA has brought out a number of resource books and other materials for the EWRs, it had never really forayed into a trainers camp. Much of the credit goes to the trainer who facilitates this 'metabolic' process of change.

A trainer is not a teacher, but a facilitator, a counsellor and a guide who can evoke and stimulate thinking and criticism from his trainees. He should be objective in his thinking and non-judgemental in his outlook. He should be the one with whom the trainees feel free to communicate without any fear of being ridiculed. While it is important for him to have a certain amount of academic background, it is absolutely essential to understand the ethos and shortcomings of the people he is addressing. He should have a fair background of the life in a village and the mindset of the villagers. He should be well versed in the dialect of the people. We started with little knowledge and lot of material, what we gathered over the years was assimilation of experiences- ours and others, who are working in the same field. We are thankful to those who came forward to share their experiences.

A tribute to all those known and unknown people who crossed our way during our process of reaching out to the unlimited number of people who form the foundation of Indian democracy- the elected representatives, (especially women) to the Panchayat Raj. People we met, those we trained all form a part of this manual. We came across very enriching experiences of women who have dared to make a difference.

Women elected to the PRIs are from the villages where the Indian patriarchy is firmly rooted. Most of them are either illiterate or barely literate. Their world is limited to the four walls of their homes and men are their Gods who rule their destiny. For such women to believe in their own identity is something unthinkable and almost sacrilegious. But these women did dare to break through the patriarchal constraints and have stood ground on their conviction.

Holding training camps with them has always been like going through the pangs of childbirth- deeply painful at their bonded existence, and immensely joyful to see them in their new lives. Though we have worked hard on the manual, we have often wondered whether there was something that we may have missed. This is just a beginning of putting our thoughts together on the topic for the use of those who wish to take up training for their vocation. No task is however complete and no job fully accomplished until it is assessed by others. We have not held back any information that otherwise is due to you. This is an honest piece of sharing with our fellow NGOs.

We hope the manual will work as a guide for those who are involved with the training of EWRs. That it should be able to help them in the absence of a guide, is our sincere wish.

— Mukta Banerjee

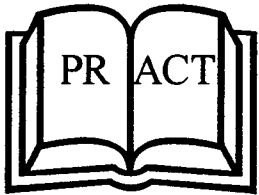
**Manual for Training
in Panchayat Raj**

**Panchayat Raj:
A Profile**

1. UNDERSTANDING PANCHAYAT RAJ

As Gandhiji has rightly quoted -

"A village unit as conceived by me is as strong as the strongest. My imaginary village consists of 1000 souls. such a unit can give a good account of itself, if it is well organised on a basis of self-sufficiency. The reconstruction of the villages along this line should begin right now. Thus, development must begin at the bottom making every village a republic or panchayat having full powers". (Panchayat Raj, Compiled by R.K. Prabhu, 1959) This led to the idea of involving people at the grassroots level in Panchayat Raj.



The Constitution (73rd Amendment) Act, 1992 which came into force on 24th April 1993 may be said to be a landmark enactment of Indian Parliament in so far as it envisions to bring down democracy to the grassroots level after more than forty five years of India's Independence.

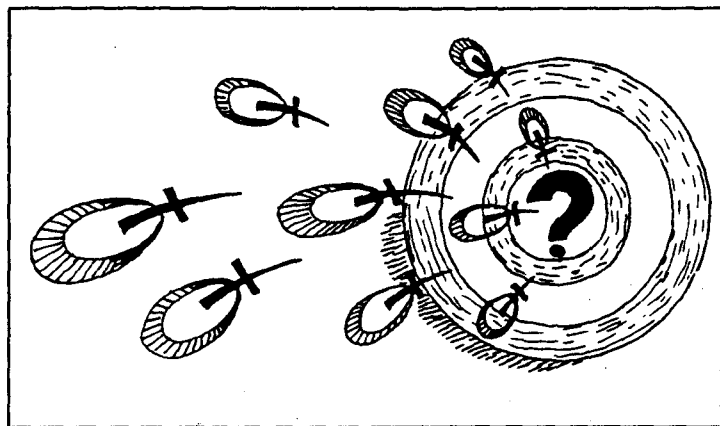
The important features of this Act are:

1. Panchayats will be considered political institutions in a truly decentralised structure.
2. The Gram Sabha shall be recognised as the life line of the Panchayats. The voters of the village/villages will constitute its members. The Panchayat shall be accountable to the Gram Sabha.
3. There will be direct election in all the three tiers of governance: Gram Panchayat at the village level, Taluk or Block Panchayat at the intermediate level and Zilla Panchayat or Parishad at the district level.
4. Insofar as the empowerment of women is concerned, the Act has provided that at least one-third of the total seats at all levels shall be reserved for women of whom one-third shall be from the Scheduled Castes & Scheduled Tribes.
5. Each panchayat will have a tenure for five years and in case it is dissolved by the state government fresh election will be held within a period of six months.
6. The election to local bodies has to be conducted regularly.

7. There will be a separate election commission and also a finance commission for Panchayats in every state.
8. It is obligatory on the part of the centre as well as the state to provide adequate funds for the Panchayats to enable them to function properly. In addition, the Panchayats will have their own fund raising capacity on the basis of the local resources.
9. Some states' acts like those of Bihar, Himachal Pradesh, Uttar Pradesh, Haryana and the earlier Act of Karnataka have the provision of Nyaya Panchayat to settle the disputes at all the three levels.

Why Women in Politics?

With India attaining independence in 1947 and the framing of her Constitution, many of the demands of the women's movements were incorporated in the Constitution. Special attention given to the problems of women and the recognition



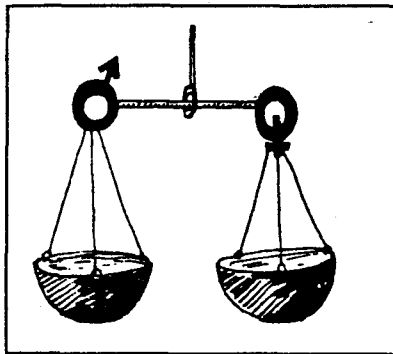
of political equality was a radical departure from the norms prevailing in traditional India. The Indian Constitution is described as a manifesto of social revolution. But even after 51 years, freedom and justice have not reached all women. There is evidence to suggest growing violence against women, rape, wife battering, family violence, dowry deaths and prostitution. The declining value of women is surfacing in almost every aspect of life. With this background, how does one visualize women's participation in the political processes? Hence there was a need for a statutory requirement in the institutions, especially in politics, to enable women

to express their grievances so that their problems could be noticed. Moreover, women needed a political forum to represent their views and opinions.

The Indian Constitution grants women equal rights of participation in the political processes of the country along with equal opportunity and rights in education and employment, Article 15 prohibits any kind of discrimination. Article 15 (3) empowers the state to make 'any special provisions for women and children' even in violation of the fundamental obligation of non-discrimination among citizens, on the basis of gender. Unfortunately, these rights are not sufficient

because women's voice is hardly given any weightage. This is possibly due to their poor representation in the Parliament. Millions of women are silently waging a struggle against the patriarchal and feudal forces that seek to confine and contain them. However weak a woman may appear to be she has some political awareness. It is not the lack of consciousness of her human or political rights but the vicious circle, the constraints in which she is placed that is responsible for her low participation in formal politics.

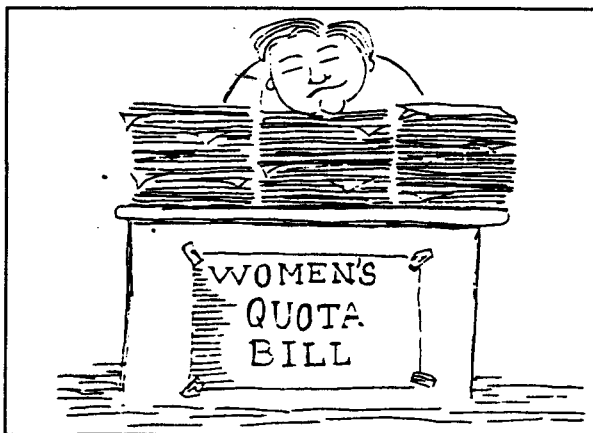
Three explanations can be given for this anomaly.



1. The impact of women's participation in nationalist struggle and the commitment of Indian National Congress for women's activism gave opportunities for a few women alone to occupy important positions in the country.
2. The pattern of political recruitment in India, where kinship plays an important role enhances the opportunities for women to occupy elite position. There are a certain families who are politically active and the members of these families - men or women have opportunities for political positions.
3. A considerable number of women who occupy political positions have not worked their way up in the political system at different levels because of their poor contacts with persons in positions of power and influence.

These examples prove that the prominence of a few women in politics should not be mistaken to the important role of women in Indian politics. The number of women in high positions of political power and influence is very minimal. Is it an indication of any sort of social blockade on women or is it that women feel that men can take care of their interests better? Also, is it that men feel there is no need for women to participate in political processes? No doubt, women have been successful in winning elections, but how many? Why don't political parties give more representation to women? Women in India are showing signs of political awakening, but their progress is hindered by illiteracy, domestic pressures, dependency on men. A few women who have emerged significantly into political prominence are those who are

'economically well off', and who belong to the upper strata of society. After nearly a decade, inspite of tremendous strides in democracy and development, women's participation and role in public life has not made much headway. Many of the social activists and women's studies persons feel that women need to play a more effective role in the decision making process. Their participation in setting the agenda requires immediate attention. This would require women's empowerment. At the same time, such an empowerment can come to women only with their socio-political advancement and an increase in their number and participation in decision making positions and political roles. There



is, thus, a close interaction between women's empowerment on the one hand and their role in politics and decision making on the other. Implementation of this is the policy of reservation.

Reserving seats for women in the political institutions will provide them an opportunity to raise their grievances and other social and economic related problems in a formal manner. Through reservation, the presence of women in these institutions can be ensured, which in turn may encourage other women to slowly come out of the age old barriers imposed on them by social structure, and share political power on an equal footing with men. A participatory democracy then would be essential to preserve women's rights. This would

be possible only if women participate in politics in greater numbers and at the appropriate leadership and intermediary positions.

Of course to perform this role, not merely more women but 'right' women - politically knowledgeable and empowered - will have to get involved in politics. Such involvement has to be direct and in formal politics and not merely indirectly through domestic and economics activities. Such participation by empowered women as well as the empowering of many more women are needed also to fulfil the hopes and aspirations of many women who have an overwhelming faith in the leadership of women. Women have to get into politics - if not for anything else, at least for translating into reality the aspirations of women citizens.

**Manual for Training
in Panchayat Raj**

**Role of
Trainer**

Roles & Responsibilities of Trainer :



A NOTE FOR TRAINERS

In dealing with sensitive issues such as strengths, perceptions, self images etc.. it is imperative that trainers play their own role with sensitivity. It would be catastrophic if trainers did not work, with the premise that women are as capable as men. Trainers need to be firm believers in the principle of equity. Only then can we communicate to women who are diffident and unsure about their inner resources that skills in managing, decision-making, assertive communication like all skills, can be acquired.

The exercises may pose some difficulties if participants get subsumed into their problems. As trainers, there is a need to move beyond self-pity and encourage women to look for constructive options.

Trainers will need to be sensitive while treading on issues related to religion.

Training Components and Methodology

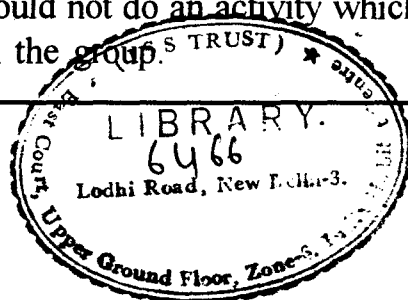
- * Training should be a planned process designed to expand or refine skills and knowledge, and to examine attitudes, ideas, and behaviour with a view to modify them.
- * Training should often be short-term and intensive as it is seen as complementary to broaden education. It should be targetted quite specifically to particular skills, people, or institutional needs.
- * In the preparation of the training and through out its process, the content should match people's needs and be appropriate to their life and work. The role of the trainer is to facilitate the process of learning, rather than to teach.

According to Paulo Freire,

- Education must be based on people's needs and life experience.
- The educative process is one of exchange and dialogue of reflection and action.
- * The role of the facilitator is to help participants get as much as possible out of the activities and make sure that the key concepts and ideas are communicated and understood. He or she should also be ready to adapt the programme in response to the needs and ideas which come up in the course of the training.

In the course of discussion, it is possible that participants will raise very personal issues, including domestic violence and sexual abuse. They may express anger, hurt or guilt. Whilst these activities have been carefully designed not to raise overwhelming feelings, facilitators should be aware of the possibility of strong feelings being expressed and be able to accept these without panicking. This is much easier if the facilitators have already thought through and discussed these themselves.

- * The trainer should not do an activity which is potentially very controversial or threatening if there is no feeling of trust within the group.



Role of Trainer:

The objectives of the trainer are two fold

- a) Stimulating critical faculties of learners
- b) Creating conditions for learning

In order to achieve these objectives the trainer has to play multiple roles even before the training, during the training and after the training. These roles involve the use of one or more of the following components like knowledge, awareness and skills. The trainer's role is required in three distinct phases.

- 1 Pre-training
- 2 Training
3. Post training

1. Pre-training

a) As a training designer:

- Identify the learning needs of the participants
- List out the objectives
- Plan out the related contents, methods, exercises
- Arrange the activities in sequential order
- Prepare the learning materials

b)

As an Organizer

- Choose venue and time
- Regularly communicate with the trainers regarding the programme plans
- Distribute training materials
- Arrange resources

2. During Training

a) As a facilitator

- Elicit opinions
- Enhance participation
- Focus trainee's attention on their potentialities
- Summarize and synthesize information
- Organise groups such that issues and needs are addressed
- Intervene in the process



c) **As a Counsellor**

- Develop a rapport with trainers
- Show genuine interest in directing their process of growth
- Communicate on a one-to-one basis
- Organise sessions to enhance self-confidence and self-esteem of some individuals

d) **As a Recorder**

- Observe keenly both flow of content and process
- Maintain detailed notes on a daily basis

e) **As an Evaluator**

- Plan evaluation mechanisms
- Use written as well as verbal reports to assess an event
- Utilize the evaluation design to assess individual changes in behaviour, attitudes and knowledge, form steering committees to assist in day-to-day evaluation.
- Conduct mid-term reviews
- Share reflections and analysis with co-trainer
- Provide relevant feedback

III. Post Training

a) **As a Report Writer**

- Organise the relevant information from the report-writing
- Disseminate the reports to all participants and others interested



f) **As an Administrator**

- Manage time and space for each session
- Solve problems related to accommodation, food, etc
- Organize reservations, departures/arrivals reimbursements, etc
- Manage the learning situation like session timing, breaks, offtime, etc.

b) **Follow-up Coordinator**

- Communicate at regular intervals
- Invite feedback from both organisations and individual
- Collate learning needs for the next event
- Provide support in the field

Responsibilities of a Trainer

Every role of the trainer has a number of associated responsibilities like:

- Identification of trainees' needs
- Designing the training programme
- Preparation of Trainers
- Administration
- Trainers Role during training
- Organisation during training
- Monitoring and evaluation
- Follow-up



Identification of Trainer's Needs:

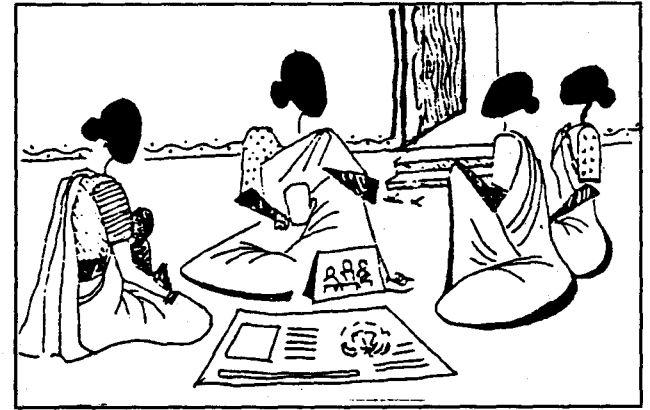
- Getting detailed information about individuals and organisations
- Collecting general and specific learning needs of individuals
- Theoretical underpinnings of participatory training methodology: the philosophy, principles and theory of this training approach which distinguish it from a conventional training approach.
- A keen and sensitive understanding of the expressed needs of learners
- An emotional and intuitive identification with those needs using one's own insights of the social context of learners to grasp the real meaning of those needs.
- Realisation of the potentials and limitations of training
- Sensing high frequency receptiveness; attuned to the subtle nuances of individual expression.
- Analytical: ability to identify and critically analyse the collected information.
- Survey: ability to plan and conduct a survey of learning needs
- Synthesizing: condense, collate and compile information into meaningful categories.

Designing a Training Programme:

- Choosing contents, available methods, relevant materials and resource persons
- A framework within which the objectives of the training programme have been defined and the contents sequenced.
- Sensitivity to the specific group of learners based on perception of their needs and requirements
- Perception of how and why the contents are planned and flow in a particular sequence.
- Ability to design a need-based programme
- Flexibility in planning and implementation of the design
- Preparation of materials
- Facility with language

Trainer's Preparation:

- Understanding what constitutes and promotes self-development
- Content areas
- Sources and resources available for self-development
- Understanding one's own strengths and weaknesses
- Acceptance and understanding of self
- A learning orientation
- Ability to seek and direct one's own learning process
- Ability to build up self confidence
- Skills in self-growth



Administration:

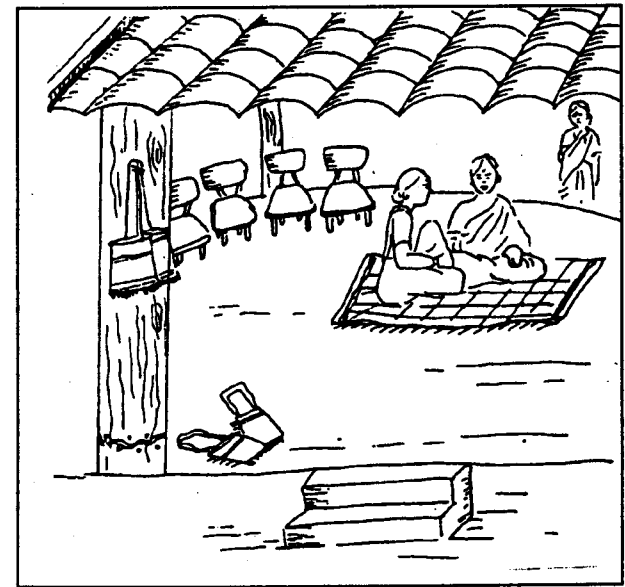
- Identifying availability of facilities needed for the training programme
- Cost analysis
- Sensitizing self to understand the specific requirements of learners during training
- Understanding the requirements of a learning environment and physical facilities needed to support that environment
- Administrative: ability to administer efficiently and effectively
- Managerial: identifying resources needed and acquiring those resources
- Anticipatory: ability to foresee the requirements of training beforehand

Trainers Role during Training:

- Knowing how adults learn, acquires skills and develop attitudes; recognising differential styles of learning.
- Understanding how groups form, develop and terminate group process.
- Contents of the programme
- Group dynamics: recognising what is happening in a group at a given time.
- Sensitive to the different levels of learners
- Dynamics of trainer-trainee relationship
- Communicating, active listening, motivating the learners facilitating groups and summarising.
- Flexibility in approach, use of training methods, relationship building, role versatility, energizing learners inspiring and using self as a model.

Organising during Training:

- Locally available resources and materials
- Support staff locally available
- A critical understanding of what the learners anxieties and concerns are during training.
- What could be done to relieve these anxieties, how to respond to those concerns
- Requirements of training design
- Fixing time and place
- Managing: foresight, tactfulness, flexibility and ability to handle crisis solutions.



Monitoring and Evaluation

- Knowledge of the techniques and approaches which can be used to monitor and evaluate the programme
- Individual monitoring: responsive to individual needs and concerns
- Group monitoring: aware of underlying dynamics that affect individual and group learning
- Understanding issues that need monitoring (eg: male-female relationship)
- Collecting and scanning information
- Analysing relevant findings
- Recording
- Gathering information through probing, questioning
- Using different methods of evaluation

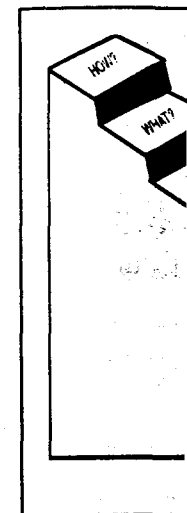


Follow-up

- Framework and long terms perspective
- Methods of follow-up
- Potential and limits of follow-up
- Learning in action, sense of the constant tensions that individuals experience relating theory to practice
- Type of support needed by individual learners and the entire group
- Collecting and analysing information
- Report Writing
- Flexibility in using different follow-up methods.



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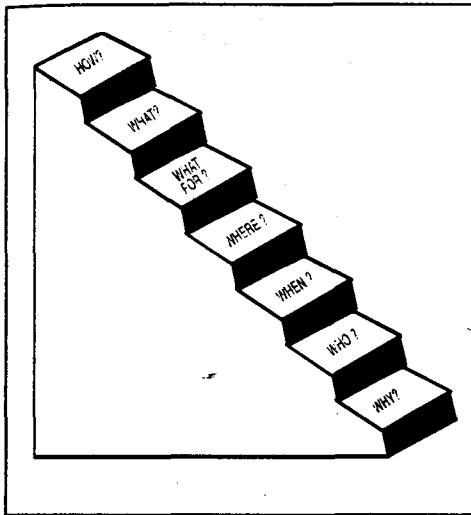
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The seven steps of planning:



It is essential that any training should be well planned. The method and the content, often the first to be considered, should be chosen only after full consideration of the aims and objectives of the training, and the learning needs of the target group. One way to ensure that all aspects have been considered is to check the seven steps of Planning: Why? Who? When? Where? What for? What? and How?

Why?

The aims are general, guiding, long-term statements of intent, but they must be clear and explicit. Objectives must be specific, measurable, achievable, relevant and time-bound. In this context UMA team conducts training in order to strengthen the solidarity and enhance the capabilities of women in politics by fulfilling the need for information, exchange and networking among individuals and organisations in Panchayat Raj. It thereby aims at achieving self-empowerment of women.

Training is given to cater the needs of elected women representatives (EWRs) in Panchayat Raj who feel that access to information, knowledge and skills will eventually strengthen them.

Who?

Selection of participants is crucial to a successful training course or programme. Who should attend, who they represent and how will they be encouraged to attend, is one of the steps in the whole training strategy. Why should women be principally chosen for training? Because one sees effective participation of women in Panchayat Raj as an effort to overcome centuries of demination and marginalisation. Moreover, it is felt that women have immense potential inspite of their low social educational background.

When?

A variety of methods can be considered such as training workshops, evening classes, phased training or on-the-job trainings. The type of training which best suits the group and their needs must be chosen. In setting the dates for the workshops or training courses, the trainer has to consider the other plans and responsibilities which women have at

different times of the year such as work schedules, daily and seasonal routines, participation in religious festivals. In deciding a schedule for a training programme the trainer has to remember women's different situations such as busy times, family responsibilities, social constraints on women going out at night. Some of the EWRs are labourers or wage workers. For such women sitting fee should be organised.

Where?

The trainer has to consider the availability, convenience and cost of the venue. He/she has to check whether the place is accessible to all those who wish to come. UMA has always been Location-specific and reached out to the EWR's in their-own surroundings to make it as convenient as possible.

What for?

It is the duty of the trainer to identify the learning needs of the group, so that he/she can set specific objectives for the training as well as general aims. It may be that the learning needs of a group are too diverse to be covered in one training, or separate modules need to be covered in the same training. One of the greatest achievements of the UMA team has been able to design two separate modules.

a. Information based ie (PR Act)

b. Empowerment-based (emphasising on societal analysis and experience sharing)

These have been merged beautifully and subtly to have maximum impact on them without beginning about open confrontation. Nevertheless, increasing their awareness on social issues has been a focal point.

What?

The course content consists of the topic areas, based on the objectives derived from the learning needs of the participant group. It can include,

- * awareness (eg:realising roles and responsibilities of EWRS)
- * knowledge (eg:knowledge about PR Act, Gram Sabha, Gram Panchayat meetings etc.)
- * skills (eg: building up of self confidence, communication skills etc.)
- * behavior (eg: undertaking the activities of the Panchayat in an effective manner.)

The content should be put in a logical order, always starting with introductions and activities to encourage trust and cohesion within the group and ending/closing with evaluation of the course. UMA team educates EWRS mainly on topics like the 73rd Amendment, Gram Sabha, Reservation policy, Role and duties of the President and Vice-President, PR funds, schemes, Principles of PR. Act as the need may be. The other component includes their understanding of status of women in society, gender discrimination, stories of women movements, etc. that strengthen them as women in social settings.

How?

Participatory methods of training have been found to be most appropriate for adult learning, and for development work. They are more effective and enjoyable. Participatory training is characterised by a respect for the participants, who are active in their own or others learning.

Activities for the workshop must not be picked up at random, but with a purpose. Within participatory training, there are a number of different methods and techniques which should be chosen to meet the specific objectives and content of the training sessions. Learning skills is best for awareness-raising: While factual information can be given through videos, quizzes and lectures. All these aspects are inter-related and different methods can be used for many different purposes.

Training techniques can be classified into:

- * Creative/Investigative (eg. PRA)
- * Planning (eg. Action plan)
- * Analysis (eg. Case study, Project analysis)
- * Informative (eg. presentations)

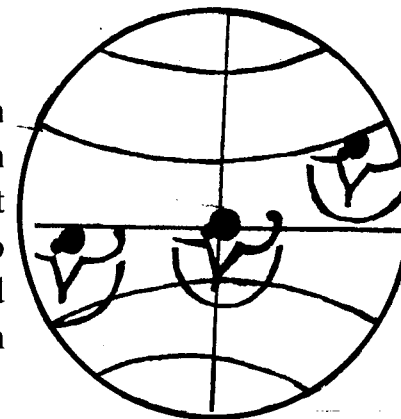
It is best to use a variety of these methods, and to enable the group to go through a process of learning, discovering and creating new solutions to problems. UMA team mainly uses games, songs, role plays, stories, focus group discussions, case studies, resource books, interactive workshops, etc. to train the EWRs. The next section describes the different training techniques and tools that have been used by various groups in order to attain effectivity in training women in Panchayat Raj. Games and stories have been used extensively by the UMA team in all their training workshops. These have been compiled and seperately brought out for readers to understand how each topic can be dealt in a wide variety of ways.

**Manual for Training
in Panchayat Raj**

UMA

UMA (Mission - Vision - Inception)

Utsahi Mahila Abhyudaya (UMA), is a National level resource centre set up in 1993, with the assistance of the Ford Foundation to cater to the needs of Elected Women Representatives (EWRs), activists, academicians and policy makers working in Panchayat Raj who feel that access to information, knowledge and skills is an essential prerequisite to the process of self-empowerment of women. UMA aspires to strengthen the solidarity and enhance the capabilities of women in Panchayat by fulfilling the need for information exchange and networking among individuals and organisations in Panchayat Raj.



UMA has two main components:

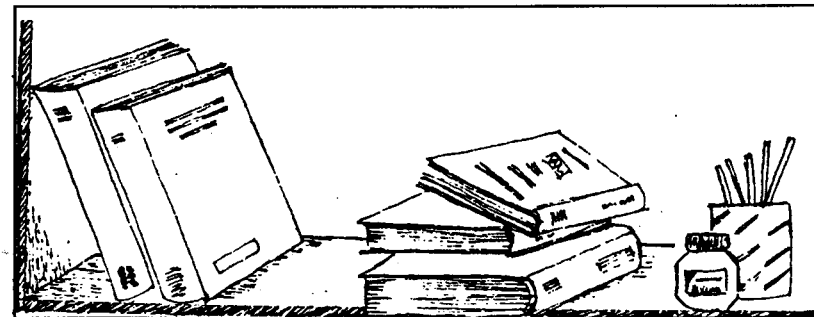
- A. Research: Collection, Documentation and Dissemination.
- B. Training and field activities



A. Research: Collection, Documentation and Dissemination

UMA undertakes research on various issues related to women in Panchayat Raj with the help of the research team, in partnership with other field-level NGOs. Research findings are documented and disseminated through the resource centre. These also include other issues related to women's empowerment. The centre receives, collects and compiles information related to Panchayat Raj from all over the country. UMA also stocks a comprehensive compilation of films and video modules on Panchayat Raj. These are available on loan for use in training programmes.

Articles, experiences and first hand reports are published on a quarterly basis in UMA Prachar, a news letter on Panchayat Raj. The Prachar also functions as a forum for other groups to articulate their concerns and thinking on issues related to Panchayat Raj. Prachar is published both in English, Kannada and Hindi.



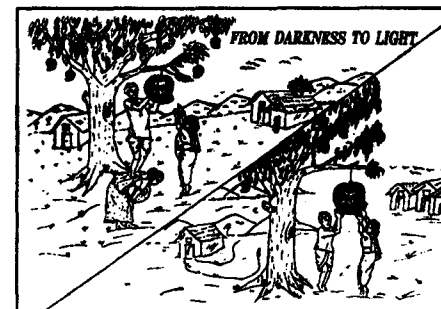
Networking and Advocacy

UMA facilitates networking and strengthening of efforts and activities of organisations working in Panchayat Raj. It acts as a national level clearing house on information related to women in Panchayat Raj.

Training Tools

UMA has categorised its training materials according to their uses which have proved valuable in conducting these training programmes.

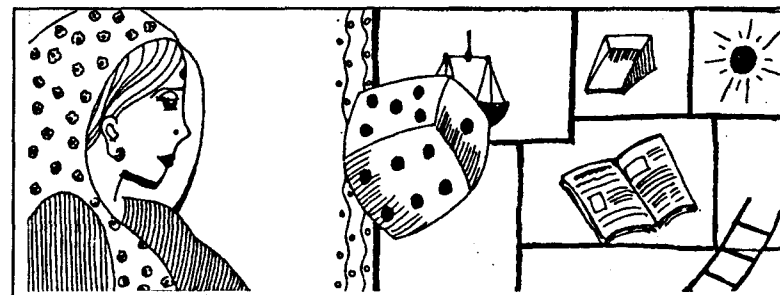
Training materials : Those which are directly used in training sessions.



a. Hand book of Panchayat Raj Act (Kannada) : By far the most popular of our training tools, the Gram Panchayat handbook has been prepared to create awareness about Panchayat and made easier for literate and neo-literate elected women representatives during its training programme.

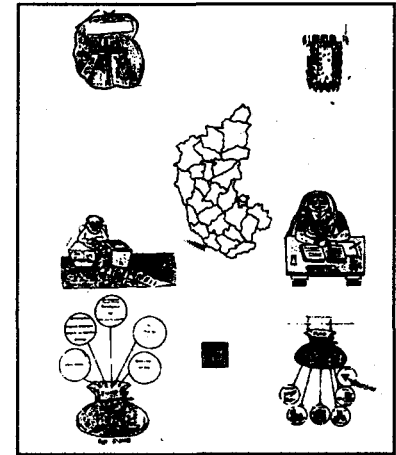
b. Women and Law (Kannada) : is a book which highlights the legal rights of women. The book is useful for the EWRs through whom the rest of the village women can know about their rights, the atrocities that women are subjected to and the remedies for the same.

c. From Darkness to Light (English , Hindi & Kannada) : is another very useful book with lots of illustrations. It focusses on the status of women and discrimination. These illustrations make it easy for the EWRs to understand various issues that they face as Panchayat Raj members.



d. Gram Panchayat Budget (English & Kannada): Produced by UMA at ISST, this book is of great help to the EWRs in particular and elected representatives in general. It explains in detail about the sources of income and expenditure to Gram Panchayat and the auditing process so that it would enable EWRs to know their Gram Panchayat assets and liabilities and accordingly use these resources to an optimum level.

e. Handbook of Development Schemes for Women and Children in rural areas (English and Kannada): Even though information regarding Development Schemes for women and children is available, it is not readily accessible at the grassroots level. Thus this book makes an attempt to bridge the gap and provide information at this level. The book consists of two sections which deals with the Development programmes on Women and Children with reference to rural areas in Karnataka State.



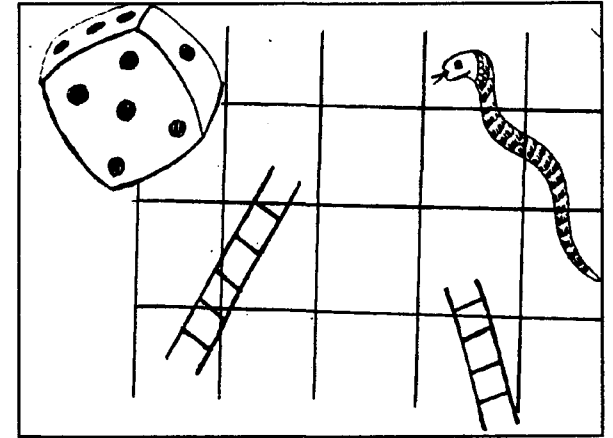
f. Gram Sabha Handbook (English & Kannada): This training manual provides a clear understanding of new guidelines for the conduct of Gram Sabhas. It helps to work with a strong footing in the process of development at the grassroots level.

g. Bhootada Bennu Iridaaga (Kannada): This pictorial book deals with how a woman acts courageously and wins the hearts of the people by overcoming all the constraints and superstitions in functioning of the panchayat.

h. Gram Sabha-Janara Sabha - Pamphlet (Kannada): This pamphlet has been prepared by UMA to be circulated to various NGOs and other individuals concerned with community development. It talks about the various aspects of conducting the Gram Sabha.

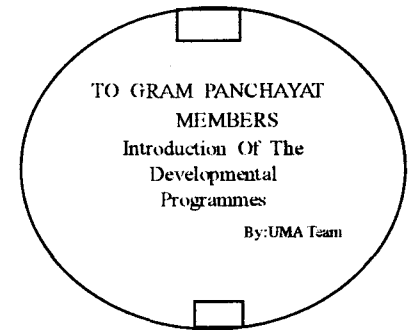


i. Snake and Ladder (English & Kannada) : is the game used for explaining path to a model Gram Panchayat to Gram Panchayat members. The game has four players who start the game by throwing dice on the board. If the dice falls on the number of the snake, the player is “bitten” and has to come down to the tail. But if the dice falls on a ladder then the player not only climbs the ladder but also gets another chance to play. Messages related to the Panchayat are written all over the board. The purpose of this game is to help members and others to know more about the Panchayat Raj issues. Also, it is recreational and it is found to be very effective for training EWRs.



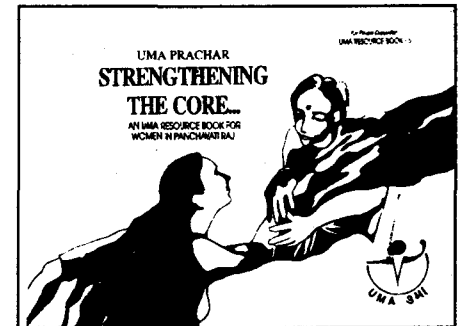
j. Clock (English, Hindi & Kannada)

It is another very useful training material. In the clock one can identify various departments that are functioning at the Taluk and Zilla Panchayat levels. It is popularly called the ‘wheel’. It evolved with the training workshops. During the workshops it was found that there were no adequate schools for women, no borewells to provide drinking water facility, hospitals etc. in the villages and though the villagers knew their problems they were unable to locate the offices and the officers to redress these issues. This wheel has brought out to help the villagers and especially the Panchayat members to be able to understand whom to approach for what. The concerned departments and their headquarters at the Taluk and Zilla Panchayat level are also defined.



Resource materials for Trainers

a. Strengthening the Core... (English, Hindi and Kannada): This book highlights the key issues vital to women representatives of the Panchayat Raj Institutions. It has emerged from several discussions and meetings with activists and academicians working for women in Panchayat Raj. The book focuses on women’s rights in a new environment where an alternative paradigm of development leading to just and equitable society is created.



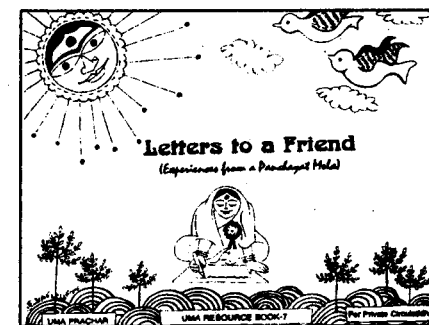
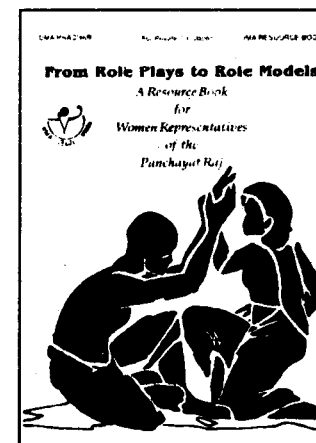
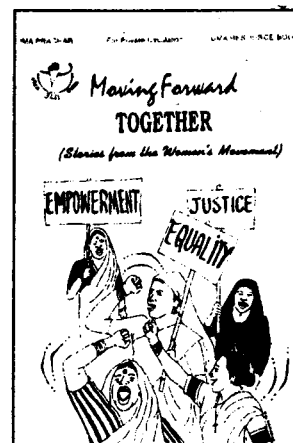
b. Moving Forward Together (English, Hindi & Kannada): This book is an attempt by the Resource Centre to bring about a wider understanding of the collective struggle undertaken by women's movements in different parts of the country.

c. From Role Plays to Role Models (English, Hindi & Kannada): First in the series of UMA Resource books, this publication records the true experiences of women members of the Karnataka Panchayats. Though each of the 10 episodes in this compilation are success stories, these are also reflective of the struggle that lies behind every intervention. Each episode is first summarised and followed by role play.

d. Letters to a friend (English & Kannada): This book has been written in the form of letters which relates to the experiences of the UMA Mela. These letters are written by a woman who participated in the Mela who describes her experiences to a friend who could not make it to the Mela.

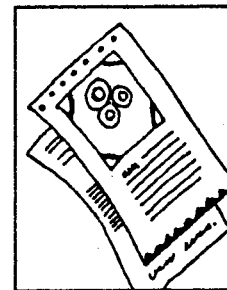
e. What Works (English): This is the compilation of the different training techniques used by several groups for neo-literates and barely literate women. These techniques are documented in a manner that will be interesting and immediately applicable to anyone who wishes to conduct such programmes. All the techniques in some way or the other are related to the empowerment of women in Panchayat Raj. These can be used in a variety of situations which enable women to experience the joy of sharing and learning.

f. As We Did It (English): It is a training manual for women in Panchayat Raj. This manual is an expression of the hard work and toil which UMA has gathered over the years. The manual is the congregation of the work that has been done in the field of training by UMA in a comprehensive way. It works as a guide for those who are involved with the training of EWRs.



3. Other Tools

a. Songs on Panchayat Raj - Another very useful training material is a booklet of songs. UMA training team trains EWRs through songs since it has found that songs are very popular in villages. Songs in the book are on when and where Gram Panchayats are to be arranged, who are its participants, what are the duties of the Gram Sabha members and the reservation policy within the Gram Sabha. These songs help in building awareness of Gram Panchayat programmes and activities.



b. Puppets and Flexies - It is another effective training tool. The trainer sits behind a screen and issues of Panchayat are taken up by the puppets. How Elected women and men Representatives interact with each other, what kinds of problems the EWRS face are few such issues taken up. Flexies and case studies are also used to train EWRs. Flexies are a set of toys made of card board which depict different persons involved in the Panchayat and are displayed on a sheet of cloth.



c. Video cassettes A cassette of 12 episodes produced by the Department of Women and Child development is also used.



d. Charts and Posters are also used during trainings.

4. Other UMA Publications

A. News paper Clippings

These Resource books are the compilation of select press clippings on Panchayati Raj. It is hoped that these compilations will serve as a useful resource and reference material for activists, researchers and trainers working for Panchayat Raj. Newspaper clippings are compiled on yearly basis under the following periods.

a. January 1993 - December 1993, 1994, 1995, 1996, 1997, 1998 and 1999 (English and Kannada)

B. Reports

a. **'Strengthening the Participation of women in the Local Governance, Phase I -Vol. I :** The report includes a general introduction to the rationale and strategies adopted in the project and the work carried out by the Resource Centre for women in Panchayat Raj set up under the project. It describes the political milieu and the issues debated on women's political participation. Specifically, it also covers the strategies adopted in the project. Details of the work of the Resource Centre and its outputs in terms of publications, documentation, dissemination, networking and advocacy have also been described here.

b. **'Strengthening the Participation of Women in Local Governance, Vol.II**

This volume of the report is the detailed documentation of the facilitation camps for elected Gram Panchayat women representatives conducted in eight selected areas of Karnataka under the UMA project. The introductory chapter sets out the context made to view this issue within the larger process of gender-sensitive training on the one hand and the complexities of genuine decentralisation processes on the other hand.

c. **Training of women Gram Panchayat Members (Government pilot training programme) 24-30 Oct 1994, Myrada Project, H.D.Kote, Mysore Dist.**

The report deals with the proceedings of a seven day pilot training programme to train women Gram Panchayat members in order to generate awareness among them about their roles and responsibilities as elected members and thereby increase their actual performance which is otherwise low reflecting the status of women in our society.

d. **'Strengthening the Participation of Women in Local Governance - Phase II, 1999.**

This report is the outcome of three and a half years of research and field work carried out by the Institute from 1996 to 1999. The report has three sections, the first pertains to the National Resource Centre related activities, Section II recounts the new initiatives undertaken during Phase II and third section briefly outlines the future plans.

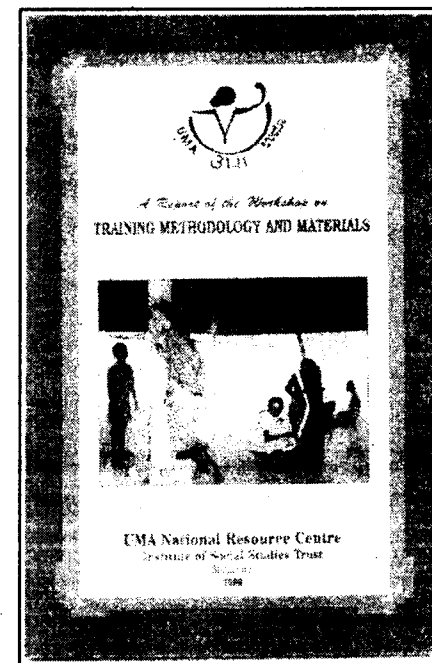
e. Reports of the National Seminar on "Women in Local Governance: Exploring New Frontiers: These reports deal with the proceedings of the National Seminar which was held on 27-29th April 1995 and 3-5th February 1999 at Bangalore to assess the participation of women in Panchayat Raj in different states of India. The reports also contain the rich experiences shared by the experts, the proceedings of the groups activities focusing on issues related to research, training and advocacy for women in Panchayat Raj Institutions.

f. Reports of the Workshop on "Training Methodology and Materials: These reports describe the proceedings of the workshops held on 23-25 October 1997 and 2-4th December 1998 at Bangalore. The reports discuss about the feedback of the different materials and methods and the most effective method and material among these that can be used at the grassroots level for the training of Gram Panchayat EWRs.

g. Women in Local Governance: Macro Myths, Micro Realities: This is the Occasional paper brought out by ISST (UMA). It deals with four case studies on the performance of elected women members of Panchayats. These case studies are drawn from the field project itself meant to strengthen the participation of women in local self governance. They show how micro realities link up with macro myths.

h. Mydolalu: An All Women Gram Panchayat in Karnataka - A Case Study: This paper presents the case study of Mydolalu Gram Panchayat situated in Bhadravati taluk of Shimoga district in Karnataka. The special emphasis given to this panchayat is because it is the only "All Women Gram Panchayat" in Karnataka. The paper focuses on the role of women in Panchayat Raj Institutions with the main objective of analysing their role as decision makers in the local institutions.

i. UMA Utsav Report - for Women in Panchayat Raj held on 12-14th May 1999 at Bangalore: This report is a compilation of activities undertaken at the UMA Utsav organised by ISST, Bangalore for a large number of EWRs from various Gram Panchayats in Karnataka, Andhra Pradesh and Tamil Nadu.

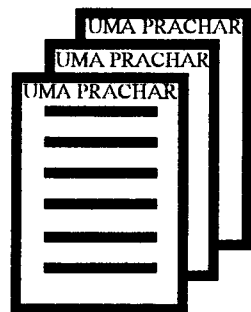


Annotated Bibliography on Panchayat Raj: This bibliography is classified under various headings like Bills, Acts, Amendments, Workshop/Seminar/Conference/Meeting reports, Training reports and written manuals, select papers on Women and Panchayat Raj, Finance, etc.

C. UMA Prachar

UMA Prachar focuses itself on one of the vital linkages that contributes to an understanding of the process of development. This refers to helping the EWRs realise the scope of their role, not only vis-a-vis their political participation but also in developing awareness towards other survival issues. These include literacy programmes, health awareness camps, environmental management and the like. This helps women to participate in the local governing bodies with greater interest, as basic livelihood issues cannot be viewed separately from political participation in the daily life of a rural woman.

UMA Prachar is not only a forum for sharing information on the activities of National Resource Centre but also a platform to articulate the concerns and views about different groups working on women's issues in the field of Panchayat Raj. It is designed to act as a platform for networking on various aspects related to Panchayat Raj. The reservation of seats in the Panchayat Raj bodies for women under the Panchayat Raj Act has brought an unprecedented number of women into political decision-making processes, cutting across barriers of caste, class, economic status and education. UMA Prachar profiles some of these women.



B. Training and Field Activities:

UMA as a team organises training and exposure programme on a regular basis at select districts. A major part of the UMA project is to design and develop training modules for women representatives elected to the Gram Panchayats. Various training materials viz, games, songs, resource books, puppets, charts and posters are developed and produced for use in field level programmes. UMA also focuses on the perception of men towards women's political participation directed at reducing the gender biases.

Horizontal Interactions

In this method a team of EWRs are taken from one Gram Panchayat to another Gram Panchayat to meet the EWRs of that Gram Panchayat. Here a meeting is arranged between the groups to discuss their views regarding the participation of women in Panchayat activities and their achievements. The purpose of this interaction is to share each others views with a feeling of solidarity. This is different from other meetings where trainers meet a group of EWRs to strengthen their participation. Here the trainer acts as a facilitator and let the two groups express their problems and come out with their own solutions. Hence the groups do not feel that the trainers are imposing on them.



Actual Session:

The participants gathered at the Panchayat office. The facilitator introduced the team visited, to the others and explained the significance of their visit. He said to the group, 'we are here to listen to your achievements and your constraints. It would be interesting to here from you than from anybody else.'

Later, the visiting group also talked about their achievements and problems. In this manner they can share and understand each other better. When people from different Geographical background meet for specific intension to have mutual discussion, arguments and exchange of regional, social and cultural differences, a thrilling environment for learning can be created.

The women members visited were very curiously waiting to listen, where as the Gram Panchayat members being visited, were happy and proud to display their achievements.

Role Plays

One of the most effective methodology used in workshops is Role Play. Women seem to experience in the role plays what they have not experienced in their lives. They actually enact the hurdles they face as Panchayat members and also act out the resolutions through the role play method.

The role play is a structured experience in which learners get an opportunity to act out problems concerning human relations and human interactions before a group of co-learners. This process is then subjected to critical reflection through feedback given by both the observers and the actors. Since actual or close-to-life situations are taken in a role play, the dynamics of the various roles can be explored in depth. Since the various roles are explored from a distance, the learners do not feel threatened as in a real-life situation. This facilitates learning.

The first step is to select a suitable theme or problem for the role play. Next, different roles are allocated amongst the learners. Half an hour is given for preparation and 15 minutes for enactment. After this, there is a sharing and analysis session, where the discussion should be focussed on observations, feelings and understandings, and not on suggestions.

The focus of analysis should not be on the individuals and their ability to role-play but on the theme or the problem chosen for the role play. Different groups can be given different themes for the role play. Alternatively, the same situation can also be enacted by different groups. This helps in highlighting different sets of perceptions, and different ways of tackling the same problems.

Eg: The topic given is “**Tackling Corruption**”.

The pathetic condition of the village road is bothering the women representative who brings it up at the Panchayat meeting. The meeting has started. The lady member raises her hand.

Pradhan: So Madam, what is your problem?

EWR: Sir, I have mentioned it in the detailed note given to you. The village is inaccessible because of the bad road. Kindly grant permission to begin construction of the road.

With great difficulty she manages to convince the President. The Panchayat approves the construction. The task is assigned to a contractor who gets a sanction for material including three truck loads of jelli.

The construction work begins.

Contractor to Supervisor: So, has all the material come?

Supervisor: The second truck of jelli has also come. All the material we used is here.

Contractor: There should be no delay. Finish the job quickly.

Later the woman representative stops by to look at the work.

EWR: I see that the work is progressing well. I saw another truck bringing jelli in the morning. When are you expecting the third truck?

Supervisor : The work will be over with two. We don't need more jelli.

The woman representative checks the estimate and finds that the estimate includes three- truck loads of jelli. She informs the President about the misappropriation and the President comes to the site and catches the contractor red-handed.

The trainers here can explain how elected women representatives derive their authority from the people who they represent and therefore how accountability to the Gram Sabha and the Panchayat is a primary responsibility.



Focus Group Discussions:

Focus groups are formally constituted, structured groups of people brought together to address a specific issue within a fixed time frame. It must not last more than one and half hours as the participants tend to get tired after this. It is a group discussion that gathers together people from similar backgrounds/experiences to discuss a specific topic. One must remember that it is not a group interview, so the group must be able to talk to each other freely about the topic of interest. Opportunity to agree or disagree with each other must be given to the participants. Focus groups indicate the range of a community's beliefs, ideas or opinions.

Focus group discussion produces lot of information far more quickly and at a lesser cost than individual interviews. This method is excellent for obtaining information from illiterate community. It discloses attitudes and opinions that might not be revealed in a survey questionnaire because of its flexibility. It allows follow-up responses as the trainer can be present at the session. It is well accepted by the community because group discussion is a form of communication found naturally in the community. It is a good fun.

The trainer should help the group participate in natural discussion. He should be aided by a pre-prepared question guide. But he/she should memorize the questions that have to be asked in order to conduct a smooth and natural conversation.

The questions should be flexible enough to allow the group to take the discussion moving right away from the original topic. The trainer has to encourage the group to speak, rather than talk throughout the discussion.

Case

The research team arrived at Kamalapur and went straight to the Panchayat building. Everybody had already gathered there including the President, Vice-President, Secretary, other Panchayat members and also the neighbouring village Panchayat members.

After the warming up session and mutual introduction, we started the focus group discussion.

The training co-ordinator started the session with a general question as to what they know about Panchayat Raj system. Immediately came the answer from the secretary.

Secretary: Panchayat Raj has 3 tiers.

- Zilla Panchayat at the district level
- Taluk Panchayat at the taluka level
- Gram Panchayat at the village level

Training co-ordinator: Who leads all these tiers? Do you know?

There was a silence. Again it was the secretary to answer.

Secretary: Zilla Panchayat level - it is the Chief executive officer (CEO)

Taluk Panchayat - it is Executive Officer (EO)

Gram Panchayat - Secretary

At this point the training co-ordinator encouraged the others also to talk by telling that it should not be a one-man show and then came up with the other question as to, What population constitutes a Gram Panchayat?

President: As far as my knowledge takes me it must be around 5-7 thousand.

Training Co-ordinator: Yes, exactly. Now, what about the structure of Gram Panchayat, Qualification for membership, elections etc.? Do you have any idea? On what basis were you elected.

Vice-President: For every four hundred population one member is elected.

Member A(female): We were elected as our names are in the voter's list and we are all above 21 years of age. We were elected on non-party basis through direct elections.

At this juncture, the training co-ordinator also added the point that he/she should be mentally fit to contest for the elections.

The next question that came up was: Do you have any idea about reservation policy? Why it is important?

Member A (Female): We know that some seats are reserved for SC/ST and other backward castes. Recently we have come to know that even women have 33% reservation. This policy is good. We like it. Now even we have a chance to participate politically.

Member B (Female): Now, because of this policy we have got a chance to come out of our homes and see what the outer world is like. We can take up various activities to meet our needs.

Immediately the training co-ordinator, at the mention of the word 'needs' asked what are your felt needs?

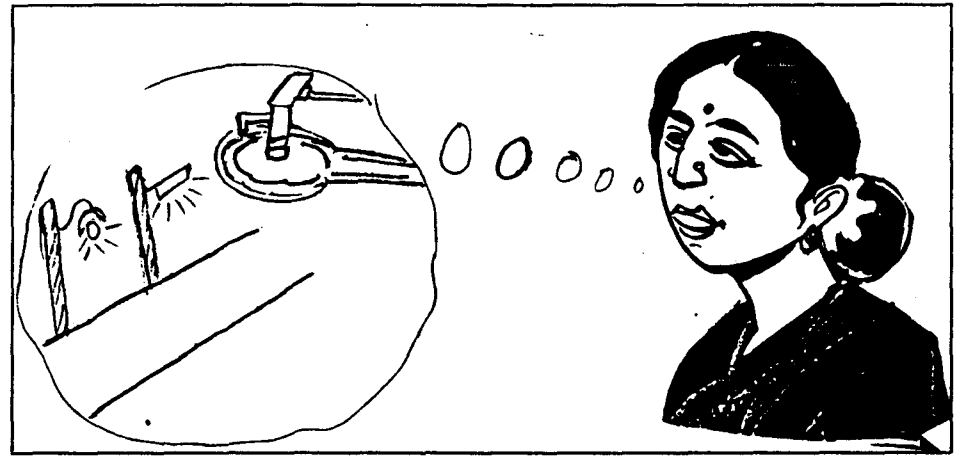
Member C (Male): We are badly in need of a good transport facility. We cannot go to the town easily. We have to wait for hours together for the buses.

Member D (Male): We want a community hall. This serves as a means of entertainment for us. All the important functions, marriages, etc. can take place. This can even fetch us some income.



Member A: According to me, the first priority goes to the drinking water facility. There is only one borewell, and it is near Gowda's house, we have to walk a long distance to fetch water. If, we have another borewell in our area, much of our work will be reduced. I also feel that our village should have street lights throughout.

At this point the training co-ordinator analysed the felt needs of the members and women members. Thus he showed the importance of the presence of women in Panchayat. Further he said that women come in direct contact with the family and society. She can manage her family well, right from taking care of every member of the family, cooking to even budgeting. If she can take care of her family, she can even manage the community or society if given proper training or guidance. With this idea, he said, women have been included in Panchayat Raj.



With this discussion we wind up the meeting.

Case study:

There are always some women in a particular group who are more assertive and have the innate leadership skills in them. They are effectively able to establish their authority. The trainers should collect their case studies and present them in subsequent groups. It is actually a learning process whereby a particular case study helps others. All the participants get involved without any external pressure on them, hence their responses too are spontaneous.

The case studies bring to light major social issues and problems, and can be discussed openly as they relate to a third person, other than the learners. They help in presenting a wide range of options and approaches to similar problems, in generating awareness, developing, planning and analytical skills, and drawing strength from the experience of others. Sharing positive experiences of others, gives renewed faith and confidence for one's own work and struggles.

Finding appropriate and relevant case studies is however often difficult and collecting information to prepare case studies can be time-consuming. The facilitator has to be alert, asking questions, probing further, clarifying ideas, and drawing parallels with the existing reality.

Illustration

I am a Panchayat member. An official was in the habit of coming to meetings in a drunken state. This was a big nuisance to everybody and specially to us (the women present) and we began to protest loudly. We also requested him several times to improve his ways but to no avail. Finally the Upādhyaksha of the Zilla Parishad also a woman, complained to the Chief Secretary of the Zilla Parishad. The District Health Medical Officer was summoned to conduct a medical test which proved positive. Strong disciplinary action was taken against the erring official. Later we also protested strongly against excessive smoking in Panchayat meetings and a resolution was passed to ban smoking in Panchayat meetings. Thus our presence brought decency and decorum to the Panchayat members.



UMA team follows this pattern for preparing the Programme Schedule
Training Programme Pattern

I Day			II Day			III Day		
Duration	Content	Methodology	Duration	Content	Methodology	Duration	Content	Methodology
10.00-10.45 a.m	Introduction of the participants and the facilitators	Participatory	10.00-10.45 a.m	Review of the previous day	Participatory Discussion	10.00-10.45 a.m	Review of the previous day's programme	Participatory Discussion
10.45-11.15a.m	Expectations of the participants	Participatory	10.45-11.15a.m	Principles of 73rd Amendment Decentralisation of Power	Participatory Lecture and Story Telling	10.45-11.15a.m	Roles and responsibilities of ER of PRIs	Visual Reading
11.15-11.30a.m	Tea Break			Social Justice Rapid Economic Dev.		11.15-11.30a.m	Tea Break	
11.30-1.00 p.m	Experience Sharing	Participatory	11.15-11.45a.m	Three Tier System	Participatory Lecture	11.30-1.00 p.m	Functions of GPs	Role Play & Discussion
1.00-2.00 p.m	Lunch Break		11.45-12.00 p.m	Tea Break		1.00-2.00 p.m	Lunch Break	
2.00-3.15 p.m	Societal Analysis - Social Structure - Discrimination Class/Caste/Gender	Village Mapping	12.00-1.15 p.m	Gram Sabha	Mock session	2.00-2.30p.m	Standing Committees	Participatory Lecture
3.15-3.30 p.m	Tea Break		1.15-2.15 p.m	Lunch Break		2.30-3.00p.m	Duties of GP Staff	Participatory Lecture
3.30-4.30p.m	Introduction to PR (History, Act, Aims & Objectives of PR)	Participatory Lecture	2.15-3.15 p.m	Reservation for Women in PRS	Circle Game & Discussion	3.00-3.15p.m	GP Fund	Tea Break
4.30-5.00p.m	Evaluation of Day's Programme	Discussion	3.15-3.30p.m	Tea Break		3.15-4.30p.m	GP Fund	Discussion using tree chart
			3.30-4.30p.m	Disqualfn. & Cessation of membership, GP meeting procedures, quorum.	Group Discussion	4.30-5.00p.m	Review of 3 Day's Programme	Discussion
			4.30-5p.m	Evaluation of day's prog.	Discussion			

Note: This is only a pattern which can be modified as per the convenience

PR - Panchayat Raj

PRI - Panchayat Raj Institutions

ER - Elected Representatives

GP - Gram Panchayat

PRS - Panchayat Raj System

**Manual for Training
in Panchayat Raj**

Games

The Institute established during the course of its research that more than books and written material, games and songs were more popular as majority of the EWRs are either illiterate or semi literate and hence incapable of using the books. Moreover, they are very diffident and it is very difficult to make them talk about themselves or the hurdles they face as Panchayat members. It needs a lot of effort on the part of the facilitator to get them so involved that they come to a level of sharing and participating in the workshop.

When the facilitator explains the games to them, one can actually see them unfolding. They come out of their shells and express themselves freely and without any encumbrances. It has been felt that the response of the participants varies which makes each of the workshops an enriching experience.

All games are in one way or the other related to the empowerment of women in Panchayat Raj. The book is an endeavour to explain the meaning of different games. There are various kinds of games that the facilitator uses to help the EWRs understand their roles in the panchayats. Some games are played to help the EWRs to come out of their shells and break the ice. There are games which make it easy for the trainer to explain power, its division and how one should behave when one has it. Games can also be used in explaining reservation policy and societal analysis, to enhance communication skills, to emphasise teamwork/spirit, to build self-confidence and alertness of the EWRs and so on.

Type & Name of the Games	Objectives	Outcome
<p>I. Games Explaining Reservation Policy</p> <ul style="list-style-type: none"> - Circle Game - Musical Chair - The Chair Game 	<p>To make EWRs understand what reservation and dissemination of power means.</p> <p>To make them realise why reservation is important for Backward Castes and Scheduled Castes and Tribes.</p>	<p>To make the EWRs realise how power needs to be taken with effort inspite of reservation and to make them cooperate & share the power.</p>
<p>II. Games to Boost Self Confidence</p> <ul style="list-style-type: none"> - The Square Game - Matchbox Game 	<p>To boost the confidence of EWRs</p>	<p>To make them realise their capacities</p>
<p>III. Games to Enhance Communication Skills</p> <ul style="list-style-type: none"> - Finger Play & Song - Communication game - Talking to each other facing backwards 	<p>To enhance the communication and leadership skills of EWRs</p>	<p>To make them develop their communication and leadership skills.</p>
<p>IV. Games to Break the Ice</p> <ul style="list-style-type: none"> - Pairing Up - The Chain Game - Ball Rolling 	<p>To get to know each other</p> <p>To create a comfortable atmosphere</p>	<p>To make the participants know each other and feel comfortable.</p>

Type & Name of the Games	Objectives	Outcome
V. Games Emphasising Team work - Drawing a rangoli - Queen of Sheeba	To develop team spirit among EWRs	To make them learn to work in a group
VI. Games to Develop Alertness - Pick and Speak - Walk and Clap Game	To develop alertness among EWRs To develop skills to listen well	To make the participants alert and listen carefully.
VII. Games to explain Societal Analysis - Stone Picking - Chair-pairing Game	To make the EWRs understand the importance of power and its dissemination	To make them understand how power can be acquired with the use of strength and also to retain /protect and share it.
VIII. Other Games - Smiling Game	To develop sense of humour among EWRs	To make the EWRs enjoy politics.

I. **Games Explaining Reservation Policy**

Because more power is given to the Panchayats it is important that the representatives take decisions which are in favour of the community, and not just themselves alone. Projects implemented by the government should involve people from all ranks.

Decisions taken in the Panchayat deal with community problems. To solve these problems the community needs money which it generates within itself. For an equal distribution of money, power should be equally divided between all the people. Because of this reason the government has decided to reserve seats in the Panchayat for the scheduled castes, tribes and the backward castes. Also according to the Seventy Third Amendment 33% of the seats are reserved for women. Reservation is important because, otherwise, the people would not be chosen as power is always linked with possessions.

1. **Circle Game**

Purpose: To make EWRs understand what reservation and dissemination of power means.

To make EWRs realise why reservation is important for the backward and the Scheduled Castes and Tribes.

Group Size: Ten to fifteen participants

Time Required: Thirty minutes

Resource Person/Facilitator: An experienced trainer

Physical Setting: A circle drawn in the centre of the room

Materials Required: Chalk piece and a whistle.

Procedure: Step 1 - The facilitator requests the participants to stand along the circle drawn.

Step 2 - The participants are asked to go around the circle.

Step 3 - As soon as the facilitator blows the whistle, the participants should enter into the circle. Whoever stands outside the circle are out of the game.



- Step 4 - The size of the circle is reduced and again the participants are made to run around the new circle and should get into the circle once the whistle blows.
- Step 5 - Everytime the circle is reduced in size and the number of participants also decrease.
- Step 6 - At the end the size of the circle will be such that only one person can stand inside it.
- Step 7 - The one who makes it into the circle will be considered the winner.

Trainer's Role: At this moment of time the trainer interrupts and explains that, this is how the power needs to be taken with effort. Power comes into the hands of those who are strong. Weaker ones remain weak. In order to bring the weaker sections into the mainstream, reservation policy is made. Further, the facilitator elaborates and instructs the trainees to co-operate such that maximum number can fit in the small circle so that power will be distributed equally.

2. *Musical Chair Game*

Purpose: To make EWRs understand what reservation and dissemination of power means.

To make EWRs realise why reservation is important for the Backward Castes and Scheduled Castes and Tribes.

Group Size: Ten to fifteen participants

Time Required: Thirty minutes to one hour

Resource Person/Facilitator: An experienced trainer

Physical Setting: Chairs arranged in a row.

Materials Required: A musical system.

Procedure:

- Step 1 - The facilitator requests the participants to stand beside the chair in a line.
- Step 2 - The participants are asked to go around the chairs as soon as the music starts.
- Step 3 - The participants are supposed to occupy the chairs once the music stops, one person will not get the chair because the number of chairs in the row is one lesser than the number of participants. The person without the chair will be out of the game.



- Step 4 - The size of the circle is reduced and again the participants are made to run around the new circle and should get into the circle once the whistle blows.
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Materials Required: A musical system.

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- Step 1 - The facilitator requests the participants to stand beside the chair in a line.
- Step 2 - The participants are asked to go around the chairs as soon as the music starts.
- Step 3 - The participants are supposed to occupy the chairs once the music stops, one person will not get the chair because the number of chairs in the row is one lesser than the number of participants. The person without the chair will be out of the game.



Step 4 - Similarly the game continues and everytime one chair is removed.

Step 5 - At the end, only one chair is left and 2 participants will fight to get the chair and whoever gets it will be the winner.

Trainer's Role: Now the facilitator using this game explains how power can be achieved with effort. Effort, here, may refer to financial or political influence so that weaker section cannot get it hence the reservation is required for them.

Outcome: Further, the facilitator elaborates saying that power can be shared if only those who are in power realise what dissemination of power means. This concept is made clear by convincing the winner to either give the chair or to share it with the weaker ones.

3. *Chair Game*

Purpose: To make EWRs understand what reservation and dissemination of power means.

To make EWR realise why reservation is important for the Backward Castes and Scheduled Castes and Tribes.

Group Size: Ten to fifteen participants

Time Required: Forty five minutes to one hour

Resource Person/Facilitator: An experienced trainer

Physical Setting: A Chair mounted on a table.

Materials Required: A Chair and a Table.

Procedure:

Step 1 - One of the participant is asked to sit on the chair which is mounted on a table.

Step 2 - The facilitator asks her to share her feelings sitting on the chair.

Step 3 - Similarly every participant is asked to sit on the chair and made to share her feelings.

One says, "I am here because the place is reserved for me"

Another says, "I have got the power and the courage to confront situations" or "I like it, maybe the chair can be put a little higher".



Trainer's Role: The facilitator summarises the feelings expressed by each participants and elaborates by making them understand, it is important to stay close to the people she represents.

Outcome: The facilitator gradually makes them understand how government functions so that power is not misused out of sheer ignorance. The facilitator also explains them how the law and the process of legislation changes and also make the participants to learn the power to protest.

II. Games to Boost Self-Confidence

Self confidence is something which is strongly needed in the Elected Women Representatives, and which they lack absolutely. To be a good representative it is also important to be courageous and confident. The following games help to boost the self confidence among the Elected Women Representatives.

1. Match-box Game

Purpose: To boost the confidence of EWRs.

Group Size: Ten to fifteen participants

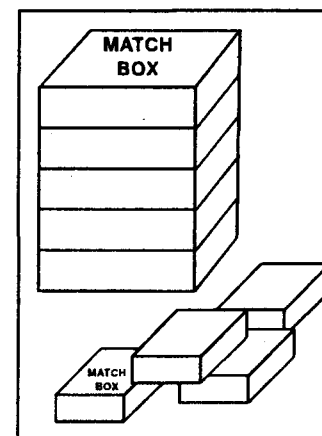
Time Required: Forty five minutes to one hour

Resource Person/Facilitator: An experienced trainer

Materials Required: Around 20-25 match-boxes.

Procedure:

- Step 1 - The facilitator asks each of the participants to give an estimate of how many matchboxes they can pile up.
- Step 2 - The facilitator asks the participants to pile up the match boxes.
- Step 3 - The participants one by one are blind folded and asked to pile up the match-boxes.
- Step 4 - Now the facilitator tries to relate the estimated number and the number of match-boxes actually piled up, for each of the participants.



In this process the facilitator can come across 3 categories of people:

- a) Those who under-estimate themselves and their capacities and give a smaller number
- b) Those who are over active, over ambitious and over confident and give a higher number.
- c) Those people who are balanced, and know their capacity give the number close to their capacity.

Trainer's Role: Based on this the facilitator helps the participants to measure their confidence as well as their capacity.

2. *The Square Game*

Purpose: To boost the confidence.

Group Size: Ten to fifteen participants

Time Required: Forty five minutes to one hour

Resource Person/Facilitator: An experienced trainer

Materials Required: A chart with a large square and a number of small squares in it.

1	2	3	4
5	6	7	8
9	10	11	12
13	14	15	16

Procedure:

Step 1 - The facilitator shows the participants the chart with a large square and 16 small squares in it.

Step 2 - He asks each participant to think and then count the total number of squares in the chart.

Step 3 - Most of them initially count only 16 squares then the facilitator explains that there are totally 30 (16+9+4+1) squares in it and make them understand the same by counting it again properly.

Trainer's Role: The facilitator elaborates and explains them about budgeting, the tasks of the panchayat, the way of voting, etc. Further, he relates that to the small financial transactions a women does at home. When she can do this at home, she can as well do it as a panchayat member.

The facilitator also makes them realise that women are also used to planning while running their household. Experiences of women as home maker and nurturer helps her to be more sensitive to the problems of others, in particular, of the other women.

III. Games to enhance Communication Skills

An Elected Woman Representative has to be a good orator to effectively discharge her duties. Since a majority of the women come from very conservative and patriarchal backgrounds, they lack communication and leadership skills. By and large it has been observed that women feel incapable of executing their powers. These are games which help women conquer their inhibitions.

1. *Fingerplay and song*

Purpose: To enhance the communication and leadership skills of EWRs.

Group Size: Ten to fifteen participants

Time Required: Thirty minutes.

Resource Person/Facilitator: An experienced trainer

Procedure: Step 1 - The facilitator explains the game i.e every participant has to keep her hand up with the 2nd finger pointing upwards and sing the following tune several times, each time louder, "Suvi, Suvi, Suvakka Suvalali" with different gestures of fingers and hands.

This creates laughter, giggling and fun.

Trainer's Role: The facilitator explains the purpose of this game and makes them understand that by doing these actions they learn to speak out clearly, loudly, boldly which is a must for the elected representatives.



2. *Communication Game*

Purpose: To enhance communication skills.

Group Size: Ten to fifteen participants

Time Required: Thirty minutes.

Resource Person/Facilitator: An experienced trainer



Procedure:

- Step 1 - The facilitator asks the participants to sit in a circle.
- Step 2 - He calls one of the participant and narrates a story so that except her nobody else can listen.
- Step 3 - Then he calls the second participant and makes the first participant to repeat the story to the second participant.
- Step 4 - Similarly this exercise continues and everytime one narrates the story she has heard, to the other person.
- Step 5 - By the time the last participant narrates the story to the group, the story will have taken a different shape from the original one.

Trainer's Role: Then the facilitator explains the importance of effective communication. Actually to be an effective communicator, one has to listen carefully and then also convey the same properly so that there will be no change in what one heard and what he repeats.

3. Talking to each other facing backwards

Purpose: To develop effective communication skills.

Group Size: Ten to fifteen participants

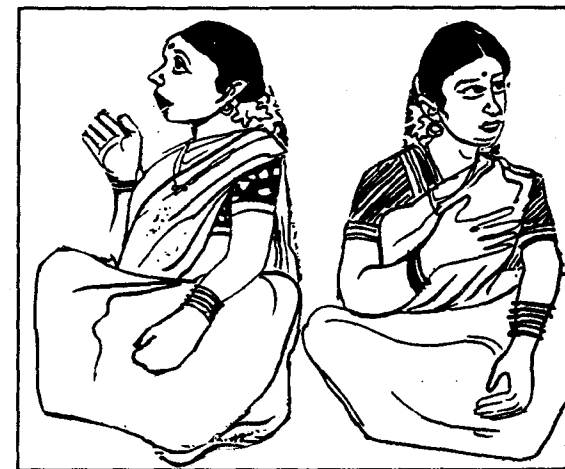
Time Required: Thirty minutes.

Resource Person/Facilitator: An experienced trainer

Procedure:

- Step 1 - The facilitator asks one of the participants to come and stand facing the back to the facilitator.
- Step 2 - Then the facilitator says something to the participant
- Step 3 - The facilitator then asks the participant to repeat what he has said.
- Step 4 - The participant says something different from what he has said.
- Step 5 - Others who are watching this and listening can make out the difference.
- Step 6 - Then the facilitator asks the participant to stand facing him and listen to what he says looking at him.
- Step 7 - When she is asked to repeat; she says exactly what the facilitator has said.

Trainer's Role: At this moment the facilitator makes the participants to realise the importance of looking at each other while talking so that the communication will be clear and there will be no confusion.



IV. Games to Break the Ice

When a workshop or training starts with 20 to 30 people most of the people do not know each other. To get to know each other and to create a comfortable atmosphere different games are used.

1. *Pairing up Game*

Purpose: To create a comfortable atmosphere, and to get to know each other.

Group Size: Ten to twelve participants

Time Required: Thirty to forty five minutes.

Resource Person/Facilitator: An experienced trainer

Procedure:

- Step 1 - The facilitator requests the participants to come in pair. They are supposed to tell something about themselves to the other in five minutes.
- Step 2 - First pair comes, they start introducing each other as to what are their names, where are they working etc.
- Step 3 - Second pair also talks in similar way.
- Step 4 - Having observed this the facilitator interferes and encourages them to talk more about themselves, their personal lives, about their husbands, children and regarding what examples she is setting for other EWRs by attending the workshop, etc.
- Step 5 - Each pair, after mutual sharing, are supposed to come and describe the other person to the group. This way participants know each other and also others in the group.

Trainer's Role: The trainer should use his skills to make the participants feel comfortable and make them to talk freely.

2. *The Chain Game*

Purpose: To create a comfortable atmosphere, and to make the participants remember others.

Group Size: Fifteen to twenty participants

Time Required: Forty five minutes to one hour

Resource Person/Facilitator: An experienced trainer



Procedure:

- Step 1 - The participants are requested to sit in a circle.
- Step 2 - One person should tell her name and a thing which is visible to rest of the group.
- Step 3 - The next person has to say all what she has already said, besides identifying the dress she is wearing and telling her own name.
- Step 4 - The third person has to repeat all these along with her name.
- Step 5 - This goes on in a circle till the last person.



Trainer's Role: The facilitator, here, interrupts and explains the purpose of this exercise to the group. This game helps the participants to know each other, and also to remember each other and makes them feel comfortable.

3. *Ball Rolling*

Purpose: To create a comfortable atmosphere, and to develop unity and closeness.

Group Size: Fifteen to twenty participants

Time Required: Thirty to forty five minutes

Resource Person/Facilitator: An experienced trainer

Materials Required: A ball tied to a string

**Procedure:**

- Step 1 - The facilitator requests the participants to sit in a circle.
- Step 2 - The first person picks up the ball which is tied to a string and introduces herself.
- Step 3 - After that, she throws the ball to somebody who then introduces herself.
- Step 4 - She inturn throws the ball onto to somebody else.
- Step 5 - This process continues and everytime before throwing the ball, a knot is tied on one of the fingers. From the first person, the string is then extended from person to person. The process carries on till everybody introduces herself to the group, and the participants are all tied by the same string.

Trainer's Role: The facilitator, now explains the different lessons which can be drawn from this exercise. He makes the participants realise that besides getting to know each other the strings that intertwine show unity and closeness. He further elaborates that the ball can be thought of as a source of power. To get the ball one has to depend on the person giving the ball or one has to request for it.

V. Games emphasising teamwork

A panchayat works towards having a better community. Where children go to schools there should be good roads, there should be water tank, etc. To have all these facilities the Panchayat should sit together and take a decision. Here comes the team spirit, the importance of which is elaborated through two games.

1. *Drawing a Rangoli*

Purpose: To develop team spirit.

Group Size: Ten to twelve participants

Time Required: Thirty to forty five minutes.

Resource Person/Facilitator: An experienced trainer

Physical Setting: A big paper spread in the centre of the room

Materials required: A pencil and colour pencils or crayons



Procedure: Step 1 - The facilitator asks the participants to put a rangoli individually on the paper spread.

Step 2 - Then the facilitator asks them to draw a big rangoli collectively on the other side of the paper.

Trainer's Role: The facilitator compares the Rangoli drawn individually with the rangoli drawn collectively. The Rangoli drawn collectively looks more colourful and attractive than those drawn individually. This may be because while drawing rangoli individually, often a person is confronted with fear.



He further says no work can be done in isolation on the larger scale. In a collective effort there is more scope to the EWRs. They can work more effectively if they work together as a team.

2. • *Queen of Sheeba*

Purpose: To develop team spirit and to learn to work in a group

Group Size: Twenty to twenty five participants

Time Required: One hour.

Resource Person/Facilitator: An experienced trainer

Physical Setting: A big hall or a play ground.



Procedure:

- Step 1 - The facilitator divides the participants into 5 equal groups. (group size varies according to total number of participants).
- Step 2 - One among them is made a leader in each group.
- Step 3 - The facilitator will explain the game to the participants.
- Step 4 - The facilitator acts as 'Queen of Sheeba'.
- Step 5 - Everytime Queen of Sheeba asks for different objects which are available around eg:leaves, match-stick, lemon, pen, bangles etc.
- Step 6 - Each group should try to get the objects asked for, by hook or crook. The participants are allowed to snatch the objects from others except the leaders and hand it over to their group leader who inturn delivers the same to the Queen of Sheeba.
- Step 7 - Whichever groups gives first will get some points, say 10 points.
- Step 8 - The game continues the same way till 9 to 10 objects are collected.
- Step 9 - At the end the total points obtained by each group is added and whichever group scores the maximum is announced the winner.

Trainer's Role: The facilitator then explains the purpose of the game. This game helps the participants understand the benefits of team work and the importance of power as to how to get it and also how to protect it.

VI. Games to develop Alertness

Alertness is also one of the essential quality an EWR should possess. This character will help them to be aware of things going around which inturn help them to react effectively.

1. *Pick & Speak*

Purpose: To develop alertness among the EWRs.

Group Size: Ten to fifteen participants

Time Required: Thirty to forty five minutes.

Resource Person/Facilitator: An experienced trainer

Materials required: Chits (atleast 20 numbers) on which some topic is written, a box/plate and a table.

Procedure:

Step 1 - The facilitator keeps a box/plate containing the chits folded on the table and requests each participant to come, pick a chit and speak for 2 minutes on the topic/subject written in the chit.

Step 2 - First person comes and speaks, others are supposed to listen carefully and give their comments.

Step 3 - Similarly everybody should come and speak while others should comment.

Trainer's Role: The facilitator explains the significance of this game. This exercise prepares the EWR to be alert and react accordingly. This game also forces the EWRs to be aware of things going on because they are asked to speak on the spot without giving any time for preparation or for thinking and this makes them alert.

2. *Walk and Clap Game*

Purpose: To develop alertness among the EWRs and to develop skills to listen well.

Group Size: Fifteen to twenty participants

Time Required: Thirty minutes.

Resource Person/Facilitator: An experienced trainer



Procedure: Step 1 - The facilitator requests the participants to stand in a circle.

Step 2 - He asks them to clap and keep walking in a circle.

Step 3 - When the facilitator says 'three' the participants are supposed to get in sub groups of three. Whoever cannot form a group is considered 'out'.

Step 4 - Next time, the trainer says 'single' then they should stand single.

Step 5 - Similarly the facilitator keeps on telling some numbers at random and accordingly the participants should form groups.

Trainer's Role: This exercise is continued for some time. This game helps to develop alertness and listen well because one has to be alert and active to form groups if not she will be left alone and will be out of the game.

VII. Games to Explain Societal Analysis

Earlier power was always in the hands of the upper caste people, mainly the men. Majority remained voiceless and oppressed. Because the panchayats deal with community issues and more and more power is given to the representatives, it is important to have them from different castes and gender which is mentioned in the PR Act of 1992.

1. *Stone Picking Game*

Purpose: To make the EWRs understand how power can be acquired with the use of strength and to make them realise that the power has to be shared irrespective of caste and gender.

Group Size: 10 to 15 participants

Time Required: Thirty minutes.

Resource Person/Facilitator: An experienced trainer

Materials Required: Stones

Procedure: Step 1 - The facilitator throws the stones and asks the participants to pick as many as possible.

Step 2 - Some pick up lot of stones and who are either shy or introverts pick only few.

Step 3 - The facilitator asks those with more stones to give equal number of stones to others.



Trainer's Role: The facilitator makes the EWRs realise how one hoards all power within oneself based on whether they agree to give the stones or not. He also makes them observe how one asks for more stones which is related to how one would command power given the restraints of her socio-economic cultural background.

2. *Chair Pairing Game*

Purpose: To make the EWRs understand the importance of power, how to acquire it and also how to retain it or protect it and also to share it.

Group Size: Ten to twelve participants

Time Required: One hour.

Resource Person/Facilitator: An experienced trainer.

Physical Setting: A chair kept in a room.

Procedure: Step 1 - The facilitator gives instructions regarding the game to the participants. The women should come in pair, and one of them should sit on the chair and others should make the former get up from the chair without applying any physical force. But they are at liberty to select any of the methods such as tickling, requesting, ordering, compelling or making them emotionally bound, etc.

Step 2 - A pair comes and one of them sits on the chair and the other makes her get up by using her own techniques.

Step 3 - Similarly each pair comes and repeats the action. Some give up the chairs very easily while some do not. They are tough and do not give up their chair easily.

Trainer's Role: At this stage the facilitator addresses the group to explain the theme of the game and make them realise how they can acquire the power; how they can retain it and also how they can protect the acquired power from others. They should also learn to share it.



VIII. Other Games

1. *Smiling Game*



Purpose: To develop sense of humour among EWRs and to teach EWRs about the intensity of laughter.

Group Size: Ten to fifteen participants

Time Required: Thirty minutes.

Resource Person/Facilitator: An experienced trainer

Procedure:

Step 1 - The facilitator requests the participants to sit.

Step 2 - He comes and stands in front of them and smiles at them, in turn they are supposed to smile at him.

Step 3 - Next he shares a small joke. Everybody is made to laugh by doing so.

Step 4 - Further he cuts a very funny joke which makes everyone burst into laughter.

Trainer's Role: At this moment the facilitator addressing the participants says though politics is a serious business there can also be moments of fun and laughter.

He further elaborates that EWRs should know the intensity of laughter required and he relates it to the intensity of what should be done and when it should be done.



**Manual for Training
in Panchayat Raj**

Stories

A trainer is an artist who is skilled in the art of communication. He should be so able to adapt himself to the training environment that the trainees can easily identify themselves with him/her. The ideal methodology for training is participatory and the most suitable tools to have interactive session between the trainer and the trainees are stories and games.

Most of the stories used for training the EWRs are based on folklores. These are easily identified by them and hence stories provide a common ground for both to have a dialogue. Besides, there is a human tendency to believe in stories. Stories chosen for a training programme are mostly from the epics, and hence are familiar to the trainees.

They create a mental picture which involves the teller as well as the listener. And since a story has a beginning and an end and has a moral attached to it, it becomes easier for the facilitator to convey a message to the trainees who are to a large extent semi-literate. Stories also involve the listeners to the extent they start imagining themselves in a particular role, which gives them courage to take on their responsibilities as members of Panchayat.

Stories are hence both entertaining and educative. During the past few years, the Institute of Social Studies Trust has been using a lot of stories during their training programmes and workshops. Each story is in some way or the other related to empowerment of women in Panchayat Raj. They are presented in a certain order. Stories can always be interpreted in more than one way, they can also have more than one goal. There are stories which highlight the importance of self realisation, decentralisation, importance of women in Panchayats, the stereotyped image of a public figure, the benefit of team spirit and group thinking, etc.

The facilitator is not only a story teller, his role is to stimulate thinking and criticism in the trainees. He should, by the way of tune, gestures, in between songs or pictures, so involve the trainees that they understand why a particular story is being related to them.

Stories can be remembered easily. Usually stories familiar are used so that the trainees can easily relate. Stories selected depend on the topic. Stories help to stimulate thinking. A trainer should also use his communication skills to reach out to simple villager.

Name of the Story	Objectives	Outcome
Revitalised Hanuman	To develop self realisation in the EWRs	Knowing the potentialities and building up of her confidence
Jumman Sheikh and Alagoo	To develop sense of justice	Learning to be impartial
The Atmalinga	To teach about decentralisation of Power	Learning how power is distributed/decentralised
Sita's plight without Women	To show the importance of women in Panchayats	Learning about the importance of their position in the Panchayats
False Prestige leading to Destruction	To enable EWRs to come out of their stereotype moulds	Learn to have independent thinking of their own

Name of the Story	Objectives	Outcome
Confident Parvathi	To develop confidence To build up the inner strength	Learning to analyse one's own response and working for a better society.
Boatman and Pundit	Developing one's knowledge for practical living	Learning to be well versed with life skills
Old man and a Bird	Developing thinking power and wit	Learning to use brains and thinking power
Laxmi and white Pebbles	To develop their skills to act collectively	Learning to work in groups to come out with solutions.
Salaam Sahiba!	To develop in her the quality of self presentation	Learning to present oneself in an impressive manner.
Eating Chakli	To show how power and money gets eaten up by higher authorities	Learning how centre and state eat away the powers that are invested with the Panchayat.

"Revitalized Hanuman"

Objective: To develop self realisation in the EWRs.



Story: When Ravana abducts Sita, King Rama gets very angry. He is at a loss on how to get his wife back. He tells his people that he wants someone to reach Sita and tell her that Rama is all set with an army to attack Ravana and bring her back to Ayodhya. But who will that person be, he wonders. At that juncture, Jamvanta suggests that Hanuman would be the right person to take on to this task. Hanuman, on hearing this, feels very diffident and wonders at his capability. He pleads his inefficiency in front of Lord Rama. Jamvanta, to build up his morale, then reminds him about his glorious feats, and he eventually succeeds in giving that confidence to Hanuman who takes on the job of being Lord Rama's messenger to Sita.

Role of the Facilitator: The facilitator links the story to the EWRs, and says that just as Hanuman was so unsure of his potential, the women Panchayat members too are like him in taking on to their responsibilities.

Outcome of the Story: He reinforces the belief in them that it is the woman who makes a home. She plans the budget, looks after the needs of each and every member of the family, keeps account of not only the finances, but also the smallest of things. But when she has to take on the role of a Panchayat member she feels lost. If a woman can manage something as complex as running her household there is no doubt that it is only the woman who can do justice to the office of a Panchayat member. It is only a matter of realisation, and building up of her confidence.

"Jumman Sheikh and Alagoo"

Objective: To develop sense of justice

The facilitator starts by telling the story of Jumman Sheikh and Alagoo. They were very close friends and had immense trust in each other. So much so that when one went out of the village, he would entrust his property to the other. Jumman had an old aunt who nominated him as his heir. Jumman looked after her very well so long as the property was in her name. Once she gave everything to her he threw her out of his house. The old lady warned him about the Panchayat but Jumman didn't bother as he knew everybody in the village. Sure enough, nobody helped her when she approached them. She eventually went to Alagoo for inviting him to the Panchayat.



She believed that friendship cannot rule out justice and that God speaks from the mouth of the Panch. So when she called Alagoo as the Panch, Jumman was sure of his victory. But Alagoo's verdict that Jumman would have to give his aunt monthly expenditure or he shall not inherit her property shook Jumman. He swore to take revenge. Fortunately he did not have to wait long. Alagoo had given his bullock to the village merchant for Rs 150 who started using the beast for carrying salt, ghee, oil from the market. He did not look after the animal with the result that the bullock fell ill even before the merchant could pay Alagoo the money. Now whenever Alagoo would ask for the money the merchant blamed him for giving him an ailing animal.

Eventually both of them decided to call the Panchayat. The merchant called Jumman Sheikh as the Panch. When Jumman sat in the Panchayat, he felt the responsibility of the post. He understood that the words of the Panch are like the words of God, independent of his personal enmity or friendship. Jumman gave his verdict saying that the merchant will have to pay the full amount to Alagoo because the bullock was well at the time of the purchase.

Trainer's Role: By giving this story as an example the trainer tells the EWRs that a Panchayat members have to be impartial and just. Only then can they honour the post.

Outcome: Learning to be impartial.

The Story of the Atmalinga

Objective: To understand what decentralisation of power means.

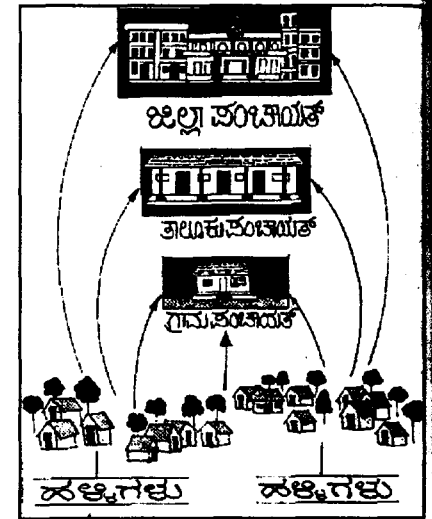
Ravana - a well known mythological figure of the Ramayana, was a staunch devotee of Lord Shiva. His mother wanted him to carry the Atma Linga to his kingdom Lanka. To fulfil his mother's wish Ravana did penance to please Lord Shiva. Pleased by Ravana, Shiva blessed him and granted him his wish on the sole condition that he shall not keep the Linga anywhere other than the place of installation. Ravana agreed.

While carrying the Linga Ravana rested for a while at a hilly region near Gokarna (presently in Karnataka). Lord Ganesha, who did not want Ravana to take the Linga disguised himself as a cowherd in trouble. Ravana, to help him forgot his promise and kept the Linga on the ground. The story goes that the Linga got installed there ever since. This place is famous as Gokarnakshetra, and is a famous pilgrimage centre for the Hindus.

But though Gokarnakshetra became famous, it was still unapproachable for many people. The priests thought of installing replicas of the Linga in the local temples, yet many devotees could not make it to the temples even. Gradually it came to that stand that Linga was replicated at homes. People started wearing them in their necklaces. This is thus the story of decentralisation of the Atmalinga.

Giving this as an example, which the trainees easily understand, the trainer talks about the decentralisation of power from Delhi to villages by way of Panchayat Raj.

Outcome: The country is divided into states, which are further divided into states, Union Territories. States have districts which in turn have Taluks and villages. Gram Panchayat is hence a very important body for the villagers. This is called decentralisation. In other words, it is a learning about how power is distributed/ decentralised.



Sita's Plight Without Women

Objective: To make the trainees realise the importance of women in panchayats

The story is told in a participatory manner because it is mythological and hence something which the women can easily relate to. The story of Lord Rama and Sita is said in every household and has passed through generations.

Story: When Lord Rama won Sita back after finishing Ravana and his gold city of Lanka he was very happy. But soon after their reunion a washerman expressed his doubts about Sita's fidelity. He said that if he had been her husband he would never have accepted her back. Rama being the king asks Sita to undergo the fire test to prove her fidelity.

Role of the Trainer: The story is a brilliant narration of a woman's helplessness in a man's world. The trainer setting the right mood for the EWRs questions them that if in those days women were in Panchayat, would they have accepted this kind of treatment for Sita. Since most of the norms and conditions are for women, it is important to have her in decision taking roles where they can be fair to other women sufferers. Women in Panchayats are bound to have a different perspective to women's problems.

Outcome: "If men are alone in power then they will look only after their interests. Whereas women will look after all the villagers as their children and will act in the best of their interests," is the general response of the women after they hear this story. It is the learning about importance of having women in the panchayats.

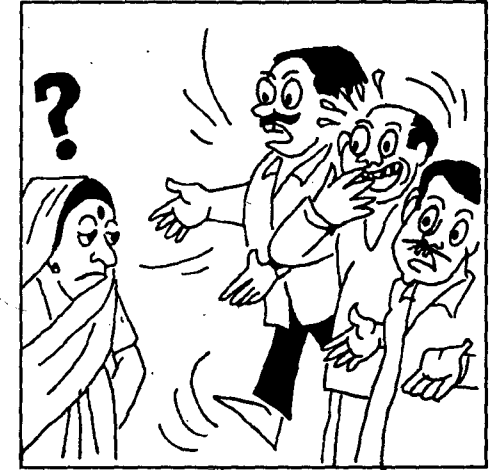


"False Prestige leading to Destruction"

Objective: To enable them to come out of their stereotype moulds

This is the story of a woman, Kenchamma, who was a coolie, and who got elected as a Upadhyakshini (Vice-President) for Gram Panchayat.

Story: Kenchamma was an illiterate woman who had no contact with the outside world. When the elections for the Panchayats took place in her village she was forced to contest for the post of Upadhyakshini (Panch) which is reserved for the scheduled tribe. Kenchamma was elected unopposed. In her case her election to the post of a Panch worked against her. She was a coolie by profession. After the election when she tried to resume her work, she found that nobody was prepared to give her work as she was an Upadhyakshini.



She gradually got caught in this trap when she felt working as a coolie would only degrade her status in the society. As a result she started starving. Things came to such a pass that her children fell sick and her family was destroyed by poverty.

Role of the Trainer :

After having told the story the trainer asks the reactions of the trainers on the stand taken up by Kenchamma. Most of the women come out with comments such as "She should not have given up her job, come what may. Every job is respectable and has a dignity of its own. Being elected to the post of a Panch does not mean abdicating the job that fetches his or her bread."

Outcome :

This kind of an interaction is healthy as the message seems to be cutting across fairly well that women should come out of their stereotype moulds and have an independent thinking of their own. It also shows that leaders have their own life to lead.

"Confident Parvati"

Objective: To develop confidence in the EWRs and to build up the inner strength

This is a true story of Parvathi who set herself as an example before her village folks by taking right decisions at the right time.

Story: Parvathi was a village woman who spent all her life looking after her family, working towards it, taking care of the household matters. She also contributed towards the family income by running an arrack shop. When the government decided to elect women in Panchayats, life took a turn for Parvathi. She did not know what Panchayat was. But unlike Kenchamma, Parvathi was a very confident woman. She decided to contest the elections with spirit and vigour. As luck would have it, she won the election and became the Adhyaksha of her Panchayat. But even with this, Parvathi continued to work as before.

One day she notices some problem in front of her shop. She closed her shop and went out to enquire what the matter was. She found a crowd standing in front of a man who was lying on the road. His clothes were torn and he was in a miserable condition. On enquiring, she was told that it was because of her that the problems spewed. She was also told that arrack was one of the main causes of such an event. It was because of the arrack that fights in the village took place. She was also told that the man had misbehaved with an adolescent girl.

This gave a rude shock to Parvathi as she was already planning to close her shop. She also took part in the anti-arrack movement and decided to make her village arrack free. She took the help of the villagers in banning the arrack sale. Her next step was to give some monetary compensation to the people who were selling arrack. In the end Parvathi, with the help of the villagers succeeded.

Trainer's Role: After having finished the story the facilitator asks the people to comment. The story is important because Parvathi in the end gave up her job for a better society.

Outcome: What is important in the story is that one should have the inner strength to analyse one's own responses and then decide the course of action for larger good. Confidence always pays.



"Boatman and Pundit"

Objective: To develop one's knowledge for practical living



Once a pundit boarded a boat to cross a river. He began to talk to the boatman. The pundit was a very proud man and he wanted to prove it to the boatman. He began asking the latter some questions.

"Do you know how to read?", "No, I was never taught," replied the boatman. To this the pundit said that since he has not learnt to read, and has not touched books like the Ramayan and the Mahabharata, half his life has gone waste.

Again the pundit asked the boatman whether he has been to any pilgrimage, "No," replied the humble man, "Which means the other half of your life has gone waste too", replied the pundit.

Just at that time a storm came and the boat began to lose balance. The boatman knew by his experience that very soon the weather would become more rough and that the boat would drown. He asked the pundit "Do you know swimming?", "No", replied the pundit. "Then your whole life has gone waste", said the boatman before jumping into the river.

Role of the Trainer: The trainer should stimulate the participants' thinking by making them identify themselves with the characters of boatman and pundit and which role should be adopted for better living.

Outcome: What one learns from the story is that one should be well versed with life skills. Knowledge of practical living is more important than theoretical learning.

"An Old man and a Bird"

Objective: To develop thinking power and wit

The story is an illustration of the fact that a person should lead his life using his thinking power and wit. This is a Chinese story of an old man and a bird.



Once upon a time there lived a very witty man. The entire village used to cite his example as a man who could answer any riddle and whom nobody could outdo in replying. People came to him whenever they had a problem which nobody could solve. Also whenever there would be problems confronting the village, he would give advice which always proved beneficial to all.

One day a stranger came to the village. As usual the villagers told him about the old man. The visitor did not believe them and decided to test the man's wit one day. So a day for the competition was fixed. On that day the stranger caught a bird in his fist. He then asked the man to say whether the bird in the fist was alive or dead.

The wise man knew that the bird was alive but if he said so then the man would kill the bird to disprove him. And if he said it was dead then the man would let the bird live and again prove him wrong. He thought and came up with a brilliant answer. He told the stranger that the life of the bird was in his hands, if he wanted the bird to live then it will otherwise it would die.

The stranger smiled and set the bird free. He agreed that the old man was no ordinary person.

Role of the Trainer:

By narrating this story the facilitator tells the EWRs that such situations arise in the Panchayats and that they should be handled with proper thinking and exercising the brains.

"Laxmi and White Pebbles"

Objective: To develop the skills to act collectively

This is the story of Laxmi and her white pebbles. There was poor farmer by the name of Ghisu. He had taken some loan from a village money lender. He failed to repay the loan and the interest on the loan went on multiplying. Once the money lender came to Ghisu's house and saw his beautiful daughter. He asked Ghisu if he could marry her to him, and if he couldn't then he will have to pay back the money in 15 days.

Ghisu said he could neither marry his daughter to the money lender nor could he pay him the money in 15 days. The money lender came up with another idea. He said that he will ask Laxmi to choose one bag of pebbles from two. One bag will have white pebbles and the other will have black. If she chose the one with black pebbles then she will have to marry him.

Ghisu had to accept this cunning scheme of the money lender. When Laxmi came to know of it then she guessed it right that the money lender would cheat her by mixing some black pebbles with the white so that she would be forced to marry him. Next morning the money lender collected all the villagers at the river bank and asked Laxmi to choose one bag.

Role of the Trainer: At this point the trainer stops and asks the trainees to answer what should Laxmi do? One such solution they say is that Laxmi should open the box in such a way that most of the pebbles get lost in the river.

Other women say that in order to confirm she should open the other bag and seeing that the other bag has only black pebbles it shall be confirmed that the bag she opened was with white pebbles.

Outcome: This exercise that all the participants do is healthy as they think together and come out with solutions. It is a must for elected representatives to think together and come up with possible solutions.



"Salaam Sahiba!"

Objective: To develop the quality of self presentation

Self presentation is very important everywhere, especially for women who are elected representatives. Often it is seen that the EWR is not taken seriously. When a male pradhan arrives at a BDO he is offered a chair and tea but when a woman Pradhan comes, she is ignored. Officers pose as very busy to attend to her problems and she is forced to return to the village without having anything done.

One factor for this kind of discrimination is that there is a general feeling that women have come to the Panchayat because of reservation and not because of their capability. They are marginalised as compared to their male colleagues.

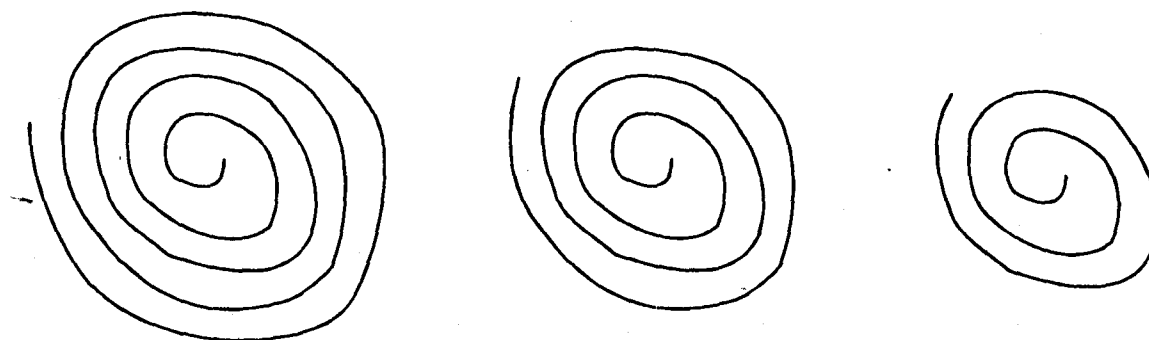
As an experiment two women ward members went to the city and bought new saris for themselves. When they wore them, they were very well received by the BDOs and other officials.

Outcome:

The baseline behind the story is that presentation of oneself is very important. One's appearance leaves a lasting impression on the other person which helps in maintaining one's position and power.



"Eating Chakli"



Objective: To show how power and money gets eaten up by higher authorities

This is a very interesting story about how power and money gets eaten up by higher authorities. The chakli is made in the Parliament. To find out how it tastes like, a little portion of the chakli is eaten away by the MPs. From there the chakli is sent to the Vidhan Soudha where the MLCs take a portion of it to taste what it is. From there the chakli is sent to the Zilla Panchayat and then to the Gram Panchayat where there is hardly anything left to eat.

Role of the Trainer: The trainer explains to the trainees how the Centre and the State eat away the powers that are invested with the panchayat.

Outcome: What comes to our hand is the remains/left overs of our superiors.

**Manual for Training
in Panchayat Raj**

Assessment

Monitoring and Evaluation:

Monitoring and evaluation of training is essential and need to be considered right at the beginning, together with the aims and objectives of the training. Before you do a monitoring or evaluation activity, explain to the participants what you are doing and why.

Evaluation of training programmes has been a much neglected area. Often it has taken the form of a concluding ceremony. To systematically elicit and analyse feedback from the learners and trainers is a very important component of a training programme. It helps not only to build up and strengthen future programmes, but also to reflect and consolidate upon present learning.

Evaluation is a process of seeking feedback from the learners and others during and after the training programme about the various aspects of the training programme.

Why Evaluate?

Evaluation helps in assessing -

1. The relevance of the training objectives
2. The accomplishment of objectives
3. The appropriateness of the training methodology
4. The impact of learning.

There are various components of a training programme that need to be assessed at different intervals of time.

1. **In the learners:**
 - a) Attitudinal changes
 - b) Behavioural changes
 - c) Performance changes



2. Training Programme:

- | | |
|------------------------|----------------------------------|
| a) Training objectives | b) Contents and Training Methods |
| c) Group Process | d) Trainers |
| e) Learning Materials | f) Physical Equipment |

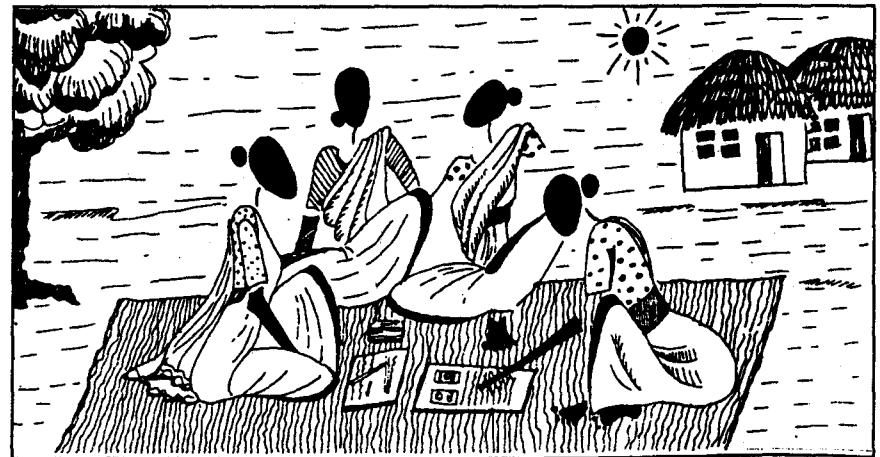
Methodology of Evaluation:

There are two methods of evaluation.

1. Traditional Evaluation
2. Participatory Evaluation

1. **Traditional Evaluation** seems to help only the trainers and not the learners as such. The learners are passive. Only the 'content' part can be evaluated and the 'process' part is neglected. The results of evaluation are not shared with the learners.

2. **Participatory Evaluation**, on the other hand, is considered useful for both learners and trainers. It helps in a two-way learning process. It helps to bring out the strengths and weaknesses of the training programme. Both the learners and the trainers maintain shared control over the process of evaluation.



How to Evaluate?

It is important to obtain valid and authentic information for evaluation. Therefore feedback/ information can be sought from different sources like the primary sources and secondary sources. The primary sources include the learners, the colleagues (those around the learner) and the trainers.

The secondary sources include the diaries maintained by the learners and others during and after the training, records and reports of organisations.

When to Evaluate?

Monitoring should be done throughout the course to assess both the task and maintenance functions of the groups, as well as practical details. For courses that last more than one day, it is useful for small groups to meet at the end of each day to discuss the day's activities and report back to the facilitator. This enables the trainer to assess levels of learning and keep the course pitched at the right level, and it allows participants some control over the process. It can also alert the trainer to any difficulties in group dynamics, and help him/her to make changes to the programme if needed.

A variation on this, which is particularly useful for larger groups, is for the groups to elect representatives for liaison with the facilitation team. People discuss their complaints and comments about the course, and the facilities with these representatives, who pass them on to the facilitator.

A round of 'what I have learned today' is a quick method of monitoring and evaluating the days programme, verbal evaluations can be supplemented by written evaluations.

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About Us

UMA is a Resource Centre for Women in Panchayati Raj, a project of the Institute of Social Studies Tust (ISST) located in Bangalore, Karnataka. ISST as an institution has made contributions in the area of research and documentation on issues relating to gender, poverty and Panchayati Raj.

UMA aspires to strengthen the solidarity and enhance the capabilities of women in politics by fulfilling the longfelt need for information exchange and networking among individuals and organisations working in Panchayati Raj.

UMA also publishes a newsletter related to issues in Panchayati Raj. A major component of the UMA project

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