

MAHITI MANTHANA



NEEDS ASSESSMENT REPORT MSK SANGHA WOMEN

NOV-DEC 2005

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NEEDS ASSESSMENT - MSK SANGHA WOMEN

BACKGROUND

Mahithi Manthana project works with Mahila Samakhya and wishes to use ICTs as the tools for development. To fulfill this objective, we have identified 3 Talukas of Mysore district as our intervention area. Our project covers Hunsur, Nanjangud and H.D Kote Talukas. We want to reach Mahila Samakhya Self-Help Groups through effective ICT interventions.

Understanding the nature of villages we are going to work in and understanding the needs of the Sangha women is the first step towards designing relevant activities.

We planned to do it in 2 steps.

1. Baseline Survey and
2. Needs Assessment.

We completed the Baseline survey in the project area in November. The Baseline will help us in understanding the quantitative characteristics of these villages. To gain clarity of the situation as perceived by the women, we conducted Needs Assessment in 6 villages (2 villages from each Taluka). (*Refer annexure 1*)

Our exposure to these villages has been through Baseline survey and some village visits. On these visits, we observed,

Economic Background:

Majority of the Sangha women are daily wage labourers barring a small section of upper caste Sanghas. They earn Rs. 25 -30 for one day's hard labour. As the labour depends on agricultural patterns of the area, they do not get any work for almost 5 months a year. Some of them go for Migration to coffee estates in Coorg, and others struggle to manage. They are economically distressed as a result.

Social Background:

Mahila Samakhya started its Sanghas by organising SCs and STs. As a result there are exclusive SC Sanghas who have grown in their own Sanghas but still are victims of caste bias. In some villages, upper caste women refused to come to a neutral space like a CEC center, as it was located in SC colony. This is a formidable barrier in many villages and needs to be surpassed for the overall development of women.

Political Participation:

Aware of the importance of getting elected and aware of reservations provided for women, many women from Mahila Samakhya Sanghas have tried to contest for Panchayati elections. A few of them had been elected so far, but the majority faces the problem of not being able to negotiate and stand their ground in the village level political dynamics. This has dampened their spirits and is a demotivator for active participation.

With this background information, we want to use ICTs as key interventions to change the power relations in the villages. Technology has been perceived to be the domain of men and it is high time to change it. Appropriate technologies can be used as tools for empowerment and we wanted to identify the areas that needed addressing, through Needs Assessment process.

Needs Assessment was designed to capture the qualitative information pertaining to the women of our project area. Six villages were chosen, varying in different degrees of familiarity. We also wanted to observe the ownership levels and motivation of the women in engaging with new things. Attiguppe was the most familiar village as we had chosen it for Telecenter and had taken the Telecenter process to the village. We knew the women; the power elites and we were in rapport building phase. We knew Chamana halli hundi, Karya, Nayakana hundi and Hosavaranchi through the baseline survey visits we did before. Nellithal Pura was a totally new village.

OBJECTIVES OF NEEDS ASSESSMENT

The objectives were to,

1. Understand the perceptions of Sangha women about empowerment and disempowerment.
2. Identify the problems these women face with respect to household and village,
3. Identify the information and communication channels accessed by women in their village,
4. Understand their Identity and the factors which influence it and
5. Observe their current engagement with ICTs like Phone, Radio, VCD and Computers.

DURATION

This was a limiting factor. We discussed with the women while planning the process and were told by them that they can spare 3 hours maximum in the morning from 8.30 a.m. to 11.30 a.m. After which they would have to leave to graze cattle, fetch drinking water and work in the fields.

We were hoping for a half-day session to fulfill our objectives so this was a major setback. As the women took time to gather and later hurried to leave, we were able to get approximately two to two and half-hours with per village.

METHODOLOGY

The methodology used was,

- I. Focus Group Discussion - For issues like access to information and usage of ICTs as well as for Comparison between Sangha and non-Sangha women
- II. Specific activities for different objectives-
 - a. Building story - Give the participants an empty bottle and ask them to imagine that it is a person (empowered woman, empowered man, disempowered woman or



disempowered man). They are asked to build scenarios around the character and pass the bottle to the next person to do the same. The story is built in 2 rounds. This activity was designed to understand their perceptions about empowerment. The word empowerment in its literal meaning is not a very familiar word for them (Sashakthathe). This activity was supposed to make them relate to the person and add their inputs with comfort.



- b. Empowerment % and measurement of gap - We passed small circular cards around and asked them to imagine the 100% empowered woman that they talked about. We asked them to give a value of Rs. 1 to her and told them to write their value in comparison to her. Fractions of a Rupee are very familiar to the women and easy to imagine.
- c. Tracing Daily routine - This activity

was to know the hour by hour account of their day, and observe when they listen to Radio, watch T.V, go for meetings, how much spare time they get in a day and what they do with it.

PROCESS

Attiguppe was our first village and we conducted a very detailed Assessment here. We could not replicate the same for other villages as it required lot of time (three and half to four hours). At the end of the process, both the women and the facilitators were exhausted.

We decided not to go in such a detail in other villages and have been sensitive to the group dynamics, based on the dynamics, we decided whether a particular question or activity was relevant for the group at that time. So one can observe the changes in activities and sequences.

1. Attiguppe

We started with a game for introduction of participants. A newspaper was crumpled into a ball and the women were asked to throw it randomly to any other woman. The woman who caught the ball was asked to introduce herself, stating her name, her Sangha and since how many years she is a member of the Sangha and what her roles are in the Sangha. This proved to be a lively exercise as the women enjoyed the excitement of throwing and catching the ball.

The women were given an empty water bottle next and were asked to think of the bottle as an empowered woman. They were asked to give her a name, build her a family and point out the qualities and characteristics, which enable her to



be empowered. The women did not understand the concept clearly in the beginning and gave the name of an MSK staff member who is in charge of the village, to the bottle and started to elaborate on her qualities. The exercise had to be stopped and we had to reorient the women to base the woman in their own village and build her story.

One woman started by giving the bottle a name – Suchithra. It was interesting to see that the name was not a rural one. This name also kept the caste bias out, as the rural names are indicative of the religion and caste of a person. Let us trace Suchithra’s story as imagined by the women.

Empowered Woman and her Story:

Suchithra is an intelligent woman. She is from Attiguppe and her house is the very Dairy where the Needs assessment happened. She is 30 years old, she is in a Sangha and she is a leader in the Sangha. She sees to it that others don’t step into ‘bad ways’. She is married and has 2 children – Pallavi and Palaksha. She got married when she was 24 years old.

Characteristics of an Empowered woman:

1. She is brave,
2. She knows about legal issues and guides others,
3. She knows about health issues and guides others,
4. She knows how to get loans,
5. She knows about police station and court and how to approach them,
6. She knows about the importance of Education,
7. She wants to do things which benefit the village,
8. She should not be selfish,
9. She should not have antagonism,
10. She should not have anger,
11. She should be patient and
12. She should be strong

Out of all the things, bravery was the most stressed and repeated quality.

They want to make her to contest for Panchayati elections using Women’s quota and they will canvass for her. The same exercise was conducted to know their perceptions of empowered man, disempowered woman and disempowered man.

Empowered man and his story:

His name is Suresh and he is 35 years old. He is married to ‘Suchithra’. She is the one who has lead him to the good path.

Women spoke about him and they carried their imagination forward and started talking about him as if they know him very well and he is there in the village. There was a change in tense while referring to him.

1. He initiated the milk dairy in the village,
2. Through him they got loans,
3. Roads were repaired by the concerned dept, because of him,
4. He does not have ‘bad eye’ and that is why they associate with him,
5. He is a good man,
6. He gets facilities for the entire village,

7. He should be loyal
8. He should be intelligent,
9. He should be patient,
10. He should be educated,
11. He should give awareness to other men,
12. He should have seen outside world and should know how to cope with it,
13. He should know legalities and teach other men

Disempowered woman and her characteristics:

At this stage, women jumped straight to the characteristics after giving her the name of Shanthi, and it looked like they were describing a woman they all know in the village. Some women objected to the idea of talking about her.

1. She is intelligent but is not aware of things,
2. She is foolish,
3. She is dull,
4. She does not send the children to School but will send them for sheep grazing,
5. She does not know about cleanliness,
6. She does not get involved in Sanghas and ridicules women who go to the Sanghas,
7. She lets her husband to beat her and does not complain,
8. She does not know agricultural work, she cooks and stays home,
9. She is not involved in any activities,
10. She can not go around alone,
11. She fears a lot of things,
12. She is dependent on others,
13. She will have many children as she does not have awareness and
14. She does not know how to talk to others as she has fear

As the characters emerging were shaded in negatives, one woman objected by saying that, she is not stupid, only problem with her is she is afraid and is not active.

Disempowered man and his characteristics:

His name is Ramanna and he is 40 years old. He has land and he cultivates it but does not know how to make money through it.

1. He does not talk to other men in the village about things,
2. His world is his wife and children only,
3. He is dull,
4. He is a good man,
5. He does not know about cleanliness,
6. He is not worldly wise,
7. He is not educated,
8. He has bad habits like gambling and drinking and
9. He is antagonistic.

Women were of the opinion that because of dullness and bad habits, some men are disempowered.

**Problems faced by the women with respect to household, community and village:
(Refer annexure 3)**

Household -

1. Irresponsible husband,
2. Not being able to send children for the school,
3. Problems with the in laws, especially mother in law and sister in law,
4. Poverty,
5. Domestic violence and exploitative husband,
6. Not enough coolie,
7. Unscrupulous husband,
8. Traditional boundaries and
9. Health.



Village -

1. Lack of proper transportation,
2. No Health Center,
3. Bad roads,
4. Drinking water problem as they have to walk 3-4 Kms for getting it from a stream,
5. No electricity -Bagya Jyothi scheme for free electricity connection for the BPL family has been misunderstood as totally free of cost. Women were not aware that they were exempted from paying for the connection and have to pay subsidised bill each month. They refused to pay the bill saying they got it for free, and the Electricity Board has disconnected the connections,
6. No drainage system,
7. No community hall and
8. Daily wages are very low.

The gap between them and empowered woman:

They recognised that there is a gap between them and Suchithra - the empowered woman and shared their status,

1. We don't know how to approach doctors and Panchayati members,
2. For us household chores and daily labour are important and empowered woman's focus is different and she need not worry like us,
3. We are not intelligent,
4. We are not educated and are not aware about many things and
5. We are afraid of what people say.



One woman, who is also an EC member, shared that she is like Suchithra but the problem is people talk behind her back and say that she is arrogant.

Answering to how to reduce the gap, one woman said, "We could never be Suchithra". Others said,

1. We should become mobile and associate with her,
2. If we are brave like her,
3. With efforts we can reach half way
4. We can not reduce the gap completely as we have livelihood issue which is a prime focus
5. We don't have enough courage to move forward and
6. Panchayati members are not giving us awareness.

Difference between a Sangha woman and a non-Sangha woman:

Sangha woman	Non Sangha woman
We get information	She does not have access to information
We know about money transactions and loans as well as health, education and legalities.	She does not know many things
We are brave and we can speak to anybody	She is limited to her household affairs and does not know how to communicate with others
We can share our problems in the Sangha	She can not share her problems
Now we have our own money and we are financially better off	She does not have money to save
We speak up and are more aware	She is afraid of others and thinks how easily we talk to others
We are more mobile and have seen many places	She desires to become a Sangha member

Access to information:

Information they have access to at present was discussed. The agencies and the Sort of information they get through them is as follows -

1. Anganawadi Center - Pregnancy related information, care of children, schemes for disabled people
2. Grama Panchayati - Bagya Jyothi electricity scheme, drainage problems, Standing committees and issues pertaining to social justice and Grama Sabhe which gives information about village
3. School + School Development and Monitoring Committee (SDMC) - Mid day meals scheme and education
4. Village Leaders - Conflict resolution and problem solving, community hall and Sangha mane
5. Mahila Samakhya - 6 Committees give information regarding 6 key issues, savings and loans
6. Bank Manager - Utilization of money and loans for cows and sheep.

After this we proceeded to the next activity of mapping their daily routine. (*Refer annexure 2*)

Engagement with ICTs at present: (Refer annexure 2 for routine mapping)

Radio - They don't have radio

Television - Some of them have T.V at home and some go to neighbouring houses to watch in the evening. They said mothers in law watch T.V more since the daughters in law are there to take care of all the household chores. There were a few of mothers in law in the group who nodded in agreement. Their T.V viewing is limited to viewing evening serials and only few watch news. They watch T.V between 6.00 p.m. to 9.00 p.m.

Computer - They have seen it but are not familiar with its usage

Phone - They don't have public telephone in the village but have used it to pass information.

2. Chamanahalli Hundi

Chamana Halli Hundi has 2 Sanghas and the women are active and participated well. From our previous visits, we knew that the women were interested to involve in new things. It took quite a while for the women to gather and what did not work was saying that we wanted only 10 women because they think that if some of them are losing one day's wages so should the rest. The women at Chamanahallihundi are always able to get organised, this seems to be because of good leadership at the Sangha level.



There were nearly 20 - 24 women in the meeting. As the number of women was unexpectedly big, to settle them into the flow of the process, we decided to start with their Daily routine (**Refer annexure 4**). This activity was engaging and required less concentration on their part, so was a good start.

Mornings are when they are very busy getting ready for the day. Other than going out to fetch water or to the toilet, they spend a lot of time at home cooking and getting the

children ready for school. This seems a good time for radio programmes.

The women then leave for the day and return only at night. We understood from the baseline and the NA that the women work only a few months, so when there is no agricultural work happening, in those months, women are home for longer intervals.

The next activity was to divide the larger group into 2 small groups. Each group was given 2 themes to discuss i.e.

Group 1:

- a. Qualities of an empowered woman.
- b. Qualities of a disempowered man.

Group 2:

- a. Qualities of an empowered man.
- b. Qualities of a disempowered woman.

Characteristics of an empowered woman

1. Educates her daughter,
2. She attends Panchayati meetings,
3. She is a member of the Sangha,
4. If she needs to achieve anything she needs to be educated,
5. She should have information,
6. She should be clever/intelligent (buddhi),
7. She should be able to manage a household,
8. She should be interested in and want to come up in life,
9. She needs to be more mobile to learn things if not she will be stuck at home,
10. She does not speak bad things and does not talk with disrespect,
11. She is loving and can strike up a conversation easily and
12. She should have wisdom/knowledge.

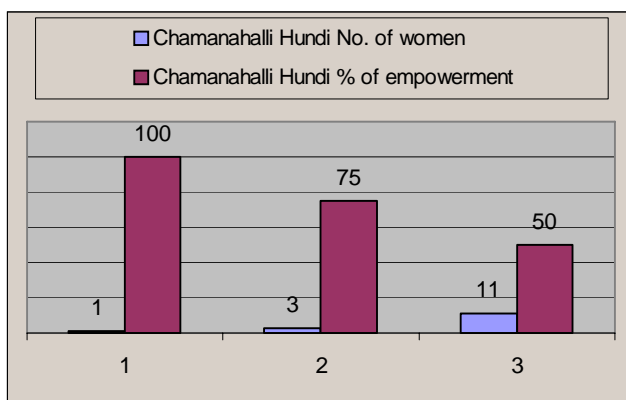
Characteristics of a disempowered man

1. A disempowered man would have squandered any inherited property by gambling,
2. This would result in indulging in alcohol,
3. He also get associates with bad company,
4. He has many children and often depends on the women to support the family,
5. He is uneducated and does not guide his children well,
6. He is not interested in anything and wastes his brains/intelligence (buddhi kaledu kondiruttaane),
7. He sits around (near hotel) wasting time and not working,
8. He can come forward with the help of elders and
9. Because of bad habits he does not come forward.



Some of the significant things they said were,

- ✓ "Here, if a couple have 5 male children they do not get an operation but if they have a girl child they immediately get an operation",
- ✓ An empowered man will have wealth and property,
- ✓ An empowered man loves his wife and children,
- ✓ Empowered man's wife and children are healthy,
- ✓ He educates his children (both boys and girls) and spends a lot on the girl child's wedding and
- ✓ An empowered man has both money and support of the people and talks with all power structures.



The Sangha women see that being part of a Sangha is empowerment, as is participating in Panchayati activities. This indicates that the women of this village are quite empowered. These women show enthusiasm and clarity in thinking and analysing and it gives the impression that any project implemented with them will be successful.

Characteristics of an Empowered man -

1. Must be educated,
2. Should take care of the family well,
3. Should love and trust others,
4. Should do work with determination,
5. Should earn a lot of friends and people,
6. Should earn property,
7. Will allow his children to study well,
8. Will have been the president of the Panchayati and
9. Will be member / president of TP.

Characteristics of a disempowered woman -

1. Will not talk to anyone,
2. She is Very poor,
3. Men have not given her opportunities,
4. She is illiterate,
5. She is not wise,
6. Does not know the consequences of her actions,
7. Men don't send her out,
8. She is not a Sangha member,
9. Husband beats her,
10. No support from her husband and
11. She lives with lot of restrictions.

When speaking about an empowered man, all the women expressed that one of the main qualities was his love for his family. Also we could see that when expressing about the qualities in political life, they had a person as a reference point, because they were saying that an empowered man would contest in GP elections. Will have both money and people, later will win the TP elections also.



We asked both the groups to share what they had written about empowerment and disempowerment. The third activity planned was for them to discuss in the same group some of the most important problems of their village. After they wrote down all the possible problems of their village, we asked them to identify any 2 most critical problems out of them. The most critical problem identified was Milk diary for the village and Toilet for the school.

After that the two groups listed the problems in their village and then prioritised two problems. Here they looked at the problems in the village from the resources angle and what is common in some villages is that they do not think of person related problems like alcoholism.

Problems faced by the Women - Consolidated from 2 groups (Annexure 5):

Household

1. No proper houses,
2. No electricity,
3. No toilets and
4. No drinking water facility.

Village:

1. There is no toilet facility in the village,
2. Electricity is not regular,
3. The poor do not have enough to eat,
4. There is no handicraft activity/livelihood for women,
5. There is no bus for children who go to school,
6. There is no hospital,
7. There is no milk dairy,
8. The school does not have bore well and
9. The school has only up to 7th std. it would be good if we had up to 10th std.

Problems Prioritised

Need electricity for the new colony and

Need toilets for the village.

Engagement with ICTs:

Radio - They don't listen to radio

VCD - On Ganesha festival, they hire VCD player and watch films.

T.V - Generally, they watch TV serials and weekly movies.

The final exercise was getting the women to compare themselves with their idea of an empowered woman in terms of percentage.

From the NA and from observing the women it is quite clear that the leadership level women are empowered and forward thinking. But since they dominate most of the discussions, it can be seen that there are some disempowered women. The younger women are very dynamic in this village.

Highlight of the day: One Sangha woman shared a folk tale with us. It was about a woman whose husband does not allow her to talk too much. As a result she feels restricted and is not able to share the riddles that she live inside her with anybody. The riddles themselves feel constrained within her and decide that they want to free themselves. They assume the forms of three objects - slippers, umbrella and a coat. Husband comes home to find the three objects and accuses his wife of infidelity and wants to kill her irrespective of her emphatic denial. Parallely, the lamp that lights the woman's house informs the other lamps of the village of the situation in the house. A neighbour overhears one lamp narrating this to the other and decides to intervene. He rushes to the husband and tells him about the riddles. The husband is remorseful and organises a village gathering and asks his wife to share the riddles. As she shares and people solve it, each object disappears!



Moral of the story as shared by Thayamma,
"Women should never hold anything within their hearts and must be allowed to freely express themselves".

3. Karya

We experienced a setback as soon as we entered the village, as women were not informed about our coming. The same had happened during the Baseline survey too and we did not know much about the village. Irrespective of no prior notice, one woman took the responsibility of organising all the Sangha members. In less than an hour almost 15 - 20 women had gathered for the meeting. The meeting took place in a temple. There was a good mix of both old and young women in the Sanghas.

We started the process by asking them to list their routine in a day or a typical day (*refer annexure 6*). We could trace 2 different routines based on labour. Women who were labourers had a routine different from the ones who were not labourers.

Women agri labourers - Basically their routine began at 5 in the morning and ended at 10-10.30 in the night. They do most of the chores, starting from cleaning the house, cooking breakfast, lunch, taking care of the cattle, taking cattle for grazing, going to the field, and they come back from their field at around 6 in the evening and catch up with the household chores again. By the time they are done with the day's work, it would be around 8.30 in the night.

Women who do not go as labourers - They finish the early morning chores like sweeping, cleaning the house etc and from 10 in the morning they start cleaning the grains, wash clothes, wash dishes, cook lunch etc. They have free time for afternoon nap at around 2-3 in the afternoon, watching TV from 3-5 and then feed the cattle.

The common task between the 2 categories is that most of them watch TV from 8.30-10.30 in the night and go to bed. Around 25% of the houses in this village have a proper toilet facility in their houses.

Engagement with ICTs:



T.V - Majority of the women own TVs in their houses.

Radio - Some of them have Radios at home and listen to News, agriculture-related programmes and especially film songs and films. Women who do not go for labour are regular listeners.

VCD - They hire VCDs for festivals and watch movies.

We then proceeded to the next activity, i.e. divided the larger group into 2 small ones and assigned a group activity.

Group 1 -

- a. Qualities of a disempowered woman and
- b. Qualities of an empowered man.

Group 2 -

- a. Qualities of an empowered woman and
- b. Qualities of a disempowered man.

Characteristics of a disempowered woman -

1. Very poor,
2. She is illiterate,
3. No sources of income,
4. Over population in the family,
5. Too many problems in the house,
6. Husband in not supportive,
7. Fathers in law, mothers in laws are not supportive,
8. Child marriage,
9. Nobody in the house let her go out,
10. No mobility,
11. Household members think what should girls achieve in reading or getting educated and
12. Not enough courage.

Characteristics of an Empowered man -

1. Love and affection,
2. Should do his duty with dedication,
3. Should be intelligent,
4. Should be within his control,
5. Should live with wife and children only,
6. Should provide good education to children,
7. Should give information and
8. Should have good habits.

Characteristics of a disempowered man

1. Disempowered men are poor,
2. Disempowered men are unemployed,
3. Disempowered men could be disabled,
4. They drink alcohol,
5. They are physically abusive to their wives,
6. They smoke beedi and cigarettes,
7. They are disinterested in the house,
8. They do not look after their wife and children well,
9. They do not give money to the home and
10. They have bad character.

Characteristics of an empowered Woman

1. Shows a lot of interest in her home and children,
2. Thinks education is important,
3. Is a member of the Sangha,
4. Thinks that the girl child should be educated,
5. Works hard (employed),
6. Is well informed,
7. Has more responsibility towards domestic finances,
8. The men in the family support the woman,
9. She is educated,
10. Not poor and
11. She is healthy.

Here the younger women were very progressive and saw that it was important for girl children to be educated. And what was interesting was that they said that an empowered woman knows what to do with her money (able to handle finances well). One of the younger women also argued with the older women that if they kept their girls at home when they matured then the girls would never be empowered. She also managed to push this problem as one of the prioritised problem areas of the village. We went on to the next activity i.e. to discuss in their respective groups about the problems.

Problems faced by the women - consolidated from 2 groups (Annexure 7):

One interesting thing about this village was the women did not mention household problems irrespective of asking for it.

1. No electricity in the temple,
2. No water facility in the temple,
3. No cooking room in the temple,
4. No Sangha mane,
5. No bore well in the village,
6. No road to the temple,
7. Anganawadi needs to be repaired,
8. No Bhagya jyothi scheme given to poor people,
9. Some people take money to get the widow pension and do not do the job.
10. The village needs development,
11. The street lights need to be repaired,
12. The village motor for water is under repair so there is a water problem,
13. The village school has classes from Std 1 to Std 7 but there are only 5 teachers, more teachers are needed,
14. The drains are clogged, the lady who cleans it is not paid regularly and
15. The poor do not have ration cards only the rich have them.

Problems Prioritised

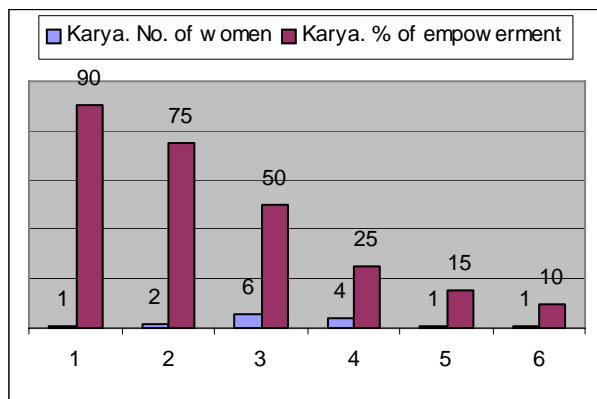
Need facilities for the temple (water, kitchen and road)

Need a Sangha house in the village

After problem identification, we asked both the groups to share what they had written. Finally, we asked them to map the empowerment levels with respect to what they perceived as empowerment.

One of the major needs that is seen emerging from the interactions with the Sangha women is that for women to be able to take part in Sangha activities, they need to be free from their many responsibilities. They run the house, they cook, they look after the children, they work and bring in money and they clean, they milk the cow while men work outside only.

Empowerment means that women should be able to negotiate their responsibilities.



Another area that seems to bring about a clash of interests between women and men is women's mobility. The women see that mobility brings some empowerment whereas the men think

that only women, who are helpless, should be mobile, as they have no other alternative. For men, the fact that their wives are mobile seems to reflect on them that they are not doing a good job as a husband. In their presence there is no need for the wife to be independent. Men subscribe to "I earn and bring enough so why should my wife go out and work? Or why should she have to go outside the home?" They also make fun of men who have wives that are very mobile, saying, "we are not like that woman's husband who lets her do whatever she wants"

4. Hosavaranchi

The meeting was scheduled to take place in the Sangha mane that was built couple of years ago. The members of the Sangha here are a mix of old and young women. We started with an introductory game. Newspaper ball for introduction. This exercise gave an additional impetus for the meeting by making them energised. We went on to trace a typical day of the women (*refer annexure 8*). Their routine depended on the availability of electricity. If there is electricity in the morning, then they get up at 4.00 a.m. to fill water. The water supply lasts only for about an hour or so. Most of the women in this village are agricultural labourers. Most of the time, they are engaged in tobacco related work. The village produces huge amounts of tobacco leaves. We could see a lot of children tying tobacco leaves to a stick to be transported. Some of the houses have strong tobacco smell. The day ends at 11 in the night.

The next activity was to know their perceptions of empowerment. We divided them into 2 small groups and assigned 2 topics to each group -

Group 1 -

- a. Qualities of an empowered woman,
- b. Qualities of a disempowered man.

Group 2 -

- a. Qualities of a disempowered woman,
- b. Qualities of an empowered man.

Characteristics of an Empowered woman -

1. Educated,
2. Member of a SHG,
3. Takes initiative in everything,
4. Actively participates in politics,
5. Woman can do whatever a man can - is her attitude,
6. Shares information,
7. Shows concern,
8. Supports her children,
9. Is not afraid,
10. Saves and buys cattle,
11. She will have insurance and
12. Motivates people to keep the village clean.

Characteristics of a disempowered man -

1. Gambles a lot,
2. Is alcoholic,
3. Sexually harasses women,
4. Not interested in family,
5. Very lazy,
6. Selfish,
7. Does not think of (the welfare of) wife and children,
8. Irresponsible,
9. Beats wife, takes away the sacred taali, takes away the savings of the wife also and
10. Frequently is found in police station on some or the other charges.

Characteristics of an empowered man

1. Is employed,
2. Earns well,
3. Does not have bad thoughts,
4. He knows how to save (savings),
5. Is educated,
6. Has good character,
7. He is respected,
8. He does not drink alcohol,
9. He should overcome difficulty by studying and succeeding,
10. They look after their wife and children well,
11. He educates his children and
12. He advises other people in the village.

Characteristics of a disempowered woman

1. Her husband does not look after her well,
2. She has to look after the entire household,
3. She is not a member of the Sangha,
4. She has a lot of work,
5. She does not have the support of her husband,
6. If she is poor she has even more difficulty,
7. She is not healthy,
8. She is not strong,
9. Her situation is very difficult,
10. She is not clever (buddhi) and
11. She has mental illness or is affected mentally because of her difficulties.

Similar process as the other two villages was followed here, with two differences: one was that the women were asked to close their eyes and focus on images of empowered, disempowered men/women. And that the final exercise of comparing themselves to the empowered woman was not done as women were restless and wanted to go.

The concept that is predominant in most places is, 'to be empowered one has to struggle and overcome difficulties'. This is especially true when applied to men. A disempowered man is also seen as a poor man. When compared, economic status of a male is indicative of his empowerment but the same does not apply to the women.

An empowered man has the foresight to plan/save for his children's marriages. The husband is nearly always responsible for not allowing a woman to be empowered. Another thing that came up was that women have many responsibilities - home, children, work, in-laws etc. and this affects them mentally. Male support (especially to wife) in the household is very important.

Problems faced by the women – consolidated from 2 groups: (refer annexure 9):

Household –

1. There are no toilets
2. Need drains and
3. No T.V.

Village level –

1. The bore well is not clean,
2. There is no fair-price shop in the village,
3. The village does not have a bus stop,
4. There is no high school or middle school for children,
5. No road facilities,
6. No bus to Mysore,
7. There is an alcohol shop that needs to be shut down. It is in front of the school,
8. Need a washing stone for the community and
9. CEC – Library should be opened.

Problems Prioritised

Need Toilets and

Need High school.

Engagement with ICTs:

T.V/VCD - About 25% of the women have T.V in their house. They spend 9 - 11 in the night watching TV. Some of them also listen to radio. They hire VCD and watch movies on festivals.

Radio -Mostly they listen to news at 7.35 in the morning and listen to film songs in the evening.

In this village it seemed that there was quite a bit of physical and sexual violence. But no one voiced it directly. We sensed it because an empowered man was described as one who did not have bad thoughts and is not frequently seen in police station on such charges. This seems a layered area to enter into. Legal issues are important areas to address.

5. Nellithal Pura

This was a totally new village for us, as we had not conducted Baseline here or come for field visit before. The EC hadn't been informed and it took some time for all the women to gather. One member from the Education committee had been told about our visit, but she had not passed on the information to the others. There was also confusion as to where the discussions could take place. Finally we settled in one of the rooms at the Anganawadi Center. The village has two Sanghas- one old and the other very new. The old Sangha members were mostly older women and seemed to dominate the other Sangha. The new Sangha mostly consisted of younger women. These women seemed more willing to listen.

We started with introduction of participants and divided the women into 2 groups. Each group was asked to discuss the following,

Group 1: Qualities of Empowered woman and disempowered man,

Group 2: Qualities of Empowered man and disempowered woman,

Characteristics of an empowered woman

1. She is employed and regularly does savings,
2. She helps others, be it taking the sick to the hospital or sending the children to School,
3. She is capable of organising facilities for others in need,
4. She is about 35 years old,
5. She does not have any feelings of hate, talks to everyone well,
6. She does not fight with others,
7. She is a Sangha member,
8. She makes sure her children go to school,
9. Can't say if she will win or lose if she stands for Panchayati elections,
10. She does not discriminate on the basis of caste,
11. She is educated and
12. She is well informed.

Characteristics of a disempowered man:

1. Everybody recognises him as a bad guy,
2. He has bad habits: alcohol, gambling,
3. Others hesitate to associate with him and
4. He is uneducated.

Characteristics of an Empowered Man:

1. Has good conduct,
2. He earns,
3. He gives good status to children and daughters in law,
4. He does not drink,
5. He sends children to school and if necessary puts them in the hostel
6. He does not beat his wife,
7. He encourages his wife to go for Sangha meetings and treats her well and
8. He talks sense to his wife and would not go to other women.

Characteristics of a disempowered woman:

1. She is not educated,
2. She is poor,
3. She has many children,
4. She does not have awareness about many issues,
5. She will not be a Sangha member,
6. She does not send her children to School and
7. If she is a widow she would be forced to be disempowered – This was shared by a young widow who is staying in her parents' house along with her children. While sharing this she was overcome by her emotions and cried.

One group was a mix of the older women and young women, and the other group had predominantly old women. It took a while for them to understand that we were trying to gather their impressions and ideas. They started to talk about the issue of the village not having a Sangha House. One younger woman declared that they were very new to the Sangha and that they wouldn't know what to speak. The younger women were shy and hesitant at first but spoke up when they realised that we weren't asking them knowledge questions. Even then, some women stayed silent throughout the discussion. The EC member always interrupted and wanted to do all the talking. One could also sense animosity between the EC member and some others in the group. Older women were resentful of not getting loans and tried to bring it up in between. One woman shared that the old Sangha members were thinking of sharing the savings they have done so far and close the Sangha. EC was bitter about not being recognised by the groups.

Talking about disempowered man, the women said we don't have such people in the village. Our men are good. They could not comprehend clearly what we were trying to ask them and they resisted trying. We noticed that when asked if the empowered woman (the one they named as Gange) would stand for Panchayati elections, they replied that she would, with some hesitation. They also said that they weren't sure if she would win since caste politics might hinder her success (they were SC Sangha).



We moved on to the difference between Sangha and non-Sangha women. One interesting input from a young woman was that the Sangha women were happier, since they were part of a collective and that those who were not in a Sangha missed out on this. We asked them to trace the difference between Sangha and non-Sangha women. Their responses indicate that they feel empowered because of Sangha and it is a positive identification.

Difference between a Sangha woman and a non-Sangha woman - consolidated from 2 groups

Sangha woman	Non Sangha woman
We know that it is good to save	She is limited to labour and wages and she is housebound.
We have awareness	
We go wherever necessary and we see different places and people	
We know how to use telephone	
We know how to sign	
We are invited by Panchayati and School and we are not afraid to go	
We question Anganwadi teacher and School teachers if necessary	
We solve problems and intervene between quarrels	
We don't let anybody to address us in singular and we get respect	
We get to know about the hospital and school facilities	
We are happier! Because of the information they are able to access through the committee meetings	
EC member is brave and can approach the police and other authorities without fear	
Women can venture out (for doing Sangha related work, meetings, trainings etc) easier than the others	

Engagement with ICTs:

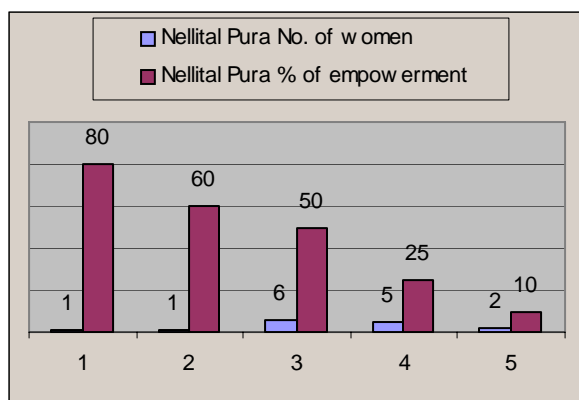
T.V and Radio: They don't listen to Radio as they don't have it and only one non Sangha woman has T.V but nobody goes to watch.

Phone: Facility is available in the village and women use it when needed

VCD: They hire VCD player and T.V once a year for Ganapathi festival and watch movies.

Talking about the gap between them and empowered woman, they said,

1. *She is educated, we are not*
2. *We have the desire to learn. If we are guided and given enough information, we can also move ahead like her*



We ended with distributing and collecting their ratings for themselves in comparison with 100% empowered woman. It is represented in the chart.

On the whole, however, the older Sangha seemed to be lacking in unity and interest. The younger women have enthusiastic fresh minds and perhaps it will be easier to work with them on new initiatives after being trained by MSK in

Sangha concepts. The village on the whole did not seem to have active Sanghas. The Sanghas in Nellithalpura will need a lot of orientation for any sort of new initiative to be taken up in the village.

In the end, we asked the women to map their daily routine (*refer annexure 10*).

6. *Nayakana Hundi*

The first time we went to the village, we found that there had been a death in the village and hence two of the Sangha members would not be able to make it to the discussion. Also many had just returned from the Aiyappa pilgrimage, so they were busy with pooja at home and would perhaps not come for the meeting. We decided to get back to the village on a later date.

This time, everyone knew about the meeting and promptly gathered. There is only one Sangha in the village and nine out of the ten members came. They said that it was a pity we had to head back the first time. The group was attentive to all we had to say. They didn't take too much time to understand what we required of them. When the tenth woman walked in to the discussion late, one of the women explained the objective of our visit to her clearly and in simple terms.



We made them into 2 groups of 5 women each. The women were expressive and did not need prompting. They seemed to be exposed to such activities. The first task was to discuss,

Group 1:

Qualities of Empowered woman and disempowered man

Group 2:

Qualities of Empowered man and disempowered woman

Characteristics of an empowered woman

1. She is wise/ she is knowledgeable,
2. She has known difficulties,
3. She is strong, brave,
4. She educates her children,
5. She gives sound advice to others,
6. She is well informed,
7. She is educated and is hence able to help and advice those in need,
8. She resolves disputes,
9. She gets people out of the habit of alcoholism,
10. She is aware of legalities and explains this to others in simple terms,
11. Even though she was born into a poor family, she is able to beat poverty by her intelligence,
12. She is a daily wage labourer and does savings regularly and
13. She is a Sangha member.

Characteristics of a disempowered man:

1. He is into alcohol and gambling, lies about here and there,
2. He takes loans,
3. His wife is forced to repay the loan,
4. He beats his wife and takes away her money,
5. He is not part of any Sangha,
6. He doesn't listen to anybody,
7. He sells away household properties for money,
8. He spends all his wages on alcohol,
9. He opposes the Sangha. Asks his wife: "Why do you need a Sangha? What do you get from it?" and
10. He did not go to School. He picked up bad habits by getting into bad company.

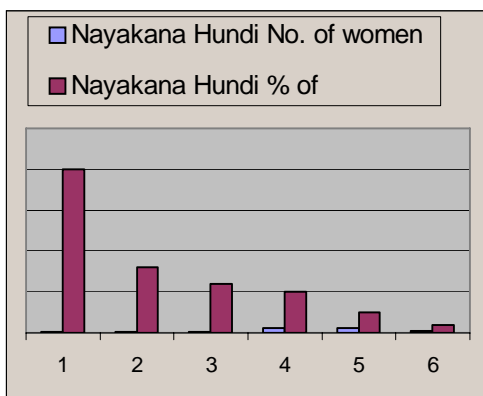
Characteristics of an Empowered Man:



1. He knows that women should not be suppressed,
2. He does not drink or gamble; he might smoke when he is happy,
3. He does not beat or scold his wife,
4. He sends his children to the School,
5. He does not interfere with others,
6. He goes to Panchayati and School to see how it runs,
7. He monitors his children's Schooling,
8. He gives awareness about legalities and schemes to others and
9. He sees to it that people get justice in the village itself.

Characteristics of a Disempowered Woman:

1. She is poor which leads to debts,
2. She would not be educated so she won't be intelligent,
3. She is shy and is afraid of men and other villagers,
4. She feels ashamed thinking others would laugh at her,
5. Her husband is irresponsible and is a drunkard,
6. She gets beaten up by the husband and she does not know the legalities,
7. She fears her husband and does not venture out,
8. She does not talk to others,
9. She has lot of children, as she is afraid of operation,
10. She sends her children for labour and
11. Various things would lead to poverty.



While talking about empowerment, they mentioned that education is one of the main elements necessary for a woman to be empowered. And also added that girls are more obedient than boys and pay attention at school, where as young boys soon drop out of school, get into bad company and then it is difficult to get them back into school. When discussing the

characteristics of a disempowered man, they said that he would have fallen into bad company in School and that it is difficult to reform him later.

The next task was to discuss the differences between Sangha and non-Sangha members.

Differences between Sangha and non Sangha members - consolidated from 2 groups

Sangha woman	Non Sangha woman
We have broad minded husbands	She is not brave
We talk in our group and become brave	We can share our problems in the group. (Kashta Sukha) Women who are not part of the Sangha find it very difficult to access loans/credit.
In case there is a problem, we unite and support the person	The Non Sangha women are not well informed
We go to police if necessary	They are not aware of schemes, processes or information regarding health or legal issues
We are vocal about our problems	The Non Sangha women are scared and hesitant
We have awareness	
Earlier we paid fine to the village heads but, now we know legalities so we don't	
We feel that we need to know more	
We don't follow caste discrimination	
We are developed	
We know the importance of saving money and in case we don't have money, we borrow and do the savings	
We send our children to School	
We take care of our health and we go to the doctor	
We are aware that girls below the age of 18 shouldn't be married off	
When in difficult financial situations, the Sangha can always be approached for loans. This is a reassuring factor and brings courage to all Sangha members. If not for the Sangha, there is no option of taking a loan.	

When identifying the differences between the Sangha and the Non Sangha women, the women said that the Sangha women would always organise themselves when needed and will come together in full attendance for any training session or meeting. "It is the question of Sangha honour".

Engagement with ICTs:

Radio/T.V: Nobody has Radio or T.V in the village.

Phone: Except for one member, all the Sangha members use it to pass on information.

We concluded after getting to know their daily routine (*refer annexure 11*). They get up at 5.00 a.m. and go to sleep at 10.00 p.m. They sit and talk with household members for half an hour before going to bed. This was not mentioned in other villages.

On the whole, the village seemed active and the Sangha seemed united.

OBSERVATIONS



In all the villages, the characteristics of **Empowered woman** as stated by the Sangha women follow similar lines. The following areas emerge when we put them together.

1. Knowledge
2. Mobility
3. Decision making,
4. Involvement in public space
5. Qualities

Three important characteristics that were quoted by all the women, as default was,

- Empowered woman is a Sangha member and she gets her information needs met there,
- She earns and contributes economically to the household and
- She has a supportive husband.

KNOWLEDGE:

According to the women, an empowered woman has information and awareness about, Health issues, legal issues, savings and loans, Education of children and Panchayati. She uses it, either for her benefit, Sangha's benefit or for the village.

MOBILITY:

She is mobile. She goes to the meetings; she takes initiative in others issues and takes them to respective places like hospital, police station and court. She does not hesitate to go to other villages and places.

DECISION MAKING:

She is involved in important decisions of the household like sending children to School; she knows that girls should not be married unless they are 18 years old. She earns and does savings. She knows money transactions and has her own money to spend.

INVOLVEMENT IN PUBLIC SPACES:

She goes to Panchayati meetings, she is interested in the happenings of School, she has good organising skills and she intervenes and mediates conflicts and quarrels. She has leadership qualities and she initiates village development activities.

QUALITIES:

Empowered woman has a set of qualities, which distinguish her from the rest. She is strong and brave. She is not hostile to others and is loving. She does not tolerate disrespectful behaviour; she has patience and maintains her composure. She is not temperamental and she is intelligent. Being Brave has varied expressions to it. She is brave not to get affected by what others talk about her; she is brave to talk to opinion leaders and other officials. She is not afraid of her husband, she is brave not to let her husband beat her or exploit her and she is brave to intervene in problems and offer solutions.

Along with the above, women quoted some interesting things “.... empowered woman is not poor because she knows how to get out of poverty”.

Empowered man -

He has many similar characteristics but one interesting feature about him is he is present equally in family space and Public space. His characteristics can be grouped in the following order,

1. Family and Community,
2. Knowledge,
3. Involvement in public space and
4. Qualities.

Mobility is not an issue for him and it is assumed that he “has seen outside world”. He earns well. Along with mobility, decision-making is by default attributed to him as a man.

FAMILY AND COMMUNITY:

He is loyal to his wife and treats his wife and children well. He does not beat his wife and knows that women should not be suppressed. He sends his children to School even if it takes for him to put them in the hostel. He encourages his wife to be a Sangha member and supports her activities. He is loyal to his wife. He helps others. He advises other men in the community.

INVOLVEMENT IN PUBLIC SPACES:

He goes regularly to Panchayati and knows about its programmes. He is in touch with School happenings. He organises people to avail infrastructure facilities and is a leader. He is interested in village development and livelihood activities and takes initiative when things are not working. Like initiating milk dairy, getting the roads repaired and others that benefit the village.

KNOWLEDGE:

He knows about legal issues and is justice oriented. He is educated. He gives awareness to others regarding various issues.

QUALITIES:

He is gender sensitive and has good character. He treats other women with respect. He is intelligent and does not have any bad habits.

One-quote women shared about empowered man - "He loves his wife"

Disempowered Woman -

It was interesting to observe that disempowered woman was the exact opposite of empowered woman. Women talked about her life situations and societal frame works which nurture disempowerment. Majority of women were vocal about personality traits as disempowering factors.

Disempowered woman as agreed by all is not a Sangha member and her mobility is limited.

Based on their inputs we can group characteristics for disempowerment under,

1. Qualities,
2. Gap in knowledge and
3. Social construct.

QUALITIES:

There was a difference of opinion about her intelligence. Majority said that she is stupid and dull while a handful felt that she is intelligent but not aware. She has fear. Fear has various manifestations in her life. We can see the fear linked strongly with patriarchal traditions. This is reflected in her fear of her husband, in laws, fear to communicate with others and fear of venturing outside alone. She is shy and fears being laughed at. She is not strong.

GAP IN KNOWLEDGE:

She is not educated and she does not know the importance of education. She has many children, but she does not send her children to School. She is not aware of various issues. She lets her husband beat her and does not complain. She does not know about basic health, hygiene and cleanliness. She does not know about legalities.

SOCIAL CONSTRUCT:

Poverty, large family, unsupportive and irresponsible husband, widowhood and oppressive atmosphere were stated as disempowering factors. She is in the strong hold of Patriarchy and does not question the oppression.

Disempowered Man -

Women shared his personality traits vividly. They focused more on,

1. Qualities,
2. Indulgences and
3. Gap in knowledge.

QUALITIES:

He is dull and not intelligent. Some said he is a good man. He is not worldly wise and does not have sense for money. He is hostile to others and does not listen to other's

advice. He is not interested in anything. He is selfish. He does not earn and sits around. He is lazy and indulgent. He has bad character.

INDULGENCES:

It was commonly agreed that he is a drunkard. He gambles and squanders money. He does not earn but forcibly takes his wife's earnings to fulfill his indulgences. He takes loans and is a debtor. He has extra marital affairs.

GAP IN KNOWLEDGE:

He is not educated and does not understand its importance. He has many children and he does not send them to School. He is not aware of many things and lacks information. He keeps bad company and is influenced by them. He opposes his wife and does not let her be a Sangha member. He beats his wife and expects that she should support the family. He does not listen to others.

It is evident that women think of Sangha as an empowering structure. It can be seen as choice people make to move ahead in life and is perceived as a big step.

Let us look at the problems women face in the household, it also indicates the struggle women are facing with disempowering structures and points the need for strengthening the Sangha in terms of information and knowledge gaps.

Problems faced by women related to Empowerment:

1. Irresponsible husband,
2. Exploitative husband,
3. Uncooperative in laws,
4. Unscrupulous husband,
5. Not being able to send children to the School,
6. Traditional boundaries,
7. Do not know much about Health issues,
8. Do not know much about legal issues and
9. Poverty

The problems of the village indicate a gap in collective effort of Sangha to solve the problems. The ideal state of Sangha envisioned by the women still needs to be reached.

Problems of the village:

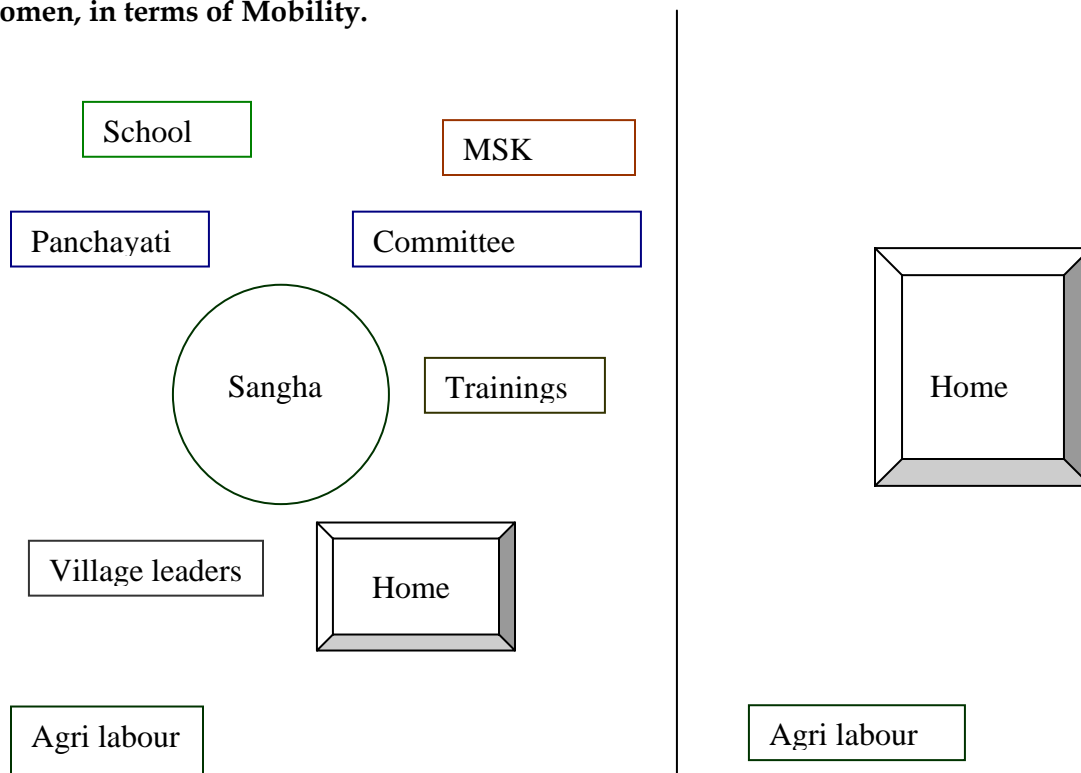
1. There is no toilet facility in the village,
2. There is no Bus for children to go to School/ there is no bus stop,
3. The School does not have bore well,
4. There is no hospital,
5. The street lights need to be repaired,
6. Water problem due to the motor not being repaired,
7. More teachers needed for School,
8. The drains are clogged,
9. Don't have ration cards,
10. Need a Sangha house
11. There is no fair price shop,

12. There is no high School or Middle School for children,
13. No roads,
14. Alcohol shop needs to be closed

Majority of these problems require specific information regarding which department is responsible and the knowledge to understand that they will get it if they are able to push the boundaries as a pressure group. Mahila Samakhya has success stories in different villages, which need to become known to all the women.

“Sangha as an empowering structure”, this statement is strengthened when we look at the differences perceived by the Sangha women between themselves and non-Sangha women. Sangha woman has more mobility, she is brave and she has awareness about 6 key issues (Health, Legal Education, Education, Self-reliance, Economic Development programmes and Panchayati). She knows about the importance of saving money, she is able to solve problems, she is recognised by the community as a Sangha member and she knows about the unity of a Sangha.

Difference between Sangha and Non Sangha members as perceived by Sangha women, in terms of Mobility.



The above figure gives us an idea of the positive identity Sangha has created. Women aspire for moving ahead surpassing rigid boundaries with the help of Sangha. When we look at the gap the women feel between themselves and empowered woman, we can understand the urgency in strengthening the Sangha.

So far the Sangha has been the major information provider and other agencies have not been of much use. Information and Communication Technology, which has a great potential, has not been able to enter in an effective way.

Radio:

Not even a handful of women are listening to or own a Radio.

T.V:

A handful of women are watching daily soaps, which indirectly reinforces the cultural stereotypical notions about women.

Telephone:

Women are aware of its utility in effective transfer of information. Many villages don't have public telephone, which can familiarise them with it. They mostly associate telephone with passing message during an emergency.

The situation demands an intervention, which takes care of the information and communication needs of the women in an effective way, aiding in the journey towards empowerment. We could identify the issues, which need more information and trainings. They do get information regarding 6 key issues mentioned above; the transfer rate of information passed is low. As they said they need to know more.

1. Gender sensitisation for men,
2. Gender sensitisation for all Sangha women,
3. 6 Key issues in a more effective format,
4. Livelihood options,
5. New Sanghas need proper induction to Sangha concept,
6. Conflict resolution skills,
7. Negotiation skills to negotiate with Government departments,
8. Thorough understanding of Rights,
9. Development of political will and
10. Collective bargaining

These are the most needed issues to start with. There are several related areas which need effective information transfer as a next step.

PROBABLE INTERVENTIONS: POSSIBILITIES OF INFORMATION AND COMMUNICATION TECHNOLOGIES

One feature of ICTs that distinguishes them from others is its attractive and direct stimulation of response. ICTs can be used appropriately to bring in the desired transfer of information.

Radio:

Radio can be used for empowering the Sangha women. This medium offers a one to one transfer of information using several formats. Women can listen to their own voices and share information with others. This can be a very effective medium for Mahila Samakhya to further their activities. Radio as a medium is engaging and does not interfere with the chores that women do. They can keep the radio on as they work. As a technology, it is non-intimidating and non-threatening for women.

T.V and VCD:

This medium has the advantage of visual retention. Trainings of Mahila Samakhya can be made more effective with the usage of VCDs. Each Sangha has its own success story and others do not know about it. These can be captured and circulated. This would definitely be a motivating factor for others. Films on varied subjects could fill the information gaps that Sangha women expressed. Film has the potential to capture minds and influence change and is a medium waiting to be further explored.

Computer /Telecenters:

Computers and Telecenters can be used to create Village Resource Centers, where a huge amount of information like forms and formalities needed for approaching Government departments, Health institutions, Educational institutions and other relevant information can be accessed.

This can be very useful and can play a vital role in empowering women, besides providing them with employment opportunities.

The Needs Assessment indicates the need of the hour.

ANNEXURES

Annexure 1: Table 1:Time table -

Date	Sl.No	Taluk	Village
29 - 11 -05	1	Hunsur	Attiguppe
30 - 11 -05	2	H.D.Kote	Chamanahalli Hundi
1 -12 -05	3	Nanjangu d	Nelli thalapura
1 -12 -05	4	Nanjangu d	Karya
2-12-05	5	H.D. Kote	Nayakanahundi
2-12-05	6	Hunsur	Hosavaranchi

Annexure 2: DAILY ROUTINE of Sangha Women in Attiguppe -

Time	Activity
5.00 -5.30 a.m.	Wake up, sweep the front yard, sprinkle water and draw Rangoli
5.30 - 6.00 a.m.	Prepare coffee, drink coffee and wake the children
6.00 - 7.30/8.00 a.m.	Prepare breakfast and lunch
7.30 - 9.00	Wash face, comb children's hair and get them ready and serve breakfast
9.00 a.m. - 1.30 p.m.	Labour
1.30 - 2.00 p.m.	Come back and wash utensils
2.00 - 6.00 p.m.	1. Labour - only in rainy season 2. Wash clothes, clean the house, graze cattle and collect fodder
6.00 - 7.00 p.m.	Tie the cattle at home, give fodder and water to the cows and prepare coffee
7.00 - 9.00 p.m.	Cook dinner
9.00 - 9.30 p.m.	Sangha meeting - once a week
9.00 - 9.30 p.m.	Wash utensils and watch T.V (some women)
10.00 p.m.	Sleep
9.00 - 11.00 p.m.	Pooja (worshipping god) - Festivals

Annexure 3: problems in the village - Attiguppe,

- They don't know much about legalities,
- They are not aware of all the Schemes with respect to their village and families,
- They know the importance of education but, don't know what to do with the educated kids and fear their future,
- They don't have transportation,
- The village tank is not desilted,

- There is caste discrimination in the village
- They don't have public telephone facility in the village

Annexure 4: Daily routine Of Sangha women In Chamana halli Hundi -

Time	Activity
5.30 - 6.30 am	Cleaning the house, getting water from bore well.
6.30-7.30	Heating the water for bath, preparing breakfast,
7.30-8.00	Toilet
7.30-9.00	Preparing lunch
9.00-9.30	Washing face, eating breakfast and going for work
9.30-10.00	Walking to the fields - 3 Kms.
10.00-1.00	Field work like weeding, cleaning the land, manuring, organising the land for watering, harvesting. Etc.
1.00-2.00	Lunch
2.00-5 / 6	Same field work.
6.00-6.30	Return from field to house
6.30-8.00	Fetching water, fuel, fodder, washing vessels, etc
8.00-8.30	Toilet (some)
8.30-10	Cooking food, eating, making things ready for the next day etc. and sleep.
8.30-9.00	TV news (some women).
9.00-10.00	TV serials.

Annexure 5: Problems of the village - Chamanahalli Hundi

- No proper houses,
- No electricity,
- No toilets,
- No Anganawadi,
- No learning center or CEC,
- No computers,
- No milk diary,
- No hospital,
- No cleanliness in the village,
- No bus stand,
- No drinking water facility,
- No toilets for the school,
- No cooking room for the school,
- Need 2 more rooms for the school and
- Need a bore well for the school.

Annexure 6 - Daily routine of Sangha women in Karya

Time	Activity	
	Women who work as labour	Women who do not go for labour
5.00 - 10.00am	Cleaning the house, getting water from bore well, prayers, Toilet, Heating the water for bath, preparing breakfast, milking cows,	
10.00-12.00	Some as labourers to agri. fields, others take cattle for grazing, fetching fodder, fuel etc.	Cleaning grains, washing clothes, washing dishes, cooking lunch and feeding children, etc.
1.00-2.00	Lunch	
2.00-3.00	Same work continues	Sleep
3.00-5.00	Same work continues	Watch TV.
5.00-5.30	Same work continues	Drink coffee.
5.30-6.00	Return home from fields.	
6.00-7.00	Have bath, wash dishes, make and drink coffee	Feed cattle, milk cows etc.
7.00-8.00	Have bath, wash dishes, make and drink coffee, cook dinner, toilet	Feed cattle, milk cows etc, cook dinner.
8.00-9.30	TV	TV
9.30-10.00	Eat dinner and sleep	Eat dinner and sleep

Annexure 7 Problems of the village - Karya

- a. No electricity in the temple,
- b. No water facility in the temple,
- c. No cooking room in the temple,
- d. No Sangha mane
- e. No bore well in the village.
- f. No road to the temple,
- g. Anganawadi needs to be repaired,
- h. Gutter needs repair,
- i. No street lights,
- j. No Bhagya jyothi scheme,
- k. No ration cards given,
- l. Pension for widows not available due to corruption,
- m. The village needs development
- n. The street lights need to be repaired
- o. The village motor for water is under disrepair so there is a water problem
- p. The village school has classes from Std 1 to Std 7 but there are only 5 teachers, more teachers are needed
- q. The drains are clogged, the lady who cleans it is not paid regularly
- r. The poor do not have ration cards only the rich have them and
- s. We need a Sangha house

Annexure 8- Daily routine of women - Hosavaranchi

Time	Activity
5.00 - 9.00 am	Cleaning the house, getting water from bore well, Toilet, Heating the water for bath, preparing breakfast, washing vessels, feeding cattle, milking cows, giving the milk to the diary,
9.00-9.30	Eating breakfast, and go to the fields for work.
9.30-1.00	Field work - planting saplings (tobacco), cleaning fields, weeding, manuring, harvesting, tying the tobacco leaves and drying them, grading them, selling them to the tobacco board, etc.
1.00-2.00	Lunch
2.00-5.00	Work continues.
5.00-9.00	Household chores like washing vessels, cleaning the house, fetching fodder, fuel, milking cows and selling the milk to the diary, washing clothes, cooking dinner, eating dinner. Some go to toilet at this hour.
9.00-11.00	Watching TV. Programmes like serials, news, movies, film songs etc.

Annexure 9 - Problems of the village - Hosavaranchi

- a) Need a high school,
- b) Need a fair price shop,
- c) Need roads,
- d) Bore wells,
- e) Phones,
- f) Computers,
- g) TVs,
- h) Busses,
- i) Need a washing stone i.e. community washing slab,
- j) Bus stand and
- k) CEC - library. (Which is apparently closed)
- l) There are no toilets
- m) Need drains
- n) The bore well is not clean
- o) There is no fair-price shop in the village
- p) The village does not have a bus stop
- q) There is no high school or middle school for children
- r) No road facilities
- s) No bus to Mysore
- t) There is an alcohol shop that needs to be shut down. It is in front of the school.

Annexure 10- Daily Routine of Sangha women in Nellithal Pura:

Time	Activity
5.30 – 6.00 a.m.	Wake up, sweep the front yard, sprinkle water and draw Rangoli
6.00 – 6.30 a.m.	Bath
6.30 – 8.30 a.m.	Prepare breakfast and lunch
8.30 – 9.00	Serve food to children and husband
9.00 a.m. – 5.30 p.m.	Labour with a lunch break at 1.30 in the field
5.30 – 5...35	Tea
5.35 – 6.00 p.m.	Wash vessels
6.00 – 8.00 p.m.	Cook dinner
8.00 – 8.30 p.m.	Serve dinner to husband and children
8.30 – 9.30 p.m.	Wash vessels
9.30 p.m.	Sleep
In daytime they go to the field for toilet and they won't venture out in the nights for the fear of elephants.	

Annexure 11- Daily Routine of Sangha women in Nayakana Hundi:

Time	Activity
5.00 – 5.30 a.m.	Sweep the front yard and draw Rangoli
5.30 – 6.00 a.m.	Milking the cow
6.00 – 6.30 a.m.	Sweep the house and wash vessels
6.30 – 7.00 a.m.	Prepare Tea and drink it
7.00 – 9.00 a.m.	Prepare breakfast and lunch, bathe children, get them ready for School and eat food
9.00 a.m. – 6.00 p.m.	Labour – Lunch and Tea at 2.00 p.m. in the field
6.00 – 7.00 p.m.	Wash vessels, sweep the house, milk the cow, give fodder to the cow and Tea
7.00 – 8.00 p.m.	Get water from the tap
8.00 – 9.00 p.m.	Chop wood or use gathered wood and cook dinner
9.00 – 9.30 p.m.	Dinner
9.30 – 10.00 p.m.	Chat with the household members
10.00 p.m.	Sleep
There is a change in this routine when, 3. There is a Sangha meeting/training, 4. They go to the mother's house, 5. Do not get the labour (almost 5 days a month) 6. There are festivals, 7. Health problems or death in the family/relatives/village	