SERIES IN FEMINIST EVALUATION-1

TOOLKIT ON GENDER-SENSITIVE PARTICIPATORY EVALUATION METHODS

Ranjani K. Murthy

Toolkit
on
Gender-Sensitive Participatory Evaluation Methods

Ranjani K. Murthy

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Preface

Feminist evaluation, as an approach to evaluation that exposes and critically assesses gender and other sources of inequalities, is a new and emerging field in India. Over the last several years, responding to the increased attention given to evaluation in policy circles, there has been a concerted effort by social science researchers, evaluators, and funders to build the field of feminist evaluation (Hay, 2010). In August 2010, the Institute of Social Studies Trust (ISST) with support from the International Development Research Centre (IDRC), Canada, organised a workshop on Gender and Participatory Evaluation in New Delhi to reflect on the possible role of feminist evaluation in engendering policy and supporting changes that lead to gender equality along different dimensions. The workshop brought together a group of feminist/ gender responsive equality advocates who, as social science researchers, had carried out evaluations but had not had the opportunity to reflect on the role of these evaluations within their larger research agendas. This initial gathering, and the discussions it generated, led to the publication of a special issue on 'Evaluating Gender and Equity' in the *Indian Journal of Gender Studies* in June 2012, the first collation of articles to examine the field of gender responsive/feminist evaluation in India. Simultaneously, ISST, in conversation with IDRC and the Ford Foundation, developed a proposal with the aim of building the field of feminist evaluation through a focus on generating research on and building capacities in feminist evaluation. The project, 'Engendering Policy through Evaluation: Uncovering Exclusion, Challenging Inequities and Building Capacities', which began in October 2012, was a result of these concerted efforts.

From the start of the project, the purpose was to engage various stakeholders and build a network of development practitioners, evaluators, researchers, policy-makers and funders interested in the field of feminist evaluation. As part of this effort, ISST organised seven workshops over the period of the project where we brought a range of these actors together.

These workshops proved to be fertile ground, generating rich discussions on the value and the contours of feminist evaluation in various domains such as education, sexual and reproductive health rights, and livelihoods. The diversity of perspectives brought to the table enriched the discussions, and enabled cross learning. Development practitioners provided insights on the various dimensions of gendered inequalities in their respective fields, and reflected on their own experiences of evaluation as project implementers. Alongside, those with expertise on evaluation shared their own understandings of the values and ethics of feminist evaluation, as well as a range of approaches to evaluation. Funders too shared their interest in evaluation as a tool of accountability and learning. The workshops have allowed a structured interaction with policy-makers; they have also provided an avenue for sharing research on feminist evaluation that the project enabled through the provision of small grants.

This series of publications by ISST on feminist evaluation is a result of a sustained engagement by this network to generate and widely share information on the values, ethics, methods, tools and approaches of feminist evaluation in a range of domains. While all the four publications pay attention to the 'what' of feminist evaluation, two of the publications in particular focus on the 'how to' of feminist evaluation, to give insights into how one may conduct feminist evaluations.

The *Toolkit on Gender-sensitive Participatory Evaluation Methods* draws on the rich experience of the use of participatory tools within an evaluation context. Focused on the feminist ethic of listening to the voices of women whilst also locating a framework to analyse the power relations within which women's lives are embedded, the Toolkit lays out how one may use tools such as body mapping and resource mapping, amongst several others, in feminist evaluations. We are grateful to Ranjani Murthy for the work she has done in bringing together this toolkit.

Special thanks are due to Katherine Hay (formerly with IDRC), Vanita Nayak Mukherjee (Programme Officer, Ford Foundation) and Navsharan Singh (Senior Programme Specialist, IDRC) for supporting this project. We would also like to extend a heartfelt thank you to the group of feminist researchers, evaluators and activists who have contributed in different ways to the project activities. Thanks are also due to the ISST research team, Rajib Nandi and Shiny Saha, and to Preeti Gill for her editorial assistance in pulling the series of publications together.

Shraddha Chigateri
Ratna M Sudarshan
New Delhi, August 2015

Acknowledgements

Several marginalised women and men shared their valuable time and insights when I facilitated evaluations using the participatory and gender-sensitive evaluation methods illustrated in this toolkit.

These 'learning' spaces were fostered by intermediary organisations – governmental and non-governmental – who were open to understanding the positive and negative changes in gender and social relations on the ground due to the projects and programmes they implemented.

While I was absorbed in developing the Toolkit the broader picture of making it readable and usable at times got lost. Renu Khanna, Sonal Zaveri and Shraddha Chigateri gave valuable comments to bridge this gap. Ratna Sudarshan provided encouragement during the writing process.

This Toolkit would have been impossible without the support of Akansha Babbar who identified materials and Tanisha Jugran who provided editorial and other support. Preeti Gill, a freelance editor provided support later on. Finally, Ford Foundation and the International Development Research Centre funded this project.

I am immensely grateful to all the people and organisations mentioned above. However responsibility for any shortcoming rests with me.

Ranjani K Murthy

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Abbreviations

ASA	Activists for Social Alternatives
GALS	Gender Action and Learning System
GII	Gender Inequality Index
HDR	Human Development Report
HIV	Human Immunodeficiency Virus
IFAD	International Fund for Agricultural Development
ILS	Internal Learning System
ICDS	Integrated Child Development Scheme
IFAD	International Fund for Agricultural Development
IICA	Inter-American Institute for Cooperation on Agriculture
ISOFI	Inner Spaces Outer Faces Initiative
LGBT	Lesbian, Gay, Bi-sexual and Transgender
MDMS	Mid Day Meal Scheme
MGNREGS	Mahatma Gandhi National Rural Employment Guarantee Scheme
NFHS	National Family Health Survey
NGO	Non-Governmental Organisation
PALM	Participatory Learning Methods
PALS	Participatory Action Learning System
PDS	Public Distribution System
PLA	Participatory Learning and Action
PRA	Participatory Rural Appraisal
PRADAN	Professional Assistance for Development Action
PROFOR	Programme on Forests
RRA	Rapid Rural Appraisal
SAPAP	South-Asia Poverty Alleviation Programme
SHG	Self-Help Group
SIDA	Swedish International Development Cooperation Agency
UNDP	United Nations Development Programme
UNIFEM	United Nations Development Fund for Women
WHO	World Health Organisation

SECTION - 1

Gender-sensitive Participatory Evaluation Methods

Origin

Analysing the gender and socially differentiated impact of any project or programme is a complex task. One has to unpack how the project or programme has changed hierarchical rules, structures, resources and power within households, communities, markets and state in favour of women and girls (Kabeer and Subrahmanian, 1996). In contexts like India where gender is only one axiom of inequality, it becomes important to also see if rules are changing in favour of Dalits, differently abled, religious minorities, sexual minorities, people living with HIV and so on. Yet another challenge is that the macro-economic context is changing rapidly in a globalizing world, leading to complex changes in gender and other social relations. In this context, attributing changes observed in gender and other social relations, both negative and positive, to projects and programmes alone is difficult.

Assessing a project or programme's impact on gender and social relations is thus a challenging task, and requires the facilitator of the evaluations to be aware of the complexity of gender and social relations, and the context of globalization in which they are being shaped. There are few manuals on gender-sensitive evaluation methods which can grapple with this complexity. The existing ones are not comprehensive, that is, they do not cover the range of gender-specific or gender-redistributive[1] methods that are used in evaluations by practitioners. Further, some of the manuals look at a particular sector like Information Communication Technology or health, and are not inter-sectoral (Association for Progressive Communications, 2005). Still others look at gender integration within log frames, which also cannot grapple with complexities (International Service for National Agricultural Research, 2001). Log frames assume a linear path between

[1] See sub-section on definitions for the meanings of gender-specific and gender-redistributive methods.

inputs and outputs, outputs and outcomes and outcomes and impact which is often not the case, given the complex environment in which projects and programmes are implemented (Bornstein, 2003). Neither are the manuals India specific. There is thus a gap to fill.

At the same time it is important to note that there is a rich tradition of use of participatory methods for appraisal. Rapid Rural Appraisal (RRA) emerged in the 1970s out of dissatisfaction with the anti-poverty biases implicit in the phenomenon of the brief rural visit by an urban-based professional, as well as disillusionment with the questionnaire method of eliciting information. More cost-effective methods of learning were sought. Farming system research and Visual Rapid Assessment in Health emerged during this period. By mid 1980s the term "Rapid" was replaced by "Participatory". It was felt that participation required time, and could not be rapid. Empowerment of local people was the objective of Participatory Rural Appraisal (PRA), rather than learning by outsiders which was the case in RRA. The outsider was a facilitator rather than an investigator (Chambers, 1994). In the 1990s, the nomenclature PRA was questioned – in particular the term "appraisal" which places a hierarchical relationship between facilitators and communities. Instead, the term Participatory Learning Methods (PALM) was evolved, in which, the emphasis was on learning and then developing an action plan (Mascrenhas, 1991). A range of methods like time-line, wealth ranking, social mapping, resource mapping, seasonality mapping etc. were evolved (Geilfus, 2008). Welbourne (1991), Guijt and Shah (1998), Francis et al (1992), and Murthy (1998) drew attention to the diversity within the community on the basis of gender, age, caste etc., and highlighted differences in analysis and priorities across groups while using the same methods. Around the late 1990s, participatory evaluation emerged which focused not only on the use of participatory methods for evaluation using methods such as wealth ranking, story-telling, venn-diagrams, diaries, photographs, matrix ranking etc., but also involvement of stakeholders in planning, implementing and reviewing the evaluation process (Institute of Development Studies, 1998, Shah et al, 2004, Whitmore, 1998).

There are gender-sensitive participatory evaluation methodologies[2] to learning, planning and evaluation that are not that well known. Naponen (2001) evolved the Internal Learning System (ILS) which she introduced with the NGOs Professional Assistance for Development Action (PRADAN), Activists for Social Alternatives (ASA), New Entity for Social Action and Handloom Weavers Development Society in India. The medium for ILS is multi-year pictorial diaries suited to non-literacy and poverty conditions of participants and capturing longitudinal

[2] Methodology refers to conceptual framework, questions, timing, utilisation, roles, and methods used in evaluation, while methods are specific tools used for particular questions (European Commission, n.d).

perspectives of the process of development change. Using pictures or scenes that represent impact indicators which they themselves develop, poor and non-literate women can keep a diary of change over time by making simple tick marks, yes/no responses, and performance and satisfaction scale ratings. The diaries are used as part of an on-going learning system, rather than a one-off or occasional event. Information on the impact indicators is collected over time, as and when a change occurs, with a space to tally results at periodic (3 month, 6 month, or yearly) assessment intervals over a multi-year period. The gender-sensitive indicators that women arrived at in the case of PRADAN and ASA, include income and expenditure flows by gender, intra household decision-making, women's political participation, asset ownership by women, and mobility of women. Individual level data is aggregated in a participatory sharing process into group, cluster or/and programme diaries. Causality of changes is discussed, and trainings and actions are planned.

Influenced by Participatory Rural Appraisal, Internal Learning System and other similar traditions Mayoux developed the Participatory Action Learning System (PALS) and later the Gender Action and Learning System (GALS) (Mayoux, 2005, 2008). Unlike the Appraisal orientation of the RRA/PRA tradition, the focus in PALS and GALS is on participatory analysis followed by forward planning. It is not just a method, but methodology. PALS aims at empowering people, as individuals and collectives, to collect, analyse and use information to improve and gain more control over their lives at the micro and macro levels. It is a means of including the very poor who have not learned to read and write, as informed and respected partners, in participatory planning processes. PALS can be adapted for any issue including life planning, livelihood and value chain development, environmental management, health and so on (Mayoux, 2004). GALS is the application of PALS to gender issues, "*focusing particularly on working with women and men to develop their visions for change, appreciate their strengths and achievements and analyse and address gender inequalities within the family and community as challenges which prevent them from achieving their vision*" (Mayoux 2008, p10). GALS entails mapping by women of their vision of an empowered woman, mapping the present (as well as how one got there), brainstorming on opportunities and challenges to reach from where one is to the vision of an empowered woman, identifying challenges and how these challenges will be addressed. It also entails drawing a "mother" road (consolidation of the individual roads), and an empowerment diamond where everyone maps where they have progressed on their own indicators of empowerment and how much further they have to go; drawing thick lines when the progress is due to the project/programme and a thin line when it is due to other factors (see Mayoux 2008).

Murthy, Raju and Kamath (2005) attempted in their evaluation to assess women's empowerment and women's poverty reduction using Rownald's (1998) distinction between three levels of empowerment – power to, power with and power within – and Amartya Sen's concept of poverty as failure of entitlements. "Power to" refers to power of individuals to firstly survive, then control their labour, resources and body and finally have a say in decision-making process within the household and in the broader public. In the context of women's empowerment, "power with" can be seen as the extent to which the collectives of women are able to negotiate their gender, caste, class and other interests vis-a-vis institutions of the market (labour market, commodity market, financial markets), the state (including local government) and the community (e.g. caste panchayats). "Power within" refers to power of a higher order like strategic gender, caste, awareness and action. Intra-household and collective (semi-structured) guidelines were evolved and participatory methods like mobility mapping, division of labour mapping, access and control over resource mapping, body mapping, confidence mapping, happiness mapping, analysis of strategic nature of objectives, rating of achievement of objectives, wealth ranking, caste-discrimination mapping etc. were some of the methods used. Intra-household semi-structured guidelines were carried out with members and non-members of similar status when the project began, while participatory methods were facilitated only with members in a 'before–after' mode. An orientation on gender, diversity and development was felt to be a prerequisite before a team facilitated an evaluation. The findings of the evaluations were fed back to the community through inviting the group leaders for de-briefing.

Murthy, Raju and Kamath (2005) in their evaluation discuss impact on poverty at two levels: dimensions and causes, and there are gender-related aspects to each. In terms of dimensions, poverty can be seen as lack of access to tangible basic needs such as food, clothing, shelter, water, nutrition and health, education etc, as well as intangible ones like human dignity and freedom (Sen, 1981 and Kabeer and Murthy, 2000). The evaluations examine impact on household and women and girls' access to these basic needs. Moving on to causes, poverty can be seen as an outcome of failure of endowments (land, savings, labour, membership in family/state/community), exchange entitlements (for produce, labour, state/family/community membership) and productivity of productive assets. These failures operate in gender and social relations in specific ways. The evaluations capture changes in gender-related causes of poverty. Intra-household interviews (comparing members and non-members), gender-sensitive wealth ranking (before-after), social mapping (before-after), time-line of change mapping and discussions with Anganwadi centres, schools and health posts were other methods used.

An orientation on gender and poverty was given to the evaluation team. The findings of the evaluations were fed back to the community through inviting the group leaders for de-briefing.

Thus there are several participatory methods which have been/can be engendered, there are gender-sensitive methodologies for learning which can be adapted for evaluation, and finally there are gender-sensitive participatory methodologies/methods specifically evolved for assessing women's empowerment and poverty reduction impact. However, they have not been brought together in one place so far.

Purpose, objectives and definitions

It is hence proposed to bridge this gap in literature and prepare a toolkit on gender-sensitive participatory evaluation methods.

The purpose of the toolkit is to strengthen use of gender-sensitive participatory evaluation methods in evaluation practice in India. The **objectives** are three-fold:

- To review and document some of the gender-sensitive participatory evaluation methods in published and unpublished evaluation reports
- To capture the unwritten knowledge of practitioners who do gender-sensitive evaluation
- To review how gender-sensitive participatory evaluation methods are being and can be used in the context of assessment of women's empowerment and poverty impact.

Gender-sensitive participatory evaluation methods[3] are either gender-specific or gender-redistributive (adapting from Kabeer, 1994). Gender-specific ones identify how far differentiated needs of women and men have been addressed by the project or programme, but within existing norms, distribution of resources and power. On the other hand gender-redistributive evaluation methods unravel how far existing norms, distribution of resources and power have been challenged on the basis of gender, and other identities. The methods that are outlined here are tilted towards gender-redistributive ones.

Audience and focus:

The toolkit is intended for the use of practitioners of evaluation from India and Asia who are interested in ascertaining women's empowerment and poverty reduction impact of projects with a similar focus. One may ask why women's empowerment? Why gender and poverty reduction?

[3] Evaluation methodology refers to theory of how evaluation should proceed, while evaluation methods are ways of doing evaluation (adapted from Harding, 1987).

India's Gender Inequality Index (GII) is 0.610 and it ranks an abysmal 132 in terms of GII amongst 147 countries as of 2012 (UNDP, 2013). The index measures inequality in reproductive health, empowerment and labour market. Child sex ratio has been declining over the last few decades and is an indicator of persistent gender discrimination (National Advisory Council, n.d). Violence against women and girls is high, with 35.4% of Indian women reporting domestic violence as per NFHS 3 (2005-6). Slightly over 50% of both men and women think it is all right for men to hit their wives (International Institute of Population Sciences and Macro International, 2007). There are few statistics on the incidence of violence in the work place and public domains, but it has been increasing. Indian women have little control over their reproduction or sexuality. Maternal mortality rate is a high 200 per 100000 live births as of 2010 (UNDP, 2013). Indian women's labour force participation rate is only 29% when compared to 80.7 of men as of 2011 (UNDP, 2013). Women's work is invisible. They earn a pittance of what men do in-spite of putting in more hours. Women constitute a mere 10.9% in Parliament (UNDP, 2013). While women do constitute around 40% at local government level, decisions are taken by men (Vijapurkar, 2011)

Moving on to issues of gender and poverty, the 2013 Human Development Report estimates that 28.6% of the Indian population lives in severe poverty and another 16.4% are vulnerable to poverty as per the multi-dimensional poverty index,[4] while the proportion living at below $1.25 was estimated to be 32.7% (UNDP, 2013). There is a feminisation of poverty with Indian women constituting a greater proportion of the poor (Bhatt, 2002). Within poor households in India, women and girls often face poverty more acutely than men and boys, eating lesser, less nutritious and last (Murthy, Raju and Kamath, 2005). They also have lesser access to education (Bhatt, 2002). There are gender-specific reasons for Indian women slipping into poverty like dowry harassment followed by subsequent desertion. Faced with poverty women and girls adopt gender-adverse coping strategies like cutting down their consumption, selling their bodies to earn an income etc. There are gender- related causes of women's poverty. Women have fewer endowments—be it land, finances, livestock—than men. They have lesser access to inputs and skills to make use of what they own and produce. They can exchange their labour, membership in family, membership in community and membership in state for lesser wages, goods and services than men. Many aspects of women's disempowerment and feminisation of poverty are not quantified, and hence receive little attention in policy. Gender-sensitive participatory evaluation can play a prominent role in highlighting and measuring these (Hay, 2013).

[4] Multi-dimensional poverty refers to the percentage of the population that is multi-dimensionally poor adjusted by the intensity of the deprivations. Education, health and living standards are the dimensions that are taken into account (UNDP, 2013).

Scope

The objectives of the twenty six gender-sensitive participatory evaluation methods elaborated in this toolkit are outlined in Table 1 under two sections, viz. individual level methods and group methods. Individual level methods are to be facilitated with individual woman participants and usually assess whether there are changes in intra-household rules/norms, resources and power in favour of women and girls. Group or collective methods are to be facilitated with marginalised women and usually help assess whether there are changes in community, local market and government's rules/norms, resources and power. The methods also examine causality of changes.

Most of the methods are equally relevant for assessing impact on women's empowerment and poverty reduction. There are, however, few exceptions. Body mapping is, for example, more relevant for assessing women's empowerment, while participatory ranking of government schemes may be more relevant for assessing poverty reduction.

Ideally each chosen method should be carried out with at-least thirtty[5] woman participants or women's groups. Though the gender-sensitive participatory evaluation methods are mainly qualitative in nature, findings from many of the qualitative methods can be quantified. For example, findings from qualitative methods like how far strategic gender interests are articulated as goals of groups by group members can be quantified as 'percentage of groups wherein majority of members articulated strategic gender interests as their goals'. The possible approaches to identify the thirty are discussed in Sections 2 and Sections 3.

The Non Negotiables[6]

Gender-sensitive participatory evaluation methods need to be used within a context of an evaluation process wherein women participate in defining the contours of the evaluation, where the evaluation proceeds in a non-hierarchical manner, and evaluation findings are fed back to the participants and validated by them. The evaluation should be an empowering process for the women themselves (adapted from Harding, 1987, Tupuola, 2006).

Obtaining informed consent (written or thumb impression) from participants in gender-

[5] See DePaulo, P, 2000, Sample size for qualitative research, Quirks Marketing Research Media, December, 2000 http://www.quirks.com/articles/a2000/20001202.aspx

[6] Specific aspects to be kept in mind while using gender-sensitive participatory methods for unravelling impact of projects and programme on intra-household gender relations and relations at community, market and state levels are discussed in Sections 2 and 3 respectively.

Table 1.1: Focus of illustrated gender-sensitive participatory evaluation methods

Method	Objectives
Individual level methods (10)	
Gender division of labour mapping	To examine changes in the gender-based division of labour as a result of the project/programme.
Mobility mapping	To examine changes in women's mobility pattern as a result of the project/programme.
Gender-based access & control over resources	To examine changes in the gender-based access and control over resources as a result of the project/programme.
Gender-based intra-household decision-making matrix	To assess intra-household decision-making across gender and how this has changed with time.
Body mapping	To map perceptions of women on which parts of their bodies give them pleasure, pain, shame and power; and changes in above during the project/programme period.
Power walk	To understand with respect to whom women feel powerful or powerless, why, and how far the project has enhanced the sense of power over their lives.
Attitude mapping	To understand deep rooted attitudes on gender and diversity, and whether such attitudes have changed as a result of the project/programme.
Gender analysis matrix	To carry out a gender analysis of the impact of the project/programme at the intra-household, community, market and state level.
Gender-sensitive road map of changes	To ascertain changes in the participant's life vis-a-vis the parameters that she considers important, and the role the project/programme has played
Happiness mapping	To ascertain changes in happiness of the member during the programme or project period, and explore reasons—gender-related and otherwise—for the changes.
Group exercises (16)	
Gender and diversity sensitive social mapping	To ascertain changes (and reasons) in where different communities live and their access to and control over housing, government services, shops and cultural spaces. To map changes (and reasons) in women-headed, the differently-abled, and single-men headed households' access to the above facilities/spaces.
Gender and diversity sensitive resource mapping	To map changes (and reasons) in which communities own private land (and of what quality), which do not, and in who has access to and control over common property resources and who does not. To map changes (and reasons) in whether it is men or women within the households who own land and access to/control over common property resources.

Gender-integrated wealth ranking	To ascertain changes in economic status of households (of different identities) during the programme or project period, and explore reasons for these changes.
Gender-sensitive seasonality mapping	To ascertain changes in seasonality of various aspects of women's and men's lives (work, income, expenditure, credit needs, diseases, violence) as a result of the project/programme.
Caste discrimination mapping	To understand people belonging to which caste can visit, eat, play, work, and marry people belonging to which caste, and whether such practices have changed as a result of the project/programme. To understand who does tasks considered 'polluting' and whether the division of labour has changed as a result of the project/programme.
Story-telling to capture experience of discrimination	To understand interlocking experiences of discrimination of men/boys, women/girls or transgender people.
Ranking of government schemes and services from a gender and equity lens	To understand marginalised women's assessment of important government schemes and programmes from a gender and equity lens.
Mapping of decision-making power from a gender lens.	To discern the degree of decision-making by women in community level accountability structures and ascertain whether the degree of decision-making has improved.
General and gender-related conflict mapping	To map general and gender-related conflicts, and the increase/decrease in conflicts since project inception.
Estimation of violence against women	To estimate incidence of violence against women and girls in participant households and explore changes over time along with reasons
Time-line of changes in women's lives	To ascertain changes in women's status over time, and reasons for the same (project/programme or other factors).
Unpacking of group goals from a gender lens	To understand how far women are able to establish and articulate strategic goals for groups and reasons for same
Confidence mapping	To record changes in confidence of women and reasons for the same
Empowerment mapping	To understand women's assessment of their progress towards women's empowerment, and their assessment of how far the project/programme has contributed to the same.
Participatory assessment of progress using gender-sensitive indicators	To facilitate participants to identify general and gender-sensitive indicators for goals of the project/programme and assess the extent to which these have been achieved.
Perception of achievement of project objectives have been met through participatory rating	To map perceptions of implementing organisations and community women on achievement of project or programme objectives including gender related ones.

sensitive participatory evaluation methods is crucial. Informed consent should be preceded by details on the purpose of the method, what it entails, why the individual/group has been chosen, duration of the exercise, confidentiality, the facilitator's plan to share the findings and risks and benefits to the participant. It should be made clear that she/he/them can choose not to participate. Following this background, informed consent may be obtained (WHO, n.d).

There are also several pre-requisites to using gender-sensitive participatory evaluation methods: building rapport, creation of safe space, democratic spaces, paying attention to who participates amongst the women, and avoiding different degrees of participation by different women (Bergold and Thomas (2012).

It is important that the evaluators shift from exercising 'power over' the women to a mode of sharing 'power with' the women (Gaventa and Cornwall, 2006). Equally if in the end the facilitator shares her experiences on the issues being discussed it helps in mutual learning. Evaluation then does not become a process of extraction (adapted from Webb, 1993). In the Indian context, it is best that gender-sensitive participatory methods with women are facilitated by women (Webb, 1993). In contexts when there is a huge contextual gap between the facilitator and the women it may be best to train a local team comprising of women on gender issues as well as gender-sensitive participatory methods.

Some of the gender-sensitive participatory methods involve drawing. It must be remembered that that visual methods are a means and not an end. Drawing may be part of the culture and skill set of participants in some cultures and not in others (Campbell, 2002, Mosse, 1995). It is important that the facilitator does not insist on it when the participant does not want to use it. The facilitator may then switch to other methods. For example, a participatory exercise in early 1990s amongst Bhil tribes in Gujarat, Rajasthan and Madhya Pradesh revealed that women preferred the use of songs, proverbs, story-telling etc. to drawing. Thus methods listed in the toolkit need to be adapted (Mosse, 1995).

Evaluation is a political activity; the contexts in which evaluations take place are politicised and the personal experiences, perspectives and characteristics that evaluators bring to evaluations create a particular political stance (Sielbeck-Bowent et al., 2002, cited in Hay, 2012). The process of understanding inequalities and power relations in which one's life is embedded may itself evoke anger or frustration (Fox, 2006 cited in Preece, 2006). This anger or frustration must be channelized into collectively exploring what are the options for change.

Will the use of gender-sensitive participatory methods with marginalised women lead to an understanding of impact of projects/programmes on women's empowerment and poverty reduction? Drawing upon insights from feminist research, there are three different positions on this

which can be extended to evaluation: feminist empiricist, feminist standpoint theory and feminist postmodern theory (Halsema, 2003). The feminist empiricist view holds that engendering neutral methods to evaluation will provide the answer to assessing impact on women's empowerment and poverty reduction. The feminist standpoint perspective views that women are better able to see the views of both women and men, and their standpoints are valid, deeper and more complete. This assumption that women know more than men, and that all women know more has been challenged by some (ibid, 2003). The postmodern feminist view to evaluations is that knowledge is tied to power, every participant is situated and every perspective is partial. A critique that this position offers is that there is no notion of truth. Reflexivity implicit in post modern thinking-' after reflexivity on the other hand sees evaluations – including gender-sensitive participatory evaluations—as a space where evaluator and evaluated influence each other and have a stake in the evaluation results. The evaluator has to be consciously aware of her/his influencing power and take corrective action (Halsema, 2003, Khanna, 2012).

Gender-sensitive participatory methods have to be used in conjunction with reading and understanding gender and social relations in the project/programme area, understanding gender and diversity issues as related to project/programme theme, and skilling oneself on the relevant methods. The facilitators also need to be adept in improvising gender-sensitive participatory methods elaborated in this toolkit to suit each context.[7] The facilitator needs to be sensitive to group dynamics and understand when exercises listed as 'to be used in groups' are better done at individual level in particular contexts and when some exercises listed as to be done at 'individual level' are better done at a collective level (Bhandra,2013).

As observed by Cooke and Kothari, 2001 in their book *Tyranny of Participation*, participatory methods are as untyrannical as the context and the practitioner are prepared to be (Cooke and Kothari, 2001). Some participatory approaches, for example, have come to the conclusion that women have no responsibility in agriculture in India, when right from sowing, transplanting, weeding, harvesting and seed preservation is their responsibility!

Structure

Section 1 of the toolkit will cover individual oriented gender-sensitive participatory evaluation methods. These explore empowerment at "power to" and "power within"[8] levels, as well as issues of reduction of women's poverty. Before introducing the methods, it will unpack the concepts

[7] Correspondence with Renu Khanna, Sahaj, SAHAJ of 10th March, 2013.
[8] Power within in Section 1 refers to strategic consciousness of individual women.

of household and family and identify factors that need to be kept in mind while facilitating participatory processes to understand changes in gender relations within the household.

Section 2 of the toolkit will cover collective gender-sensitive participatory evaluation methods. These methods will primarily explore empowerment at the "power with" and "power within"[9] levels, as well as collective process which lead to reduction in women's poverty. Before introducing the methods, it will unpack the concepts of community, and identify factors that need to be kept in mind while facilitating participatory processes to understand changes in gender relations within the community.

Each method will include objectives, conceptual framework, assumptions, details of the method (steps required), time required, materials required, an example of application, challenges and suggested reading.

[9] Power within in Section 2 refers to strategic consciousness of collectives of women.

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SECTION - 2

Gender-sensitive participatory methods to unpack impact on intra-household inequalities and rules

Household

The United Nations classifies a household as either a one person household, defined as an arrangement in which one person makes provision for his or her own food and other essentials for living without combining with any other person, or a multi person household, defined as a group of two or more persons living together who make common provision for food and other essentials for living. Family, within the household, is defined as those members of the household who are related, to a specified degree, through blood, adoption or marriage (United Nations, n.d). Some LGBT partners use the term 'family' to refer to their living arrangements (whether legalised or non-legalised and whether with children or without), while others find 'family' to be a hetero-normative concept and see themselves as part of a wider kinship structure comprising of fellow sexual minorities (Wilson, 2011).

The household has been traditionally conceptualised as an economic unit wherein all members contribute in an altruistic manner towards the benefit and functioning of the entire household. This model of altruist functioning of the household was challenged in the 1980s (Sen, 1990). Instead it was argued that the household is a site of "cooperative conflict". Because a household is composed of several individuals, conflicts of interests do arise. These conflicts of interest make bargaining a necessary fact of households (Folbre, 1986, Sen 1990 and Agarwal, 1997). These conflicts of interest create situations of non-cooperation, mixed cooperation or cooperation. Whether a household member cooperates or not and the degree of cooperation depends on the fall-back position that the member has if the cooperation fails – that is if the person exits the household. A person's fall-back position

is dependent on individual assets that they own in their name, the control they exercise over their labour power, the valuation of care work, their access to common property resources, their access to social support networks at the community level, the support they can leverage from the state, and the social acceptability of living in a non-traditional household (Sen, 1990, Agarwal, 1990, 1997).

Women in the household occupy a weak bargaining power in the Indian context as their fall-back position is weak (Agarwal, 1990, 1994). Few women own assets in their name, their 'visible' labour-force participation rate is low, they earn lower wages than men do, they bear disproportionate burden of care work, their social support systems are weak, they have little access to common property resources, and the support they can leverage from the state is unequal as the household identity cards are in the names of the men. One could add it is not only women, but those living with disability or HIV as well as sexual minorities who have weak bargaining power in the (heterosexual) household (SIDA, 2010).

The household is not just a site of inequality, but also plays a role in shaping gender relations (Kabeer, 1994). Household along with the institutions[10] of community, market and state shape social relations of gender, as well as other social relations like caste, class, religion, sexual orientation/gender identity etc. (Kabeer, 1994). One could add in the present day context that inter-state institutions also play a role in shaping gender relations notably the Bretton Woods Institutions/Organisations at one extreme and UN agencies on the other (Murthy and Rao, 1997). The institutions and organizations comprise of rules, activities, resources, people and power, discussed below (Kabeer and Subrahmanian, 1996):

- Rules, or how things get done; do they enable or constrain? Whom? Rules may be written or unwritten, formal or informal
- Activities, or who does what, who gets what, and who can claim what? Activities may be productive, regulative, or distributive
- Resources, or what is used and what is produced, including human (labour, education), material (food, assets, capital), or intangible resources (goodwill, information, networks)
- People, or who is in, who is out and who does what? Institutions are selective in the way they include or exclude people, assign them resources and responsibilities, and position them in the hierarchy
- Power, or who decides, and whose interests are served?

[10] A simple definition of institutions is as a framework of rules for achieving certain social or economic goals; organizations refer to the specific structural forms that institutions take (North 1990 cited in Kabeer and Subrahmanian, 1996).

Capturing changes in intra-household gender dynamics

The gender and participatory methods in this section try to capture changes, if any, in intra-household rules, activities, resources, people and power as a result of the project/programme. They are a means to assess changes at the individual level, in particular in the lives of women and girls in the household.

The gender-division of labour allocates who does what, where and at what wages (if any) both within and outside the household. It can be compared to the "Rules" and "Activities" component of institutions. In India, amongst the rural poor, women are responsible for domestic work and child care, engage in subsistence activities, and a few market activities (Kaur, 2011). Men have been found to be involved in market activities more than women. Men earn more than women — both due to greater engagement in market activities and earning higher wages. However, women work for longer hours than men. Deviations from the gender division of labour meet with resistance from men as well as powerful women within the household, at times taking the form of violence against women. The gender-division of labour varies with class, caste, religion, ethnicity, marital status, gender identity/sexual orientation etc. It also varies with time. Things are changing with regard to market activities of women in rural areas with the introduction of the Mahatma Gandhi National Rural Employment Guarantee Scheme in 2005. A key question in evaluations is: has the gender-division of labour changed during the project or programme period? If so, is it due to the project or programme or other factors?

Related to, yet distinct from, the gender based division of labour, is gender-based mobility, which defines who can travel where, to which institution, with whom, for how long. Norms on mobility of women can be seen as an unwritten rule within the household. Generally women's mobility is restricted when compared to that of men, in parts of North-West India they rarely travel alone outside their village and some institutions like that of police station are seen as places for men to travel and visit (Kantor, 2002). Restrictions on mobility are stronger amongst the upper castes and stronger in North-West India. At the same time, Dalit women and men are not allowed entry into certain places like temples in upper caste areas. On the positive side MGNREGS and SHGs are broadening the mobility of women, with caste Hindu women from poor households entering the work force for the first time (Joshi et al, 2008, Pankaj and Tanha, 2010). An important question in evaluations is: has the gender-based mobility pattern changed during the project or programme period? If so, is it due to the project or programme or other factors?

The gender-based access and control profile defines who within the household has access to what resources — be it tangible or intangible. It can be compared to the "Rules" and "Resources"

component of institutions. The tangible resources could be land, house, finances, food, clothing, education, health care etc., while the intangible ones could include contacts, goodwill and network. In the Indian context, low income households own few assets and these are primarily owned by men; women may have access to them. A greater proportion of women-headed households own land than women in men-headed households; though still a miniscule. In an attempt to set right this anomaly, schemes like Indira Awas Yojana, give assistance for purchase of homestead land on the names of women or on joint names in India (Ministry of Rural Development, n.d). Similarly there is a directive that any land that is distributed to the landless are on joint names or on the names of women. The middle and upper class households do own assets and resources, but laws on inheritance rights of women are poorly implemented. Further, women also prefer to have the fall-back option of the support of their brothers rather than claim their property rights (Agarwal, 1994). A key question in evaluations is: has the gender-based access and control over resources changed during the project or programme period? If so, is it due to the project or programme or other factors? What has been the impact of the project on access and control over resources of same sex couples (women) or a relationship between a transgender woman and a person of the opposite gender?

Gender-based decision-making profile defines who within the household initiates, discusses and decides on different issues. This can be seen as being closely related to issues of "power to" within the household. The National Family Health Survey 2005-6 reveals that only 27% of Indian women in the age group of 15-49 years take independent decisions (without partner) on their own health, only 8.5% on major household purchases, 32.4% take decisions on purchases of daily household needs and only 10.7% on visits to natal family or relatives. Thus women have little independent decision-making power, though if one takes joint decision-making with partners the figures are better. Independent decision-making by women in urban areas is slightly higher than in rural areas (International Institute of Population Sciences and Macro International, 2007). Government programmes like Mahila Samakhya have sought to initiate a process of education towards women's empowerment in India. A key question in evaluations is: has the gender-based decision-making changed during the project or programme period? If so, is it due to the project or programme or other factors? In the case of same sex relationships between women or a relationship between a transgender woman and a person of the opposite gender, what is the pattern of decision-making, and what are the changes in the same as a result of the project/programme?

The woman's body is a site over which power is exercised within the household. There are strong rules against women even talking about their body in large parts of India. So the first question is 'are women able to talk about their bodies'? Secondly are they

able to discuss issues of which part of their body gives them pleasure, pain, shame and power? Is menstruation a source of shame and restriction? Have pleasures and power associated with the body increased and pain and shame reduced? How? Is it due to the project/programme or other factors? Often these are sensitive issues and discussing these could lead to backlash within the household and community if there is no privacy. The first method (discussions around pain, pleasure, shame, power) is referred to as 'body mapping'. The same method, with modifications where necessary, can be adopted with transgender women or women in same sex relationships.

Different people in the household are placed differently within the power hierarchy based on gender, age, relation position, marital status, sex of children, ability status, HIV status and sexual identity/ gender orientation. 'Power walk' entails mapping with respect to whom in the household and outside do women feel powerful (power to, power with) or powerless, why, and how far the project/programme has enhanced their sense of power over their own lives (Save the Children et al, n.d).

"Attitude mapping" entails assessing the attitude of women and men participants regarding the key "rules" of the household (and community). For example assessing attitude of women and men on rules that people should not marry outside their caste, or that lineage is passed on only through sons or that, sons alone should light the funeral pyre, or that women will become aggressive if the property is on her name. If women and men are gender and caste sensitive an aspect worth exploring is whether attitudes have become positive as a result of the project/programme intervention or due to external influence. Attitudes towards same sex relationships and relationships between transgender women/men and opposite gender may be another aspect worth exploring.

Two methods for synthesis (capturing changes in different aspects of women's and men's lives — labour, resources, body, political participation) are the "gender-analysis matrix" and "road-map of changes". They also help ascertain changes in household rules, activities, resources and power. The first method (adapted from Rani Parker) assesses changes in women's and men's access to and control over labour, resources, body and political participation as a result of the project, and ascertains which of these positive and negative changes is due to the project/programme. This analysis can be at household, community, market or state levels (adapted from Parker, 1993). The second, adapted from Linda Mayoux, entails creating a road — tracking changes from the woman's perception — a road beginning from where the person was when the project/programme began and ending at where she is now; with the path in between stating the factors that influenced her ascent, descent, stationary location or movement on a curved path. The factors can be project/

programme related or otherwise (Mayoux, 2008). This method can be used irrespective of whether the women is heterosexual, a lesbian or a male to female transgender person.

A method for triangulation often is the *"happiness mapping"* wherein one tracks the level of happiness of the woman participant at the time when the project commenced and at the time of the evaluation (Murthy, 2013). The change in happiness, if any, may be due to the project/programme or otherwise, but points to the grey rules of institutions which the project/programme may need to look into or which the project has favourably changed!

Intra-household gender dynamics and women's empowerment and poverty reduction

Women's empowerment at "power to" level is shaped largely by intra-household gender dynamics, though norms of community, markets and state also have a role to play on the degree of power women exercise over their individual lives. Rules around gender-based division of labour within the household and rules around gender-based mobility shape the extent of control women have over their labour. The rules around gender-based access and control over resources determine how much control women have over household resources. Rules associated with women's bodies determine how much control women exercise over reproduction and sexuality and the degree to which they can live free of violence. Distribution of power and decision-making within the household has a bearing on all the above, and any deviation from rules on division of labour, mobility, division of resources and management of resources meets with some kind of penalty.

Women and girls' poverty at the 'dimension' level is shaped by household access to consumption resources as well as the gender and age/ability based division of consumption resources within the household. Women's poverty at the 'causes level' is shaped by rules on gender-based division of labour (including valuation of women's work), rules on women's mobility, household access to productive resources, rules on gender-based control over productive resources and the degree of freedom from domestic violence. Women who were not from poor households may slip into poverty if the conjugal contract fails due to desertion, divorce or bigamy.

Things to keep in mind while facilitating intra-household participatory methods

As mentioned in the Introduction, safe spaces are important while using gender-sensitive participatory evaluation methods. In the case of intra-household methods locating a space wherein spouse/partner or in-laws and other community members are not present is important. Risks associated with women sharing about power relations or changes in distribution of power in the household in front of others are many and such risks have to be avoided (see Madhok

and Rai, 2012). At times it helps to take a male facilitator to keep the men in the household away and occupied (perhaps do participatory process or interviews with them).

Participants may participate to different degrees on different aspects of exploration on intra-household gender dynamics. Women participants are more open to discussing conventional indicators than the unconventional ones (see Mukhopadhyay and Sudarshan, n.d for the distinction). Power over their bodies is an unconventional indicator. The discussions around unconventional aspects of intra-household gender dynamics require skilful facilitation as well as investing in counselling if necessary if emotions are churned in the process.

Gender-sensitive participatory methods (for that matter any participatory method) take time and resources (Campbell, 2002). There are several intra-household gender-sensitive participatory methods that this toolkit has put together. Facilitating evaluations using all of them with women or men may take over two days, which poor women or men are unlikely to have. It is important to decide which methods one wants to choose (depending on the focus of the project/programme, one's skill, attitude of the respondent and time that is available), and fill in the gaps through semi structured interviews. It would be best if the methods selected were facilitated with the same women to get a comprehensive perspective on changes at the intra-household level and reasons for same. Ideally, thirty women should be selected and if possible some participant partners/spouses (DePaulo, 2000). Comparison with non-participant women may not be possible as they are unlikely to give the time for participatory exercises as they do not have a stake in the project/programme.

Which women to select for understanding intra-household gender impact is a difficult issue. It is important to capture the experiences of women whose position has improved, remained the same and has deteriorated – but to select the numbers such that it is representative of experiences in the community. Another possibility is to select women affected by intersection of marginalised identities, including Dalits, Muslims, Adivasis, transgender (women), lesbians etc. Ideally, several of the gender-sensitive participatory methods that are facilitated with women should be facilitated with their partners as well — provided they are participants in the project/programme. Otherwise there could be a backlash from men as to why they are excluded when they are participating in the same.

The findings can be quantified by calculating what percentage of the Thirty women who took part in the gender-sensitive participatory process said what (e.g. the percentage of women reporting that they owned land or house on their name), what percentage reported improvement or deterioration or no change, and whether the changes, if any, were due to the project or programme. If men were interviewed the perceptions of women and men can be compared as well (perhaps as case studies) and if there are differences between their perceptions this could be discussed with the women.

Discussing differences (for example, on time men put into care work) with men separately or both men and women together could lead to tensions after the facilitator leaves!

While this section of the toolkit introduces the reader to participatory and gender-sensitive intra-household evaluation methods, it does require the reader to understand the context through reading secondary literature. It does require a grounding of the facilitator in gender relations, power and development.

Ten different participatory methods for capturing changes in intra-household gender dynamics are discussed.

2.1 Gender division of labour mapping[11]

Objectives

To examine changes in the gender-based division of labour as a result of the project/programme.

Conceptual framework

The gender-based division of labour can be seen as a set of rules and activities at household, market and community levels which determine who does what, where and at what wages (adapted Rao et al, 1991). Deviations from the gender-division of labour meet with resistance from men as well as powerful women within the household, at times taking the form of violence against women. The gender division of labour varies with class, caste, religion, ethnicity, marital status, gender identity/sexual orientation etc. It also varies with time.

Assumption

The gender-based division of labour is best captured through participatory methods rather than through interviews.

Methodology

Gender-based division of labour mapping entails mapping of who does what work, where, how long and at what wages within and outside the house. In evaluations, one also captures what changes have happened to this division and why.

Method

1. Ask the woman participant to list/draw the household members who work as 'title' of columns. Use chalk on the ground or chart paper (inside the house);

[11] This tool developed by Rao et al 1991

2. Ask her to list/draw[12] different activities that household members do downwards (i.e. as title of rows) so that a matrix is formed.
3. Ask the participant to fill the matrix of who does what work by placing a 'tick' on the appropriate column and row.
4. Alternatively, give ten tamarind seeds (or any locally available seeds) per activity, and ask the woman to distribute the same across which household member does what and how much work.
5. Add two columns to write how many hours the activity takes and what proportion of wages of men (for work of similar value) it fetches, if any.
6. Find out the total work load of women/girls and men/boys in the house.
7. Ask the woman participant how was the division of labour, work load and wages before the project/programme commenced, and explore reasons for change if any.
8. Modify the illustration below if the couple is of same sex or a transgender person living with opposite gender.

Time required: • One to one and a half hours
Materials required: • Chalk • Charts • Pens • Seeds

Illustration

This method was used in Tamil Nadu, India to capture changes in the division of labour, if any, due to a government's sericulture project in 1993 (see Figure 2.1a and Figure 2.1b). Reproductive work like cooking, cleaning, child-care and care of the elderly is mainly the responsibility of the concerned woman. The exception was house repairs and major purchases which were done by her husband. The work was totally unpaid. The woman from a marginal farming household interviewed reported no change in the division of reproductive work. Moving to 'productive work' her husband was involved in land preparation, ridge and pit making, receiving of silkworm seed and marketing of cocoons. She engaged in weeding, picking of leaves and harvesting of cocoons. Both of them were involved in fertiliser and manure application. The woman participant worked in her husband's field, and also others' fields. She earned lesser wages than men when she did tasks which men did (other than ploughing which women never do). While she herself did not go to cocoon markets, she mentioned that single women who went to the market earned lower income as they could not go far away to sell the cocoons. The government's sericulture project had trained her and

[12] In a rural and agriculture setting, productive work could include ploughing, sowing, weeding, irrigation, transplanting, harvesting, post-harvest processing, seed preservation, marketing etc. Reproductive activities could include fetching water, fetching fuel, cooking, washing utensils, cleaning the house, child care etc.

her husband in more advanced methods of sericulture, provided them with access to better quality larvae and had increased income of household. Specifically women had learned more advanced methods of cleaning of trays and Chandrikas[13] and harvesting cocoons. The woman reported that she exercised 20% control over the income from sericulture. She exercised greater control over income from livestock, which was not part of the project.

Figure 2.1a:
Gender-based Division of Labour: Reproductive work (Thally Block, Tamil Nadu)

Nature of Work	Division of Work			Wages
		Men	Women	Wages of women as a proportion of wages of men
Cooking			***** *****	–
Cleaning and Washing		*	***** ****	–
Child care		*	***** ****	–
Care of elderly		*	***** ****	–
Collecting fuel and water			***** *****	–
Day to day shopping		***	***** **	–
Major shopping for the house		******	****	–
Maintenance of house		*******	***	–

Note: The women gathered ten stones for each task and were asked to distribute them between men and woken to denote the division of labour across each task.

[13] Chandrika or cocoonage is a circular basket with a spiral wall about five cm wide to facilitate the worms to attach their cocoons to them (My Agriculture Information Bank, n.d)

Figure 2.1b:
Gender-based Division of Labour: Productive work

Nature of Work	Division of Work			Wages
		Men	Women	Wages of women as a proportion of wages of men
Mulberry cultivation:				
Land preparation		***** ****	*	***** ***
Ridge and pit making		***** ****	*	***** ***
Cutting preparation		*****	*****	***** ***
Planting		*	***** ****	***** ***
Irrigation		***** ***	**	***** ***
Fertilizer and manure application		*****	*****	***** ***
Weeding		*	***** ****	***** ***
Pruning		***** ***	**	***** ***
Silkwarm rearing:				
Seed cocoon receipt		***** ***	**	–
Larve brushig		***** *****		–
Leaf picking			***** *****	–
Leaf chopping and feeding		***** ***	**	***** **
Disinfection		***** *****		–
Cleaning of stands trays, cnandrikas		*****	*****	***** **
Harvesting of cocoons		**	***** ****	***** **
Marketing of cocoons		***** ***	**	***** **

Challenges

In this case, the participant was working in her own field and outside. Hence she could calculate her wages as proportion of men. This may not be applicable in instances where the participant was not engaged in paid work. The participant will then be forced to guess. It may be better to leave the column on wages of women as a proportion of men blank or put 'not applicable'.

Adapted from: • Rao, A, Anderson, M.B and Overholt, C (eds), 1991, Gender-analysis in Development Planning: A Case Book, Kumarian Press, USA.

2.2 Mobility mapping[14]

Objectives

To examine changes in women's mobility pattern as a result of the project/programme.

Conceptual framework

Gender-based mobility defines who can travel where, to which institution, with whom and for how long. Rules on mobility are set not only by the household, but also by community (and at times by market and state). Generally women's mobility is restricted when compared to that of men. Restrictions on women's mobility are stronger amongst the upper castes than Dalits and stronger in north-west India than Southern India. At the same time, Dalit women and men are not allowed entry into certain places like temples or sacred groves.

Assumption

Mobility mapping is based on the belief that changes in mobility are best captured through participatory methods, rather than through discussions.

Methodology

Mobility mapping entails mapping how far, to which institutions, for what purposes and with whom do participants travel now when compared to before the project/programme commenced. It also entails ascertaining the causes of changes in mobility, if any.

Method

1. Ask the participant to draw concentric circles on the floor with a chalk or with a felt pen on a chart paper. Each concentric circle depicts the distance from her village.
2. Ask the participant to draw a picture of herself at the centre of the concentric circle.
3. Ask the participant to draw important places/institutions she travels to with the closest one being placed on the nearest concentric circle and in an appropriate direction.

[14] Developed by several people in different ways.

4. Ask her to draw the size of the institution based on how important it is to her (the bigger it is, more important it is).
5. Ask the participant to draw a line from the centre to the institution/place she travels to.
6. Ask her to use symbols to indicate with whom she travels: with life-partner (a moustache if a male, ear ring if a female), with group members (group), alone or with others.
7. Ask her what changes have happened in her mobility since the time the project/programme started.
8. If the participant's mobility has increased and she travels more independently, explore what is the reason for the same. Is the project/programme a reason, or other factors?

Time required : • One hour
Materials required: • Chalk • Charts • Pens

Illustration

An exercise on mobility mapping was facilitated with a 35 year old Backward Class woman in a marginal farming household in Andhra Pradesh in 2013. She had studied up-to class three. She was a member of a women's self-help group started by an NGO, and have received training on sustainable agriculture and gender issues. The mobility mapping revealed that she attended the SHG meeting, went to the flour mill and ration shop located within a kilometre by herself. These places were seen as women's domain, and located nearby. She also went to the fish-market located at a distance of around one and half kilometre alone. She went to the commercial bank and Panchayat office along with other (women) members of her group. These are located at a distance of two kilometres. At four kilometres is a temple which she likes to visit once in few months, but when she does not have her menstrual cycle. She goes there by herself. Her husband and she went to meet relatives who sta yed at a distance (10 km), along with their children. Together they went to farmer's service centre located on another side at the same distance. Her mobility map at the time of evaluation in 2013 is illustrated in Figure 2.2 (there was not adequate time to vary institutional size according to level of importance). There have been few changes to her mobility, closely linked to her association with the group and NGO. She now travels a bit further than before to visit Panchayat office and bank, though with other women. Both she and her husband have started going to Farmer's Service Centres now after she got agriculture training. She goes with him (and not other group members) as the land title deed is on his name. With regard to other places like ration shop, flour mill, fish market and temples she was visiting them even earlier. She was used to combining wage labour with farming and hence traveling alone. Thus, it is not so much that her mobility that had expanded, but the institutions that she visited.

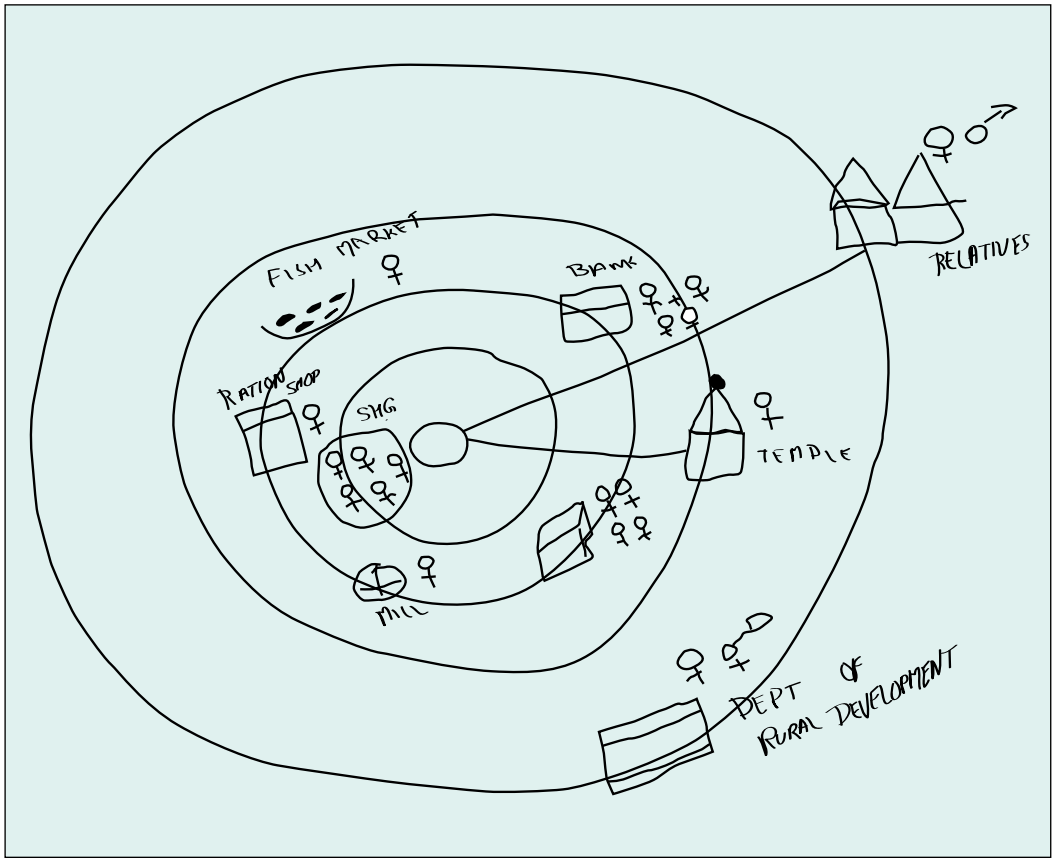
Challenges

The mobility mapping exercise does take a bit of time to understand, and by the time the participant maps her present mobility it may takes upto 30 minutes. The participant is then reluctant to draw again another map of what it was before. It is better to request her to colour or simply discuss what has changed.

Yet another challenge is that at times the mobility map may give you an idea of new institutions that a participant has started visiting than her mobility. Menstrual taboos are another challenge, which may need to be probed after the mobility map is drawn.

Adapted from: • Care, n.d, Women's Mobility Mapping, PLA Exercise 6, ISOFI toolkit Tools for learning and action on gender and sexuality http://www.careacademy.org/ISOFI/ISOFI%20Pages/Exercise206Womens20Mobility20Mapping.pdf

Figure 2.2: Mobility Map Nagaualli (Agri A P work)



2.3 Gender-based access and control over resource mapping[15]

Objectives

To examine changes in gender-based access and control over resources as a result of the project/programme.

Conceptual framework

The *gender-based access and control refers* to a set of rules which define who within the household has access to what resources -be they tangible or intangible. It is closely tied to the distribution of resources within the household and outside.

Assumption

The gender-based access and control over resources is best captured through participatory methods rather than through discussions.

Methodology

The methodology entails mapping who has access to and who has control over what resources. Access implies ability to utilise, but not the right to own or sell the asset — which implies control.

Method

1. Ask the woman participant to list/draw the household members as head of columns.
2. Ask her to list different types of resources downwards — i.e as heading of rows. Use the participants' definition of resources.
3. A matrix should now be formed — with each household member listed in columns and each resource as rows.
4. Ask the participant to "tick" whether the person mentioned in the column has access to the resource drawn in each row. The other option is to give ten seeds and ask the participants to distribute them based on who has greater or lesser access to the resource.
5. Ask the participants what was the gender-based access to resource before the project programme commenced. Use different colour pen (if the exercise is being done on a chart paper) or chalk (if on a floor) to note the change.
6. Repeat steps 1-6 for gathering perceptions on gender-based control over resources, and changes in the same as a result of the project. Either use a different colour pen to record or draw a new table.

[15] Adapted from Rao et at 1991

7. Ask the participants what they learnt from the exercise. What are the reasons for changes in access and control over resources, if any?
8. Modify the illustration that follows if the couple is of same sex or a transgender person living with opposite gender.

Time required: • One to one and a half hours

Illustration

Gender-based access and control over resource mapping was faciliated with a group of women landless labourers and marginal farmers in Bihar in 1993. Roughly half the group members were Dalits. The exercise was split into two parts. The first part focused on access to basic needs and second part on control/rights over assets and income. See Figures 2.3a and 2.3b. Small stones were used by the women, instead of asking the women to use "tick marks". The mapping revealed that women had lesser access to food, education, health care, water for bathing, and open space for defecation when compared to men. Women exercised some control over small livestock and dairy animals, but less over land, bullocks and their own income. Further discussion revealed that women's empowerment through the livelihood strengthening project had improved ownership of dairy animals and small livestock (goat, poultry). Their access to and control over other resources remained unchanged.

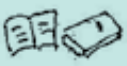
Challenges

As discussed, this exercise should be done in a private space and with individual woman. In this case the seventeen year old son of the Dalit woman was there in her house. The second facilitator who was present was required to translate from Maithili to Hindi, and could not divert the attention of the son. The gender-based access and control over resource mapping was hence carried out in the group leaders' house. She was single and from a Backward Class. Soon a group of women came into the house, and the exercise became collective. On hindsight, it would have been better to train the second facilitator and encourage her to facilitate the exercise, while I spoke to the seventeen year old son who knew Hindi.

Materials required: • Chalk • Charts • Pens • Seeds

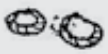
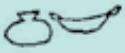
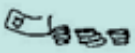
Adapted from: • Rao, A, Anderson, M.B and Overholt, C (eds), 1991, Gender-analysis in Development Planning: *A Case Book*, Kumarian Press, USA.

Figure 2.3a: Access to resources to meet basic needs (Bihar)

Access to basic needs		Men	Women
Access to food:			
Day to day meals		***** *	****
Special food during occasions		***** **	***
Access to water for daily use (for drinkng and bathing)		***** *	****
Access to open air toilet facilities		***** **	***
Access to education:			
Primary education		***** *	****
Middle level education		***** **	***
Higher education		***** ****	*
Access to health care:			
Local practitioners		*****	*****
Primary health centres		******	****
District/states hospitals		***** ***	***

Note: The women gathered ten stones for each resource and were asked to distribute it between men and women to denote the degree of rights they had over resources.

Figure 2.3b: Gender-based Rights over Assets and Resources with Household

Assets and resources		Men	Women
Land		***** ****	*
House		***** ****	*
Small animals		****	******
Milch cattle		*****	*****
Bullocks for ploughing		***** **	***
Agricultural equipments		***** **	***
Jewellery		***** **	***
Utensils		*****	*****
Radio, cots etc.		***** **	***
Earned by men		***** ***	**
Earned by women		***** **	***

Note: The women gathered ten stones for each asset and were asked to distribute it between men and women to denote the degree of rights they had over assets.

2.4 Gender-based intra-household decision matrix[16]

Objective:

To assess intra-household decision-making across gender and how this has changed with time.

Conceptual framework

Gendered power relations within the household lead to differences between men and women on who initiates, discusses and decides on intra-household concerns.

Assumption

Projects/programmes aiming at women's empowerment should strengthen the decision-making power of women within the household.

Methodology

1. Sit separately with the woman first.
2. Ask her about the areas of decision-making in the household.
3. Ask to make a list in writing or pictures of the areas or issues of decision-making (column 1).
4. Ask her to discuss who in the household (she or her partner or male/female relative) initiates the discussion, who is involved in the actual discussions and who takes the decision. Either use _/ marks or ask the woman to distribute stones based on extent of involvement in these three aspects of decision-making.
5. Find out what was the pattern of decision-making when the project/programme started.
6. Analyse whether the decision-making power of women has improved over the years. If yes, on what issues and levels of decision-making (With respect to initiation, discussion or decision-making, for instance).
7. Modify the illustration below if the couple is of same sex or a transgender person living with opposite gender.

Time required: • One and a half hours
Materials required: • Chalks • Charts • Pens

Illustration

This method was used by the NGO, MYRADA, in Thammandapalli in Dharmapuri district, Tamil Nadu, with a group of men and women in 1992. The participants listed the areas of decision-making

[16] Developed by several people in different ways

Figure 2.4: Decision-Making Matrix, Village: D. Thammandrapalli

Issues	Initiation	Discussion	Decision
Crop Selection Agricultural Operations Marketing of Produce	M M M	- MW -	M M M
Purchase of Household articles/assets Purchase of House, Land Land Improvement	M M M	MW MW MW	MW MW M
Family Planning (Contraception)	MW	MW	M
Education of Children	MW	MW	M
Celebrating/Attending Festivals - in house - outside	W M	MW MW	W M
Negotiating the marriage of Children: -Selection -How much to spend	MW MW	MW MW	MW* MW

*M: Male, W: Women *More Weightage given to a mans' opinion.*

in the first column (across several rows) and levels of decision-making on the first row (across second to fourth rows). They listed the following as the aspects that they took decisions on: agriculture operations, major and minor purchases, contraception, education of children, celebrating/attending festivals and negotiation of children's marriage. From the decision-making matrix it is apparent that women had lesser (final) decision-making power on agriculture operations, contraception, education of children. They took joint decisions on purchase of household assets and marriage of children. Women were more involved in discussions than in in initiating or taking decisions.

In between the discussions, one man in the group who dominated the discussions insisted that women had an equal say in decision-making. On the spur of the moment, one of the women participants said "For the next 5 minutes, I'll play the wife and you be my husband", and developed a situation where the 'wife' had sold off a bag of grain to get herself a nose-ring that she had been asking her husband for the last two years. Within the space of 5 minutes, the situation culminated in the 'wife' being beaten by the 'husband'. The action was spontaneous; one more person in the group almost joined in, and the others who were watching agreed that such reactions were not uncommon.

This example is only a partial illustration as it has not incorporated into the mapping changes in decision-making during the project/programme and discussion on causality of change.

Challenges

The method illustrating the intra-household decision-making matrix has been done with men and women together, and not separately with a woman and separately with her partner (that too, if he is involved in the project/programme). The true situation, which may vary from household to household, may be difficult to arrive at when done collectively.

2.5 Body mapping[17]

Objectives

To map perceptions of women about which parts of their bodies give them pleasure, pain, shame and power and changes in above during the project/programme period.

Conceptual framework

Women's bodies are often sites over which power is exercised by men within the institution of household, as well as community, markets and the state. Sexual[18] and reproductive rights[19] of women and their bodily integrity[20] are often violated.

Assumption

Given privacy and trust and adoption of gender-sensitive participatory methods women will articulate their perceptions on sensitive issues.

Methodology

One strand of body mapping entails drawing a map of the body of a woman in private and gathering her perceptions on which parts give her pleasure, pain, shame and power and why. For another strand see Box 2.1.

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[17] Adapted from Care n.d

[18] Sexual rights refer to right to decide whether, when, with whom (of which sex/gender), how and why to have sexual relations (United Nations, 1994).

[19] The 1994 International Conference on Population Development, Programme of Action, Chapter 3, defines reproductive rights as the rights of couples and individuals to decide freely and responsibly the number, spacing and timing of their children and have the information and means to do so. The concept also includes the ability to attain the highest standards of reproductive health free of discrimination, coercion and violence. (United Nations, 1994).

[20] Bodily integrity is the right to live without being physically or sexually harmed or harassed by others. No one can also do medical test on another without consent.

Method

1. Choose a participant whose participation in the project/programme is average.
2. Ask the participant if she has any objection in doing the exercise — explain what the exercise entails. If she has problems, discontinue the exercise.
3. Ask the participant in which venue there will be some privacy and proceed to that place.
4. Take required number of sheets of chart paper.
5. Ask the participant to lie down and then draw an outline of her body. Then ask her to draw different parts of her body.
6. It she has left out a female - specific body part, explore reasons for exclusion and encourage her to include the same.
7. Ask the participant which parts of her body gives her pain and why. Ask her to use a colour pen to mark those parts.
8. Ask the participant which parts of the body gives her pleasure and why. Ask her to use a different colour pen to mark those parts.
9. Ask the participant which part of the body makes her feel ashamed and why. Explore menstrual taboos both inside and outside the house. Ask her to use a different colour pen to mark that part.
10. Ask the participant which parts of her body make her feel powerful and why. Ask her to use a different colour to mark those parts.
11. Ask the participant if the sense of pleasure, pain, shame and power has changed during the project/programme period. If yes, ask them to use the respective colours and mark + or – on the body part.
12. Explore whether/how the project/programme has contributed to changes in her sense of power, pleasure, pain and shame.
13. Modify the question attached if the person is a transgender man to woman. Menstrual taboos for example may not apply, atleast in the Indian context

Time required: • One and a half hours

Materials required: • Chart paper • Pens

Figure 2.5: A Body Map

Source: Narayan, n.d

Illustration

This method was facilitated with a Dalit woman in Mahabubnagar district, Andhra Pradesh in 2001. She expressed that she experienced pleasure and power from her womb when she gave birth to her children. She underwent pain (she marked her heart) when her husband died, but also relief as occasionally he used to drink and beat her up. She was ashamed of her dark skin, as well as her desires even after her husband's death. Her feelings around menstruation were unfortunately not discussed. She felt pride in her heart as leader of her 'sangam' (collective), earning income for her family and managing all the tamarind trees in the village as a group. In her case, the pride she experienced was due to the project focusing on women and common property resources, but neither the pleasure, nor the pain/shame were due to the project. She did not want her body map on the floor to be recorded through a photograph, hence the photograph in Figure 2.5 is from elsewhere. A lesson is that the feelings of shame associated with unmet 'desire' or 'skin colour' are not dealt with in projects and programmes.

Challenges

For a woman to open to and share her feelings about her body takes time. The presence of the implementing agency staff–a woman–did help. In the end the facilitator did share her feelings about her own body. While it may have helped if the facilitator had shared her feelings in the beginning, her response may have shaped the participant's views.

Adapted from: • Care, n.d, Care Gender Toolkits Body Mapping, Last accessed 3rd March, 2013, http://pqdl.care.org/gendertoolkit/Pages/Body%20mapping.aspx • Narayan, G, n.d, India Body Maps, http://imaginingourselves.imow.org/pb/Story.aspx?id= 115&lang=1&g=0

Box 2.1: Variant: Control over body mapping

A variant of the body map is to discuss how much control a woman exercises over different parts of her body beginning from mind to legs, with the participant skipping the parts she does not want to discuss. This is followed by a discussion on changes in control over body, and how much of this is due to partaking in the project/programme. The concept of control is 'cognitive' while issues of 'shame, pain, pride and pleasure' are more emotive. A long standing relationship between the implementing agency and the community women is required to explore emotive realms, while issues of control are comparatively easier to discuss.

2.6 Power walk[21]

Objectives

To understand with respect to whom women feel powerful or powerless, why, and how far the project or programme has enhanced the sense of power over their lives.

Conceptual framework

The concept of 'power to' and 'power with' aspect of women's empowerment underpins the power walk exercise.

Assumption

Issues of feeling powerful or powerless, reasons for such perceptions, and shifts in power are best captured through gender-sensitive participatory exercises.

Methodology

Power walk entails asking the participants to walk on a line beginning with powerless and ending with powerful, and stopping at a point which denotes the degree of power they experience vis-a-vis a stakeholder.

Method

1. Facilitate this exercise individually, as each woman's experience of power is likely to vary with not only gender but her location in other social relations.
2. Get to know the different people who wield power on the life of the participant.
3. Make a list of these stakeholders (e.g. partner, mother-in-law, father-in-law, president of local government, ration shop owners, health provider, school principal, traditional village leader etc.)
4. Draw a line, the left side of which denotes feeling of powerlessness and right side denotes a feeling of being powerful (but not power over others).
5. Explain this scale to the participant.
6. Make the participant stand on the left side of the line, and read the name of the stakeholder.
7. Request the participant to think as to how powerful she feels vis-a-vis the stakeholder and move accordingly on the line.
8. Ask her the reasons for her rating.
9. Repeat steps 6 to 8 till all the different stakeholders are covered.

[21] Developed by Save the Children, Child Fund and World Vision, n.d

10. Explore whether her rating has changed during the project period (improvements and deterioration), and why.
11. Find out whether the project/programme has had a bearing on the degree of power she experience now, or other factors or a combination of both.

llustration

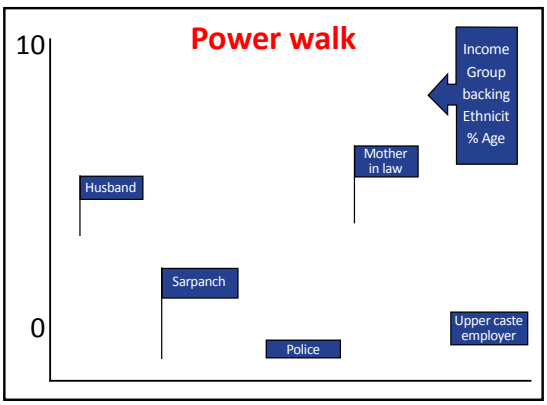
In an exercise done in Orissa, a Dalit woman involved in fisheries stated that the powerful people in her life were her husband, her mother-in-law, her caste employer, the gram panchayat president and police. Over the last five years (the period since the fisheries project started) the power she experienced vis-a-vis the gram panchayat president had gone up the most, and vis-a-vis the police officers remained stagnant. The changes in power she experienced vis-a-vis the other stakeholders fell in between the two extremes. In absolute terms, she felt most powerful vis-a-vis her mother-in-law (6 on a scale 0 to 10), followed by her husband (5), gram panchayat president (3), caste employer (2) and police officers (1). The woman interviewed observed that the improvement in the power she experienced vis-a-vis panchayat president, her mother-in-law and husband due to a combination of women's collective access to pond and income, group support, training received on leadership and financial management and her growing age. The caste employer for whom she worked kept verbally abusing her as she was available for work for lesser number of days now, and demanded higher wages. The police wanted commission from the women's group to allow them to do collective pond fisheries, and still yielded power.

Challenges

It is a challenge to delineate factors that may have contributed to increase in women's feeling of increased power. In the above case, her membership in group, access to pond, increase in income and growing age made a difference to the increased power she felt vis-a-vis several of the stakeholders (other than the police)

Time required: • One and a half hours
Materials required • Chalk

Adapted from: • Save the Children, Child Fund and World Vision, n.d Training for field staff in Non-protection sectors facilitator's guide http://cpwg.net/wp-content/uploads/2011/10/CP-Mainstreaming-InterAgencypdf.pdf



2.7 Attitude mapping[22]

Objectives

To understand deep rooted attitudes on gender and diversity, and whether such attitudes have changed as a result of the project/programme.

Conceptual framework

Through assessing changes in attitude of participant on key "rules" of the household and other institutions on gender, caste and other aspects of diversity, 'attitude mapping' discerns changes in 'power within' — the deepest level of process of women's empowerment.

Assumption

Deep rooted attitudes on gender and diversity are captured through games and exercises.

Methodology

Read out statements and explore if the participant agree or disagree with the statement.

Method

1. Hold two placards stating yes or no.
2. If the participant is non-literate hold two placards one with a tick (_/) and another with a cross (X).
3. Prepare a list of statements some of which are gender and diversity sensitive, and others that are not. An illustrative list is given in Box 2.2. This can be adapted.
4. Read out a statement and ask the participants to choose whether they agree or disagree.
5. If she gives a gender and diversity sensitive answer explore what was her attitude before the project/programme started.
6. If there has been a change, explore what contributed to the change — project/programme (which component) or other factors
7. Repeat steps 4 to 6 for all statements.
8. If a majority of the responses were not gender and diversity sensitive, generate a debate putting forward rationale for a gender and diversity perspective.
9. Sum up areas of agreements that have been reached, and areas where no agreement was reached.

Time required: • One and a half hours

Materials required: • List of statements • Two placards stating Yes or No • Two placards stating _/ ad X

[22] Developed by several people in different ways.

Illustration

In the evaluation of a project on poverty reduction in Mahbubnagar, Andhra Pradesh 'attitudinal mapping' method was facilitated with individual women in 2001. Women had gender-sensitive attitudes on girls' education, women's mobility, property rights, women's political participation and women's right to not be hit by her partner if the meal is not proper. On all the other statements the attitudes were not gender-sensitive. While Dalits and Caste Hindus came together during meetings, marriage across caste was still a taboo. Attitudes toward sexual/gender minorities were not explored. The women reported that their attitudes had changed over the project period. They expressed social mobilisation (groups and federations at different levels) and training on women's and Dalit empowerment had contributed to the changes observed. Interestingly some women observed that they learnt also from their children who had been taught about the importance of girls' education and preventing child marriages.

Box 2.2: Possible Statements

1. People should not marry outside their caste
2. Men can do household chores — cook, clean, look after children
3. Lineage goes through sons
4. Only sons can light the funeral pyre
5. It is men's responsibility to look after parents in old age
6. Women have a right to say no to their husbands/partners when sexual demands are made
7. It is women's responsibility not to get pregnant
8. Parents have a right to spank their children if they do not obey them
9. Girls should stop their education after attaining puberty
10. Women, like men, have a right to go anywhere
11. Women should not enter temples during menstruation
12. Parents have a right to scan to detect fetal abnormalities, so that infants with disabilities are not born
13. Partners of women elected representatives should support their wives by attending meetings instead of them.
14. Women will get too assertive if property is on their names
15. Husbands have a right to hit their wives if they do not cook properly
16. A transgender person or same sex couple should have a right to live in the same village or habitat as you
17. People of the same sex should have a right to live together, marry and to adopt a child

Challenges

Women at times may want to give the politically correct response. Mixing gender/socially sensitive and insensitive statements may help. It may be appropriate to change the questions to suit the context of the project/programme and geographical area. Also look at wall posters around, it gives an idea of whether attitudes are changing (see Figure 2.7).

Adapted: • Care, n.d, Attitudes towards gender http:/pqdl.care.org/gendertoolkit/Pages/Gender%20Equality%20Attitudes-Values%20Clarification.aspx

Figure 2.7: Photograph of a girl-child juxtaposed against a wall poster of her to celebrate her first birthday (Dalit hamlet in Kancheepuram district, Tamil Nadu).

Source: Kancheepuram District, Tamil Nadu.

2.8 Gender-analysis matrix[23]

Objectives

To carry-out a gender- analysis of the impact of the project/programme at the intra-household, community, market and state level.

Conceptual framework

Through assessing changes in power which a woman exercises over her labour, resources, body and decision-making/political spaces this method captures changes at the 'power to' and power 'power with' levels

Assumption

Gender-analysis of projects/programmes is best done through participatory methods.

Methodology

The methodology entails mapping changes in who has access to and control over labour, resources, one's body and political spaces at household and other institutional levels. The gender - analysis matrix brings together several of the tools discussed earlier like gender devision of labour, resource and decision-making mapping.

[23] Adaptation of Gender Analysis Matrix developed by Parker 1993.

Method

1. Choose a private space to carry out the exercise
2. Draw a matrix on a chart or on the floor with five columns (blank, labour, resources, body and political spaces) and four rows (blank, household, community, markets, state)
3. Ask the woman participant to write or use symbols (+, -. =) to denote the changes in women's:
   - control over mobility and work (ability to decide what work to do, where, when, with whom at what wages),
   - access to and control over resources (access implies ability to use resources while control implies ability to own and make decisions on resources)
   - control over their own body (ability to lead a life free of experiencing violence and ability to negotiate sexual relations and exercise reproductive rights)
   - political spaces (access means attending association, local government meetings, control implies influencing decision-making and taking decisions)

If there is no change, use the symbol '=', if there is positive change use the symbol '+' and if there is negative change use the symbol '-'

5. Ask the reasons for changes in participant woman's access/control over labour, resources, body and political spaces

Time required: • One and a half hours
Materials: • Chalk • Chart • Pen

Illustration

This illustration is taken from an assessment of a seed-village project from a gender and social relations lens in 1999 in Dindigul district of Tamil Nadu.

Under the project 1157 people were trained in seed hybridisation, a majority of whom were women and 47% of whom were from landless households. Marginal, small farmers, medium farmers and a few big farmers were also trained so that they themselves could undertake seed hybridisation with the help of (unpaid) family or hired labour. The growers and labourers were formed into seed growers' association so that they could store the seeds, bargain for good prices and continue the intervention even after the project was over, but with growers outnumbering labourers.

An assessment from a gender lens of intra-household impact with 19 women who were labourers involved in seed hybridisation or growing seeds revealed the following. On the positive side, some of the young women entered the labour force for the first time,[24] women

[24] Seed hybridization work was accorded higher status than unskilled agriculture labour, was available nearby and involved work in the morning and late afternoon (away from the sun, and thus not darkening the skin of the women).

Figure 2.8: Gender analysis matrix from a seed-village project

	Labour and mobility	Resources(access and control)	Body	Political spaces/ bargaining
Household	Work longer hours (-) Men help a little bit more in care work (+); not cleaning and cooking (=)	60% of WHH reported control over income from project (+); figure 31% for women in MHH(-) 8% opened a bank account on their name (+) Savings & earnings used for dowry (-) Land (=) Less access to meat (=) Women above 35 eat last (=) Lesser access to higher education (=)	Switch from bajra to rice (-) Respiratory problems, irritation of eye and bleeding of fingers (-) With independent income, young women bargaining for pushing up their age of marriage (+)	Greater say of young women in decision-making (+)
Community	Young women not sure if they can continue after marriage (-)		With independent income, young women bargaining for pushing up their age at marriage (+)	31% of members of association are women (-) 27% of leaders of association are women (-)
Market	Some young women entering labour force for first time (+) New skill acquisition (+) Purchase seeds (MHH) (=) Purchase seeds (WHH) (+)	Low wages to women for skilled work (-)		
State	Purchase seeds (WHH) (+) Visited new institutions and places like banks, office of government research institution (+)			

had acquired a new skill, visited new institutions and places and a few of them had opened their own bank accounts. Though only one third of women in male-headed households reported that they had control over their income, their say in household decision-making had increased. Further, young women labourers reported that they could negotiate for pushing up their age at marriage. Young men, whose wives were working as labourers, helped a little bit in caring for children, though not in cleaning and cooking.

On the negative side, there was no change in the gender-based division of labour in agriculture. Other than in women-headed households, seed purchase was a male activity. Women reported that their workload had increased. While incomes of labourers involved in seed-hybridisation (a skilled activity, done mainly by 'nimble' young women) had increased, the wages were less than for agriculture wage labour. Within the household, there was no change in gender-based distribution of meat or special food items or education expenditure. With increase in income, families were shifting from nutritious 'bajra'[25] (considered a poor person's food) to less nutritious rice (considered a rich person's food). Sixty percent of income from women's earnings was controlled by men in male headed households. Young women reported that they were savings up to buy mixies,[26] grinders and jewels for their marriage. Young women who were not married, were not sure if they would be able to continue this work after marriage. While majority of labourers involved in seed-hybridisation were women, there were fewer women who were members and decision-makers of seed growers' association.

Challenges

Collating is a challenge in gender-analysis matrix when it is facilitated with a diverse group. In the example illustrated, headship and age were differentiating factors. Dalit participants were few in number as they preferred better paying work. Adivasis were not present amongst labourers and growers and neither were Muslims. The study did not examine issues of disability or gender orientation. If complexity cannot be captured in one matrix, one matrix could be used for each identity.

Adapted from: • Parker, Rani, 1993, Another Point of View: A Manual on Gender-analysis Training for Grassroots Workers" UNIFEM (also see http://www.gdrc.org/gender/framework/matrix.html for a synposis)

[25] Pearl millet.
[26] Mixie is a type of food processor.

2.9 Gender-sensitive road-map of changes

Objectives:

To ascertain changes in the participant's life vis-a-vis the parameters that she considers important, and the role the project/programme has played in the changes.

Conceptual framework[27]

Assumption

Road-maps are a good way of capturing changes in the participant's lives.

Methodology

Road-maps entail asking the participant to draw a road connecting two circles, with the present level of empowerment and poverty being depicted in a circle at the end of the road and with the level of empowerment and poverty in the beginning of the project/programme being depicted in a circle in the beginning of the road. Roads can be ascending (if there is improvement), descending (if there is deterioration) or straight (if there is no change). It can be a straight path (if change is in one direction) or curved (if there are improvements and deterioration). Road-maps also entail tracking reasons for improvement or deterioration which are drawn/ written on the road itself.

Method

1. Explain the objective of the exercise.
2. In a chart or on the floor ask the woman participant to draw a road — ascending if there has been improvement since the year she joined the project/programme, descending if there has been deterioration since the year she joined the project/programme and a straight line if the there has been no impact.
3. Ask her to draw a circle on each end of the road if different from the beginning of project/ programme.
4. If there has been an improvement ask her to indicate her present level of poverty and empowerment through pictures or in writing inside the circle at the top end of the road.
5. If there has been a deterioration ask her to indicate her present level of poverty and empowerment through pictures or in writing in the circle at the bottom end of the road.
6. If there has been no change, ask her to indicate her present level of poverty and empowerment through picture or in writing in the circle at the end of the road, if different from the beginning of project/programme.

[27] Adapted from Mayoux 2008.

7. Similarly ask her to indicate her level of empowerment and poverty when the project/programme began inside the circle at the bottom end of the road (if there has been an improvement), at the top end of the road (if there has been an improvement), at the beginning of the road (if her position has been stagnant)
8. Explain that while the overall direction can be up, down or same, the road may be curved or straight.
9. Ask her to draw/write factors that have contributed to improvement or deterioration, as the case may be, on the road.
10. Ask her what she wants the project/programme to do in order to improve her level of empowerment and reduce her poverty.

Time: • One hour
Materials required: • Chalk • Paper • Pen

Illustration

The photograph (Figure 2.9) is of the road map of a thirty-year-old woman leader of a group in Mymensingh district, Bangladesh. She lives with her father-in-law, husband and two children.

Figure 2.9: Road-map of change and Happiness mapping in Myenmensingh District, Bangladesh

Her road-map was an ascending one. She shared that she and her husband were landless, but her father-in-law, who stayed with them, owned four acres of land. Her husband owned an ox and she owned 20 ducks when she joined the group. Before joining the group, formed in 2005 under the Microfinance for Marginal and Small Farmers Project, the household could not cultivate all the four acres as they did not have access to microcredit for purchase of inputs.

They used to cultivate paddy only once. Her husband was working at that time as a medical representative earning Taka 3,000 per month. At that time the household faced a month of food shortage every year. The adults bore the brunt of food shortage, and there were no gender differences in distribution of food. Now, they cultivate all the four acres of land, and the land in low areas is sown twice (paddy). More varieties of vegetables are grown now than before. She and her father-in-law use methods of cultivation and seed preservation that cut costs. She has diversified into fisheries and dairying. Her household's farm income, according to her, has increased by 50% and expenses by 25-30% between 2005 and 2013. Her husband's income through being a medical representative has also increased. In 2013, she considers the household to be non-poor but not prosperous enough to give loan to others. She and her husband have upgraded their toilet from an open pit latrine to a pit latrine with slab and water seal. All family members eat healthier now. Her son and daughter are both studying. On issues of women's empowerment, the woman leader shared that marketing of crops was done by her father-in-law, but he gave her the cash. Marketing of vegetables was her responsibility, as was as selling fish. She has opened her own bank account. She and her husband have built their own house (cement floor and wall, tin roofing, three rooms), in her husband's name. Relatives live in the old house (earthen floor, tin wall, tin roofing, two rooms).

Thus the household poverty had reduced, and there was some progress towards empowerment (not totally). Her poverty continues to be contingent upon her being in the institution of marriage. This small progress was made possible by the fact that she could access eight loans, with the first loan being for Taka 10,000 and the last for Taka 40,000. The purpose of taking loans ranged from purchase of inputs, cow and launching of fisheries. The training given under the project on crop-cultivation, fisheries and livestock, and social development helped her diversity her livelihood, use her father-in-law's land more judiciously and adopt seed preservation and fertilizer reduction technologies. Her access to education and husband's non-farm income also helped in her/her household's climb up on the road.

Challenges

In the above example, the participant had little time for the interview as she was managing multiple livelihood activities and was a group leader. The facilitator drew what she said, and wrote notes in

English. The participant understood everything, and would ask that something be corrected. This however need not be the case.

Road-maps are subjective. While the road map of the participant's household in Figure 2.9 was a "steep-up" her own road map, if drawn, would be "less steep". This conceptual distinction is perhaps better to make at the beginning of the exercise as the assets were not owned by her.

Adapted from: • Mayoux, L 2008, Steering Life's Rocky Road -Equal and Together, Gender Action Learning System, Core Manual, http://www.wemanresources.info/documents/Page2_GALS/Steering Life's Rocky Road.pdf

2.10 Happiness mapping[28]

Objectives

To ascertain changes in happiness of the member during the programme or project period, and explore reasons — gender-related and otherwise — for the changes.

Conceptual Framework

Aspects beyond neat boxes like 'labour', 'mobility', 'body', 'resources', 'decision-making' etc. can be captured through "happiness mapping". These aspects point to the grey rules of institutions which the project/programme may need to look into or which the project has favourably changed!

Assumption

The method is premised on the belief that income and poverty measures need not capture happiness of people. Happiness is best captured through qualitative methods rather than quantitative ones.

Methodology

Happiness mapping entails mapping of whether people are feeling sad, happy or somewhere in-between in their lives. The evaluator uses this exercise to capture whether members have become less or more happy as a consequence of joining the project or programme.

Method

1. Ask the participant to draw three faces – sad face, moderate face and happy face. If hesitant draw them yourself.
2. Ask the participants where they are now in terms of their emotional well-being, and where they were during the period before the project/programme started.

[28] Developed by Murthy 2013-2014

3. Are they happier or sadder or the same? Are changes in their emotional well-being, if any, due to the project/programme or other factors? If other factors, what are the other factors? If the project/programme, what aspect of the project/programme contributed to the change?
4. If the participant is unhappy or experiencing moderate level of happiness now, explore what interventions are required to make them happy — including gender-specific or gender-redistributive ones.

Materials: • Chalk • Paper • Pen

Illustration

In an agriculture and micro-finance project in Easter Uttar Pradesh in India, it was found that the woman participant had improved economically. She however described herself as sadder than before the project began. When the reasons were explored, it was revealed that her daughter had been sent back to get more dowry! The organisation then had to help her intervene on the dowry harassment case. The two concerned panchayats got together and decided to intervene and put pressure on the groom to withdraw the dowry demand.

Focus group discussions of an NGO in Chengalpattu in Tamil Nadu with rural women who are involved in health programmes revealed that with improved perception of women's credit-worthiness by government and banks, men put pressure on the women to access bank loans on their behalf and then did not pay back. Creditors came and harassed the women.[29] While household income had improved women were not happy.

On the other hand, the woman participant in Bangladesh (road map of changes) expressed that she felt 'happy' now when compared to 'sad' earlier due to the reduction of her household's poverty, increase in her income and her leadership of the group.

Challenges

Happiness mapping can raise a lot of emotions in situations where there has been a deterioration in happiness of women due to the project/programme or other factors. It is important that women have access to counselling and support systems to cope with the emotions. The intervening agency may also explore with the concerned woman possible strategies to deal with the problem which was making her unhappy.

Adapted from: • Murthy, R.K, 2013, Use of Happiness Index in Evaluations, Communication, Media, Policy http://www.comminit.com/policy-blogs/content/use-happiness-index-evaluations

[29] Communication with Renu Khanna on 10th March, 2013

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SECTION - 3

Gender-sensitive participatory methods to unpack impact on community, local markets and government

Community, market and state

As observed by Kabeer (1994), community is an institution which is supposed to maintain ethics and render service to its members. However, several of the organisations that make up the institution of community — traditional upper-caste village councils, religious organisations etc. — perpetuate hierarchies based on caste, religion, ethnicity, sexuality and gender. Women are not represented in these organisations, while men from marginalised communities may have a token presence. These organisations sanction a caste-based distribution of resources wherein Dalits (amongst them the most marginalised sub-castes) have lesser access to land as well as common property resources than upper-castes (Haq, 2007). Moving on to gender issues, the traditional village councils and religious organisations impose restrictive rules on dress-codes, chastity, mobility of young women, age at marriage, whom women and men can marry etc. Norms on funeral pyre being lit by sons and taboos around menstruation and child birth are perpetuated by these organisations (Bhaskaran, 2011). Caste and gender interlock in parts of India through the practice of dedicating young Dalit girls to goddesses, but in fact the girls are exploited sexually by upper-caste men (Chakrabothy, 2000).

Markets are supposed to function rationally, but in fact favour those who have resources, power and skills (Lodhia, 2005). At the local level, there are labour, commodity and financial markets. There is a strong gender and caste-based division of labour in the labour market, with the tasks and roles done by women and Dalits being undervalued (Bhaskaran, 2011). The work done by Dalits and Dalit women is further considered demeaning (like

manual scavenging, delivery of children), and more difficult work is allocated to them. The work place is based on the norm of a 'working man' with few employers providing crèches or places to breast feed (Sudarshan and Sharma, 2012). The double burden of women — that they have to go back and do their domestic chores — is also not taken into account in determining working hours. Sexual harassment of women is not uncommon in work places, especially if the workers are Dalits (Gorringe, 2005). Similarly, commodity markets are mediated by caste, class, ethnicity, gender etc. Only those with capital can afford to hold on to the produce after harvest (and store them), the rest have to sell immediately. The few Dalits with land fall under the latter category. In North-Western parts of India, there are restrictions on women going to distant markets, as one saying goes "Only wicked women go to the markets" (Sinha, n.d). The financial market again is mediated by gender and other intersecting diversities. While women have access to SHG loans, they rarely have access to institutional loans as they do not have collateral. Institutional loans are much bigger in amount and at lower levels of interests. This applies to Dalits, Adivasis, Muslims and other oppressed groups as well.

The state is supposed to take care of the welfare of its citizens, but in reality it responds to the outcome of contestation of power between different groups within and outside the country (Menon and Nigam, 1989). Responding to internal pressures from marginalised poor, Dalits and Adivasis, as well as to global outrage at the level of malnutrition and poverty in India (inspite of economic growth) the government has launched several social security schemes nationally. To name a few: the Public Distribution System (PDS),[30] the Mid Day Meal Scheme (MDMS),[31] the Integrated Child Development Scheme (ICDS)[32] and the Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS).[33] Where implemented effectively these schemes have had a positive impact on poverty reduction. However, not all reach the intended groups — in particular Dalits, Adivasis, women-headed households, people living with disability, people

[30] The Public Distribution System (PDS) is a food security system under which subsidized (select) food and non-food items are made available to India's poor through public distribution shops or ration shops.

[31] The Mid Day Meal Scheme entails provision for free lunch on working days for children in Primary and Upper Primary Classes in Government, Government Aided, Local Body, Education Guarantee Scheme and Alternate Innovative Education Centres (Government of India, n.d)

[32] The ICDS center provides supplementary nutrition and preschool education to children less than 6 years. It also provides supplementary nutrition and health education to pregnant and lactating women. Recently it has the added responsibility for forming adolescent girls groups and facilitating their empowerment (Ministry of Women and Child Development, n.d),

[33] The MGNREGS guarantees 100 days of employment per year per household, with the stipulation that at-least 33% of workers should be women. Under the scheme, women are to be given equal wages as men. Child care facilities are supposed to be available at work-site if there are five or more children under 6 years accompanying the women workers (Ministry of Law and Justice, 2005).

living with HIV, transgender person etc. (Indian School of Women's Studies Development, 2006). There are loopholes within some of the schemes. The ICDS, for example, does not cover non-pregnant anaemic women; neither are anaemia tablets included in MGNREGS when over 55% of women in the age group 15 to 49 years were anaemic in 2005-6 (International Institute for Population Sciences and Macro International, 2007). Even more serious, is the rising incidence of the state handing over resources to companies for infrastructure development, industries, big hospitals, etc., despite local village assemblies objecting to this. That is, on the one hand the government has initiated small social security measures for the marginalised, and on the other, it is taking away the resources of the marginalised, bowing to the interest of global and national capital (Shiva, 2011).

Against this dismal picture, the Indian government in 1993, decentralised local governance and reserved 33% of seats for women and proportionate seats (to the population) for Dalits and Adivasis (Government of India, 1992a, 1992b). This quota has been more than filled up. In some states the reservation for women has been enhanced to 50%. However, often men act as proxies for women, attend meetings and take decisions in their place. Upper-caste men dominate elected Dalits in local government. The budget of 10% earmarked for women's component in same states is hardly spent in their interest (Bhaskaran, 2011). Yet, when women mobilise themselves and attend Village Assemblies, they are able to demand that basic services be provided by the local governments. Another arm of the state is the judiciary. At the local level, the judiciary is represented through the district courts and, in some places, family courts. An important question is how far women want to and are able to access the legal system, how expensive is it to access, how speedily redress is available, and how far the verdict is in the interest of women. Studies reveal that there are gaps in all these respects (Agnes, 2012).

A key question is how far programmes and initiatives for women's empowerment and poverty reduction help alter rules, activities, allocation of resources and distribution of power of community, market and state organisations in favour of marginalised groups, including women. We shall examine some gender-sensitive participatory methods to assess such impact.

Capturing changes in community, markets and state: Gender and equity lens

The gender-sensitive participatory methods described in this section attempt to capture changes, if any, in functioning of community, local markets and (local organisational forms of) the state as a result of the project/programme.

Gender and diversity sensitive social-mapping maps the residential area of the village, where people of different communities live (if a mixed caste or religious village), and where resources like hand pumps, roads, sewage, ration shop, ICDS center, health sub-center, local government office, primary school, middle school, play areas, shops and places of worship are located and whether these are equitably accessible by different communities. An assessment is made of which temple/mosque/church who has access and control over (which caste and gender), and when (for example during menstruation). Similarly, where there are natural resources within the village (tanks, ponds etc), a social-map examines who has access to and control over them. The houses are demarcated if possible,[34] and it is recorded whether the house is kutcha (hut), semi pucca (cement wall, tiled roof) or pucca (fully cemented), and whether people live in a rented house or their own house (on men's name, joint name, or women's name). A social-map may also record where landless, women-headed households, single-men headed households, and women and men with disability live,[35] and their access to services (Gona et al, 2010). As discussing openly about people living with HIV is difficult, this aspect may need to be explored separately. It needs to be examined whether they are in the center of the village or periphery. Social-maps, depending on what is the focus, may also map which government programmes which households have been able to access, to what extent, and who in the house has been able to access these programmes.[36] In evaluations, one needs to examine what has changed in the social-map in the period since inception of the project/programme and how far these changes (positive and negative) are due to the project/programme (adapted from IFAD, n.d). In particular, it is crucial to explore whether there has been a process of mobilisation of women and marginalised groups.

Gender and diversity sensitive resource mapping maps the resource base of the village — cultivated land, fallow land, common land (including grazing land, burial land, temple land) and forests that come under the village. It also maps rivers, tanks, ponds, trees and other common property resources in and around the village (adapted from Geilfus, 2008). This exercise is followed by mapping who owns how much of the cultivated and fallow land — disaggregated by gender, caste, headship and other aspects of diversity — as well as who owns and has access to and control over common property resources. The issue of encroachments may need to be discussed discretely, as it is a sensitive issue. In the context of evaluations, one needs to examine changes in women's and marginalised groups ownership of land and access and control over commons in

[34] Possible only in a small hamlet or village comprising of 50 to 75 households.
[35] Again possible only in case of a small hamlet or village of 50-75 households.
[36] Again possible only in case of a small hamlet or village of 50-75 households.

the period since project/programme inception and how far these changes (positive and negative) are due to the project/programme. In particular, it needs to be examined whether there has been a process of mobilisation of women and marginalised groups. An aspect worth exploring in situations where private land and common property resources have been encroached upon by outsiders, is whether women's groups and groups of other marginalised sections are putting up resistance, forming alliances, and debating the model of development.

A unique method to capture changes in poverty status of households and gender-related reasons for the same is "gender-sensitive wealth ranking". Gender-sensitive wealth ranking entails capturing of women's criteria of very poor, poor, moderate and rich, and asking people present (maximum 20) to classify households present into one of the four categories. One may add the question, are there households that are moderate or rich, even as their women are very poor or poor? If so, why? In the context of an evaluation, one asks the participants to reclassify the same households into the four categories, this time based on their economic location during project/programme inception, along with discussions on causality of change, if any. Where the household (s) has deteriorated, it becomes important to ascertain if there are any gender and equity specific factor (s) like expenditure on dowry, excess alcohol consumption, desertion/divorce, premature death of a male earning member etc. which are amongst the underlying reasons for deterioration (Murthy et al, 2005). Further, it is crucial to explore if women headed households, differently-abled comprised households, landless households, Dalits, Adivasis, Muslims etc. are seeing an equal reduction in poverty levels as those from privileged groups. While the wealth ranking method measures overall level of well-being of households, gender specific seasonality mapping captures seasonality in employment, credit needs, income and expenditure (production and consumption) of women and men. Seasonality in violence against women, health morbidity and school attendance of girls and boys can also be identified, and it can be examined if seasonal vulnerability to poverty and violence has reduced as a result of project/programme inception.

Caste-discrimination mapping and story-telling on discrimination capture whether gender and socially biased rules or norms of institutions are changing or not. There are different methods to using story telling for a discussion on discrimination. The first is to narrate a story which hints at discrimination, and ask if they ever felt like the discriminated character described in the story, and if so, to describe when and what happened (Murthy and Sagayam, 2006). A variety of discriminatory rules normally emerge through story-telling some of which may be gender-related, while others may not. The other method is to ask participants themselves to enact a story, and see what discriminatory rules or norms

emerge (Ramachandran, 2012). Yet another method is caste-based discrimination mapping (including gender-related forms of caste-discrimination), wherein one maps who — people belonging to which caste — can visit, eat, play, work with and marry which caste. One also explores whether particular tasks considered polluting like delivering a child, cleaning toilets, removing skin of dead animals, and cleaning dead bodies are allocated to particular castes and gender. Indirectly, one could also explore whether sexual exploitation of Dalit women by an upper-caste landlord persists. Whether it is discriminatory story telling or caste-discrimination mapping one adopts, one needs to examine if discriminatory norms around, gender, caste, ethnicity, religion etc. have reduced or increased during the project/ programme period and the reason for the same.

Ranking of government schemes and programmes from a gender and equity lens captures how far the executive arm of the state functions in a manner accountable to women. It entails asking women participants to assess important government schemes and programmes from a gender and equity lens. Government schemes and programmes that women consider important are chosen, and women discuss criteria for the assessment of each. The facilitator may add to the criteria if necessary. The women then rank each programme across each criterion (on a scale of 1-5, the higher the rank the better the performance), and then arrive at an overall rank for each programme. This process is repeated till all the programmes are assessed. The same process could be adopted by women to assess functioning of police, district courts and family courts (judicial arm of the state). In the context of evaluations, one needs to assess the performance in the present, and how the programme or scheme was functioning earlier. The reason for deterioration or improvement is then discussed, including whether women's groups intervened to make the government accountable. This particular method is in keeping with a gender and human rights based approach to evaluation, wherein the extent to which duty bearers have been accountable to rights holders is examined (Luque, 2012).

Ranking of decision-making power from a gender and equity lens deals with the degree of collective decision-making by women in accountability structures instituted by the state. This entails mapping various community bodies in the village or slums like water users association, PDS committee, ICDS committee, school village, health, water, sanitation and, forest committee etc. It then entails analysis of whether meetings take place and if so, whether women are merely present, viz., attend meetings (but do not contribute), are consulted (but decision is taken by others), set agendas, and take decisions (Murthy and Kappen, 2012). This method could be used for assessing women's participation in local governments and village assemblies as well.

Related to the issue of power is conflict. *Conflict mapping* entails mapping which group is in conflict with whom and over what. A discussion is then initiated on how these conflicts are resolved, if at all. Gender-related conflicts are then discussed. At times, examples of conflict between Dalit/ Adivasi women and upper-caste women may be highlighted in the discussion — conflicts which are mediated by caste, ethnicity and gender. These also need to be noted. Next, there is a discussion on whether conflicts have increased or decreased since project/programme inception. An increase in conflicts need not necessarily be viewed badly, as it may indicate an assertion by women and other marginalised groups through a process of conscientization against people and groups who hold power (Dutt, 2004). 'Conflict mapping' may reveal continued existence of hierarchical norms, or changes in hierarchical norms underpinning community, markets and state.

Capturing incidence of violence against women is central to gender-sensitive evaluations (Bamberger & Podems, D.R. 2002, Mukhopadhyay, n.d). Violence against women could be on the part of powerful members of their households, community, markets, and the state. A method to explore incidence of different forms of violence against women is "violence mapping". One begins with participatory listing of different forms of violence against women and then asking participants to allocate tamarind or other seeds based on incidence of that form of violence against women. Violence against women could arise out of their gender identity alone, or a combination of gender and caste identity, minority identity, sexual orientation etc. An allocation of ten seeds would imply ten out of ten women face that form of violence against women. The question is then raised on whether since the project/programme inception violence against women has decreased or increased and why.

Time-line on *'women's condition and position'* tracks changes in women's lives over time. Time-line tracks changes in women's condition and position over generations — by interviewing older women — as well as over the project/programme period. A discussion follows on which of these changes are positive or negative, and the causes of these changes. Time-lines give a historical overview which helps in locating the impact of the project/programme.

Empowerment mapping entails asking women participants what their criteria is for women's empowerment, and then facilitating marking using different colours (one for each individual) where they are now vis-a-vis women's empowerment, and what their situation was when they started the project/programme. Causality of change, if any, is then discussed (Mayoux, 2008). A more discreet method is asking women why they have formed groups and what the group objectives are. The degree to which strategic gender (and other identity) based interests are articulated, indicates their location in the process of empowerment. This is referred to as *mapping*

of perception of group goals (Murthy et al, 2005).

While these gender-sensitive participatory methods have pertained more to assessing institutional change from a gender and equity lens, the project/programme may have its own objectives — some gender-sensitive and others not. A participatory process to assess impact of projects vis-a-vis its own objectives should ideally begin with women and other marginalised groups' own indicators to assess progress towards objectives and add to it. General and gender-sensitive indicator mapping entails assessing women's awareness about project/programme objectives, and then gathering their perception of what should be useful indicators for assessing progress towards objective and using these for evaluation. A simpler variant is asking women and other marginalised groups to assess the extent to which objectives have been met and the reasons for their rating, and comparing it with the rating of project/programme staff.

Linking gender-sensitive participatory methods to women's empowerment and poverty reduction

Empowerment, as mentioned in the introduction, can be discussed at the individual (power to), collective (power with) and deep rooted attitudinal level (power within) (Rowland, 1998). The methods explored in this section largely explore whether there is progress towards empowerment at the collective level, though a few methods also explore individual empowerment and deep rooted attitudes. Empowerment as "Power with" is explored through tracking changes in social maps,[37] resource maps, ranking of government services, levels of decision-making, incidence of violence, levels of empowerment, and women's condition and position over time. Increase in gender or other identity based conflict — gathered through conflict mapping — is difficult to interpret. In the beginning, conflicts may increase due to assertion by marginalised women of their rights, and then decrease, and this needs to be seen as an expression of collective power of women. The incidence of violence against women reflects both power of individual women to (power to) bargain within the household as well as power of the collective (power with) to intervene to prevent violence against women. Gender and equity sensitive changes in all the above are possible only when women have gathered 'power within' themselves. Women's collective ability to articulate in the "goal mapping exercise" strategic gender/caste/class goals of the group also reflects the power within themselves. This equally applies to ability to articulate indicators for assessment that are strategic in nature.

[37] For example, are better services available to Dalit colonies through action by Dalit women's organisations?

Poverty can be discussed at the level of dimensions and causes. "Gender integrated wealth ranking" gives an idea of shifts in poverty of households based on criteria evolved by marginalised women. Often these criteria address both dimensions and causes of poverty. The poverty levels of women headed household as well as changes in the same can be assessed through wealth ranking, and so can gender-related reasons for households and women headed households slipping into poverty. Changes in outcome of wealth ranking in combination with a social map (which gives an idea of housing and physical access to services of government) and a resource map (which gives an idea of who owns what and who has access to what resource) gives an idea of impact of the project/programme on household poverty and poverty of women headed households. However, it is intra household gender-sensitive participatory exercises which can give a clear idea of resource distribution across gender within the household.

Factors to be kept in mind while using gender-sensitive participatory methods at village/slum level

Community, markets and state are powerful entities when compared to marginalised groups and women amongst them (Kabeer, 1994). It is important to facilitate the gender-sensitive participatory methods listed above — many of which are to do with power and resources — in the hamlets of the marginalised groups like Dalits, Adivasis, Muslims (Thamizoli, 2001). If there are chances that powerful groups would come to know about the themes of discussion, it is better that the participatory processes are carried out in the implementing agencies' office (if convenient to women as well). However, if the implementing agency itself is a part of state machinery, its office may not be an appropriate venue, unless it is implementing a programme for women's empowerment. Wherever the venue, it is crucial to ensure that the powerful groups — landlords, middlemen, traditional panchayat leaders, local government leaders (from privileged groups), service providers etc. do not drop into the venue. This not only colours the nature of interaction in the group, but could also lead to conflicts with information on discussions flowing to powerful sections in the village.

Another issue to be taken into account is the need for facilitating gender-sensitive participatory methods separately with women (Thamizoli, 2001). In North-Western India, norms on social seclusion come in the way of physical presence of women in public spaces and participation of women in mixed groups of men and women (Mosse, 1995). While purdah may not be observed in large parts of South India, women do not talk freely in mixed groups, with perhaps the exception of group leaders. Further, the free time and ideal season for a participatory gender-

sensitive evaluation may vary for women and men. Rural women are not free during weeding season, while men are free during this season (ibid, 1995). Women may not be able to spare as much time as men in any given day as they have domestic work and child care responsibilities. Yet another issue is that the degree to which different gender-sensitive participatory methods are amenable to use by women and men may vary.

Almost all the methods described in this section deal with gender-sensitive outcomes rather than processes. Addressing both processes and outcomes is important in gender-sensitive participatory evaluations (Sudarshan and Sharma, 2012, Kameshwari, 2012). It may be useful to facilitate a 'time-line' of interventions in the village by the implementing organisation, and explore which of these interventions were useful and which not and what additional interventions they would like. An exercise on 'ranking of services' provided by the implementing agency by women from marginalised groups based on criteria evolved by them would be another useful measure. Similarly an assessment of struggle based interventions initiated by women's groups – both process and outcome – would be another useful exercise. What is perceived as a fairly threatening exercise is a participatory assessment by marginalised women of staff of implementing agency covering a habitat by women's groups. Such participatory assessments often give the real picture of implementation and gender/social impact on the ground than the supervisor's assessment.

While selecting the gender-sensitive participatory methods listed in this section, the focus of the project/programme, the politics in the village, one's facilitation skills, and the time available may be kept in mind. Using all the methods may take 3-4 days, which women are unlikely to have. One may hence choose methods based on the focus of the evaluation and of the project/programme.

Ideally, each selected method to understand changes in rules of state, local markets and community should be initiated with thirty marginalised women's groups (DePaulo, 2000). Comparison with non-participant villages may be difficult as they may not give the time. The findings can be quantified by calculating how much percentage of groups of women said what (for example, how much percentage of women's groups reported caste disparity in location of services), what proportion reported improvement or deterioration in disparities and what proportion reported that the change was due to project/programme.

Locating and taking back the findings

Findings from gender-sensitive participatory evaluations need to be located in a context. Small steps of progress may be milestones in contexts wherein gender and social inequalities are high,

while this may not be the case in other contexts (Sudarshan and Sharma, 2012). Women attending gram sabha meetings to demand their entitlements may not be uncommon in villages of South India, and may have nothing to do with the project/programme. However, it may mean a lot in North-Western India. Yet another issue is locating findings in the context of globalisation and the pathway to development followed by government. Ramachandran, for example, found that adolescent girls with mothers involved in an income generation programme (making fences out of wire) with SHGs had no time to study, as they were burdened with domestic work and child care (Ramachandran, 2012). One NGO noted deterioration in income in a Dalit village as common property resources were taken over by the state and handed over to a multinational company.

A constraint in finding acceptance of findings is that the focus of the gender-sensitive participatory methods is on unravelling how far rules, activities, resource and power of institutions have changed in favour of marginalised women and not on generating statistics on health, formal education, productivity and income. Such methods do not normally fit along with log frames, the use of which have always been popular (Kameshwari, 2012). One option is to use gender-sensitive participatory processes for generating such numbers as well. To cite an example, the gender-sensitive social-mapping could be used to map in which households girls and boys go to school now and before the project started. Seasonality mapping of income and food shortage, gender and caste-wise could indicate changes in poverty between the time the project commenced and at the time of doing the exercise; and that too gender and caste-wise. The other option is of-course to collaborate with donors who focus on institutional change, women's empowerment and poverty reduction.

Khanna (2012) emphasises the need to see gender-sensitive participatory evaluations as a mutual learning process, for the marginalised women themselves, for the implementing agencies and for the facilitators. Successes are captured, lessons are drawn and suggestions are made for the future to deal with shortcomings. One could add to these observations that in a participatory gender-sensitive evaluation, findings and recommendations are taken back to women from marginalised groups. In the case of the evaluation of the Mahalir Thittam, the government at the evaluation team's insistence, organised meetings of women's federations in Cuddalore district, wherein they added to some of the recommendations from the team.

Hay (2010) argues that there is a need for South Asia to leapfrog to a new phase in evaluation culture which would serve not only governments and donors but also local decision-makers and the poor and marginalised who most need the gains of development. It is hoped readers of this toolkit will not only attempt some of the methods highlighted here but take back findings to the women themselves.

3.1 Gender and diversity sensitive social-mapping[38]

Objectives

To ascertain changes in where different communities live and their access to and control over housing, government services, shops and cultural spaces, and reasons for these changes.

To map changes in women-headed, the differently-abled, and single men headed households' access to the above facilities/spaces, and reasons for the changes.

Conceptual framework

Gender and diversity sensitive social-maps reflect community rules on who lives in what area of the village and what government, cultural and (intra-village) common property resources are located in which part of the village. Any attempt to change the social map may lead to violence, reflecting the power which underpins the rules.

Assumption

Participatory methods offer a creative way to capture change in spaces where different communities and types of households live, and their access to services and cultural spaces.

Methodology

Gender and diversity sensitive social-mapping entails mapping the outline of the village, the habitats within the village, what government, common property resources and cultural resources are located in which habitat, (if a small habitat) the households in each habitat, the households which are women headed, single men household or comprised of differently- abled. It also entails mapping changes in the social-map across the project/programme period and ascertaining reasons for the same.

Method

1. Identify where the most marginalised communities live, and meet with the women separately.
2. Find a quiet and private place in the location where marginalised groups live. If there is danger of a conflict arising, shift the venue to the implementing agency's office.
3. Ensure that atleast one woman is present from each street of the habitat.
4. Ask the women to either take a chalk and draw on the ground a map of the village or take a felt pen and draw on a chart paper a map of the village (not just the habitat).
5. Ask the women if there are different habitats for different communities (example, Dalit, Muslims), and ask them to mark that area using different colours.

[38] This is an engendered version of the 'Social mapping' exercise popular among practitioners of RRA and PRA.

6. Ask them to draw the location of roads, ration shops, other shops, schools, health facility, ICDS centers, water points, local government office, places of worship, play area etc. If there are common property resources within the village they may also be drawn. Explore which caste, religious or ethnic groups and gender have access to these places and control.
7. Find out which facilities have ramps and are accessible to blind and which do/are not.
8. If the village or habitat is small, request the women to map different households in the village, and mark with different colour the women-headed household, single men-headed households, households living in rented house, households living in huts etc. Get the women to also mark where some people are living with disability.
9 Ask the women what are the changes since the project/programme inception to the social map–positive and negative. Which of the changes are due to the project/programme, and which due to other factors?

Note

If the village is huge, the women/men may like to do a social map of only one small hamlet where marginalised groups reside.

Time required: • Three hours
Materials required: • Chalk • Felt pen • Chart Paper

Figure 3.1: Women with their social map, Kancheepuram district, Tamil Nadu

Figure 3.2: Social map transposed onto a paper

Illustration

An exercise on social-mapping was carried out in 2013 by GUIDE and the author in Kancheepuram village in Tamil Nadu. GUIDE an NGO with a focus on empowerment of Dalit women has been working there since 1985. See Figures 3.1 and 3.2. The thrust of the NGO is on mobilisation of Dalit women into sangams and federation, strengthening their awareness on legal rights and of strengthening common property resources. This gender and diversity sensitive social-mapping was facilitated in 2013 in a Dalit hamlet of a mixed village. The social map revealed that resources like ration shops, big drinking water tank, ICDS center, school, panchayat office, post-office, cooperative office and library were located in the place were Caste Hindus lived. Dalits were equal in proportion to Caste Hindus. In the Dalit side of the village there was a small drinking water tank and ICDS centre. Ponds and water channels were present in several places, with the water channel on the Dalit side having been leased for fishing by Caste Hindus. There were temples in the Dalit side of the village and Caste Hindu side with restricted rights of Dalits to enter the temples in the Caste Hindu side of the village. Caste Hindus came rarely to the Dalit hamlet. Menstrual taboos persisted across caste with regard to visiting temples. There were more huts in the Dalit side of the village, with a greater proportion of women headed households living in huts. As a result of the project Dalit women of the village had waged a struggle and secured water tank and an ICDS centre in their area. This enabled them to work with greater ease, as a majority were landless or marginal farmers. Further, their workload had reduced. The process of mobilisation had given the women greater confidence in themselves. They had also protected common property resources on the outskirts of the village. However, caste-based norms were yet to fully change.

Challenges

Mapping all the households in the village was difficult as there were more than 500 households. A slightly lower number of houses were drawn on the chart, but the proportion of Dalits and Caste Hindus was maintained. Transferring the details into one page was also difficult.

Source

International Fund for Agricultural Development (IFAD), n.d, Annex D Methods for Monitoring and Evaluation: Managing for Impact in Rural Development, A Guide for Project M and E http://www.ifad.org/evaluation/guide/annexd/Annex_D-3DEF.pdf Last accessed 22nd March, 2014

3.2 Gender and diversity sensitive resource mapping [39]

Objectives:

- To map changes in (and reasons for) which communities own private land (and of what quality) and which do not, and in who has access to and control over common property resources and who does not.
- To map changes in (and reasons for) whether it is men or women within the households who own land and access to/control over common property resources.

Conceptual Framework

Gender and diversity sensitive resource maps capture norms on distribution of agriculture land and common property resources and nature of tenure across communities and gender. When tracked across time it not only captures impact of projects and programmes, but also of globalisation. Information on resistance to land grab may also emerge.

Assumption

Participatory methods offer a creative way to capture change in land ownership and access to and control over common property resources across communities and gender.

Methodology

Gender and diversity sensitive resource mapping entails mapping private land and common property resources of the village and ascertaining who owns these resources (in the case of private land) and who has access to and control over these resources (in the case of common property resources). It also entails mapping changes in access to resources and ownership of the same since project/programme inception and tracking causality of changes.

Method:

1. Ask the women to split into groups with at least one person present from each street of the habitat where marginalised groups live.
2. Find a quiet and private place in the location where marginalised groups live. If there is danger of a conflict arising, shift the venue to the implementing agency's office.
3. Ask the women to either take a chalk and draw on the ground a map of the private land and common property resources of the village, or take a felt pen and draw on a huge chart paper the same. Unlike social-maps the focus is on common property resources outside the residential area of the village.

[39] This is an engendered version of the 'Social mapping' exercise popular among practitioners of RRA and PRA.

4. Ask the women to mark out plots owned by upper-castes and marginalised groups using different colours (Dalits, Adivasis, Muslims etc.), and use different symbols to indicate if it is dry land or wet land.
5. Ask the women to use different symbols to indicate if the land belongs to women or men (note if women, whether the land belongs to women headed households)
6. If marking individual plots is difficult, ask the women to indicate roughly how many acres are each side of the village, and which caste groups own how many acres and how many acres do women own.
7. If the atmosphere is favourable, discuss encroachment of land –who has encroached whose land? Or discuss this in private at the end of the exercise with a few women.
8. Draw where the common property resources are located – temple land, burial ground, ponds, tanks, trees, forests etc. and mark who has greater access to these (i.e. people from which communities, which gender etc.) and control over them.
9. Ask the women what the changes are to the resource map since the project/programme inception, and which of the changes are due to the project/programme, and which due to other factors.

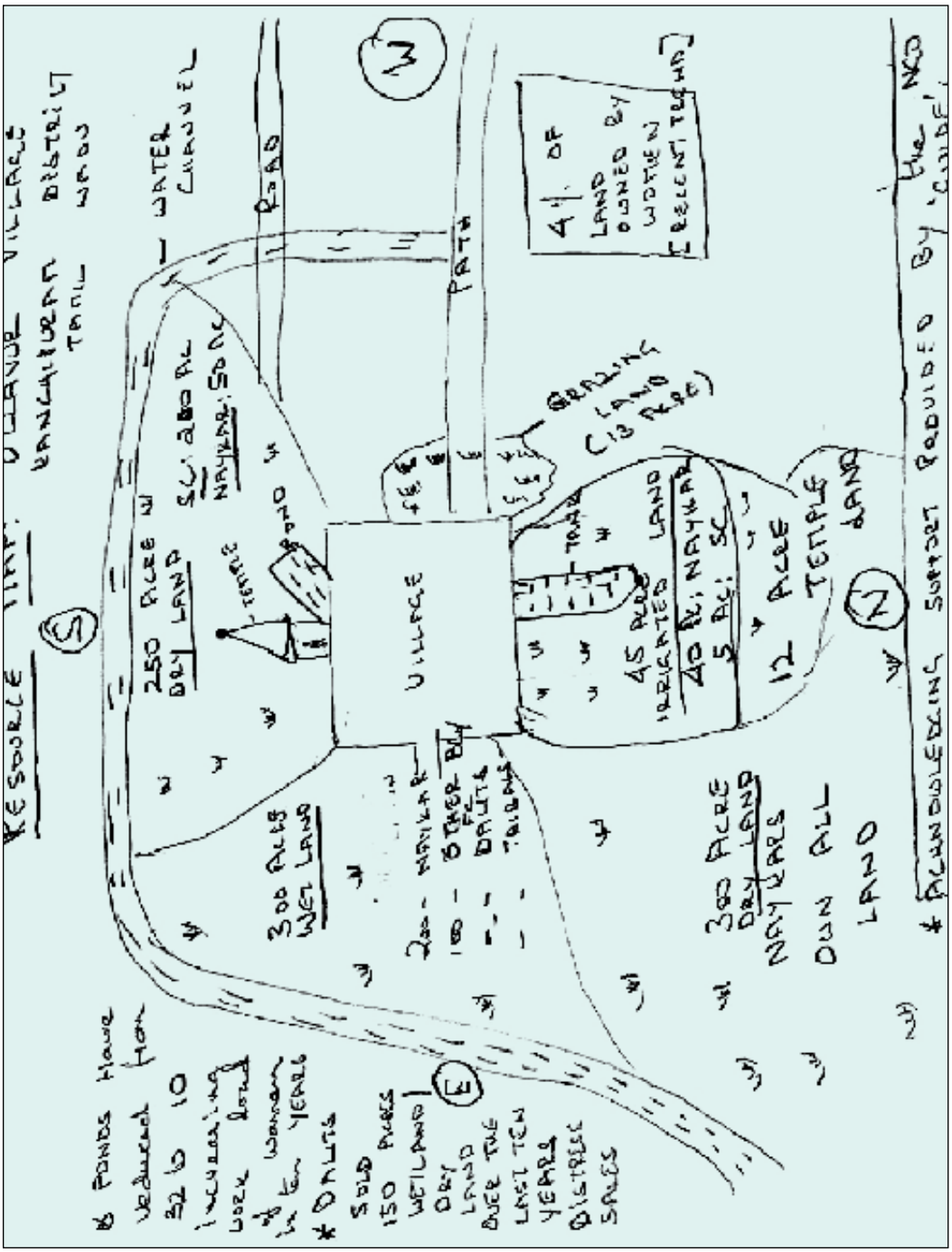
Illustration

An exercise on gender and diversity sensitive resource mapping was carried out in Kancheepuram village in Tamil Nadu, where GUIDE an NGO with a focus on empowerment of Dalit women and protection of common property resources has been working since 1985. (See Fig.) The thrust of the NGO is on mobilisation of Dalit women into sangams and federation, strengthening their awareness on legal rights and enhancing their control on common property resources.

This gender and diversity sensitive social-mapping was facilitated in 2013. The mapping exercise revealed that of the 907 acres of land 23% were owned by Dalits majority though they constituted half the village population. Further, 98% of the land that Dalits owned was dry land, when compared to 57% of land owned by Caste Hindus. Around 4% of agricultural land was owned by women; mainly by widows. Dalits had sold 150 acres of land over the last ten years due to a combination of poverty and difficulties in dry land agriculture. Ponds near the fields have reduced from 32 to 10 which increased the work load of women who used the same for their livestock. Fish ponds were leased to Caste Hindus in 2013 in a contested auction, though the previous two years it had gone to the Dalit women's group.

Months after the exercise, the NGO observed that the villagers owned an additional 630 acres of land near the pathway from the village to the railway line. Two hundred and ten acres of this

Figure 3.3


RESOURCE MAP
VILLAGE
BANGALORE
DISTRICT
TAMIL NADU
WATER CHANNEL
ROAD
PATH
250 ACRE DRY LAND
50 ACRE NAVARAI SOIL
300 ACRE WET LAND
VILLAGE
GRAZING GROUND (LAND FREE)
45 ACRE IRRIGATED LAND
40 AC NAVARAI
5 AC SC
12 ACRE TEMPLE LAND
300 ACRE DRY LAND
NAVARAI
DUMP YARD
4½ OF LAND OWNED BY RESIDENT TRIBE
* PONDS HAVE REDUCED FROM 32 TO 10
* SOLD 150 ACRES WETLAND DRY LAND OVER THE LAST TEN YEARS DISTRESS SALES
* PLANTATION SUPPORT PROVIDED BY

belonged to Dalits. In 2002, a real estate company wanted to purchase the land, as it was prime property near a railway line. They paid an advance of Rs 10000 to the men so that they would not sell to others. The Dalit women's group and youth got together and raised awareness about consequences of selling agricultural land, and were able to prevent sale of land. The group put pressure on the government to de-silt water tanks and 15 kilometres of water channel from water tanks to field. Wherever possible the Dalits and others are cultivating the land, while some are growing timber trees.

Challenges

The gender and diversity sensitive social-mapping was followed by the resource mapping exercise. The concentration was less by the time the gender and diversity sensitive resource mapping exercise was facilitated. Further, some had household responsibilities to take care of. There was additional data which was provided much later. On hindsight both exercises should have been done on different days. It is not surprising that some data emerged later.

Time required: • Two to Three hours
Materials required: • Chalk • Felt pen • Chart Paper

Adapted from: • International Fund for Agricultural Development (IFAD), n.d, Annex D Methods for Monitoring and Evaluation: Managing for Impact in Rural Development, A Guide for Project M and E http://www.ifad.org/evaluation/guide/annexd/Annex_D-3DEF.pdf Last accessed 22nd March, 2014

3.3 Gender-integrated wealth ranking [40]

Objectives:

To ascertain changes in economic status of households (of different identities[41]) during the programme or project period, and explore reasons for these changes.

Conceptual Framework

Marginalised women may adopt different criteria for poverty than middle-class facilitators. Given intra-household inequalities, it is further possible that a woman in a household that is non-poor may be in poverty while her husband may not be. Over time, women/household may slip into poverty due to gender-specific reasons like payment of dowry for daughter's marriage or excess expenditure on alcohol by husband. On the other hand women/households may

[40] This is an engendered version of the 'wealth ranking' exercise popular among practitioners of RRA and PRA.
[41] Headship, abilities, caste, religion, ethnicity, sexual identity and gender orientation and disability.

improve due to programme/project interventions; and the extent of improvement may vary with other intersecting identities.

Assumption

Gender, class, caste, ethnicity, religion and other forms of stratification mediate the economic well-being of households and how far women can benefit out of a project/programme. The extent of economic benefit derived by a household out of a project or programme is best captured through a participatory exercise.

Methodology

Changes in wealth/economic ranking entails participatory mapping of what changes have occurred in economic status of participant households during the project period, and the reasons — general and gender related — for the same.

Method

1. Request the women participants (maximum of 15) to bring stones of four different sizes.
2. Place the stones in a straight line.
3. Explain that the small stone signifies the very poor, the second big one the poor, the third big stone moderately off and the fourth stone the economically rich.
4. Ask the participants what criteria they would adopt to classify a household as very poor, poor, moderate and economically rich.
5. Ask the participants to classify themselves into one of these categories. Give each of them a piece of paper or a card. Request them to draw land on the paper if they have land, draw livestock if they have any, indicate the nature of housing, use a particular colour pen if they come from a marginalised community and use a particular symbol if heading the household.
6. If it is not culturally appropriate to find out caste, ethnicity, headship etc., do it later taking the support of the community worker of the implementing agency.
7. Ask the participants what was their economic status before joining the project/programme.
8. If there has been an improvement or deterioration, explore the reasons – both project/programme related and those which do not relate to the project.
9. Help the participants discern patterns – Who has benefitted most? Who has deteriorated most? Landed or landless, women-heading households or women in male-headed households, Dalits/Adivasis/Muslims or the upper-castes? Sexual/gender minorities or heterosexuals?

10. Help the participants identify gender-related reasons for improvement or deterioration (e.g. dowry, alcoholism, desertion/divorce etc.)
11. Find out interventions that are necessary for those who are very poor or poor now to come out of their poverty in a sustained manner.

Time required: • One and a half hours

Materials required: • Stones of four different sizes • Cards

Illustration

Profile of households improved:

- Women headed households (Saithwar community): 03
- Dalit households: Not applicable
- Minority households: 8

Number of HHs improved because of SHG-micro credit activities: 3 out of 11

Number of HHs improved because of SHG-micro credit with agricultural/activities: 8 out of 11

Number improved because of agricultural activities alone: Nil

Number improved because of other factors: Nil

Total number of member households deteriorated: 1

No. deteriorated because of failure of activities initiated with group loan: Nil

No. deteriorated because of failure of other GEAG activities: Nil

No. deteriorated because of other gender-related reasons: 1 out of 1 (Dowry)

Table 3.1: G Wealth ranking in a predominantly Muslim village: Eastern UP (2004) Gorakhpur Environmental Action Group – Involved in sustainable agriculture and micro-finance

Economic Category	No. of member households across different categories at present	No of member households across different categories before group formation
Very poor	Nil	4
Poor	2	3
Moderate	8	3
Rich	2	2
Total	**12**	**12**

Total number of member households improved: 11

Challenges:

It is sensitive to explore whether some women are poor while theirs husbands/partners are not. There are two ways of exploring this aspect. The first is to ask a general question as to whether women are poorer than their husbands. Some women may open up and say 'yes this is true in my case' and share the other reasons. The second is to ask the group leader separately. The latter yields specific response of a woman either denied food by her marital family, or being beaten up so much that her health is fragile.

Adapted from: • Program on Forests (PROFOR), n.d, Tool 1: Wealth ranking: Conducted with the Village Leadership, http://www.profor.info/sites/profor.info/files/PFL_Tool_01_07-01.pdf Last accessed February 19th, 2013

3.4 Gender-sensitive seasonality mapping [42]

Objectives

To ascertain changes in seasonality of various aspects of women's and men's lives (work, income, expenditure, credit needs, diseases, violence) as a result of the project/programme.

Conceptual framework

Vulnerability of people to lack of income, ill-health, inability to attend school, violence varies across seasons and months. Vulnerability may vary across gender, class, caste, religion etc. This can be captured through seasonality mapping.

Assumption

There are seasonal dimensions to most aspects of people's lives and these vary by gender, which can be captured through participatory methods

Methodology

Gender-specific seasonality mapping entails mapping seasonality in women's work, income, expenditure, credit needs, diseases, festivals, incidence of violence etc. of women and men across the different months.

Method:

1. Sit with women engaged in a particular occupation.
2. If literate, ask the women participants to write the different months of the year in 12

[42] This is an engendered version of the seasonal mapping popular among practitioners of RRA and PRA.

columns, using the local names that they are familiar with. If non-literate, ask them to draw pictures of a festival in each month to signify that month.

3. Ask the participants what are the aspects they would like to explore the seasonality of. The aspects could be work, income, expenditure, credit needs, diseases, festivals, patterns of violence etc.[43]
4. Make a row for each aspect and write down that aspect (work, income etc.) or use a symbol (if non literate group).
5. Find out seasonality of each aspect and whether some aspects vary across gender. Which months is work available? When is expenditure highest? When is income highest? When are deficits? Which months is violence against women highest and when least?
6. Explore the seasonality of these aspects now, and before the project/programme commenced. Have there been any changes? Are the changes favourable or unfavourable? If yes, is it due to the project or other factors?

Time required: • One and a half to two hours
Materials required: • Chalk • Chart • Felt pen

Illustration

In a seed village project in Dindigul district of Tamil Nadu 1157 people were trained by MS Swaminathan Research Foundation in seed-hybridisation, of whom 75% were women and a majority were poor. Interestingly, most of the men had joined the programme to learn how to grow vegetables or cotton in their farm for seed-hybridisation. A majority of women trainees were landless or near landless and joined the training for earning income. The work was during morning or evening, protected them from the sun (and kept the skin fair), and was not 'dirty'. The training attracted young women including lactating mothers, who could take a breaks in between work. Dalits were, however, under-represented in the training programme as the wages earned under seed hybridization was lower than agricultural and construction work outside.

A seasonality mapping was undertaken to understand whether the vulnerability of the labourers involved in seed hybridisation to unemployment and low income had reduced. The women were familiar with the Tamil Calendar more than the English one. They

[43] In parts of South India several men and a few women who have finished their menopause go on a pilgrimage to a temple in Sabarimalai any time between mid-November and end-January. The pilgrimage on foot takes a month, and by bus around 4-5 days. The pilgrims are not supposed to consume any alcohol three months prior to the pilgrimage, as well as during the pilgrimage. Women report a substantial reduction in partner violence during this period. It is another issue, that women are in the reproductive age group are not allowed to take part in the pilgrimage!

observed that months of high expenditure were Vaigaasi, Avani, Ipassi and Thai due to festivals. They somehow managed the months of Vaigassi and Avani as employment was available, but the months of Puratassi, Ipassi and Kartigai were difficult as it rained during these months and agriculture work was not available. Ipassi was a particularly difficult month as expenditure was high and income low. Issues such as seasonality in violence and ill health were not explored.

The training provided through seed hybridisation had generated employment of 10-15 days/month for women older than 30 during the lean months of Vaigaasi, Avani and Ipassi, thus reducing their vulnerability to poverty. However, it is women in the age group of 19-30 years who benefitted most and got employment throughout the year in the village and in other villages. It is believed that they had 'nimble' fingers and were fast at work. They/their family also wanted to preserve their colour till they got married, and the women were willing to work at lower wages during morning and evening.

Challenges

One of the challenges is to know the months/calendar in local language of the area. It may not follow the English calendar at all. Yet another challenge is to identify when and how to stratify, when different women have benefitted differently from the project/programme. This method can also be used at the individual level for understanding intra-household differences in vulnerability across seasons and the impact of the project on the same.

Adapted from: • Geilfus, f, 2008, 80 *Tools for Participatory Development: Appraisal, Planning, Follow-up and Evaluation*, Inter-American Institute for Cooperation on Agriculture (IICA), Costa Rica.

Table 3.2: Seasonality of expense, income, and employment

	Chittarai	Vaigaasi	Ani	Adi	Avani	Puratassi	Ipassi	Kartigai	Margai	Thai	Masi	Ponguni
Expenditure		Temple festival			Festival Education		Diwali			Harvest Festival		
Income from agriculture labour						Low Rainy	Low Rainy	Low Rainy				
Seed hybridisation work > 30 yrs Women						10-15 days work		10-15 days work				
Seed hybridisation work <30 yrs women		135 days throughout the year										

3.5 Caste-discrimination mapping[44]

Objectives

To understand people belonging to which caste can visit, eat, play, work, and marry people belonging to which caste, and whether such practices have changed as a result of the project/programme.

To understand who does tasks considered 'polluting,[45] and whether the division of labour has changed as a result of the project/programme.

Conceptual framework

Caste-discrimination mapping captures rules or norms pertaining to caste and (some aspects of) gender relations, and whether these are changing due to the project and programmes.

Assumption

The method is premised on the belief that a participatory exercise on caste-discrimination leads to questioning of discriminatory practices by the participants.

Methodology

Caste-discrimination mapping entails getting Dalit participants to map whether Dalits can visit, eat, play, work with and marry people belonging to different castes and explore whether such practices have changed during the project/programme period and if so why. It also entails unpacking the caste-based division of labour – in particular assessing people of which caste and gender perform work considered polluting.

Method

Part I

1. Choose an all Dalit women's group.
2. Ask the participant to choose a private spot.
3. Find out which are the major castes in the village.
4. For each caste ask the participants to draw a matrix, with the row signifying Dalits and columns the other caste. Note the name of the other caste and any details of sub caste amongst Dalits.
5. Use symbols for visiting, eating with, playing with, working with and marrying and put one action per row and one action per column so that a matrix is formed.

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[44] This method was shared by a facilitator of South Asia Poverty Alleviation Programme in Andhra Pradesh. She trained the other facilitators involved in participatory evaluation on this Programme (Murthy, Raju, Kamath with SAPAP research team, 2005).

[45] Polluting tasks like cleaning dead bodies, removing skin of dead animals, cleaning toilets and delivering a child at home.

6. Ask the participants to fill the appropriate cell in the matrix with a _/ or a X to denote whether the concerned activity is permissible or not.
7. In case of interactions like visiting, playing, and eating note the place at which they occur. For example, in the varandah or in the kitchen.
8. If there are any gender differences to patterns of mixing please note those.
9. Investigate the consequences if Dalits break some of these norms, like marrying outside the caste
10. Now explore whether during the project/programme period there has been any change in visiting, eating, playing, working and marrying patterns. If yes, ask why.
11. If there were changes, explore the reasons for the same.
12. If there are more than two castes, draw required matrices and repeat the same exercise – each time exploring what two different castes can and cannot do.

Part II

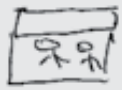
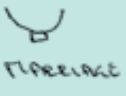
1. Continue with the same group.
2. Ask the group to list tasks that are done only by Dalits.
3. Explore if these tasks were done by Dalit women or Dalit men.
4. Note the time, timing, location and wages for work, and compare it with the tasks that upper-castes do.
5. Find out whether at the time of project/programme inception, whether there were any other tasks that were done by Dalits, but now they have stopped. In addition, note if conditions of work have changed.
6. Also explore about sexual harassment at work place on the basis of caste and gender, and whether these have changed
7. If yes, explore whether this is due to awareness building by the project/programme or other factors.

Time required: • One and a half to two hours
Materials: • Chalk • Chart • Pen

Illustration

Caste-discrimination mapping was facilitated in a Dalit hamlet in Sathyamangalam district of Tamil Nadu in 2013. It revealed that Dalits and Caste Hindus did not eat in each other's house, visit each other, play with each other (children and youth), or marry into each other's

Table 3.4: Caste Discrimination Mapping

Gounders	Dalits				
					
	×				
		× Other than During Election Time			
			×		
				D on G ✓ G on D ×	
					×
• Dalit work on Gounder's land but not secure • Cleaning of dead bodies etc still done by Dalits					

Source: Satyamangalam District, Tamil Nadu.

caste. During times of elections, Caste Hindu men visited Dalit houses and a few of them even accepted water to drink. Dalit women and men worked in upper-caste fields, but it was never the other way around. Few Dalits in the village owned agricultural land.

This project focused on raising awareness on the Schedule Caste/Schedule Tribe (Prevention of) Atrocities Act, 1989, the MGNREGS, and the 73rd Constitutional Amendment Act, 1992 on devolution of powers. Manual scavenging[46] by Dalits had stopped due to the project specifically through raising awareness that manual scavenging was illegal. The 100

[46] Manual scavenging refers to the removal of human waste/excreta (night soil) from unsanitary, "dry" toilets, i.e., toilets without the flush system. Manual scavenging involves the removal of human excreta using brooms and tin plates. The excreta are piled into baskets which scavengers carry on their heads to locations sometimes several kilometres from the latrines.

day employment guarantee scheme had also reduced their dependence on Caste Hindus, and made it possible for Dalit women and men to refuse to do manual scavenging work. Sexual-harassment was rare now as there were dalit women's organisation at village and panchayat levels. Patterns of eating, playing, mixing, working and marriage, however, had not changed (See Figure 3.4).

Challenges

If the facilitator herself is a Caste Hindu and speaks Caste dialect, it may be difficult to get honest responses. In such a context, either the person from the implementing organisation may facilitate the process or the Caste facilitator may speak English, and somebody else may translate.

Adapted from: • Murthy R.K., Raju K.Kamath A with SAPAP research team *(2005)*. Towards women's empowerment and poverty reduction: Lessons from the participatory impact assessment of South Asian poverty alleviation programme in Andhra Pradesh, India. *In* Burra N., Deshmukh-Ranadive J., Murthy R.K. *(Eds), Micro-credit, Poverty and Empowerment (pp.* 61–115*)*. New Delhi: Sage.

3.6 Story-telling to capture experience of discrimination

Objectives

To understand the interlocking experiences of discrimination that men/boys, women/girls or transgender people face.

Conceptual framework

Discrimination can result from exclusion of a person/group from something "good" or unwanted inclusion into something that is "not good" (Murthy and Sagayam, 2006).

Assumption

The method is premised on the belief that experiences of discrimination are best captured through indirect methods, rather than asking "have you experienced discrimination any time in your life?"

Methodology

"Story telling to capture experience of discrimination" entails identification of a culturally appropriate story which highlights discriminatory practices, and then asking the participants whether they feel like the character who felt discriminated in the story. It also entails assessing what the situation was before the project/programme started.

Method

1. Ensure that the participants are of appropriate composition. For example, mixing girls and boys when they are young would be fine, but not when they are at adolescent stage in large part of India. Adolescents who are transgender maybe met separately.
2. Narrate an appropriate story which highlights discrimination. See Box 3.1 for an example.
3. Ask the participants whether they ever felt like the discriminated person/animal in the story. If yes, what happened? When did the incident occur – before the project started or after?
4. Throw the ball to the first person who wants to speak. Ask the person to throw the ball to another person stating his/her name.
5. Sum up different forms of discrimination which have come up: caste, gender, class, age, ability, marital status of parents etc.
6. Arrange for counsellor if necessary for persons who are not able to cope with the discrimination faced.
7. Explore whether there has been any change–positive or negative–in incidence of discrimination since the period project/programme started. Find out the reason for change.

Box 3.1: The story of the thirsty fox and crane

There was once a thirsty fox and a thirsty crane. They were invited by a guest, and both were given water in a saucer. Only the fox could drink the water, but not the crane. The crane needed a beaker of water to be able to drink it. It felt discriminated. Have you ever felt like the crane in the story in your life?

Time required

One to one and a half hour for a group of 10-15

Illustration

In a village in Nagapattinam district, Tamil Nadu where post-tsunami rehabilitation effort[47] was ongoing, the fox and crane story was narrated to children in the age of 10 to 13 year by a team commissioned by Save the Children. Subsequently, the children were asked whether they ever felt like crane now. Several examples of discrimination came up, like being beaten up by drunk father (a boy), not getting new school bag (it went only to girls), not getting

[47] Tamil Nadu government and several NGOs were involved in the rehabilitation work.

Box 3.2: Role-play as a starting point to launch discussions on impact on discrimination

Instead of using story-telling to initiate a discussion on discrimination, a role-play can be enacted on discrimination. The participants are asked to discuss what forms of discriminations are illustrated in the role-play, whether they have experienced such forms of discrimination and to describe other forms of discrimination faced (Ramachandran. 2012). It is then explored whether incidence of discrimination has reduced or increased and due to what reasons. The latter is a better method if there is no prior rapport between facilitator and the group, however it is the former method which reveals deep rooted feelings.

relief on time because father was from a different political party when compared to the traditional panchayat leader (a girl), being pulled out of school to look after younger siblings after mother's death (girl). The interventions of the government and numerous NGOs had at the time of the study not been able to make a deep dent on how the institution of family and community worked as it was too soon after the tsunami (Murthy and Sagayam, 2006). Linking to the conceptual framework, an example of 'exclusion form' of discrimination is the girl being pulled out of school to look after her siblings. An example of 'inclusion form' of discrimination is the boy being beaten up by his father who started consuming more liquor after the tsunami as he could not perform the expected role of eking a livelihood in the sea.

This method can be adapted. Instead of a story, role play can be enacted. See Box 3.2

Challenge:

Not all children (or for that matter adults) feel comfortable sharing their experiences of discrimination in a large group. This is particularly so if sharing the form of discrimination in public could get them or their loved ones in trouble. It is important to stay in the habitat a while longer after the discussions come to a close. The girl who shared that she and her family members did not get relief on time because her father was from a different political party shared this only in private.

Material required: • Gender and culturally appropriate story on discrimination

Adapted from: • Murthy, Ranjani K. and Sagayam, Josephine. 2006, A *Study on Non Discrimination in the Tsunami Rehabilitation Programme in India*. Save the Children, Chennai

Ramachandran, V, 2012, Evaluating Gender and Equity in Elementary Education: Reflections on Methodologies, Processes and Outcomes, *Indian Journal of Gender Studies*, 19 (2) 233-258

3.7 Ranking of government services from a gender and equity lens [48]

Objectives:

To understand marginalised women's assessment of important government schemes and programmes from a gender and equity lens.

Conceptual Framework

"Ranking of government schemes and programmes from a gender and equity lens" captures how far the executive arm of the state functions in a manner accountable to women. This particular method is in keeping with a gender and human rights based approach to evaluation, wherein the extent to which duty-bearers have been accountable to rights-holders is examined (Luque, 2012).

Assumption

It is best to capture women's assessment of government programmes through participatory methods like ranking.

Methodology

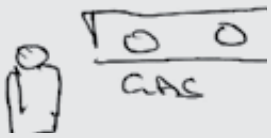
The methodology entails women ranking important government programmes and schemes based on their criteria for each scheme or programme. If the method is used for evaluation of civil society project/programme on making government programmes and schemes accountable to women, the rank accorded by women before and after the intervention can be compared.

Method

1. Find a private place to hold the discussion.
2. Ask the women present to list important government programmes and schemes from their point of view.
3. Ask the women to list the criteria they would use to assess the first government programme/ scheme.
4. Ask them to rate each criterion on a scale of 1- 5 to signify the extent to which the criterion has been met (explain the higher the numerical rating the better the programme/scheme has met the criteria).
5. Calculate average score for each government programme/scheme. For example, if the women rank the ration shop as '1' with respect to absence of corruption, timing, range of items and lack of abuse and '3' with regard to 'price', the average score is ((1*4)+3)/5 or 7/5 which is 1.4

[48] This method adapts and engenders the ranking method used in RRA and PRA traditions.

Table 3.5: Ranking of Government School from A Gender & equity Lens

Scheme/Service	Criteria	Ranking
	- No Corruption - Convenient Place - Price is reasonable - All Items Available - No Abuse of Women by shop Runner	1 1 3 1 1 Aug: 1.4
	- Teacher take class - School Uniform should be given - Tests should be Conducted - No Sexual Harassment - Mid-day Meal - good	4 3 3 4 1 Aug: 3
	- Refill on Time - Refill when present - Reasonable price - Free of Corruption	1 1 1 1 Aug:1
	- Timely Availability - Sufficient Amount - Give to Women	1 1 1 Aug: 1
	- Government Timing - Whether Doctor spend Time - Whether Female Doctor present - Stock of Medicines Available - Free of Corruption	1 4 2 1 5 Aug: 2-6

6. Repeat steps 3 to 5 for each government programme/scheme.
7. Explore with the women whether there have been any changes in the quality of implementation of programmes/schemes since the period of inception of project/ programme and if so, the reason.

Time required: • One and a half hour
Materials required: • Chalk • Chart • Pen

Illustration

This method was facilitated with a group of women in a low income area in Chennai in Tamil Nadu in 2013. They assessed the functioning of ration shop, government high school, government run cooking gas agency, flood relief scheme and urban health post. See Figure 3.5. The criteria they used for assessment were general (e.g. corruption free), gender-specific (e.g. flood relief given to the hands of women) and a few were gender-redistributive (e.g. absence of sexual harassment in school). The functioning of school and health facility was given a rating of 2.5 and above on a scale of 1 to 5 while the functioning of other services was rated as below 1.5. A bank had formed a women's SHG in the slum area. The women's group had intervened on their own on five issues: teachers not taking class, harassment of an adolescent girl by a boy in high school, poor midday meal for children in middle school, gas cylinder delivery in the afternoon when they were working and corruption in ration shop. They could resolve the first two issues, but not the others. They had received training on financial literacy from the Indian bank.

Challenges

Women from the slum did not point to gender-redistributive criterions initially, so the facilitator had to probe further and then women would say 'of-course it is important!' Further, several of women were literate. After drawing the different services, the women preferred to write as they had less time to spare. Attention had to be paid to ensure that the non-literate women kept apace and participated.

Adapted from : • International Institute for Sustainable Development, n.d, Worksheet 8: Participatory methods of ranking and weighting,http://www.iisd.org/casl/caslguide/wksht8.htm

Luque, B S, 2012, Gender Equality and Human Rights Responsive Evaluation: Rethinking Approaches, Module 1: Evaluation and equityUnit: Human rights and Gender equality in evaluations, http://www.seachangecop.org/sites/default/files/documents/2012%2003%20UNEG%20Human%20rights%20and%20Gender%20equality%20in%20Evaluations.

3.8 Mapping of decision-making power from a gender lens

Objective

To discern the degree of decision-making by women in community level accountability structures and ascertain whether the degree of decision-making has improved.

Conceptual framework

Decision-making reflects how power is distributed in institutions. Power has traditionally

been vested with privileged men. The 'Ranking of decision-making power from a gender and equity lens' helps understand if the distribution of power is changing due to the project and programme interventions. Women's collective participation in decision-making forums can be discussed at different levels: representation,[49] attendance, agenda-setting and decision-making (Murthy and Kappen, 2012).

Assumption

The degree of women's decision-making in community accountability structures – like water users' committee, ration shop committee, ICDS committee, school committee, village health water and sanitation committee, forest committee and Gram Sabhas – can be discerned through participatory methods.

Methodology

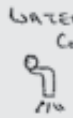
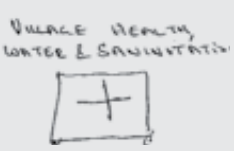
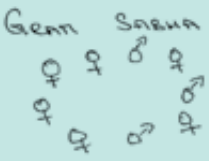
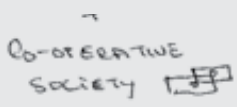
'Ranking of decision-making power from a gender and equity lens entails listing of various accountability structures in the village/slum, analysis of whether meetings take place, and exploration of the degree of women's decision-making power. In the context of evaluations, the exercise also entails mapping changes in the decision-making pattern since project/programme inception.

Method

1. Go to the hamlet or street of marginalised groups.
2. Choose a private spot.
3. Do the exercise with not more than 8-10 women participants in the project. If possible, select women who are represented in different committees.
4. Ask the women to list different committees in their village/slum. Note the committees they are not aware of but exist in the village.
5. Check if they know the function of each committee they have listed.
6. Ask the women if committee meetings are held regularly.
7. Explore if they attend or know of other women who attend these committee meetings.
8. Ask the women if they are merely physically present in the meetings, or whether they participate in, are consulted by, set agendas of, and take decisions in meetings.
9. If they take part in decision-making, explore nature of decisions.
10. Explore if the degree of participation in accountability structures has increased or decreased since project inception and reasons for same.

[49] Representation refers to quota set for women's decision-making as per law, policy or guideline.

Table 3.6: Decision-making Power Mapping

	Active	Level of decision-making
	✗	—
	✗	—
	✗	—
	✓	Agenda setting decision mapping (Monitering of Caste discrimination secual Abuse)
	✗	—
	✓	Agenda Setting (Sulued Drinking water, Street light etc)
	**Recently Started**	—

Illustration

The mapping of decision-making power from a gender lens was carried out in a Dalit hamlet in Sathyamangalam district of Tamil Nadu in 2013. See Figure 3.6. This was one of the villages covered by a project focused on raising awareness on the Schedule Caste/ Schedule Tribe (Prevention of) Atrocities Act, 1989, MGNREGS and 73rd Constitutional Amendment Act, 1992 on devolution of powers. Dalit women shared that water-users'

associations, public distribution system committee, water, health and sanitation committee and ICDS committee were not active in their village. A cooperative society was only recently started. There was a school committee, and the Dalit women monitored teacher attendance, school infrastructure and any kind of discrimination. The Dalit women raised several practical interests like access to drinking water, lights for street, sewage system etc. in the Gram Sabha (village assembly) meeting, of which around 60% were met. These developments can be seen as a contribution of the project. Interestingly there were few teachers who were Dalits which also helped.

Challenges

Attribution is a challenge; with the caste of the school teachers also having an influence on the positive outcome of mediation of Dalit women in the cases of harassment of a Dalit girl in school. Contribution of the project is possible to assess.

Source

Adapted from Murthy and Kappen, 2012, *Gender, Disasters and Conflicts in South Asia: A Trainer's Manual*, Visthar, Bangalore

3.9 General and gender-related conflict mapping

Objectives

To map general and gender-related conflicts, and the increase/decrease in conflicts since project or programme inception.

Conceptual framework

'Conflict mapping' may indicate continued existence of hierarchical norms, or changes in hierarchical norms beyond the capacity of the privileged groups to absorb. Conflicts could be gender-related or general. Conflicts could also be purely interpersonal.

Assumptions

Conflicts and how they are resolved are best captured through participatory methods.

Methodology

To map different kinds of general and gender-related conflicts and explore whether conflicts have increased or decreased since project inception.

Method

1. It is preferable that the exercise is facilitated by a woman.
2. Choose a private space.
3. Get the women participants to draw a matrix of rows and columns.
4. Ask the participants to list the different kinds of conflicts in their habitat, general and gender specific
5. For each kind of conflict women have faced, ask them to name the survivor (s) in the rows and perpetrator (s) in the columns. See Table 3.3
6. Ask them to note the nature of each conflict in the appropriate 'cell' (see Table 3.3) either pictorially or in writing; mention the year, and record whether and how resolved
7. Ask about the intensity of conflict; if high ask the participants to put more dots in the cell (on a score of 1 to 5) and if low ask the participants to put fewer dots in the cell.
8. Proceed in a similar manner till each form of general and gender-related conflict that they mention is covered.
9. Ask whether general and gender-related conflicts have increased or decreased since inception of project or programme? Which type of conflict? With whom?
10. Explore the reasons for increase or decrease in conflicts.

Time: • One and a half hour

Materials required: • Chalk • Chart paper • Felt pen

Illustration

The Indian Bank had formed self-help groups around microfinance with women from low income area in Neelankarai. While the bank had not given any training on social development issues, one of the women group leaders placed a compliant with the police regarding the murder of father. The women's groups in the area backed her. While the conflict was not around a strategic gender interest, the fact that women took the leadership is important. However, they could not close the government run liquor shop nearby, as larger interests were involved. While the achievements (though short lived) and non-achievements are not due to the interventions of the Bank, the fact that there was a space created for the women to come together made a difference.

Challenges:

Some conflicts may involve women group members but on opposite sides. During the exercise disagreements may arise. It would then be best to move to the next kind of conflict, and discuss the issue in private with those with no personal stake in the conflict.

Adapted from: • Mason, S and S, Rychard, n.d, Conflict Analysis Tools, Center for Security Analysis http://www.css.ethz.ch/publications/pdfs/Conflict-Analysis-Tools.pdf

Table 3.3: Conflict mapping, Neelankarai, Chennai 2013

Victim/ Survivor	Perpetrator		
	Drunk son	Drunk man	Drunk husbands
Father	The inebriated son pushed his father who hit a stone and died. Subsequently the father's friends came in search of the son, and he was hiding in one house or the other. The women intervened by calling the police. He was arrested and released after six months *****		
Women at water collection point		A middle-aged, sometimes drunk, man is at a water collection point on most days of the week trying to divide the women. On their part the women ignore him, but do not allow girls to come and collect water. **** Women tried to close arrack shop, but the strategy did not work	
Wives/partners			Drunk-men harassing their wives physically, sexually and emotionally – and beating them if their demands are not met. The women tried to close the liquour shop nearby, but it did not work. Affects both women and children *****

3.10 Estimation of violence against women

Objectives

To estimate incidence of violence against women and their daughters and explore changes over time along with reasons.

Conceptual framework

Violence against women reflects the exercise of power of men over women within the household and outside; in particular when women violate social norms on appropriate roles for women. Gender often interlocks with others with other identities like, caste, caste, ethnicity, sexual orientation and gender identity to lead to violence on women from marginal identities.

Assumption

Information on violence against women and girls are best captured without personalising (e.g asking does your husband beat you up?), and in privacy.

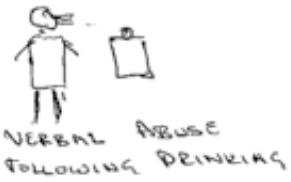
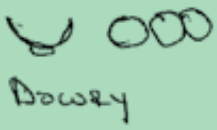
Methodology

To do a participatory listing of different kinds of violence against women and girls, and explore out of ten women roughly how many face each form of violence, roughly how many faced it before the project/programme began and reasons for change (if any).

Method

1. Choose a private space.
2. Ensure that the facilitator is of the same sex as the participants.
3. Ask the participants to list different forms of violence against women and girls faced in the household and outside, one per row (See Figure 3.7, though it pertains mainly to domestic violence).
4. If the majority of the community is non-literate depict the form of violence through a picture.
5. If some form of violence is missed out (e.g. child marriage or caste-based gender violence) in their listing, prompt and ask whether this form of violence exists in their community. Use a different colour pen to distinguish forms of violence which have come out through prompting.
6. Give ten tamarind seeds, and state that each seed represents one woman or girl.
7. Take each form of violence against women and girls, and ask the participants to choose number of seeds to put across the form of violence depending on how many women or girls

Table 3.7: Violence Mapping

Form of Violence	Incidence	Trend
	10/10	↑
	4/10	↑
Sexual Abuse by Husband/Marital Rape	Can't say but it exists	Can't say
	3/10	↓
	5/10	↑
	5/10	↑

out of ten face that kind of violence. If however they prefer writing it is fine too, provided all the women understrand.

8. Complete the same procedure till there is a rough estimate of all forms of violence against women and girls listed by the group or prompted by the facilitator. If the participants do not want to put numbers to particular forms, let it be.
9. Write the scores in the second column.
10. Ask the participants which forms of violence had increased or decreased since project or programme inception. Use different symbols to denote increase or decrease.
11. Discuss reasons for reduction and increase in violence.

Time: • One hour
Material required: • Chalk • Chart • Felt Pens

Illustration

This method was facilitated with a group of women in Neelankarai, a low income area in Chennai in 2013. The group estimated the widespread prevalence of verbal abuse of women (in 100% of households) following alcohol consumption by husbands. The group estimated that in around 40-50% of households women faced physical abuse and girls were forced into arranged marriage (to protect family honour) and with dowry. Child marriage was estimated to be prevalent in 30% of households. It was shared that marital rape was not uncommon, but it was difficult to estimate the prevalence as it was not discussed openly. Except for child marriage which was reported to have come down the other forms of violence against women had increased. The interventions of the Bank, with a focus on forming micro finance self-help groups, had not had much impact on reduction of violence against women. Child marriage had reduced due to awareness generation by government and media, as well as by schools. The marriage assistance scheme of the government had not made much impact, as few households were eligible and could access it.

Challenges

The facilitator may need to prompt discussions on sensitive forms of violence against women like 'marital rape'. It was nevertheless difficult for women to estimate as it was not discussed amongst each other. There were heated debates on the issue of 'forced marriage' (after school, after completing 18) with some members expressing that it was not a form of violence but a mechanism to protect the daughter as there was no safety for young women in low income areas (when the women were outside busy with work) or on the way to colleges. Further, girls/young women were

reported to fall in love with the wrong boy/man after seeing movies, and such marriages according to the women do not last. Cell phones, as per the women, aid such romances.

Source (Adapted from): • Krishnamurthy, R. 1993. Gender and participatory approaches: implications and experiences. Paper presented at IIED/IDS Workshop on PRA and Gender, Brighton.

3.11 Unpacking of group goals from a gender lens

Objective

To understand how far women are able to establish and articulate strategic goals for groups and reasons for the same.

Conceptual framework

Goals of group may be gender-blind,[50] gender-neutral, gender-specific or gender-redistributive. They may address practical or strategic gender interests[51] or may be related to equity based on class, race, caste and other aspects of diversity. Understanding how groups articulate goals may give an idea of 'power within' at a collective level.

Assumption

Participatory- methods are a good way for capturing perceptions of women on goals of groups.

Method

1. Choose a private space.
2. Ensure that the facilitator is of the same sex as the participants.
3. Divide the participants into small groups of 5-6 participants.
4. Ask each group to list (if they are ALL literate) the goal of the group, or draw or use items in household/ habitat to depict the goals of the group.
5. If there are differences in perceptions across sub-groups reconcile the same through discussion.
6. Observe if there are any strategic goals in terms of gender, caste, class or other identities.

[50] Gender-blind policies do not refer to men or women, but normally to gender-blind terms like household, communities, agriculture growth etc. Implicitly they are male-biased. Gender-neutral policies recognize gender differences but leave existing division of resources and responsibilities intact. Gender-specific policies address differentiated needs of women and men, but within existing norms, distribution of resources and power. On the other hand gender-redistributive policies challenge existing norms, distribution of resources and power (Kabeer, 1994).

[51] Strategic interests challenge dominant construction of gender and other social relations, while practical ones arise of dominant construction of gender and other social relations (Molyneux, 1985).

Table 3.8: Mapping of group goals. Micro finance for Marginal and Small Farmers Project: Project Performance Assessment, Bangladesh

7. If some strategic goals are articulated explore who framed it and why; explore if the project/ programme had any influence on the group's articulation of strategic goals.
8. If strategic goals are not articulated, discuss the activities of the group and see if some activities are strategic in nature but not reflected in articulated goals.
9. If activities of the group are also not strategic, examine the kind of training and exposure given to the group and whether it needs to be strengthened and how.
10. Finally, explore with the group, if they feel strategic issues are important in their lives or not.

Time: • One hour

Material required: • Chalk or Chart and felt pens • Materials from home or habitat

Illustration

An exercise on perception of group goals was facilitated with a group of eight women from a Micro-finance for Marginal Farmer's Technical Support Project,[52] in Bangladesh in 2013. They articulated the following goals: to strengthen unity amongst women, to strengthen land ownership, housing, livestock, agriculture, fisheries and incomes of member households, to preserve local varieties of seeds, to improve children's education

[52] This project was supported by the International Fund for Agriculture Development and implemented through its partner organization Palli Karma-Sahayak Foundation (and its partner NGOs).

and to strengthen health and sanitation (See Figure 3.8). One of the objectives that was articulated was gender-specific namely strengthening unity amongst women, and another was gender-intensified namely to strengthen sanitation. Absence of toilets affects women more than men. When asked on whose names new land or housing plots would be the group leader and women heading households mentioned on their names, but not the others. This shows articulation of strategic gender goals by some women, but not all. The group leader was also associated with an NGO progamme. The women were given training on crop cultivation, livestock and fisheries as well as social development (including gender issues) under the MMFTSP project. Not all, but some of the spouses had also received such training. On the whole the project has largely contributed to the articulation of gender-specific and gender-intensified goals, and partly to strategic goals articulated by some of the group members.

Challenges

A woman from the group had contested elections to the Union Parishad. On probing they expressed political participation was also an objective of the group. It may be useful to record prompted response separately.

Reference

Molyneus, 1985, Mobilization without Emancipation? Women's Interests, the State, and Revolution in Nicaragua, *Feminist Studies* Vol. 11, No. 2 (Summer, 1985), pp. 227-254

Independence office of Evaluation, 2014 Micro finance for Marginal and Small Farmers: Project Performance Assessment, International fund for Agricultural Development, Independence office of Evaluation, Rome.

3.12 Mapping of Changes in Confidence

Objectives

To record changes in confidence of women and reasons for the same.

Conceptual framework

Confidence levels vary within women based on their location in the social hierarchy, as well as factors such as access to education, training, income, assets and group membership. Gender-sensitive projects and programmes normally do enhance confidence of women, along with external factors like support from relatives and friends.

Assumption

Income measures often do not capture confidence of people. Confidence is best captured through qualitative methods rather than quantitative ones.

Methodology

Confidence mapping entails mapping of changes in confidence of participants between the time of commencement of a project/programme and the time of evaluation, and assessing the reasons for the same.

Method

1. Draw a line signifying a scale of 0 to 10 on confidence levels, with 0 signifying low levels of self-confidence and 10 high levels of self-confidence.
2. Ask each participant one by one to move on the confidence line from a point that denotes how confident they feel now to where they were when the project/programme commenced.
3. If culturally appropriate the participant could be asked to take a lamp or candle and walk on the confidence line.
4. In case the confidence of the participant who report that their confidence level has improved or deteriorated, ask for the reasons for change and assess the association with the project/programme.
5. If the confidence level has not changed or reached 10 on 10, ask what more the project/programme could be doing to increase their confidence to 100%.
6. Repeat the process with all the participants.
7. Analyse gender, caste, class, race, disability etc. based differences in response.

Time required: • 5-10 minutes per participant
Materials required: • Floor • Chalk • Candles or Lamps

Illustration

This method was adopted in 2013 to ascertain the impact of giving fellowships to 25 Dalit and Adivasi women in South India and providing them capacity building and mentorship to address violence against Dalit women in the community and in the family under the project.

The education level of the women varied from 10th class to graduation. The confidence mapping exercise revealed that the confidence of the Fellows moved on an average from 20% to 65% on the self-confidence line over the project period of three years (the scale

used was 0% to 100% and not 0 to 10). The increase in self-confidence was reflected in their ability to travel a long distance on their own, elimination of domestic violence in all the Fellows' households where it existed (33% of Fellows), increase in status within the household and in the community, and ability of a few of them to contest local government elections. The reasons for increase in self-confidence were cited as inputs received from training (all), financial independence gained through the Fellowship (all), support received from spouses (some), investment in higher education through correspondence (some), gaining knowledge on how to use computers (60%) and support received from other Fellows (all). Initial resistance on the part of some of the in-laws and husbands was overcome by the system of Fellows taking turns to hold monthly state level Fellow's meetings in each others' houses. When the in-laws and husbands saw that their daughters-in-law/wives were not alone in doing such kind of work, as well as the respect they commanded in the eyes of other network members the resistance got mitigated. On the whole, the training (rights and management skill oriented), mentorship, financial support and comradeship under the project was a major contributor to Dalit and Adivasi women gaining confidence. Other factors like their own investment in higher education also had a role to play.

Challenges

The group chosen for illustration was cohesive comprising of Dalit and Adivasi women (and all young). If the group comprised of women from mixed-caste groups women they may not share so openly. It may be good to do the exercise separately.

Source

Murthy, R. K, 2013, Mapping of Changes in Confidence in Evaluations http://gendereval.ning.com/forum/topics/mapping-of-changes-in-confidence-in-evaluations?xg_source=activity

Murthy, R.K and Santosh, 2013,

3.13 Time-line on changes in women's status [53]

Objectives:

To ascertain changes in women's status over time, and reasons for the same (project/programme or other factors).

[53] This is a gender-sensitive adaptation of time lines used in RRA and PRAs.

Conceptual framework

Capturing changes in women's status across generations gives a historical context within which to assess the impact of the project or programme on gender and social relations.

Assumption

Participatory methods like time-lines help to locate the project/programme and its impact in a historical context in ways that interviews cannot.

Methodology

Time-line on changes in women's status entails discussion with elderly women to earmark important events and then discuss women's condition and position during the period associated with each important event. It also entails examining if elderly women see the commencement of the project and programme as an important landmark (unprompted). If they have pointed to changes in women's status after the project/programme inception, explore whether the project has been a contributory factor.

Method

1. Request 3-4 elderly women from marginalised groups to assemble in a private place.
2. Ask them about the oldest important event they remember.
3. Use your general knowledge or consult a villager/slum dweller to fix a year to the event.
4. Ask them to move to the next old important event and proceed in the same manner till a time-line emerges.
5. Ask the women about women's status vis-a-vis men at each landmark event they have mentioned in the time-line.
6. Explain status refers to day to day living conditions like access to water, fuel etc. as well as issues like freedom from child marriage, property rights etc.
7. If the group is non-literate ask them to draw what they are saying, or you draw what they are saying.
8. Examine if the project/programme inception is pointed as an important landmark event.
9. Irrespective of whether they see project/programme inception as an important landmark event, explore changes if any in women's status since the event and reasons for same.

Time required: • One hour
Material required : • Chalk • Chart • Felt pen

Table 3.4: Time-line of changes in women's status

Year	Women's status (positive)	Women's status (negative)
Year- 1930	Marginalised women went out to work Simple marriages Bride price No property rights Less alcoholism	High taboos over menstruation (made to sit/sleep in a corner for 3 days) Restrictions on adolescent girl's/young women's mobility Child marriage Little education of girl children Bigamy common
Years- 1960/1970	Slightly greater emphasis on girl's education — but not after puberty Others same	Same as above (other than girl's education)
Year- 1980		Dowry emerged Alcohol easily available
Year- 1990	Emphasis on girl education upto 10th Reduction in bigamy — awareness on legislation Weakening of menstrual taboos Starting of women's SHGs	Increase in alcoholism
Year 1995	Reduction in child marriage	High degree of dowry
Year-2008	Education of girls upto 12th Increase in inter-caste marriage Starting of MGNREGS	Expensive marriage

Illustration

This method was used with four women in their 70s and 80s in one of Chennai's low income group in Thiruvanmiyur in 2010. The women observed areas of improvement and deterioration in women's status. Menstrual taboos within the house persisted (females could not touch photographs/idols of gods/goddesses during menstrual cycle), but their intensity had declined (earlier females had to sit in a corner of the room). There was greater investment in girls' education now than before, due to a combination of information education and communication by the government, cycles given by government to girls and the NGOs intervention. Child marriage had reduced due to government and NGO interventions. On the other hand, alcohol abuse by men, dowry, and marriage expenses had increased.

Challenges

As mentioned elderly women may recall women's status at particular points of time associated with an event important to them rather than the English Calendar. Locating the exact time that

is being referred may be difficult. Assessing contribution of NGOs to positive changes to only the NGO's intervention was difficult for elderly women.

An alternative method, but less comprehensive, is to explore with adult women participants in the project/programme, the general and gender specific changes in the village or slum in the last 15-20 years, and what change is due to the project/programme and what due to other factors. Here the time frame is shorter than the 'time-line on changes in women's status' method.

Adapted from: • Geilfus, F, *2008, 80 Tools for Participatory Development:* Appraisal, Planning, Follow-up and Evaluation, Inter-American Institute for Cooperation on Agriculture (IICA), Costa Rica

3.14 Empowerment mapping [54]

Objectives

To understand women's assessment of their progress towards women's empowerment, and their assessment of how far the project/programme has contributed to the same.

Conceptual framework

Empowerment can be discussed at 'power to' (individual), 'power with' (collective) and 'power within' (deep rooted attitudinal) levels (Rowlands, 1998). Empowerment is a process and not a state. Nobody is fully empowered nor disempowered in all contexts.

Assumption

It is best that women collectively define what women's empowerment is. The progress towards women's empowerment, as well as project/programme's contribution to the same, is best captured by women themselves.

Methodology

The methodology of "empowerment mapping" entails women arriving at a consensus on indicators of empowerment and disempowerment, and then rating themselves across these indicators at the time of doing the exercise and before the project/programme commenced. Causality of change is also discussed.

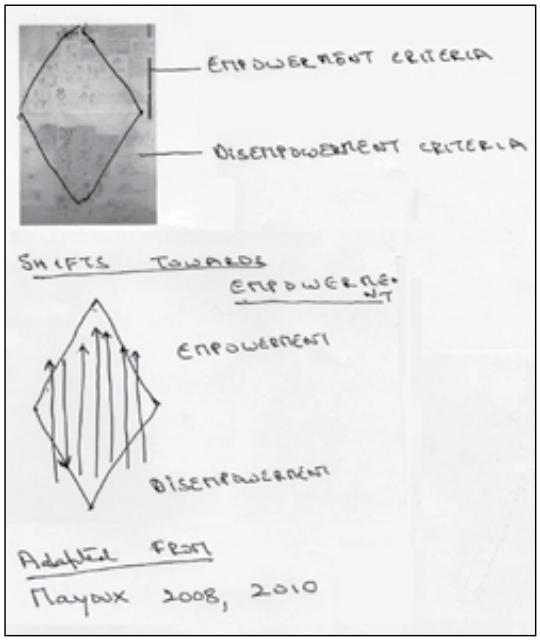
Methods

1. The facilitator should ideally be a woman.
2. Choose a private space, with a maximum size of 15 participants.

[54] Adoped from Mayoux, 2008.

3. Give two cards of a particular colour (say light green) and two of another colour (say white).
4. Ask the participants to write/draw one indicator on women's empowerment in each green card and to write/draw one indicator on women's disempowerment in each white card.
5. Ask the participants to collect all the cards of a particular colour, and stick those which have got new ideas. Repetitive cards can be stacked below.
6. Draw a diamond shape, and stack all the cards on empowerment on top, and the one on disempowerment at the other end.
7. Ask the participants to take a felt pen and rank themselves on the empowerment diamond based on their assessment on where they are vis-a-vis the indicators.
8. Ask the participants to go back in time and assess their standing in the empowerment diamond when the project/programme began.
9. Encourage the participants to draw a line connecting the two points.
10. If there are changes, identify the reasons for progress or setback.
11. Discuss what the project/programme could do in the future to further the process of women's empowerment.

Table 3.9: Empowerment Mapping



Time: • One and a half hours

Materials required: • Light green and white cards • chart paper • felt pens

Illustration

The top part of the diamond denotes the criteria that women collectively chose for an 'empowered' women and the bottom part for what they chose for a 'disempowered women'. In the exercise facilitated in a Dalit hamlet in Sathyamangalam district of Tamil Nadu where a rights-based NGO was working, the criterion that women members of a group adopted were both gender and caste specific or redistributive like access to their own jointly owned land, joint housing, just income/

wages (they did not mention equal wages), concerns being heard in village assembly, getting 100 days of employment in MGNREGA, absence of caste-based discrimination and stopping of alcohol consumption. Six out of seven women who were present pointed that they had made progress towards empowerment, while one felt that her status had declined as she had become a widow (not in the list of criterion of an empowered women). See Figure 3.9 (bottom half). Interestingly none expressed that they were fully 'disempowered' or 'empowered'. The improvements were a result of organisation of sangams (beyond microfinance), raising awareness on their caste and gender interests as well as access to government programmes.

Challenges

The criteria developed by women included dimensions at power to and power with levels, but not deep rooted attitudinal change. It may have been effective to have first introduced the concept of empowerment at 'power to', 'power with' and 'power within' level, before asking women to identify criteria for empowerment.

Source:

Mayoux, 2008, Steering Life's Rocky Roads- Equal and Together, Gender Action Learning System, Core Manual: Very Preliminary Draft, Last Accessed March 20th, 2013 www.wemanresources.info/documents/.../SteeringLife'sRockyRoad.p

Mayoux, L, 2010, Diamonds Are a Girl's Best Friend: Experience with Gender Action Learning System, In *Elgar International Handbook on Gender and Poverty*, S. Chant (ed), Edward Elgar pp 84-94

Rowlands J. (1998). A word of times: What does it mean? Empowerment in the discourse and practice of development. In Afshar H. (Ed.), *Women and Empowerment: Illustrations from the Third World* (pp. 11–34). London: Palgrave Macmillian.

3.15 Participatory assessment of progress using gender-sensitive indicators

Objectives

To facilitate participants to identify general and gender specific indicators for goals of the project/programme and assess the extent to which these have been achieved.

Conceptual framework

A participatory process to assess impact of projects/programmes should ideally begin with marginalised women's general and gender-sensitive indicators — in particular indicators of outcomes and impacts.

Assumptions

Women participants would be able to arrive at indicators for assessing projects from gender and equity lens.

Methodology

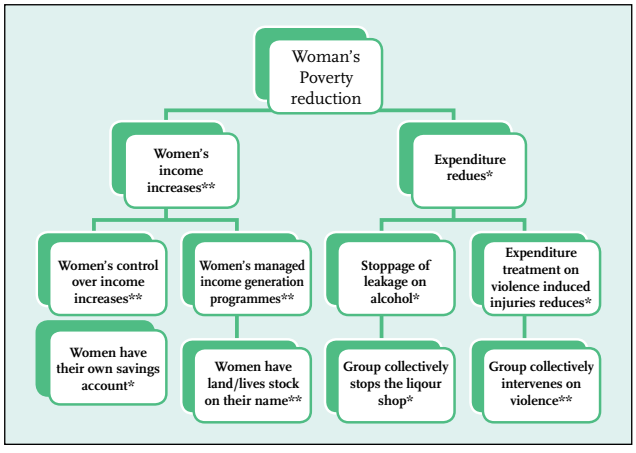
Explore whether the participants remember goals of the project/programme. Share the goal if necessary. Then evolve a tree with the goal (s) at the top, and ask the participants for their indicators for its achievement (level 1) and proceed down further in a similar. See Figure 3.10

This 'indicator tree' is to be followed by asking the women participants how far their project has met each indicator they have identified at each level, so that the project goal can be achieved.

Method

1. Divide the participants into groups of 5-6 women.
2. Ask the participants whether they know the goals of the project/programme. If they are not aware, share the goal with them. In the case of the tree depicted in Figure 3.9, the goal of the project/programme is reduction in women's poverty. This needs to be written in big letters and on a big piece of paper!
3. Give the participants flash cards.
4. Ask the group what is required to achieve the goal. If they are non-literate they can draw on the flash card. Do not stick at this stage, as they may change their mind.
5. Then ask – to achieve what is written in the flash cards, what are the measures required and proceed similarly.
6. The participants may change their mind on the level at which each flash card should be placed. Give them time to come to a firm conclusion and then stick the flash cards.
7. Now give the participants a pen, and ask them to rate achievement of indicator at each level. A rating of * means not achieved, a rating of *** means fully achieved, and a rating of **means partially achieved.

Figure 3.10: General and gender-related indicators of progress towards poverty reduction



Time required: • One hour
Materials required: • Cards • Chart Paper • Glue Stick

Illustration

This method was used in 2010 in Chitradurga, Karnataka in a livestock and microfinance project. Around ten women had assembled to discuss the goal of the project and how they would measure if it had been achieved. Interestingly the women stated the goal as "promoting the well-being of women", which was fairly close to the goal of the project of poverty reduction of women. The women identified two pathways to poverty reduction — increase women's income and reduce household expenditure. They observed that women's income could increase if women-managed income-generation programmes expanded (many) and if their control over existing income enhanced (a few). They further shared that women-managed income generation can expand only if they had livestock (many) or land (few) on their names. The women noted that their control over income would be reflected in them having savings accounts on their name. On the expenditure front, majority of women stated that expenditure can come down if men drank less and a few mentioned that if domestic violence was less health expenditure would be reduced. Women observed that group should collectively intervene on these issues. The project, the women observed, had had a moderate impact on most of the indicators they had listed, other than reduction in alcohol consumption and violence against women. While the group did intervene in instances of violence against women it did not always meet with success.

Challenges:

It is very difficult to discuss concepts of output, outcome and impact indicators in the community. It may be best to allow women to point to indicators in their way, and understand their logic.

Adapted from: • Mayoux, L, What do we want to know? Selecting Indicators, Last accessed March, 8th, 2013 http://gametlibrary.worldbank.org/FILES/141_Guidelines%20for%20selecting%20indicators.pdf

3.16 Participatory rating of achievement of project objectives

Objectives

To map perceptions of implementing organisations and community women[55] on achievement of project or programme objectives (including gender-related ones).

[55] If the project is focusing on transgender persons or includes them they may be met separately.

Conceptual framework

A good indicator of achievement of project objectives is the rank accorded by marginalised women on the extent to which objectives have been met and the reasons for their rating, and comparing it with the rating of project/programme staff.

Assumption

Perceptions on sensitive issues can be discerned through participatory exercises, rather than directly asking questions. Achievement of objectives is an issue on which the perception of implementing agencies and marginalised women may differ.

Methodology

Mapping of perceptions on achievement of objectives entails mapping perceptions of different stakeholders on the extent to which objectives of the project have been achieved.

Method

1. Mark four corners of the room and label them as 1,2,3,4.
2. Explain that the number 4 means the project goals have been well achieved and 1 means little achieved.
3. Explain that there are no right or wrong answers.
4. Read out one of the project objectives and ask the participants to choose the spot between 1 and 4 depending on extent of achievement.
5. Record how many participants have given what rating on achievement of the specific-objective.

Table 3.5: Perception of women's committees and NGO leadership on achievement of objectives

Objectives	Women committee rating	NGO leadership
Strengthening Word Literacy (women)	2.5	2.0
Strengthening Economic Literacy: - Increase in savings - reduction in poverty	 3.5 2.5	 3.0 2.0
Strengthening Body Literacy - Sexual and reproductive health and rights - freedom from violence	 3.0 4.0	 2.0 3.0
Strengthening Civil Literacy awareness about legal rights and political participation	2.5	2.5

6. Ask them the reason for their rating, and what the project or programme should do to get a rating of 4 (if that is not their rating).
7. Repeat steps 4 to 6 for all objectives of the project, including gender-related ones.
8. Repeat the exercise with staff of implementing agency to get their perception.
9. Compare the scoring accorded by marginalised women with the score given by the project/programme staff.

Time required: • One hour
Material required: • Four labels

Illustration

This method was used to assess perceptions of Dalit women from Northern Tamil Nadu on achievement of four objectives of project, namely strengthening four literacies of women: Word Literacy, Economic Literacy, Body Literacy and Civil Literacy. Women leaders from marginalised communities felt that the project had made greater progress towards its objectives than the leadership of the women-headed NGO network. It also revealed that women reported greater progress towards Economic Literacy and, interestingly, Body Literacy than Word Literacy (ability to read and write, as well as count) and Civil Literacy skills. Suggestions emerged on future directions.

Challenges

It would be best to clarify with the women participants that this is a process of reflection and their honest answer would help improve programmes. Inspite of your statements, if group members are following group leader do the exercise separately with group leader and others.

Adapted from:

Murthy and Govindasamy, 2004, Report of the Review of South India Cluster Programme Supported by Womankind, Chengelpattu/Madurai, Tamil Nadu

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This book is the first in a set of publications by ISST on feminist evaluation seeking to share information on the values, ethics, methods, tools and approaches of feminist evaluation in a range of domains, and is an output of the project on 'Engendering Policy through Evaluation: Uncovering Exclusion, Challenging Inequities and Building Capacities' (2012-15) that has been supported by the IDRC, Canada and the Ford Foundation, New Delhi. The forthcoming publications in the series are the Understanding Women's Empowerment, and the Gender and Evaluation Resource Pack for Training Purposes.

The Institute of Social Studies Trust (ISST) is a non-profit NGO, registered as a trust in New Delhi. Since 1980, ISST has been conducting research for social change with a focus on livelihood, work and well-being of vulnerable communities from a gender lens. Its scope of study includes macro-level policy research to micro level action research as well as evaluative research, in India and beyond. ISST aims to bridge the gap between research, action and policy with objectives of promoting social justice and equity for the underprivileged. (For more information, kindly visit the following links: http://www.isstindia.org/, http://www.feministevaluation.org/, and http://gendereval.ning.com/)