



Institute of Rural Research and Development ®

Need Analysis For Gender Equity Training

NEED ANALYSIS FOR GENDER EQUITY

February, 2010

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1. EXECUTIVE SUMMARY

Training needs analysis for gender equity explored the perceptions of both men and women that lead to socio-economic inequity for women and their subservient status in society. The findings of the analysis will help to identify the training needs for gender equity for both men and women. These training needs will subsequently feed into the design of a training program aimed to bring in a change in the perspective and attitude of community in favor of gender equity and for positive discrimination towards women, if required. The study comprised of 126 respondents out of which 72 were women and 54 were men. The majority of respondents for the study were from the age group of 20 to 40 years and a significant number from the age group 40-60 years. 48% of them were Hindus, and 52% Muslims, 63% of female and 17% male respondents were illiterate.

A comparative analysis of the obtained responses from men and women was undertaken. The findings revealed that the subordinated status of women was an accepted norm in the community. The women considered men as superior owing to their status of principal bread earner and having a higher literacy level. While the men maintained that for ensuring equilibrium and harmony in the community, women should respect men and accept their superiority. Women in the community were primarily restricted to their traditional reproductive roles. Although education was perceived important for women, nonetheless 61% of men and 33% of women felt that household chores were more important than education for girls. The mobility of women was restricted to the village boundaries. Women did have access to resources and services but it was subject to consent from men. The resources like land, cattle were primarily owned and controlled by men, and they only received the revenue from these resource. A man was perceived as a resource provider and even though the women contributed, their contribution went unrecognized. The decision-making by women was restricted to the household level and even herein, it was limited, even the size of the family was decided by the men. The women had negligible public role and were not allowed to take a leadership position in the community. The men believed that women were not capable of becoming leaders. Women did cast their vote, but men took the decision; for whom to vote. Interestingly, for some parameters, the men perceived that women had equitable rights, but the experiences of women were different. For instance, men considered women as farmers but women stated that they were not considered as farmers; similarly, men believed that women had control over financial resources, while women maintained that they were mere trustees of financial resources. Women reported that domestic violence was prevalent while men did not even recognize it.

From the analysis, it becomes evident that the training needs of both men and women are different. The need for men is greater sensitization towards needs and aspirations of women, and for women, the focus would be to increase their self-confidence and self-awareness and the realization that women can play a greater role in the society. The issues comprising the content of the training program will be- difference between sex and gender; need for gender equity in the society; gender roles and stereotypes; perception about roles and responsibilities and gender activity profiling; recognition of Women's productive roles; equitable access and control over resources for both men and women; women rights and women's role in village governance and politics.

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2. INTRODUCTION

“Gender” is beyond biological differences between men and women. It is socio cultural, based on assigned roles and expectations, some of them being real and others’ perceived. The experiences, needs, issues, priorities, opportunities and often circumstances are different for both men and women.

Training need analysis for gender equity examines the difference in women’s and men’s lives, including those which lead to social and economic inequity for women, is concerned with the underlying causes of these inequities and aims to achieve positive change for women. In addition, it explores the nature of differences between men and women with respect to their - (I) Access to resources and services (ii) Control in terms of decision making ability and opportunity (iii) Activity profile of both men and women. It also examines the perceptions and the conditions leading to these differences and suggests mechanisms to promote gender equity in the society.

The underlying assumption behind this analysis is the fact that the development of any society is incomplete and skewed if nearly half of its population, which is women, do not lead an empowered life, and are deprived of the basic dignity of human life. Gender inequality has adverse impact on development goals as it reduces economic growth. It hampers the overall well-being because blocking women from participating in social, political and economic activities can adversely affect the whole society. As gender inequalities continue in the society there is a need to rethink concepts and strategies for promoting women's dignity and rights. UN Secretary General Kofi Annan has stated, "Gender equality is more than a goal in itself. It is a precondition for meeting the challenge of reducing poverty, promoting sustainable development and building good governance."

3. RATIONALE FOR THE STUDY

Mewat is a district in the State of Haryana. The district comprises of five blocks namely Nuh, Tauru, Nagina, Firozpur Jhirka and Punhana. There are 431 villages in the district and 297 Panchayats. According to the Census of India 2001, total population of Mewat was 9,93,617 (including Hathin Block of district Palwal) of which 46,122 (4.64%) lived in urban areas and major chunk 9,47,495 (95.36%) of population lived in rural areas. Out of the total population, there are 5,24,872 males and 4,68,745 females. Total numbers of households are 1,42,822 out of which 1,35,253 (95%) are in rural areas and remaining 7569 (5%) are in urban areas. Even years after independence, Mewat continues to live in backwardness. The area lags behind the rest of Haryana on almost all development indicators particularly for women. In Mewat, there are only 893 females to each 1000 male as against the national average of 927 females per 1000 males. Infant mortality rate in Mewat indicate similar backwardness rising up to 85 per 1000 in one of its five blocks. The average family size is 7.5 and the age at marriage for both girls and boys ranges between 15 to 17 years. Maternal mortality rates are not available, but considering the poor health facilities, large family size and the adverse sex ratio, it can be safely assumed that maternal mortality is high. Literacy rate is 44.07% against State average of 67.91%, while female literacy rate is

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24.26 against State average of 55.73% (Source: mda.nic.in). These indicators clearly state that, women do not enjoy a privileged status in Mewat.

Women are generally perceived as inferior to men, who are not contributing gainfully to the society. Their contribution goes unrecognized as they are generally engaged in activities, which are not considered or measured as part of productive employment. This perceived subordinated status of women stress upon the need to scientifically conduct a gender analysis and design training programs to promote gender equity. A pragmatic training program, which not only addresses the prevailing gender gaps but also ensures that the women recognize and access their gainful rights and are treated as equal in the society. A detailed need analysis is required to understand the various factors affecting the status of women and causing gender inequality. The analysis would also help to get the perspective of men and women and in the identification of their needs to subsequently design appropriate capacity building programs and exercises to promote equity.

4. OBJECTIVE

- To assess activities, access and control of both men and women in various spheres of life, and factors influencing these trends.
- Based on the analysis, design a curriculum to build capacities in the areas which, need to be strengthened, promoted, enhanced or changed for a shift in attitude in favor of gender equity.

5. AREA OF STUDY

Three villages viz Dingerheri, Uletha and Raniyala from the 20 intervention villages of IRRAD were selected for this study. These are the villages from where IRRAD plans to phase out in the Year 2011. IRRAD has been carrying out the development interventions in these villages to address the immediate basic needs of the villagers and to build their capacities to access entitlements for the past four years. Based on the experience and learnings of working closely with the community, it was felt that there is a need to work with the community to sensitize them towards gender equity before finally phasing out from these villages.

6. METHODOLOGY

Structured focus group discussions were held with separate groups of men and women in these villages. The participants for the FGD were chosen in a manner that represents all the caste and economic groups in the village. 72 women and 54 men from 3 villages participated in these discussions. Structured questionnaire was administered to each participant to find out about his or her perception about the existing gender difference in the society.

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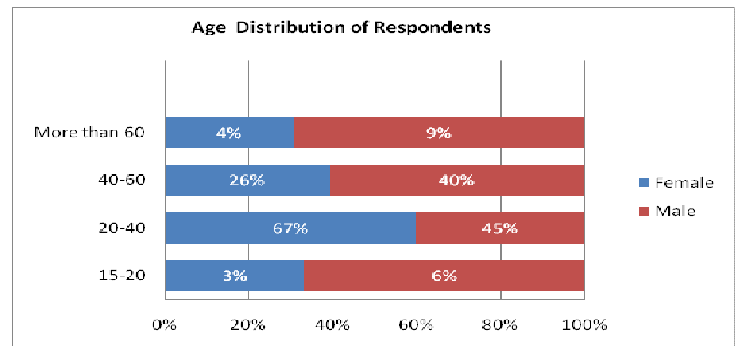
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7. SOCIO-ECONOMIC PROFILE OF RESPONDENTS

This section classified the respondents across various socio-economic parameters. The participants for this analysis were selected, in order to have a representation of people from all walks of life, age groups, and strata of society. The following socio-economic classification corresponded to the selection design.

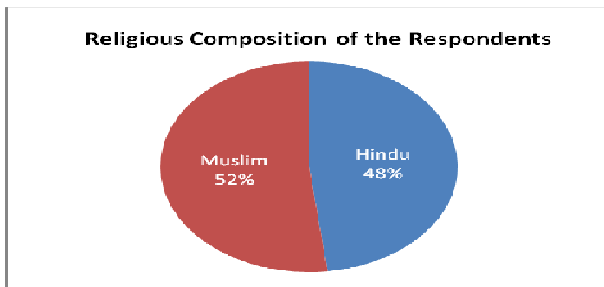
Majority of the respondents in both male and female groups were in the age bracket of 20 to 40 years (Graph 1). 67% of the female respondents and 45% of the male respondents belonged to this age group. In addition, a significant number of respondents were from the age group of 40-60 years.

Islam and Hinduism were found to be the two dominant religions in the area and there was an



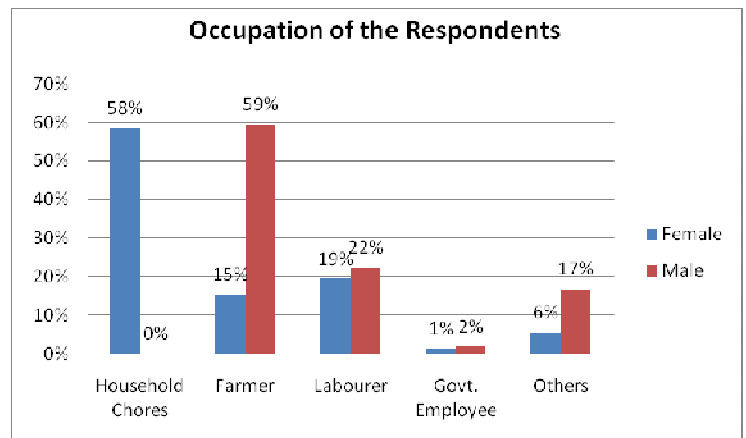
Graph 1: Age Distribution

almost equal representation from both the religions with 48% of Hindu respondents and 52% of muslim respondents (Graph 2).



Graph 2: Religious Composition

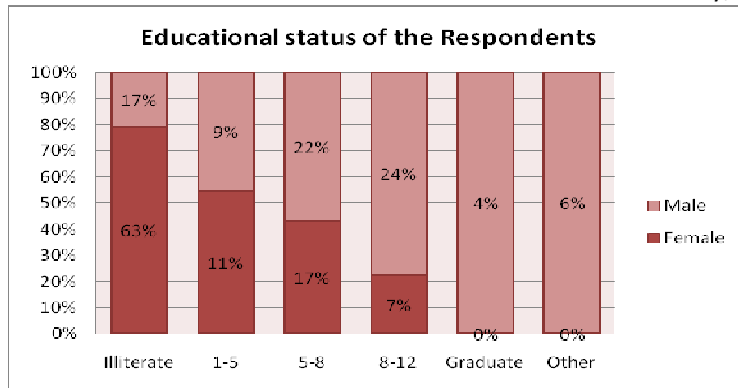
58% of the Female respondents reported their primary occupation to be Household Chores while 59% of the male respondents reported their primary occupation to be farming. None of the male respondent reported household chores as primary occupation whereas 15% of the female respondents reported farming to be their primary occupation (Graph 3).



Graph 3: Occupation

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63% of the female respondents were illiterate as compared to 17% of the male respondents. No female respondent was educated beyond 12th standard (Graph 4). This clearly indicates that the level of education for women in the community is very low.

Graph 4: Educational Status

8. RESULTS AND DISCUSSIONS

A comparative analysis of the responses obtained from both the groups was undertaken. This demarcation was deemed necessary, to cull out the differences in perspectives of men and women on issues like gender roles and general status of women in the society, access to resources by the women and the social, economic and political freedom enjoyed by the women in the society. Furthermore, analysis has been sub divided into sections based on the issues that were explored through the interviews.

7.1 Perception about gender roles and general status of women in the society

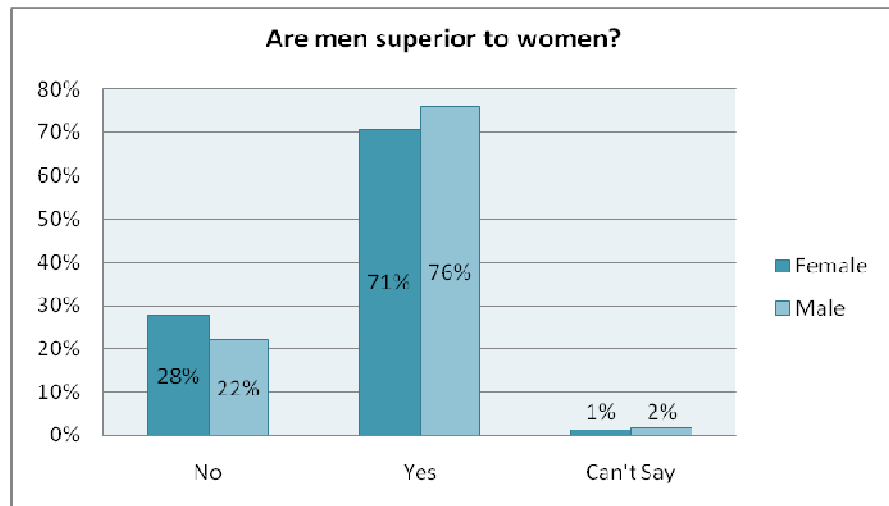
‘Gender roles are learned behaviors in a given community that condition which activities, tasks and responsibilities are perceived as male or female’.

During discussions with both men and women it was observed that women were primarily engaged in reproductive roles like childbearing, childrearing, looking after the sick and elderly, fetching water, collecting firewood and other household chores. In addition, they were also involved in productive roles like working in the fields and tending cattle. The role of women beyond their homesteads was very limited. In villages, women were identified with their reproductive roles and not with their productive roles. All the productive activities, which involve the transaction of money, lay in the male domain. Men were primarily engaged in a single productive role in addition to their involvement at the community level.

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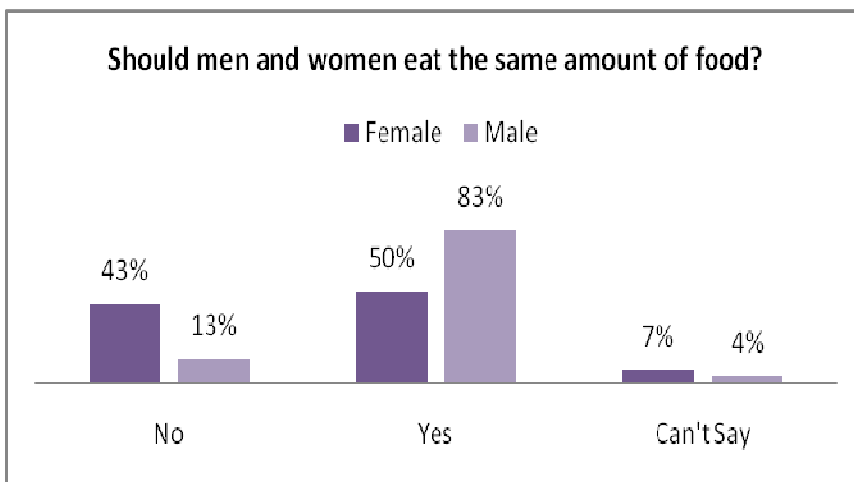
In both the groups, majority of the respondents felt that men were superior to women (Group 5). During the FGDs with the groups, the respondents cited various reasons to substantiate their view. Mostly the women stated that, men was the principal bread earner of the family and hence the exalted status. In addition, women stated that being illiterate; they were less knowledgeable and hence were inferior to men. However, during the analysis, it was observed that about 60% of the



Graph 5: Male Superiority

literate women respondents considered men as superior. Men also agreed with the women and argued that to maintain the equilibrium and harmony in the society; women should respect men and accept their superiority. The respondents also shared that by virtue of this superiority of men over women, they were considered as the head of the households and not the women.

It is clear from the statistics and the reasoning that the subordinated status of women is an accepted fact in the community.

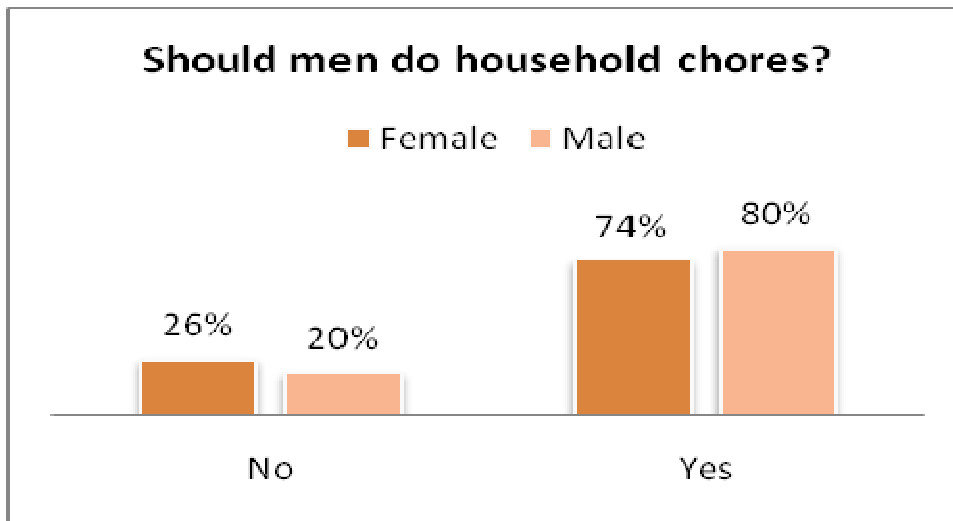


Graph 6: Equal food for Men and Women

It was interesting to find out that about half of the female respondents stated that men should eat more than women should, as the men do hard labor in the fields. Whereas 83% of the male respondents stated that both men and women should eat the same amount of food (Group 6). The men reasoned that women give birth to children and hence they should eat healthy and nutritious food, even more than what men should. However, when asked about the wages, majority of the respondents -68% female and 89% male respondents felt that men and women

should be given equal wages for the same amount of work.

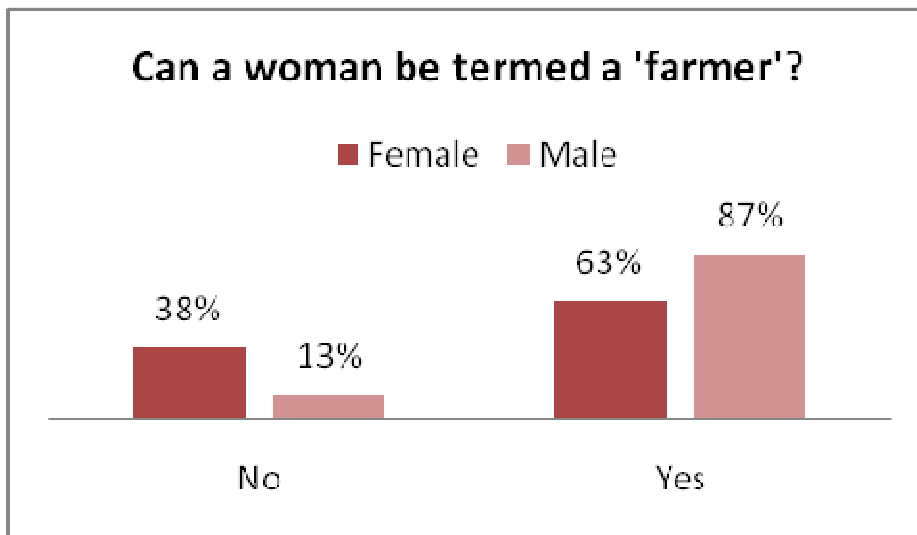
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Graph 7: Men should do Household Chores

For the household chores, there seemed to be a consensus between the male and female respondents. Majority of the respondents in both the groups felt that men should also do, the household chores and it should not just women’s sole responsibility (Graph 7). Similar views were expressed for the task of taking care of children, where majority of the respondents felt that it was the responsibility of

both husband and wife to take care of the children. Though there was a consensus among men that they should support women in the household chores but, during the FGDs, the men accepted that they usually did not do so. In case they supported their wives, they were laughed at or were termed as “Joru ka Gulaam” (Hen-pecked) and hence they refrained from it. Even if the wife was sick, the husband refrained from doing household chores and generally requested neighboring woman to lend help.



Graph 8: Woman is a Farmer

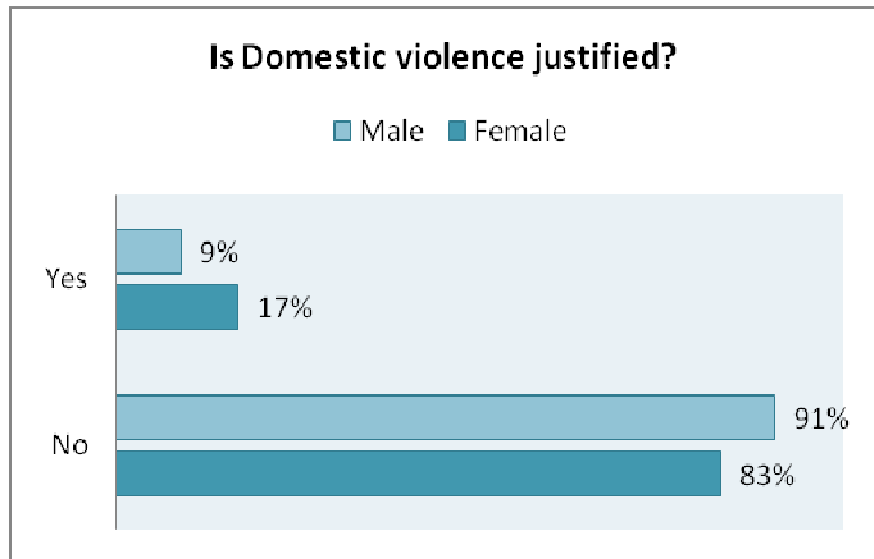
It was ironical to see that, 87% of the male respondents reported in affirmative when asked whether a woman working in the field could be termed as a farmer while 38% of the female respondents stated that they did not consider women as farmers (Graph 8). It clearly indicates that the women themselves do not acknowledge their productive contribution in the society, confirm with the general view about distinct gender roles, and identify themselves only with their reproductive roles.

Almost all the respondents agreed that gender violence was not justified (Group 9). However, during the focus group discussion the female respondents shared that gender violence was very much prevalent in their society

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and there had been instances where the woman had been asked to leave the house in case she opposed it. On the contrary, the male respondents reported that incidences of gender violence were negligible in their community. There was a difference in the way men and women perceived domestic violence and reported about it in the community.

Various studies on gender violence confirm with the fact that violence against women is not seen as an excessive reaction if a woman gives cause for it or does not perform her duties adequately. **International Center for Research on Women** in one of its reports on Domestic Violence in India, states that *'acts of violence against members of the household, whether wife or child, are perceived as discipline, essential for maintaining the rule of authority within the family'*.



Graph 9: Domestic Violence

During the discussions, men also remonstrated that, sometimes women falsely implicated them by taking advantage of laws, favorable towards women like the Dowry Prevention Act. They were skeptical about the situation wherein the women will be empowered, as they fear that, women will misuse such laws to harass men.

7.2 Access and control over resources by the women

Women's equal access to and control over economic and financial resources is critical for the achievement of gender equality, empowerment of women, equitable and sustainable economic growth and development. Gender equality in the distribution of economic and financial resources has positive multiplier effects for a range of key development goals, including poverty reduction and the welfare of children. Unequal access to resources limit women's capacity to ensure agricultural productivity, security of livelihoods and food security and is increasingly linked to poverty, increased risk of violence and hence their subordinated status in the society (World Survey on the Role of Women in Development, 2009). Similarly, the access to and control over basic services like health and education can be a limiting factor for achieving goal of an equitable society, if denied or a major catalyst if provided.

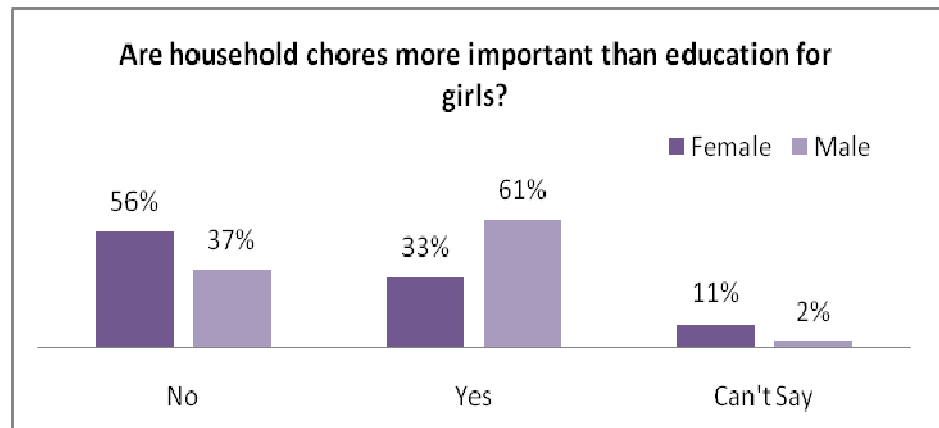
To assess the access to education by girl child, respondents were asked if education was equally important for both girls and boys. Majority of the respondents agreed with this, however, upon being asked, if knowledge of household chores was more important than education for the girls; 61% male and 37% female respondents

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stated that looking after children and household was the prime responsibility of women and hence it was more important for a girl to be adept in household chores (Graph 10).

From this, we can assume that access to education is still limited for girls as their responsibilities towards the household are given priority over education. However, 56% of the female respondents did feel that education was more important for girls as they believed that illiteracy was one of the major factor for the subordinated status of women in the society.

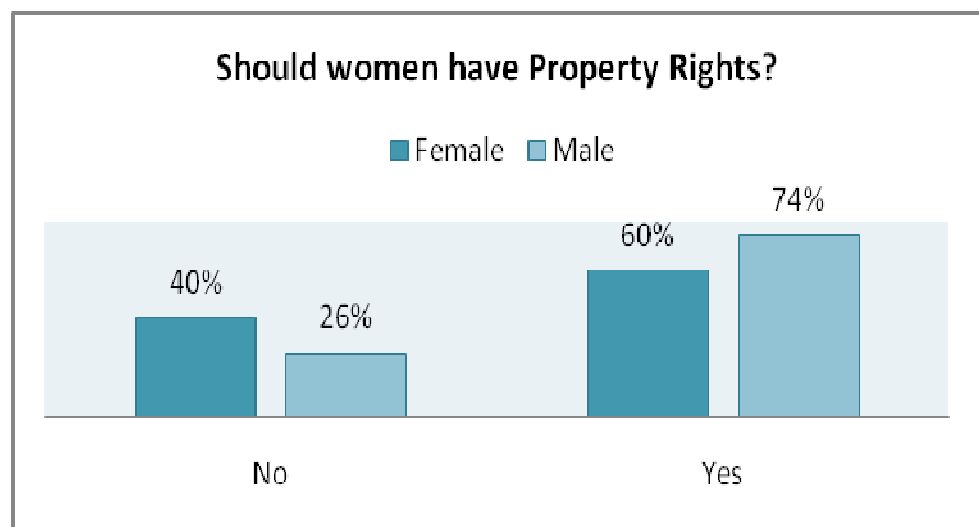


Graph 10: Household chores and Education

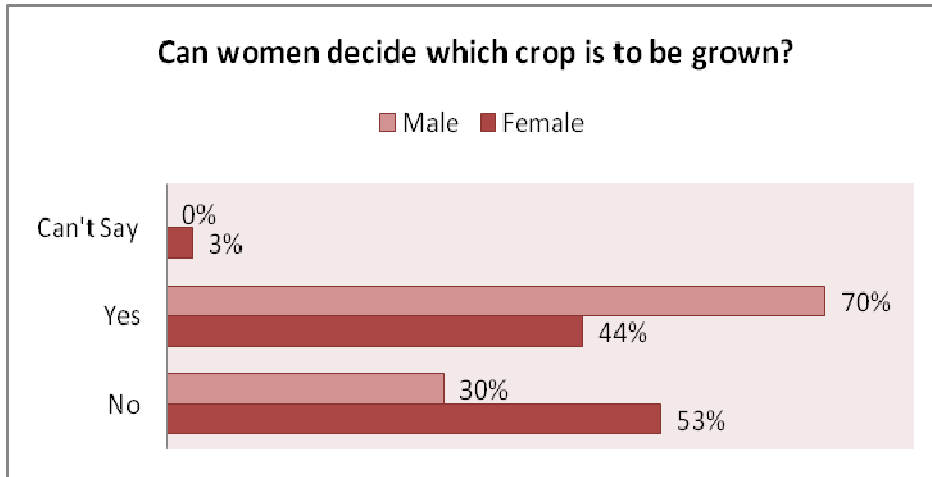
When quizzed about the access to health care facilities by women, the male respondents shared that in case the Health Sub-center was within the village, a woman could go on her own but, in case a woman needed to go out of the village then she was supposed to take the consent of her husband and preferably should be accompanied by her husband or any other male relative. They believe that it was not appropriate for a woman to go outside the village unaccompanied. To support their stand, men cited three reasons; security, men could attend to the outside chores and the apparent lack of ability among women to fend for themselves. This reflects that the mobility of the women is restricted to the boundaries of the village and it is strongly supported by the male members of the society who are not in favor of women having increased mobility.

In both the male and female groups, majority of the respondents-60% female and 74% male felt that women should be given property rights (Graph 11).

During the FGDs, the male respondents lauded the Government Policy of reducing the Stamp Duty for property, being



purchased in the name of the women. They claimed that this was an enabling policy for women to have property rights.

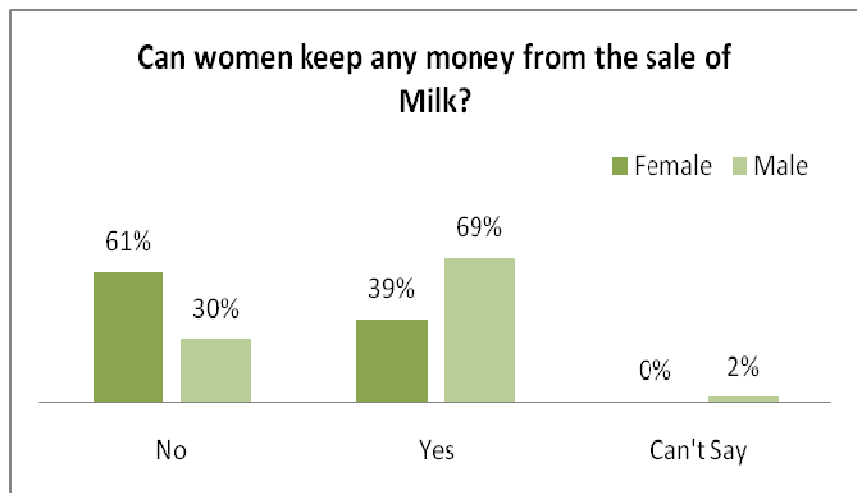


Graph 12: Crops to be grown

When both groups were asked if a woman, on her own, could decide which crops to be grown. 70% of the male respondents claimed that women did decide on their own while 53% of the female respondents claimed that they were not allowed to take such decision without the consent of their husbands (Graph 12). Men perceived that women had a right but women had different views on this. Similar finding was observed when the

participants were asked if women were allowed to take decisions regarding the sale of agriculture produce on her own or the sale and purchase of cattle.

When enquired about who manages finance in the household, majority of the respondents in both the group maintained that it was the prerogative of male members of family. Though women worked in fields and tended to cattle, but all the money from sale of agriculture produce, sale of cattle and even from the sale of milk went to men (Graph 13).

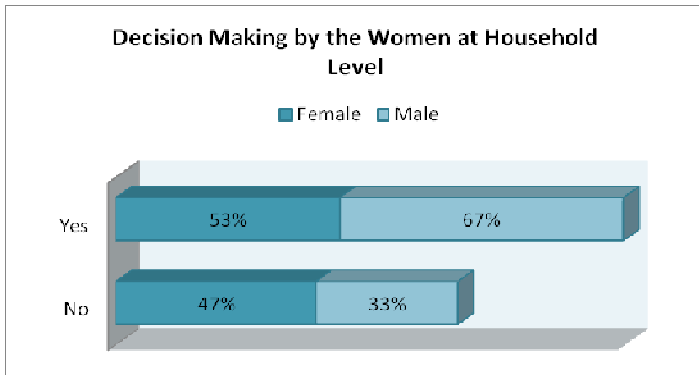


Graph 13: Money from sale of milk

During the FGDs, it was observed that women did not even think that they had a claim over that money. A man was perceived as a resource provider and even if a woman was contributing, her contribution was not recognized. This shows that women have limited or no access to money and are financially dependent on men. This also contributes to confirm their subordinated status in the society.

7.3 Social, Economic and Political Freedom

This section explored the extent of decision-making, exercised by women in the villages.

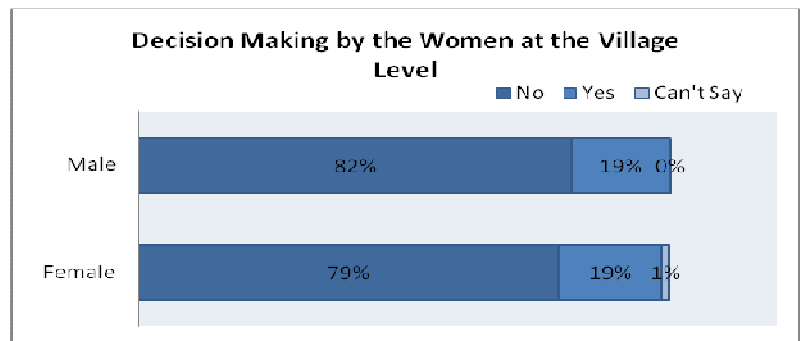


Graph 14: Decision Making at Household level

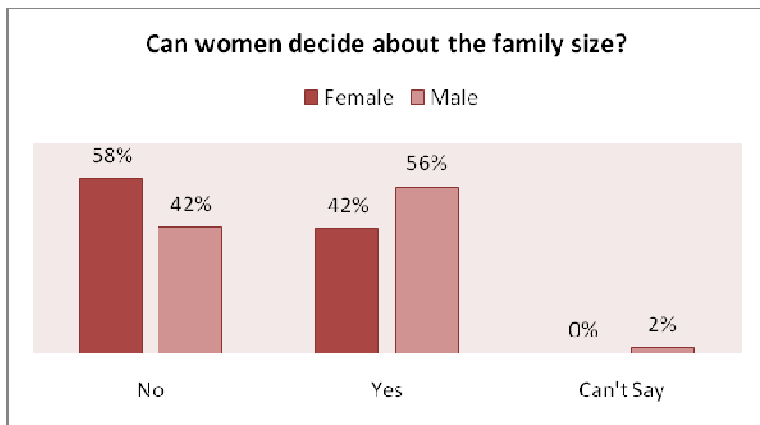
women were not allowed to take any decisions (Graph 15). During the FGDs the men reasoned that women did not have the ability to take sound and pragmatic decision as their brains were smaller than men. In addition, the women were emotional by nature and hence they cannot take rational decisions. For majority of the women, this question was irrelevant, as they did not consider having any role beyond their homesteads. This explains the level of acceptance for the subordination among women. They have ingrained it and do not even want to question it. This can be one of the reasons,

which prevent women from assuming leadership position in the villages. Upon being enquired about the extent of decision-making at the household level, only about half of the female respondents reported that they were allowed to take decisions pertaining to household matters like what to cook, what household item are to be purchased. This indicates that a significant percentage of women aren't vested with sufficient decision making powers at the household level.

For the village level decision making majority of the respondents in both the groups responded that



Graph 15: Decision Making at Village Level



Graph 16: Family Size

which prevent women from assuming leadership position in the villages. This can be one of the reasons, which prevent women from assuming leadership position in the villages.

A significant number of women- 58% reported that they did not have the independence to decide about the family size. These female respondents and almost half of the male respondents reported that it was the man, who decides about the size of the family and not the woman (Graph 16). This fact illustrates that in most cases women are being denied

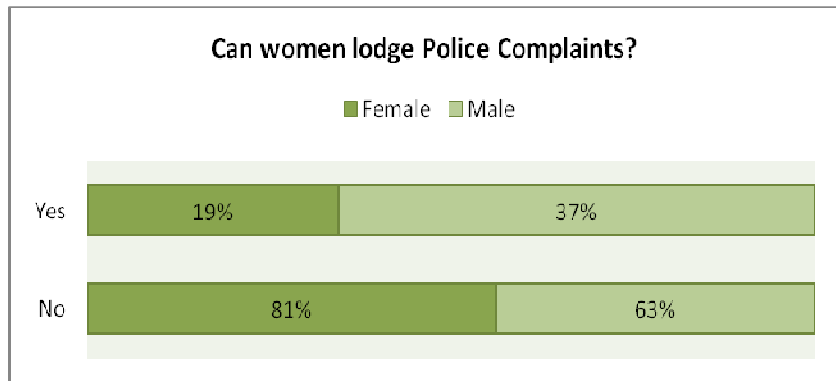
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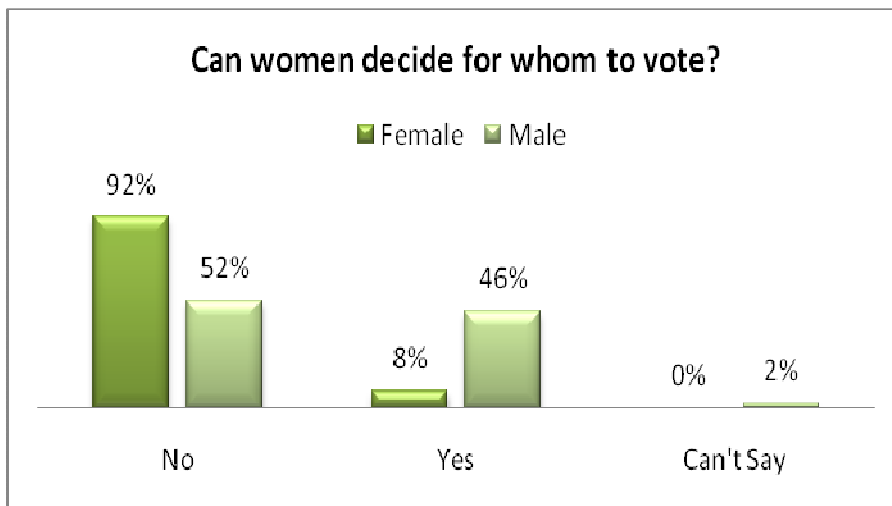
their reproductive rights. This can be one of the reasons for the large family size and poor reproductive health in Mewat.

The respondents were asked if women could lodge a police complaint in case of violence against them, majority of the respondents in both the groups reported that women could not register police complaints (Graph 17).

During the FGD, this was probed further. The respondents were asked whether it was the capability of women or the acceptability by society, which prevented women from seeking legal help. The respondents unanimously stated that a woman going to the police station was looked down upon as it brings bad name to the family. The men further went on to make a statement that only women with bad reputation lodge police complaints. This clearly indicates how the society prohibits freedom of expression for the women. Even in case of atrocities, the woman is expected to keep quiet and protect the honor of the family.



Graph 17: Police Complaint



Graph 18: Vote by Choice

It was interesting to note that while majority of the respondents in both the groups reported that women did cast their vote but when asked if women could decide whom to vote for, more than 90% of women and more than 50% of men reported that they did not have that freedom (Graph 18). The male members of the family instructed them on voting. They even went on to say that if they had a different opinion, they did not express it. In case they did, it led to conflicts at home. The men supported this fact

by saying that as women had no exposure to the outside world so they were unable to make sound decisions and hence needed guidance while the women claimed that village politics was beyond their purview and hence they just did what was expected out of them.

9. CONCLUSION

Needs assessment for Gender Equity Training in three villages viz Dingerheri, Uletha and Raniyala was conducted to assess activities being done by men and women, the perceptions attached with these activities, access and control of both men and women on resources and services and factors influencing these trends. Based on the analysis, it has been envisaged to design a curriculum to build capacities in the areas, which need to be strengthened, promoted, enhanced or changed for a shift in attitude in favor of gender equity and towards positive discrimination, if required.

Findings of this study suggest that in these villages, women perceived themselves as inferior to men; they were mostly confined to homesteads and were not vested with much economic and social independence. Their expression was expected to be largely subdued. Women were socialized in a manner that they were conditioned to consider themselves as subordinate to men. There was a gender division of labor and the role of men and women were clearly delineated in the community. Domestic violence was prevalent but men did not even acknowledge it. There were various beliefs and traditions, which facilitated subordinated status of women. From discussions, it was observed that somewhere men were skeptical about women empowerment and were found resisting it. They did not want women to question male supremacy and felt threatened by the idea of a gender equitable society.

Women had limited access to resources and whatever access they had was dependent upon approval from the male member of their family. Education was not a priority for girls; especially men felt that for a girl it was more important to be proficient in the household chores. Women had limited or no access to money and hence were dependent on man who was perceived as resource provider in the community. Though women contributed significantly to productive activities like working in fields or tending to cattle but men claimed income from these activities whereas women did not, even think that could have a claim over that money and hence productive contribution of the women generally went unrecognized.

The social, economic and political freedom of the women was severely restricted. A substantial number of women reported that they were not allowed to take decisions at the household level and almost all the women reported that they were not allowed or even expected to take decisions at the village level. The men and even the women had doubts about leadership capability of a woman. Women did not even have the basic rights like decide about the size of family or lodge a formal complaint in case of any violence against them. Individual initiative and self-belief were qualities not instilled in females and they were encouraged to be dependent in terms of taking any decision related to them.

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Gender based access and control over resources and entitlements

S. No	Resource or Entitlement	Access	Control
1	Education	Both Male and Female: Predominantly Male	Male members of the household
2	Health	Both Male and Female	Male members of the household
3	Agriculture Produce	Male and Female equally	Male members of the household
4	Cattle	Both Male and female: Predominantly Female	Male members of the household
5	Capital	Both male and female: Predominantly male	Male members of the household
6	Property Rights	Both male and female: Predominantly male	Male members of the household, State
7	Voting Rights	Both male and female	Male members of the household
8	Legal Rights	Both male and female: Predominantly male	Male members of the household
9	Reproductive Right	Both male and female: Predominantly male	Husband
10	Village Governance	Primarily male	Male members of the household

10. RECOMMENDATIONS

To ensure Gender equity in the society, wherein the roles of women and men are valued equally and both sexes are able to equally contribute to and benefit from economic, social, cultural and political developments within society, it is envisaged to design and conduct a training program, to capacitate and sensitize men and women in the villages about Gender Equity.

From the analysis, it is evident that the training needs of men and women are different and hence different approaches are required to bring in uniformity of thoughts. The trainings will primarily focus on to make men more sensitized towards the needs and aspirations of women and the realization and acceptance that women have equal rights. In addition, the training would aim to affect attitudinal changes in men, wherein they accept women as equal and encourage their participation in all spheres of life, which is essential for the development of the society. For the women, the training would aim to make them self aware, assertive and confident. In addition, women will be made to realize that the society is more enabling than what they perceive and that they can play a role beyond their traditional domain.

Following is the content of the training program:

- Difference between sex and gender and the need for gender equity in the society
- Gender roles and stereotypes, perception about roles and responsibilities and gender activity profiling
- Recognition of Women's Productive roles
- Equitable access and control over resources for both men and women
- Women Rights- Decision making, Property, Reproductive, legal, voting
- Women's role in village governance and politics

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Annexure 1

List of Graphs

Graph 1: Age Distribution

Graph 2: Religious composition

Graph 3: Occupation

Graph 4: Educational Status

Graph 5: Male Superiority

Graph 6: Equal food for men and women

Graph 7: Men should do household chores

Graph 8: Woman is a farmer

Graph 9: Domestic Violence

Graph 10: Household Chores and Education

Graph 11: Property Rights

Graph 12: Crops to be grown

Graph 13: Money from sale of milk

Graph 14: Decision making at the household level

Graph 15: Decision making at village level

Graph 16: Family Size

Graph 17: Police Complaint

Graph 18: Vote by choice

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Annexure 2

Training Need Analysis for Gender Equity- Focus Group Discussion Guide

- Do the women perceive the roles and responsibilities of men and women to be equal?
- Do the women think that both men and women should be given equal
 - Food
 - Education
 - Wages
- Decision making power including family size
- Do the women feel inferior to men? If yes how or if no how?
- What is important for a girl: Education or knowledge about household chores
- How imp is education for a boy and why?
- Are women working in agricultural fields considered “farmers” or considered as secondary laborers/helpers?
- Do women have a say in what should be grown in the field?
- Do women have a say in the sale of Agricultural produce? Do they get any money out of the sales?
- Who tends to the cattle?
- Who gets the money out of the sale of milk?
- Who is responsible for the sale and purchase of cattle?
- Do women have bank accounts? Can the women operate her bank account?
- What is the age at marriage of boys and girls? Should they have a choice regarding their age at marriage or choosing their spouse?
- Are the incidences of dowry common in the village? Can anything be done about it?
- Are the incidences of domestic violence common?
- Can the women go and lodge a Police complaint?
- If unwell can the women go to the doctor? Who takes care of the woman, if she is not well?
- How far the women can go alone? How far can the adolescent girls go alone?
- Who makes the major decision at home? Can the women be the head of the household?
- Do the women feel that they should have property rights?
- Who are the opinion leaders in the village? Are there any female leaders in the community?
- How is the role of males Vs female Sarpanch perceived in the community?
- Do women cast their vote? Who decides whom to vote for?
- Are women aware of these rights or programs: NREGA, PDS, RTI, DV act
- Do women have access to entitlements: JSY and other govt. schemes for women
- How important is the work of the women for the household?
- Where do women wish to have more freedom?
- What are the specific problems faced by women in the village
- What should be done to bring about gender equity in your community?
- Give the typical activity schedule of a man and woman.

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Annexure 3

Training need analysis for Gender Equity: Individual questionnaire

- Date: _____ Place: _____
- Village: _____ Block: _____
- Name: _____
- Age: _____ Sex: _____
- Marital Status: _____ Highest Education: _____
- Religion: _____ Caste: _____
- Occupation: _____
- Land Holding: _____
- Member of any Institution: _____

Assessment Indicators	Rating		
	Yes	No	Can't Say
Are men superior to women	Yes	No	Can't Say
Should a man do the house hold chores	Yes	No	Can't Say
Should a man look after the children	Yes	No	Can't Say
Women can also be a Farmer	Yes	No	Can't Say
Should women eat the same amount of food as men	Yes	No	Can't Say
Should women get the same wage as men	Yes	No	Can't Say
Should the girls be as educated as boys	Yes	No	Can't Say
Knowledge of household chores is more important than education for girls	Yes	No	Can't Say
Can a women be a good Sarpanch	Yes	No	Can't Say
Can women go out of the village unaccompanied	Yes	No	Can't Say
Can a women choose their profession	Yes	No	Can't Say
Can the women decide about the sale of agriculture produce	Yes	No	Can't Say
Do the women get the money out of the sale of Agriculture Produce or milk	Yes	No	Can't Say
Can the women take the decision of selling the cattle	Yes	No	Can't Say
Can women operate bank accounts	Yes	No	Can't Say

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Should women be given property right	Yes	No	Can't Say
Should women be allowed to take decisions at household level	Yes	No	Can't Say
Are women allowed to take decisions at household level	Yes	No	Can't Say
Should women be allowed to take decision at village level	Yes	No	Can't Say
Are women allowed to take decisions at village level	Yes	No	Can't Say
Should girls be allowed to decide their age of marriage	Yes	No	Can't Say
Are girls allowed to decide their age of marriage	Yes	No	Can't Say
Should boys be allowed to decide their age of marriage	Yes	No	Can't Say
Can a women decide about the size of the family	Yes	No	Can't Say
Can the women go and lodge a Police complaint	Yes	No	Can't Say
Do woman cast her vote	Yes	No	Can't Say
Can she decide on her own whom to vote for	Yes	No	Can't Say
Can the women be the head of the household	Yes	No	Can't Say
Is domestic violence justified	Yes	No	Can't Say