

# Rural

# Winter Camp 2018

## Understanding Stratification Power and Gender

Organized by  
Department of Social Work, Central University Jammu  
in collaboration with  
Department of Social Work, Central University of Himachal Pradesh  
at Kangra, Himachal Pradesh  
From 12th-17th February, 2018



## **Credits**

### **Report Prepared and Compiled by**

Dr.Ranvir Singh and Mr.Bhat Iqball Majeed

### **Editorial Team**

Mr.Bhat Iqball Majeed and Ms. Yangchan Dolma

### **Group Reports Compiled by**

Sansar, Shweta, Mansoor, Dinesh and Amir

### **Faculty Supervisors of respective groups from Central University of Jammu**

Dr.Ranvir Singh, Mr.Bhat Iqball Majeed and Yangchan Dolma

### **Faculty Supervisors of respective groups from Central University of Himachal Pradesh**

Ms Ambreen Jamali and Mr. Shabab Ahmad

### **Camp Manager**

Dr.Ranvir Singh

### **Supported by**

Field Work Unit, Department of Social Work, Central University of Jammu

**Group Photo at Regional Health and Family Welfare Training Centre, Kangra**



**Group Photo at Central University of Himachal Pradesh**



प्रो. अशोक ऐमा  
कुलपति  
Prof. Ashok Aima  
Vice Chancellor



जम्मू केंद्रीय विश्वविद्यालय  
Central University of Jammu  
टेलिफैक्स/ Telefax: 01923-249634 (O)  
ई-मेल /e-mail: vicechancellor.cuj@gmail.com

### Message

I am delighted to learn that Department of Social Work is organising a rural winter camp for its master's programme students at Kangra, Himachal Pradesh. To my understanding this rural winter camp as part of the academic exercise is aimed at developing a robust understanding of community in Indian context. This kind of rural camp provides an opportunity to students for doing a cross state analysis of how various elements of society like power, governance, stratification and gender develop linkages for its functioning.

I compliment the department for creating and providing such a great learning opportunity to its students. I am pleased to learn that department is bringing out a comprehensive document from this exercise. It is encouraging that the work leading to this report was done with extensive developed methodology through use of various participatory rural appraisal techniques. I appreciate the dedication and commitment shown by this young team towards the generation of knowledge pool. I congratulate the team for putting their efforts in organising this rural winter camp and I am sure such efforts will take this department and university to new heights. This exercise will indeed help in enriching the academic environment, where such rigorous exercises with a focus on developing nuanced understanding of social context we live in.

I am hopeful that this team will continue to work with such zeal, dedication and commitment for developing skillfull professional social workers which can bring a much desired progressive change in our society.

I wish them all the best for their future endeavours.

(Prof. Ashok Aima)



# Department of Social Work Central University of Jammu

Bagla (Rahya-Suchani)  
District Samba – 181143  
Jammu (Jammu & Kashmir)

**Prof. L.K. Verma**  
Academic Coordinator

Dean  
*School of Humanities and Social Sciences*

Head  
*Department of Social Work*

## Message

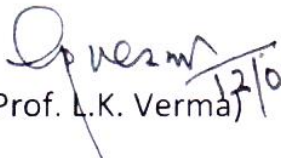
Department of social work, central university of Jammu since its inception has been engaging in community work for bringing a progressive change in the society. The department has been very active in its field based activities from the very beginning. The department keeps on sending students to different villages and urban settings so as get practical exposure of the concerns and issues confronting our society.

I am very much impressed with my team for developing a liaisoning and network with various agencies working in the development sector. I feel honoured to be part of this department comprising of young enthusiastic people with zeal to ameliorate the pressing issues like caste, poverty and patriarchy that exists in our society. Keeping the broader mandate of learning from people in view the department this year organised rural winter camp in collaboration with department t of social work, central university of Himachal Pradesh. This camp is a platform to enrich students with a different learning experience.

I am happy that my team has been able to organise this rural camp with great efficiency. This rural camp indeed provided an exposure to the students of master's programme to do a comparative analysis of the social change between two different states In India. I acknowledge hard work, this young dynamic team have put together in making this rural camp a success. I am witness to their determination and enthusiasm for making this rural camp possible amid many challenges.

I appreciate them for bringing out such a comprehensive and condense report for wider audience. I am hopeful that they will keep on organising such events so as to generate a knowledge pool for larger public utility.

I wish them success for their future endeavours.

  
(Prof. L.K. Verma) 12/03/18



# Field Work Unit

Department of Social Work  
Central University of Jammu  
Bagla (Rahya Suchani)  
Samba – 181143  
Jammu (Jammu & Kashmir)

This journey has started at the moment when I started my career in teaching in this department. This report is outcome of a collective effort, which was initiated from the moment the responsibility of field work coordination and skill labs assigned to me. I would like to congratulate every single person who contributed heavily to build this document in its current shape. Faculty members invested heavily to build a perspective among the students and our students deserve much appreciation for their constant efforts. I would like to ask them to grow more, shine bright and fly high.

From many years, I realized that the biggest strength of social work profession is its field work engagements, but it is also unfortunate that this field work component has a weak structural frame. While consulting many senior faculty members from various premier reputed institutes of social work, I tried to understand the limitations and challenges they faced in their career with this component of the course. The biggest challenge which every one of them acknowledged is to establish the 'purpose of enquiry'.

Realizing the need of the hour a framework has been developed which strengthened student's perspective to understand the Indian society and its embedded realities. I am glad to have wonderful colleagues who helped and supported ideas of this framework and helped me to materialize this vision in reality. Understanding the social realities in a structured manner has been enhanced through various skill lab sessions pertaining to establish the 'purpose of enquiry' as well as adopting and developing various tools to measure the existing disparity within the social system. Whenever, wherever I shared this new framework, I received a very positive response and today I feel proud that we all come up with this wonderful document which in itself proves the worth of this innovation.

Central University of Jammu always provided us essential support in all possible ways for our field engagements and personally I always felt more energized whenever I get opportunity to meet our Vice Chancellor. I am grateful for his constant support and motivation. He always instills the fire and energy to expand more and rise high. I am also obliged by the inspiration of our Head of the Department which is the reason that I was able to introduce this experimentation in pedagogy through this framework within field work unit, of which the final product is in your hand.

More Powers to you All

Dr. Ranvir Singh  
Coordinator, Field Work Unit  
Academic Year 2017-18

## Preface

---

Social Work as a profession believes and thrives on the creation of fair and just society, free from oppression, suppression, depression and repression. Social work as a profession entails the principles and core values of respect, worthy and dignity of individual as bed rock of the existence of human society. Social work as profession entails that individual existence cannot be devoid of the collective responsibility. Thus at the individual progress lies the collective responsibility for us, the responsibility to know our society, the responsibility to manage our resources, the responsibility to work for welfare of our fellow beings and the responsibility to remove the social ills from society. Social work believes in the inherent worth and dignity of individual. Therefore the questions on caste, discrimination, inequality and segregation remain very central to social work profession. In order to generate understanding on these vital questions social work profession utilises the conceptual categories like social stratification, power, governance and gender. The linkages and intersections between these conceptual categories are being traced out and laid thread bare before the students. Social work attempts to train students from the praxis in field settings out there in the society. Social work profession trains the students by harnessing their potential through imparting skills for understanding and working with community along these conceptual categories. The students are trained to develop the praxis of knowing these conceptual categories and linkages through field engagements. This training prepares the students as change agents, the change much desired for creation of a better society. Therefore the rural camp is an intellectual exercise which relies on the praxis. It is the nature of this praxis that makes this rural camp a very beneficial exercise which always engages students in a more fruitful way and much effective manner. The rural camp is constituted as a necessary part of social work training as it entails camp living which is to be managed completely by the students themselves. The rural camp emphasises on developing the idea of collective responsibility and team living. The rural camp provides an opportunity to students for cross state analysis.



# Acknowledgement

---

At the very outset we would like to thank honourable vice chancellor, Central University of Jammu prof. Ashok Aima for permitting us to undertake rural winter camp visit at Kangra, Himachal Pradesh. Prof. Aima's vision of building skill full human resource through practical trainings deserves appreciation. We are grateful to Prof.L.K.Verma, Head, Department of Social Work, Central University of Jammu for his support and able guidance in planning this rural winter camp. We would like to place on record our sincere thanks to all the villagers of Shahpur block, kangra for their co-operation and patience during our interactions with them. We are grateful to the faculty members of department of social work, Central University of Himachal Pradesh, Miss Ambreen Jamali and Mr. Shabab Ahmad for their support and coordination in facilitating joint collaboration. We would like to render our appreciation to the students of Central University of Himachal Pradesh for their participation in the rural camp.

We are indebted to all our colleagues and office staff at the department of social work for their cooperation and coordination in organising the rural winter camp.

We are grateful to Non-Governmental Organisations GUNJAN and EDUCARE for arranging exposure visit for our students on the very first day of our rural winter camp.

Regional Training Institute of Health and Family welfare, Kangra deserves our heartfelt thanks and appreciation for accommodating us and managing delicious food, warm water and a memorable cultural night. Thanks to Mr.Vivek for all his generosity and warmth.

We also thank our bus driver and conductor for smooth drive and wonderful journey made possible without letting us get bored.

We like to place on record our gratitude to student representatives of various committees for performing their duties efficiently. The time keepers committee deserves appreciation for being very strict amid scheduled time slots.

Lastly a big thank you to all our students who accompanied us to the rural camp, for managing to achieve desired objectives as were planned, for being co-operative, for being joyful, for being meticulous, for being responsible and accountable, for being sensitive and for upholding the idea of developing a society free from fear of Hunger, Caste and Poverty.

Let us hope amid all hopelessness for creation of a better and just society.

# Content

---

<i>Preface</i>	<i>i</i>
<i>Acknowledgement</i>	<i>ii</i>
Introduction	1-5
Group 1: Village Riat	6-17
Group 2: Village 39 Miles	18-25
Group 3: Village Dohab	26-34
Group 4: Village Chhatri	35-43
Group 5: Village Manjgram	44-53
Camp Living	54-55
Conclusion	56-58
<i>Annexure 1: List of Participants</i>	<i>59</i>
<i>Annexure 2: Ethical Guidelines for the field work</i>	<i>60</i>
<i>Annexure 3: New Paper Coverage</i>	<i>61</i>
<i>Annexure 4: Social Mapping</i>	<i>62</i>
<i>Annexure 5: Mobility Mapping</i>	<i>63-64</i>
<i>Annexure 6: Network Mapping</i>	<i>65</i>
<i>Annexure 7: Gender Time Line</i>	<i>66</i>
<i>Annexure 8: Autonomy Assessment</i>	<i>67</i>

## Introduction

---

Department of Social Work, Central University of Jammu, as part of its academic activity has developed a provision of rural camp for the students of master's programme. The rural camp is an initiative to provide students an opportunity to engage in rural community work in a compulsory camp mode. The idea of this mode is that students will have to reside together along with faculty at a rural location and thereafter engage in understanding community through various frameworks by making use of specially designed tools. The compulsory staying together along with faculty is an innovative idea to forge a kind of learning which is possible only in a camp and not anywhere else. Besides this, camp residing idea is to create an environment of such nature where collectiveness can be given a practical shape by devising group tasks throughout day and night. The rural camp provides an opportunity for a student not only to do an academic exercise but also other roles of being part of committees like food, transport, cultural and so on.

The rural camp for the year 2018 took place at Shahpur Block of district Kangra, Himachal Pradesh. In order to make it more cohesive and fruitful, an experimental collaboration was forged with department of social work central university of Himachal Pradesh. Though initially the paucity of time was felt, however to our fortune we were able to build a joint collaboration to undertake this rural camp. The rural winter camp was planned from 12<sup>th</sup> to 17<sup>th</sup> February, 2018. The first day visit on 13<sup>th</sup> February, our students had an exposure visit to two non-governmental organisations EDUCARE and GUNJAN.. The purpose of visit to EDUCARE and GUNJAN was to expose students to the functioning and working of NGO. And in the afternoon the students visited the department of social work, central university of Himachal Pradesh. There a joint interaction was held between the students from both the departments of the respective universities. This joint meeting was attended by all those students who were part of the rural winter camp. In this joint meeting an innovative way of introduction was followed. The semester second students numbering twenty four from department of social work, central university of Jammu and equal number of students from semester second of central university of Himachal Pradesh were clubbed together for this rural winter camp. Every student from one university was allowed to introduce his or her fellow colleague form other university and vice versa. After the introduction session got over, the students were divided into groups. The 48 students of both the universities were divided into five groups and each group was allotted to a specified faculty member. Two faculty members form central university of Himachal Pradesh and three faculty members from department of social work, central university Jammu were part of this rural camp. All the five groups consisted of almost equal numbers of students from both the departments. All the respective groups were then given time to sit together along with their faculty supervisor for a group meeting. Besides this the general rules and guidelines were made clear to all the groups (kindly refer to annexure 1 for rules and guidelines).The idea of this joint collaboration was to make exchange of information, knowledge and expertise possible at all the levels. Shahpur block of district Kangra was selected for undertaking this rural winter camp. In the Shahpur block five villages (i.e. Rait, 39 Mile, Dohab, Majgran and Chhatri) were selected and each of the groups undertook community visit for two days in their respective village under the supervision of one faculty member.

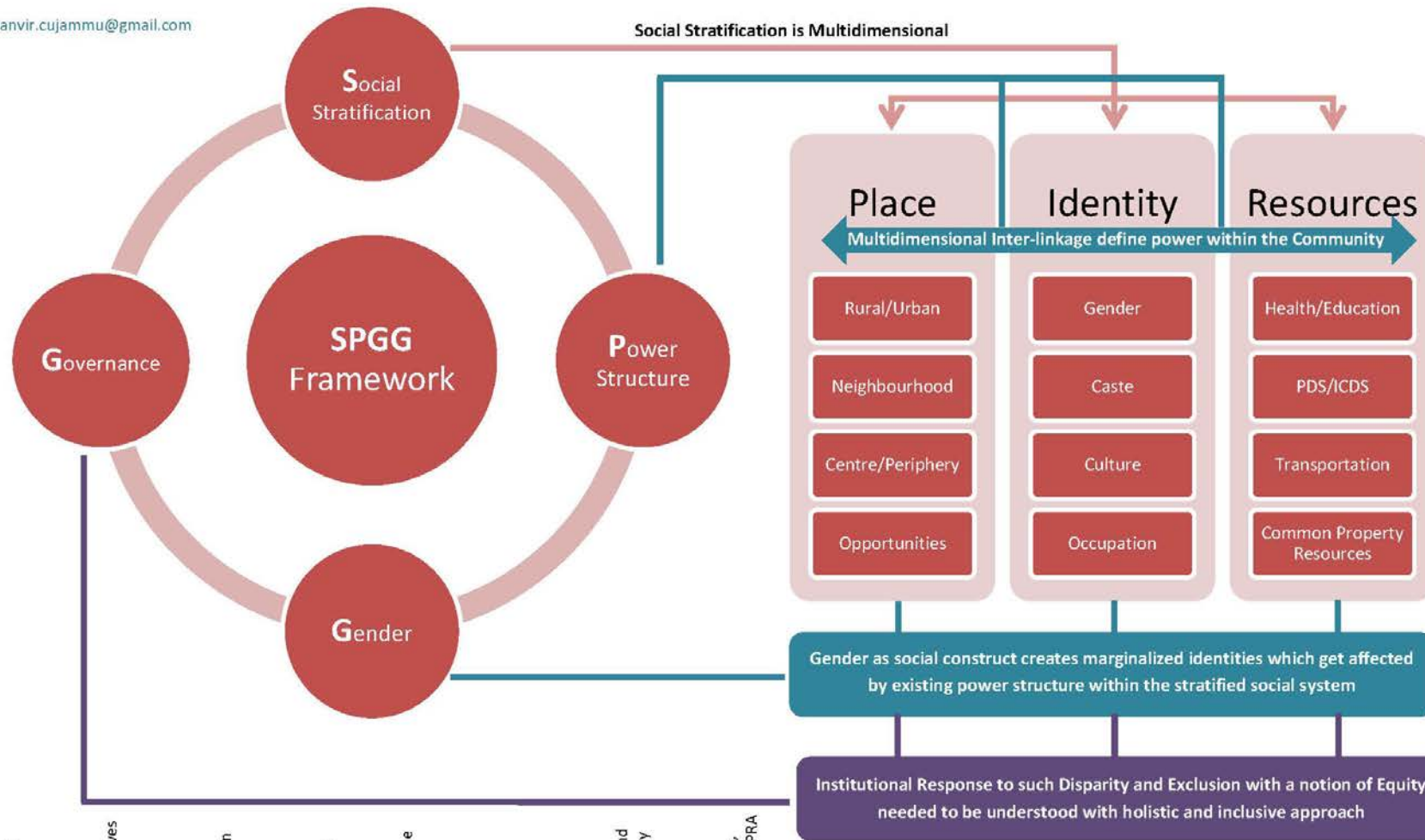
The students visited the villages for two days 13<sup>th</sup> and 14<sup>th</sup> February, from morning to evening and applied various participatory tools for understanding the community. The SPGG frame work was used during this community visit.

SPGG is an innovative framework devised by team of faculty members lead by Dr. Ranvir Singh (field work coordinator), Mr. Bhat Iqball Majeed and Ms. Yangchan Dolma at department of social work, central university of Jammu. This framework was developed for use by students during their concurrent field work engagements in master’s programme at the department. SPGG acronym stands for Social Stratification, Power, Gender and Governance. This frame work utilises these four conceptual categories to understand the community. This innovative approach helped students to understand social reality in a more nuanced way by translating the theoretical embedded conceptual categories into the field work pedagogy in a very lucid manner. This SPGG framework helped in taking students back to the communities where their lived experiences comes from and thereby making them to understanding the conceptual categories that are being taught in class lectures. Hence this SPGG framework is a kind of shift from the classroom teaching to the field based teaching which need of hour is.

SPGG framework captures the essential elements like Stratification, Power, Gender and Governance. These four features are constituents that determine any change which is desired in our social context. This SPGG framework is relevant for the fact that it makes student understand why even after so much focus on the social issues we are not progressing to the level one would have desired. This framework in a very lucid way makes students understand the inter-linkages that exist within the society and how these inter-linkages at times hinder our intervention. The framework has meticulously figured out the assessment, planning and implementation of various programmes and schemes which are being run out for bringing the progressive social change

As part of the course work, our post graduate students have to do concurrent field work for 30 days in each semester. Twice a week they visit various field settings as part of this field work engagement. This innovation (SPGG Framework) is based on intense intellectual investment in form of full day workshop mode skill labs for ten days out of 60 concurrent field work days spread in two semesters (Rest 50 days are directly invested in field based learning). This SPGG framework based skill labs cover the following learning:

Module	Session	Learning Outcome
Skill Labs (Module – I)	I	How to Read Social Sciences
	II	Understanding Field Narratives
	III	Problem Identification and Negotiating the Challenges in the Field
	IV	Understanding SPGG Framework – Reviewing the Academic Work
	V	FGD and Fish Bowl Technique to understand SPGG Framework
	VI	Need Assessment and Campaign Design
Skill Labs (Module – II)	VII	Gender Mobility Mapping and Tracking Women’s Autonomy in Family
	VIII	Understanding Stratification, Power and Gender through PRA Techniques: Network Mapping – Tracing the Access for essential entities
	IX	Trend Analysis through SPGG Framework
	X	SPGG Framework and Vulnerability Mapping



- 1 How to Read Social Sciences
- 2 Understanding Field Narratives
- 3 Problem Identification and Negotiating the Challenges in the Field
- 4 Understanding SPGG Framework – Reviewing the Academic Work
- 5 FGD and Fish Bowl Technique to understand SPGG Framework
- 6 Need Assessment and Campaign Design
- 7 Gender Mobility Mapping and Tracking Women's Autonomy in Family
- 8 Understanding Stratification, Power and Gender through PRA Techniques

- 9 Trend Analysis through SPGG Framework
- 10 SPGG Framework and Vulnerability Mapping

**SPGG** Social Stratification  
 Power Structure  
 Gender  
 Governance

(Concurrent Field Work + Skill Labs with SPGG Framework = Inclusive Learning)

**Framework**

## Tools Used during the Winter Camp<sup>1</sup>

**Social And Resource Mapping<sup>2</sup>:** Social mapping is a visual method of showing the relative location of households and the distribution of different types of people (such as male, female, adult, child, landed, landless, literate, and illiterate) together with the social structure and institutions of an area. It can be used for identifying different social groups using locally defined criteria and assessing the distribution of assets across social groups. It helps in learning about the social institutions and the different views local people might have regarding those institutions. It can be used for showing data on community layout, infrastructure, demography, ethno-linguistic groups, health pattern, wealth, and so on. Social map clearly tells us an overview of community structure and the socioeconomic situation, household differences by social factors and also who lives where in a community.

**Network Mapping:** This tool is a visual method of identifying and representing perceptions of key institutions (formal and informal) and individuals inside and outside a community, their relationships, importance and access. It is used for understanding how different community members perceive institutions both within the community (in terms of decision making, accessibility, and services) and outside the community (in terms of participation, accessibility, and services). It is also used in identifying potential entry points for strengthening or improving relationships between key social actors. The tool clearly tells us about the interests, participation, and relationships of different social groups living in a community in local organizations/institutions. It also depicts the perceived importance, accessibility, and impact of different institutions to local people of different social groups. More over this tool also signifies the institutions in a community and how they relate both to each other and to external agencies involved in the delivery of services and the administration of programs

**Gender Mobility Mapping:** it is tool which is used to understand the mobility pattern of people in a community. This participatory tool helps to build a mobility map for individuals and based on certain queries regarding their mobility, e.g. where, how, with whom and how often. The notion of empowerment is directly linked to nature and frequency of mobility and when it get analysed with a holistic view for males and females, gender based stratified social and cultural notions get a strengthened argument base.

**Autonomy Assessment Tool:** It is very interesting tool to investigate autonomy of both the genders at household level. While assessing individuals autonomy in different spheres like – personal, household, ownership of resources and engagement in matters related to governance; it was measured in four point scale i.e. self, both, husband and others.

**Gender Time Line:** This tool was with a dual purpose – assessment of gender disparity as well as sensitization exercise for intervention on part generating gender awareness. This tool involves two groups one of males and other females, where each group draw a life line for opposite gender mentioning the major milestones in their lives. In the second phase the opposite gender confront their time line and suggest the corrections to the

---

<sup>1</sup> Somesh Kumar (2002), Methods for community participation: A complete guide for practitioners. New Delhi: Vistaar Publications (A division of Sage Publications India Pvt Ltd)

<sup>2</sup> [http://siteresources.worldbank.org/EXTTOPPSISOU/Resources/1424002-1185304794278/4026035-1185375653056/4028835-1185375678936/3\\_Social\\_mapping.pdf](http://siteresources.worldbank.org/EXTTOPPSISOU/Resources/1424002-1185304794278/4026035-1185375653056/4028835-1185375678936/3_Social_mapping.pdf)

group. It reveals the existing disparity between both genders and gives opportunity to correct their perception about each other's lives.

After thorough community engagement for two days, the respective groups prepared their group reports and presentation in the intervening night of Thursday and Friday. On Friday 15<sup>th</sup> February, 2018 all the groups assembled in the seminar hall of central university of Himachal Pradesh for dissemination of their findings through group presentations. The presentations were open for everyone and various students from many departments attended the presentation along with the representatives and interns from NGO's EDUCARE and GUNJAN. Mr. Shabab Ahmad, faculty member at department of social work, central university of Himachal Pradesh welcomed the participants and invited Dr. Ranvir singh to moderate the proceedings from hereafter. After laying out the purpose of these presentations Dr. Ranvir put forth the time limits for each group. Every group was to conclude their presentation in given twenty minutes which was followed by ten minutes of question and answer session. After all the groups made their presentations, Dr.Ranvir singh summarised overall findings (kindly refer to conclusion segment) and concluded the session. Finally a joint vote of thanks was presented by Ms. Ambreen Jamali (faculty at Department of Social work, Central University of Himachal Pradesh) and Mr. Bhat Iqball Majeed (faculty at Department of Social Work Central University of Jammu).

# Group 1: Village Rait

---

**Acknowledgement** We thank our very own Department of Social Work, Central University of Jammu and especially thanks to our Head of Department Prof. L.K.Verma and faculty members for organizing Rural Camp. We also thank faculty members and students of Central University of Himachal Pradesh for collaborative work with Central University of Jammu. We also thank Non-governmental organizations EDUCARE INDIA and GUNJJAN for sharing their working experience with us. We also thank villagers for cooperating with us. We also thank Regional Health and Family Welfare Centre for accommodating us. Lastly we pay our heartfelt thanks to our group supervisor Dr. Ranvir Singh for his wonderful guidance.

## Introduction

The Winter Rural Camp was organized by department of social work under the supervision of Dr. Ranvir Singh. This camp was organized in Himachal Pradesh and our faculty members played an important role to make it fruitful. This camp is actually known as Action Research in which we explored the “Rait” Village during two days. It was possible with the collaborative work of Central University of Himachal Pradesh. On first day, we visited EDUCARE, GUNJAN and Central University of Himachal Pradesh.

## Visit to Educare

During our visit in EDUCARE, Mr. Alex who is intern from Russia explained about the work and objectives of EDUCARE INDIA. The organization basically engaged into the following:

- SHG (self Help Group)
- Kids and Girls group for recreation and imparting life skill training and English language classes.
- WASH programme

Then Ms. Pawas, Assistant Director of EDUCARE INDIA, took elaborative session on the working of organization. In order to understand community engagement a group exercise was undertaken by providing a hypothetical case study was given to students for devising intervention through understanding following:

- Stake Holders
- Indicators
- Strategies.

## Vision of Educare

To achieve:

- Sustainable Health
- Economy
- Education
- Environmental Sustainment
- Social Empowerment



To achieve their goals following model is adopted:

**Outreach:** It could be in one direction.

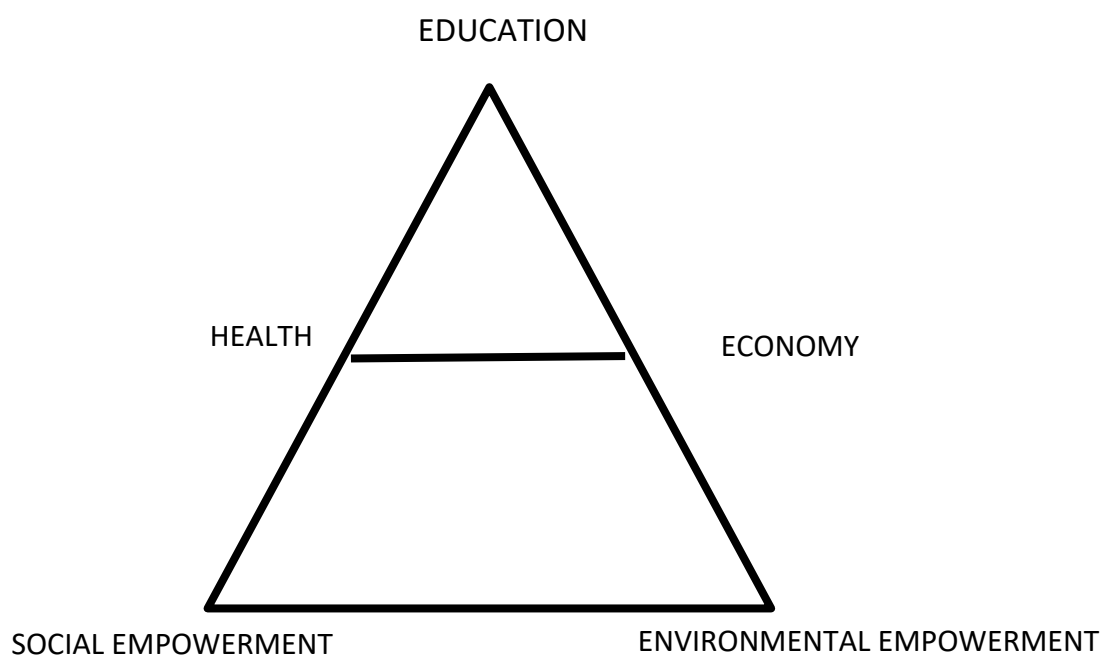
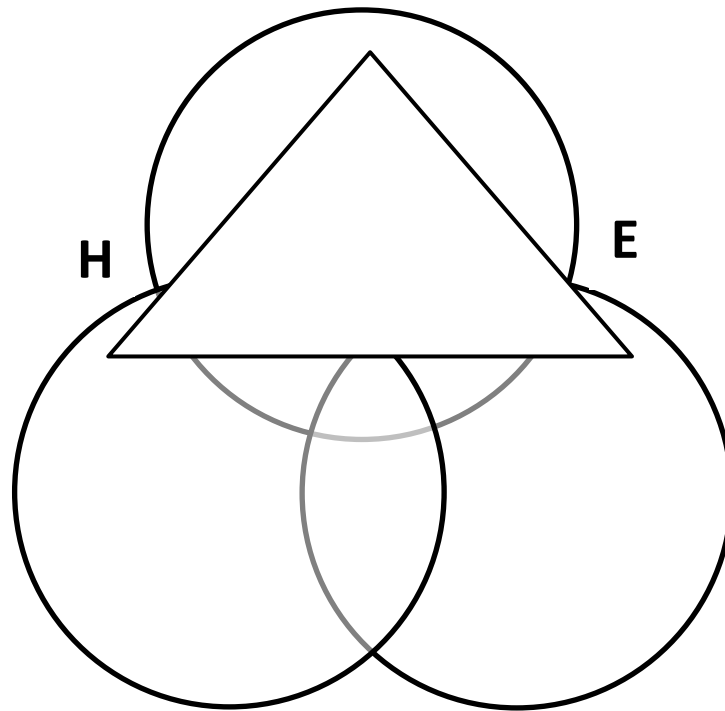
**Consultation:** In this trust has to be built through formal discussion.

**Involvement:** Start building trust and participation by community.

**Collaboration:** Then people come with problem and solution from the community.

**Shared Leadership:** In this leadership should be given to the community members.

**Triad of Health, Education and Economy**



## Visit to Gunjan

GUNJAN organization deals with HIV infected people and Drug Addiction. And they also run community radio as a platform for harnessing local potential and also media of awareness generation on various issues. The director introduced us about the working of organization. Some of the students also got a chance to record a session on community radio regarding gender issues in our society.

Then we visited to central University of Himachal Pradesh. There we have the introductory session with faculty members and students of central University of Himachal Pradesh. Five groups were formed in their for next two days field visit to villages. Every group got one faculty member as a supervisor. Faculty members introduce about the main purpose of the camp and introduce about PRA (Participatory Rural Appraisal) tools, in which different tools have been used to understanding the community of 'Rait', village. In field, we undertook social as well as resource mapping exercise, Network Mapping Exercise and for understanding the gender, we use Gender Mobility Exercise, Autonomy and Timeline tool.

Our group were allotted 'Rait' Village and there were four members from Central University of Jammu and four from Central University of Himachal Pradesh. Our group members were Minakshi, Shallu Devi, Rohini, and Sansar from Central University of Jammu and Trikush, Neha, Arpit and Aditi from central University of Himachal Pradesh. Our faculty supervisor was Dr. Ranvir Singh, who play significant role in guiding us to understanding the community.

## Understanding Rait Village

According to 2011 census, Rait is a medium size village located in Shahpur Tehsil of Kangra district, Himachal Pradesh with total 419 families residing. The Rait village has population of 1826 of which 893 are males while 933 are females.

In Rait village population of children with age 0-6 is 177 which make up 9.69% of total population of village. Average Sex Ratio of Rait village is 1045 which is higher than Himachal Pradesh state average of 972. Child Sex Ratio for the Rait as per census 2011 is 1011, higher than Himachal Pradesh average of 909.

Rait village has higher literacy rate compared to Himachal Pradesh average. In 2011, literacy rate of Rait village was 88.36% compared to 82.80 % of Himachal Pradesh. In Rait, male literacy stands at 94.53% while female literacy rate was 82.46%.

### Village Demographic Profile

PARTICULARS	TOTAL	MALE	FEMALE
Total No. of Houses	419	-	-
Population	1,826	893	933
Child (0-6)	177	88	89
Schedule Caste	185	91	94
Schedule Tribe	97	45	52
Literacy	88.36%	94.53%	82.46%
Total Workers	638	428	210
Main Worker	355	9,181	0
Marginal Worker	283	150	133

Source: Census, 2011

In this village, we divide our group into sub-groups and one sub group went to Periphery area and other stayed in central area of village.

### Social/Resource Mapping

The community was divided in two areas one is periphery area and the other is central Area. Our students were divided into two groups and four members in each group, two from central university of Jammu and two from central university of Himachal Pradesh. After that we started our exercise in both the areas Periphery as well as central area.

First group went to central area of the village. Firstly, we went for transect walk in village, Rait. During transect walk, there was short interaction with local people in a village, they introduced us about the village and resources available in a village. After that we did a social mapping and resource mapping with participation of members of the village.

Social Map of Rait Village




We undertook social mapping exercise with person namely Mr. Vijay and Miss Neha both were studying in class 12<sup>th</sup> at government school, Rait. The major difference between two maps is that Miss Neha, didn't know the main resources in her village but Mr. Vijay, knew most of the resources available in village. Miss Neha in her map drew only her tuition centre, government school and few shops. This clearly depicts the mobility and awareness about their village. And after that we did social mapping with a shopkeeper and the other members also participated in the exercise. We found out that community is divided in several parts on the basis of caste. Most population of the village belongs to 'Choudhary'

families, which is dominant caste in the village. Due to dominant caste, the sarpanch was also comes from same caste for last 20 years. And also most of the land is acquired by 'Choudharies' in the village. The other members of villages particularly scheduled caste community are marginalized or excluded in decision making at PRI and also acquired very less land comparatively.

Both the sub groups did social as well as resource mapping. In periphery area we came to know about the community that there is lot of disparity in caste wise. In periphery area a man draw the social and resource map through which, we came to know about the resources likes land, government institutions and especially we came to know about the dominant caste group. Also we observed that all the resources easily available or accessible for the people who belong to central area in a village and difficult to access for the people belonging to periphery area in village.

### Network Mapping

Through Network Access Exercise we mapped the access and strength of relationship of various entities in the community. We came to know that as compared to people of central area of village, people who are residing in periphery area, school (physical infrastructure) is accessible but education is a distant dream through they acknowledge its significance in their lives. This exercise showed us that they heavily depend upon land. Though land and livelihood becomes their need (as essential entities to sustain lives) but it was very important to note that elderly and neighbours and relatives are also important which reflect the necessity of social capital in the lives of people. We also observed that the source of drinking water is important but it is not accessible to them. To our surprise Panchayat Pradhan is less accessible as compare to Member of Legislative Assembly though his significance was acknowledged heavily in their lives.

Mapping Access and Strength of Relationship within the Community			
	Needs	Governance	Resources
<p style="text-align: center;"><b>More Accessible</b></p>  <p style="text-align: center;"><b>Least Accessible</b></p>	Land ***	School **	Material Goods(TV, Mobile, Vehicles) ***
	Opportunity ***	Police ***	Elder ***
		Patwari **	God ***
		M.L.A *	Neighbors **
		Hospital ***	Drinking Water ***
		Education ***	Services(Doctor, Vegetables And Shops) **
		Sarpanch ***	Relatives **

\*\*\* Most Important

\*\* Moderate Important

\* Least Important

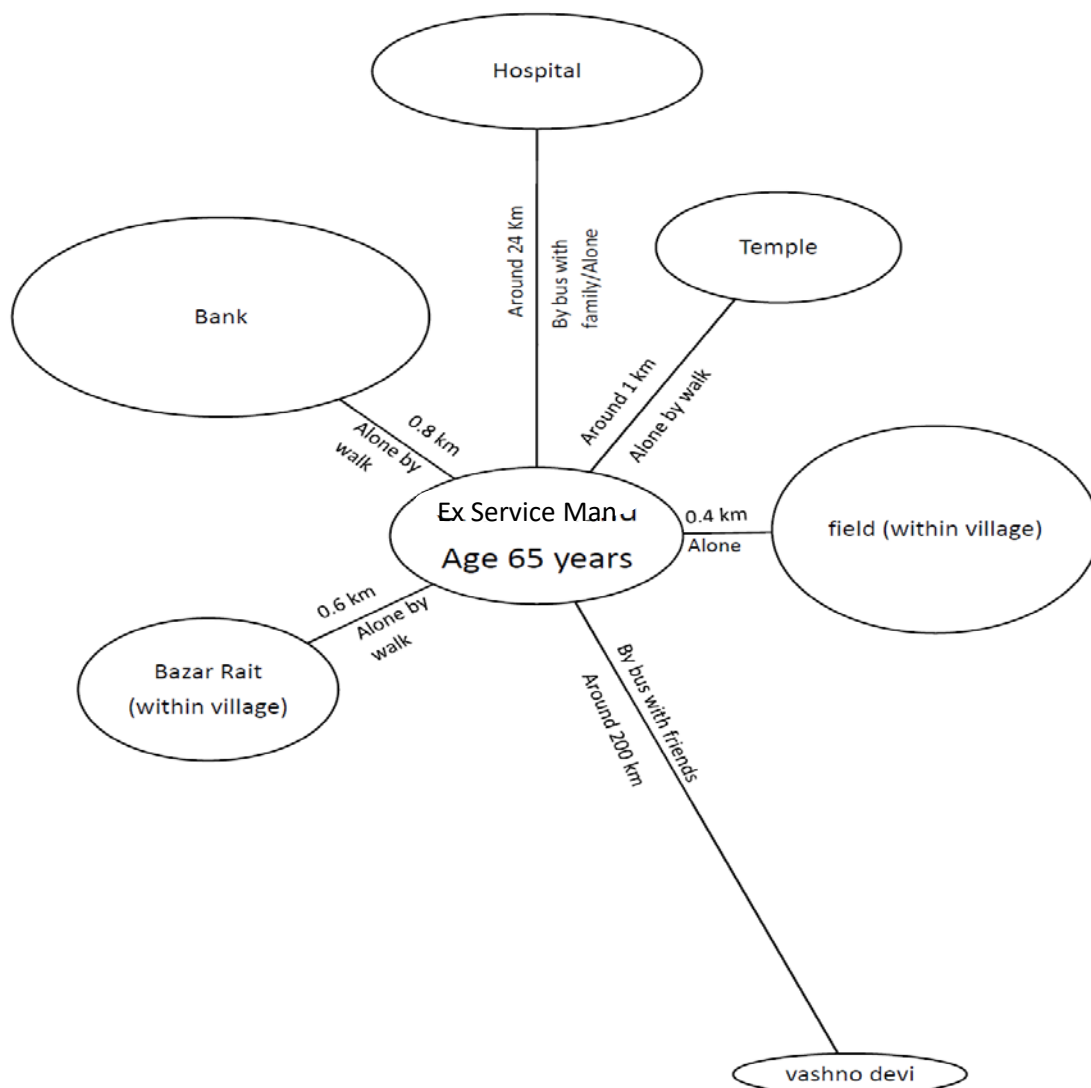
## Gender Mobility Mapping

Gender mobility mapping is a method used to explore the movement pattern of an individual, a group or a community i.e. where people go and for what reason? How frequent they visit, what is the distance, and what is important about the place visited?

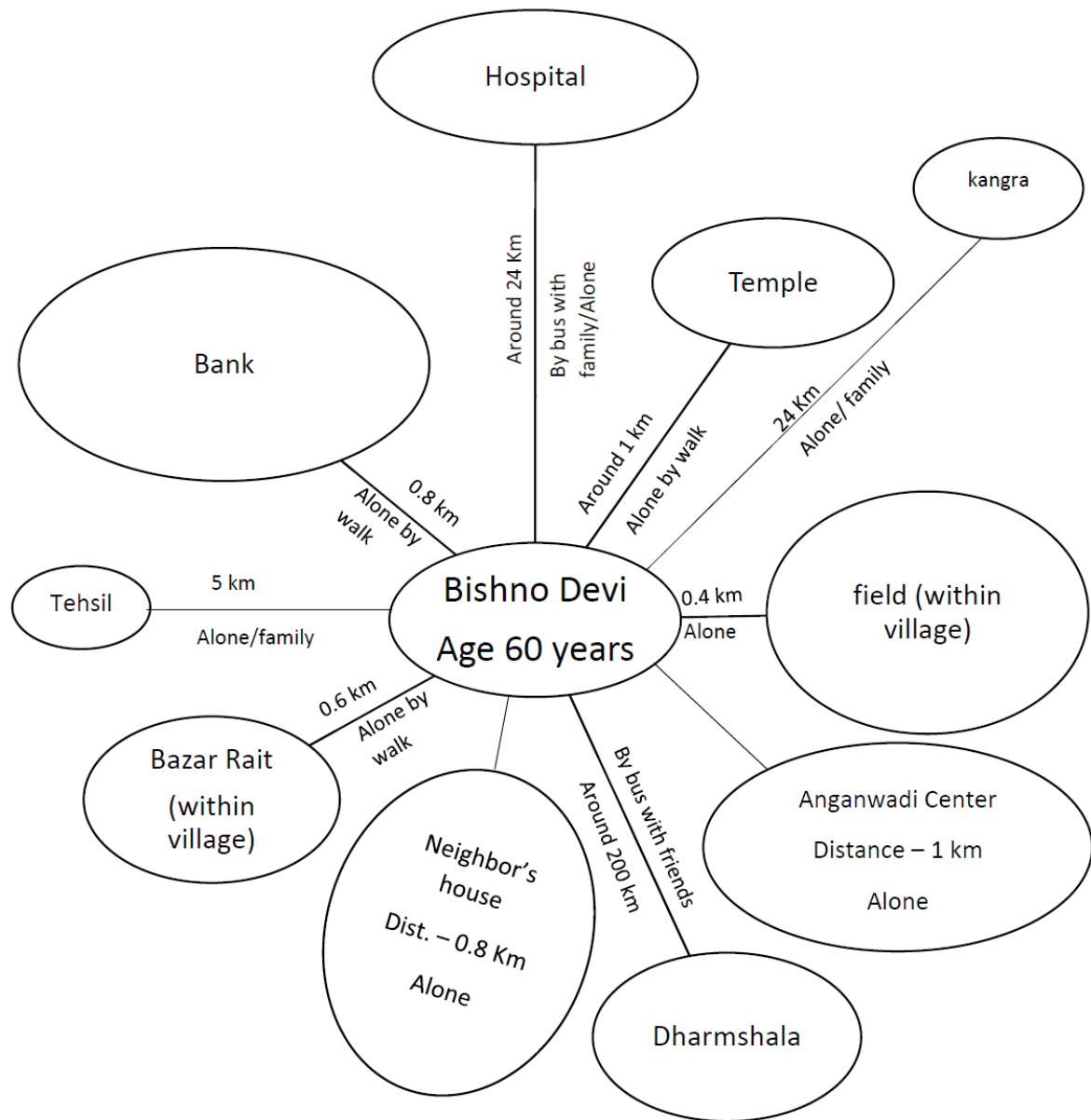
We conducted an activity on women mobility and men mobility in the village Rait. By using this tool we found that the mobility of women is limited to Rait itself. They often go to market, neighbour's house, anganwadi centre, shops and temple alone but whenever they move outside the village, they are accompanied by male member of their family.

Broadly saying mobility of male is very much frequent to different areas. In case of female who are educated they used to do most of the administrative work and thus have higher mobility to other areas. But those who are less educated they use to depend upon males and went out with their husbands. Those women who are financially independent have shown greater mobility. In case husband works in defence services or job outside the state or if husband is absent from their home the mobility of the women increases. Also in case of widow women, the mobility increases. The same activity done with youth revealed that they have higher mobility than senior members in a family because of the opportunities they get because of their engagement in schools, colleges and university.

### Mobility mapping with an Ex-service man in village, Rait



### Mobility mapping with a woman in village, Rait



### Autonomy Assessment Tool

This tool helps in understanding the position of female in family and her empowered status through her decision making capacity within the household. Through this exercise we came to know that women has major say in only deciding their clothing and somewhat say in deciding children’s education.

Through the autonomy assessment tool we got broad idea about the power holding of a family comparatively of males and females. There were very few cases in which the autonomy of the women was higher than men. It may in the case, when the women are widow or she was doing some job or husband work in defence forces. In these cases, the autonomy of women increases in a family as compare to the women whose husband work in civil job. Most of the decisions in a family were taken by senior members or male

members. The small decision in a family also taken with the permission of male members and the big decision were taken by male members even without involving the women.

### Autonomy Assessment Tool

Male Autonomy (n=9)												
Other	7			4	2			6	6	1	1	
Wife		1								1	1	2
Both	1	8	1	3	3	6	4	2	2			2
Self	1		8	2	4	3	5	1	1	7	7	5
Decision Making Power	Marriage	Family planning	Dress	Food	Expenses	Children Education	Material Assets	Fixed Assets	Livestock	Administration	PRI	Services
	Self			Household			Resources			Governance		

Female Autonomy (n=11)												
Other	8	2	1	5	3	1	3	5	2	2	2	2
Husband		1		1	3	2	1	3	1	2	1	1
Both	3	7		1	5	6	4	3	5	3	3	3
Self			10	4	1	1	2		2	4	5	4
Decision Making Power	Marriage	Family Planning	Dress	Food	Expenses	Children Education	Material Assets	Fixed Assets	Livestock	Administration	PRI	Services
	Self			Household			Resources			Governance		

Women are marginalized while taking decision in a family and they don't have equal power in a family like men have. Thus if women don't have equal opportunity and power in a family, how are we expecting the change at societal level?

### Gender Timeline

This tool helps in understanding major milestones which are present in life of opposite gender. This exercise that was done in both school and college brought out interesting results. In college we performed this activity with Bachelor of Education students who are potential future teachers. What we came to know is that boys didn't acknowledge any scope for girl's career. But school student timeline was more dignified and sensitive to opposite gender. They even mentioned that some circumstances had to be faced by both the sides. And one more thing is school student had mention many elaborative things but college student skipped many milestone related to health issues. In college, 90% girls were present in hall but none could mention about personality change like hormonal changes, mensuration etc during one's life history.

The understanding of day to day lived experiences was much higher among the students of Government school in Rait Village. Boys clearly depicted how girls faced the problem of eve-teasing almost every day and how difficult it is for girls to explain and share same with other people in the community. The sensitivity towards the gender was higher, when we talked with teachers of Government School at Rait. Most of the teachers were not happy with the activity performed by us because they think that we need not to expose students to things like menstruation and so on. They said, “all the things that are written on paper are right but it’s not good to write these things and its better if we don’t expose the things like that in papers,” where student want to talk about the things like eve-teasing and sexual abuse. Teachers were not comfortable to talk about these things. Such attitude restricts the students’ knowledge about mensuration, sexual abuse, etc. and this may be one of the reasons that students hesitate to talk about the topic on pregnancy, mensuration sexual abuse etc.

### Gender Timeline by student of higher secondary school, Rait

#### Major Milestones in Girls lives - Prepared by Boys

0-10 years	11-20 years	21-30 years	31-40 years	41-50 years	51-60 years	61-70 years
Play with clay toys						
Play with dolls						
Learn to sing						
Go to schools						Organ starts to feel pain
Go to Anganwadi		After marriage some continue their education and some do jobs		They solve all the problem of their children		Physically weak
Learn to walk and talk		Respect and care of their Mother and father-in-law		Motivate children for education and jobs		Talking about old times
Are very carrying		Enjoy with husband		Be more cautious about their children		Correcting the mistakes
Teeth begin to come		Fashion		Worried about the marriage of children		Go for pilgrimage
Learn to write		Looking for jobs		Teaches child about education		superstition
Drink milk		Marriage		Do whole household work		explain the little ones
	Do household work		Get kids		Retire from their jobs	
	Wash cloths		Care of children		Take care of whole family	
	High school attend at Rait		Clean cow dung		Worship	
	Go to colleges		Agriculture work		Save money	
	Learning tailoring or learn sewing work		Teaches children to dance		Physical weakness	
	Dance on DJ		Beat children			
	Learn cook		Teach good values to children and nurture them			

**Colour Code**

Milestone Suggested by Boys

Girls added Additional Milestone

Girls Claimed Incorrect Milestones



## Gender Timeline by student of higher secondary school, Rait

### Major Milestones in Boys lives - Prepared by Girls

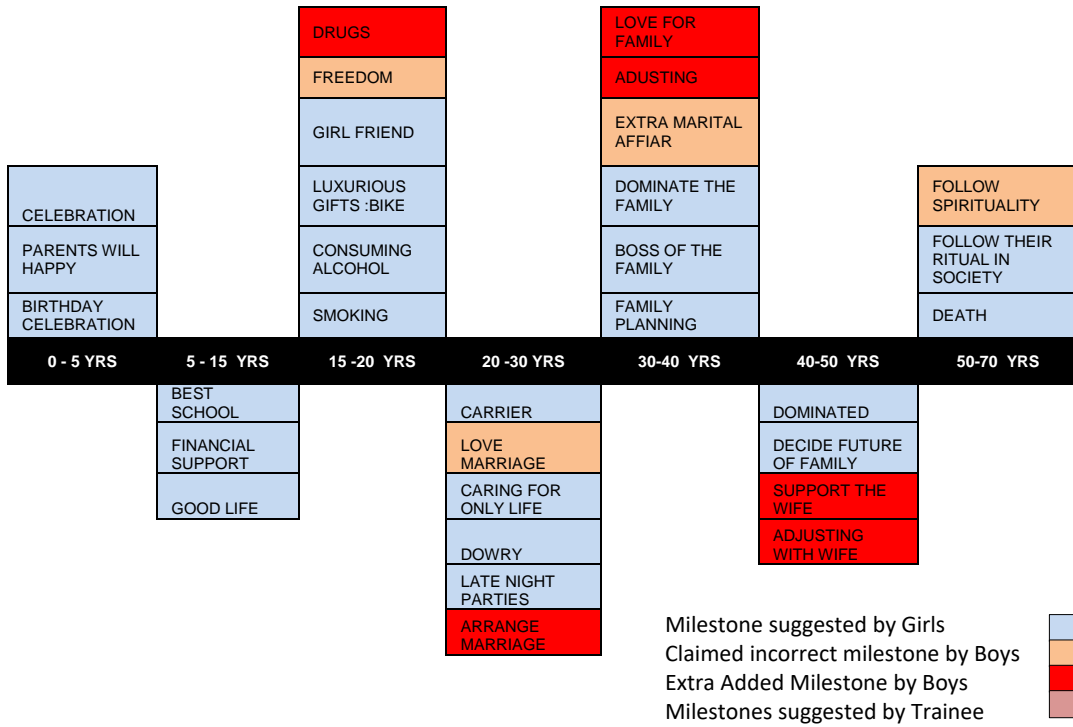
Go to schools.		See porn on mobiles and show to their friends			Be more cautious about their children (31-40)		
Go to Anganwadi		Look at the girls badly and pass bad comments			Sexually weak		Organ starts to feel pain
Children start weeping if they don't get their favourite toys		Demand for bike and cars (11-20)			Hair starts to be white (50-60)		Physically weak
Learn to walk and talk		Shave mush comes(11-20)			Physical weakness begin		Irritability occurs
Are very caring		Some boys respect girls and don't speak to them wrongly			Be more cautious about their children		Memory becomes weak
Teeth begin to come		Some are very sensible and they cuddle their life			Worried about the marriage of their children		Attraction towards wife decreases
play with toys like cars and cricket		With some filthy friends, they also become victims of dirty habits			Eyesight begin to weak		Anger level high
Drink milk		Don't respect their parents			Start getting old (51-60)		Useless talk and to whom no one pay attention
		Some become addicted to intoxication and alcohol etc. (11-20 )					
		Start falling into bad habits					
<b>0-10 years</b>	<b>11-20 years</b>	<b>21-30 years</b>	<b>31-40 years</b>	<b>41-50 years</b>	<b>51-60 years</b>	<b>61-70 years</b>	<b>71-80 years</b>
	Go to schools		Focus on marriages (21-30)		Stress		Reach to deadline
	Make new friend		Domestic violence		Teeth start breaking		Fake teeth
	Don't obey anyone		Marriage with girls of their own choice and some marriage with choice of their parents (21-30)		Busy in jobs (31-40)		Love their grand child
	Do mischief		Some respect her wife		Not satisfied with his marriage		They don't have ability to cook food
	Lack of interest in studies		Drink alcohol and beat the children		After getting married, some men look at women badly (31-40)		They don't do their work properly
	Threaten that they could commit suicide		Some people do a good jobs		Attraction towards her wife decreases		They want some sit and listen their talk
	Some boys support their parents and help them in every work		Some keep their family happy and take care the happiness of their children		Anger comes very quickly		Walk with the support of stick
	Some boys respect others				Blood pressure, weakness, heart etc		They find flaws in everything
	Adolescence begins				Retired from their jobs		They don't like food
	Run away from schools						We will live for 120 years
	Don't do household chores						
	Insist for the phone						

Milestone Suggested by Girls  
 Boys added Additional Milestones  
 Boys Claimed Incorrect Milestones  
 Boys suggested Shift in Milestones

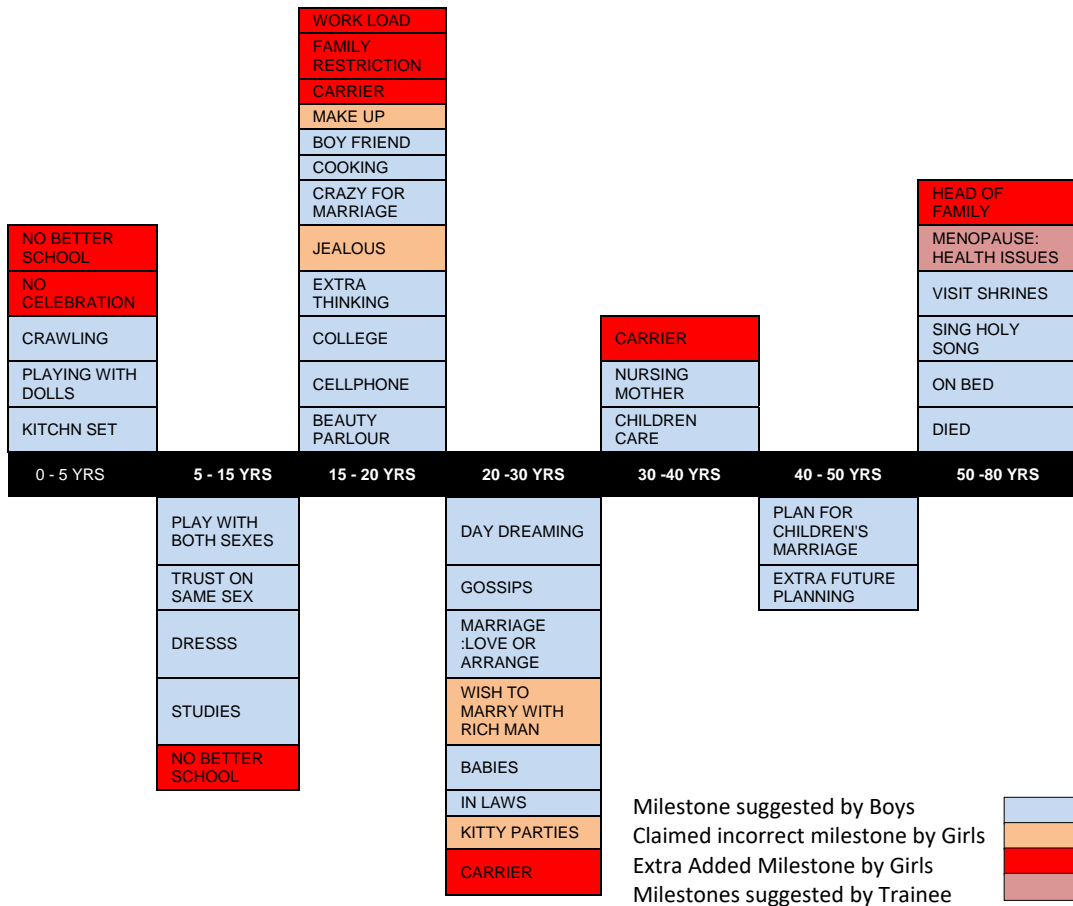
**Colour Code**


## Gender Timeline by B.Ed. student of Dronacharya College, Rait

### Major Milestones in Boys lives - Prepared by Girls



### Major Milestones in Girls lives - Prepared by Boys



### Gender Timeline by student of higher secondary school, Rait



### Gender Timeline by B.Ed. student of Dronacharya College, Rait



### Conclusion

With all the exercises we came to know that people from periphery area are much aware about every resource of village. We learned from Gender mobility mapping exercise that the mobility pattern of local people in terms of where they go, with whom they go and so on. We learned that in periphery area mobility of women is limited and they only go to their farm frequently as compared to men who travel to many distant areas. Women used to move outside for purpose of administrative work and panchayati raj institutions related work. But otherwise women are accompanied by males for most of their social engagements. We also learn that women who were more educated and financially liberated have more autonomy as well as mobility which reflect their magnitude of empowerment. The livelihood opportunities play significant role in mobility as well as autonomy within house and outer world. Better livelihood opportunities for women lead to more autonomy in their own lives.

From timeline it is clear that there is less interaction between boys and girls in schools on various issues. The students along with teachers are extremely hesitant to talk about the sexuality. Still sex education is considered as a taboo and thus no one wants to talk about it. It was very much evident from the timeline as to how students at the college level are reacting whenever there is a discussion related to our sexual issues and reproductive health. The community is mostly patriarchal which gets reflected also in the schools and colleges present in the area. Even doctors were of the opinion that people of community prefer to consult *babas* and superstitions for minor ailments and only in case of severe complications they consult the doctor.

## Group 2: Village 39 Mile

---

**Acknowledgement** This report would not have been written without the encouragement and ideas of faculty members of our department i.e. Department of Social Work, Central University of Jammu, who conducted this rural camp in Himachal Pradesh from 12<sup>th</sup> February to 17<sup>th</sup> February, 2018. In addition to this, we would like to thank the Department of Social Work, Central University of Himachal Pradesh who played an important role by collaborating with us in the rural camp. We are also thankful to our group members i.e. Shweta, Sunena, Alisah, Priya, Kaneez, Sumit, Shabnam, Shubham, Ankita, Rajneesh and Mr. Shabab Ahmed. Mr. Shabab was faculty supervisor of our group. We are thankful to people of 39 miles who cooperated and participated in the activities during our two days visit to the village.

Our special thanks go to the field work coordinator Dr. Ranvir Singh who has been the inspiration for all the group members and who provided support and encouragement to the same for accomplishing the goal of field work activities. He took skill lab sessions before the rural camp so that the students would have the proper knowledge about the activities that have to be performed in field settings of rural camp.

We would like to thank the members of Educare who clarified the objectives of their organisation and arranged a session for us. Our thanks go to Gunjan Community Radio for giving a chance for active engagement of the students of CUJ in a discussion programme.

We would especially like to thank the mess members of Regional Health and Family Welfare Training Centre for the tasty and healthy food provided to all rural camp team. We would like to thank our bus driver for making our journey safe and comfortable.

### Introduction

Department of Social Work, Central University of Jammu (CUJ) in collaboration with the Department of Social Work, Central University of Himachal Pradesh (CUHP) organized a rural winter camp from 12 to 17 of February, 2018 focusing on social stratification, power, gender mobility and autonomy.

The second semester students from both the universities along with faculty members visited different villages of Rait, 39 miles, Manjgram, Shahpur and Chatri of district Kangra, Himachal Pradesh. Accordingly, five groups were made to understand social stratification, power and gender by using different Participatory Rural Appraisal (PRA) techniques in those selective field work settings.

On the very first day, we visited a NGO namely Educare where we came to know about the objectives of the organisation. Educare works for welfare of the community, particularly on

women empowerment and sustainable development. After that we went to Gunjan community radio station where some students participated in the discussion on the topic 'gender' and some students were engaged in other discussion on the topic 'problems of youth'. These programs will be telecast by the Gunjan community radio studio. This proved to be a great experience for all the students. After this we went to Central University of Himachal Pradesh, Dharamshala along with our faculty members for the introductory session. This session was conducted so to develop coordination between the students of CUJ and CUHP while working together in field for next two days. On that same day, groups were decided and a supervisor for each group was allotted. After that, schedule for next three days was discussed and finalised

### **First Day in the Field Setting (39 Miles)**

On the first day at 39 miles all our group members and supervisor Mr. shabab went for a transect walk. 39 miles comes under Kheri panchayat, tehsil Shahpur, district Kangra. During transect walk we covered village Jhulad and a periphery village named Kohldi. We came to know about some local words like *kul*, which means tributaries, *mathu*, which means boy. We also came to know about the flora and fauna of that area. We did resource mapping and social mapping of the village with the involvement of the local people. We also did network mapping with males and females at central and periphery locations in the village with people of different age groups.

### **Social and Resource Mapping**

In order to do social mapping the group was divided into two sub groups. One group went to central location of the village i.e. Jhulad and other group went to kohldi (periphery location). In village kohldi, the local women did the social mapping.

#### **Community Engagement for Social/Resource Mapping**



The women drew map of their village including the resources in the village. This may be because the sarpanch of the village was included in that activity. The very first thing that they said is that they have resource like roads but they do not have transport facilities. There is facility of only one bus which comes once a day. They also draw the houses of the people belonged to different caste groups. The social and resource map drawn by them did not give the idea of the central area i.e. Jhulad or in the other words we can say that they skip that area. Majority of the population in that village was Schedule Caste (SC) and the sarpanch also belonged to same caste group. This gave the idea that many of the resources like private land, government school, ICDS centre, mahila mandal, ration depot, sub centre were in the area of SC community. Moreover,

another reason may be that if all these resources would have been in Rajput community's area then there will be possibilities that Rajput may dominate on SC population.

Second group did same activity with male members of the village Jhulad. They also draw all the resources in their map. They draw the houses of two caste groups only i.e. Rajputs and Brahmins. They did not draw even the road that connects the central area to periphery area of the village which gives a picture of rigid caste system prevailing in that community. They have the resources like temples, hospitals, army canteen, powerhouse, government middle school, veterinary hospital, shops and saloon.

From both the maps, we found that resources are more accessible for the people who belonged to the central area i.e. Jhulad rather than the people living in the periphery area. Although the sarpanch belongs to periphery area still most of the resources are utilized by the central location people of Jhulad which may give the idea of informal power structure in the community.

### Network Mapping

The second activity our group did was the network mapping. We did this mapping with two groups i.e. females of periphery area and males of central area. Through this activity, we came to know that how the importance of needs and resource differ among the people of periphery area and central area. For example, for the people of periphery location transport is important but not accessible as compared to central location. Females mentioned that security of girls is important but not accessible.

Mapping Access and Strength of Relationship within Females at Village		
Needs	Governance	Resources
Family members***	Sarpanch***	Farms***
Education***	Mahila mandal***	Neighbour*
Security***	School***	Temples**
	Police station**	Iclds***
	Hospital***	Transport***
		Relatives***

\*\*\* Most Important  
 \*\* Moderate Important  
 \* Least Important

Mapping Access and Strength of Relationship within Males in Village		
Needs	Governance	Resources
BASIC NEEDS( FOOD, CTHOTHES, HOME)***	SCHOOL***	MOBILE PHONES***
FAMILY***	HOSPITALS***	TRANSPORT***
OPPORTUNITIES***	POLICE SATTIONS***	NEIGHBOURS**
	MLA***	MARKET**
	SARPANCH***	TEMPLES***
		REALATIVES*

\*\*\* Most Important  
 \*\* Moderate Important  
 \* Least Important

## Gender Mobility Mapping

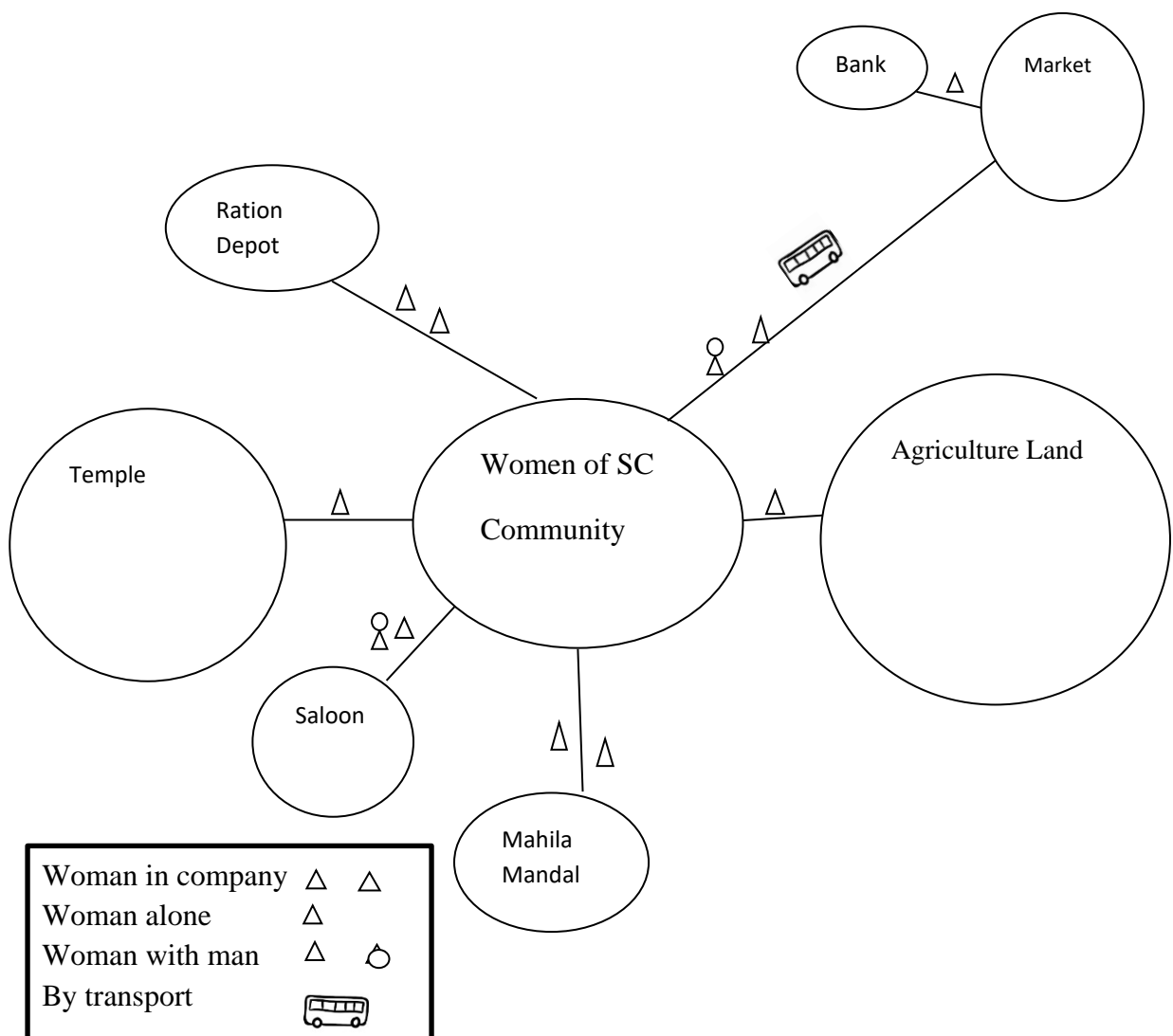
Gender mobility mapping is one of the tools used to explore the movement pattern of an individual, a group, or a community. It shows, where people go and for what reason? How frequent they are visiting particular place or area? what is the distance? and what is important about the place visited? and so on...

By using this tool, we found that the mobility of women of village was limited only to nearby surroundings like farms, neighbourhood, temples, mahila mandals etc. We conducted this activity with the males of the village. Further, this activity was conducted with the group of Rajput women and with a group of scheduled caste women.

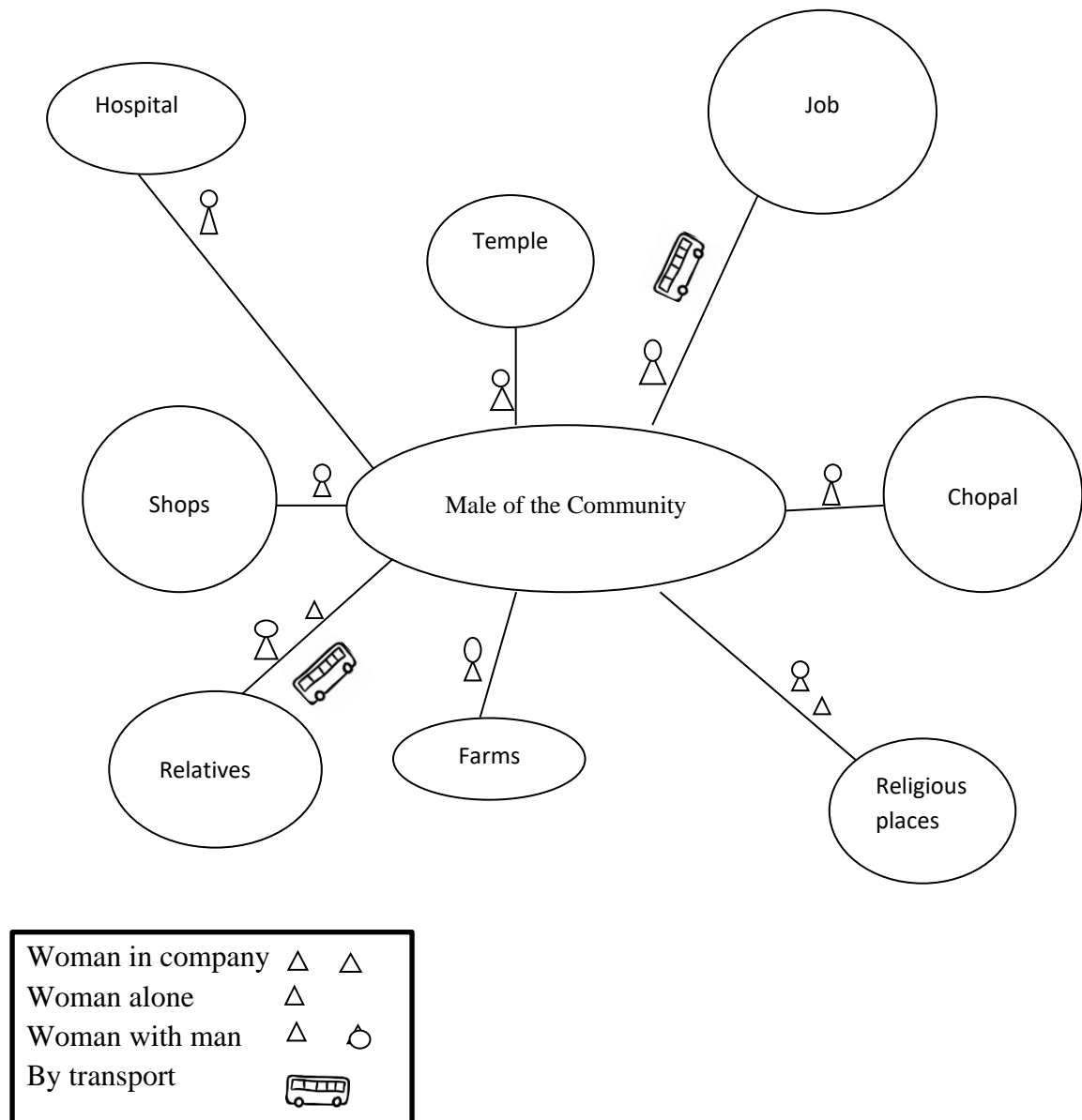
We also found that women mobility increases when husband is not at home like if husband works in defence or do job outside the state. Mobility also increases if the woman is working. Mobility of women also increases in a case where she is widow or divorced.

There was another thing that our group found that the mobility of the scheduled women was more when we compared it with the women of Rajput community.

### Mobility of SC Women



### Mobility of Male Members of Community



### Autonomy Assessment

This tool helps in understanding the position of female in family and also to understand how empowered she is. This is very basic tool through which we can analyse the decision making power of a female in her family. Her say in decision making can be one of the important indicators of women's autonomy and women's empowerment in the family.

After we were done with the activity, we observe that female had least say in family planning, in fixed assets, child education, administration, PRI and even in their marriages. This may be because of the highly patriarchal society. This also shows the gender disparity exist in that society. Women are marginalized within their own family. They are just confined to do household work and have no say in any family decision whether the decision is important or not. The male members or the head of the family take even a small decision in the family. The autonomy of women is more if she is widow or divorce but the fixed assets mostly belong to her son.



### Autonomy Assessment Tool

Male Autonomy (n=10)												
Other	8		1	2	2		1		1	1	2	1
Wife		1		1		3				1	1	1
Both	1	1		4		2	1			1	3	1
Self	1	8	8	3	7	5	7	8	7	7	4	5
Decision Making Power	Marriage	Family Planning	Dress	Food	Expenses	Child Education	Material Assets	Fixed Assets	Livestock	Administration	PRI	Services
	SELF			HOUSEHOLD			RESOURCES		GOVERNANCE			

Female Autonomy (n=10)												
Other	10		3	2	1	1	2	3	2	1	1	1
Wife		5	2	1	7	8	7	5	5	7	6	5
Both		3	4	3		1		1	3	2	1	2
Self		2		5					1		1	1
Decision Making Power	Marriage	Family Planning	Dress	Food	Expenses	Child Education	Material Assets	Fixed Assets	Livestock	Administration	PRI	Services
	SELF			HOUSEHOLD			RESOURCES		GOVERNANCE			

### Gender Timeline

This tool helps in understanding the gender sensitization of male and female in wider perspective. In this activity male members have to draw the timeline of female and vice versa. During this exercise, each group have to write some milestones and major events of the opposite sex. Our group did this activity with the eighth class students at government middle school.

When we compared both the activities, we found that domestic violence is still practiced very frequently in the community. Girls mentioned that boys play in the ground but on the other side boys did not even mention about games that girls play. Boys mentioned that girls start doing domestic work before the age of ten but the timeline made by the girls did not show that males also do domestic work. Girls talked about restrictions imposed by the fathers on their daughters. Chart drawn by boy's showed that girls face eve teasing but they were of the view that girls face eve teasing because they are weak and not muscular. Boys started this activity with the first key word i.e. cry. They elaborate this word by saying that girls start cry from the time of birth and use to cry till their death because they are dependent on males and cannot survive without a male. Boys were also of the view that girls are only meant for domestic work. Only males can earn the livelihood for the family. This is the hidden truth of our society, which is acknowledged by these children.

### Major Milestones in Boys lives - Prepared by Girls

	Play Cricket				Become	
	Go to the Ground				Grandfathers	
	Use abusive Language				Play with Their grandchildren	
	Smoking		Beat their Wife		Grey Hairs	
	Flirt		Divorce		Wrinkles	
	Make Girlfriends		Marry Again		Retirement	
0-10 Years	10 - 20 Years	20-30 Years	30-40 Years	40-50 Years	50-60 Years	60-70+
Talk		Higher Studies		Remain Engaged in Job		Old age
Plays with Toys		Do Jobs		Stress		Pension
Polio Drops		Marriage		Restrictions on Daughters		More Religious
Go To Schools		Take Decisions				Death
Play with Other Kids		Shout				
		Beat their Children				

### Major Milestones in Girls lives - Prepared by Boys

	Study				Domestic Work	
	Domestic Work		Domestic Work		Become	
	Eve Teasing		Take care of Family		Grandparents	
	Marriage		Watch T.V		Watch T.V	
					Become Old	
0-10 Years	10-20 Years	20-30 Years	30-40 Years	40-50 Years	50-60 Years	60-70+
Cry		Domestic Work		Domestic Work		Go to Old age
Talk		Jobs		Take care of Family		Irritating
Dress		Mother		Think about Children's Marriage		Death
Vaccination		Domestic Violence				
Do help in Domestic work						
Go to Schools						

## **Conclusion**

After two days of active work in the 39 miles village about the understanding of social stratification, power and gender, we presented our findings through group presentation at Dharamshala campus of Central University of Himachal Pradesh. We presented our learning's and findings. On the presentation day, many guests from Educare came to the university. The faculty members and students from both the universities were there. Now, after performing all the activities in the field work setting, we analyse that the caste system still prevails in the community. Form of the discrimination has changed but discrimination based on caste still effect the dignity and identity of the people who belong to the so-called lower castes. We also analysed that informal power lies within the Rajput and Brahmin communities because all the major resources like hospital, government middle school, power house, market, veterinary hospital, etc. are lying in their vicinity. While doing network mapping we found that security is more important than anything for females but it was least accessible. We also analyse that due to security reasons they do not send their daughters for higher secondary education. Likewise, education is very important for girls but it is least accessible. We came to know about the increase in women mobility if they are engaged in jobs or if the husband is not present at home. Education and economic freedom enhance women's mobility and decision making capacity. Panchayati raj institutions are playing significant role in women empowerment. There is a wide gap between the roles of boys and girls based on gender which depicts disparity among both the gender. Overall, we found that higher education is still a distant dream for the girls who belong to periphery areas.

## Group 3: Village Dohab

---

**Acknowledgement** Indeed, we are honoured and feeling great joy to convey our deep sense of gratitude and thanks to Prof. Lokesh Verma, Head, Department of Social Work, Central University of Jammu (CUJ) for his guidance and valuable support throughout. Our thank goes to all the faculty members of the department namely Dr. Ranvir Singh, Mr. Bhatt Iqbal Majeed, Ms. Yangchan Dolma, Dr. Nancy Mengi and Mr. Vinay Kumar for organizing this Rural Camp.

Our sincere regards to field work coordinator Dr. Ranvir Singh Assistant Professor, Department of Social Work, CUJ, for his invaluable support and concern throughout. His versatility, energetic and positive attitude made us enthusiastic every time.

We are thankful to Asst. Professor Mrs. Ambreen Jamali, Department of Social Work, CUHP, Dharamshala, for her co-operation and support during field visits. We are thankful to Mr. Shabab Ahmad, Assistant Professor, Department of Social Work, Central University of Himachal Pradesh (CUHP) for his guidance and support.

We would like to acknowledge and thank our batch mates, friends for helping us in studies as well as in other works. We are also thankful to Regional Health and Family Welfare Training Center Kangra (Chheb). We would like to thank to all the respondents for their co-operation and participation in our activities.

### Introduction

Department of social work, CUJ in collaboration with department of social work, CUHP organised rural winter camp focusing on social stratification, power and gender. The student of semester 2nd from both the universities along with the faculty members visited five different villages in their respective groups. The villages fall under Shahpur tehsil of district kangra. The sharing of the findings took place on Friday at CUHP. Each group made presentation regarding their two days visit to their respective villages. The presentation was attended by students, faculty members of various representatives from NGO'S like Educare. The groups in details presented findings regarding Gender mobility, autonomy and lifeline. Most of the groups came up with the finding that social stratification in terms of caste is still prevalent and strong in all the villages. There is an increase in gender mobility over the period of time. The most pleasing aspect was the finding that public distribution system and electricity is the best.

### Group Members

Our group was allotted Dohab village. Supervisor allotted to us was Mrs. Ambreen jamali. There were five members of CUJ and five from CUHP. Group members from CUJ were: Murtaza, Shikha, Shallu, Amir and Sonam. Group members from CUHP were: Pooja, Divya, Atauallah, Salmaan and Naseem.

## **Visit to Educare**

On the very first day, we visited Educare which is a non-governmental organization situated at Rait, District Kangra, along with our teachers and other classmates. There we met Mr. Alex, Ms Pavus and team who told us that Educare envisions the world where all people have the opportunity and capacity to direct social, environmental, and economic resources towards sustainable outcomes that improve lives and communities.

### Goals of Educare are

- To be the leading NGO, known for its commitment and credibility for developing innovating programs that helps build local capacity and inspiring leadership, resilient civic institutions, and innovative projects for community education, engagement and sustainable development in the communities that we work with;
- to support and complement the policies and initiatives of local, regional, and national governments NGO/SCR initiatives aimed at social justice, public health, economic empowerment, education and life skills, and environment conservation;
- To design, develop and implement systems and processes for sustainable development at grassroots level supporting the inter-governmental – international initiatives on sustainable development, including the SDGs;
- To create opportunities for interested aspiring young leaders and women to develop global perspectives, explore their own potential, develop leadership skills, and contribute to community based sustainable development initiatives;
- To develop leadership potential amongst youth and women through experiential learning through professional internships and projects-based social entrepreneurship and volunteer action.

## **Visit to Gunjan**

GUNJAN Organization for Community Development – established in the year 2003 and actively providing community services in the domain of Public Health i.e. HIV/AIDS Prevention, Care, Support & Treatment, Drug and Alcohol Prevention, Treatment and Rehabilitation of people addicted to drugs; aging and services to senior citizens, Empowering Women; and Education of Women and Children.

The organization is designated as Regional Resource and Training Centre North Zone – II by Ministry of Social Justice and Empowerment, Government of India under the Scheme of Prevention of Alcoholism and Substance(Drugs) Abuse for the states of Himachal Pradesh, Chandigarh , Jammu and Kashmir.

The key strength of the organization is the hands-on experience of working at grass root level in the region. The organization has been implementing targeted interventions projects for high risk population groups and also providing services through community support centres for care, support and treatment for PLHIV.

The organisation is in constant touch with the affected individuals and their families through these services. The advocacy and personal intervention at different levels by the organisation has been said to be one of the best tools to alleviate the stigma and discrimination being faced by PLHIV and their family members at different occasions. The organization has been instrumental in supporting the cause of the people in distress.

Some students participated in the discussion related to gender inequality in Gunjan radio station. In addition, one group participated in the discussion of youth problems.

### Visit to Village Dohab

The area of placement was village Dohab which comes under the Shahpur tehsil of district Kangra (Himachal Pradesh). It has 7 wards. The total population of the village Dohab is 1500. People have migrated from village Katthar (Rait). There were 600 households in the village. There were 50 BPL families in the village.

The stratification was on the basis of caste. There were 3 sections in the society. One consist of OBC, second consist of SC and the third one consist of Rajput. People who lived at the periphery are marginalized.

### Social/Resource Mapping

On the very first day, we did Resource mapping and Social mapping in the field and we found that maximum resources are accessible to higher castes only like Rajput and Brahmins. Rajputs have large land holdings than OBC population whereas scheduled caste population has very least land holding.

Social/Resource Map of Dohab Village



We observed that maximum resources have been built nearby the population of Rajput community. The Public distribution system is much more diverse as it provides variety of things as compared to public distribution system of Jammu and Kashmir. We observed that participants draw lot of fields on the map, which indicated that their livelihood is

totally depending on agriculture. Participants drew temple in the resource map and it shows that this may be important for their life. The forest in the resource mapping also indicates this as an integral part of their life as they told that they used to get wood from there. They draw school, panchayat ghar, ICDS centre, dispensary, baalwadi centre, post office, and mahila mandal.

### **Social/Resource Mapping activity within the community**



We analyse that most of the resources are accessible to higher caste and lower caste people have very limited resources. And even if they are available they are least accessible to so called lower castes. This map drawn by Rajput girls didn't recognize the lower caste people as part of their community as they didn't mention anything about lower caste people. They also told us not to visit the place where lower caste people are living.

### **Network Mapping**

This is a great tool which helped us to understand the access of people to different entities within the village surroundings. To our surprise, during network mapping we found that male participants do not consider wife as important but on the same time for them liquor is very important. Network mapping done at periphery showed that people mentioned forests are more accessible than school and other resources. For women banks are not important but children considered banks very important. For teenagers relatives were not important but for women it was important. Women consider places of worship important but children do not consider the same with such value. Police station is more important for the people but *panch* is more accessible. Children considered play ground as most important entity which is not accessible to them. Livestock are most important and accessible asset for women.

Mapping Access and Strength of Relationship of Male Members in Village			
Needs	Resources	Government	Economy
FOOD***	LAND***	PANCH**	SHOP***
ALCOHOL***	AWC**	POLICE STATION***	JOB***
WIFE*	DISPENSARY***	MLA*	BUSINESS***
CHILDREN***	TEMPLE**		
WATER***	FOREST***		
HOUSE***	HANDPUMP***		
PARENTS**	SCHOOL***		
EDUCATION***	BANK**		
TOILET***	HOSPITAL***		
RELATIVES**			

More Accessible



Least Accessible

\*\*\* Most Important

\*\* Moderate Important

\* Least Important

We analyse that for women forest are more important because they collect wood from the forest and use them as fuel most of the time. They find difficulty in LPG services and thus they find forest more accessible. Women consider temple as very important maybe temple is only place, where they go without any restriction. But children have no interest in temple. Maybe their parents force them to go to temple. And for children games are more important than temple. Playground is also very important for the children but it is not accessible for them. Livestock is very important for women because female does work related to livestock.

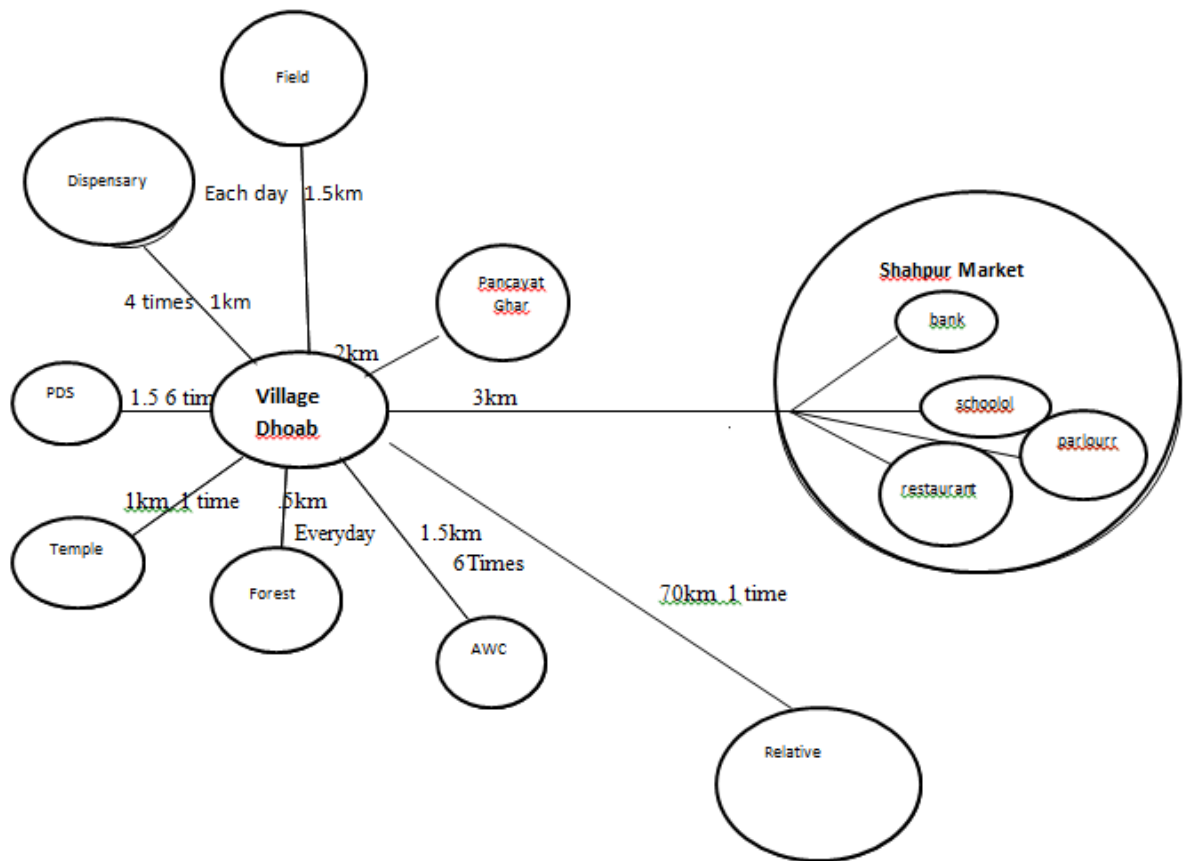
### Gender Mobility Mapping

Mobility mapping is a visual representation of people's movements within and outside their community. The tool can identify issues and problems related to socially differentiated mobility and access to resources (such as land, water, health, and education services; information; capital; and decision making). Socially differentiated mobility within and outside a community can indicate differing levels of freedom, wealth, empowerment, and rights. Mapping can show the economic, social, and political causes and impacts of socially differentiated mobility.

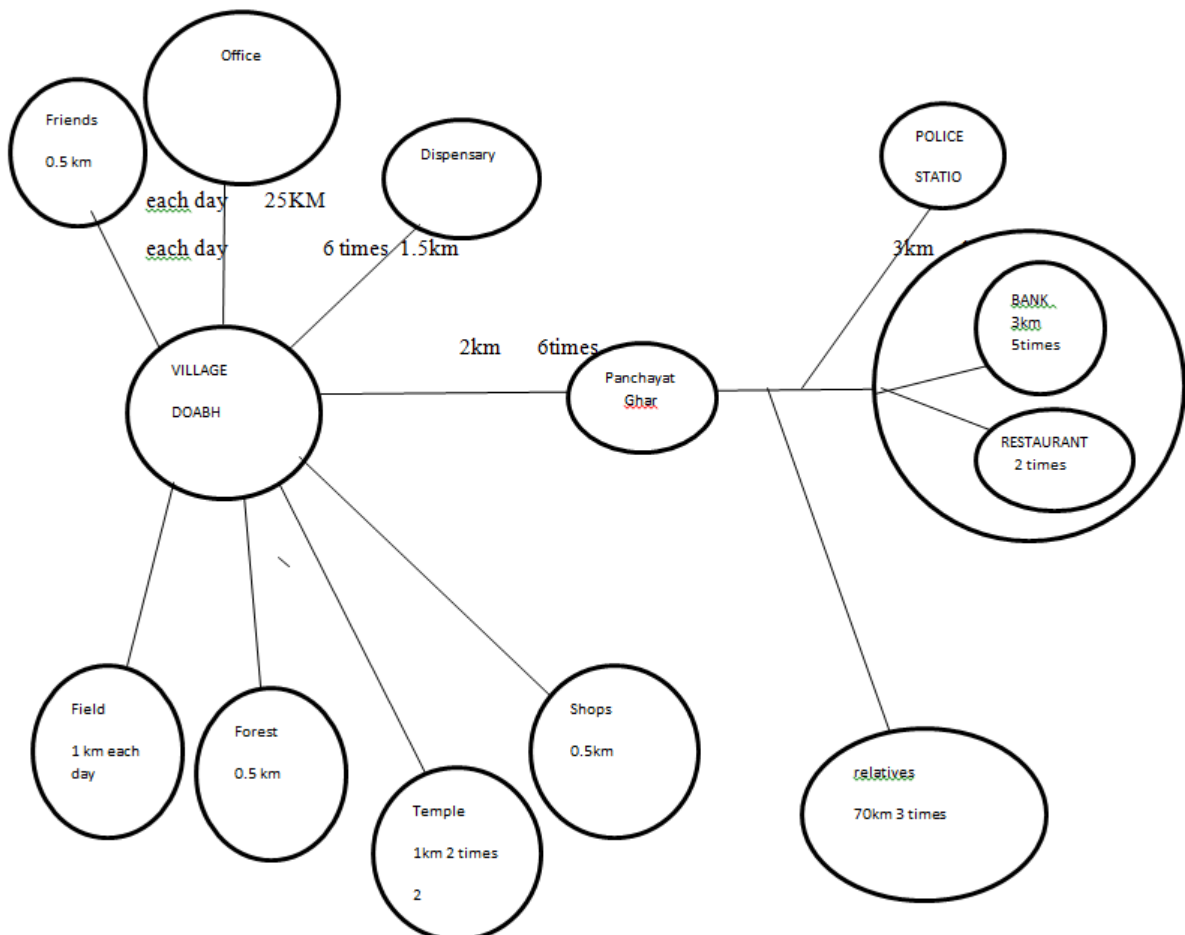
Women, who are into some sort of income generation service, have more mobility than homemaker women. Women's mobility was limited to forest, anganwadi Centre, fields, and temples. Where ever women go, men accompanied them. To our surprise, in a period of 6 months, women go to the market only once. Only women went for parent teaching meetings in the schools. This mobility pattern is completely different than men's mobility.



### Women's Mobility in the Village



### Men's Mobility in the Village



We analysed that the mobility of women is less than men. Women who are educated and employed, their mobility is more than women who are full time house wives. Most of the time women are accompanied by male members or other family members. It reflects a strong patriarchal society where male always go alone but women always get accompanied by males. Women's mobility is limited to village only but the male's mobility extended outside of the village. Women are frequently going to schools of their children for parent teacher meeting (PTM). It was only men who go for hangout but women always stay busy in the daily household chores.

### Autonomy Assessment

This tool revealed that women are less autonomous as compared to men. We tried to enhance our understanding in a comparative mode so we utilized this tool with unreserved and OBC women. We found that women who belong to general /unreserved category are more autonomous than women who belong to other category. Women mostly take decisions which are limited to dress, livestock and cooking but decisions involving fixed assets are taken only by men. Almost in every case the decisions related to services are taken by men.

#### Autonomy Assessment Tool

Female Autonomy (OBC Women) n=10												
<b>OTHER</b>	9	3	0	2	3	1	1	3	2	3	3	2
<b>WIFE</b>	0	0	3	5	1	5	4	4	4	4	6	6
<b>BOTH</b>	0	5	5	1	4	2	4	3	1	2	0	1
<b>SELF</b>	1	2	2	2	2	2	1	0	3	1	1	1
<b>Decision Making Power</b>	Marriage	Family Planning	Dress	Food	Expenses	Child Education	Material Assets	Fixed Assets	Livestock	Administration	PRI	Services
	<b>SELF</b>			<b>HOUSEHOLD</b>			<b>RESOURCES</b>			<b>GOVERNANCE</b>		

Female Autonomy (UR Women) n=10												
<b>OTHER</b>	8		2	2	2	1		4	2	3	1	1
<b>WIFE</b>				3	2	3	3	4	3	4	4	5
<b>BOTH</b>		8	2	1	2	3	4	2	1	2	2	2
<b>SELF</b>	2	2	6	4	4	3	3		4	1	3	2
<b>Decision Making Power</b>	Marriage	Family Planning	Dress	Food	Expenses	Child Education	Material Assets	Fixed Assets	Livestock	Administration	PRI	Services
	<b>SELF</b>			<b>HOUSEHOLD</b>			<b>RESOURCES</b>			<b>GOVERNANCE</b>		

### Gender Based Timeline

We have done this activity with group of boys and girls in middle school of the village and observed the level of disparity between the genders and perception of opposite gender.

#### Major Milestones in Boys' lives - Prepared by Girls

00-20Years	20-40Years	40-60Years	60-80Years
BIRTH		CHILDREN	
NOURISHMENT		EDUCATION	
EXTRA CARE		WEAK	
TOYS		MARRIAGE OF CHILDREN	
RIGHT AND WRONG			
SCHOOL			
RELATIONSHIP			
STROLL			
SMOKING			
	COLLEGE		RETIREMENT
	JOB		GRANDPARENTS
	MARRIAGE		HEALTH ISSUES
	ADDICTION		DEATH
	KIDS		

#### Major Milestones in Girls' lives - Prepared by Boys

00-20 Years	20-40 Years	40-60 Years
BIRTH		CARE TO CHILDREN
ADMISSION		DOMESTIC WORK
TAUNTED		CHILDREN'S MARRIAGE
RESTRICTIONS		HEALTH ISSUES
DOMESTIC WORK		DEATH
	MARRIAGE	
	DOMESTIC WORK	
	KIDS	
	AUNTY	
	FAT	

The timeline drawn by boys show that once girl is born after certain age group she becomes cook and remains as the caregiver throughout the life. The boys did not at all mention education, menstruation; pregnancy, for them women is just for cooking. The timeline drawn by girls also did not show some major events like hormonal changes, stress etc. in boy's life. However, they show the job and addiction as a major event of boy's life. After seeing this, we analysed that both the genders do not know about each other major life's event. It has been observed that both the groups were either hesitant to draw the complete timeline of opposite gender, or they were unaware about the major life events that respective genders have to go through in their life.

## Conclusion

After doing all these activities in the village we came to know that the status of women is not good as compare to men. We did all the activities both with men and women. In network mapping, we saw that for the women banks are not important may be because they are not economically strong as they do not have their own bank account. In the next activity i.e. autonomy assessment, we saw that women take decision in cooking, dress, sometimes in livestock but they never take any decision in fixed assets, services and panchayati raj institutions etc. Although they do have reservation in PRI but they do not have decision-making power in that as most of time their husbands or other male members of the family take decision on behalf of them. In mobility mapping, we saw that mobility of women is very limited as compare to men. In timeline activity, we again saw that boys do not consider higher education for girls and job as an important event in girl's life. They even don't show their major life events like menstruation and menopause but they only show one common event at each period of life that is domestic work and we think that these all things are happened with women's because of our patriarchal society in which men are always seen as protector of women. Boys think women are weak and they can't survive without men. We came to this conclusion that status of women in Himachal Pradesh is almost similar to women in Jammu. Another important thing that we observed is that the people belonging to so called lower castes are excluded everywhere whether in Jammu or in Himachal Pradesh as is very much depicted from resource mapping. The Rajput girls drew the map and they showed all the resources and other things in the village except that of lower castes. This shows the dominance of hierarchy of caste as all the major resources lie in the centre of the village where so called upper caste people are living. One more thing that we observed in the village is that the Public Distribution system (PDS) centres and anganwadi centres are more functional than the Public Distribution system (PDS) and anganwadi centres in Jammu and Kashmir.

## Group 4: Village Chhatri

---

**Acknowledgement** We would like to express our deepest appreciation to all those who provided us an opportunity for undertaking this rural winter camp. A special gratitude we give to our department of social work, central University of Jammu, whose contribution in stimulating suggestions and encouragement, helped us to co-ordinate our rural field work camp (12th-17th of feb.2018).

We acknowledge the support and encouragement given by honourable Vice Chancellor Central University of Jammu (CUJ) Prof. Ashok Aima. We are thankful to Head, Department of Social work, central university of jammu for his guidance in making this wonderful rural camp possible for all of us. Furthermore, we would also like to acknowledge with deep appreciation the crucial role of the faculty members of Department of Social Work, central university of Jammu who supported and coordinated this rural camp. Special thanks go to our group members and our group supervisor, Mr. Bhat Iqball, for being such a wonderful guide and for sharing his knowledgeable and field experience with us.

Many many thanks to field work coordinator Dr. Ranvir Singh who invested his full effort in guiding the team in achieving the goal. We appreciate the guidance provided by other faculty members from CUJ and CUHP especially in application of field work tools and group presentation that has improved our field work skills and presentation skills, thanks to their valuable comments and advices.

We are grateful to all our batch mates for making this rural camp as memorable journey. Lastly we would like to put our heartfelt thanks to the villagers of Chhatri for their support and coordination during our two day visit to the village. We are thankful to mahila pradhan Anita Rana for her generosity during our visit to the village.

### Introduction

Department of Social Work, Central University of Jammu organized rural winter camp from 12<sup>th</sup>-17<sup>th</sup> February, 2018 in collaboration with Department of Social Work, Central University of Himachal Pradesh. The main purpose of the camp was to focus on the areas of Social Stratification, Gender, Power structure, Mobility and Autonomy within the given village community i.e. Village Chhatri. The camp indeed provided a very important learning for Semester 2nd students of both the universities with the use of Participatory rural appraisal tools. This was our first engagement as social work student on the field outside our home state Jammu and Kashmir. Our field work group consisted students of both the universities, central University of Himachal Pradesh and central University of Jammu. Within the group Dinesh, Azra, Neha, Vaishali and Priya Rajput were from central university of Jammu while Archit, Rupali, Shabi, Sameer and Shivani were from central university of Jammu. Mr. Bhat Iqball from Central University of Jammu supervised the group during this rural camp.

## Visit to Educare

EDUCARE was the first NGO which group visited at Rait village. Firstly there was an introductory session with a Russian intern named Alex and three more students who were from Jammu and Kashmir. Alex started with his introduction and his efforts for getting acceptance in the community. Then he told about the five major spheres in which Educare is working. They are as follows:

- Self Help Group (S.H.G.)
- Kids/Girls Club
- WASH
- Health
- Microfinance

Alex shared his experience with us as a foreigner in India and how he was trying his best to be close with the natives of Rait. Then we had a session with Miss Kelly who is also an intern in Educare from USA. She gave her introduction and started telling about United Nations sustainable goals. She explained us the purpose and the history of framing of the sustainable development goals after the millennium development goals.

The third session was with the assistant director of Educare, Ms. Pavas who started with a group activity in which all the groups have to devise a plan on “managing the water scarcity in a community?”. The group has to be specific in their plan devising and had to focus on following: who can be the stakeholders?

What will be the strategy?

What will be the indicators?

All the groups presented well and suggested their own ideas. She also told about five regions where Educare is working i.e. Rait and Naddi (H.P.), Leh (J&K), Horike(Punjab), Rangwahal(Gujarat) and Gokarna (Karnataka). She also talked about the works of Educare in Rait and Naddi:-

- Sustainable health
- Economy(earn livelihood)
- Education
- Social Empowerment

She further elaborated on how all these are interrelated and ultimately leads to the last one i.e. Social Empowerment. Ms. Pavas also talked about how to do need assessment in the community. The most interesting were the steps that she highlighted regarding community engagement:

- **Outreach:** When we as a community organizer share our own information /Introduction with the community members.
- **Consultation:** Development of very basic connections.
- **Involvement:** Trust building stage.
- **Collaboration:** Members themselves comes to you with a problem and its probable solution.
- **Shared leadership:** When the organization will back off i.e. the termination stage.

The visit to Educare was helpful and a great learning for everyone

### **Visit to Gunjan**

The visit to Gunjan was exhilarating, unique and new experience for the students. Gunjan is an organization committed to the concept of community development located at dharamshala, vidhan sabha road. Organisation is also running a community radio station and some of the students got a chance to record talk on the topic "Gender Inequality". They also provided an opportunity to students to visit an office premise which was housing the community radio studios and library with rich books. The director of organization also spoke to the students and explained various initiatives organization has been taking from last one decade. The organization is nodal agency for ministry of social justice and empowerment for the states of Himachal Pradesh and J&K. The organization is working with people living with HIV and also on drug addiction.

### **Visit to CUHP**

The last assignment of the day was a visit to department of social work, Central University of Himachal Pradesh. The visit to CUHP was a very healthy and friendly introductory session between the teachers and students of both the universities. The session started with mutual introductions followed by presentation of Mr. Ranvir Singh about the activities that were going to be held during the next few days. Student groups for field work were formulated and thereafter everyone interacted with their new group mates.

### **Understanding the Village Chhatari**

We the group of nine members visited village Chhatari which falls under Sehwan Gram Panchayat of Rait block of district Kangra , Himachal Pradesh.. There were 5 wards under that Panchayat i.e Morhu, Phead, Kholi, Fargad and Chatrun. We worked with three wards only i.e Morhu, Kholi and Phead. The village 'Chattarri' was at hilly location, separated by a mighty river from district Chamba of Himachal Pradesh.

According to census 2011, there are total of 477 households in the village with 123 SCs, 34 STs, 115 OBCs, and 205 others households. The total population of sehwan panchayat was 1913 out of which 522 STs, 144 STs, 466 OBCs and 801 others.

During our two days engagement, we found mostly three communities residing in these wards unreserved (mainly Rajputs), Scheduled castes and Scheduled tribes. People of the village were mostly engaged in agriculture or in military services. The drinking water scarcity was the main concern of the village people and the stray monkeys and cows caused severe damage to their agricultural produce.

### **Social /Resource Mapping**

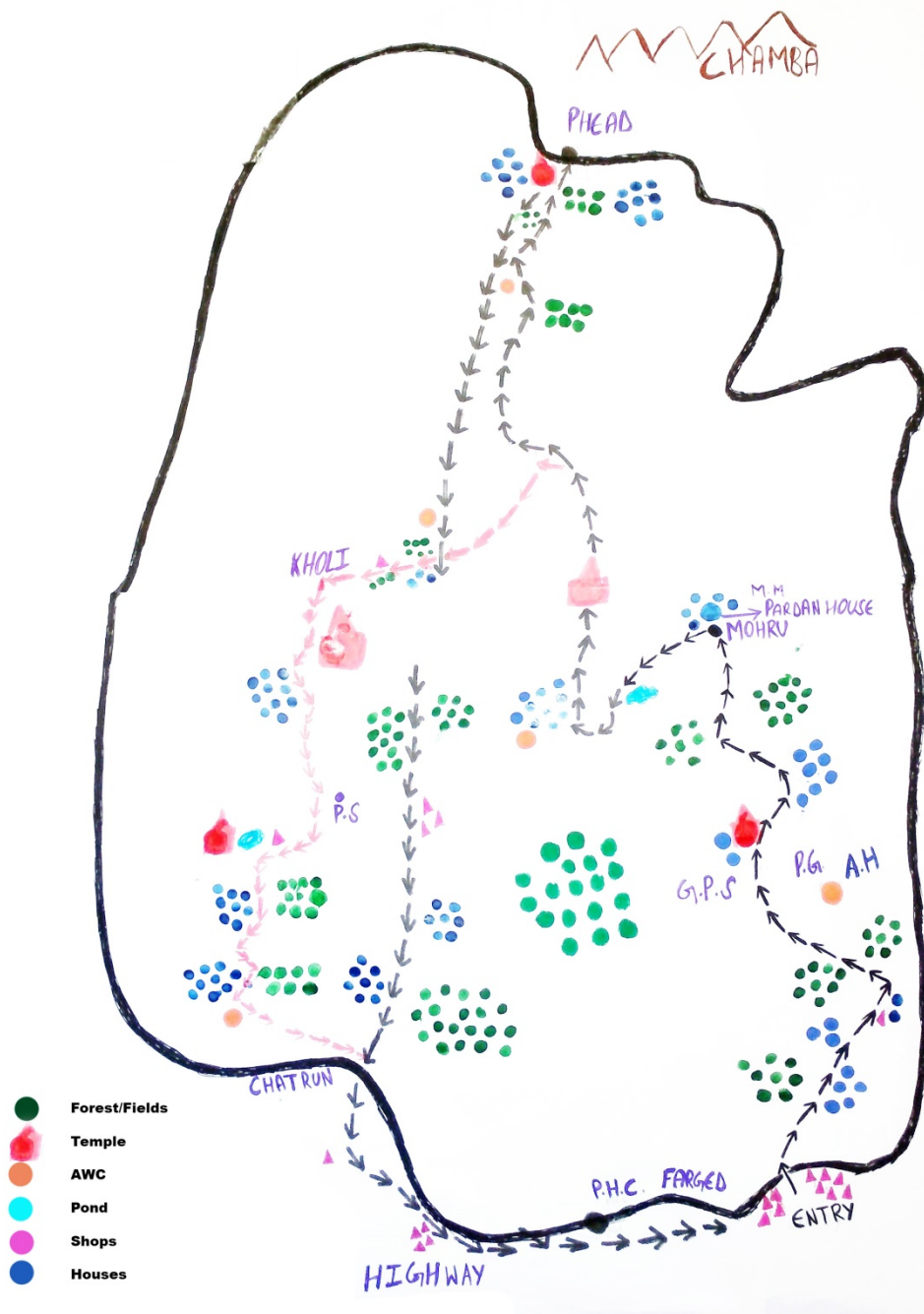
By undertaking transect walk as well as social & resource mapping, we analysed that people living in Morhu were mostly Rajputs, while people living in Phead belong to SC and ST community. According to geographic topography, people of SC and ST community were living at down slopes and Rajputs were living at high slopes. It may be because of caste superiority that still exists there.

All the resources like aganwadi centres, Panchayat Ghar, ponds, primary schools etc. lies with Rajputs. Scheduled tribes (Gaddis) live at periphery of the village with no easy access to those resources that were present in the village. The household pattern of scheduled castes and scheduled tribes living at periphery was not well established, and most of the

land on which they live belongs to the forest department. Thus their existence is also at stake, however Rajputs living in the village have land ownership rights. The ST population living at periphery of the village does not have developed road access which hinders their mobility during rainy season. However, it was very interesting to know that there was very effective functional public distribution system and ICDS in the village.

Transect Walk of Village

# Village Chhatri Transect Walk





## Network Mapping

We undertook network mapping at different locations and in different wards of village Chattri. The network mapping was undertaken to understand the issues of accessibility and importance that inhabitants consider for them. Network mapping depicted clearly four major areas i.e livelihood, governance, basic needs and felt needs.

### Networking Mapping Exercise within the Community



Mapping Access and Strength of Relationship of Community Members in Village				
	Governance	Basic Needs	Livelihood	Felt needs
More	School ****	Food ****	Daily labour ***	Ownership of land ****
Accessible ↓ Least Accessible	Patwari ***	Clothes ***	Employment ****	Road ***
	Tehsildar ***	Water ****	Agriculture **	Transport ****
	PDS ****	Elder ****	Business **	Industries ***
	AWC ****	Doctor ***		
	Panch ***	Hospital ***		
	Police Station ***	108 Ambulance **		
	Fire Services *			
	MLA ***			
	SDM ****			
	ASHA WORKER ***			
	MP **			

\*\*\*\* Most Important  
 \*\*\* Very Important  
 \*\* Important  
 \* Least Important

People consider ownership of land as the most important felt need and it is also accessible to them and transport is important but not accessible. In governance they consider school, tehsildar, Panch and AWC as most important and least accessible is Member of Parliament. They consider PDS, SDM and Panch as important. Patwari and Tehsildar are accessible but are not marked as most important. SDM is also marked most important but is very less accessible.

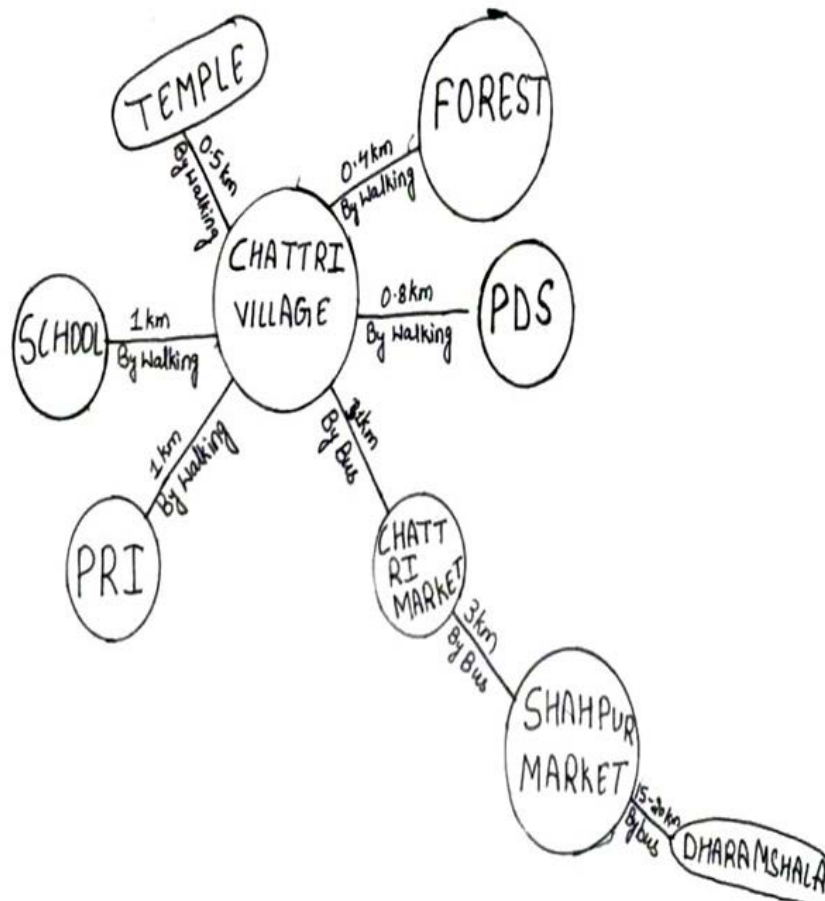
In the second category, clothes are considered less important as compared to water but clothes are more accessible to them than water. Doctor is accessible within their territory but hospital is not. In the third and fourth category, there is a relationship between employment, agriculture and industries. People want agriculture but consider agriculture as less important and accessible than employment; they are unable to draw employment out of agriculture. Another thing is that they consider industries as least accessible but marked them very important as it seems like they want to draw employment out of industries.

Thus it is clear from the network mapping that some things which inhabitants of Chattri consider as important in present context but still are not accessible to them.

### Gender Mobility Mapping

Gender Mobility mapping is a tool to assess the mobility of different genders in three wards of Chattri village. The tool was used with sixteen People five men and eleven women out of which four people were STs and six were SCs and six unreserved.

#### Women's Mobility Mapping in Chattri Village



While performing the gender mobility exercise, we analysed that in SC community women's maximum mobility is to forest, market, school and least mobility to temple, morning walk, Hospital, PDS (public distribution system). In same community men have maximum mobility to Dharmshala, market, temple and least mobility to Panchayat Ghar. In ST community, maximum mobility of women is to market, forest, fields and least mobility to hospital, relative's house. In same community men have maximum mobility to forest, market and least mobility to Panchayat Ghar.

In unreserved community, maximum mobility of women is to shops, market, beauty parlour and least mobility to morning walk, temple and hospital. In same community, men maximum mobility was to temple, shop, Panchayat Ghar and least mobility to hospital and relative's house. However, women like Pradhan of Mahila- Mandal and the women whose husband were in military have more mobility as compared to other women whose husbands were at home. It was because women have to go to different institutions and places to represent her. It somehow positively affects the mobility of other women of the village who were not able to go beyond their territory, which may be due to patriarchal influence on them.

### **Mobility Mapping Activity in the Community**



### **Autonomy Assessment**

The autonomy tool used between male and female clearly bring out results which point towards the existence of strong patriarchal familial system where in only specific decisions are kept within the domain of females. Our results showed following trends: -

Most of the women take decision by themselves with regard to food and dress (i.e. 77 per cent). The least decision making takes place regarding marriage, children, education and fixed assets (i.e. 5 per cent).

The graphical representation for following people is shown as follows-

*9 SCs people include 7 Females and 2 males*

*7 Unreserved include 6 females and 1 males*

*2 STs include 1 male and 1 female.*

### Autonomy Assessment Tool

Autonomy within the Community n=18												
Other	8		1	9	2	1	2	2	3	1	1	1
Husband/Wife	7	2	1	1	6	4	7	9	3	6	7	2
Both	2	12	2	1	4	11	4	3	3	2		6
Self	1	4	14	7	7	2	5	4	9	9	10	9
Decision Making Power	Marriage	Family planning	Dress	Food	Expenses	Children Education	Material Assets	Fixed Assets	Livestock	Administration	PRI	Services
	Self			Household			Resources			Governance		

Autonomy within the UR Community n=7												
Other	5			3	2	1	2	2	3	1	1	1
Husband/Wife	1				1	2	1	3		4	3	
Both		5	1			3			2			2
Self	1	2	6	4	4	1	4	2	1	2	3	4
Decision Making Power	Marriage	Family planning	Dress	Food	Expenses	Children Education	Material Assets	Fixed Assets	Livestock	Administration	PRI	Services
	Self			Household			Resources			Governance		

Autonomy within the SC Community n=9												
Other	3		1	5								
Husband/Wife	5	2	1		3	2	5	5	2	2	3	2
Both	1	6		1	4	6	3	2	1	1	0	3
Self	0	1	7	2	2	1	1	2	4	6	6	4
Decision Making Power	Marriage	Family planning	Dress	Food	Expenses	Children Education	Material Assets	Fixed Assets	Livestock	Administration	PRI	Services
	Self			Household			Resources			Governance		

Autonomy within the ST Community n=2												
Other				1								
Husband/Wife	1			1	1		1	1	1		1	
Both	1	1	1			2	1	1		1		1
Self		1	1		1				1	1	1	1
Decision Making Power	Marriage	Family planning	Dress	Food	Expenses	Children Education	Material Assets	Fixed Assets	Livestock	Administration	PRI	Services
	Self			Household			Resources			Governance		

The autonomy of women in decision making is dependent on different factors like the kind of environment in which they live, the level of awareness among the family members or the women herself and the willingness to take decision by women herself. For example those women who were independent as their husbands were in the military service or women Pradhan have more autonomy with enhanced decision making capacity. While other women have to go with male member or others decisions due to Patriarchal familial system.

## **Conclusion**

The seven day rural camp which included planned engagements with NGOs, community engagement (chattri village under Sehwan panchayat) and collaboration with central University of Himachal Pradesh was indeed an opportunity of learning. Our visit to Gunjan Community Radio and Regional resource and Training centre (H.P) under ministry of social justice and empowerment, government of India, enriched us with a unique experience which we never had before. The Gunjan staff enlightened us with a broader perspective on stress and depression among youth, gender inequality etc. during our visit to the organization. Our visit to EDUCARE was also very fruitful as this was our first engagement as social work students on the field outside our home state, Jammu and Kashmir. What was very promising for us was the cooperative and cordial approach of the village members. During field work days we never felt as strangers in the village. However, there are still numerous issues and concerns that we believe need a continuous redressal. What was very disheartening for us was result that we figured out from the application of the tools like gender mobility mapping and women autonomy assessment tool. We could draw out that the caste system still exists in the village and there does create lot of ignorance and misconceptions among the people on the issue of caste. Reservation is one of the important misconceptions that behold the mind of people and is seen as cause of unemployment. Women are still bounded by patriarchal norms which restrict their mobility and thereby put a question mark on the very existence of female. However, Mahila Mandal seems to be a promising for enhancing women's mobility and autonomy. To our surprise, the government system particularly the Public distribution System and electricity are one of the best, much better than our home state Jammu and Kashmir.

Our engagement with the Department of Social Work, Central University of Himachal Pradesh proved very beneficial, and for this we are thankful to the faculty and colleagues from central university of Himachal Pradesh. We also feel thankful to the villagers of Sehwan panchayat and to the Regional Health and Family Welfare Training Centre for being such wonderful hosts. The rural camp gave us an opportunity to get rural exposure, rural life-style, to understand rural realities like education status, health status, social and political status of the village. We were a privileged to be placed under such professors, who made great efforts and put their heart and soul into making this experience fruitful for all of us.

## Group 5: Village Manjgran

---

**Acknowledgement** Indeed we are honoured and feeling great joy to convey our deep sense of gratitude and thanks to our Field Work supervisor Dr. Ranvir Singh, Assistant Professor, Department of Social Work, Central University of Jammu. It was his constant hard work, everlasting encouragement and hope throughout the work which made it possible to come up with this rural camp.

Our sincere regards to Mr. Bhatt Iqbal Majeed, Assistant Professor, Department of Social Work, Central University of Jammu, for his invaluable support and concern throughout the camp. His versatility, energetic and positive attitude made us enthusiastic every time.

We are thankful to Ms. Yangchan Dolma, Assistant Professor, Department of Social Work, Central University of Jammu, for her supervision and guidance at each and every moment of our visit to different villages of Manjgran Panchayat, District Kangra, H.P.

We are thankful to Mrs. Ambreen Jamali and Mr. Shabab Ahmad, Assistant Professors at Department of Social Work, Central University of Himachal Pradesh for their guidance and support. Our sincere thanks also go to the students of the department without their collaboration this rural camp would not have been a successful.

We are thankful to the organizations like EduCARE and Gunjaan who gave us their valuable time and made us aware about their work in the Himalayas.

Our gratitude goes to Head of the Department, Professor Lokesh Verma, and faculty members of the department Dr. Nancy Mengi and Mr. Vinay Kumar.

Last but not the least we are thankful to all the villagers of village Banihar and Jaladi, Manjgran Panchayat who cooperated with us for two consecutive days and helped us to fulfil our purpose of visit to these villages. We would also like to acknowledge and thank our batch mates and friends for helping us in our work during the presentation and other work.

### Introduction

Winter Rural Camp was a week-long camp at Dharamhala, Himachal Pradesh. In this camp we were supposed to use few of the Participatory Rural Appraisal (PRA) techniques to understand the communities of different villages and different panchayats of District Kangra, Himachal Pradesh. We started our journey on 12<sup>th</sup> of February, 2018. We stayed at National Institute of Health and Family Welfare, Training Centre at Cheb in Kangra. On 13<sup>th</sup> we visited two NGOs (EduCARE and Gunjaan) and Department of Social Work, Central University of Himachal Pradesh. At Department of Social Work, Central University of Himachal Pradesh, we came to know about our group members and supervisor along with the name of the panchayat we were supposed to visit the next two days. We were placed

at Manjgran panchayat under the supervision of Ms. Yangchan Dolma. At this panchayat we visited two villages i.e. village Banihar and village Jaladi. There were eleven members in our group five from CUJ and six from CUHP. On the first field day visit we did a Transect walk of whole panchayat and used three PRA techniques to understand the villages. When we reached at CUHP Shahpur Campus, we divided the whole group into two sub groups and both the groups went to different locations to understand the villages. Once the transect walk done, we met at a central point and divided the task. One group did the resource mapping and another group did the social mapping. After lunch all the group members gathered again and did network mapping with few male members of the village Banihar. On the second day we again divided the group into four sub groups with three members in each sub group. On this day we did gender mobility mapping in both the villages with people from different stratification, age and gender. We also used Autonomy Assessment tool to understand the autonomy of both the genders in different assessment categories. After lunch we tried to understand the timeline of both the genders. For this we went to Degree College and gathered a small group of boys and girls. We gave charts to both the groups and asked them to write the timeline of opposite gender. On the third day, it was the time to present our understandings to other students and faculty members. For the presentation, we gathered at the Seminal Hall of CUHP where members of EduCARE NGO, faculty members from both the universities and students were present. All the groups presented their findings and understanding one by one which was followed by a question and answer round.

### **First Day Activities**

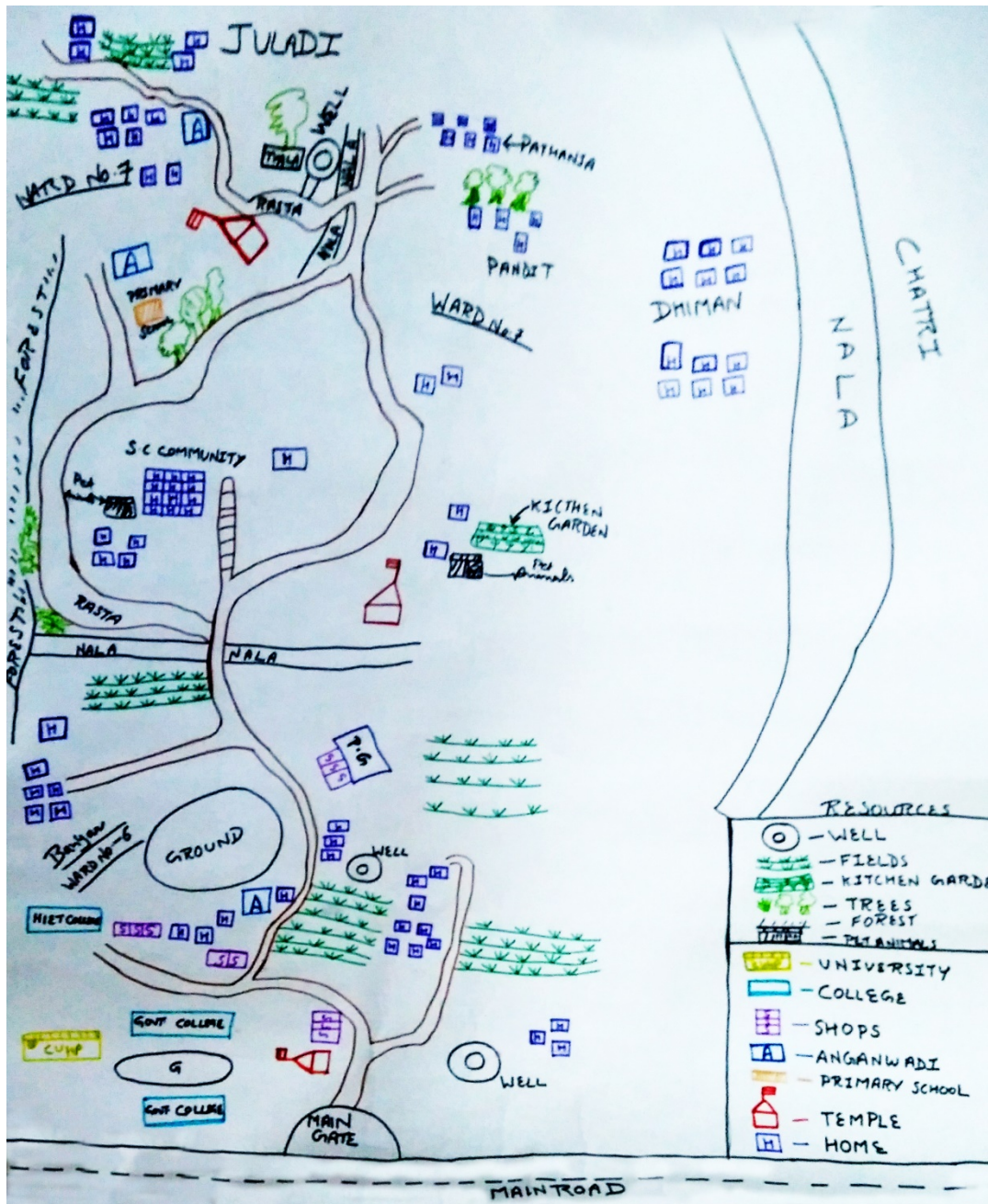
Our bus dropped us near the Shahpur Campus of CUHP. Before we started our day with the long list of activities, we divided the group into two sub groups. We started our day with a transect walk to the villages of Manjgran Panchayat. Both the groups went to two different villages of the panchayat, one is villager Banihar and another is village Jaladi. We did two resource as well as social map with the help of villagers of both the villages. At village Jaladi a group of women have drawn the resource map of the village on a chart paper by using different colours to indicate different resources. The same group of women have drawn the social map of the village showing different communities of people living at different locations. At village Banihar a group of men have made the resource as well as social map of the village on land by using different available materials like dry leaves, stones, paper, coal etc. After completion of these two maps, we involved different group of people to make the network mapping.

### **Social/Resource Mapping**

Social Mapping is a visual method showing the relative location households and the distribution of different types of the people in different stratification such as caste, class etc. together with social structure and institutions of an area. Whereas Resource mapping is a free, open-source tool that helps to have a better insight about the location and distribution of the resources in a community, the resource as well as social map of the villages has been drawn by the villagers. The map drawn by group of women was limited to their surroundings only but the map drawn by men was more of resources and the stratification. By using these techniques, we come to know that the villages of Manjgran Panchayat are divided into different strata. We found that the maximum resources belong to so-called upper cast (Brahman and Rajputs) because the resources (like school, temple,

well, anganwadi center and panchayat ghar) were located within their communities. We found that these villages are stratified on the basis of caste and resources. Schedule Caste community and Schedule Tribe community were located at periphery areas where the resources were less accessible for them. Even the basic requirement like the transportation and health facilities were not approachable for them.

### Social Map of Manjgran



Credit: Nitika and Akhilesh


### Network Mapping

Network Mapping is a technique to understand the networking of the people with the resources, governance, economy as well as the needs of the people. The following diagram has been made by the villagers as per their importance and accessibility. They have listed the



following as per their accessibility and marked star as per their importance. They have marked three stars to very important, two stars to important and one star to least important.

To understand the network of the people with needs, governance, resources and economy, we did an exercise with the community members of different age groups. This network mapping exercise helped us to understand their accessibility and importance of the needs, resources, governance and economy in their daily life.

Mapping Access and Strength of Relationship of Community Members in Village				
	Needs	Governance	Resources	Economy
<b>More Accessible</b>  <b>Least Accessible</b>	Family ***	Cropping ***	Panch **	Animal Wealth***
	Food ***	Electricity ***	School **	Wealth ***
	Relatives *	Goddess Temple**	Anganwadi **	Business ***
	Home **	Forest **	Panchayat **	
	Water(well)*	Road **	Hospital ***	
	Neighbor *	Transportation **	Police *	
	Clothes ***	Hand pump ***		
	Sunlight ***	Medicine Shop ***		
	Govt. Job***			

\*\*\* Most Important  
 \*\* Moderate Important  
 \* Least Important

According to this network mapping exercise, our findings are:

- Some of the needs which are very important for them are not accessible like, they marked government jobs, clothes and drinking water as very important for their livelihood but are not easily accessible for them.
- Some of the resources they told us like medical shop and irrigation are very important but are not accessible because there is no health facility like dispensary, PHC in their village.
- In governance, they marked hospital as very important but it is also not easily accessible for them.
- And in economy, they marked trade as important for them but is also not easily accessible for them.

So, from this network mapping we analysed that there are so much needs which are very important for them but are not easily accessible and also there are so many things which are easily accessible for them but are not that much important for them.

### Second Day Activities

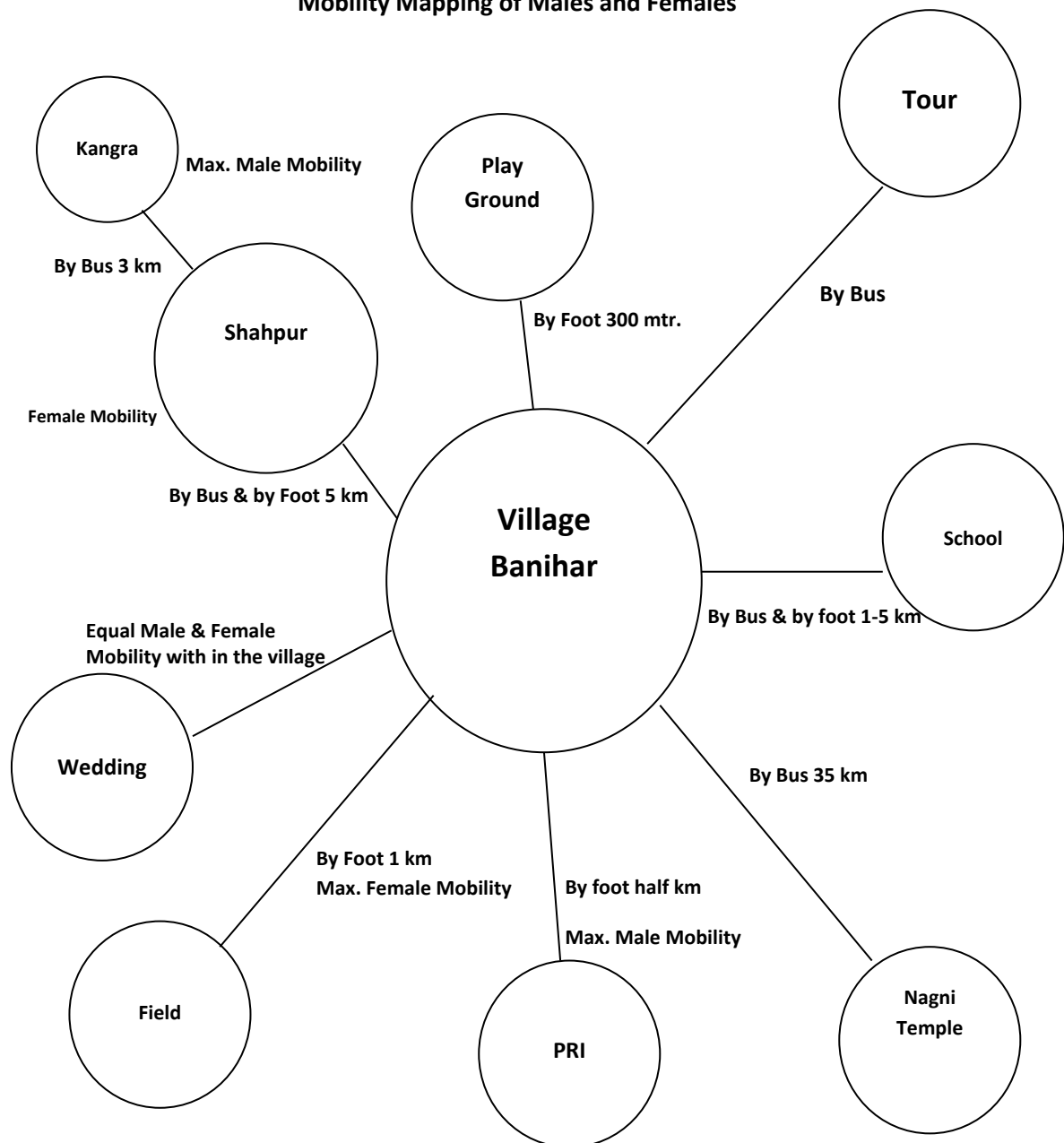
The second day started with sub group formation within the group. The need to create sub groups was to do gender mobility mapping. We also utilised autonomy assessment tool to know the about autonomy of both genders male and female. The autonomy tool is well structured one designed to capture the relative autonomy of different genders across various dimensions by using multiple indicators. . On this very day we also undertook the activity of gender time line. This activity was undertaken to capture the relative understanding respective genders have about each other. Thus we divided the group in four sub groups with three members in each group. Two of the sub groups went to villager Banihar and other two groups went to village Jaladi.

## Gender Mobility Mapping

Gender mobility mapping is a method used to explore the movement pattern of an individual, a group or a community. Gender mobility mapping helps to understand where people go and for what reason? How frequent visits are, what is the mean distance, and what is importance of the place visited?

We conducted an activity on women and men mobility in both the villages. By using the tool, we found that the mobility of women is limited mostly to particular places like Shahpur and Chattri . But the mobility of women within the village is more to fields and neighbours. With respects to weddings the mobility of men and women is almost equal

### Mobility Mapping of Males and Females



Women hardly pay visit to their relatives. Women are not going to local community temples as they have constructed their own temples within their homes. Women have shown maximum mobility to fields rather than to any other place. Women go to Shahpur

and Chattri for the purpose of shopping and buying basic necessities like clothes, vegetables, etc. Mobility of scheduled tribe women is very limited. One of the woman from the same community said, "You can see as there are four gates to this house to restrict us from going outside". However we have noticed that the mobility of working women is more as compared to those who are at homes only. Mobility of men is not limited to Shahpur and Chattri but they go to Kangra, Dharamshala and other places for different reasons. Young boys go to these places alone as well as with their friends. The mobility of boys is also more to playground as compared to the girls within the same community.

### **Gender Based Timeline**

Timeline is a tool in which the males and females draw or made the important milestones and events in the life of opposite sex. The timeline mapping has been made by the groups of young boys and girls of Government Degree College. The age group of the participants were between 18 to 22 years of age.

The timeline of boys has been prepared by a group of young girls. They have listed many of their milestones and events like celebration on their birth, giving them nutritious food, sending them to good schools and so on. They knew many important events in boy's life but they have missed many other important things or events in life of boys which were later added by boys during the mutual sharing session. Some of things which girls missed and boys added were addiction, career, moral values, depression and isolation. As we try to understand why this happen we possible think that girls may consider boy's life very easy going, tension free etc. They consider boy's life easy without many restrictions as is the feature of very patriarchal society. Women and girls get less opportunity and face social restrictions as compared to men and boys. Another reason can be that the girls might have seen their family's male member as a dominant from their childhood only and thus depicted the same in the timeline

Moral Values Girls did not mention about the moral values of boys. The reasons behind this can be that, if males use the abusive language and shout, it may not be considered as abuse, However if female does so then the society and family don't approve it.

Depressions and Isolation: The girls did not make a mention of depression and isolation that males have to go through. This might be because girls think that males have the freedom to do anything, no one would question them. And they are also dominant in their families. As boys draw the timeline of girls, we realised they knew very little about girls important milestones and major events of their life. They have missed most of the important milestones or events like physical changes, hormonal changes, menstruation, pregnancy, societal restriction, health issues, and responsibilities. The reasons for not knowing these important events might be the following:

Menstruation: Boys were not aware about the menstruation; this may be because they have not been taught about these biological aspects. It has come to our notice that in schools' teacher skip the topics like menstruation and reproductive health. Another major reason for not knowing it is the taboo of discussing this topic openly in our society.

Social Restriction: Males did not mention about social restrictions in a girl's life, the reasons can be from their childhood they have seen restrictions put by the male members

or the elders in the family on their mothers and sisters. Thus they have in way become socialised to it and consider these restrictions as normal, hence ignored. .

Pregnancy: This is one of the major events in a woman’s life but the possible reasons for not knowing even about this can be many. It may that the boys consider pregnancy as normal event in the woman’s life.

### Major Milestones in Girls’ lives - Prepared by Boys

0-10 Years	10-20 Years	20-30 Years	30-40 Years	40-50 Years	50-60 Years	60 - Death
Strong Friends		Intimacy				
Family		Personality Development		Social Influence		Highly Sensitive
Education		Restrictions (Family)		Family (Main Concern)		Dispute with Children
Indoor Games		Serious in Relationship		Medical Issues		Neglect
Imitate Mom		Responsible		Family Issues		Empathy
Love for Doll		Maturity		Menopause		Worried about their Children
Colourful (Love)		Possessive		Health Problem		Health Issues
Fast Learner		Adaptation		Children		Try to Spend time with Family
		Full Enjoy		Child Education		Share Life Experiences
		Job		Stress		Love for Grand Children
		Independence		Natural Problems		Fear of Death
	Physical Changes		Children		Wisdom	
	Gender Differences		Protective		Knowledge	
	Jealousy		Family		Experience	
	Group-ism		Frustrated		Spirituality	
	Entertainment		Children		Health Issues	
	Career		Saving		Expectations	
	Maturity		Family		Reputation	
	Ideological Differences		Love for Family			
	Change in Family					
	Moral Values					
	Higher Education					
	Group Appearance					
	Relationships					
	New Experience					

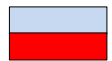
Milestone suggested by Boys  
 Additional Milestones suggested by Girls



### Major Milestones in Boys' lives - Prepared by Girls

0-10 Years	10-20 Years	20-30 Years	30-40 Years	40-50 Years	50-60 Years	60 - Death
Careless in Studies		Addiction				Empathy
Easily Convince		Exposure				Isolation
Obey their Parents		Learn Life Skills				Fear of Death
Affection of Outdoor Games		Brand Conscious		Moral values		Share Health Issues
Attractive Toward Technology		Look Conscious		Guidelines to Children		Love to Share Life Experiences
Schooling		Hangout		Mid Life Crisis		Love to Tell Stories
Naughty		Children		Depression		Special Time with Grand Children
		Experiment Everything		Marriage		Great Affection of Grand Children
		Frustrated		Mature Planning with Family		
		Family Pressure		Addiction		Spirituality
		Job		Health Issues		Stagnation
		Marriage		Maintain Bank Balance		Disappear
		Future Planning				
		Role Model				
	Group Gang		Stability		Empathy	
	Questioning Everything		Security		Retirement	
	Cool Attitude		Child Oriented		Children's Marriage	
	Peer Pressure		Owing Everything		Property Dealing	
	Influence		Social Status		Hair Loss	
	Learn to Play & Entertainment		Health Concern		Expected Grand Children	
	Careless Attitude		Stress		High Expectations from Children	
	Basic Frame for Carrier		Family Planning			
	Addiction		Relationship			

Milestone suggested by Girls  
 Additional Milestones suggested by Boys



Both boys and girls didn't mention about physical and hormonal changes in each other's life. This may be because it is normal or this may be because they feel uncomfortable to mention it openly as talking about private parts of the body, menstruation, hormonal changes, talking about sex education are still a taboo in our society.

## Autonomy Assessment

To understand autonomy of both the genders, we were given a tool which was known as Autonomy Assessment Tool. Our group did this exercise with 37 people out of whom 21 participants were women and 17 men.

The following tables show the analysis of both the genders regarding their autonomy along the mentioned parameters on the tool. From the tables we analyzed that the autonomy of women lies with small decisions like the household decision such as dress, food, etc. The autonomy of women is very less as compared to men. Whereas the autonomy of men is very vast and they take all the major decisions like assets be it material assets or fixed assets, governance etc.

**Autonomy Assessment Tool**

Female Autonomy within the Community n=21												
Other	19	3	5	10	7	5	6	7	6	5	6	5
Husband/Wife		3	3	2	5	4	8	4		6	4	4
Both		13	3	1	8	9	3	6	4	4	7	4
Self	2	2	10	8	1	3	4	4	5	6	3	2
Decision Making Power	Marriage	Family planning	Dress	Food	Expenses	Children Education	Material Assets	Fixed Assets	Livestock	Administration	PRI	Services
	Self			Household			Resources			Governance		

Male Autonomy within the Community n=17 (with some non-responses)												
Other	13	1	1	9	3	2	8	3	11	4	2	3
Husband/Wife				3	1	1	1	2	2			
Both	2	12	2		3	5	3	1		1	1	
Self	2	2	10	3	10	4	5	11	3	12	14	14
Decision Making Power	Marriage	Family planning	Dress	Food	Expenses	Children Education	Material Assets	Fixed Assets	Livestock	Administration	PRI	Services
	Self			Household			Resources			Governance		

## Conclusion

At the end, we would like to say that we have learnt many things from this weeklong rural camp at Kangra district in Himachal Pradesh. From the transect walk we came to know about the villages of Manjgran panchayat, the resources available within the villages, the distribution of land among different caste group and many more. Though there were many villages at Manjgran panchayat but we visited two villages i.e. village Banihar and village Jaladi. The people belonging to scheduled caste and scheduled tribe live at the periphery of the villages. These areas have roads but there is no source of transportation. The people of the periphery habitation are having less access to all the resources like school, anganwadi centre, tube well, panchayat ghar etc as all these resources are

available in Rajput community. From the Network mapping we came to know about the needs, resources, governance and economy in detail. Through this exercise we came to know about the importance as well as the accessibility of the needs, resources etc. Many people in different age groups participated in this exercise actively..

We also did some exercises on gender to understand the concept in wider perspective. We tried to understand gender mobility, their autonomy as well as the understanding of timeline of one gender by the opposite gender. From these exercises, we analyzed that the mobility of women is very limited to the places which are required to go such as fields, temples, nearest market to purchase the basic necessities like vegetables, cloths etc. but the mobility of men is much more. Men visit to faraway places, playgrounds etc more often than females. One sad thing that we came to know is that the mobility of ST women is very limited. The autonomy of women is also very limited as they take decision on small things like food, dresses etc. but major decisions in any family lies in the hands of men. The last but not the least exercise was the timeline exercise. This exercise is very interesting as this shows how much one know about the major events in the life of opposite gender. From this exercise, we came to know that the males were not familiar with the important events in female's life but females were very mush familiar about the important events in male's life.

This rural camp was very much enriching for all of us. We presented our finding in front of many guests, faculty members as well as other students from both the universities.

#### **Group Members of Manjgran Village**



## Camp Living

The residential camp living during whole duration of rural camp is an essential requisite for all the participants as well as faculty members. What is quite interesting about this camp living is the idea of collective service. The committee which are already formed for smooth conduct of the rural camp have to deliver their responsibilities according. They have to make sure everyone gets ready on time and leave the camp together. Besides this the respective committee has to make sure that the food is being packed and handed over to each group. The respective committees have to ensure that the premises of stay remain clean and rooms are being properly locked before leaving for the village visit. In the evening also there is proper coordination to make sure everyone reached to the designated spot on time. Thus this way whole residential camp living is managed by the students themselves. There are informal group sharing exercises every night pre dinner by the respective groups. Each of the group will share their days experience for around ten minutes followed by 10 minutes discussion. This group sharing exercise helps in disseminating the days learning with other participants in the camp. Moreover it is also beneficial in terms of suggestions that are being sought form the participants. Sometimes the group may face certain issue in the field during sharing exercise the participants ponder upon it and then possible solution is being arrived at. The practice of days sharing pre- dinner is strictly followed every day.

### Pre-Dinner Group Discussions and Preparation for Presentations





On the penultimate day of departure, the cultural night is being celebrated by the participants in the camp. There is proper committee for cultural night arrangements. Every participant along with the faculty member necessarily has to perform during the cultural night. Certain guests are also invited for being part of the cultural night. In this rural camp the cultural night was hosted on 16<sup>th</sup> February at the Regional institute of health and Family welfare. The cultural night was attended by guests from central University of Himachal Pradesh. The cultural night generates lot of enthusiasm and also acts as a stress buster after hectic engagements during previous days. The cultural night committee comprised of following Ms. Shikha Singh and Ms. Shweta Rajput. The cultural night was anchored by Ms. Priya Rajput and Mr. Amir shamim. There were various performances like song, mimicry, dance and so on.

### **Cultural Performance by Students**



## Conclusion

---

Human society has significantly evolved through the course of evolution. With the advent of time we have seen huge advancement in generation of knowledge, creation of newer technology and remarkable improvement in human lives. Though the developed world has been able to take major share of the human development by improving not only the economic aspect but also the social aspect of their people but Asian region and particularly South Asia is still to reach to that level of human development. Indian nation in particular is still marred by the challenges of hunger, inequality, caste and gender discrimination, marginalisation and social exclusion. The twenty first century where technological revolution in terms of internet has influenced every nook and corner of the Indian nation from small hamlets to metropolitan cities, we are still reading the news of maternal mortality, female foeticide, hunger death, caste atrocities, communal riots and so on. This rural camp augmented these stories though many of us might have not witnessed in our own locations or we might have not taken them so seriously. What was profoundly evident during this rural winter camp by visiting the village is the presence of caste based segregation. Many of the readers of this report might find it surprising that geographical segregation is still prevalent in the villages we visited. Social stratification is very much vivid in terms of caste in each of these villages. Besides what is very clear is the gender discrimination across all the villages. The mobility and autonomy of the females is very less as compared to males in all the villages. However it is interesting to note that there are remarkable variations in terms of gender mobility and autonomy between various caste groups. It is also important to mention that certain parameters like occupation, job and education have more influence on the mobility and autonomy than on the social stratification. The caste structure in the village has not been influenced much by the education or the availability of jobs per se. There is still the notion of purity and pollution that forms the part of lived experiences of people.

This rural winter camp was an opportunity for the students to enhance their classroom learning into field based practice. This learning process started with the starting of the course and particularly strengthened by SPGG framework. Through this framework helped to build a perspective to understand disparities based on social stratification, power, gender and governance. After understanding the phenomenon specific efforts have been made on tools and training on how to measure this disparity in field settings. To limit the personal bias in the field and the nature of enquiry which is time bound, action research frame with participatory tools has been assessed and then utilized during this winter camp. To capacitate ourselves with inclusive findings these tools has been utilized with various population groups based on their social identities (i.e. caste, gender, etc.). All the teams were also extra cautious about the peripheral bias which sometimes provides a limited picture, thus groups were divided into subgroups where one utilized their tools in centre of the village and the other did the same at the periphery of the village. It was a collective learning for all of us, where five different teams worked hard to understand the phenomena and came with the specific findings as follows:

### **A. Social Mapping of the villages**

This PRA technique enhanced our understanding of the villages through villagers' perspective of the surrounding. It was to our surprise that in certain cases even the

existence of marginalized population groups were not even acknowledged by resourceful upper caste groups. Social maps clearly reflected the caste based segregation through caste based housing clusters. This disparity further strengthened by the fact that the services and resources like health facilities, ICDS centres, PDS shops, Panchayats and common property resources were concentrated in the centre of the village. There was huge disparity in the land holding size among the dominant caste groups and marginalized castes. Land has strong association with power in village settings and proves crucial role in defining social status of individuals. In cases where huge disparity in such asset is visible, clear divide in terms of power was evident.

## **B. Network Analysis**

This was an amazing tool to assess the access and importance of various entities in the villages. The exercise has been done by various groups and revealed that for girls in marginalized population groups higher education is still a distant dream. Though educational institutions are physical accessible but some passive exclusionary measures restrict them to enrol for higher studies. Most of the groups came with a collective finding that a strong sense of social capital exists in different groups within the village where neighbours and elderly groups play a crucial role. In certain cases they were considered as assets as well as resources.

This tool also helped us to understand the power corridor within the community where through one exercise land (i.e. an accessible resource in that case) and industry (i.e. not accessible resource at the moment) was considered very important but in the same case, agriculture was considered least important. The same exercise revealed that the group considered political leadership, local governing bodies and state's institutional support very much accessible for them. Collectively it revealed that the huge land holding, where owners are not much interested in cultivation; and having very close relationship with powerful/influential personnel establish a strong sense of power nexus within that group. Through such interesting finding, this became a very effective tool to measure the disparity among the different population groups in the community.

## **C. Gender based Mobility Mapping**

Mobility became one important variable to assess the empowerment in different settings. This participatory tool was focused on gender based mobility pattern with the following inputs regarding their mobility outside their home – where, how far, how, with whom and how often. Our collective learning emerged as, education and economic liberation enhanced the mobility though the magnitude of the same is unknown. Women empowerment was significantly improved through 73<sup>rd</sup> Constitutional Amendment which enhanced their active participation in governance through reservation. In certain cases it was observed that women who were part of PRI were having great mobility as compare to others. Though in majority of cases women were accompanied by someone when they move out of home, but it was also observed that if women are engaged in any livelihood activities then mostly they were not accompanied by anyone in their enhanced mobility.

Presence of the life partner changes the dynamics of women's mobility pattern, e.g. in case of husband's engagement as defence personnel gave her the opportunity to take care of the various concerns by her own and extend her mobility to the outer world. One interesting exercise done with a couple where husband was an ex-serviceman revealed, that he was having a more mechanical mobility pattern (i.e. to market, banks, administration, etc.) as compare to his wife who was reflecting a more social pattern in her mobility (e.g. neighbours, relatives, fairs etc.). It made us to think how any particular job training might be playing a crucial role to restrict/limit social linkages within the community and how post retirement it becomes a challenge to cope with this situation.

#### **D. Women's Autonomy**

While assessing women's autonomy in different spheres like – personal, household, ownership of resources and engagement in matters related to governance; it was measured in four point scale i.e. self, both, husband and others. It was observed that livelihood opportunities enhance this shift. It was collectively observed that it will require couple of decades when decision making power will be fully in women's own hands. Through the interactions with women of different age groups revealed that couple of decades back it was husband and others who were deciding every matter related to women and now within past three to four decades it has been shifted to a mutual (husband and wife) agreement. This shift could be made with the enhanced gender neutral social support and with such pace it can be assumed that in couple of decades women will hold the command of their life in their own hands.

#### **E. Gender Time Line**

This tool was with a dual purpose – assessment of gender disparity as well as a sensitization exercise as intervention. Gender line revealed shocking facts like boys acknowledging violence, abuse and exclusion in girls' lives. In many cases menstruation was missed as important milestone, which revealed as taboo associated with the same. It was also acknowledged that school teachers were not much comfortable with sex education section of the teaching which lead to many misunderstanding and misconceptions. Girls started facing differential treatment since their birth because there were no particular ceremonies in their lives. To our surprise the exercise done in a B.Ed. College, boys does not even consider girls having any carrier scope. This exercise was done in different age groups and it was revealed that with the growing age the social conditioning took its toll on boys and they started becoming more rigid toward girls' lifeline.

## Annexure 1: List of Participants

---

Students from CUJ
Dinesh Kumar
Sankita Sharma
Priya Rajput
Monika Parihar
Shallu
Sonam Singh
Shweta Rajput
Shikha
Amir Shamim Shiekh
Vishali Sharma
Alisha
Meenakshi Sumbriya
Neha Devi
Mohd ManshoorAhmed
Komal Sharma
Sansar Chand
Ghulam Murtaza
Azra Parveen
Sunena Sharma
Rohini Dharora
Shallu Devi
Meenu Devi
Priya Sharma
Kaneez Akhter

Students from CUHP
Akhil Thakur
Akhilesh Kumar
Archit Mehra
Arpit Dhiman
Attaullah
Divya
Meena Devi
Neha Kumari
Nitika
Pooja Kapoor
Priyanka Kushawa Sharma
Raj Kumar
Rajnish Kumar
Rosy
Rupali Mahajan
Salman Khan
Sameer Ahmad
Shabi Ahmad
Shabnam Sambyal
Shivani
Shubham Sharma
Tanveer Ahmad
Trikush Singh
Vyomesh Nanda

Faculty Members CUJ
Dr.Ranvir Singh
Mr. Bhat Iqbal Majeed
Ms. Yangchan Dolma
Dr. Nancy Mengy

Faculty Members CUHP
Ms. Ambreen Jamali
Mr. Shabab Ahmad

Food Committee
Amir Shamim Shiekh
Neha Devi

Discipline Committee
Meenakshi Sumbriya
Sansar Chand

Cultural committee
Shweta Rajput
Shikha

Time Keepers
Ghulam Murtaza
Azra Parveen

## Annexure 2: Ethical Guidelines for Participants

---

The following guidelines are compulsory for the participants to be followed during the rural winter camp:

1. Every participant has to remain sensitive to the cultural practices of the place i.e sensitive to the dress, food and language of the inhabitants
2. Every participant should respect the rituals whatever exist in the given community.
3. Every participant has to clarify the purpose of their visit to the people in the community.
4. No participant should provide any kind of monetary assistance or alms to any person in the community no matter what the case may be.
5. Every participant should maintain extra cautiousness to the matters related to issues of sacredness like religion.
6. In no way the participant should conceal his or her identity.
7. Every participant should take oral consent from the people before undertaking any activity in the community. More over any person of the community can become part of the activity unless not specified for certain gender.
8. Every person of the community has right to leave the activity in midway and there should be no force to make him or her stay back
9. Every participant has to be careful not to make any kind of false promises in any manner to the people in the community.
10. Every participant has to follow the collective work attitude.
11. Every participant has to abide by the timings as may be specified by the camp manger.
12. No participant should leave the camp premises without taking as proper permission from camp manager as and when the need may arise
13. No participant should drink or carry any kind of alcoholic beverages during the duration of rural winter camp

# Annexure 3: Newspaper Coverage

## CUJ organises Rural Winter Camp



Social works department of Central University Jammu posing for group photograph during rural winter camp.

### Early Times Report

JAMMU, Feb 20: Dept of Social Work, Central University of Jammu (CUJ) in collaboration with Dept. of Social Work Central University of Himachal Pradesh (CUHP) organised Rural Winter Camp focussing on social stratification, power, gender, mobility and autonomy within the community. The second semester students from both the universi-

ties along with their faculty members visited five different villages (i.e. Rait, 39mile, Manjgran, Shahpur and Chatri) in Shahpur Tehsil of Kangra District. The sharing of the findings took place on last friday at CUHP, Dharamshala campus. Camp Manager Dr. Ranvir Singh organized this camp under the able guidance of Prof.Lokesh Verma, HOD, and his colleagues Bhat Iqbal and Yangchan

Dolma from Department of Social Work, Central University of Jammu, Ambreen Jamali and Shabab Ahmad faculty members at Department of Social Work, Central University of Himachal Pradesh coordinated the camp from their end. The participants felt that such rural winter camps needs to be organised very often through inter university collaboration.

## 'Higher Education is still a distant dream for girls in Himachal'



### KT NEWS SERVICE

JAMMU, Feb 21: Dept of Social Work, Central University of Jammu (CUJ) in collaboration with Dept of Social Work Central University of Himachal Pradesh (CUHP) organised Rural Winter Camp from February 13 to 16, focusing on social stratification, power, gender, mobility and autonomy within the community.

The second semester students from both the universities along with their faculty members visited five different villages (i.e. Rait, 39mile, Manjgran, Shahpur and Chatri) in Shahpur Tehsil of Kangra District. The sharing of the findings took place on last friday at CUHP. Dharamshala campus. The respective groups made presentation

regarding their rural winter camp. The presentation was attended by students, faculty members and representatives from Educate (a civil society organization) and their interns from United States, England, Germany, Canada and Russia. The speaker said that the society is stratified on the basis of caste and resource distribution. In some BPL households, certain essential entities like schools are accessible but 'higher education' is a distant dream for girls. Public Distribution System, Panchayats, Integrated Child Development Scheme and Health services are functioning well in the villages. 108 Ambulance service is very efficient and contributing significantly towards institution-

al delivery. Education and economic freedom enhances women's mobility and decision making capacity. Panchayats are playing significant role in women empowerment.

Livelihood opportunities have enhanced women's autonomy and mobility to a significant level. There is stigma attached to men-suration which leads to various exclusionary practices. There is a wide gap between the roles of boys and girls based on gender which clearly portrays disparity among them.

Society needs to be more accommodative and sensitive towards women, disabled and marginalized population groups. Groups came up with the finding that social stratification in terms of caste is still prevalent and strong in all the villages, they added.



# Annexure 4: Social Mapping<sup>1</sup>

## What is this tool?

This tool helps the starter group to build a picture of the relevant existing structures and key actors in the primary focus area. This process helps the starter group and programme staff to understand the social and institutional context of their work and gives them early and essential information about which individuals, groups, and organisations are contributing towards child well-being.

### objective

To identify key stakeholders who are contributing towards child well-being in the area

### product

Lists of different stakeholder groups

### who facilitates

DF co-facilitates with starter group members

### who participates

Starter group members

### time span

approximately 1-2 hours

### materials

- flipchart paper
- markers
- masking tape
- coloured stickers
- cards on page 2 and 3

### note

The findings from this exercise will help to inform the starter group when developing the community engagement plan for community conversations.

## Introduction

This tool uses a brainstorming exercise to help starter group members map out key groups and organisations in the primary focus area.

## Recommended Process

The cards on page 2 and 3 of this tool can be used to help facilitate this exercise. Tape each card to a different sheet of flipchart paper. Post the cards and the flipchart paper around the room (Spread out as much as possible). Before beginning, share with the group the list of different types of groups.

Type 1: Geographic groups

Type 2: Livelihood groups

Type 3: Self-help groups

Type 4: Faith groups

Type 5: People-type groups

Type 6: Community service groups

Type 7: Vulnerable people groups

Type 8: User groups

Type 9: Single issue groups

Type 10: Ethnic groups/associations

Type 11: Culture and sports groups

Type 12: INGOs and LNGOs

Type 13: Local government service providers

Type 14: Local governance structures and representatives

Type 15: Private sector service providers and local businesses

Type 16: Individuals in the community who are recognised as having a key role in child well-being

Provide each participant with a marker. Explain that the group will spend time moving around the room at their own pace, brainstorming and writing the names of different groups that are in the primary focus area under each 'Type' of group.

After the group has finished brainstorming, provide each participant with coloured stickers or bright coloured markers. Ask participants to now go back around the room, to each 'Type' of group and highlight or mark with a sticker any group that is currently contributing towards child well-being in some specific or practical way.

This process does not mean that other groups will be excluded. Any group has the potential to join a future partnership and contribute towards a child well-being priority. The purpose of identifying these groups is to help the starter group develop a picture of current efforts underway.

<sup>1</sup> [https://www.wvi.org/sites/default/files/SocialMapping\\_0.pdf](https://www.wvi.org/sites/default/files/SocialMapping_0.pdf)



# Annexure 5: Mobility Mapping<sup>2</sup>

Participatory  
Methods and  
Tools  
for Extension

## Mobility Map



**Mobility map** is a method used to explore the movement pattern of an individual, a group, or a community. Where people go and for what reason? How frequent are the visits, what is the distance, and what is important about the place visited? Like social and resource maps and transect, the resource map is a representation of people's perception of movement patterns and the reasons for them.

**Steps:** The suggested steps for mobility mapping are as follows:

1. Define the person, group or community you want to examine to understand their mobility patterns.
2. Explain the purpose of the exercise – initiate a discussion on the places the members of the group visit. Make a list of the places!
3. Ask them to write the name of the places on small pieces of paper in bold letters. Encourage them to depict the places using symbols, particularly if the participants are non-literate.
4. Draw a circle in the middle of a paper or ground, representing the village/locality – ask them to locate the places they have written on the pieces of paper around the central circle.
5. Ask them to link the places with lines to the central circle. Lines should represent something particular, like thicker lines means more frequent visits. Encourage them do this for all the other places visited, one by one.
6. Encourage them to represent other aspects in the form of symbols or in writing. Brainstorm and arrive at the aspects which could be represented, including:
  - Places of interest
  - Purpose of visiting the places
  - Importance of the places visited
  - Distance and direction of the places
  - Accessibility: mode and cost of transport
  - Frequency of visits
  - Whether alone or with someone
7. Ask them if they would like to change anything once the diagram is ready, you can encourage them to make changes throughout the exercise.
8. Interview them on the map, asking them to explain the different aspects of the map and their learning from it.
9. Listen carefully to their discussion and take any necessary notes.
10. Copy the diagram onto paper with all the details.
11. Triangulate the diagram and other details generated during discussions with others in the locality.

### The Objectives of a Mobility Map are:

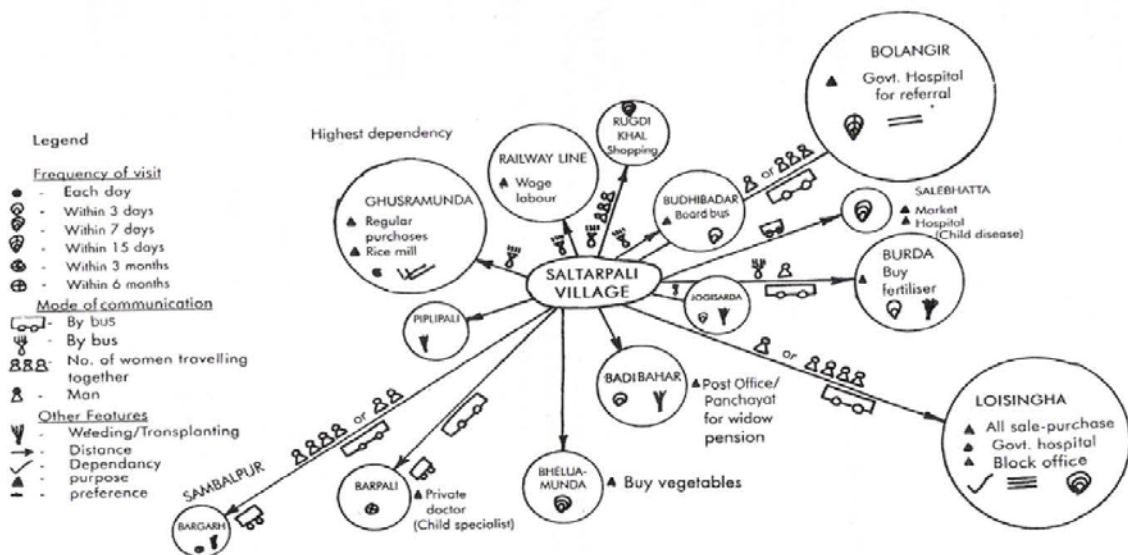
- Understand the mobility pattern of local people: where do they go and for what?
- Increase gender sensitivity and awareness through highlighting the differences in the mobility patterns of men and women
- Evaluate the impact of certain interventions by noting their effects on mobility patterns
- Plan for intervention and projects

<sup>2</sup> <https://meas.illinois.edu/wp-content/uploads/2017/02/MEAS-Participatory-Methods-Tip-Sheet-Mobility-Map.pdf>

## Example of a mobility map

Villagers created a map of Saltarpalli village in Orissa of the 15 places they visit. It details how often they visit each place (each day, every 3 days, etc.), the distance from the village, the mode of transport (bus or walk, with or without men), purpose of visit (healthcare, post office, market, etc.), and the accessibility of the place, which largely depends on its size. The participants also discussed the gender analysis of mobility patterns of man and women in the village.

Figure 1. Mobility map of Saltarpalli (Bolangir) Women



Participants: Nurabati Puta, Junjiata Bhoi, Kaushalya Sattar, Madhuma Sattar, Nura Sattar, Lakshmi, Dhira and Sajna Dharmo  
Facilitator: Vijaya Mishra

Designed to  
be Shared



License:  
Creative Commons Attribution 3.0  
Unported [creativecommons.org/licenses/by/3.0/](http://creativecommons.org/licenses/by/3.0/)

Major Source: Material comes from a Distance Education program (PGDAEM) offered by MANAGE, India, used by permission by Dr. M.N. Reddy, October 2012.  
<http://bit.ly/1yRvYXx>



Prepared by Oliver Ferguson and Kathryn Heinz, July 2014  
University of Illinois at Urbana-Champaign



Available at [www.meas-extension.org/tip-sheets](http://www.meas-extension.org/tip-sheets)

## Annexure 6: Network Mapping

---

This method has been adopted from PRA - pair wise ranking method. Pair-wise ranking is a PRA method that helps villagers to set priorities (i.e. problems, needs, actions, etc.). Ranking can be undertaken with key informants or group of villagers that represents a good mixture of interests. It can also be conducted based on gender to determine different preferences between men and women. This is a visual method of identifying and representing perceptions of key institutions (formal and informal) and individuals inside and outside a community, their relationships, importance and access. It is used for understanding how different community members perceive institutions both within the community (in terms of decision making, accessibility, and services) and outside the community (in terms of participation, accessibility, and services). It is also used in identifying potential entry points for strengthening or improving relationships between key social actors.

### Ranking as Accessibility

Ranking means placing something in order. These methods are useful to learn from the people about their categories, criteria, choices and priorities. Participants were asked to rank the entities with their perceived access for them. The tool clearly tells us about the interests, participation, and relationships of different social groups living in a community in local organizations/institutions. It also depicts the perceived importance, accessibility, and impact of different institutions to local people of different social groups. More over this tool also signifies the institutions in a community and how they relate both to each other and to external agencies involved in the delivery of services and the administration of programs

### Significance of entities

All the entities which have been mentioned by the participants will be marked with their significance level. This will be a useful technique to see the relationship between the magnitude of significance and the accessibility ranking of the different entities in and around the community.

### Procedures in using Network Mapping

- 1) Look for key informants or other knowledgeable villagers who are willing and able to participate in the exercise. Get good representation of the villagers in terms of spatial distribution, gender, wealth class, etc. (it can also be segregated to see comparative results)
- 2) Explain and agree on the purpose and objectives of the exercise before starting. Brief the villagers on how to conduct the exercise. Discuss expected outcome and its usage.
- 3) Ask the group to identify and prepare a list of entities which are important for them.
- 4) Classify the list in three-four major categories and stack them together.
- 5) Help the community to place them in a ranking order while considering the access to the respective entity.
- 6) In certain cases more than one entity can be placed in same ranking if level of accessibility is same for them.
- 7) Encourage discussions while the exercise is being conducted to enhance probing and cross checking of information. Give them enough time to discuss and do not rush the exercise.
- 8) In next phase ask them to mark these entities as per their significance for the community.
- 9) At the end of the exercise, briefly discuss, analyse, and summarize the results together with community. Pay special attention to interrelationship between significance of accessibility of various entities.

## Annexure 7: Gender Time Line

---

It is a known fact that, this part of the country has a patriarchal social structure where women face discrimination, exclusion and marginalization in many spheres of their lives. It becomes important to understand this phenomenon within the community in a manner where we should assess the existing disparity but also at the same time the tool should sensitize the participants about the same. This tool serves dual purpose – assessment of gender disparity as well as a sensitization exercise as intervention.

Tool involves two groups of males and females where each group draw a life line for opposite gender and mention the major milestones in their lives. In the second phase the opposite gender confront their time line and suggest the corrections to the group. It reveals the existing disparity within both genders and gives them opportunity to correct the perceptions of opposite gender about each other's lives.

<b>Participants</b>	A group of 5-8 males as well females within the same age group can be considered as participants for this activity.
<b>Time</b>	This activity will take 80-90 minutes of time where it can extend for another 30 minutes based on the engagement of the participants' during correctional dialogues.
<b>Trainees</b>	Trainees should collectively do this activity because it requires constant engagement of the participants.
<b>Process</b>	<p>Trainee should elaborately explain the purpose of this activity to the participants do they can understand the nature of activity indulge with a positive and open mind set. After the explanation following steps could be considered:</p> <ol style="list-style-type: none"><li>i) Provide a long sheet of paper (could be two charts glued together) and some colour pens (with same hue).</li><li>ii) Give each group separate space where they can draw major milestones of opposite gender without confronting the opposite gender during this phase.</li><li>iii) After the completion of timeline, both the charts should be placed next to each other and let everyone have a look on them.</li><li>iv) Invite one group to initiate the discussion on their timeline and propose the correctional changes. Provide a bright colour pen where they can add the missing milestones. They can also suggest shifting some of the milestones to different times on the lifeline; some other colour could be useful for the same.</li><li>v) Let both the groups engage in the dialogue during this phase.</li><li>vi) If any group is still missing something or hesitating to mention some milestone (e.g. menstruation, drugs, etc.), trainee can raise the alarm and same can be added with another colour.</li><li>vii) After completion for the groups mention the colour codes at one corner of the chart for future reference.</li><li>viii) Ask the groups about their feedback for the activity and their learning for the same.</li></ol>

## Annexure 8: Autonomy Assessment

Autonomy can be understood as the ability to make decision about one's own concerns. This exercise tries to explore the gender based disparities in this decision making sphere at household level. It also can be used as a measure of women empowerment where power inequalities can be traced through different classifications. This tool devise the decisions pertaining to four major areas, i.e. personal, household, ownership of resources and engagement in matters related to governance. It further classify each area with three subcategories where individual's decision making power reflect the command of their own lives. It is important to note that socio-cultural context play a major role in autonomy thus it also become critical to understand this disparity in a structured manner. This disparity can extend from gender boundaries to their socio-economic status as well.

Decisions related to these four broad areas cab be taken alone, with partner, by the partner or by someone else. More values towards the bottom of this table reflect more autonomy in the individuals. Though the magnitude of the same is a matter of further investigation, but a clear demarcation will be made through this tool.

### Tools Used for this exercise

**Village:**

**Name :**

**Age :**

**Sex : Male/Female/Other**

**Religion - Hindu/Muslim/Sikh/Christian/Others**

**Category – UR/SC/ST/OBC**

Autonomy within the Community												
Other												
Husband/Wife												
Both												
Self												
Decision Making Power	Marriage	Family planning	Dress	Food	Expenses	Children Education	Material Assets	Fixed Assets	Livestock	Administration	PRI	Services
	Self			Household			Resources			Governance		

Note: Place  Mark in box whichever is applicable

- A skilled trainee should ask questions related to subcategories (i.e. marriage, food, assets etc.) in an elaborative manner where decision making related to the same can be assessed with accuracy.
- In later stage of the activity, all the data can be combined through cross-tabulation where every  mark will be measure with a value of 'one', so the arithmetic operations can be performed.
- Larger value on the bottom of table represents higher autonomy, where its dispersion toward top of the table reflects depletion in decision making power in respondent's hands.



Department of Social Work  
Central University of Jammu