



Training Module for SISD Cadres on Basic Gender Sensitisation and Institutional Mechanism



Aajeevika
National Rural Livelihoods Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala

Kudumbashree-National Resource Organisation



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Training of Trainers (ToT) Toolkit

on

Basic Gender Sensitisation and Institutional Mechanism

ToT Toolkit for SISD Cadres and Gender Point Person (GPP)

Strengthening Cadres for Gender-Responsive Institutions



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Publisher

This edition was first published in 2025

By Manipur State Rural Livelihoods Mission (MSRLM)

Moirangkhom Loklaobung, Sanakhwa Yaima Kollup,
Imphal, Manipur 795004

Copyright

Kudumbashree National Resource Organisation (KS-NRO) & Manipur State Rural Livelihoods Mission (MSRLM)

Design & Layout

Laishram Sailesh (PM-KMC) & Vibhav Sonker (SPC-KS-NRO)

Written & Edited by Kudumbashree NRO & MSRLM

Seema Thokchom (DC-SISD) & Vibhav Sonker (SPC-KS-NRO)

This toolkit wouldn't have been possible without the exceptional support from Binota Loitongbam (SMM – SISD & MCLF), Priya Paul (PM Convergence Domain), PR Rinshang Pheiray (DC-SISD), SISD Cadres & Internal Mentors under PRI-CBO Convergence Project and Convergence Team (KS-NRO).

Disclaimer

While we have made every effort to provide authentic information and obtain permission to use related photographs, the publisher apologises for any inadvertent errors or omissions that may have occurred. [*This Training Toolkit has been customised to the state context and is adapted from the NMMU Gender Module.*]



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Message from the State Mission Manager (SMM)

I am pleased to present the Training of Trainers (ToT) Toolkit on Basic Gender Sensitisation and Institutional Mechanism, developed to address the needs of women's knowledge and to build stronger gender perspectives while planning and implementing social development initiatives in their villages. This toolkit has been customised to the state context and adapted from the NMMU Gender Module through the joint efforts of the SISD Team of Manipur State Rural Livelihoods Mission (MSRLM) and the Kudumbashree NRO Team. It aims to familiarise participants with fundamental gender concepts and enable Self-Help Group (SHG) members to be more gender-sensitive while preparing plans at VLF and GP / VA levels. Gender equality lies at the core of inclusive and sustainable development, and it is essential that our cadres and community leaders are equipped with the knowledge, skills, and sensitivity to address gender concerns effectively and meaningfully. This booklet marks a significant step towards empowering SISD Cadres and Gender Point Persons (GPPs) to recognise and respond to gender inequalities, challenge stereotypes, and facilitate women's empowerment at the grassroots. By embedding gender sensitisation into our institutional framework and strengthening convergence platforms such as the Gender and Social Development Coordination Committee (GSDCC) in the valley region and the Village Collective Forum (VCF) in the hill region, we are reinforcing resilient community institutions capable of addressing social issues collectively and promoting equitable rural development.

I extend my best wishes to all trainers and participants engaging with this resource. I am confident that it will inspire constructive dialogue, strengthen capacities, and promote a shared commitment towards advancing gender justice and social inclusion across our mission.

(Smt. Binota Loitongbam)
State Mission Manager-SISD & MCLF, MSRLM



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Foreword

The Training of Trainers (ToT) Toolkit on Basic Gender Sensitisation and Institutional Mechanisms has been jointly developed by the teams of the Social Inclusion & Social Development (SISD) of the Manipur State Rural Livelihoods Mission (MSRLM) and the Kudumbashree National Resource Organisation. The toolkit aims to enhance the capacity of SISD Cadres and Gender Point Persons (GPPs) of the SRLM by providing them with fundamental gender concepts and their relevance in rural development. The gender module developed by NMMU is contextualised to the context of Manipur, thereby helping users recognise the gender inequalities prevalent in society and understand their impact at the community level. The toolkit also allows them to reflect on gender roles, challenge stereotypes, and promote awareness of women's rights and entitlements.

The sessions are designed to strengthen participants in promoting gender-sensitive planning at the community level, including the Village Level Federation (VLF) and Gram Panchayat (GP)/Village Authority (VA) levels. It also provides them with space to address gender concerns through established platforms, such as the Gender and Social Development Coordination Committee (GSDCC) in the valley and the Village Collective Forum (VCF) in the hills.

It is hoped that this toolkit will serve as a practical guide, enabling field cadres to integrate gender sensitivity into their work with clarity and commitment, and make them part of changing the gender stereotypes prevalent in society.

Priya Paul
Program Manager – Convergence Domain
Kudumbashree NRO



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Preface

Training of Trainers (ToT) Toolkit on Basic Gender Sensitisation and Institutional Mechanisms has been developed as an essential resource to enhance the knowledge and capacities of SISD Cadres and Gender Point Persons (GPPs). It aims to ensure that gender perspectives are systematically incorporated while supporting Self-Help Group (SHG) members in planning and implementing social development initiatives at the village level, thereby making these plans more gender-sensitive and inclusive. The toolkit is designed to strengthen trainers' capabilities in promoting gender sensitivity, challenging deep-seated stereotypes, and effectively utilising institutional mechanisms for building equitable rural communities. It also introduces the integration of Gender and Convergence sub-thematics under the SISD domain, which is operationalised through institutional platforms such as the Gender and Social Development Coordination Committee (GSDCC) in the valley regions and the Village Collective Forum (VCF) in the hill regions. These mechanisms provide structured and accountable avenues for addressing gender-related concerns within the MSRLM framework. It is envisioned that this booklet will equip SISD Cadres and GPPs with the clarity, confidence, and practical skills necessary to integrate gender sensitivity into their work. In doing so, they will contribute to advancing MSRLM's vision while reinforcing the overarching mission of promoting inclusive, equitable, and empowered rural communities.

Vibhav Sonker

State Project Coordinator (SPC)- Manipur

Universalisation of PRI-CBO Convergence Project (KS-NRO)



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala

Kudumbashree - National Resource Organization



About the Toolkit

The *Training of Trainers (ToT) Toolkit on Basic Gender Sensitisation and Institutional Mechanism* has been developed as a practical resource to build awareness, reflection, and action among SISD Cadres and Gender Point Persons (GPPs). It is organised into six interactive sessions that combine conceptual clarity with participatory methodologies, such as group discussions, presentations, storytelling, classroom sessions, and games—helping participants link theory with everyday realities at the grassroots level.

Session One, *Sex and Gender*, introduces the foundational difference between biological sex and socially constructed gender roles through an interactive flagging exercise. Session Two, *Social Construct and Socialisation of Gender*, uses the “Groom and Bride” activity to demonstrate how societal expectations shape boys and girls differently from an early age. Session Three, *Gender Division of Labour and Decision-Making*, explores the value of reproductive and unpaid work, challenging norms that privilege only income-generating activities. Session Four, *Access and Control*, guides participants in analysing inequalities in who has access to resources and who exercises control over them. Session Five, *Gender-Based Violence*, highlights how violence manifests across different stages of a woman’s life and encourages dialogue on prevention. Finally, Session Six, *Gender Institutional Mechanism*, familiarises participants with the roles of GPPs, SISD Cadres, and federated structures in addressing social issues through convergence platforms such as GSDCC and VCF.

By combining discussions, activities, and reflection, this toolkit aims to enhance trainers' capacity to promote gender sensitivity, challenge entrenched stereotypes, and utilise institutional mechanisms for building inclusive and equitable rural communities.



Ajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



The objectives of this module are:

- To enable the participants to understand the nuances of gender in their lives.
- To spread awareness about equity and equality and address them within the private and public domains.
- To enable the participants to understand gender discrimination, dominant gender roles and gender stereotypes.
- To understand strategies, actions, and interventions on social issues.
- To enable members to understand violence against women and help the participants prevent Gender-based violence in their own and others' lives.
- To ensure women are informed and moving towards empowerment.
- To understand the institutional mechanism within the MSRLM framework

Facilitator	DC-SISD & I-Mentor
Trainee	Gender Point Person (GPP) & SISD Cadres
Time Duration	1 Days



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Schedule for the Training

#	Time	Session	Content	Methodology	Materials Required
1	10:00 am- 10:15 am	Welcome and Objective Setting	To introduce the objective, rationale, and schedule of the program to the participants and to share the expectations of the participants	Presentation	<ul style="list-style-type: none"> ● Projector ● Notebook ● Pens
2	10:15 am to 10:45 am (30 Mins)	Sex and Gender Activity - Flagging Gender and Sex (Session 1)	This session aims to provide participants with a foundational understanding of the fundamental differences between <i>biological sex</i> and <i>socially constructed gender roles</i> . Using an interactive flagging exercise, participants will be encouraged to reflect on various traits, roles, and responsibilities and identify whether they relate to <i>sex</i> (biological) or <i>gender</i> (socially constructed).	Presentation and Group Discussion	<ul style="list-style-type: none"> ● Chartpaper ● Sketch Pen ● Two Colour Strips ● Double-sided tape ● White Board ● Marker
3	10:45 am to 11:15 am (30 Mins)	Social Construct and Socialization of gender (Session 2)	In this session, the facilitator will explain how socialisation plays a key role in shaping individual behaviour and defining gender roles. By using the interactive “Groom and Bride” activity, participants will explore how society sets different expectations for boys and girls from a young age.	Presentation and Group Discussion	<ul style="list-style-type: none"> ● Projector ● White Board ● Marker
4	11:15 am to 11:45 am	Gender division of labour and	The session will emphasise the concept of reproductive work and how society traditionally recognises only income-generating activities as	Presentation and Group	<ul style="list-style-type: none"> ● Paper Basket ● Paper balls /



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



	(30 Mins)	decision-making (Session 3)	valuable. The discussion will encourage participants to challenge these norms, recognise all forms of work, and promote inclusive and gender-equal participation at all levels.	Discussion	Stones <ul style="list-style-type: none"> • White Board • Marker
5	11:45 am 12:15 pm (30 Mins)	Access and Control (Session 4)	In this session, the facilitator will guide participants in exploring the critical concepts of access and control from a gender and development perspective.	Story-telling, Classroom Session and Group Discussion	<ul style="list-style-type: none"> • Sketch Pen • White Board • Marker • Chartpaper
6	12:15 pm to 12:30 pm	Refreshment (15 Mins)			
7	12:30 pm to 01:00 pm (30 Mins)	Gender based violence (Session 5)	In this interactive session, participants will explore how violence against women manifests across different stages of a woman's life.	Classroom Session and Group Activity & Discussion	<ul style="list-style-type: none"> • Sketch Pen • White Board • Marker • A4-size paper • Sketch Pen
8	01:00 pm to 02:00 pm (60 Mins)	Gender Institutional Mechanism (Session 6)	This session introduces participants to the Gender Institutional Mechanism within the MSRLM framework, focusing on the roles of GPPs (Gender Point Persons), SISD Cadres, and federated structures in addressing social issues through convergence. <ul style="list-style-type: none"> • Roles and Responsibilities of GPP and GPP Collectives 	Classroom Session and Group Activity & Discussion	<ul style="list-style-type: none"> • Sketch Pen • White Board • Marker • Chartpaper



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



FACILITATOR'S NOTE

- Changing stereotypes is possible, but it takes time.
- Not everyone will accept new ideas immediately.
- Social change needs patience and continuous effort from all of us—



Facilitator's Note



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Session 1 - SEX and Gender

What is Sex & Gender.....?

Group Activity- Flagging Gender and Sex

The facilitator must read the following statements and ask participants to identify which roles can be undertaken by both men and women and which can be undertaken by either men or women.

1	Only Men	
2	Only Women	

About the Activity: The facilitator began the session by placing all the indicators as individual pointers on the chart papers and displaying them on the wall. Each indicator was then read aloud and explained one by one. Participants will be asked to reflect on who typically performs each task. A blue flag was to be placed in front of an indicator if the participants felt the task was carried out exclusively by men, while a yellow strip signified that women typically did the task. Suppose the participants believed that both men and women could perform a particular task. In that case, they are encouraged to request that the facilitator place both colour strips in front of the indicator. This interactive method is used to promote discussion and awareness around gender roles and responsibilities.



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



#	Indicators	Flagged
1	Women can take care of children, not men.	
2	Body hair is okay for men, but not for women.	
3	Women breastfeed babies.	
4	Men's voices change during puberty.	
5	Men are often considered soldiers because they are brave and capable of fighting.	
6	Women are good homemakers.	
7	Women deliver babies.	



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



8	Men are more knowledgeable.	
9	Men grow a facial moustache and beard.	
10	Women have to grow their hair to look beautiful.	
11	Women can cry, but not men.	

Questions to be asked after the activity by the facilitator to the participants

- Can anyone explain the differences between gender and sex?
- Can we change our sex?
- Can we change our gender?



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Points the facilitator should consider when discussing in group discussions

Sex versus Gender

<p>SEX vs GENDER</p>	<p>Sex</p>	<p>Sex refers to the biological and physiological characteristics that define males or females. Sex is not easily reversible.</p>
	<p>Gender</p>	<p>Gender refers to the socially constructed roles, behaviours, activities, and attributes that society considers appropriate for men and women. Gender interacts with, but is different from, the binary categories of biological sex. It encompasses the socially constructed characteristics of women, men, girls, and boys. This includes the norms, behaviours, and roles associated with being a woman, man, girl, or boy, as well as their relationships. For example, the way a woman should behave</p>



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Session 2 – Social Construct and Socialisation of Gender

Activity: Exercise of the Groom and the Bride (Facilitator can use either Method 1 or 2)

Method 1 – Searching for a Groom/Bride—Qualities of a Groom/Bride: The facilitator will ask the participants to divide themselves into two groups. One group will list the qualities they would look for in a groom, and the other group will list the qualities they would look for in a bride.

Points to facilitate discussion

- When all the respective features are listed for the bride and groom, the facilitator will ask, 'What are your expectations for the bride and groom?'
- Why is it required for the groom to have this quality? E.g. why should the groom have a job or good income/business?
- Why do we not expect that from a bride?

The facilitator will then ask the participants to identify the qualities they would like to acquire and explain why they want to develop these qualities. For the facilitator's benefit, the qualities will be listed as masculine and feminine, respectively. She/he can take the participants through a brainstorming exercise on the following attributes/qualities.

Method 2 – Searching for a groom/bride—qualities of groom/bride: The facilitator prepares the chits containing these headings - *Anger, Aggressive, Dominant, Fearless, Courageous, Strong, Confident, Independent, Knowledgeable, Intelligent Scholar, Breadearner, Harsh, Patience, Loving/caring, Timid, Fearful, Not courageous, Weak, Not confident, Dependent, Ignorant, Innocent, Illiterate, Homemaker, Sensitive/emotional* and asks each participant which chit should be placed in the Masculine or Feminine column if they want to find a Groom or Bride. After the participants have stuck all the chits, the facilitator will ask the participants the following questions:



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



- When all the respective features are listed for the bride and groom, the facilitator will ask, 'What are your expectations from the bride and groom?'
- Why is it required for the groom to have this quality? E.g. why should the groom have a job or good income/business?
- Why do we not expect that from a bride?

The facilitator will then ask the participants to identify the qualities they would like to acquire and explain why they want to develop these qualities. For the facilitator's benefit, the qualities will be listed as masculine and feminine, respectively. She/he can take the participants through a brainstorming exercise on the following attributes/qualities.

Session Note to Facilitators:

Masculine	Feminine
Anger, Aggressive, Dominant, Fearless, Courageous, Strong, Confident, Independent, Knowledgeable, Intelligent Scholar Breadearner, Harsh	Patience, Loving/caring, Timid, Fearful, Not courageous, Weak, Not confident, Dependent, Ignorant, Innocent, Illiterate, Homemaker, Sensitive/emotional

Explanation to Participants by Facilitators: After the exercise, the facilitator will explain to the participants the perspective of social constructionists, who argue that gender differences are not innate but are learned and reinforced through socialisation from an early age. For example, gender distinctions often begin in early childhood through specific activities, expectations, and behaviours assigned to boys and girls. These differences are further reinforced by the differential treatment children receive at home and within the community. Children typically begin to identify themselves by gender by the age of three. From birth, they absorb gender stereotypes and roles through observation and interaction with their parents, family members, and broader social environment, shaping their understanding of what is expected of them as boys or girls.



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Examples of social construction among boys and girls

Boys

- Boys learn to manipulate their physical and social environment through physical strength or other skills.
- Boys are encouraged to adhere to masculine qualities from childhood, and such behaviour may result in the perpetuation of violence against girls and women in many ways.
- Boys are expected to earn an income, provide for their families, and are considered the heads of the family.
- Boys are supposed to exhibit qualities of strength, dominance, courage, self-assertiveness and independence.

Girls

- Girls learn to present themselves as objects of scrutiny.
- Girls are treated as a burden and liability; hence, parents attach less importance to their education.
- Stereotyped roles are assigned to girls in society, where they are expected to care for their households and families.
- Girls face nutrition discrimination within the family, and often get less food than they require.
- Girls have to look after younger siblings when both parents go to work.
- There is a traditional bias against educating girls; they are often not sent to school or drop out at an early stage because of a lack of supporting infrastructure (for example, toilets for girls at schools).



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Understanding Gender Disparities in Rural Contexts: While facilitating this session, it is essential to highlight the structural and social issues that significantly impact girls' development, particularly in rural areas. Emphasise the following points to initiate critical reflection among participants:

- Girls in rural communities often face challenges such as malnutrition, limited access to menstrual hygiene products, and a lack of supportive infrastructure in schools. These factors stunt their physical, emotional, and intellectual growth from a very early age.
- Families tend to be more focused on controlling and shaping the social behaviour of girls compared to boys. There is a pervasive belief that girls must be protected from societal 'evils' and should instead be trained in household responsibilities, limiting their exposure and opportunities.
- In many communities, the birth of a boy is celebrated with great joy and pride. Boys are seen as assets who will inherit property, secure jobs, and support the family financially. As a result, they are often provided with the best opportunities and resources for growth and development.
- In contrast, the birth of a girl may be met with disappointment or even grief. Daughters are frequently perceived as liabilities whose role is confined to the domestic sphere. In some regions, this mindset is deeply rooted in tradition, with sayings such as *"the servant of your household is born"* used to greet the family of a newborn girl.

These social attitudes and norms are not just cultural but are deeply ingrained and perpetuated across generations, reinforcing gender inequality at every stage of life. Encourage participants to reflect on these realities, challenge stereotypes, and consider how they can contribute to more equitable environments for both girls and boys.

"Socialisation is how people learn and accept the rules, beliefs, habits, and customs of their society. It helps us understand how to behave and what is expected from us in our community."



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Session 3 - Gender division of Labour and Decision making

Activity: The pebble game

Instructions to Facilitator: The facilitator will ask the participants to divide themselves into two groups and keep a basket in front of each group. Pebbles/bricks (of different sizes) are collected and kept aside in one place. The first group will list the work of a man from morning to evening, and the second group will list a woman's work from morning to evening. The groups are asked to put a pebble/brick into their respective baskets for each job listed. The number of pebbles/bricks indicates the amount of work done by men and women. At the end of the exercise, the facilitator will ask them to count the pebbles in each basket to determine who has done more work.



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



The list of work done is given below:

- | | |
|--|--|
| <ul style="list-style-type: none">• Get up early in the morning.• Clean the house, courtyard and backyard.• Wash Clothes• Make coffee/tea and serve everyone.• Prepare breakfast and serve everyone.• Bathe the children and get them ready for school.• Prepare lunch and clean the kitchen.• Clean the vessels.• Lift heavy weights (cylinder, fodder).• Work on the land.• Taking care of the elderly• Get fodder and fuel.• Take care of livestock.• Take care of guests. | <ul style="list-style-type: none">• Prepare dinner and serve everyone.• Clean the kitchen• Help children study.• Give a body massage.• Get up and go for a walk• Drink tea and have breakfast• Read the newspaper.• Take a bath.• Take children to school and pick them up in the evening• Go to a farm or work.• Watch TV in the evening.• Go to a tea shop and chat with friends.• Get things for the house.• Fetch water |
|--|--|



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



QUESTIONS FOR DISCUSSION WITH THE PARTICIPANTS

1. Who does more work: women or men?
2. Who earns the income?
3. Can you recognise the difference between unpaid care work and paid work?
4. Who does most of the domestic work? Who is expected to do most of the household chores at home?
5. Who is considered to be more important in the family?
6. Who gets time for rest and entertainment?
7. Do you think this division of work is fair to both sexes?
8. What are the consequences of this work division?

Questions for discussion with
the Participants.....????



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Points to be facilitated by the facilitator: The table below provides a tentative breakdown of how participants will place the pebbles. As a facilitator, you will need to show them at the end of this exercise how women often spend much more time on household work from morning to evening.

Activities	Women	Men
Wake-up Time	Early morning	Later than women
Morning Activities	Clean house, courtyard, backyard	Go for a walk, drink tea
Domestic Chores	Wash clothes, clean vessels	Occasionally help (if at all)
Cooking	Make coffee, prepare & serve meals	Eat meals
Childcare	Bathe and get the children ready	Drop/pick up children
Farm/Income Work	Work on the land + domestic chores	Farm work or other job
Kitchen Duties	Prepare lunch, dinner, and clean up	Rarely involved
Livestock and Fodder	Feed livestock, collect fodder	Occasionally assist



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Fetching Water and Fuel	Fetch water, gather fuel	Occasionally help
Elderly and Guest Care	Primary caregiver	Secondary or minimal role
Evening Time	Help children study, serve dinner	Watch TV, visit a tea shop
Leisure Time	Very limited	Regularly available
Physical Work (e.g., lifting)	Regular household work	Lifting heavy items
Total Work Hours	16–18 hours/day	6–8 hours/day



Ajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Facilitator's Note: Points to Discuss After the Activity

After the activity, the facilitator should guide the participants through the following key points simply and conversationally:

- Changing stereotypes is possible, but it takes time and effort. Not everyone will accept new ideas immediately. Social change needs patience and continuous effort from all of us—at home, in our community, and in society.
- Patriarchy is a system where men have more power. They usually hold positions in leadership, control property, and make decisions. In this system, women are often seen as less important.
- Even though women work more and perform harder physical and emotional labour, their work is often not considered necessary because it does not directly generate income for the family.
- Much of women's work is unpaid and related to care, such as cooking, cleaning, caring for children, the elderly, and the home. This is called reproductive work. It is essential but often invisible and not respected.
- Women are rarely seen as the primary earners, and even when they earn, their income is often viewed as “extra” or “supportive.”
- Men usually do paid work that is seen and recognised by society. This gives them more power in decision-making and in public life.
- Because of this, men dominate political and cultural spaces, and women's participation in these areas remains very low.

Encourage participants to reflect on these points and consider how they can contribute to changing these patterns in their families, groups, and communities.



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Session 4 - Access and Control

Activity - Story Telling

Note: The facilitator should read the story aloud and discuss the questions provided below:

Riya is a woman living in a village. She was married in the same village and is now the mother of three children. She could not continue her education after the 10th standard, but she was always keen to learn. Her parents and elder brother did not appreciate her social activities.

Marriage did not change her status. Instead, her in-laws thought that only “bad women” would engage in social activities. Her mobility was restricted, and all community activities were forbidden. The men in the family would not help her. Riya’s husband would never give her money and believed that it was the man’s responsibility to provide for everything.

She had her first child within the first year of marriage and was not permitted to use contraceptives. It was believed that only men who had extramarital relationships needed contraceptives, definitely not the women, under any circumstances. After the second child, the doctor informed them about complications from a lack of spacing between children and told them to stop further pregnancies. As her first two children were girls, her husband and relatives wanted a male child. She conceived and had complications in her pregnancy. The third child also turned out to be a girl, so his husbands and in-laws constantly taunted her, and her husband had started an extramarital affair. Her mobility was restricted and was checked all the time. All the earnings ended in drinks and his relationships. There was not much left in the family to give proper education to the children.

They had only some land. Riya had to take care of the family, handle day-to-day chores, and earn a daily wage at the same time. She did not receive equal pay to men for her work. She had severe back pain due to a deficiency in nutritious food and tiring work, but her husband and in-laws would dismiss it. Only men were given healthy food. There was no asset in her name that her family belittled her for. Riya’s father had given land to their son.



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Questions for discussion

- Have you ever seen anyone like Riya?
- Have you experienced this?
- Do you think there is something wrong with the way her life turned out?
- What did Riya have in her life?
- Could Riya make decisions on her education, marriage, job or having children?
- Even if she decided to study, would it have been possible without her parents' or husband's support?
- Does Riya have a voice?
- What are the consequences if Riya cannot make decisions or does not have a voice?
- How did Riya become voiceless?

An analysis of the story reveals that Riya had the potential to serve the community and be an active member. However, upon examining her life in depth, we find that although she possessed the ability to lead, she struggled to make decisions and lacked control over her resources and assets. Other family members decided on Riya's life in the following areas:

- Education: Parents, especially her father.
- Social interactions: Father, brother and her husband's family.
- Job: Husband and family.
- Marriage: Parents.
- Food and health: In-laws.
- Control of income: Husband.



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Facilitator's Note: This session aims to deepen understanding of the concepts of access and control in the context of gender and development. "Access" refers to the opportunity to utilise resources, while "control" involves the authority to make decisions about the use of those resources and derive benefits from them. It is essential to recognise that women may have access to specific resources—such as land, income, or services—without having actual control over them. The gender and development approach emphasises the need to examine women's access to and control over both economic and political resources, and how these relate to their empowerment and the broader goals of equitable and sustainable development.

Despite legal equality in many countries, socio-cultural and institutional factors often limit women's control over critical resources, including land, credit, education, technology, labour, income, health, transportation, information, and political power. For instance, although women provide the majority of agricultural labour, land titles are predominantly held by men, restricting women's access to credit and decision-making. Similarly, traditional norms often limit girls' access to education, women's autonomy in health decisions, and their participation in political processes. These disparities result in unequal distribution of benefits such as income, status, security, and opportunities for advancement.

The facilitator should encourage participants to explore real-life examples of how gender roles, cultural expectations, and institutional systems influence access and control over resources. The discussion should highlight how improving women's access to and control over resources not only promotes gender equality but also enhances household productivity, reduces poverty, and drives inclusive economic growth. Participants should be encouraged to critically evaluate existing patterns and consider strategies for promoting more equitable resource allocation in their communities and programs.



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Session 5: Gender Based Violence: LIFE CYCLE OF VIOLENCE

LIFE CYCLE OF VIOLENCE

Facilitator Note: The facilitator will divide the participants into four groups, representing key life stages: Infancy (0–12 months), Adolescence (13–18 years), Adulthood (19–58 years), and Elderly (59 years and above). Each group will be given 10 minutes to discuss and document the types of discrimination and violence experienced by women and girls at their assigned life stage. Participants will write their responses on chart paper and display them for group reflection. Following the group presentations, the facilitator will guide a discussion asking participants to circle the forms of violence that occur only or primarily to women and girls. The session will introduce how patriarchal norms and rigid gender roles contribute to and normalise violence against women (VAW)—especially in domestic settings, where many women find it difficult to speak out or seek help.

To deepen understanding, the facilitator will initiate a critical discussion around key questions:

- Why are women forced to endure violence?
 - What societal justifications are used to excuse or accept violence against women?
- This session aims to raise awareness, challenge the normalisation of violence, and promote collective responsibility for prevention.







Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Activity: Participants will be divided into four groups—pre-natal, adolescent, young adult, and old age—and will write down the types of violence that occur at each stage within 10 minutes.

DISCRIMINATION & VIOLENCE AGAINST WOMEN ACROSS LIFE STAGES		Groups	Cycle of violence against women	Kind of violence that occurs
 0-12 MONTHS INFANCY	 13-18 YEARS ADOLESCENT	Group 1	0-12 Month/s Infancy	What type of discrimination and violence do girl children
		Group 2	13-18 Years – Adolescent	What kind of discrimination and violence do adolescent girls
		Group 3	19-58 Years – Adult	What type of discrimination and violence do women in this age group face?
		Group 4	59 and above – Elderly	What kind of discrimination and violence do women face in the elderly group
 19-58 YEARS ADULT	 59 AND ABOVE ELDERLY	Please Note <ul style="list-style-type: none">❖ Four groups will discuss in small groups and stick the Chartpapers / A4 Sheets on the board after 10 minutes.❖ The facilitator will then distribute four groups with the following topics, and 10 Minutes will be given to write the experiences.		



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



0-12 Month/s Infancy	13-18 Years - Adolescent	19-58 Years - Adult	59 and above - Elderly
What type of discrimination and violence do girl children	What kind of discrimination and violence do adolescent girls	What type of discrimination and violence do women in this age group face?	What kind of discrimination and violence do women face in the elderly group?
.....
.....
.....
.....
.....

- ❖ After this, the facilitator will ask them to circle the violence that they think occurs only/mostly to women/ girls.
- ❖ He/she will also explain how patriarchy and gender roles impose Violence Against Women (VAW), which is preventable. Many women find it difficult to protest when they face violence, especially when they face violence in the family or domestic violence.

Initiate a discussion:

- Why are women forced to suffer violence?
- What are the justifications made to support violence against women so far?



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Session 6: Gender Institutional Mechanism

6.1 Roles and responsibilities of GPP

- Serve as a role model and advocate for gender equality within the SHG and community.
- Initiate open discussions and dialogues on gender issues at the SHG level.
- Continuously educate and sensitise women in SHGs about gender equality, rights, and responsibilities.
- Promote and implement a gender pledge within the SHG to affirm commitment to gender equality.
- Ensure that social development and gender issues are regularly included in the SHG's agenda and bring dash sutras in weekly meetings.
- Organise and lead training sessions for SHG members on gender sensitivity, empowerment, legal rights and entitlement, etc
- Encourage and support women to actively participate in the Gram Sabha and other citizen committee forums.
- Proactively intervene in gender-related issues within the SHG
- Take unresolved issues to higher platforms such as the Gender Collectives, VLF-Social Action Sub Committee (SASC) and VCF
- Lead discussions on the social agenda during every SHG meeting/ VLF meeting
- Record discussions and resolutions in the SHG/ VLF minutes book for transparency and accountability.



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



6.2 Roles and Responsibilities of GPP Collectives

- Ensure a dedicated and safe environment exists for discussions on gender issues within the Village.
- Facilitate Social Agenda Discussions at SHG/ VLFs through GPPs
- Lead discussions on the social agenda during every SHG meeting/ VLF meeting
- Record discussions and resolutions in the SHG/ VLF minutes book for transparency and accountability.
- Promote and ensure the recitation of the gender pledge at every SHG/VLF meeting to reinforce commitment to gender equality.
- Convene monthly GPP collective meetings at the village level to discuss and address gender-related issues.
- Actively intervene in gender issues that arise within the SHGs.
- Proper follow-up on current issues that cannot be resolved at the SHG level to the Village Level Federation (VLF) Social Action Committee (SAC) for further action, and to a higher level if VLF cannot solve the issues.
- Clearly articulate the agenda and needs as identified by the GPP to the VLF SASC. Request action from frontline workers and officials on the needs and issues raised.
- Share the SHG's agenda and needs with frontline workers to ensure coordinated efforts in addressing gender issues.

Each SHG under a Village Authority (VA) / GP is required to conduct monthly meetings as part of the GPP (Gender Point Person) initiative. During these meetings, SHG members come together to discuss pressing social issues affecting their households and communities. This collective forum, referred to as the GPP Collective, serves as a platform for raising awareness, sharing experiences, and identifying actionable concerns. The issues deliberated in the GPP Collective are then escalated to the respective Village Level Federation Social Action Committee (VLF SAC) for redressal and support. The SISD Cadre plays a crucial role in facilitating this process by documenting and elevating the concerns to the VLF SAC or the Village Coordination Forum (VCF), ensuring that grassroots voices are heard and addressed through appropriate convergence and interventions.



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Village Coordination Forum (VCF) at Village Authority (VA) Level For the Hill Region

6.3 (a) About Village Coordination/Collective Forum (VCF) at Village Level for the Hill Region

Need for a Village Coordination/Collective Forum (VCF): Tengnoupal District is home to diverse ethnic groups, broadly classified into two main communities: the Kukis and the Nagas. Despite their different traditional and cultural backgrounds, a common feature across villages in Machi and Tengnoupal Blocks is the presence of numerous Community-Based Organisations (CBOs), such as Women's Associations, Youth Clubs, Churches, and Village Level Federations (VLFs), alongside Village Authorities (VAs). These groups work independently but share a common goal: the development of the village.

It was realised that a Village Coordination Forum (VCF) could serve as a unified platform where representatives from all village collectives (CBOs), together with the VA members, could coordinate at the village level to formulate inclusive and participatory plans. It would function as a confederation of all village CBOs, providing a space to discuss development and social welfare issues within the village. The platform was designed as a voluntary forum aimed at learning, sharing issues and information, and making collective, inclusive decisions to facilitate action for village development. Collaborating with VAS and CBOs through this forum would enable them to participate in collective decision-making, thereby fostering public action for the common good. The committee was also established to support the institutionalisation of convergence with relevant Line Departments.



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Objectives of the Village Coordination Forum (VCF)

Once the need for VCF was recognised, it was necessary to define the specific objectives that the forum would serve. Primarily, the forum was envisaged to promote an inclusive decision-making administrative system that would support village development. This was to be achieved through the mutually beneficial collaboration of both the VA and CBOs by recognising their roles and responsibilities as key agents for various public institutions. This included forums such as the monitoring committee for Anganwadi Centres, schools, and other flagship government programs.

Another objective of the VCF was to provide support to the forum to help realise the Village Poverty Reduction Plan (VPRP) prepared by the VLF & SHGs. This would involve devising a strategic plan to compile a list of entitlements and demands and consolidating them with the support of the VLF and SHGs. This, in turn, required the forum to assume responsibility for ensuring continuous collaboration between the constitutional institution, the Village Authority (VA), and the social institution or CBO for the holistic development of the community. The VCF also aims to work closely and effectively with various line departments to organise camps and classes for social inclusion, local economic development, poverty reduction, social development, and the development of FNHW. Overall, the VCF was envisioned to be a platform that would foster community engagement, involving local administrative and political leadership, and strategically facilitate change.

Please Note:

1. **The facilitator should inform all the collectives on the day of the Concept Seeding meeting that it's a voluntary forum in which "NO FUND" will be channelised by any government or private agency.**
2. **Formation of VCF is only possible if all the collectives of the respective village agree to it.**
3. **The bookkeeper of the VCF should maintain the minutes' register.**



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Process of Formation of Village Coordination Forum (VCF)

Step 1: Concept Seeding on VCF: To become familiar with the rationale and concept of forming VCF, a consultative meeting should be organised by the Convergence Cadre with the assistance of VLF OB members. In this meeting, 2-3 members from all the active CBOs of the villages should be invited through VLF. The VLF president, with the assistance of the SISD Cadre, should explain the concept of VCF and its operational principles. And all the collectives of respective villages agree on the concept. In that case, the VLF president should invite the Village chief to discuss who will be the member from each collective, the time, and the venue for the first orientation meeting.

Step 2: Orientation Meeting on VCF: In this meeting, the VLF and Village Chief initiate a discussion on the distribution of responsibilities, such as assigning roles (e.g., bookkeeper and convenor) to team members, and discuss the frequency of meetings throughout the year (Including Time and Venue). After the formation of the forum, it is the responsibility of the Convenor to conduct the meeting in accordance with the decisions made by the members of VCF.



Ajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Composition: The VCF will include two members from each collective who are actively working in their respective villages, including Asha and Anganwadi workers. Its composition is as follows:

- Village Authority members
- Women's Association members
- Youth Club members
- Women's Society members
- Village Authority
- Village Level Federation
- Asha workers & Anganwadi workers
- Church Pastor

VCF members may include retired government officers or other respected leaders, but they must be residents of the respective village, as determined by the collective. The total members of VCF should not exceed 30.



Ajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Who is the Chairperson?

The Chairperson of the VCF should be the Chief of that village. If the Chief does not wish to assume the role of Chairman, then the Chief, along with the VA members, can select among themselves who will serve as Chairman for VCF.

Roles and Responsibilities of the Chairman of VCF

The Chairperson will:

- Be responsible for ensuring that meetings are held every month (as per the decision taken by the VCF members regarding the frequency of the meeting).
- Lead committee meetings and ensure smooth coordination among members to facilitate effective decision-making.
- Ensure that the records are adequately maintained.

Who is the Secretary / Convenor?

The Convenor of the VCF should be the President of that VLF. If the President of the VLF does not wish to take responsibility as Convenor, then the VLF members can select among themselves who will work as Convenor for VCF.

Roles and Responsibilities of the Convenor of the VCF

- Set the schedule and venue for the monthly committee meetings.
- Ensure that meetings are conducted regularly with the participation of all members.
- Information about the meeting should be circulated to all the members of VCF.
- Identifying the cause of the gap, recording the decision on collective action as needed by the village to address the gap, and designating the persons responsible for leading the collective actions. This includes specifying the timeframe to undertake the action and recording follow-up actions.



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Members: The two representatives from each CBO will be the members of VCF. The responsibility of each member is to discuss and share the information they receive, so that it is disseminated to all village residents through their respective collectives.

For example, if the convergence cadre became aware of a new scheme, the VLF president could invite them to the VCF meeting to present the session on that particular scheme, so that each member of the VCF can disseminate (circulate) the information to their respective group. Through which the preparation of the beneficiary list will be easy, as all representatives of each collective received the information through a common platform.

Special Invitees

VCF members can also invite the Guest Facilitators, like School Headmaster, CDPO (ICDS), and Doctors (PHC), to understand the guidelines for the formation of Monitoring Committees, such as [School Management Committee (SMC), Anganwadi Level Monitoring Committee (ALMC), Village Health, Sanitation and Nutrition Committee (VHSNC)].

Monthly Meetings

The VCF functions through its meetings. Therefore, regular meetings are a hallmark of a functioning VCF. It is during the meeting that the VCF monitors and plans its objectives, such as organising camps and classes for social inclusion, local economic development, poverty reduction, and social development. It is a platform for taking action, initiating change, identifying and discussing problems, and planning ways to mitigate them. The meeting also serves as an essential platform for service providers to identify gaps in community feedback and for the community to become aware of gaps in provider feedback.



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Activities of Village Coordination Forum (VCF)

For example, if the VCF in the meeting decides to organise a health camp with the support of the Health Department (PHC). So, the distribution of responsibility can be as follows:

- For that, VLF had given the responsibility to convergence cadres under the SAC sub-committee to visit the department, arrange the meeting and logistics required for the camps
- VA members can decide on the Venue and letter required, as well as other administrative formalities.
- Youth Club can take the responsibility of the management part during the camps, like registration, seating arrangements, etc
- Women's Association and VLF can take responsibility for circulating information about the camps and arranging funds for refreshments, drinking water, and other essential necessities.

Maintenance of records

For the maintenance of records, the Minutes book should be maintained by the VCF, in which all agendas and decisions taken should be recorded in chronological order (date-wise). For the maintenance of this book, one bookkeeper should be selected among the VCF members.



Ajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Gender & Social Development Coordinating Committee (GSDCC) - GP Level For the Valley Region

6.3 (b) About Gender & Social Development Coordinating Committee (GSDCC) at GP Level for the Valley Region

Gender & Social Development Coordinating Committee (GSDCC) serves as a platform for Village Level Federations (VLFs), Line Departments, and PRI to collaborate at the Gram Panchayat level for enhanced participatory planning. It includes representatives from each VLF within the respective Gram Panchayat. The GSDCC is not intended to replace any of the Self-Help Groups (SHGs) present in the state; rather, it serves as a confederation of VLFs, responsible for discussing development and welfare issues that may arise during VLF meetings. The GSDCC serves as a forum to address the problems at the Panchayat level, offering an opportunity for Community-Based Organisation (CBO) members to participate in their village's development activities alongside elected Panchayat members and representatives from line departments. The collaboration between PRI, CBOS, and the line departments ensures increased access to rights and entitlements, strengthening community capacity to engage in governance and development processes. Consequently, the CBO learns to work within democratic power structures, influencing decisions through participatory planning. This encourages collective decision-making, especially during Gram Sabhas, which promotes public action for the common good. The committee also plays a key role in institutionalising convergence.

Relevant experience shows that the lack of an institutional structure that can coexist with the Gram Panchayat prevents the CBO from presenting a unified front to the Panchayat and restricts them structurally from raising their issues and demands. The formation of GSDCC ensures that the SHG women have a strong and cohesive voice in the development of their Gram Panchayat. They can focus on accessing rights and entitlements, fighting social discrimination—including for vulnerable and marginalised sections of society—addressing gender issues, and



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



ensuring social, economic, and political empowerment. It provides a platform for the CBO network to organise itself and to liaise with the GP and Line Departments on equal terms, ultimately leading to the convergence of the CBO and PRI with Line Departments.

Objectives of the Gender & Social Development Coordinating Committee (GSDCC):

- To establish a common platform for the SHG network and PRI members, as well as Line Department officials, at the Gram Panchayat level.
- To work closely with the Gram Panchayat and line departments towards social inclusion, local economic development, internalised gender-related issues, practice related to food, nutrition, and health of women and children, poverty reduction, and social development.
- To function as a mutually beneficial platform for the Panchayat and CBO to realise their needs and objectives.
- To work towards the effective implementation of schemes and programs available to the Panchayat.
- To materialise the Village Prosperity Resilience Plan (VPRP) prepared by the CBO.
- To ensure continuous collaboration between the constitutional institution (Panchayat) and the social institution (or the CBO) for the holistic development of the community.

Formation of Gender & Social Development Coordinating Committee (GSDCC): To form GSDCC, it is recommended to follow the instructions given below:

- The GSDCC can be formed by two office bearers (OB Members) / Executive Committee (EC) Members and three SAC Members from each VLF in a Gram Panchayat, two members from PRI members, and Line department officials at the GP level.
- Suppose there is only one VLF in a Panchayat. In such cases, the SAC subcommittees of VLF have to perform the additional responsibilities of GSDCC.

Composition: The GSDCC will include Two office bearers (OB Members) and SAC Members from each VLF in a Gram Panchayat (GP), including Asha and Aganwadi workers. Its composition is as follows:



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



- PRI Members
- Line Department officials
- Village Level Federation
- Asha workers & Anganwadi workers

GSDCC members can also invite the Guest Facilitators, like the School Headmaster, CDPO (ICDS), and Doctors (PHC) to understand the guidelines for the formation of Monitoring Committees, such as the School Management Committee (SMC), Anganwadi Level Monitoring Committee (ALMC), Village Health, Sanitation and Nutrition Committee (VHSNC).

GSDCC members may include retired government officers or any other leader or respected person, but they must be residents of the respective GP after a collective decision has been made. The total number of members of GSDCC should not exceed 30.



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Process of Formation of Gender & Social Development Coordinating Committee (GSDCC)

The following steps were followed for the formation of the Gender & Social Development Coordinating Committee (GSDCC)

Step 1: Concept Seeding on GSDCC: To familiarise oneself with the rationale and concept of forming GSDCC, a consultative meeting should be organised by the SISD Cadre with the help of VLF OB members. In this meeting, 2-3 members from all the active CBOs of the villages and PRI members should be invited through VLF. With the help of the SISD Cadre, the VLF president, assisted by I-Mentors, should explain the concept of GSDCC and how it works. If all the participants of respective GPs agree on the concept, then the Pradhan and VLF presidents of that GP should be invited by the SISD Cadres to discuss who will be the members of GSDCC from each VLF, CBO, and PRI members, the time, and the venue for the first orientation meeting will also be discussed.

Step 2: Orientation meeting on GSDCC: In this meeting, the Pradhan and VLF members will initiate the discussion under the assistance of I-Mentors and SISD cadres on the distribution of responsibilities, such as assigning roles of book-keeper and convenor to members of the team, and discuss the frequency of the meetings in a year (Time and Venue). After the committee is formed, it is the responsibility of the Convenor to conduct the meeting in accordance with the decisions made by the members of GSDCC.



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Who is the Chairperson?

The GSDCC chairperson should be the Pradhan of that GP. If the Pradhan doesn't want to take responsibility as Chairman, then the Pradhan, along with the PRI members, can select who can work as Chairman for the GSDCC.

Who is the Vice-Chairperson?

The Vice-Chairperson of the GSDCC should be the jury of all presidents of VLFs of that GP. If the jury doesn't want to take responsibility as the Vice Chairman, then the President's jury, along with the other members, can select who can serve as Vice Chairman for GSDCC.

Roles and Responsibilities of the Chairman & Vice-Chairman of GSDCC

The Chairman & Vice-chairman will:

- ❖ Responsible for ensuring that meetings are held monthly/bimonthly (as per the decision taken by the GSDCC members regarding the frequency of the meetings).
- ❖ Lead the committee meetings and ensure smooth coordination amongst members for effective decision-making.
- ❖ Ensure that the records are adequately maintained.



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Who is the Secretary / Convenor?

The VLF members can select among themselves who can work as Convenor for GSDCC.

Roles and Responsibilities of the Convenor of the GSDCC

- ❖ Set/Fix the schedule and venue for the monthly committee meetings.
- ❖ Ensure that meetings are conducted regularly with the participation of all members.
- ❖ Information about the meeting should be circulated to all members of GSDCC in advance of the meeting.
- ❖ Identifying the cause of the gap, recording the decision on collective action as needed by the village to address the gap, and designating the persons responsible for leading the collective actions, along with the timeframe for undertaking the action, and recording follow-up actions.

Members: Each member is responsible for discussing and sharing the information they receive, ensuring it is circulated to all residents of the GP through their respective collectives.

For example, suppose the SISD Cadre learns about a new scheme. In that case, the GSDCC president can invite the resource person to the meeting to orient the session on that particular scheme, so that each member of the GSDCC can disseminate/circulate the information among their respective groups. This will make preparing the beneficiary list easy, as all representatives of each collective receive the information through a common platform.



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Monthly Meetings

The GSDCC operates through its meetings, which are a hallmark of its functioning. In the meetings, the GSDCC monitors and plans its objectives, such as organising camps or awareness classes for social inclusion, addressing gender-related issues, promoting local economic development, reducing poverty, and enhancing social development. It is a platform for taking and initiating action, identifying and discussing problems, and planning ways to mitigate them.

Please Note: The formation of the Gender & Social Development Coordinating Committee (GSDCC) can only be possible if a GPP (Gender Point Person) is selected from each SHG and SISD cadre, and they are trained on its formation. Additionally, Gender Collectives are formed and actively working in the field. After proper functioning, GSDCC will also include the Line Department officials and frontline workers in its composition.



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



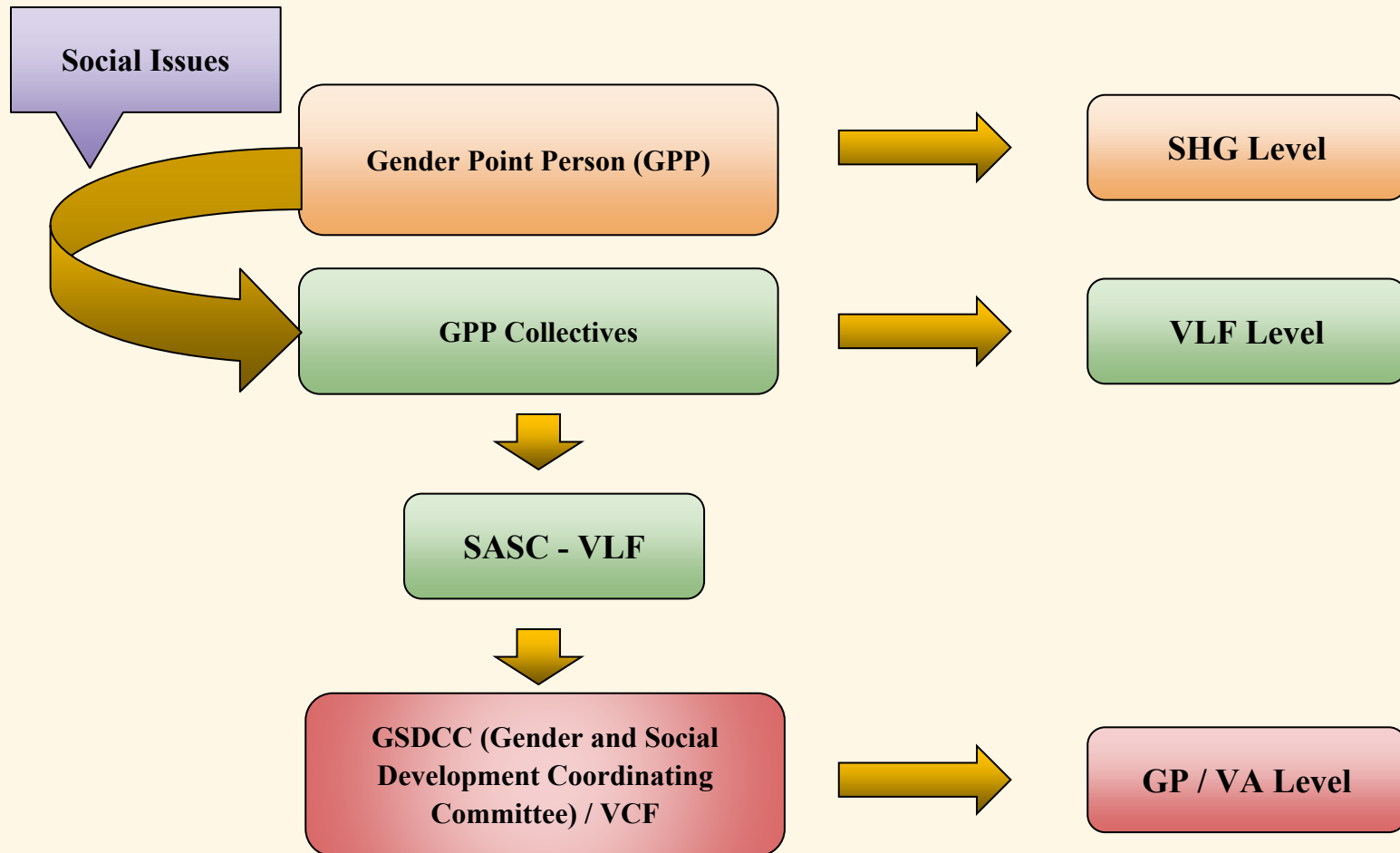
Regarding the functioning of the Gender Institutional Mechanism: Each SHG under a Village Authority (VA) / Gram Panchayat (GP) must hold weekly meetings in accordance with MSRLM guidelines. During these meetings, the GPP (Gender Point Person) assigned to each SHG encourages members to discuss social issues impacting their households and communities, noting the significant concerns raised. Every month, all GPPs organise a collective meeting at a common location, called the GPP Collective Meeting, where social issues are compiled under the guidance of SISD cadres. These issues are then escalated to the Village Level Federation Social Action Committee (VLF SAC) for resolution and support, with assistance from SISD cadres. If issues remain unresolved at the VLF SAC level, SISD cadres and VLF SAC members raise these concerns at the Village Collective Forum (VCF) / GSDCC meeting for further discussion.



Ajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Annexure 1: Format for GPP Collective Register

Register Format

A. GPP Collective Profile

Name of CLF	
Name of Village (VA)	
Name of VLFs	
Number of SHGs	

Sl. No	Name of GPP members	Designation	Contact Number	Signature
1.				
2.				



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



B) Format for GPP Collective Monthly Meeting

Number of GPP Members Present	
Number of other Cadres Present	
Date	
Time	
Venue	

Agenda of the meeting
Social Issues Discussed:
Discussion on follow-up activities :



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Resolution taken:
Remarks:
General Feedback:



Ajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala



Manipur State Rural Livelihoods Mission (MSRLM)
Moirangkhom Loklaobung, Sanakhwa Yaima Kollup,
Imphal, Manipur 795004



Aajeevika
National Rural Livelihood Mission
Government of India



Kudumbashree
Kerala State Poverty Eradication Mission
Government of Kerala