

**Report of the Action Learning Case Study
in Govardhanpura**

Niwai block, Tonk District, Rajasthan

May 29 – June 2, 2010

Draft report

Dated June 9, 2010

CECOEDECON

Context, international cooperation

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Chapter I Introduction

1. Introduction and background

This report documents the process and content of the Action Learning Case Study (ALCS) on Civic Driven Change (CDC) carried out by Context, international cooperation in collaboration with The Centre for Community Economics and Development Consultants Society (CECOEDECON) and the Village Development Committee in Govardhanapura in Tonk district, Rajasthan from May 29 – June 2, 2010. The ALCS was a sequel to a Training of Trainers (ToT) workshop on CDC in Jaipur from May 25-27, 2010. Some members who were involved in the ALCS were participants of the ToT on CDC. The ToT focussed largely on the conceptual aspects of CDC while the current ALCS was introduced as a methodology to carry out collaborative action research on CDC.

The focus on CDC stems from the observation that citizens and civic action as drivers of change in society can reframe development discourse, redirect efforts and increase aid effectiveness.¹ There has been a long-standing overemphasis on states and markets as main drivers of change in societies, which also characterised development policies and the work of Non-Governmental Development Organisations (NGDOs) for several decades. This ignores the important contributions that citizens, all over the world have made and are constantly making to world history and our human race's well being. CDC suggests that the focus should be on '*people*', not on states or markets. Hence '*citizenship*' and '*civic action*' in achieving societal changes occupies an important place in CDC thinking. CDC takes an approach in which citizens take up control of their own lives as co-creators of democratic society. An important challenge in this regard is a shift in power relations.²

The aim of the research programme is to learn from development practice in order to improve future practice and policy. The research programme on CDC strives to explore the following questions:

- How does change take place in society?
- What role do people play in such changes?
- What brings in change, what makes change? (enablers, drivers, triggers)
- What stops/blocks change? (constraints, hindrances)

The main methodology used for this research is the execution of ten Action Learning Case Studies (ALCS). An ALCS consists of a story-telling workshop and multiple of forms of triangulation such as conversations with staff and other stakeholders of the organisation that offers the 'story', other organisations in the area and study of documents and literature.

The present case study was done with one of CECOEDECON's partner organisations, Village Development Committee in Govardhanapura. CECOEDECON became active in this village since the year 2000 under the PIIRD programme. Govardhanapura is coming under the branch

¹ Fowler, 2007.

² For a detailed account of CDC see Fowler, Alan, Civic Driven Change and International Development: Exploring a complexity perspective, Contextual No. 7, November 2007, Context, international cooperation, Utrecht and an article by Frans Bieckmann in the Broker issue 10, October 2008.

office of CECOEDECON in Niwai which is active in 100 villages. The work of Niwai's branch is carried out under four clusters of villages.

2. Methodology

ALCS takes the form of exploratory action research. This research method, which departs from exploring the 'unknown', forms the solid foundation of many research assignments carried out by Context, international cooperation over the years. The ALCS are conducted by means of story-telling, concept mapping and triangulation³. An ALCS is centered around and built upon a 'story'. Hence the central method of an ALCS is a story-telling exercise. A community, group or a few individuals are invited to narrate a story about their experience in a change process that they were part of.

In addition to the story-telling workshop an ALCS involves multiple of forms of data triangulation such as conversations with staff and other stakeholders such as community members, beneficiaries, government authorities, other organisations in the area and study of documents and literature relating to the story.

3. Process

The ALCS with CECOEDECON was held from May 29 – June 2, 2010.⁴ The ALCS process was facilitated by a team of staff from CECODECON (Ms. Neerja Nigam, Deputy Director, Systems, SWARAJ, Dr. Veena Vidyadharan, Unit Head, PME, SWARAJ, Mr. Anil Bhardwaj, Unit Head, CDP, SWARAJ, Mr Girwar Singh, Branch In-Charge, Niwai, Kishan Lal Jat Coordinator, Madho Rajpura branch and Dr Gaurav Shukla, Consultant, CECOEDECON and Mr. M.L. Yadav, Vikas Anusandhan Evam Shaikshanik Pragati Sanstha, Indore, CSO representative) and Context, international cooperation (Udan Fernando). Mr P.M Paul (Director, Programs, CECOEDECON) and Mr Jumanji Meena VDC Vice Chairman, Govardhanpura Village Development Committee attended the orientation session of the ALCS.

On the first day the team members involved from CECOEDECON and Context came together in an orientation and preparatory meeting to set the agenda for the ALCS. After that the facilitation team had a meeting with the representatives of the village Govardhanapura who attended the orientation session on the ALCS methodology and to plan the activities for the week. Throughout the period regular stock tacking meetings were held with the facilitation team to monitor the process and plan accordingly.

On the second day, Sunday, three members of the facilitation team made a visit to the village for a low-profile rapport building exercise. A few informal conversations were conducted in different locations of the village. Arrangements for the story telling workshop were made during this visit, including selecting an appropriate venue for the workshop

The story-telling workshop took place on May 31, 2010 with 52 participants representing the members of the Village Development Committee, the *Mahila Samiti* (women's organization)

³ For a detailed account of the ALCS methodology, See Action Research Civic Driven Change and Civic Driven Child Development Research design Action Learning Case Studies, May 2008, Centre for developmental practice and theory with regard to Civic Driven Change, Context, international cooperation, Utrecht.

⁴ For the itinerary of the ALCS study reference is made to Annex I.

and *Bal Panchayat*.⁵ The workshop was conducted in the local dialect which is a mix of Dundadi and Rajasthani (Khadiboli). The members of the village invited the facilitation team to an informal exchange gathering after the workshop. This gathering turned out to be an exercise to deepen the understanding on many issues came up in the story telling workshop.

The fourth day was used for triangulation exercises. Focus group discussions were carried out in three locations: Kareda (with school teachers, Panchayat members, community health worker, Sarpanch and some members of the Meena community), Dehlod (Panchayat representatives and Sarpanch and Niwai (Staff of CECOEDECON Branch Office).

The morning of the fifth day was used for distilling lessons from the case study from a CDC perspective as well for report writing. A de-briefing meeting was organised with staff or CECOEDECON for the facilitation team to present the draft ALCS report.

⁵ For a list of participants reference is made to Annex II.

Chapter II Context and background

1. Govardhanpura

Govardhanpura is a village situated at a distance of three kms towards north from the village panchayat Dehlod. About 35 families of Meena community reside in this small habitation. The origin of this village goes back to the Rajwada days. It was earlier known as Dhakadon Ka Kheda, and was under Rajput control. About 72 years ago in a family of four brothers belonging to Meena community bought 400 bighas⁶ of land here from Rajputs and started cultivating the land.

The main source of livelihood in Govardhanpura is agriculture. People are also engaged in cattle rearing. Some of the men and women also work as daily wage workers under NREGA⁷ and in the adjoining areas. Since the land is fertile, their economic condition is satisfactory. The village lacks transportation and connectivity through proper roads. A gravel road is under construction. The villagers have repeatedly placed their demand for Damar road to the local administration however it is yet to be sanctioned.

There is a primary school in the village where the small children are enrolled and class VI onwards the children go to the neighbouring Upper Primary School in Kareda and Dehlod. People are considerably aware about core developmental issues of education, health. There is substantial awareness about the significance of girl education which is a sharp contradiction compared to other villages of Meena community. Despite the absence of any conveyance facility, all the children walk up to 5 kms to attend school which is a remarkable attribute of the village and villagers. Adolescent girls are aware about health, sanitation and menstruation issues and are confident and articulate. They are members of Bal Panchayat.

Name of the Village	Govardhanpura
Village Panchayat	Dehlod
Block	Niwai
District	Tonk
Distance from block headquarters	22 Km
Population	185
No. of Families	35
Total area	400 bigha Irrigated – 100 Bigha, Non Irrigated – 250 Bigha, Pasture land – 50 Bigha)
Major Crops	Rabi – Barley, Wheat, Gram, Mustard Kharif- Millet, Maize, Groundnut, Sesame, Green gram
Infrastructure	Electricity, Primary school,
Drinking water resource	Hand pump-3 , Public well
Other resources	Pond , Gravel Road, Tractor
Health	Regular visit of ANM , Primary health centre located at a distance of 4 kms (Kareda)

⁶ About 100 hectares.

⁷ National Rural Employment Guarantee Act

Major Occupation	Agriculture, Livestock , Labour work
Village Sarpanch	Smt. Savitri Devi Meena
Community Organizations	Village Development Committee, Women's Self Help Group, Bal Panchayat
Village Development Committee	Chairman - Prehlad Meena Secretary - Jamna Lal Meena Treasurer - Smt. Kajod Devi Meena Dy. Chairperson- smt. Man Phulli Devi Meena
Bal Panchayat	Girls- 7, Boys – 9 Chairperson – Ms. Gadul Meena , Secretary- AnitaMeena Dy. Chairperson – Mamta Meena

2. Meena Community in Niwai

The Niwai block is situated in Tonk district. It comprises of 201 villages and 41 village Panchayats. The total population is 203340 out of which the female population is 98,609. The major castes here are Rajputs, Jats, Gujjar, Meena, Bairwa. Niwai possesses a distinct traditional, cultural and historical heritage. However it is marked by abysmally low development indicators in terms of education, health and employment opportunities.

The total population of Meena community in the block is 32,245. The segregation of female population comes at 15,488. Agriculture, livestock and daily wage labour work happen to be the main source of income among them .A few of them are also engaged in brewing up country liquor. The community is divided into two sects- the Jamindars (landlord) and the Chowkidars (guard). The Jamindars as the name suggests are land owners and are engaged in land cultivation whereas the Chowkidars traditionally served as guards to Rajput royalty and indulged in theft. The two communities do not have inter marriage among them and do not interact with each other.

If we look at the historical background of Meenas the community was marked by ignorance, low status of women and lot of superstitions and social malpractices like child marriage, *Nata* (forcible marriage of a widow to a relative) existed which degraded the dignity of women. Over the years due to the interventions of caste panchayat at the block , district and state level, lot of initiatives and social reform measures have helped in enhancing the social identity of Meena women, increase in awareness about significance of health and education specifically the girl child education. The initiatives has resulted in sharp decline in undue expenditure in *Nukta* and marriage ceremonies. Furthermore, the 12.5% reservation provided by the government has helped this community to upgrade their educational and economic condition and promote girl education.

The Meenas are politically active and powerful in Niwai and in Rajasthan. In Niwai block there are 10 Meena Sarpanch. The Block president of Congress party is Ram Sahay Meena. In Govardhanpura some men are engaged in catering service in Jaipur and some are in government jobs. The Minister of the Central Government, Namo Narayan Meena, is representing Meena community. He is a Minister of Parliament from Tonk district. Chairperson of District Panchayat in Tonk is Ms. Kalli Devi Meena is from Meena community.

Chapter III The story of Govardhanpura⁸

1. Introduction

This chapter presents the story of how the people in the village Govardhanpura made a change in their village. The story was told by one of the eldest members of the village, Mr. Kalyan ji Meena with additions from a few other elders and youngsters of the village. After the story had been narrated participants had the opportunity to make additions after which a joint analysis of the story took place followed by the joint distillation of lessons learnt.

2. The story of Govardhanpura

In the year 1938 we, four brothers, were living in the village named Rajdhirajpura, which was the part of Niwai block of Tonk district in Rajasthan. We belong to Meena caste of the Hindu religion. Once, the village was under severe droughts and no agriculture activities were possible at that time. So, all the four brothers had decided to buy a land of 400 bighas (about 100 hectares) at the cost of Rs. 400/- in the village known as Dhakadon Ka Khera, which was under Rajput community at that time. After purchasing the land we had started living and cultivating there and named the village as Govardhanpura.

At that time many social evil practices existed among us, like child marriage, *Nukta* (feast ceremony after death) etc. Most of the adult males were addicted to alcohol, resulting in death of five persons from the community in the year 1941. After death of the members, we had returned to our native village, where we faced some difficult time due to the distance between the two villages. During that period we cultivated the land in Govardhanpura but we had to live in the native village. Therefore, we had to travel long distance to protect our crops and for livestock rearing activities. In that difficult period we met a religious guru named Kunjbihari Baba, who advised us for immediate prohibition of alcohol for every member of the community, in order to make people aware and more responsible and to start religious life and to construct a 'Hanumana and Shiva Temple' in the Govardhanpura village. We obeyed him and once again shifted to Govardhanpura in the year 1942.

As said by religious guru, we completely prohibited alcohol in the community, which was a very strong community decision. Initially, some persons in the community refused to quit alcohol, but we did not allow them to come in the house. Slowly, in five years everybody became non-alcoholic. We also constructed 'Hanumana and Shiva Temple' over there and started worshipping God. Then another religious guru named Kanna Maharaj had suggested us to start *Bhajans* (Devotional songs) for betterment of the community. Initially, the community had faced so many problems after prohibiting alcohol such as marriage related problems, and negligence of other Meena communities. But in some years we had overcome and gradually increased our image in the society.

Over the years, we have made significant progress in field of agriculture, livestock rearing and other economic activities. Another area in which we have made a significant progress is education. Children in the age-group of 4-20 years are now enrolled in schools including girl

⁸ This chapter is based on the deliberations of the story telling workshop held on May 31, 2010 in Govardhanpura. Reference is made to Annex IV for the flow of the above workshop.

child. Conclusively, we had made a significant progress in social, economic and political aspects of life.

Box I: Main categories of stakeholders in the story of Govardhanapura

Those who made a positive impact on change

- Religious/Spiritual Gurus (Kunjbihari Baba, Bhure Lal Meena, Anandi Lala Maharaj, Ganga Lal Pandit etc.)
- Government Officials (Patwari, Gram Sewak etc.)
- Social Workers
- Other Castes (Brahmins, Rajputs)

Those who made a negative impact on change

- Relatives
- Own society members
- Neighbour villages (Rajdhirajpura, Turkia)

3. Analysis

a. Appreciative inquiry

Prohibiting alcohol and change towards religious thinking and life has increased awareness about what is right and what is wrong in the community. The change in thinking, attitude and feeling of responsibility has increased cooperation among the members of the community. The main impact of this shift is visible in social, economic and political life of the community. Agriculture and livestock production has been increased significantly. Every member of the community started respecting each-other. Especially respect for older member has increased. Nearby villagers now respect them and even Brahmins started coming to their homes during social functions and other gatherings. Most significant impact is on education, because children started going schools, including girls. The enrolment from this village is 100 percent now with no case of dropouts. Gender discrimination and inequality has been removed from this village. Discipline and regularity among students from this village has been increased. The girls of the village, after marriage in other village, inspired them to adopt this kind of life style in order to make positive social change. Some girls of the village now got married in well renowned families. Government officials have started giving positive response to this society member, if compared to earlier time. Social evil practices such as child marriage, *Nukta* (death ceremony) etc., is now non-existing. School Development and Management Committee is now fully active. After getting education, some youths from the community got Government jobs and now are well settled in their life. In health sector, they have achieved 100 percent institutional deliveries and child vaccination. They have adopted family planning measures. Thus, improvement in health and hygiene among members of the society is visible. In conclusion it can be observed that this community has become organised.

b. Critical assessment

Prohibiting liquor and shift to religious life has created some problems, especially in the initial phase. The community faced problems related to marriage of girls, because other

Meena community which takes alcohol regularly did not allowed them to marry in their community. Similarly this community was also reluctant to marry their daughters to alcohol addict families. In initial years they were given lower status within the Meena community. Members of other villages considered them as economically backward. Children of the community were teased/harassed by other community children by calling them Brahmins.

4. Major lessons learned

The story shows that for development and change in any community it is important to get rid of social evil practices. It can improve awareness and self consciousness among the community which is important for change. The story also shows the importance of collective effort for social change. For positive change thinking and attitude of the community members should be changed. It also identifies the importance of effective leadership for change and development of community. Further it teaches that gender discrimination is not good for any society. Social harmony with other casts is also important. Importance of education to bring social and economic development is recognized.

Chapter IV Distillation of lessons learnt from a CDC perspective

The previous chapter presented a joint analysis of the story of Govardhanapura. On the basis of the analysis and the data triangulation activities which were conducted by the study team this chapter strives to distil some overarching lessons from a CDC perspective so that those lessons can be applicable to similar situations and groups such as in Govardhanapura.

1. Homogeneous character of the village helps the change process

The entire village consists of members from Meena community except one family which belongs to the caste Brahmin. The Brahmin family was brought into the village by the Meenas to officiate religious ceremonies and functioning of the temple. Other than the above minor exception, the entire village is composed of one particular caste group which is Meena. This homogenous character had been a helpful driver to introduce and maintain change in the village. The other neighbouring villages which composed of mixed caste groups seem to be facing problems in reaching consensus on common issues. Conflicts between caste groups in such villages are also hindering common change agendas.

2. The cohesiveness of a caste/tribal group which is marginalised makes the change drive stronger

Meena is a Scheduled Caste which suggests that their social and economic status is lower than other caste groups. Traditionally, Meena caste members have performed the functions of guards or watchers. Later, Meenas lost such vocations in the social systems. Some Meena members ended up in criminal activity such as robbery. This has coloured society's general perception of Meenas. The social marginalisation, deprivation and stigma have brought the Meena community as a closely-knit caste group. This cohesiveness of the caste group is reflected in many collective behaviours and actions. The change process in the story seemed to have lubricated by the cohesiveness of the group.

3. Kinship networks makes the consensus building of a change process easy

The village Govardhanapura emerged when four brothers (and their families) bought the land and migrated in. There had been no migration from other villages. The village gradually expanded with the families of the four brothers. This left a very strong kinship structure and network in the village. The architecture of the village is a reflection of this social structure. Many constructions of dwellings takes a collective nature. The designs are such that about four sub-houses together with common areas form a larger construction of a dwelling. The close kinship structure and network is a strong glue of a community which helps consensus building in agreeing on a change process and commitment to the same.

4. Change is sustainable when power differentials are less

The four brothers who originally migrated in owned the land. Later, the land was divided with the extension of families. There are no major differentials in land ownership. The main source of income and livelihood of the people in Govardhanapura is agriculture which is based on the extent of land they own. Though there are power differentials in terms of social status, the economic power differentials are very insignificant or less. This seemed to have helped the change process to be sustainable. The different interests of people, emanating from different

power interests and stakes, usually complicate a change process. Often such conditions hinders or slows down the change process. This has not been the case in Govardhanapura.

5. Religion and religious values are strong drivers and rallying points for a change process

The main strategy that the elders of Govardhanapura used to build awareness on the social problems there were grappling with was to change the attitudes of people. For this, the religious values and moral were used to counter the behaviours that were considered inimical to both individuals concerned and village in general. In other words, the civic values and norms in this case were derived from religious values. Religion and religiosity are key factors in shaping the civic behaviour in Indian society. The religious teachings and values were thus used by those who steered the change as a driver and rallying point in the change process.

6. A severe critical incident/event which is beyond the control will trigger change

Due to excessive use of alcohol a few untimely deaths occurred in the village. This was an unusual incident in a small village like Govardhanapura. The shock and the severity of the incidence of untimely deaths was one of the triggers that made people realise the dangers of alcoholism. Such a realisation led to a change of attitude about drinking. Gradually, the consumption of alcohol decreased and after some time it was completely eliminated. The severity and the criticality of some incidents/events made a strong impact in this case to trigger the change in conjunction with other factors.

7. Transfer of civic values from one generation to the other makes the change internalised and long-lasting

The change of behaviour on alcohol consumption occurred over time. But those who steered the change did not stop their effort thereafter. They made efforts to relate their experience with the younger generation. The religious activities were continued with the same zeal that was there before. In other words, the elders passed on their experience and values to younger generation. The evidence gathered from the village and corroborated by other villages suggest that the younger generation in Govardhanapura does not consume alcohol. The efforts by the elders to transfer the values to the younger generation has borne the fruits. Such values have been internalised by the younger generation. In this sense, the change effect has been long-lasting.

8. Effective, complementary and shared leadership is important to steer change

The leadership model that can be observed in Govardhanapura is special. There was no one single leader. Instead there was a few leaders who gave leadership to different aspects in the village life in Govardhanapura. The Meena community has a leader for every village. This is a traditionally appointed leader who takes care of the interests of the Meena caste. Inter-family conflicts are resolved by the Meena leader. The Village Development Committee, which is created to coordinate general development work of the village and mobilise support for the village has another set of leadership. Panchayat Raj, the governance mechanism at the grassroots level which coordinates with the government, has a yet another leadership. The uniqueness of the leadership style and model in Govardhanapura is that these different leaderships are coming together in harmony to address common issues. The leadership style

and model seem complementary and shared. This has proved to be a factor that had facilitated the change process.

9. Change takes a multi-dimensional character and leads to chain of changes

The change in the pattern of alcoholism and excessive spending on festivals/ceremonies have given way to many other changes. There is a remarkable interest shown by the parents to send their children to schools. The enrolment ratio, according to the teachers, is higher in Govardhanapura compared to other neighbouring villages. The dropout rate is very low. Children attend the primary school in the village itself and secondary level students attend a school located 5 kms away. The members of the village identify the stoppage of alcohol consumption as the main reason for their change of life style which led to pay attention to the well-being and education of children.

10. Replication of change from one context to another is not simple

There are many other Meena villages around Govardhanapura. The meetings and focus group discussions with members of other villages, officials and *Panchayat* members, brought up the issue of whether 'change' can be replicable. There had been efforts to reduce/discourage excessive alcoholism in the neighbouring villages. But those efforts have not been very successful. The main lesson that emerged from the discussions is that replication is not a simple thing. The reason is that, Govardhanapura has certain specific contextual character which other villages lack. Hence context matters in a change process.

Annex I Itinerary of the ALCS Govardhanapura, Rajasthan

May 29 – June 2, 2010

- Sat, May 29 Orientation and preparatory meeting in SWARAJ, Jaipur
Orientation on CDC, action research and story-telling with CECOEDECON staff
Planning the story-telling workshop with CECOEDECON staff
Identification of various sources for triangulation and scheduling interviews
- Sun, May 30 Visit to the village Govardhanapura
Preliminary discussion with ADT staff about the organization
- Mon, May 31 Story-telling workshop (0930-1300 hrs), Gowardhanapura
Reflection on the story-telling workshop and planning for the next day, by Context and CECODECON staff
- Tue, Jun 1 Triangulation visits to Kareda, Dehlod and Niwai
Stock taking of what has been done
Documentation and initial brain storming on lessons learnt on CDC
- Wed, June 2 Distilling lessons on CDC
Report writing
Final de-briefing session with CECOEDECON staff

Annex II List of respondents

Participants in the story telling exercise

No.	Name	Sex	Representation	Title
1	Geeta	F	Bal Panchayat	Member
2	Rekha	F	do	do
3	Soni	F	do	do
4	Anita	F	do	do
5	Sita	F	do	do
6	Reshmi	F	do	do
7	Rajendra	M	do	do
8	Mahesh	M	do	do
9	Ramkishan	M	do	do
10	Rajaram	M	do	do
11	Ratyanarayan	M	do	do
12	Roshan	M	do	do
13	Mahinder	M	do	do
14	Rajesh	M	do	do
15	Dayaram	M	do	do
16	Kaluram	M	do	do
17	Budhram	M	Youth	do
18	Jamnallal	M	VDC	Ward sarpanch and Sec.
19	Pheleram	M	VDC	Member
20	Sravan	M	VDC	do
21	Dhannallal	M	VDC	do
22	Ramrattan	M	VDC	do
23	Chajulal	M	VDC	President, Temple Committee
24	Prahlad	M	VDC	President
25	Kanniahllal	M	VDC	Temple Committee
26	Kalian	M	VDC	Story teller
27	Mamta	F	Youth	
28	Anita	F	do	
29	Gaddul	M	Bal Panchayat	President
30	Ramkishan	M	VDC	Member
31	Chittar	M	VDC	Member
32	Mamta	F	Youth	
33	Ramsukh	M	VDC	Member
34	Chajulal	M	VDC	Member
35	Jagannath	M	Jati Panchayat	President
36	Ranglal	M	VDC	Member
37	Rajesh	M	Youth	
38	Sita	F	Balpanchayat	do
39	Lali	F	do	Do
40	Suman	F	do	Do
41	Rajenti	F	VDC	Warnpanch
42	Sanwali Devi	F	Mahila Samiti	do

43	Chota Devi	F	do	do
44	Nandu Devi	F	do	do
45	Ramkannah	M	do	Do
46	Sunita Devi	F	do	Do
47	Manphooli Devi	F	VDC	Treasurer
48	Buri devi	F	Mahila Samiti	Member
49	Kesar Devi	F	do	Do
50	Sanwali Devi	F	do	do
51	Bachi Devi	F	do	do
52	Kali devi	F	do	Do
53	Jena Devi	F	do	Do

Annex III List of stakeholders met for triangulation

Focus group discussion, Panchayat Samiti: Kareda

No.	Name	Position
1	Gopilal jat	Headmaster, Govt. Primary School, Govardhanpura
2	Hanuman Prasad Jat	VDC Chairperson, Village Nangal Narhar
3	Jagdish lal Jat	Secreatary, Gram Seva Sehkari Samiti, Kareda
4	Hanuman meena	Husband of Sarpanch, Kareda
5	Dholi Devi Meena	Sarpanch, Kareda
6	Rajesh choudhary	Former sarpanch
7	Radhesyam Choudhary	Upsarpanch, Kareda
8	Govardhan Kumawat	Assistant Secretary
9	Kanaram kumawat	Agriculturist
10	Sunita Choudhary	ANM

Focus group discussion, Panchayat Samiti: Dehlod

No	Name	Position
1	Syogi Rm Jat	Former Sarpanch
2	Giriraj Meena	Husband of Sarpanch
3	Kedarmal Jat	
4	Savitri Devi	Sarpanch, Dehlod
5	Jamna lal Meena	Ward member

Focus group discussion, Niwai Branch office, CECOEDECON

No.	Name	Position
1	Giriver Singh Rathore	Branch Incharge
2	Ramesh Sharma	Coordinator
3	Arjun	Expert
4	Vinod Sharma	Expert
5	Kishan	Coordinator

Annex IV Flow of the story telling workshop

Programme schedule for the story telling workshop on May 31, 2010 at Govardhanpura

No.	Programme	Time
1	Welcome Self introductions Purpose Rules of engagement	0900 - 09.30
2	Story telling Additions to story Questions and discussion	09. 30 - 10.00
3	Group exercise : Stakeholders who have influenced the story positively and negatively	1000 – 1030
4	Drawing/Poster making on the story	1030 – 1100
5	Group Exercise : What went well? Why? What went wrong? / Hurdles faced? Why?	1100 – 1130
6	Learning from the story	1130 – 1200
7	Vote of thanks Closure	1200 - 12.30