

Measuring Discrimination Among Socially Excluded Groups

TOOL KIT

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INTRODUCTION TO THE TOOLKIT

The International NGOs Partnership Agreement Programme (IPAP) in India with UK Aid is considered to be a significant and unique initiative for several reasons. The programme supports seven leading civil society organizations in the UK which have strong presence across several Asian countries for the last few decades, particularly in India. This is also special in the sense that it seeks to forge close partnership among the seven UK NGOs to work collectively in India to address one of the major social and systemic issues that impede the development of the most marginalized and vulnerable communities and groups who have been excluded from enjoying their constitutional rights and entitlements for several decades on the basis of caste, ethnicity, religion and gender.

As defined within the programme, the goal of the programme is to “Improve social, political and economic position of socially excluded communities”. The purpose of the programme was to create a “Responsive and discrimination free government programme implementation, mechanism and service delivery”.

Social exclusion and discrimination are two dimensions with slight and subtle difference. In context of IPAP, social inclusion refers to empowering socially excluded communities to demand for their rights and to advocate with the service delivery channels to ensure delivery of services. However, discrimination is a mindset which can extend far beyond service delivery and can exist in every social context. Though it is essential to have social inclusion for ending discrimination, bringing social inclusion may not necessarily end discrimination.

Majority of the focus of IPAP has been towards addressing social exclusion and strengthening service delivery for socially excluded communities. During the course of implementation of IPAP, focus on discrimination has been relatively less evident and this has been essentially because there were less effort towards understanding and measuring discrimination. There have not been concentrated efforts towards developing tools and methods to measure or understand discrimination and as discrimination is more of a behavior issue, reflecting mindsets of individuals and communities, traditional tools and evaluation methods were not found suitable and sensitive enough to measure discrimination at the community level.

This toolkit, provides a set of three different types of tools for practitioners who wish to measure the type and extent of discrimination at the community level including close ended questions for household level surveys, discussion points for Focus Group Discussions (FGDs) to be organized with the community and Vignettes for seeing community opinion. CSOs and other agencies conducting household surveys, community level situational analysis, setting up baselines or conducting evaluations under their existing interventions with Socially Excluded Groups can pick up relevant questions or sections from this toolkit and include into their set of tools. Each of the tools included in this toolkit (questionnaire, FGD or Vignettes) are so designed that they facilitate easy (self) analysis and will help the practitioners identify both the type and extent of discrimination. These tools will also help the practitioners to understand to what extent discrimination is being felt by the SEGs, even when they face discrimination. The tools presented in this toolkit are not exclusively for SEGs, but can be adapted for other dominant communities as well.

IPAP acknowledges the contribution of Poorest Area Civil Society (PACS) and Oxfam as some of the tools presented in this toolkit have been adapted from the tools used by them.

—IPAP MC Team

INDICATORS FORM MEASURING DISCRIMINATION

Following are some of the identified situations that can potentially be classified as Discrimination. Tools presented in this toolkit attempt to assess if these kinds of discrimination exist at these levels.

Level	Situations of Discrimination
Community	<ul style="list-style-type: none"> • Excluded from social gathering or not invited to social gatherings • Not allowed to attend public gatherings like local governance meetings • In public/social gatherings, asked to sit separately, maintaining a distance • Not allowed to access public resources (e.g. hand pump, toilets) • Forced to settle in select hamlets • Less/no customers from other communities (e.g. shops and other small business establishments) • Land/property taken away by other dominant community • Teased, sworn in or called by names • Gossiped about or criticized for certain cultural practices • Less/not visited by other communities • Do not (or not allowed to) visit houses of other communities
Service Provider	<ul style="list-style-type: none"> • Asking for caste/community before attending to the client • Longer waiting hours than other clients in the queue • Extra precautions (e.g. washing hands after touching) as compared to other clients • Senior provider referring the case to a junior for management • Avoiding visiting the house or the area • Asked to sit or wait only in certain defined areas • Asked to do certain tasks (e.g. washing utensils, cleaning toilets in school)
Family	<ul style="list-style-type: none"> • No/less engagement in decision making processes • Denial of certain rights (e.g. education for children, reproductive rights for women) • Given less/second priority as compared to peer/sibling • Restricted access to certain family resources

HOUSEHOLD QUESTIONNAIRE

1. Introduction to the Tool

This is a compilation of questions that can be incorporated while conducting household surveys within any community.

2. Purpose the Tool can serve

The purpose of developing this tool is to gather quantitative information about the discrimination being faced by socially excluded groups. This tool considers that SEGs can face discrimination by the community and/or the service providers. In addition, women and children can also face discrimination at the family level. Hence, the tool specifically deals with discrimination at all these three level.

3. Adapting the Tool

It is suggested that the agency/institution conducting the household survey can pick up relevant questions from the provided set and include into their questionnaire or tool for data collection.

These questions are carefully designed so that these are relevant for any SEG included under IPAP. However, minor modifications in the language are suggested, if required. Moreover, the agency should translate these in the local language and pre-test before actual implementation.

4. Process for implementing the Tool

All the questions presented in this section follow a common structure. Each question presents a possible situation of discrimination and the respondent is asked whether s/he has every experienced that, followed by a qualitative explanation from her/him about what s/he thinks could be the reason for that situation. Based on these two responses, the investigator is expected to conclude whether there is a discrimination or not and whether the respondent feels that s/he has been discriminated.

It is advised not to put all these questions as one distinct section, rather spread these questions across the main questionnaire so that the respondent does not get typed by the questions and start giving irrelevant responses. The questions presented in this section are designed around an observation that in some instance it is possible that the socially excluded groups are being discriminated but they don't feel that they are being discriminated, which is far more a serious issue.

There are different types and levels of analyses possible with the data gathered through these questions. For example, it can provide exact type of discrimination that most SEGs in the community face i.e. percentage of SEGs that are not being invited to Gram Sabha meetings and then percentage of SEGs that feel that not being invited to Gram Sabha is a discrimination. The different between these two percentages could give revealing information about the perception of the community. Disaggregation by gender, age group and SEG could lead to many other interesting observations.

HOUSEHOLD SURVEY QUESTIONNAIRE

Part I: For Assessment of Community Level Discrimination

Q.No.	Questions	Response
1.	Are you and your family members invited by members of other caste group for their family functions and events like weddings, engagements, etc.?	1. Yes 2. No
1.1.	If No, then what are the reasons? Record Verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination and felt 2. Discrimination but not felt 3. No Discrimination
2.	Do you normally attend wedding and/or other family level events or gathering organized by other castes group?	1. Yes 2. No
2.1.	If No, then what are the reasons? Record verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination and felt 2. Discrimination but not felt 3. No Discrimination
3.	Are you invited to the Panchayat/Gram Sabha meetings?	1. Yes 2. No
3.1.	If No, then what are the reasons? Record verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination and felt 2. Discrimination but not felt 3. No Discrimination
4.	Do people from all castes/community and religion get chance to speak and express their opinion in Gram Sabhameetings?	1. Yes 2. No
4.1.	If No, then what are the reasons? Record verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination and felt 2. Discrimination but not felt 3. No Discrimination

Q.No.	Questions	Response
5.	Do you or people from your community get chance to speak or share or present your views/opinions while attending the Gram Sabha meetings?	1. Yes 2. No
5.1.	If No, then what are the reasons? Record verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination and felt 2. Discrimination but not felt 3. No Discrimination
6.	Do you or your family/community members have access to the hand pump(s) or other water sources located in the common area?	1. Yes 2. No
6.1.	If No, then what are the reasons? Record verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination and felt 2. Discrimination but not felt 3. No Discrimination
7.	Do you or your family/community members use the same toilet facilities or areas (in case of open defecation) as by people from other castes?	1. Yes 2. No
7.1.	If No, then what are the reasons? Record verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination and felt 2. Discrimination but not felt 3. No Discrimination
8.	In the village, where exactly is your house located?	1. At the periphery 2. In a particular hamlet 3. Somewhere else in the village 4. Others (specify)
8.1	In case your house is at the periphery or in a particular hamlet, what could be the reason(s)? Record verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination and felt 2. Discrimination but not felt 3. No Discrimination

Q.No.	Questions	Response
9.	In your village, do people live in caste based hamlets or anyone can live anywhere in the village?	1. Caste based hamlets only 2. Mixed 3. No caste based hamlets 4. Others (specify)
9.1	In case people live only in caste based hamlets, what could be the reason(s)? Record verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination and felt 2. Discrimination but not felt 3. No Discrimination
10.	Do you or your family members normally visit houses of other community? (social or friendly visits)	1. Yes 2. No
10.1.	If No, then what are the reasons? Record verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination and felt 2. Discrimination but not felt 3. No Discrimination
11.	Do members of other community visit your house or houses of people from your caste? (social visits)	1. Yes 2. No
11.1.	If No, then what are the reasons? Record verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination and felt 2. Discrimination but not felt 3. No Discrimination
12.	Do you have your own shop/hand cart or any other business establishment? And/Or Do you set up temporary shop/establishment in the local market?	1. Yes 2. No
12.1	If yes, then do people from all caste groups come and buy products or items or stuff from you?	1. Yes 2. No
12.2	If No, then what are the reasons? Record verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination and felt 2. Discrimination but not felt 3. No Discrimination

Q.No.	Questions	Response
13.	In your village, if a person from a SEG group (particularly Dalit or Muslim) has a shop to sell food stuff, would people from other community buy products from this shop?	1. Yes 2. No
13.1	If Yes, then what are the reasons? Record verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination and felt 2. Discrimination but not felt 3. No Discrimination
14.	Is it common in your village to identify or call people by the 'caste' they belong to or the 'work' they usually do or by their disability, in case they have any?	1. Yes 2. No
14.1	If Yes, then what are the reasons? Record verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination and felt 2. Discrimination but not felt 3. No Discrimination
15.	Do children from different caste groups play together or mingle-up with each other?	1. Yes 2. No
15.1	If No, then what are the reasons? Record verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination and felt 2. Discrimination but not felt 3. No Discrimination
16.	If there is a child with a disability, how would other children treat this child?	1. Call by his disability 2. Tease her/him 3. Sympathize 4. Ignore or don't involve her/him with them 5. Treat like any other child
16.1	If the response is 1-4, then what are the reasons? Record verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination and felt 2. Discrimination but not felt 3. No Discrimination

Part II: For Assessment of Discrimination by Service Providers

Q.No.	Questions	Response
1.	Do service providers usually ask for the caste/tribe/ religion when you approach them?	1. Yes 2. No
1.1	If any new service provider joins then, will he/she ask for the caste/tribe/religion?	1. Yes 2. No
1.2.	If yes then, what could be the reasons? Record Verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination felt 2. Discrimination seen 3. Discrimination experienced
2.	Have you ever seen or heard of any incident where only people from specific community will have to wait for longer hours at a PHC/ Sub-centre/Ration shop/School?	1. Yes 2. No
2.1.	If yes then, what could be the reasons? Record Verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination felt 2. Discrimination seen 3. Discrimination experienced
3.	Have you ever seen or heard of any incident where the service providers wash their hands after coming in close contact with people from certain communities or ask to sit at slight distance and don't touch him/her?	1. Yes 2. No
3.1.	If yes then, what could be the reasons? Record Verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination felt 2. Discrimination seen 3. Discrimination experienced
4.	Have you ever seen or heard of any incident where some service providers like PHC Doctor or LHVs or ANMs refer cases from certain communities to their juniors like ANMs or AWWs or ASHAs respectively?	1. Yes 2. No
4.1.	If yes then, what could be the reasons? Record Verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination felt 2. Discrimination seen 3. Discrimination experienced

Q.No.	Questions	Response
5.	Do ANM, ASHA and AWW make home visits in your village?	1. Yes 2. No
6.	Do they visit households of all castes/tribe etc.? I mean whether they visit in all the hamlets where specific caste or community people live?	1. Yes 2. No
6.1	If No then, what could be the reasons? Record Verbatim:	Verbatim:
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination felt 2. Discrimination seen 3. Discrimination experienced
7.	Let us talk about mid-day meals in schools and supplementary food in AWCs, do children carry their own utensils? Do children from all communities carry their own utensils to School/AWC?	1. No one carries their own utensils 2. Everyone carry their own utensils 3. Only children from some caste groups carry their own utensils
7.1	If the response is '3' then, what could be the reasons? Children from which community have been asked to do so? Record Verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination felt 2. Discrimination seen 3. Discrimination experienced
8.	Do children from all community groups or castes share food and utensils with each other at School or AWC?	1. Yes 2. No
8.1	If No then, what could be the reasons? Record Verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination felt 2. Discrimination seen 3. Discrimination experienced
9.	In the school, children are assigned with certain tasks like cleaning utensils of mid-day meal and cleaning of toilets at the school? Are children only from specific communities assigned this task?	1. Yes 2. No

Q.No.	Questions	Response
9.1	<p>If yes then, what could be the reasons? Record Verbatim:</p> <p>Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i></p>	<p>1. Discrimination felt 2. Discrimination seen 3. Discrimination experienced</p>
10.	<p>At AWC, children are assigned with certain tasks like cleaning utensils and sweeping floor? Are children only from specific communities assigned this task?</p>	<p>1. Yes 2. No</p>
10.1.	<p>If yes then, what could be the reasons? Record Verbatim:</p> <p>Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i></p>	<p>1. Discrimination felt 2. Discrimination seen 3. Discrimination experienced</p>

Part III: For Assessment of Discrimination by Family Level

Q.No.	Questions	Response
1.	<p>In your family, who all are involved in taking the key decisions?</p>	<p>1. Only Men 2. Both Men and Women 3. All family members 4. Only Head of HH 5. Others (specify)</p>
2.	<p>Please tell me, in your family, in what types of decision making women are consulted for?</p>	<p>1. Small, less relevant family level decisions 2. Big decisions of the family 3. All family decisions 4. Never involved</p>
3.	<p>Following are some of the situations. Please tell me if women in the family would be involved in making a decision for these situations</p>	<p>1. Men 2. Women 3. Both Men and Women 4. No one</p>
3.1	<p>Buying a television for house</p>	<p>1. Never 2. Sometimes 3. Always</p>
3.2	<p>Purchase of land</p>	<p>1. Never 2. Sometimes 3. Always</p>
3.3	<p>Buying vegetables or what to cook</p>	<p>1. Never 2. Sometimes 3. Always</p>

Q.No.	Questions	Response
3.4	Sending a girl child to school	1. Never 2. Sometimes 3. Always
3.5	Having another child	1. Never 2. Sometimes 3. Always
4.	In your family, are children allowed to take decisions or consulted for what kind of work they want to do or type of education they want?	1. Yes 2. No
4.1	If no then, what could be the reasons? Record Verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination felt 2. Discrimination seen 3. Discrimination experienced
5.	In your family, do women have right in property? Are their names included in the land/property documents?	1. Yes 2. No
5.1	If no then, what could be the reasons? Record Verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination felt 2. Discrimination seen 3. Discrimination experienced
6.	In the family, who gets to eat first?	1. Men 2. Women 3. Children 4. No preference
7.	Does your household have any person or child with disability?	1. Yes 2. No
7.1	If yes then, does he/she go to school?	1. Yes 2. No 3. Not of school-going age
7.2	If no then, what are the reasons? Record Verbatim:	
	Result: <i>Investigators should note the reasons and assess whether there is discrimination or not, then record the result as indicated</i>	1. Discrimination and felt 2. Discrimination but not felt 3. No Discrimination

FOCUS GROUP DISCUSSION

1. Introduction to the Tool

This is a compilation of discussion points that can be used for any typical focus group discussion to ascertain the level and type of discrimination within the community.

2. Purpose the Tool can serve

The purpose of focus group discussions is to gain knowledge about a particular topic or need by interviewing a group of people directly affected by the issue. Focus group discussions as a research tool provide depth of information on a particular topic and help in understanding differences in perspectives. FGDs are effective tool to discussion controversial or inconvenient issues as the people discussing the issue don't feel targeted and can respond more honestly as opposed to any direct question.

This tool considers that SEGs can face discrimination by the community and/or the service providers. In addition, women and children can also face discrimination at the family level. Hence, the tool specifically deals with discrimination at all these three level.

3. Adapting the Tool

It is suggested that the agency/institution conducting focus group discussions at the community level can pick up relevant discussion points from the provided set and include into the discussion guide they have already developed. However, this guide can be used independently as well to ascertain level and type of discrimination.

These guides are carefully designed so that these are relevant for any SEG included under IPAP. However, minor modifications in the language are suggested, if required. Moreover, the agency should translate these in the local language and pre-test before actual implementation.

4. Process for implementing the Tool

It would be advisable to decide which level of discrimination (community, service provisioning or family) is to be ascertained as having all the three together would be too complex to manage. Relevant discussion points can then be picked up. For each discussion point, a question is presented to start the discussion. However, the facilitator needs to ensure that the discussion moves in the right direction and also captures the details. Hence, a set of sub-topics for discussion are also presented against each discussion point.

Standard norms and procedures for conducting FGDs are to be adopted with one facilitator to facilitate the discussion and a notes taker to capture the information emerging out of discussion. It is suggested to have a homogenous group of respondents i.e. of a particular SEG. These discussions can also be organized with non SEGs as well to assess their understanding and attitude towards SEGs.

There are different types and levels of analyses possible with the data gathered through these guides. For example, it can provide type of discrimination that most SEGs in the community face and what they think could be the reasons for those situations.

FOCUS GROUP - DISCUSSION GUIDE

Part I: For Assessment of Community Level Discrimination

1. As you are living in this village which has a mixed population, have you ever noticed any kind of discrimination being practiced in your village? Do you think that only your community is subjected to discrimination most of the time?

[If Yes, discuss about forms of discrimination; who all are they who discriminating or to whom they discriminate with such as women or children or in general all community members, etc.]

Please proceed your discussion with a general scenario as per the local context and then gather information as much as you can]

2. Now, let us discuss about other activities which happens in the village. Have you all heard about Gram Sabha meetings and other public level meetings? [Note the observations]. Please tell me a bit about these Gram Sabha and other public meetings. Do people from your community participate in Gram Sabha or any other local governance meetings and other village level public gatherings?

[Check what kinds of meetings and public gatherings are happening and they attend] Continue your discussion with following set of questions to make your discussion lively and post questions participants

- *Normally, who invites you? How you people are informed about the meetings?*
- *How often your community participate in these public gathering and Gram Sabha? (Always; Sometimes; Rarely and Never)*
- *Assess their perception about their role when they attend these Gram Sabha and Public gatherings?*
- *Does people from your community are asked to sit separately in such gathering?*
- *If yes, why only people from your community are asked to sit separately?*
- *Does people from your community sit and interact along with people of other communities (Please check who are the 'other communities'?)*

3. Let's now focus specifically on social gatherings and events. Being a SEG (Dalit, Adivasi or Muslim), do you people participate in village level social gatherings and events, etc.?

[Check out what kinds of occasions and gatherings they attend at village level] Start your discussion and ask following questions:

- *What kind of social gatherings generally happens and you attend (Check for the events such as Marriages, other customary practices (Mundan ceremony, Engagements, festival related, etc.)*
- *Do people from your community are invited in social gatherings (Figure out whether people from this community are invited by the dominant castes also)?*
- *Normally, which community invites you and how people from your community are invited?*
- *Did your community is assigned any specific role in social gatherings (Please check out the purpose of the invitation)*
- *Do people from your community sit and interact along with people of other communities (Please check who are these 'other communities'?)*
- *Are there some people or communities who do not sit and interact with people of your community (Please specify who are those communities)*

4. Let's discuss about women, Are women from your community allowed to attend these Gram Sabha and other public meetings within the village?

[Check out how often and what are the kind of meeting and gathering they attend at village level meeting] Ask following questions to continue dialogue while discussion:

- *How often women from your community attend public meeting*
- *Does women need to take permission to attend these public gathering*
- *To whom women seek permission from?*
- *Any specific role/task for women during these public gathering?*
- *Are women have freedom to have their say in public gathering?*

5. How people with disability (PWD) within your community are allowed to contribute their views and opinions; and are their voices being heard in public gatherings?

[Check whether PWD are allowed to speak and share their views and opinions, can provide suggestions/ feedback]

6. Now let us discuss about the village geography and its spread. We can notice that your village is characterized by the small hamlets (Tolas). Do you all live in a separate hamlet or any person from any community can live anywhere? What are the reasons for this separation of tolas/ hamlets?

[Carefully check about the boundaries and spread of the village and ask following questions while discussion]

- *What was the basis and creation of Hamlets/Tola (Is it community or caste specific or something else)*
- *Interaction level of people among various Hamlets/Tola (check about caste / community)?*
- *Normally what happens? Can anybody from your community visit other Hamlets/Tola? Is there any prohibition?*
- *Do people from dominant community visit your Hamlets/Tola? For what? Purpose of the visits?*
- *Can person from your community resides and live in other Hamlets/Tola?*

7. As you all know that one has to work to earn its livelihood, in order to feed his family. What is the most common types of occupation do people from your community have? Do your community people run shops and other small business(es)?

[Check about all types of occupation across various communities?]

- *What do they generally sell?Who are the customers predominantly?*
- *Do people from the dominant community purchase items from these shops?*
- *Do women from your community also have such shops and run them?*
- *Does your community purchase things from the shops owned by the dominant community?*

8. Let's talk about the facilities available in your village. Does people from your community avail all the existing facilities in the village same as all others do?

[Please check whether all community groups have the same accessibility to all the facilities? Or are being discriminated?] Include following question while discussion.

- *Accessibility towards public hand pumps, public toilets and other public related facilities like community centres, health facilities, any common service centres, kisansewa Kendra, PDS shop, etc. etc.?*
- *Do people from your community can access all the facilities any time as per their wish or need?*
- *Can people from your community go together to avail public facilities along with others? Check and note.*

9. How difficult is it for the people with disability(PWD) to access the available public facilities within your village?

Pose the questions humbly and try assessing the situation for PWDs are friendly or not. Check about accessing different kind of services as discussed in earlier discussion point. Also ask following questions:

- *Does person with disability (PWD) generally get deprived of public facilities?*
- *If yes, why they are deprived of?*

- *Why cannot they avail services with ease as other do?*

10. Let's talk about a typical day for a woman who lives in your community. Can you please tell us how women from your community avail these public facilities such as fetching water from public tap or hand pumps or PDS shop?

- *Where does she spend her time? What activities does she do?*
- *What challenges might she face in everyday life? (Please check whether women is being discriminated by upper caste women in, for example, fetching water from the well)*

11. Have there been any instances among your community, where people from the dominant community were involved in land/property encroachment or forceful possession over the lands/property of recessive community.

Please figure out instances and level of atrocity and ask following questions in your discussion:

- *Had anybody from your community ever been forcibly evicted from their village?*
- *Had their land/property ever been encroached?*
- *If yes, who encroached their land and why did they do that?*

12. Do people from your community ever been teased, sworn in or called by other inappropriate names? (include PWD also)

[This is very crucial to capture information on this issue, Ask following questions and continue your discussion:]

- *To what extent this teasing and calling by names is done?Who generally does it?*
- *Which section of the community suffers the most?*
- *Which dominant community generally practice this mostly?*
- *Tell us specific incidence(s) where your community has faced the most?*

13. We all know, India has a wide diversity in culture, religion and so are their practices and rituals. Have your community ever been criticized for certain cultural practices you perform?

[Please check for tribal communities also. Collect information on Instances and forms of criticism and type of customs or rituals for which they are criticized]

- *Who generally are criticized? By whom your community is mostly criticized?*
- *What are the occasions on which your community is mostly criticized?*
- *Do people from your community are criticized because they think that your community does not maintain cleanliness and hygiene or something else?*
- *Do people from other caste think that it's your occupation due to which you are criticized?*

Part II: For Assessment of Discrimination by Service Providers

1. As you all are aware that, there are ANMs, AWWs, ASHAs, PDS shop owner, Schools are some of the service providers in the village and are expected to fulfill their duties irrespective of the caste, class, religion and gender. Have there been any instances where these service providers asking for caste/community before providing their services?

- *Does a person from community is asked about the caste before providing any type of services?*
- *Who generally ask about your caste?Why do they ask about caste/religion of your community?*
- *Behaviour and attitude of the service provider as soon as he/she came to know that you belong to certain community?*
- *Does this practice by service provider affects the overall service delivery?*
- *Have there been instances you noticed, when services to people from your community was affected because you belong to a particular community?*

2. Now we will discuss more about the service providers who work in your village. Have your ever noticed different behaviour towards your community because that person belong to dominant community? If yes,

- *Does the person from your community has to wait in a separate queue?*
- *Does the person from your community was not treated by that person and referred case to junior because you belong to a particular community?*
- *Does service provider (ANM, ASHA and AWW) washes hands just after touching the children from your community?*
- *Does the service providers visit your community hamlet/house? (For example, ANM visiting Dalit house during her routine immunization?)*
- *Does service provider (ANM, ASHA and AWW) not visit the hamlet belong to your community and ask to come at a point somewhere in the village*
- *Does children from community sit, eat and play with children of dominant community?*
- *If not, are children of your community asked to sit separately in an AWC or in a school setting?*

3. Let's discuss about children. Are children from Dalit community asked to sit separately in the classroom and school settings?

[Ask following questions and try assessing the scenarios and about the discrimination:]

- *Whether Dalit children sit on separate desks or they sit with all caste's children?*
- *What about teacher's attitude towards children from your community? Do they generally receive good behavior or they face any humiliation or abusive language or scolding regularly or off & on? Note everything carefully.*
- *Whether children from your community are asked to bring their own utensils either during Mid-Day Meal distribution in their school or while getting food at AWC?*
- *If yes, what do you think, why they do so? Give time to think and then record.*

4. Let us continue our discussion on children. We have heard that there are some instances where children from Dalit community are forced to do certain tasks such as washing utensils, cleaning toilets and general cleaning& dusting. Being a Dalit, does your child or do children also face such forced works/tasks?

[Note whatever mentioned with example and ask following questions:]

- *If yes, why children of your community are forced to do?*
- *What children feel about such forced decisions, when they have to do such work?*
- *What is the attitude and behaviour of the school teacher?*
- *What do you think about it? Is it acceptable to your community*
- *If yes, why do you think so?*

Part III: For Assessment of Discrimination at Family Level

1. Today we are going to discuss about the different kind of responsibilities that women and adolescent girls in your community bear or have?

[Start your discussion casually and build up your discussion by capturing all information whatsoever is being shared on:]

- *Responsibilities in the household?*
- *Financial responsibilities?*
- *Sibling responsibilities?*
- *Decision making?*
- *Control over resources?*

2. Within your community, are there people with disability? Do those person given the same rights and entitlements as others?

[Start your discussion comparing PWDs with Non-PWDs]

- *Whether going to school?*
- *Going to AWC, if yes, does that child visit AWC regularly?*
- *Regularly immunized and play with other children?*
- *What about other people also who are not going to school? Check about their other chores also?*

3. Just to get started, can you tell me a about the number of girls that live in your households? We will discuss about the girls, what they do and other related information.

[Ask following questions without any pre-speculation and discuss as general as possible]

- *How many girls and how old are they?Do they go to school?*

- *If yes, how regularly and in which class are they studying (To check the level of attention and care of parents)?*
- *What are some of their hobbies (To check the level of attention and care of parents)?*
- *Does your girl/adolescent child accompany you when visit market?*
- *Have any of your child fall sick (Please check girl or boy)?*
- *Was your child been to medication, clinic or to hospital?*

4. Do women from your community are involved in discussion at family level and consulted for all small and big matters such as purchase of any household items, land or any other? If yes, how it is ensured?

- *Has any woman from your community a registered owner of land/property in her name? Any other? Is it rare or normal?*
- *If some neighboring women want to borrow money from, does women of your community are able to lend (try to figure out control over financial resources and decision making at the family level)*
- *Decision power over having number of children (How do you decide, how many children you want to have?)*

VIGNETTES

1. Introduction to the Tool

Vignettes are situations depicted in short stories or instances which are hypothetical. Vignettes is an age old technique for gathering social data, particularly on perceptions and attitudes of human beings. However, in India, these have been introduced only a few years ago and their use in measuring discrimination is relatively new. Vignettes were used for gathering information on discrimination during the baseline conducted by Poorest Area Civil Society (PACS) programme.

2. Purpose the Tool can serve

Vignettes have an edge over questionnaires and FGDs when used for measuring discrimination as they offer less threatening approach to explore sensitive topics. Vignettes therefore can be effectively used to measure discrimination both with the SEGs as well as non SEG communities.

3. Adapting the Tool

Designing vignettes could be complex as it needs an in-depth understanding of what situations can exist in the community where vignettes would be applied. The examples given in the tool are designed as per the indicators presented in this toolkit earlier, but exact situations can be drawn from the community experiences. Other alterations to the vignettes might be required to contextualize the situations as per the community, which could include changing the names used in the Vignettes. One needs to ensure that the respondent should be able to relate her/himself or her/his situation with the short instance or story presented in the vignettes. Each vignette then ends with a uniform question that assess to what extent the respondent(s) are able to relate to the situation or story.

The vignettes normally use a 5 point Likert Scale which provides neutral response at the middle. Though this can be modified anywhere between 4 to 7 points, but it is advised to keep it to a 5 point scale, unless strongly desired to change.

4. Process for implementing the Tool

Vignettes can be implemented both with individuals as well as groups. A hypothetical story is presented and explained to the respondent (or group of respondents) and they are asked to respond or react to the story. A short discussion can be generated to help respondent(s) come to a conclusion that they believe in, rather than instinctive responses.

Vignettes can be analyzed individually, in groups (by themes) or overall, obtaining percentages for each vignette, ultimately concluding about the perception of respondent(s) on the issue being discussed.

VIGNETTES

Part I: For Assessment of Community Level Discrimination

Vignette 1

Anandpur is a village where majority population are Brahmins followed by people from Dalit community and Tribal. Every yeartwo main fairs/events are organized at village level by Brahmins. All people from the village participate in these fairs except people from Dalit community whom they never invite.

How often you or your community face the similar scenario in your village?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 2

In a village Amausi, Gram Pradhan is a Rajput and therefore people from Dalit community in the village are not allowed to attend any meetings organized by PRIs or any other government department.

How often you or your community face the similar scenario in your village?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 3

In Nandgaon village, it is commonly seen during a Gram Sabha meeting that Dalit sit in the separate designated area/place and would not sit anywhere in the meeting room or place.

How often you or your community face the similar scenario in your village?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 4

Daulatpur village has five public taps installed for safe drinking water supply mainly in those areas where people from Kayasth community lives. One public tap is installed very close to Sonu's house who belongs to a Dalit family. One day, as the handpump near Sonu's house was not working, he went up to the other hand pump and fetched water. Sonu was then beaten up by the Kayasth community.

How often you or your community face the similar scenario in your village?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 5

Wasim is a Teacher and belong to a Muslim community. He was recently transferred from the nearby village. He tried to get a house on rent which is close to his school but majority of house owners close to school did not give him room on rent as he was a Muslim. He was asked to go to the separate hamlet where Muslims live.

How often you or your community face the similar scenario in your village?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 6

Raghu was running a vegetables and poultry shop on the main road of the village. Last month, despite his best efforts he closed his shop because villagers were not buying vegetables from his shop and going outside village to purchase the same items. The reason was Raghu belongs to a Dalit community/caste.

How often do you or your community see the similar incidences in your village?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 7

Mohsin stays in Raghunathpur with his parents and his family had a piece of land on which he wanted to start his small petty business. Last year, dominant people from other castes had forcefully acquired their land (encroachment) and are not allowing them to do anything on their land.

How often you or your community have seen such incidents in your village?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 8

Musaddi is a sweeper-cum-manual scavenger and stays in Jakhu village for the last 20 years along with his family having 8 children. In practice, Musaddi and his family members are called by the 'term' or 'name' that reflects his caste and/or work. All of his children also face the similar situation wherever they go within the village.

How often you or your community have seen the same in your village?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 9

Laxmi is a student of class 8th and belongs to Dalit community. She is a bright student and very good at studies. Recently, she told her teacher that she wants to quit school because her schoolmates call her by a 'typical name/term' which reflects her caste and she does not like this at all.

How often you or your community have seen or heard such incidents in your village?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 10

Golu suffered from Polio at the age of 11 months because of lack of polio immunization. Golu has stopped attending his school because his schoolmates tease him and calls him with a specific term which indicates his 'disability'.

How often do you or your community have seen such incidences in your village?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 11

Suresh belongs to a tribal family in Bijouli village of Lapung block in Ranchi district. His main occupation is to collect non-forest produces from the forest land and sell it off. After his work, he spends time with his family and own caste households. He never spends time with other known friends within the village because they tease him for tribal cultural practice of worshipping trees which he does not like.

How often you or your community face the similar scenario in your village?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 12

Ram Prakash is a member of Dalit family and a Panchayat member. He is a gentle person who is known to the entire village. On the eve of this Diwali, he invited all his Panchayat colleagues to visit his house for a party. Sadly no one turned up and all food and arrangements were wasted. Ram Prakash feels that his friends did not come to his house because he stays in Dalit community hamlet.

How often do you or your community have seen or heard this kind of incident in your village?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 13

Roli is a 9 year old girl studying in Class 4. She has many friends and all of them play at a common place in a village. One day Roli informed her mother that she wants to go to Juhi's house to find out why Juhi is not coming to school for last few days. Her mother did not give her permission because Juhi belongs to a Dalit community hamlet where people from other castes do not visit.

How often you or your community face the similar scenario in your village?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 14

Narayan is a handicapped person having a post graduate degree in Economics and runs his tuition center in a village. He is a well-behaved and social person who is known to all villagers. This year he contested for Panchayat elections but lost. He thinks people did not vote for him because they thought Narayan will not be able to run around and work due to his disability.

How often do you or your community have seen or heard this kind of incident in your village?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 15

Rekha is a dalit girl with a Post Graduate degree in Science. She applied for the post of a science teacher in a private school in her village but another local boy who was less educated than her got the job. The Principle thought that Rekha will soon be married and leave the village, so the job should be given to someone who would stay permanently.

How often do you or your community have seen or heard this kind of incident in your village?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 16

Revati is a 17 years old girl. She wants to study more and pursue higher studies in a city. Her brother who is younger to her studying in Class 8 had more inclination towards Cricket. Revati wanted to deposit admission fees for college studies but her parents spent that amount/money in purchasing cricket kit for their son.

How often do you or your community have seen or heard this kind of incident in your village?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Part II: For Assessment of Discrimination by Service Providers

Vignette 17

Sarla belongs to a Brahmin family and is a nurse who immunizes children in her work area on daily basis. While on job, Sarla usually starts her communication with women/mothers by asking about their caste/community and then provides services.

How often you or your community face the similar situation in your village/area/facility?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 18

Dr. Alok works at PHC in a district in Bihar and belongs to a conventional Yadav family. In his OPD duty, he usually prioritizes his patients who belong to his caste and provides consultation. Due to this fact, patients from other castes stay for longer time for their turn.

How often you or your community come across such scenario?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 19

Medical officer at Block PHC in a district in Uttar Pradesh usually asks his patients about their caste at the onset and then call them by their name followed by caste and disease. Women and children from Dalit community feel embarrassed due to his behavior and have stopped approaching him for treatment.

How often you or your community have faced such a situation?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 20

Shanti Amma works at a Subcentre and has a habit of washing her hands after checking a Dalit or a Muslim patient visiting her but she never does so if a patient is from other caste.

How often you or your community have faced such a situation at the health facility?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 21

Dr. Simran Sharma is a gynecologist who takes care of her patients very nicely. She has a strange habit of sending the patient to her staff nurse if a woman belongs Dalit or Muslim community. Her staff members therefore first seek information about the caste/religion of the patients and then separate the women likewise.

How often you or your community have seen or faced such a behavior in your village or health facility?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 22

Anita is married, belongs to a Muslim family in a village and works as ASHA. Her work requires regular visits to Households which includes a hamlet of all communities. She never visits the Brahmin tola for providing any services because families there do not allow her to get inside their house.

How often you or your community have seen or heard about such incidents in your village?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 23

VaidAmrit Mishra runs an Ayurveda clinic in a village. He has been doing his practice for more than two decades, he knows all the villagers. He usually guides all patients from Dalit community to go to the separate side room and wait for their turn; whilst other caste patients sit in front of him and wait for their turn.

How often you or your community have seen or faced such a behavior in your village or area?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 24

Rakesh and his 3 schoolmates are assigned duties for cleaning places where all students come for drinking water as well as toilets. Initially the school said that this will be on rotation but after completing 3 months, they are still continuing as other students are not willing to take this responsibility and they claim that they come from a higher caste.

How often you or your community have seen or observed such incidents?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 25

Lalit and his 10 classmates have been asked to bring in their own utensils for the mid-day meal which is served in their school. Shyam and other classmates were not asked to do so. On Lalit's enquiry, headmaster informed him that Shyam and other classmates belong to higher castes.

How often you or your community have seen or observed such a behavior in a school?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 26

Rambeti is an AWW who runs Anganwadi Centre. Her AWC center has designated areas for seating according to the caste of children.

How often you or your community have seen or observed such a behavior?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 27

Alipur is a small village in Jharkhand and the Gram Pradhan is a Christian Dalit. He has recently appointed a woman from his community to cook Mid-Day meals in the school in his village. Since then, most children in the school have stopped eating Mid-Day meals and are now demanding for dry ration.

How often you or your community have seen or observed such a behavior?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 28

In an inspection from Women and Child Development Department, Salma an AWW reported that she has only 6 children who are registered with AWC whereas expected number of children should have been more than 20. Salma informed that local people do not send their children to her AWC because for caste.

How often you or your community have seen or observed such a behavior?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Part III: For Assessment of Family Level Discrimination

Vignette 29

Uma has been married to Lakhan Singh for the last 15 years and have three children. She wanted to buy a Color & Flat Screen SAMSUNG Television. She got annoyed when her husband, without valuing her opinion, purchased Television which is smaller as well as from a local brand.

How often you or your community have seen or observed such a behavior in a family?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 30

Malti is a religious lady having 6 children (3 daughters and 3 sons) and does not want any more children. Her husband is not allowing her to use any family planning method and feels that children are god's gift so do not do anything.

How often you or your community have seen or observed such a behavior?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 31

Suman has been identified as STI patient who needs immediate treatment. Her medical doctor asked her to bring her husband also so that he should be given the similar treatment for cure. Her husband denied for the treatment and forcing her to change the doctor.

How often you or your community have seen or observed such an incident?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 32

Madhu is married in a Hindu family and who lives in a village. Her husband is interested in purchasing a huge house closeby within the same village. She wants that property should jointly be owned by her and her husband. While finalizing the deal and papers were being prepared, her wish was not considered and entire property was named to her husband.

How often you or your community have seen or observed such a behavior in a family?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 33

Guddi was very happy that her father is returning home after a year from a city where he works. When her father arrived, he showed 7 toys for her and her brother, Munna, who was elder to her. Her mother Sushma gave 5 toys to Munna and only 2 toys to Guddi.

How often you or your community have seen or observed such a behavior in a family?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

Vignette 34

Manju is doing her class 12th from a Government college. She wants to enjoy TV programmes after finishing her studies on time and other households' chores. Her brother is who does nothing for whole day and only watches TV. When she reached the room to watch her TV programmes, her brother refused and said that you should watch whatever I am watching. Both her mother and father support her brother in this and say that girls should not watch TV.

How often you or your community have seen or observed such a behavior in a family?

Always = 1 Sometimes = 2 Rarely = 3 Never = 4 No Response/Cannot Say = 5

COMMUNITY LEVEL QUALITATIVE TOOLS

A. Assessing Status of Women

1. *Introduction to the Tool*

This is a tool to measure the status of women in the society. It is essentially a qualitative tool that is implemented through open discussions with community members but also provides quantification of community's perception towards discrimination against women. The tool has been adapted from Oxfam Monitoring and Evaluation Toolkit that was developed by Praxis for Oxfam.

2. *Purpose the Tool can serve*

The tool can be effectively used to assess the status of women in the community and to what extent women are being deprived of their rights because they are women. The tool can be used to compare the situation before and after the intervention as it can provide quantitative and qualitative information on the parameters/indicators where changes have been observed. The tool can also specifically identify issues where women empowerment is still an issue and needs to be resolved.

3. *Adapting the Tool*

In order to implement the tool the first step would be identify the discussion points by engaging the community. Once these discussion points are identified and a consensus is built, the tool can be finalized. Some specific variations that can be attempted for this tool include:

- The discussions can be separately conducted with women and men from the same community to see if men and women feel differently about the status of women in their community.
- The discussion can also be centered around the situation a few years ago and the current situation to compare if status of women has changed in the society and can then be attributed to any project or intervention conducted in that field area
- More discussion points can be added (or some may be deleted) to contextualize the tool for a given community or situation

4. *Process of Implementing the Tool*

A homogeneous group is identified for discussion and informed about the broad purpose of the exercise. Following this, an in-depth discussion is initiated in each of the points identified in the tool. After a discussion on each point, the group is asked to rank on a 10 point scale as to what they think is the current status of women on the particular point being discussed. In order to explain the 10 point scale, 10 stones, peas, leaves or any other locally available material can be used and the group is asked to place the number of stones (or the material) that they think would represent the current status of women on the particular issue being discussed.

To facilitate the discussion, case study or vignettes can be used but the discussion should then focus on the general status of women in the community.

5. Tool: Status of Women Matrix

Example Discussion points	Current Status on a 10 Point Scale	Comments on Perceived Discrimination
Started taking self-decisions on household matters		
Claims her right		
Started meeting with people		
Participates in public meeting		
She knows her rights		
She knows whom to contact in what situation		
She is respected by others		
Participates in Panchayat meeting		
Engaged in livelihood		
Increased independence		
Sets an example to other woman		
Able to help other woman who face violence		

B. Comparing Status of SEG and Non-SEG Communities

1. Introduction to the Tool

This is another qualitative tool to assess if there is a difference in status between SEG and non SEG communities within a particular geographic area and to what extent discrimination could be the reason for this difference in status. The tool has been adapted from Oxfam M&E Toolkit to Measure Gender Discrimination, developed with support from Praxis

2. Purpose the Tool can serve

This tool can help in not only assessing the status of a particular SEG but also can be compared with other groups to assess if particular group(s) are being discriminated and have a different status as compared to other groups in the community.

3. Adapting the Tool

In order to adapt the tool, prior preparation is required to ascertain the parameters that would possibly demonstrate the difference in status of SEG and non SEG communities. Several parameters (some examples are provided in the tool) can be identified as per the community and the tool can be tailored accordingly. Since this tool would need quantitative data for plotting, it is required to identify the data sources along with the parameters. Sometimes when desired data are not available, specific data collection might be needed.

In addition, this tool can be implemented in regular intervals (e.g. every six months) to assess if the status is changing.

4. Process for Implementing the Tool

The tool basically needs collection of data from different sources which could be primary (i.e. data are directly collected from the communities) or could be through secondary sources like Panchayats, police stations etc. Once the data on identified parameters are available, these can be easily populated onto the table to identify the difference in status of SEG and non-SEG communities on each parameter. The information thus gathered can be analyzed to see if to what extent the difference is due to discrimination against SEG community. The issues with big gap in status can then be addressed by the intervention.

If used in regular intervals, the tool can very effectively provide the progress made through the intervention to address the status gap between SEG and non-SEG communities.

5. Tool: Assessment of Status of SEG and Non-SEG Communities

Indicators / Areas of Enquiry	Current Period (Quarter) (Mention Number/Frequency or percentage)		Last Period (Mention Number/ Frequency or percentage)		Qualitative Description on reasons for difference between SEG and non SEG groups
	SEG (e.g. Dalit, Adivasi, Muslim, Women, Children)	Non SEG	SEG (e.g. Dalit, Adivasi, Muslim, Women, Children)	Non SEG	
Which are those households that have been most affected by violence?					
Which of the households find it most difficult to access and benefit from government services?					
Settlement of Cases					
Informally settled cases either lodged by them or against them					
Who sought help from any other person/group/village institution in conflict resolution					
Who received help from any other person/group/ village institution					
Participation					
Membership in a CBO					
Benefitted after being the member of a CBO					
Participated in a recent block/ district/village level meeting					

C. Satisfaction and Perception of Discrimination

1. *Introduction to the Tool*

This tool first attempts to assess the level of satisfaction from the receipt of services from government functionaries by SEGs and then assess if their perceived level of satisfaction is associated with their perception of discrimination against them as they are from a particular SEG.

This tool is adapted from another DfID funded project PACS (Poorest Area Civil Society PACS) Toolkit, 'Service Delivery Score Card'

2. *Purpose the Tool can serve*

This tool can help in identifying if there are any discriminatory practices being adopted by the service providers in delivery of service to SEGs. In addition, the tool would also support in assessing whether SEGs perceive this as a discrimination against their group.

3. *Adapting the Tool*

The aspects mentioned in this tool are associated with one of the IPAP thematic areas i.e. MGNREGA but these can be tailored to other services within the community.

4. *Process for implementing the Tool*

In order to implement the tool, the first step would be to gather a homogeneous group that has some experience of receipt of the particular service. For example in order to assess if Dalit community is being discriminated under MGNREGA implementation, a group of Dalit within the community will be gathered for a group discussion. In case discrimination against women is to be ascertained, an exclusive group of women should be gathered.

Once the group is informed about the purpose and topic of the discussion, the facilitator would start the discussion on identified parameters/indicators, using the support questions. Each parameters/indicator will be discussed at length and the group will be supported to come to a common score (out of maximum 10 point) on their satisfaction level about the particular parameter/indicator.

Once all parameters are discussed and scored by the group, the facilitator will add the scores and calculate average score (total score / total indicators). The facilitator will then conclude about the overall group score as:

- Up to 25% of maximum possible score: Very unsatisfied
- 26-50% of maximum possible score: Unsatisfied
- 51-75% of maximum possible score: Satisfied
- 76-100% of maximum possible score: Very Satisfied

After this exercise, the facilitator would inform the group about the total group score and the interpretation. S/he would then start another discussion with the group to ascertain if this interpretation would have changed if they belonged to another group i.e. non SEG, not disabled or men. The discussion then moves on to the reason(s) for their answer and the facilitator would conclude if the group feels discriminated as they are from a particular SEG, disabled or women.

5. Tool: Assessing Satisfaction with MGNREGA Service Delivery

Part I: Discussion Guide

No.	Parameters / Indicators	Support Questions	Group Satisfaction Score
A.	Minimum Wage Payment Received	<ul style="list-style-type: none"> - What is the minimum wage rate in the state? What wage rate have members of the group been receiving? Do group members believe they would receive a higher wage if they were not from the <i>[community]</i>? <i>Make members aware of what the minimum wage rate should be.</i> 	
B.	Full Payment	<ul style="list-style-type: none"> - Do people get full payment of their wages? 	
C.	Timely Wage Payments	<ul style="list-style-type: none"> - After how many days of completion of work do people get paid their wages? Do participants believe they would be paid their wages quicker if they were not from the <i>[community]</i>? How many people in the group are paid their full wages within 15 days of completing work? <i>Randomly ask one or two people in the group to share their experience.</i> 	
D.	Procedure to get Wage Payments	<ul style="list-style-type: none"> - Do people get paid their wages through a bank account or are they paid cash? If paid cash, have they complained about this? 	
E.	Presence of Worksite Facilities	<ul style="list-style-type: none"> - What facilities have been available to members of the group when they worked at the MGNREGA worksites? Was shade available? Was drinking water available? Was a first aid box available? - Have members of the group observed children at the worksites? Is there someone at the worksite to look after the children? 	
F.	Use of Worksite Facilities	<ul style="list-style-type: none"> - Were group members able to access / use the facilities available? Does everyone at the worksite use the same facilities? - Are there any participants who have had a different experience? How did their experience differ? 	
G.	NREGA Monitoring Committee and its Activities	<ul style="list-style-type: none"> - What according to the participants are the main activities and responsibilities of the MGNREGA Monitoring Committee? - What are the activities monitoring committee has been carrying out and to what extent? <i>For example - Do they ensure that full wages are paid on time? / Do they ensure availability of worksite facilities to all?</i> - Does the MGNREGA monitoring committee treat members from different communities in the same manner? 	

No.	Parameters / Indicators	Support Questions	Group Satisfaction Score
H.	Representation in Committee	- Do you think your <i>[community]</i> has been well represented in the MGNREGA Monitoring Committee?	
I.	Participation in committee	- Do you think members of your <i>[community]</i> who are selected as MGNREGA Monitoring Committee, allowed to participate in meetings and activities carried out by the committee? Are their opinions and concerns taken into consideration?	
J.	Complaints	- Has anyone complained about their experience with MGNREGA facilities like availability of job cards, work, monitoring committee etc.? What was the result of the complaint? If resolved how long did it take and are you satisfied with the result? If complaint is pending, how long has it been so?	

Part II: Overall Score

	GROUP SCORE (Tick the answer box)			
	Very Unsatisfied	Unsatisfied	Satisfied	Very Satisfied
How satisfied are you with the implementation of NREGA in your community, particularly within the SEG that you belong to?				

Part III: Perception on Discrimination

Perception of Discrimination	Score (Tick the answer)	Support Questions
Would it be easier to access work under NREGA or would you be paid higher wages for the same work or be treated differently if you were from a different caste or community or religion or <i>not disabled</i> ?	Yes	<ul style="list-style-type: none"> - If yes, then why do you think so? <i>Please ask the participants to share their experiences or any experiences they are aware of?</i> - Which other aspects of MGNREGA do you think would change if you were not <i>Scheduled Caste/ Scheduled Tribe/ Muslims/ Disabled/ woman?</i>
	No	
Do you think being women particularly puts you in a disadvantaged state?		

D. Community Score Card

1. *Introduction to the Tool*

This is a tool to monitor status of communities. This is an adapted tool using established techniques like social audit, community monitoring and citizen report cards. It has a strong focus on empowerment and accountability as it includes an interface meeting between service providers and the community that allows for immediate feedback on quality and adequacy of services provided.

This tool is being used by Jan Sahas Social Development (an NGO funded under PACS project) at the community level .

2. *Purpose the Tool can serve*

This tool has multiple uses and can be adapted for gathering difference kinds of information at the community level. The tool can be used for service delivery tracking including expenditure tracking, monitoring quality of services over time, gather community feedback and general community empowerment by hearing and respecting their voices. The tool also serves as an awareness generation mechanism as the community gets to know their rights and entitlements.

3. *Adapting the Tool*

The aspects mentioned in this tool are in relation to health services at the community level, specifically community score card for Health Sub Centre. However, the tool can easily be adapted for other community issues including service delivery as well as community level behavior and practices on discrimination.

4. *Process for implementing the Tool*

Implementation of this tool needs a significant amount of prior preparation. Once the theme is identified, discussions are held with service providers, community and stakeholders to ascertain and finalize the indicators along which the score card would be developed. For example, for a community score card for Health Sub Centre, possible indicators are visits by ANM and other senior doctors, distribution of medicines, immunization, behavior of service provider etc.

Once the tool is ready, the community (specifically those who are associated with the service) are gathered in the group and discussion is initiated around each indicator, one by one. Community is expected to discuss their experience and views about the particular indicator and then come to a conclusion about the score (out of 10) they would want to give to that particular service. The facilitator notes down the score as well as reason/justification for the score and any other significant remarks from the community. Once all the indicators are discussed, the next step is to draw up an Action Plan. The big issues from the community score card are identified and possible solutions are explored with the community. For each action, it is also discussed and agreed as to who would initiate the proposed action and by when.

The tool is repeated after defined interval to assess the progress made on each of the identified indicators.

¹ More information can be obtained from Jan Sahas Social Development Society, 40/2 Civil Lines, District Dewas, 455001, Madhya Pradesh

5. Tool: Community Score Card for Health Sub Centre

S. No.	Indicator	Community Score	Reasons/Justification for the Score	Additional Remarks
1	Visits by ANM			
2	Immunization			
3	Behaviour of ANM			
4	Medicine Distribution			
5	Other resources			
6	Regularity of opening			
7	Staff			
8	Consultation for women			

Action Plan (Example)

S. No.	What is the problem	Proposed/Agreed Action	Who	By When
1	The ANM only visits selected areas and not covers the entire village	Sarpanch will speak to the ANM and ensures that she travels across the village	Sarpanch	During the next visit of ANM to the village
2	Medicines are generally short in supply	ANM will prepare a list of medicines with quantity required Community members will visit the block PHC to report the matter to Medical Officer	ANM Selected community members	Within next 15 days
3	Irregular opening of the health sub center			
4	No building for HSC			
5				
6				