

2014

Baseline in Mewat A report



CMS Communicatio

Enhancing Behaviour & Social Change

CMS, RESEARCH HOUSE Saket

October 2014

BASELINE IN MEWAT

A REPORT



October 2014



RESEARCH HOUSE, Community Centre, Saket, New Delhi - 110 017
Phone: (011) 2686 4020, 2685 1660 Fax: (011) 2696 8282
Email: nbraocms@vsnl.com, Website: www.cmsindia.org

CONTENTS

	Page No
Executive Summary	
Chapter-1: Introduction	01-08
1.1 Background	01
1.2 Aim	01
1.3 Objectives	02
1.4 Approach	02
1.4.1 Research Design	02
1.4.2 Respondents	02
1.4.3 Sample Design	03
1.4.4 Sample Selection	04
1.5 Research Tools	05
1.6 Research Team and Training	06
1.7 Data Collection and Analysis	06
1.7.1 Data collection	06
1.7.2 Data analysis	07
1.8 This Report	08
Chapter-2: Respondents' Profile	09-13
2.1 Background	09
2.2 Socio-Demographic Variables	09
2.2.1 Place of residence	09
2.2.2 Age	09
2.2.3 Religion followed by the head of the household	10
2.2.4 Literacy	10
2.2.4.1 Ability to read or write a letter with understanding	10
2.2.4.2 Highest grade of education	10
2.2.5 Marital Status	11
2.2.6 Occupation	11
2.2.7 Family Structure	12
2.3 Socio Economic Variables	12
2.3.1 Some indicators about main bread earners	12
2.3.2 Wealth (Standard of living or SLI) Index	12
2.3.3 Household income	12
2.4 Infrastructure Facilities	13
2.4.1 House ownership and households with toilet	13
2.5 Summary Findings	13

Chapter-3: Media Habits	14-15
3.1 Background	14
3.2 Ownership of Mass Media Assets	14
3.2.1 Usage pattern/time spent on mass media	14
3.2.2 Accessibility and usage of mobile phone	15
3.3 Preferred Radio, TV Channel and Newspaper	15
3.4 Summary Findings	15
Chapter-4: Education	16-23
4.1 This Chapter	16
4.2 Current Practice – School Enrolment and Dropout	16
4.2.1 Number of children in family between 5-14 years of age	16
4.2.2 Currently attending school	16
4.2.3 Ever enrolled, but currently not attending	17
4.2.4 Reasons for girls not attending school	17
4.2.5 Reasons for boys not attending school	18
4.2.6 Age of children, who discontinue school	18
4.2.7 Occupation of girls, who are out of school	19
4.3 Vocational Training Facilities	20
4.3.1 Availability	20
4.3.2 Type of training available	20
4.3.3 Benefits to community	21
4.3.4 Perception on community norms (perceived prevalence) around education	21
4.3.5 Normative social norms	22
4.4 Summary Findings	23
Chapter-5: Status of Women	24-35
5.1 Background	24
5.2 Status of women	24
5.2.1 Status of women compared to men	24
5.2.2 Areas wise comparison of status	24
5.2.3 Vulnerability and community response	25
5.3 Role of Women	25
5.3.1 Perceived role of women in the community	26
5.3.2 Areas where improvements are desired in the lives of girls	26
5.3.3 Want to see wives' life different from mother	27
5.3.4 Areas where daughters and daughter-in-laws to be treated equally	27
5.3.5 Idol to aspire and get motivated for	28
5.3.6 Restrictions and cultural constraints	28
5.3.7 Restrictions on anything to do with going out....	28

5.3.8 Perception on community norms (perceived prevalence) around restriction	29
5.3.9 Normative social norms	29
5.4 Gender Discrimination and work distribution	30
5.4.1 Boys and girls treated differently	30
5.4.2 Problem faced by girls in community	31
5.4.3 Gender roles	31
5.4.4 Decision making power	33
5.4.5 Mobility	34
5.4.6 Perceived prevalence around mobility and decision making power of women	34
5.5 Summary Findings	35
Chapter-6: Violence against Women	36-40
6.1 Background	36
6.2 Domestic Violence	36
6.2.1 Justifying beating by husband	36
6.2.2 Victims' response to domestic violence	37
6.2.3 Family member's response to domestic violence	37
6.2.4 Community response to domestic violence	38
6.2.5 Perceived prevalence of domestic violence	38
6.3 Violence in Public Space	39
6.3.1 Perceived threats to girls	39
6.3.2 Reasons for harassing girls	39
6.3.3 Responsibility of securing safety of women in public places	39
6.3.4 Perceived prevalence of violence in public places	40
6.4 Summary Findings	40
Chapter-7: Livelihood	41-48
7.1 Background	41
7.2 Livelihood	41
7.2.1 Main source of livelihood	41
7.2.2 Type of work men do	42
7.2.3 Type of work women do	42
7.2.4 Income, satisfaction and requirement	42
7.2.5 What would they do to enhance income?	43
7.2.6 Daily work schedule of women and work participation	44
7.2.7 Suitable job for self, wife, daughter, sister	45
7.3 SHG and Impact	46
7.3.1 Knowing about SHG/NGOs in the area	46
7.4 Perceived Prevalence	47
7.5 Normative Norms	47
7.6 Summary Findings	48

Chapter-8: Marriage Related Practices	49-52
8.1 Background	49
8.2 Knowledge	49
8.2.1 Age of marriage	49
8.2.2 Risks of not getting a girl married in this age	49
8.2.3 Dowry and marriage practices	50
8.2.4 Perceived prevalence	51
8.3 Summary Findings	52
Chapter-9: Reproductive Health	53-58
9.1 Background	53
9.2 Knowledge	53
9.2.1 Ideal age	53
9.2.2 Various methods of family planning	53
9.2.3 When to start family planning	54
9.2.4 Pre and post delivery care	54
9.2.5 Traditional pre and post delivery care practiced	55
9.2.6 Going to work after delivery	55
9.2.7 Health implications of using contraception on mother and child's health	56
9.3 Perceived Prevalence	56
9.4 Normative Norms	57
9.5 Summary	57

ANNEXURE

List of Tables

- Table 1.1: Overall Research Design
- Table 1.2: Number of Interviews per PSU
- Table 1.3: Distribution of Sample
- Table 1.4: Recoded Wealth Index
- Table 1.5: Recoded Wealth Index
- Table 2.1: Location and Gender breakup of respondents
- Table 2.2: Age of the respondents (%)
- Table 2.3: Religion Followed by the Head of the Household
- Table 2.4: Highest Grade of Education (%)
- Table 2.5: Marital Status (%)
- Table 2.6: Occupation (%)
- Table 2.7: Family Structure (%)
- Table 2.8: Age and education of main bread earners (%)
- Table 2.9: Wealth (Standard of Living Index or SLI) index
- Table 2.10: Average monthly household income
- Table 2.11: Toilet ownership
- Table 3.1: Ownership
- Table 3.2: Frequency
- Table 3.3: Intensity (average minutes spent per day)
- Table 3.4: Access to mobile
- Table 3.5: Use of mobile
- Table 4.1: 5-14 years children in family
- Table 4.2: Going to school
- Table 4.3: Enrolled but currently not attending
- Table 4.4: Reasons for the girls not attending school
- Table 4.5: Reasons for the boys not attending school
- Table 4.6: Age when discontinued
- Table 4.7: Occupation of out of school girls
- Table 4.8: Type of training available
- Table 4.9: Difficulties
- Table 4.10: Benefits that Vocational Training brings to the community
- Table 4.11: Perceived prevalence
- Table 4.12: Approval or disapproval of self, family members and community
- Table 5.1: Status of women as compared to men
- Table 5.2: Vulnerability of single women
- Table 5.3: Community response to single vulnerable women
- Table 5.4: Role of women
- Table 5.5: Areas of improvement desired

Table 5.6: Changes in wives' life
Table 5.7: Daughters and daughter-in-laws treated equally
Table 5.8: Age when restrictions are imposed
Table 5.9: Areas of restrictions
Table 5.10: Criteria of imposing restrictions
Table 5.11: Perceived community norms
Table 5.12: Normative norms
Table 5.13: Are boys and girls treated differently
Table 5.14: Treating girls in comparison to boys
Table 5.15: Gender difference
Table 5.16: Problems faced by girls in the community
Table 5.17: Women's work
Table 5.18: Men's work
Table 5.19: Work of both
Table 5.20: Decision taken by
Table 5.21: Barriers of mobility
Table 5.22: Perceived prevalence
Table 6.1: Justification of beating by husband
Table 6.2: Response to domestic violence
Table 6.3: Family response
Table 6.4: Community's response
Table 6.5: Perceived prevalence
Table 6.6: Perceived threat
Table 6.7: Perception about why girls get harassed
Table 6.8: Security of women is a responsibility of ...
Table 6.9: Perceived prevalence
Table 7.1: Main source of livelihood
Table 7.2: Work of men
Table 7.3: Work of women
Table 7.4: Other work for extra income
Table 7.5: Additional income by gender
Table 7.6: How to enhance income?
Table 7.7: Services required
Table 7.8: Time use pattern
Table 7.9: What do they do with the money they earn?
Table 7.10: Status of working women
Table 7.11: Occupation suitable for women/girls
Table 7.12: Aspiration for future (15-25 yrs)
Table 7.13: Benefits of joining SHG/NGO
Table 7.14: Perceived prevalence

Table 7.15: Approve women working along with men of the family to earn livelihood

Table 8.1: Knowledge of legal age

Table 8.2: Risks of not getting a girl married

Table 8.3: Taboos related to love marriage

Table 8.4: Reasons for Molki

Table 8.5: Perceived prevalence

Table 9.1: Ideal age

Table 9.2: Contraceptive methods

Table 9.3: Ideal time to start family planning

Table 9.4: Pre and post delivery care

Table 9.5: Ideal time to start family planning

Table 9.6: Going to work after delivery

Table 9.7: Health implication of using contraception

Table 9.8: Perceived prevalence

Table 9.9: Approval or disapproval of self, family members and community

List of Figures

Graph 1.1: Ability to Read or Write (%)

Graph 4.1: Vocational Training Centre Available

Graph 5.1: Status of Women as Compared to Men

Graph 7.1: Additional Monthly Income Required in INR

Graph 7.2: Know about SHG/NGO

Graph 8.1: Response of Community in Case of Love Marriage

Graph 8.2: Molki Prevails

Executive Summary

The Centre for Equity and Inclusion (CEQUIN) is a non-profit organization working towards the empowerment of marginalised and excluded sections of the population. They have been spearheading the movement for a violence free, gender friendly public environment to promote access and mobility of women. CEQUIN has launched its new project 'Leadership and Empowerment of Women and Girls in Mewat' in Mewat District, Haryana. CEQUIN will be working in close partnership with the Haryana State Government, National Mission for the Empowerment of Women (NMEW), Government of India and GMR group for the empowerment of women and girls in the Mewat region. Mewat is the most backward district of Haryana. Reproductive health, education and livelihoods are critical issues for women in this area.

The objective is to work with women and girls from marginalised sections, and to make them agents of development and progress within their communities. The intervention will be in the process of forming women collectives, training them to do gender audits of their own area, sharing the information collected with local stakeholders and state, forming local youth groups, organizing leadership workshop for girls and boys, and introducing sports as a part of physical development. Initiatives related to reproductive health, education and livelihood will be added as layers to this mission as the work progresses in Mewat.

At this juncture, CEQUIN wanted to have a baseline for all the indicators to be able to track the progress of their intervention in future.

Aim and Objectives

The aim was to conduct a baseline in Mewat and to provide a fact sheet for measuring the impact of the intervention at a later stage. The objectives of the baseline survey research are to estimate the level of knowledge, beliefs, attitudes, self-efficacy, social norms, interpersonal communication, practices and behaviours related to key behaviours of reproductive health, gender, violence, abuse, rights, education, livelihood, etc. Along with their exposure to and usage of media, the study also documents the background profile of the study population.

Approach

The study undertook a twofold approach of looking at the secondary data to map the current socio-economic situation of the intervention blocks and conduct a quantitative household survey among adolescents and young men and women.

The quantitative data was collected from a sample of 900 young (15-25 years) and adult (26 and above) men and women essentially residing in villages of Nuh, Nagina and Firozpur Jhirka in Mewat district of Haryana. To ensure proper distribution of the sample, a two-stage stratified random sampling design was adopted.

A structured close ended schedule was used to capture current *KABP* related to reproductive health, gender, violence, abuse, rights, education, mobility and livelihood available services, information sources, etc. and interpersonal communication on the issues. The tool also had queries on demographic background.

Experienced field team from CMS undertook the survey. Researchers were gender matched to respondents. They were briefed on the purpose and the process of the study, the tools and on the selection of respondents. Standard data collection procedures and sampling protocol, as envisaged for the assessment, were discussed with the surveyors. The field team followed the process of village segmentation; cluster selection and respondent selection before interviewing the eligible respondents.

Respondents

Both adolescents and youth groups were equally represented in the sample. The mean age of the respondent group was 28.04 years. While majority of the respondents were Muslims in Nuh, the study recorded considerable Hindu population. The mean years of schooling in Mewat was found to be 8.08 years. Around 45.7 per cent reported of not receiving any kind of formal education. Majority of the respondents were married and the average age of their marriage was recorded at a low of 16.66 years for girls and 18.53 years for boys. At an aggregate level, the respondents were engaged in their own farms and were skilled labours. Majority of women were homemakers.

Media Habits

The ownership of media assets is low in Mewat. Only 21 per cent respondents in Mewat reported of possessing televisions. The ownership and usage of mobile phones are very high. Although 5.6 per cent reported of listening to FM through Mobile, the chances are more that they hear 'Radio Mewat' through the mobile since radio ownership in Mewat is quite low.

Education

Reporting on the number of children going to school was high and more boys than girls attended the school. Also, more girls than boys were out of school at the time of the survey.

The list of reasons for being out of school was a long one. The lack of middle/high school nearby, the social practice of not allowing girls to study, lack of girl-friendly infrastructure, lack of female teachers

and preference for Madrasa are the main reasons for the girls not attending schools. Girls reported discontinuing school at the age of 12 years; almost at the onset of puberty. Boys start working at an early age and do not take interest in studies. These were offered as reasons in addition to others. The out of school girls reportedly look after their siblings, get married or start helping in agricultural work.

While the self approval of girls completing higher education and girls undertaking vocational training was found to be high, it gradually receded, as it came to family member's and community's approval.

Status of Women

Men enjoy better position in the society than women in terms of restrictions, community participation, possessing property, decision making power, education and performing domestic chores. In Mewat too, this was the trend. Women are majorly seen as 'homemakers', although a few expressed their desire to see women participating in economic activities in future.

The respondents articulated the change that they wanted to see for themselves and the girls in the community and these were – getting the opportunity to study more, getting safe space and opportunity to move around freely without any restrictions. Restriction of mobility that is imposed on the women of Mewat was cited by majority of the respondents. Social sanction to this restriction was also evident among the respondents. The respondents identified that restrictions to mobility is imposed because of different kinds of harassment of women by men.

Gender Discrimination

Gender discrimination in terms of treatment of women and men was reported by the respondents in almost all areas of life. Education, division of chores, dress code, entertainment and leisure are the areas where girls are discriminated against equal treatment. Deprivation from education, early marriage, no decision making power and made to work at home were identified by the respondents as major problems faced by women.

The gender roles defined by the respondents also reinforce the age old understanding that 'taking care of the household chores is women's job, while earning for the family is men's job'. Taking care of cattle, elderly, children, and working in the field were identified as works that both men and women do.

The study noticed that there was no area of decision making, which was solely taken by women. While majority of the household financial decisions, the outdoor activities of girls and women in the family and even political participation of women are decided by the male members, other decisions related to contraception, children's education and health care are jointly taken by both.

Violence against Women

Domestic violence prevails in Mewat. Around 94 per cent respondents said that at least some women are victims of domestic violence. While majority of the respondents feel that the victim of domestic violence (the wife) should make the husband understand about the impact and implication of DV. They also justify situations of wife beating. This is a contradiction that needs to be addressed.

Principally, they agree that family and community should intervene and stop any case of domestic violence, but practically, the community pressure or intervention is less.

Similarly, the responses related to violence against women in public places reinforce the confusion of the protector being the perpetrator. While more men than women identified the perceived threats to women in the community and also agreed that the threats are mainly from the boys, more than 75 per cent said that men in the family are responsible to ensure the safety of women in public places. While men reasoned that women provoke men by their behaviour and call upon themselves, women felt that they do it just for fun.

Livelihood

Jobs in government and private offices are the main sources of livelihood. Agriculture is the mainstay in Firozpur Jhirka and animal husbandry seems to be the secondary source as only 1.3 per cent mentioned it as their main source of livelihood.

Both men and women are mainly engaged in agriculture. They also look after the livestock or dairy farm in their house. While a few men work as unskilled labour and drivers, women also keep themselves busy with food processing and handicraft or stitching.

More than 75 per cent reported that they are not satisfied with the current income and identified avenues of added income. They also mentioned that for enhancing their income, they need training and have to have job opportunities in their vicinity.

The time use pattern of women highlighted that while they are busy for the entire day in both household chores and income generating activities, their contribution is not seen as 'income generating'. Those, who work in salaried jobs (health workers), however, said that their money is majorly used up in household expenses. The working status of women does not necessarily enhance the status of women in the household. The society still does not appreciate or approve of women working with men for generating income.

The job identified by the respondents that suits women (wife, daughter, sister and self) was stereotypical. The women themselves could not dream anything better than 'stitching' as an occupation for themselves.

Only one fourth of the respondents reported knowing about NGOs/SHGs working in their vicinity. Among them, only one fourth named the Sehgal Foundation.

Marriage Related Practices

Child marriage, dowry and Molki are practiced among the communities in Mewat. Community pressure and not finding a suitable groom later are the barriers to delaying marriage. The average dowry amount paid is around 3.33 INR. Love marriage is very rare. The taboos are several and the response to love marriages may even result in honour killing.

Reproductive health

The knowledge about the right age of getting pregnant, time to stop having children and interval between two pregnancies was not correct. While the knowledge about family planning methods was majorly around female-sterilization, pills, etc. more men knew about these methods than women.

The knowledge about ANC, breastfeeding, PNC, family planning, requirement of proper rest was found among more than 40 per cent respondents. The knowledge level among men was more than women in all the aspects of Pre and post delivery care. The traditional practices listed under ANC and PNC had more 'dos' and 'don'ts' without any logic.

While 47 per cent respondents perceive that most of the women receive ANC during their pregnancy, and go for institutional delivery, the practice of using contraceptive to space birth was quite low. Self approval for ANC was high. The respondents perceive that there is greater acceptance of family planning and institutional delivery among family members.

Chapter-1: Introduction

1.1 Background

The Centre for Equity and Inclusion (CEQUIN) is a non-profit organization working towards the empowerment of the marginalised and excluded sections of the population. Its focus is on women in particular. CEQUIN believes that in order to effectively bring in women's voices in decision making and realize their citizenship rights, it is critical to address the key impediments to women's public participation, that is, the surge of violence. They have been spearheading the movement for a violence free, gender friendly public environment to promote access and mobility of women.

After the successful implementation of Jamia Nagar project, CEQUIN has launched its new project 'Leadership and Empowerment of Women and Girls in Mewat' in Mewat district, Haryana. CEQUIN will be working in close partnership with the Haryana State Government, National Mission for the Empowerment of Women (NMEW), Government of India and GMR group for the empowerment of women and girls in the Mewat region. Mewat is the most backward district of Haryana. Reproductive health, education and livelihoods are critical issues for women in this area.

The objective is to work with women and girls from marginalised sections, to make them agents of development and progress within their communities. The intervention will be in the process of forming women collectives, training them to do gender audits of their own area, sharing the information collected with local stakeholders and state, forming local youth groups, organizing leadership workshops for girls and boys, and introducing sports as a part of physical development. Initiatives related to reproductive health, education and livelihood will be added as layers to this mission as the work progresses in Mewat.

CEQUIN contracted CMS to conduct a baseline survey to be able to track the progress of their intervention in future.

1.2 Aim

To conduct a baseline survey in Mewat to understand the knowledge attitude and practices related to gender roles and perceptions, public participation of women, mobility, rights, reproductive health, gender violence (domestic and public places) among men and women across various socio-economic sections and to provide a fact sheet for measuring the impact of the intervention at a later stage.

1.3 Objectives

The objectives of the baseline survey research are:

1. To examine background characteristics of the study population.
2. To estimate the level of knowledge, beliefs, attitudes, self-efficacy, social norms, interpersonal communication, practices and behaviours related to key behaviours of reproductive health, gender, violence, abuse, rights, education, livelihood, etc.
3. Estimate the exposure and usage of media (media habits).

1.4 Approach

In order to fulfill the objectives stated above, CMS proposes a twofold approach:

- 1) **Desk research** to map the current demographical, political and socio-economic situation of the areas of intervention, specifically the intervention blocks.
- 2) **Primary quantitative household survey** among adolescent and youth — men and women — to measure the indicators stated above.

1.4.1 Research Design

Quantitative data was collected from Mewat district of Haryana. A sample of 900 respondents was collected, which includes young (15-25 years) and adult (26 and above) men and women. The overall research design suggested is as follows:

Table 1.1: Overall Research Design

	Baseline	Intervention	End line Final assessment
Exposed	O1	X	O2
Control (Not-exposed)	--	--	O3

O1: Baseline Survey conducted before the intervention

O2: Control group of respondents, who are not exposed to intervention

O3: End line survey among those, who were exposed to the intervention

It is assumed that O2 respondents, by virtue of their participation and involvement with CEQUIN intervention and after controlling for socio-demographic and socio-economic factors, would score higher on all indicators in comparison to the O1 and O3 respondents, depending on the intensity of engagement with the CEQUIN intervention.

1.4.2 Respondents

The survey respondents were women and men aged 15 years and above, who are essentially residing in the villages of Nuh, Nagina and Firozpur Jhirka from each household (HH) visited.

1.4.3 Sample Design

The baseline tried to capture information on a variety of indicators, which may vary in terms of coverage and the design effects. Generally, for any intervention, changes in knowledge are not only expected, but also have been recorded in several previous evaluations that have been done worldwide. The considerations made for sample size to provide a district level estimation for all the indicators in the study are as below:

- All villages of the district is the universe.
- Young and adult male-female sample is discrete (i.e. belonging to different households).
- Because of the two stage sampling design, the design effect is of the magnitude 1.5 (calculated using PINT software for statistical power 0.80, alpha of 0.05 and ± 5 per cent margin of error) to detect a specified change.
- To measure 5 per cent increase between BL and EL for all knowledge, attitude, practices and self efficacy indicators and also taking into account 5 per cent non-response, a sample of 600 is suggested (See calculations below).

Since the intervention aims to achieve increase in knowledge around key areas of reproductive health, gender, violence, abuse, rights, education, mobility, livelihood benefits and schemes available for empowerment and engagement in the decision making process, it is not possible to consider knowledge level of all or any one indicator for sample size calculation. Considering 50 per cent as prevalence levels of knowledge on all indicators, the sample size calculation was done.

$$n = \frac{t^2 \times p(1-p)}{m^2} \times df$$

Where

n = sample size required

t = standard score corresponding to the desired confidence intervals size (it comes out to be 1.96 for 95 per cent confidence level).

P = estimate percentage population demonstrating a particular target behaviour (0.5 used for sample size needed/current level of knowledge - 50 per cent)

Q = 1-p

M = estimate of the expected difference (margin of error usually assumed as 0.05).5 per cent is desired and expected (0.05) too.

df = Design effect (assumed as 1.5)

$$\frac{(1.96)^2 \times .5(1-.5)}{(0.05)^2} \times (1.5)$$

Putting the values in the formula, the sample size comes out to be **576**. If we add 5 per cent, the number of respondents in the sample comes to 604. For easy distribution and after rounding it off, it comes to the figure of 600. The total sample was 900 — 600 women and 300 men (since they are secondary stakeholders in this process) — from the district of Mewat.

1.4.4 Sample Selection

To ensure proper distribution of the sample, a two stage stratified random sampling design was adopted.

Stage 1: Selection of Primary Sampling Unit (PSU)

- The primary sampling units are villages in study districts and urban wards in Nuh.
- The total number of **PSUs (45)** to be sampled in Mewat was randomly selected from the three blocks. This gives the chances of getting uniform geographic distribution of villages/PSUs across different blocks. CMS utilized the most recent census of India (2011) as the sampling frame at first stage. In the first stage, the villages were arranged by ascending number of household and proportionate number of villages were randomly selected from each block following PPES Method (Proportionate Estimated to Size).

Stage 2: House listing for Sample frame

The next stage involved the **selection of secondary sampling units**, i.e., **households** within each PSU without replacement or substitution. To develop the sampling frame, a house listing exercise (HH listing) was taken up.

- All habitation clusters were numbered starting from the north-east corner of the village.
- These clusters were then grouped together on the basis of homogeneity and population.
- A rough listing of maximum 200 households per village/primary sampling unit (PSU) were carried out, distributed more or less equally across selected habitation groups. This list of HHs constituted the sampling frame for the second stage. The house-listing sheet developed for the purpose was employed to capture key determinants of eligibility. All households with at least one respondent were marked or numbered.
- From the sampling frame, the required number of households (**which is 20**) was sampled using random sampling procedures. From each sample household, only one eligible person was interviewed. The sample from each village was as follows:

Table 1.2: Number of interviews per PSU

	Calls per village
Young women of age 15-25 years	
Young men of age 15-25 years	
Adult women of age 26+ years	
Adult men of age 26+ years	
Total number of interviews in a village	20

Table 1.3: Distribution of Sample

	Total	Sex		Age	
	Sample	Women	Men	Youth	Adult
Nuh	300	200	100	150	150
Nagina	300	200	100	150	150
Firozpur Jhirka	300	200	100	150	150
Mewat	900	600	300	450	450

Stage 3: Selection of Eligible respondent

- In case a household had more than **one eligible respondent (from one category)**, only one out of the available respondents was interviewed and selected through Kish Grid (paho.org/english/ad/dpc/nc/steps-tng-7-kish.ppt OR stat.aau.at/Tagungen/Ossiach/Nemeth.pdf).
- Once the list of HHs to be sampled was prepared, the researchers visited each sampled household. In case of absence of the respondent during the first visit, the investigator collected information on the respondent's availability from a reliable member of the family, preferably the mother and revisited the HH accordingly. In order to minimize the non response error, CMS minimized the time between house listing and the actual survey.

1.5 Research Tools

A **structured close ended schedule was used** to elicit the information from men and women.

The household level **questionnaire** was designed in a way to capture current *KABP* related to reproductive health, gender, violence, abuse, rights, education, mobility and livelihood, available services, information sources, etc. at various degrees, dialogues and discussion on the issue, interpersonal communication. Further, the tool also had probes to record the social norms (normative, empirical, etc.). The tool also had queries on demographic background. The questionnaire was designed and **developed in English and translated in Hindi**. The tools once developed were shared with CEQUIN, pre-tested with a representative sample in Mewat and then modified further based on the findings from the field.

1.6 Research Team and Training

The field team was drawn from CMS Researchers, who had conducted similar studies with training and experience in undertaking quantitative surveys. Researchers were gender matched to respondents.

The Researchers, Supervisors, Senior Field Manager and Data Analyst received three day training in New Delhi. The briefing was conducted by the Project Director in New Delhi. The field training in New Delhi took place on June 11 to 13, 2014. The local team of investigators and supervisors were briefed on the purpose and the process of the study, the tools and the selection of respondents. Mock exercises were also conducted before they went out in the field for data collection. Standard data collection procedures and sampling protocol, as envisaged for the assessment, were discussed with the surveyors.

For quantitative survey, three teams were formed comprising one researcher, one supervisor and five surveyors each. In this way, three teams were formed to work in three blocks, simultaneously. The researchers and supervisors interviewed the key influencers, walked through the entire village, identified starting points in each habitation cluster, accompanied the surveyors during interview, and did field review of each tool. In case of any discrepancy found in the flow and sequencing, they back checked the data and corrected wherever required.

1.7 Data Collection and Analysis

1.7.1 Data Collection

The data was collected by using the tools prepared for the purpose. The field work in the State was managed by Researchers and Supervisors under the guidance and supervision of the Senior Field Manager and Project Director.

- Village Segmentation
- Cluster Selection
- Interviews with eligible respondents

The Supervisors carried out the following activities:

- Team management
- Logistics
 - Quality control by way of scrutinizing sampled questionnaires to ensure that the questionnaires had been filled in correctly, all routing instructions had been adhered to and the questionnaires were error free. These were further verified through accompaniments and back checks.

1.7.2 Data Analysis

For data analysis, variable names, variable labels and value labels for each variable were assigned; the data was cleaned, and a codebook listing all of the study variables, their values and their labels was produced. Questionnaires received from the field went through rigorous scrutiny checks and after office editing/coding, the data was entered using FoxPro Version 2.6. Basic significance tests, frequency calculations and bi-variate analysis were conducted using statistical software SPSS Version 14.0.

A. Analysis of Socio Demographic and Socio Economic variables

The data gathered from the study has been analyzed by various socio-demographic and socio-economic variables. The socio-demographic variables used in analysis are:

1. Age
2. Sex
3. Social Category
4. Education

The socio-economic variable used in analysis is the **Wealth Index (Standard of Living)**: One of the background characteristics used in this report is an index of the economic status of households called the wealth index. This wealth index is an adaptation of the index used in the NFHS¹ Round 3 report.

Table 1.4: Recoded Wealth Index

	Household characteristics	Scores	
1	Mattress	Yes = 1	1
2	Pressure cooker	Yes = 1	2
3	Cot or bed	Yes = 1	3
4	Table	Yes = 1	4
5	Functional electric fan	Yes = 2	5
6	Bicycle	Yes = 2	6
7	Radio or transistor	Yes = 2	7
8	Sewing machine	Yes = 2	8
9	Telephone/mobile	Yes = 3	9
10	Refrigerator	Yes = 3	10
11	Colour TV	Yes = 3	11
12	Moped, motorcycle/scooter	Yes = 3	12
13	Car	Yes = 4	13
14	Water pump	Yes = 2	14
15	Bullock cart	Yes = 2	15
16	Thresher	Yes = 2	16
17	Tractor	Yes = 4	17
18	Piped water into dwelling	Yes = 4	18
19	Water filter	Yes = 2	19
20	LPG	Yes = 3	20
21	Toilet	Yes = 4	21
Total		Max = 51	Min = 0

It is an indicator of the level of wealth that is consistent with expenditure and income measures. Much the way the NFHS economic index was constructed using household asset data and housing characteristics, here, every household was assigned a score for each asset and the scores were summed for the household, thereby generating a composite index representing the standard of living of that household.

The grid outlines the characteristics that make up the composite wealth index along with assigned scores by item. On obtaining consolidated scores, a wealth index (Standard of living or SLI) variable was

¹ National Family Health Survey

computed by recoding scores into three categories viz. high, medium and low SLI. Individuals were, thus, ranked according to the category their consolidated scores fell into, viz. high, medium or low SLI.

Table 1.5: Recoded Wealth Index

Label	Score	Recoded as
Low SLI	0 to 17	1
Medium SLI	18 to 34	2
High SLI	35 to 51	3

1.8 This Report

This is the baseline report of Mewat. In addition to the description of the scope, objectives and methodology, the demographic profile of the respondents has been described in Chapter Two. This is followed by the chapters containing the results of the baseline survey organized by issues, like education, status of women, violence against women, livelihood, marriage related practices, reproductive health and availability of services. In each chapter, the questions pertaining to knowledge, attitudes, behaviours and perceived importance and community norms by order pertaining to each topic have been described.

These findings are analyzed by all respondent categories, location and age as applicable to each question. Each chapter ends with a summary of findings. Finally, relevant tables and the tool for the survey have been included in the appendix.

Chapter-2: Respondents' Profile

2.1 Background

The key respondents for the baseline survey were men and women in the age group of 15-45 from Mewat. Before examining the findings from the baseline, it is important to understand the background characteristics of the respondents covered in the survey. The following sections provide information on the socio-demographic and socio-economic characteristics of the sample covered by the study.

2.2 Socio-Demographic Variables

The key socio demographic variables included in this report are age, sex, religion, literacy, occupation and marital status.

2.2.1 Place of residence

The study was conducted in three selected blocks of Mewat district. The location-wise sample covered in each block is given below in Table 2.1. As can be noted, 45 villages were proportionately distributed among three blocks.

Table 2.1: Location and Gender breakup of respondents

	# of Villages	Sample	Women	Men
Firozpur Jhirkha	14	280	185	95
Nagina	12	240	160	80
Nuh	19	380	255	125
Total	45	900	600	300

The total sample for the study and the gender breakup achieved was similar to the one that was planned. As indicated, the baseline covered a total of 900

respondents — comprising 600 women and 300 men.

2.2.2 Age

The actual age of the respondents was recorded in the questionnaire. The recorded age was then coded in the following intervals for the purpose of analysis and for the study: 15-25 years, 26 years or more. The mean was calculated on the basis of the actual age recorded in the questionnaire. As can be noticed, the mean age of the respondents was 28.04 years.

Table 2.2: Age of the respondent (%)

N=900	Women		Men		Mean Age (in years)
	15-25 yrs	>26yrs	15-25 yrs	>26 yrs	
Firozpur Jhirkha	50.3	49.7	50.5	49.5	28.65
Nagina	50	50	50	50	27.68
Nuh	49.8	50.2	50.4	49.6	27.82
Total	50	50	50.3	49.7	28.04

As desired, the study achieved almost equal distribution of respondents by age.

2.2.3 Religion followed by the head of the household

A question was asked to all respondents to ascertain the main religion practiced in the household. The question was framed in terms of the religion followed by the head of the household. The results are tabulated below.

Table 2.3: Religion followed by the head of the household

N=900	Hindu	Muslim
Firozpur Jhirkha	8.9	91.1
Nagina	14.6	85.4
Nuh	42.1	57.9
Total	24.4	75.6

The table indicates that majority of the respondents were

Muslims. Block wise

data shows that Nuh had a considerable percentage of Hindu respondents.

Meos are inhabitants of Mewat, a region that consists of Mewat district of Haryana and some parts of adjoining Alwar and Bharatpur districts of Rajasthan where the Meos have lived for a millennium. They were Hindu Rajputs, who converted to Islam by Moinuddin Chishti. They have maintained their age-old distinctive ethno-cultural identity until today. Meo profess the beliefs of Islam, but the roots of their ethnic structure are in Hindu caste society.

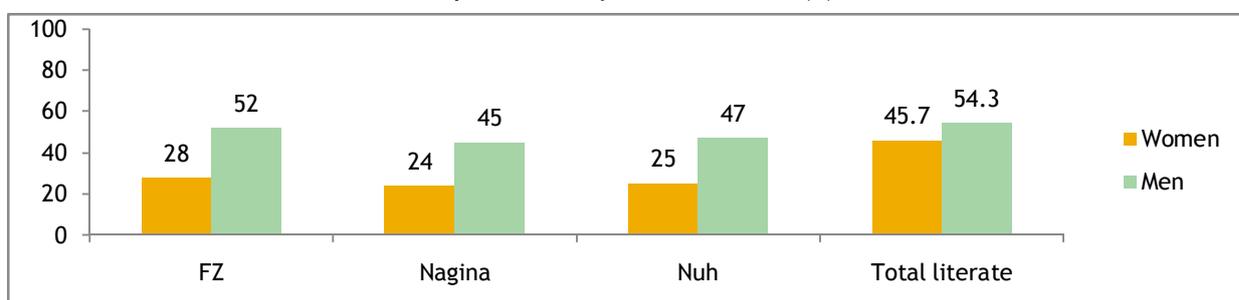
2.2.4 Literacy

Two questions as measures of literacy were included in the survey. First, respondents were asked about their ability to read/write a simple letter with understanding. This question, however, was asked only to the respondents. The respondents were also asked about the highest grade of education attained by them.

2.2.4.1 Ability to read or write a letter with understanding

The survey sought to examine what proportion of the respondents could read or write a simple letter with understanding as a measure of literacy among the respondents. Block wise variation among men and women respondents was noticed. While 46 per cent of women were literates, 54 per cent men were found literates in Mewat.

Graph 1.1: Ability to read or write (%)



2.2.4.2 Highest grade of education

The survey not only attempted to determine whether respondents could read or write a letter, but also sought to gauge the highest level of education attained by them. The question regarding the highest level of education attained was asked to all the respondents. The responses were then classified in the intervals given below.

Table 2.4: Highest Grade of Education (%)

N=900	Illiterate/Literate but no schooling	Class I-IV	Class V-VIII	Class IX to HSC	Above HSC	Mean yrs of schooling In # of yrs
Firozpur Jhirkha	58.2	5.7	25.4	8.9	1.8	6.97
Nagina	45.0	5	25.8	21.7	2.5	8.23
Nuh	36.8	3.4	28.4	27.9	3.4	8.53
Total	45.7	4.6	26.8	20.3	2.7	8.08

While majority were illiterates, a little more than one fourth of the respondents have attended school till class 8. The mean years of schooling, however, came out to be 8.08 years (women 7.69 years; men 8.44 years).

2.2.5 Marital status

A question regarding marital status was administered to all the respondents, irrespective of their gender.

Table 2.5: Marital Status (%)

N=900	Men	Women	Total
Currently married	73.7	78.8	77.1
Widowed	0.3	1.7	1.2
No gauna*	0.3	0.7	0.6
Never married	25.7	18.8	21.1

The data reveals that while 77 per cent of our respondents were married, only 21 per cent were never married. (*Gauna: married, but did not leave for marital home)

Among the married (N=694), the study found that majority of the women married at the age of 16.77 yrs, while the average age of marriage for boys was 18.53 yrs.

2.2.6 Occupation

The occupational status of all respondents was recorded by the survey.

Table 2.6: Occupation (%)

N=900	Men	Women	Total
Own land cultivation/farming	26.3	5.7	12.6
Agricultural Labour	0.3	1.0	0.8
Animal Husbandry	0.3	3.8	2.7
Non Agricultural Labour	18.3	3.0	8.1
Artisan(Handicraft)/Skilled worker	24.7	1.5	9.2
Petty shop/small business	10.0	0.2	3.4
Clerical/Salesman	1.3	0.5	0.8
Supervisory level	1.3		0.4
Servant/domestic help		0.7	0.4
Student	14.0	4.0	7.3
Not employed	3.0	13.3	9.9
ASHA		3.8	2.6
RMP Doctor	0.3	0.7	0.6
Housewife		62.7	41.8

The data indicates that at an aggregate level, the respondents were engaged in their own farm and were skilled labours. Majority of women were homemakers. While 14 per cent of men respondents were students, 13.3 per cent women were unemployed, which indicates that girls of school/college going age are staying at home.

2.2.7 Family Structure

Table 2.7: Family Structure (%)

N=900	%
Joint family	36.2
Nuclear Family	58.3
Extended family	5.3
Living alone	0.1

The data indicates that majority of the respondents in the three Blocks live in a nuclear family set up. While 36 per cent stay in Joint family structure, around five per cent reported staying in extended family set up.

2.3 Socio Economic Variables

2.3.1 Some indicators about main bread earners

Table 2.8: Age and education of main bread earners (%)

N=900	Average age in years	Years of education
Firozpur Jhirkha	37.08	7.36
Nagina	38.78	8.49
Nuh	37.34	8.88
Total	37.64	8.34

The average age of the main bread earner in Mewat emerged as 37.64 years, while their mean number of years in school was 8.34 years.

2.3.2 Wealth (Standard of Living Index or SLI) index

One of the background characteristics used in this report as an index of the economic status of households is called the Wealth (Standard of Living Index or SLI) index. It is an indicator of the level of wealth that is consistent with expenditure and income measures. The study used the same measure for computing SLI as used by the NFHS 3. The table below provides information on the SLI of the respondents.

Table 2.9: Wealth (Standard of Living Index or SLI) index

N=900	%
Low SLI	61
Medium SLI	35
High SLI	4

The data indicates that the majority of the respondents belong to the low SLI group, while only four per cent were in the high SLI bracket.

2.3.3 Household Income

Table 2.10: Average monthly household income

N=900	in INR
Firozpur Jhirkha	9,535.71
Nagina	12,535.42
Nuh	12,123.68
Total	11,428.33

The average monthly household income in Mewat is around Rs. 11,428/-. While Nagina recorded the highest average monthly household income, Firozpur Jhirkha recorded the lowest. (According to the DLHS 2012-13, the mean household size is

5.5. The rural household size is 5.9).

2.4 Infrastructure facilities

2.4.1 House ownership and Households with toilet

Table 2.11: Toilet ownership

N=900	Own house	HH with toilet
Firozpur Jhirkha	98.9	19.3
Nagina	99.2	49.2
Nuh	99.7	61.6
Total	99.3	45.1

While almost everyone stayed in their 'own' house, only 45 per cent reportedly had toilets in their home. More than 60 per cent in Nuh reportedly had toilets at home.

Those, who reported having toilets at home, majority of them (91.6%, N=406) also reported using them.

2.5 Summary Findings

- A total of 900 respondents were recruited for the study comprising 600 women and 300 men.
- **Age:** The respondents are more or less equally divided into two age groups. The mean age of the respondent group was 28.04 years.
- **Religion:** Majority of the respondents were Muslims. However, Nuh recorded considerable Hindu population.
- **Level of Education:** At the aggregate level 45.7 per cent of the respondents reported not receiving any kind of formal education. A little more than one fourth of the respondents have attended till class 8. The mean years of schooling are 8.08 years.
- **Marital status:** 77 per cent of the respondents were married. Among the married, majority of the women married at the age of 16.77 yrs, while the average age of marriage for boys was 18.53 yrs.
- **Occupation:** At an aggregate level, the respondents were engaged in their own farm and were skilled labours. Majority of women were homemakers.
- **SLI:** 61 per cent of the respondents were in the low SLI bracket.

Chapter-3: Media Habits

3.1 Background

Respondents were asked a series of generic questions pertaining to the ownership of assets, like television, radio and mobile and subscribing newspapers. Specifically, frequency and intensity of watching TV, listening to radio and reading newspapers were probed along with the channels/stations that they listen to. The findings are as follows.

3.2 Ownership of Mass Media Assets

Table 3.1: Ownership

N= 900	FZ	Nagina	Nuh	Total
Radio	2.5	2.5	3.4	2.9
Television without cable	4.6	2.5	4.7	4.1
Television with cable	6.4	12.8	37.6	21.1
Mobile phone	96.1	96.3	96.3	96.2
Newspaper	3.6	10.4	11.1	8.6

As can be noticed, while majority of the households had mobile phones, television households with cable connections were reported by one fifth of the respondents. Radio ownership was found to be very

low. Nuh block recorded higher percentage of ownership of media assets.

According to the Census of India 2011, there are nine per cent radio HHs (8.7% rural and 11.3 Urban) and 17 per cent TV HHs (12.6% rural and 51.3% urban).

3.2.1 Usage Pattern/Time spent on Mass Media

Table 3.2: Frequency

N= 900	Radio	Television	Newspaper
Everyday	30.8	55.4	59.7
Regularly	7.7	17.9	18.2
Sometimes	30.8	13.4	11.7
Only Saturday/holiday	-	3.6	
Never	30.8	9.8	10.4

The frequency of watching, listening and reading was more or less regular. The respondents reported spending maximum time in watching television. The average time spent in watching television was 1.5 hours. The

time spent on radio and newspaper is around 30 minutes.

Table 3.3: Intensity (average minutes spent per day)

N= 900	Radio	Television	Newspaper	Mobile
Firozpur Jhirka	43.57	90.14	41.15	34.55
Nagina	47.50	77.50	33.26	24.85
Nuh	25.00	93.08	22.09	24.13
Total	37.22	90.57	27.64	27.71

3.2.2 Accessibility and Usage of Mobile Phone

Table 3.4: Access to mobile

N= 866	Men	Women	Young	Adult	Total
Yes	99.7	92.2	94.3	95.0	94.7

Out of the respondents, who reported having a mobile around 95 per cent said that they also access it. More men than women and more adult than young have accessibility to a mobile. While major use of mobile is to call or receive calls, around 13 per cent respondents also reportedly play games on mobile. It is interesting to see that mobile is used to listen to FM. Since Radio Mewat is also broadcast through FM, this can be used as a source for information dissemination.

Table 3.5: Use of mobile

N=820	FZ	Nagina	Nuh	Total
To Call/to receive call	100.0	98.1	100.0	99.5
To play games	5.6	17.9	15.5	12.9
For SMS	7.9	7.5	14.1	10.4
To listen to FM	13.1	1.4	2.3	5.6
To watch video/films	1.1	4.7	9.4	5.5
To access internet	3.7	1.9	2.9	2.9

RADIO MEWAT: COMMUNITY RADIO

A fact that needs mention here is the presence of Community Radio called Radio Mewat. Radio Mewat seeks to give voice to the voiceless in this backward community. Launched on September 1, 2010, the radio station started with just two hours of unstructured broadcast. Absorbing the demands and expectations of the community, the radio station now broadcasts 14 hours a day, covering a wide variety of local issues in its programming including agriculture, education, health, hygiene and sanitation. It reaches out to over five lakh people in a radius of 25 kilometres. Since Radio Mewat also has an FM band, people can listen to Radio on their mobile.

3.3 Preferred Radio, TV channel and Newspaper

While AIR is the most heard radio station, the list of television channels viewed is quite long. Zee TV (50%), Star Plus (32.7%), Local Haryana Channel (16.8%), Aaj Tak and DD1 (15.4%) were some at the top of the list.

Dainik Jagaran (73.6%), *Amar Ujala* (49.5%), and *Punjab Kesari* (45.1%) are the most read newspapers in the community.

3.4 Summary Findings

- Only 21 per cent respondents in Mewat reported having television.
- Ownership and usage of mobile phones are very high. Although 5.6 per cent reported listening to FM through mobile, the chances are more that they listen to Radio Mewat through mobile since radio ownership in Mewat is quite low.

Chapter-4: Education

4.1 This Chapter

In India, the education of girls has historically lagged behind that of boys². In addition, studies have shown that certain communities and classes fare much worse than the others. Gender inequalities interlock with other forms of social inequality, notably caste, ethnicity and religion, with girls from Scheduled Castes, Scheduled Tribes and Muslim minorities particularly, constituting the population of out-of-school and drop-out children. The education scenario in Mewat is grim. The average literacy rate in the region is 53.6 per cent, of which male literacy accounts for 72.9 per cent and female literacy is only 33.7 per cent (DLHS, IIPS, 2007-08). As per Census 2001, male literacy stood at 61.5 per cent and female literacy was only 24.26 per cent. The statistics show an increased demand for education, but the poor quality education standards coupled with absence of adequate infrastructure in the schools daunt their spirits.³

This study attempted to understand the current practice of enrollment and dropouts among the respondents of Mewat, the reasons for girls and boys leaving school, the occupation of girls out of school, the availability of and accessibility to vocational training facilities and the prevailing social norms around education.

4.2 Current Practice – School enrolment and dropout

4.2.1 Number of children in family between 5-14 years of age

Table 4.1: 5-14 years children in family

	Girls	Boys	Total
Firozpur Jhirkha	289	309	598
Nagina	232	280	512
Nuh	286	378	667
TOTAL	807	967	1774

The table explains the number of children in the family in the age of 5-14 years. Around 26 per cent of the respondents did not have any children within the age group of 5-14 in their family.

4.2.2 Currently attending school

Table 4.2: Going to school

N= 662	Girls	Boys	Total
Firozpur Jhirkha	74.0	90.3	82.4
Nagina	80.6	92.9	87.3
Nuh	77.6	85.7	81.9
Total	77.2	89.2	83.8

Among the families, which reported having children between 5-14 years, about 83.8 per cent reported that they are going to school currently. It is noticed that more boys than girls in the age group of 5-14 are going and more children from Nagina block are going to school.

² (Agarwal 1987; Agarwal and Agarwal 1994)

³ An Assessment of Development Indicators in Rural Mewat, A Collaborative Action Research Study by IRAD & Aide et Action

4.2.3 Ever enrolled, but currently not attending

About 11.3 per cent of the parents said that although they had enrolled their child in school, they are currently not attending school.

Table 4.3: Enrolled but currently not attending

N=	Girls	Boys	Total
Firozpur Jhirkha	10.5	4.3	12.9
Nagina	8.1	3.8	11.8
Nuh	3.7	7.5	9.7
Total	7.1	5.4	11.3

The disaggregated data shows that more girls than boys are out of school. Furthermore, around 13 per cent children in Firozpur Jhirkha are no longer attending school.

4.2.4 Reasons for girls not attending

When it comes to literacy, girls and women fare far worse than men. Of the roughly 776 million people around the world, who cannot read and write, two thirds are female. Girls face particular challenges on the road to achieving literacy, from discrimination and social stigma, to care giving duties and household responsibilities. Often, girls, who should be in school, are forced to take on childcare or expected to look after sick relatives. In Mewat, the respondents were asked about the general reasons why boys and girls do not attend school.

Table 4.4: Reasons for the girls not attending school

N= 900	FZ	Nagina	Nuh	Total
No middle/high school in the vicinity	57.9	71.3	36.8	52.6
Girls are not allowed to study	30.4	79.6	51.1	52.2
Prefer to go to Madrasa	35.7	5.8	7.9	16.0
Lack of female teachers	18.9	20.4	6.1	13.9
Inadequate teachers	8.9	15.8	9.2	10.9
No separate toilet for girls & boys in school	21.8	0.8	1.3	7.6
No drinking water facilities in school	7.9	9.6	5.3	7.2
No school in the village	15	0.4	4.7	6.8
Lack of money	0.4	4.2	8.9	5.0
Early marriage of girls		4.2	9.2	5.0
Start working in farm & house early	1.1	5.4	7.4	4.9
No proper study in schools	3.6	1.3	2.6	2.6
All go to school			4.2	1.8
No proper school building/classroom	2.9	0.4	1.6	1.7
No interest in study		1.3	1.1	0.8
Bad atmosphere			1.1	0.4
No separate school for girls	0.4	0.8	0.3	0.4
Disabled child			0.8	0.3
Looking after children at home		0.8		0.2
Transport problem		0.4	0.3	0.2

More than half of the respondents reported that the lack of a middle or high school nearby and the social practice of not allowing girls to study are the main reasons why girls do not attend school in their area.

Around 16 per cent said that they prefer to send the girls to the Madrasas. Further, there were complains about no female teachers (13.9%), no separate toilet for girls (7.6%) and no separate girls school from quite a few. The problems related to school infrastructure like lack of drinking water facilities (7.2%), no school

(6.8%), no proper building (1.7%) were also pointed out by some. Variation across blocks was noticed.

4.2.5 Reasons for boys not attending

Table 4.5: Reasons for the boys not attending school

N= 900	FZ	Nagina	Nuh	Total
No middle/high school in the vicinity	69.6	69.2	43.7	58.6
Inadequate teachers	27.5	36.7	14.2	24.3
Start working at early age in fields	3.2	12.5	23.2	14.1
Children not taking interest in study	2.1	21.7	13.9	12.3
Prefer to go to Madrasa	17.5	4.2	7.4	9.7
No toilet facilities	23.2	1.3	1.6	8.2
No drinking water facilities in school	13.9	4.6	3.4	7.0
No school in the village	15	1.7	2.9	6.3
Lack of money	0.7	4.2	7.4	4.4
Start learning technical work at early age	0.4	6.7	3.4	3.3
No proper school building/classroom	7.1		2.1	3.1
DK/CS	1.1	0.4	4.2	2.2
All go to school			4.2	1.8
Classes are not held	3.9			1.2
Start gambling		0.8	1.8	1.0
Get married			0.3	0.1
No transport facility/Transport problem		0.4		0.1

From the reasons given by the respondents for boys not attending school, it came out very strongly that there are no middle and high schools in the vicinity. About a quarter of the respondents reported inadequacy of teachers in school. Children starting work at an early age (14%), not taking interest in studies (12.3%), preference for Madrasa education (9.7%) were some other reasons.

Lack of Infrastructural facilities like, toilets (8.2%) lack of drinking water facility (7%) and absence of school in the village (6.3%) was also pointed out by the respondents other than financial condition of the families.

In Mewat, the administration is apathetic towards the educational needs of children, particularly in the villages. Condition of schools is dismal which questions its existence in a country where education forms one of the fundamental rights enshrined in the constitution. In almost all the schools, basic infrastructural facilities are either absent or not working properly. Drinking water supply is usually not available. Toileting facilities are usually absent for children especially, for girls. There are several schools in the region which are understaffed or the teachers are absent. The mid day meal program is also left unattended to in many schools where either there is no cooking space or the meal pattern is not followed properly. The pupil-teacher ratio is very high ranging from 50:1 to 80:1 which furthers the reason of disinterest among teachers to introduce creativity and interest in the curriculum activities. Given the present state of affairs, inhabitants of this region have become so resigned and cynical that they have accepted this administrative apathy and don't raise their voice against this.....An Assessment of Development Indicators in Rural Mewat, A Collaborative Action Research Study by IRAD & Aide et Action.

4.2.6 Age of children who discontinue school

The respondents were asked about the age at which the children in their village discontinue school. The response was noted separately for boys and girls.

Table 4.6: Age when discontinued

Age in years	Girls	Boys
8	1.3	-
9	0.8	-
10	21.1	1.9
11	7.7	1.9
12	40.9	16.0
13	12.7	28.1
14	6.9	37.3
15	3.7	0.6
16	0.4	0.4
17	0.1	0.1
>18		6.9
None	4.4	6.9

The data shows that majority of the respondents felt that the girls discontinue at the age of 12 years, i.e., almost at the onset of puberty. For the boys, majority felt that they discontinue at the age of 13-14. The **mean age for discontinuing school** for girls emerged as **11.81 years, while for boys it is 13.69 years.**

The Report of Sehgal Foundation also tables the reasons and nature of dropouts from the schools of Nuh, Nagina and Firozpur Jhirka. Financial condition of parents was cited as the main reason of dropout of the girls from school.

4.2.7 Occupation of girls, who are out of school

It was imperative to know what the out of school girls are occupied with. The study suggests that the girls who are taken out of school mainly help their mothers in household chores. This has been reported by 91 per cent of the respondents.

	Nuh	Nagina	Firozpur Jhirka
Nature of dropouts in schools	Grave	Grave	Negligible
Factors responsible	Financial condition of parents		
Dropouts maximum among	SC, OBC	Muslims	Muslims
Maximum dropouts by gender	Hindu girls	Muslim girls	Muslim girls
Source: Report: An Assessment of Development Indicators in Rural Mewat			

Table 4.7: Occupation of out of school girls

	Male	Female	Total
All household chores	88.0	92.3	90.9
Taking care of siblings	53.3	45.8	48.3
Getting married	51.0	42.7	45.4
Helping in agricultural field	48.0	41.2	43.4
Become domestic help	1.7	3.3	2.8
Go out of Mewat in search of jobs	0.7		0.2
Animal Husbandry	0.7	1.2	1.0
Join Tailoring course		1.2	0.8
DK/CS	0.7	0.2	0.3

While 48 per cent reported that the girls look after their siblings, 45 per cent said that the girls get married or start helping in agricultural work. Some of them also join their parents to help in the agricultural fields.

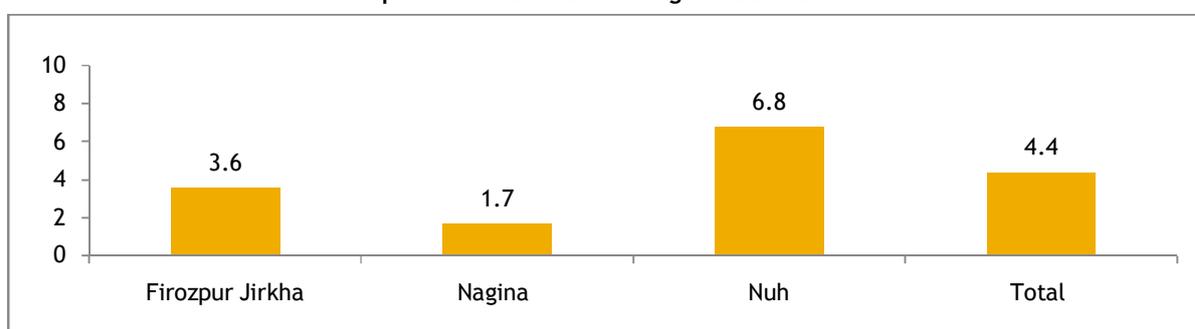
4.3 Vocational Training Facilities

Vocational training empowers economically disadvantaged men and women with little or no education. Training and microfinance support helps women to regain economic independence, value and self-esteem. One of the advantages of vocational training is that it focuses on practical skills that students can put to use in a job immediately. Vocational training programmes typically focus on teaching students how to perform the tasks that would be required of them in the workforce in various fields. Because the training is specifically related to their fields, students often find jobs easily than people with general academic backgrounds or start up their own business with a small capital.

4.3.1 Availability

In order to understand the need and availability of vocational training facilities a few questions were posed. As can be noted, four per cent respondents reported having a Vocational Training Centre nearby.

Graph 4.1: Vocational Training Centre Available



4.3.2 Type of training available

Table 4.8: Type of training available

N=40 (multiple response)	FZ	Nagina	Nuh	Total
Cutting & tailoring	10	3	23	36
Sewing	8		15	23
Beautician course	2		9	11
ITI	7	2	8	17

Among them (N=40), majority of the respondents reported the availability of training on cutting and tailoring. ITI trainings were also available for boys.

Among the respondents, who reported having a vocational centre nearby, majority of the respondents also reported that **girls go for vocational trainings** in their area.

They also agreed that girls should go for vocational training. Those, who have the facility in their vicinity, also mentioned about the difficulties that the community members face in obtaining vocational training.

Table 4.9: Difficulties

N=40	FZ	Nagina	Nuh	Total
Far away	20.0	50.0	76.9	60.0
Restriction on girls to take training	80.0		11.5	27.5
No difficulties		25.0	11.5	10.0
No choice of training		25.0		2.5

4.3.3 Benefits to community

Those, who did not have a vocational training centre, were aware of the benefits that a training centre provides to the community. They know that vocational training centre helps the youth to develop basic skills related to things that they can do sitting at home. Majority said that they can learn stitching, tailoring, enhance employment opportunities, start off their own work or business and, as a result, increase the household income.

Table 4.10: Benefits that Vocational Training brings to the community

N= 860	Male	Female	Total
Learn skills of Tailoring/Embroidery	19.5	45.7	37.1
Employment opportunity	53.2	28.4	36.5
Household income will increase	21.3	19.9	20.3
After training can start own work	9.9	11.3	10.8
Exposure to different types of work	9.2	4.5	6.0
Learn to make Pickle/Murabba/Papar/Agarbati	0.4	6.6	4.5
Learn computer	5.0	2.1	3.0
After receiving training, they can train others	2.1	1.2	1.5
Dairy Farm	0.7	0.5	0.6
Vagrancy will go down among boys	1.1		0.3
Boys can get mechanical training	0.7	0.2	0.3

4.3.4 Perception on community norms (perceived prevalence) around education

In order to measure the existing situation, i.e., what 'is' there and exists in the community, a set of questions pertaining to community norms surrounding this practice were administered. This was to understand the prevalence of this practice in their communities. The respondents were probed on questions, such as the proportion of girls and boys out of school; proportion of girls and boys, who have completed higher education; and proportion of children never enrolled. The prevalence question was coded to correspond to the following numerical values: All (100%), most (75%), half (50%), some (25%) and none (0%).

Table 4.11: Perceived prevalence

N= 900	All (100%)	Most (75%)	Half (50%)	Some (25%)	None (0%)
Proportion of children between the ages of 5-14 years, who never attended school	-	4.7	8.8	57.6	29.0
Proportion of girls between the ages of 5-14 years, who discontinued school	1.9	19.8	29.7	42.6	6.1
Proportion of boys between the ages of 5-14 years, who discontinued school	0.8	4.6	18.3	56.3	20.0
Proportion of girls, who completed at least higher education	0.1	4.1	7.4	38.3	50.0
Proportion of boys, who completed at least higher education	2.0	21.6	28.6	39.6	8.3

As indicated in the Table, while 57 per cent reported that some in their village have never attended school, around 43 per cent feel that some and another 30 per cent felt that half of the girls between 5-14 years discontinue school. 20 per cent respondents perceive that boys do not discontinue at this age. While half of the respondents perceive that no girls completed higher education, another 38 per cent feel that only some complete higher education in their community. The perception about boys completing was better, reflecting the current situation.

4.3.5 Normative social norms

The respondents were asked whether they, their family members and the community members approved or disapproved of girls completing higher education and taking vocational training. Their responses are recorded in the Table below.

Table 4.12: Approval or disapproval of self, family members and community

Girls Education	Strongly Disapprove	Disapprove	Neutral	Approve	Strongly Approve
Self N=					
Girls completing higher education	0.2	20.9	11.4	45.3	22.1
Girls obtaining vocational training	0.3	3.1	6.8	49.1	40.7
Key decision makers in the Family N=					
Girls completing higher education	2.8	28.4	24.0	37.2	7.6
Girls obtaining vocational training	0.3	7.7	17.6	59.3	15.1
Community members N=					
Girls completing higher education	11.3	33.6	31.6	22.9	0.7
Girls obtaining vocational training	1.7	13.3	31.2	50.0	3.8

Girls completing higher education was something that more than 66 per cent of the respondents felt that they approve of. However 52.4 per cent said that the family members and 65 per cent said that the community would disapprove of this.

Similar trend was noticed with girls getting vocational training. While 90 per cent respondents themselves approved of this, lesser number of them felt that the family members (74.4%) and community (53.8%) would approve of girls getting vocational training.

4.4 Summary Findings

- About 83.8 per cent reported that they are going to school currently. It is noticed that more boys than girls in the age group of 5-14 and more children from Nagina block are going to school.
- 11.3 per cent of the parents said that although they had enrolled their child in school, they are currently not attending school. The disaggregated data shows that more girls than boys are out of school. Furthermore, around 13 per cent children in Firozpur Jhirkha are no longer attending school.
- More than half of the respondents reported that the lack of a middle or high school nearby and the social practice of not allowing girls to study are the main reasons why girls do not attend school in their area. Around 16 per cent said that they prefer to send the girls to the Madrasa.
- Further, there were complains about no female teachers (13.9%), no separate toilet for girls (7.6%) and no separate girls school from quite a few. The problems related to school infrastructure like lack of drinking water facilities (7.2%), no school (6.8%), no proper building (1.7%) were also pointed out by some.
- There are no middle or high school in the vicinity. About a quarter of the respondents reported inadequacy of teachers in school. Children starting work at an early age (14%), not taking interest in studies (12.3%), preference for Madrasa education were other reasons cited by them.
- Majority of the respondents felt that the girls discontinue at the age of 12 years, i.e., almost at the onset of puberty. For the boys, majority felt that they discontinue at the age of 13-14.
- ***The mean age for discontinuing school for girls emerged as 11.81 years, while for boys, it is 13.69 years.***
- When out of school, more than 45 per cent girls reportedly look after their siblings, get married or start helping in agricultural work.
- Only seven per cent respondents reported having a Vocational Training Centre nearby.
- Majority cited the availability of training on cutting & tailoring. ITI trainings were also available for boys.
- Majority understand the benefits that accrue out of vocational training like enhanced skills, and employment opportunities and, as a result, increases the household income.
- While children get enrolled and attend school, more respondents perceive that girls in the age group of 5-14 discontinue school than boys. While half of the respondents perceive that no girls complete higher education, another 38 per cent feel that only some complete higher education in their community.
- While the self approval of girls completing higher education and girls undertaking vocational training was found to be high, it gradually receded as it came to family member's and community's approval.

Chapter-5: Status of Women

5.1 Background

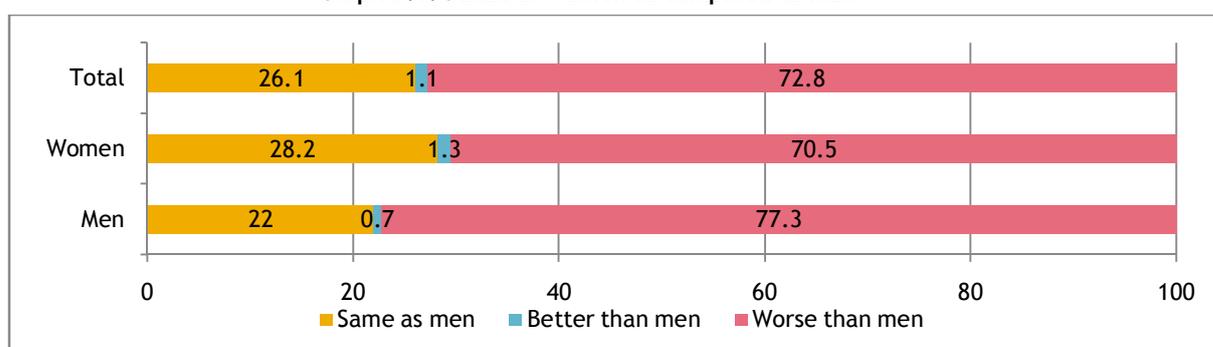
According to India's constitution, women are the legal citizens of the country and have equal rights with men (Indian Parliament). Women are responsible for bearing children; they are malnourished and in poor health; they are overworked in the field and home; and in spite of the country's constitution saying that women have equal status with men, women are powerless and are mistreated inside and outside the home. This study probed the perception of both men and women about the status of women, their roles in the community, aspirations, vulnerability and the responses from the community and restrictions and cultural constraints imposed upon women in the communities of Mewat.

5.2 Status of women

5.2.1 Status of women compared to men

The respondents were asked about the status of women in comparison to men in the community that they live. The data, even when disaggregated by men and women, show that more than 70 per cent feel that the status of women is worse than men in the community.

Graph 5.1: Status of women as compared to men



5.2.2 Areas wise comparison of status

Table 5.1: Areas wise comparison of status

	Same	Better	Worse
Mobility outside home	20.9	0.3	78.8
Restrictions	10.7	0.2	89.1
Participation in community activity	11.7	0.9	87.4
Socializing	44.3	9.1	46.6
Spending leisure time	45.8	25.4	28.8
Decision taking capacity	18.2	0.8	81.0
Possessing own property	5.1	0.8	94.1
Education	24.4	0.3	75.2
Health & Nutrition	77.9	5.4	16.7
Domestic chores	19.7	9.1	71.2

The respondents were asked to compare women's status with men in some areas related to their mobility, decision making power and rights. While in case of mobility, restrictions and community participation, men enjoy a better position in the society, the respondents felt that women enjoy similar status with men, when it comes to socializing and leisure. More than 70 per cent of the

respondents feel that the status of women in terms of possessing property, decision making power, getting educated and domestic chores is worse than men. In terms of health and nutrition, they felt that both men and women have equal status.

5.2.3 Vulnerability and community response

Respondents were asked to give their opinion about the vulnerabilities of single, deserted, divorcee, separated, widowed women.

Table 5.2: Vulnerability of single women

	Men	Women	Total
Financial Constraints/Debt	86.3	79.7	81.9
No security	33.0	33.2	33.1
Social Exclusion	9.3	16.8	14.3
Harassment	10.3	11.8	11.3
Easy prey to Human Trafficking	0.7	6.8	4.8
No right to marital/natal property	3.3	5.5	4.8
DK/CS	0.3	3.2	2.2

Financial constraints emerged as the major constraint. Further, the respondents spoke about lack of security of single women, their social exclusion and harassments as the vulnerabilities. A few also felt that single women fall easy prey to human trafficking. There was not much difference

in what men and women thought about this issue.

Table 5.3: Community response to single vulnerable women

	Men	Women	Total
Does nothing	14.0	16.5	15.7
Supports emotionally	69.0	37.8	48.2
Ensures them to avail entitlements	38.0	40.5	39.7
Sees that nobody harasses the woman	22.3	29.0	26.8
Provides financial help	4.0	1.5	2.3
Helps in her daughter marriage	3.0	0.5	1.3
Nothing		0.2	0.1
DK/CS	0.7	1.5	1.2

The respondents were also enquired about the community response to ensure safety of such women. While 15 per cent reported that the community does nothing about it, about 48 per cent said that the community supports them emotionally. More men than women respondents said this.

5.3 Role of Women

Historically, women in India were revered. Women have shouldered equal responsibilities with men, but widespread discrimination against women is reflected in every sector – house, work place, participation and rights. Despite some basic changes in the status and role of women in the society, no society treats its women as well as its men. The study wanted to understand the perception of the community about the changing role of women, the desired improvement that they would like to see and the aspirations related to women that the communities have.

5.3.1 Perceived role of women in the community

Both men and women respondents perceive that women in their community essentially play the role of a 'home-maker'. The other related roles are of a caretaker, a cook, and looking after the animals in the house. The economic and public roles were perceived by very few respondents.

Table 5.4: Role of women

N=900 (MR)	Current role of women			Future perceived role		
	Men	Women	Total	Men	Women	Total
Home-maker	80.7	76.0	77.6	70.7	61.8	64.8
Take care of family	70.3	77.7	75.2	65.0	57.8	60.2
Cook food	66.7	67.0	66.9	56.3	47.0	50.1
Rearing animals	62.3	62.8	62.7	53.7	40.7	45.0
Child rearing	45.3	53.2	50.6	37.7	38.8	38.4
Child bearing	38.3	48.5	45.1	28.7	29.8	29.4
Participate in economic activities	6.0	8.5	7.7	42.7	28.0	32.9
Participate in public activities	1.3	1.2	1.2	6.7	13.7	11.3

While talking about the future role of women in their society, about **one third** of the respondents stated that they would like women to participate in economic activities. Overall, there was a decrease in the proportion of respondents, who would like to see women in their traditional role of home-makers, caretaker, child bearer, etc.

5.3.2 Areas where improvements are desired in the lives of girls

The respondents were also enquired about the areas where they want to see some change or improvement in the life of girls and daughters in their community. The findings are presented in the table below.

Table 5.5: Areas of improvement desired

N=900	Men	Women	Total
Opportunity to finish higher studies	53.3	72.5	66.1
Get safe space/physical security	75.7	49.0	57.9
Opportunity to move around/mobility	44.0	44.0	44.0
Gets opportunity to earn money	44.7	34.0	37.6
Participation in decision making	33.3	35.2	34.6
Gets respect from family	26.0	12.7	17.1
Gets opportunity to health care	3.3	6.7	5.6
Has right over property	3.3	2.0	2.4
Equal chance to speak	1.0	0.5	0.7
Equal chance to go out	0.7	0.2	0.3
Right to live as they wish		0.5	0.3
Should not work in field	0.3		0.1
Should not look after livestock	0.3		0.1
DK/CS	0.3		0.1

About two thirds of the respondents wanted the girls to get opportunity to finish higher studies, and more women than men wanted this change.

While about 58 per cent wanted safe space and physical security of girls to be ensured, more men wanted to see this change than the women respondents.

Though very few articulated the areas of equal opportunity, like getting respect from the family, having right to property, and also getting equal opportunity to employment and equal chance to speak also came up.

5.3.3 Want to see wives' life different from mother

Table 5.6: Changes in wives' life

N=150	%
Get safe space/physical security	62.3
Opportunity to finish higher studies	53.0
Opportunity to move around/mobility	50.3
Gets opportunity to earn money	44.4
Participation in decision making on children's studies	40.4
Participation in decision making about children's marriage	33.8
Gets respect from family	14.6
Gets opportunity to treatment	2.6
Has right to property	1.3
DK/CS	1.3

The male respondents were asked about the changes that they desire to see in their wives' life, which will be different than their mothers'. The responses are recorded in the Table. More than 50 per cent of the men respondents preferred safe space, opportunity to finish higher studies and mobility for their wives.

A little less than 45 per cent felt that their wives should get opportunity to earn money and also participate in decision making process related to their children. Changes related to having right to property is way down in their priority list.

5.3.4 Areas where daughters and daughter-in-laws to be treated equally

Table 5.7: Daughters and daughter-in-laws treated equally

N= 900	Men	Women	Youth	Adult	Total
Opportunity to finish higher studies	53.7	62.8	60.9	58.7	59.8
Opportunity to move around	51.3	60.2	61.1	53.5	57.2
To do a job/earn money	41.7	25.3	30.9	30.7	30.8
Right to take decision on children's future	32.7	29.3	29.8	31.1	30.4
Right to property	17.7	13.2	13.4	15.9	14.7
Deciding how many children they want	12.3	19.3	17.7	16.3	17.0
Equal respect from family	6.0	4.0	2.5	6.7	4.7
Decide to participate in public activities	1.0	0.7	0.9	0.7	0.8
Securing Safety	2.0		0.2	1.1	0.7
Equal chance of food		0.7	0.2	0.7	0.4
Equal chance to speak with family members	0.3	0.5	0.2	0.7	0.4

Opportunity (to earn, to study) and mobility are the two things where the respondent felt that the daughters and daughter-in-laws should be treated equally. While there were some differences in the opinion of men and women, the differences were not significant among the youth and adults.

5.3.5 Idol to aspire and get motivated for

The respondents were probed whether they knew about any professional women around them in their community. 85 per cent of the respondents said that they know of women and girls in the community, who are professionals or who are in jobs. However, majority of them (4.8%) identified AWW/ASHA as professional women. Around 15 per cent said that there are women, who work as teachers and about 10 per cent reported knowing women, who work as Auxiliary Nurse or Mid Wives.

Further, when probed about knowing women in elected positions, 50 per cent answered in negative. While 34.4 per cent reported knowing about women PRI members, some 28 per cent reported knowing Women Sarpanch.

5.3.6 Restrictions and cultural constraints

Restrictions on dress code, mobility, use of technologies, social participation are imposed upon girls and women in some community. The study tried to explore the level of restriction that exists in the communities studied in Mewat. While 40 per cent said that restrictions are imposed on girls at the onset of puberty (12-15 years), about 30 per cent said that it is a bit early at 10-12 years of age.

Table 5.8: Age when restrictions are imposed

Restriction imposed (in years of age)	Men	Women	Total
8-10	6.0	2.7	3.8
10-12	24.7	32.3	29.8
12-15	33.0	43.2	39.8
15 & above	31.0	20.2	23.8
No restriction imposed	4.0	1.7	2.4
DK/CS	1.3		0.4

5.3.7 Restrictions on anything to do with going out....

Table 5.9: Areas of restrictions

	Men	Women	Total
Going to market	74.7	74.3	74.4
Attending school/college	53.3	52.3	52.7
Going out of home alone	51.7	51.5	51.6
Going to work outside village	47.7	37.0	40.6
Going out to play	23.7	30.7	28.3
Attending community events	40.0	21.2	27.4
Type of dress they wear	18.3	30.0	26.1
Talking with boys	0.3	0.3	0.3
Doing a job	0.3		0.1
DK/CS	0.7		0.2

When the respondents were probed to identify various restrictions that are imposed on the women, they unanimously reported that restrictions were more on their 'mobility'. As can be noticed from the Table, more than 70 per cent said that there is restriction on women to go to the market. A little more than one fourth of the respondents reported restrictions on what girls wear. It is to be noted that more women than

men reported this restriction.

Table 5.10: Criteria of imposing restrictions

	Men	Women	Total
Age	82.3	79.3	80.3
Social norm	51.3	35.2	40.6
Physical development	25.0	45.0	38.3
Family norm	22.3	15.8	18.0
Due to harassment in public places	0.7	0.8	0.8
Fear of Meo community		0.7	0.4
In accordance with the rules of Quran	0.3	0.2	0.2
DK/CS		0.3	0.2

The respondents also reported that the restrictions are imposed on the basis of age. About 40 per cent reported restrictions to be based on the social norm that exist in the community. More women than men felt that restrictions are imposed on girls, who are physically developed.

5.3.8 Perception on community norms (perceived prevalence) around restriction

In order to measure the existing situation, i.e., what 'is' there and exists in the community, a set of questions pertaining to community norms surrounding this practice were administered. This was to understand the prevalence of this practice in their communities. The respondents were probed about the proportion of families that impose restrictions on girls. The prevalence question was coded to correspond to the following numerical values: All (100%), most (75%), half (50%), some (25%) and none (0%).

Table 5.11: Perceived Community norms

N= 900	All (100%)	Most (75%)	Half (50%)	Some (25%)	None (0%)
Proportion of families, who impose restrictions on girls	15.8	54.7	20.2	9.1	0.2

Around 70 per cent of the respondents reported that most of the families in Mewat impose restriction on girls.

5.3.9 Normative social norms

The respondents were asked whether they, their family members and the community members approved or disapproved of the restrictions that are imposed on girls. Their responses are recorded in the Table below.

Table 5.12: Normative Norms

Strongly Disapprove	Disapprove	Neutral	Approve	Strongly Approve
Self				
3.2	31.2	16.4	42.1	7.0
Key decision makers in the Family				
1.1	15.3	24.6	47.0	12.0
Community members				
1.1	6.6	19.7	52.3	20.3

The data reveals that there is a social sanction to this restriction. Around half of the respondents themselves approve of such restrictions on girls. Approval of key decision makers in the family and community members were reported by even more percentage of respondents.

5.4 Gender Discrimination and work distribution

5.4.1 Boys and girls treated differently

Table 5.13: Are boys and girls treated differently

N= 900	Men	Women	Total
Yes	80.7	43.2	55.7
No	19.3	55.3	43.3
Can't say		1.3	0.9
Not Applicable		0.2	0.1

More than half of the respondents' reported differential treatment of boys and girls at home. More men than women reported this.

Table 5.14: Treating girls in comparison to boys

N= 900	Same	Better	Worse
Getting new clothes	78.3	13.7	8.0
Quantity of food	92.3	3.0	4.7
Chance of eating before others	72.7	3.7	23.7
Attending school	28.9	0.8	70.3
Getting time to play	20.6	1.3	78.1
Treatment during illness	82.6	4.8	12.7
Division of household chores	21.2	0.9	77.9
Going out of the home	8.8	0.8	90.4
Taking care of siblings	44.2	4.6	51.2
Dress restrictions	18.6	1.3	80.1
Entertainment	20.4	2.1	77.4
Getting to watch TV	23.3	4.3	72.3
Getting to use mobile	20.8	0.6	78.7

The respondents were asked to compare how girls were treated in comparison to boys in several areas like food, education, entertainment, education and work. The study found that in most of the areas, girls are treated worse than boys.

More than three fourth of the respondents reported 'worse treatment of girls in comparison to boys, when it came to restrictions on mobility and dress, entertainment, using mobiles and getting time to play.

Table 5.15: Gender difference

N= 900		Worse
Chance of eating before others	Men	41.0
	Women	15.0
Attending school	Men	62.7
	Women	74.2
Taking care of siblings	Men	60.0
	Women	46.8
Entertainment	Men	83.3
	Women	74.5
Getting to use mobile	Men	84.0
	Women	76.0

Differences in opinion among men and women respondents were found in certain areas. More men than women felt that girls are treated worse than boys when it comes to eating before others, taking care of siblings, getting entertainment and getting to use mobile. More women than men felt that when it came to education, they were treated worse.

5.4.2 Problems faced by girls in community

Table 5.16: Problems faced by girls in the community

N= 900	Spontaneous	Probed
No problems	21.4	4.6
Are deprived of education	45.9	34.5
Don't get respect	17.8	22.2
Don't get enough food	4.8	24.5
Subject to early marriage	26.7	47.6
Have no role in decision making	13.7	41.8
Gets ill treated	12.7	27.1
Made to work hard at home	18.3	51.6
Victims of violence	8.3	20.7
Going out of home alone	0.4	
Eve teasing	0.3	

The respondents spontaneously identified that the main problem of girls in their community is lack of accessibility to education. This was followed by girls being subjected to early marriage, physical labour at home and having no role in decision making. Around one fifth also felt that there were as such no problems.

However, when probed, the respondents could articulate the responses better. Problems of unequal treatment in terms of food and respect

and domestic violence also emerged along with more respondents identifying other issues mentioned above.

5.4.3 Gender roles

A **gender role** refers to a set of social and behavioral norms that, within a specific culture, are widely considered to be socially appropriate for individuals of a specific sex. Socially accepted gender roles differ widely between different cultures. Gender divisions occur between household tasks, between unpaid and paid work, and within paid work. In public spheres, male domination is well recognized, while in the household economy and in the domestic sphere, it is necessary to analyze the division of labor and power relation of women and men in order to understand their dynamics. In all societies, there is a set of norms that demarcate responsibilities for decades; though in some societies, the division of labor between women and men has changed.

Table 5.17: Women's work

N= 900	Whose Job	Men	Women	Total
Washing Dishes	Men	0.3	0.2	0.2
	Women	99.7	99.7	99.7
	Both		0.2	0.1
Cooking food	Men	0.3	0.3	0.3
	Women	99.7	99.2	99.3
	Both		0.5	0.3
Cleaning and sweeping the floor	Men	0.3	0.3	0.3
	Women	98.0	95.5	96.3
	Both	1.7	4.2	3.3
Washing clothes	Men	0.3	0.7	0.6
	Women	98.0	91.2	93.4
	Both	1.7	8.2	6
Fetch drinking water	Men	3.0	7.3	5.9
	Women	65.3	74.2	71.2
	Both	31.7	18.5	22.9

As per the data, the household chores like washing utensils, cooking, cleaning, washing clothes are all women's work. While more than 90 per cent of the respondents identified these as 'women's job' a little more than 20 per cent reported that fetching water was a job done by both.

Table 5.18: Men's work

N= 900		Men	Women	Total
Do grocery	Men	89.7	86.3	87.4
	Women	4.7	6.0	5.6
	Both	5.7	7.7	7.0
Take the sick to the doctor	Men	46.7	55.2	52.3
	Women	1.3	2.3	2.0
	Both	51.7	42.3	45.4
	Can't Say	0.3	0.2	0.2
Earn money for the family	Men	86.7	88.8	88.1
	Women	0.3	1.0	0.8
	Both	13.0	10.0	11.0
	Can't Say		0.2	0.1
Managing Finances	Men	84.0	67.2	72.8
	Women	2.0	2.0	2.0
	Both	13.7	30.7	25.0
	Can't Say	0.3	0.2	0.2

Taking the sick to the doctor, earning money and managing the finances in the house were identified as the men's job. Around 45 per cent of the respondents also reported that both take care of the sick in the family.

Both men and women in the household managing finances was reported by about 25 per cent of the respondents.

Table 5.19: Work of both

N= 900		Men	Women	Total
Work in the field	Men	31.7	20.2	24.0
	Women	7.3	9.2	8.6
	Both	61.0	70.3	67.2
	Can't Say		0.3	0.2
Taking care of cattle and poultry	Men	8.0	6.0	6.7
	Women	45.3	30.5	35.4
	Both	46.7	63.2	57.7
	Can't Say		0.3	0.2
Taking care of elder members of family	Men	10.0	10.2	10.1
	Women	10.3	25.2	20.2
	Both	79.3	64.5	69.4
	Can't Say	0.3	0.2	0.2
Taking care of children	Men	3.7	3.5	3.6
	Women	53.0	56.2	55.1
	Both	43.3	40.3	41.3

More than 50 per cent of the respondents identified that working in the field, taking care of cattle and poultry, taking care of elders in the family are done by both. While 55 per cent reported that it is women's responsibility to take care of children; more than 40 per cent said that it was done by both.

5.4.4 Decision making power

Table 5.20: Decision taken by

N= 900		Men	Women	Total
Buying Land/livestock/transport	Men	74.0	59.3	64.2
	Women	0.7	0.7	0.7
	Both	25.3	40.0	35.1
Renovating/buying house	Men	73.3	52.0	59.1
	Women	0.3	1.0	0.8
	Both	26.3	47.0	40.1
Investments - bank	Men	70.0	66.8	67.9
	Women	0.3	0.3	0.3
	Both	29.7	32.8	31.8
Day to day expenses	Men	76.3	53.0	60.8
	Women	8.0	12.3	10.9
	Both	15.7	34.7	28.3
Outdoor activities of girls or women in family	Men	48.0	59.7	55.8
	Women	16.3	13.7	14.6
	Both	35.7	26.7	29.7
Political participation of women	Men	67.3	60.2	62.6
	Women	10.0	2.2	4.8
	Both	22.7	37.7	32.7
Whom to vote	Men	76.0	63.5	67.7
	Women	4.0	9.5	7.7
	Both	20.0	27.0	24.7
Any furnishing items -bed, TV, Almirah	Men	53.3	42.8	46.3
	Women	0.7	0.8	0.8
	Both	46.0	56.3	52.9
Health care of women members	Men	23.0	22.5	22.7
	Women	30.0	35.7	33.8
	Both	47.0	41.8	43.6
Contraception/family planning	Men	15.3	27.0	23.1
	Women	11.7	3.5	6.2
	Both	73.0	69.5	70.7
Number of children	Men	16.7	24.8	22.1
	Women	7.7	1.5	3.6
	Both	75.7	73.7	74.3
Higher education of children	Men	46.0	33.3	37.6
	Women	4.0	1.5	2.3
	Both	50.0	65.2	60.1
Children's marriage	Men	51.7	31.2	38.0
	Women	2.7	1.0	1.6
	Both	45.7	67.8	60.4
Interaction with natal family	Men	30.7	34.0	32.9
	Women	27.0	14.5	18.7
	Both	42.3	51.5	48.4
Wife going to her natal house	Men	30.3	35.2	33.6
	Women	29.0	8.2	15.1
	Both	40.7	56.7	51.3
Dress of women, daughters in the household	Men	42.0	24.2	30.1
	Women	31.0	27.3	28.6
	Both	27.0	48.5	41.3

Any level of women's involvement in decision-making may have different empowerment outcome. In an attempt to understand the decision making dynamics among the selected respondents of our study, a battery of questions were administered related to who makes 'big decisions' (decisions to buy, sell household item or land, investment, etc.); routine household decisions that include decisions on day-to-day

activities in the household; children's education or marriage; decisions to visit family and friends; decisions on family planning methods to be adopted and number of children to have; and decisions to take a sick family member to a health institution.

As can be noticed that majority of the household financial decisions are taken by the male members.

In Mewat, the day to day household expenses, the outdoor activities of girls and women in the family and even political participation of women are decided by men.

While other household related decisions related to contraception, children's education and health care are jointly taken by both, there was no area of decision, which was solely taken by women.

5.4.5 Mobility

Table 5.21: Barriers to mobility

N= 900	Men	Women	Total
Eve-teasing	41.3	28.8	33.0
Boys do bad behavior with girls	14.3	19.2	17.6
Stalking by boys	11.0	18.8	16.2
Boys pass lewd comments	9.0	16.8	14.2
Family members do not gives permission	5.0	13.0	10.3
Bad gesture by boys	7.7	9.3	8.8
Community looks down	10.3	4.8	6.7
Community pass lewd comments	5.3	4.0	4.4
Physical touching by boys	2.7	4.0	3.6
Fear of theft	5.3	1.3	2.7
Fear of rape	3.7	1.3	2.1
Fear of murder/ kidnapping	2.7	1.5	1.9
Lack of transportation	5.0	0.3	1.9
DK/CS	0.3	0.3	0.3

As reported by the respondents, the barriers to mobility of women are recorded in the Table.

All kinds of harassment of women by men were listed down by the respondents as barriers to mobility. One tenth of the respondents also cited the restrictions imposed by the family members as the barrier to the movement of girls and women.

5.4.6 Perceived prevalence around mobility and decision making power of women

The respondents were probed on questions, such as the proportion of women enjoying mobility, proportion of girls needing escorts and proportion of women participating in decision making process. The prevalence question was coded to correspond to the following numerical values: All (100%), most (75%), half (50%), some (25%) and none (0%).

Table 5.22: Perceived prevalence

N= 900	All (100%)	Most (75%)	Half (50%)	Some (25%)	None (0%)
Proportion of women enjoying mobility to public places	0.4	9.1	17.8	61.0	11.7
Proportion of women who are escorted while going out	7.7	65.9	18.8	-	7.7
Proportion of women participating in decision making process	0.4	3.7	15.4	67.8	12.7

The findings reiterate the fact that mobility in public place is restricted for women in Mewat. Majority reported that most of the women need an escort to go out. The data also reflect that women in Mewat do not participate in decision making process in the household.

5.5 Summary Findings

- Men enjoy better position in the society than women in terms of restrictions, community participation, possessing property, decision making power, education and performing domestic chores.
- The respondents could identify the vulnerability of single women and reported that the community provides emotional support and helps them to avail the benefits.
- Majority of the respondents see women as home-makers. About one third respondents want to see women participating in economic activities in future.
- Women getting opportunity to study more, getting safe space and opportunity to move around freely without any restrictions are some desired changes that the respondents want to see. Whether for daughters, wives, and sisters, these three were constant.
- Restrictions of mobility were cited by majority of the respondents that is imposed on the women of Mewat. Social sanction to this restriction was also evident among the respondents.
- The respondents identified that restrictions to mobility is imposed because of different kinds of harassment of women by men.

Gender Discrimination

- Gender Discrimination in terms of treatment of women and men was reported by the respondents in almost all areas of life. Education, division of chores, dress code, entertainment and leisure are the areas where girls are discriminated against equal treatment.
- Deprivation from education, early marriage, no decision making power and made to work at home were identified by the respondents as major problems faced by women.
- The gender roles defined by the respondents also reinforce the age old understanding that taking care of the household chores is women's job while earning for the family is men's job. Taking care of cattle, elderly, children, and working in the field were identified as works that both men and women do.
- Interestingly, the study noticed that majority of the household financial decisions are taken by the male members. The day to day household expenses, the outdoor activities of girls and women in the family and even political participation of women are decided by men. While other household related decisions related to contraception, children's education and health care are jointly taken by both. **There was no area of decision making, where the decisions were solely taken by the women.**

Chapter-6: Violence against Women

6.1 Background

There has been increasing concern across the world about violence against women, especially within the home, which usually goes unreported. This global concern arises because this is not only an issue of human rights violation, but also creates health burdens with intergeneration and demographic consequences.

6.2 Domestic Violence

In male dominated households, the acts of violence by the head of the family against any member is considered his authority and perceived as disciplinary measure. The society looks down upon a woman if she goes out to complain against any violence within the house. So often, cases of domestic violence go unreported as women are either embarrassed or are ashamed to talk about the same. In Mewat, the study wanted to find the prevalence of domestic violence in the community and also the preparedness of the society to provide support to the woman, who is facing violence.

6.2.1 Justifying beating by husband

Domestic violence, particularly wife beating or physical ill treatment is a very common phenomenon in many Indian homes. There could be varied trivial reasons given to justify wife beating, such as not cooking good food or doing things without his prior permission. The respondents were asked to identify situations when wife beating is justified. The situations are tabulated below.

Table 6.1: Justification of beating by husband

N= 900	Men	Women	Total
If she argues with him	67.0	44.2	51.8
If she does not follow his instructions	51.3	44.3	46.7
If she goes out without telling him	51.7	40.8	44.4
If she does not do her work	55.3	23.2	33.9
If she neglects the children	29.3	28.8	29.0
If she refuses to have sex with him	7.0	15.0	12.3
If she burns the food	7.0	10.3	9.2

Nearly 52 per cent of the respondents agreed that a husband could beat his wife in case she argues with him. Around 45 per cent felt that a husband can beat his wife if she does not follow his instruction or goes out without telling him. It is disheartening to find that more men than women identified situations where wife beating is justified.

6.2.2 Victims' response to domestic violence

Table 6.2: Response to domestic violence

N= 900	Men	Women	Total
Make husband understand	68.7	65.2	66.3
Seek help from natal family members	43.0	42.2	42.4
Adjust to the situation	35.7	37.0	36.6
Seek help from marital family members	42.7	14.3	23.8
Remain silent	15.3	22.0	19.8
Protest	17.3	15.8	16.3
Seek help from friends	13.7	2.7	6.3
Lodge an F.I.R/inform police	5.3	4.3	4.7
Inform community/neighbors	3.0	5.5	4.7
Commit suicide	0.7	0.3	0.4
Live separate from family	0.3	0.3	0.3
Go to court/lawyer	0.7		0.2

More than two-thirds of the respondents said that in case of domestic violence, a woman should make the husband understand about its impact and implications. While a few agreed that they should seek help from natal and marital family members, around 20 per cent said that the victim should remain silent.

Another 20 per cent suggested that in such cases, the victim should either protest or lodge an FIR. There were few, who felt that in case the husband beats his wife, she should seek help from friends and neighbours.

6.2.3 Family member's response to domestic violence

Table 6.3: Family response

N= 900	Men	Women	Total
Intervene and stop the person from behaving this way	79.7	74.7	76.3
Inform relatives or friends and try to prevent	65.3	52.0	56.4
Inform village elders/Panchayat	30.3	16.7	21.2
Go to the police or court	5.7	9.2	8.0
Keep quiet/do nothing	1.3	6.8	5.0
Encourage the perpetrator/join with him	1.0	2.2	1.8
Explain both husband and wife		0.2	0.1
The in-laws will send her to her natal home		0.2	0.1
DK/CS	0.3	0.5	0.4

The respondents were asked about the possible role of the family members of a woman, who faces domestic violence. Around three fourth of the respondents said that the family members should intervene and stop the person from behaving in this way. More than half of them also said that they should inform the relatives and friends and ask them to intervene too. A few also felt that the members of the family should go to the police.

6.2.4 Community response to domestic violence

Table 6.4: Community's response

N= 900	Men	Women	Total
Intervene and stop the person behaving this way	74.0	61.5	65.7
Inform village elders/Panchayat	64.3	36.5	45.8
Tell relatives or friends and ask them to intervene	52.0	37.3	42.2
Go to the police or courts	7.7	10.8	9.8
Keep quiet/do nothing	2.0	10.5	7.7
Encourage the perpetrator/ join with him	2.7	2.5	2.6
Explain both husband and family members		2.2	1.4
DK/CS	0.3	5.8	4.0

The respondents also suggested that the community should play a role to stop domestic violence. They said that either the community should stop the person or they should inform the village elders to intervene. There were around 10 per cent, who felt that the community should play no role and rather should encourage the perpetrator.

6.2.5 Perceived prevalence of domestic violence

In order to measure the existing situation, i.e., what 'is' there and exists in the community, a set of questions pertaining to community norms surrounding domestic violence were administered. This was to understand the prevalence of domestic violence in their communities. The respondents were probed on questions, such as the proportion of women, who are victims of domestic violence; proportion of family members, who intervene; and proportion of community members, who intervene to stop domestic violence. The prevalence question was coded to correspond to the following numerical values: All (100%), most (75%), half (50%), some (25%) and none (0%).

Table 6.5: Perceived prevalence

N= 900	All (100%)	Most (75%)	Half (50%)	Some (25%)	None (0%)
Proportion of women, who are victims of domestic violence	-	9.8	19.7	64.7	6.0
Proportion of family members, who intervene to stop DV	3.7	30.9	24.6	33.7	7.2
Proportion of community members who intervene to stop DV	4.1	22.7	21.1	29.8	22.3

Domestic violence prevails in Mewat. Around 94 per cent respondents said that at least some women are victims of domestic violence. They also reported that in the case of domestic violence, more or less, the family members intervene to stop. However, the participation of community in such cases is less.

6.3 Violence in Public Space

Violence against women, either in private or public sphere is a violation of women's human rights and a form of gender-based discrimination and must be treated as such. Through its cultural roots, large extent and its grave consequences, VAW should not to be considered anymore as a personal, private problem, but as a social problem.

6.3.1 Perceived threats to girls

Table 6.6: Perceived Threat

N= 900	Men	Women	Total
Boys pass lewd comments	86.0	60.2	68.8
Offensive looks	68.7	55.5	59.9
Stalking	56.3	51.3	53.0
Physical touching/brushing	60.3	47.7	51.9
Touching private parts of the body	19.3	10.5	13.4
Rape	6.0	8.7	7.8
DK/CS	0.7	0.5	0.6

The respondents were asked to identify the perceived threats to girls in their community. Boys passing comments, offensive looks, stalking and physical touch, etc. were identified by more than half of the respondents. Dismally, more men than women reported about the perceived threats

to girls and women in their community in public places.

6.3.2 Reasons for harassing girls

Table 6.7: Perception about why girls get harassed

N= 900	Men	Women	Total
They provoke them by their behavior	73.0	37.3	49.2
Men just do this for fun	17.3	59.7	45.6
Girls invite these with the kind of clothes they wear	23.3	17.5	19.4
Some men have habit of doing such things	0.7	4.0	2.9
Law & order situation bad, people have no fear of police		0.2	0.1
DK/CS	0.3	1.0	0.8

As the data in the Table projects, around 73 per cent men felt that women provoke men by their behaviour and call upon themselves; however,

about 60 per cent of the women felt that men do it just for fun. The men also pointed out that the clothes that girls wear is a reason for them getting harassed.

6.3.3 Responsibility of securing the safety of women in public places

Table 6.8: Security of women is a responsibility of ...

N= 900	Men	Women	Total
Men in the family	72.7	78.8	76.8
Women themselves	53.7	39.2	44.0
Community Members	48.3	35.0	39.4
Police	48.7	31.8	37.4
Government	36.0	17.5	23.7
Village Panchayat	3.7	5.5	4.9
Women Action Groups	6.3	2.2	3.6

Around 77 per cent of the respondents said that the men in the family are responsible to secure the safety of women in public places. While 39 per cent felt that the community members are responsible to ensure the safety and security of women in the public place, another 37 and 24 per cent, respectively, felt that it is the police and government's responsibility.

6.3.4 Perceived prevalence of violence in public places

In order to measure the existing situation, i.e., what 'is' there and exists in the community, a set of questions pertaining to community norms surrounding violence against girls and women in public places were administered. This was to understand the prevalence of domestic violence in their communities. The respondents were probed on questions, such as the proportion of women, who are victims of domestic violence; proportion of family members, who intervene; and proportion of community members, who intervene to stop domestic violence. The prevalence question was coded to correspond to the following numerical values: All (100%), most (75%), half (50%), some (25%) and none (0%).

Table 6.9: Perceived prevalence

N= 900	All (100%)	Most (75%)	Half (50%)	Some (25%)	None (0%)
Proportion of girls (5-14 yrs) harassed in public places	-	1.2	5.6	51.1	42.1
Proportion of girls (15-18yrs) harassed in public places	0.1	8.6	51.2	46.8	23.3
Proportion of girls (19-25 yrs) harassed in public places	0.1	14.0	14.2	38.3	33.3
Proportion of girls (26-35 yrs) harassed in public places	0.1	1.8	10.0	30.4	57.7

The data highlights that the prevalence of harassment of girls in the age group of 19-25 years is comparatively more than the girls of 5-14 years and women of 26-35 years. What is critical here is that the harassment of girls in public places exists in the community and age is no criteria to be safe.

6.4 Summary Findings

- Domestic violence prevails in Mewat. Around 94 per cent respondents said that at least some women are victims of domestic violence.
- While majority of the respondents feel that the victim of domestic violence (the wife) should make the husband understand about the impact and implication of DV, they also justify situations of wife beating. This is a contradiction that needs to be addressed.
- Principally, they agree that family and community should intervene and stop any domestic violence cases, but practically, the community pressure or intervention is less.
- Similarly, the responses related to violence against women in public places reinforce the confusion of the protector being perpetrator. While more men than women identified the perceived threats to women in the community and also agreed that the threats are mainly from the boys, more than 75 per cent said that men in the family are responsible to ensure the safety of women in public places.
- While men reasoned that women provoke men by their behaviour and call upon themselves, women felt that they do it just for fun.

Chapter-7: Livelihood

7.1 Background

Women, bear the burden of unpaid work in their homes and the community at large much more than men. This situation does not change even when women are in full- employment. They are still expected to look after their families after a full day at work. They have to cook, clean, care for children and other relatives as well as assist children with homework. The unpaid work that women are involved in is usually not quantified and, therefore, is considered to have little, if any, value.

This study attempted to understand the source of livelihood of the family, type of work mostly done by men and women, the time use of women, the income generating activities that they are busy in, the perception about the income generated from their work and earning and their interest in training and earning more for a better life. Additionally, this chapter also records the existence of SHGs and NGOs and their involvement.

7.2 Livelihood

7.2.1 Main source of livelihood

The respondents of Mewat mentioned that jobs in government and private offices are the main sources of livelihood. While 40 per cent of the respondents in Firozpur Jhirkha mentioned agriculture as their mainstay, animal husbandry seems to be the secondary source as only 1.3 per cent mentioned it as their main source of livelihood.⁴

Table 7.1: Main source of livelihood

N= 900	FJ	Nagina	Nuh	Total
Private/govt. job	30.0	34.6	27.4	30.1
Agriculture	40.4	24.2	20.0	27.4
Daily wage labour	13.2	20.8	21.8	18.9
Business	11.8	9.6	15.5	12.8
Skilled Labour (Mason)	3.9	8.8	12.6	8.9
Animal husbandry/Dairy	0.7	2.9	0.8	1.3
Skilled Labour (Car mechanic)		0.4	1.3	0.7
Skilled Labour (Carpenter)			0.8	0.3

Illegal stone mining, blasting the Aravalli mindlessly is rampant in Mewat, which caters to the booming construction industry in Gurgaon.

The vehicles, which carry the stones, normally have no number plates on them and illegally transport the stone chunks to crusher zones. The drivers of dumpers carrying illegally mined stones thrash anyone, who intercepts their work.

‘Thievery’ as an occupation of the Meos in Mewat has been documented in many literatures. The Persian histories also reveal the constant Meo tendency to indulge in looting and killing.

⁴ Against History, Against State: Counter perspectives from the Margins; The construction of Meo Criminality; Shali Mayaram; Orient Blackswan, 2004.

7.2.2 Type of work men do

Table 7.2: Work of men

N= 900	FJ	Nagina	Nuh	Total
Agriculture	96.8	93.8	86.1	91.4
Unskilled labour	54.3	80.4	75.3	70.1
Animal husbandry/Dairy	83.9	58.3	40.5	58.8
Driver	27.5	23.3	8.4	18.3
Stitching	1.4	13.3	19.2	12.1
Employed in MNREGA	0.4	20.0	8.9	9.2
Private service	7.5		3.7	3.9
Govt. Service	3.2	0.8	4.2	3.0
Shop Owner	5.0	0.8	1.8	2.6
Mason	0.7		2.1	1.1
Domestic help		0.4	1.3	0.7
Carpenters	0.7	0.8		0.4
Vehicle mechanic	0.7		0.3	0.3
Poultry farm		0.8		0.2
Break Kiln		0.4	0.3	0.2

The study probed about the type of work that men mostly do in their community. Majority said that the men are mainly engaged in agriculture and work as unskilled labour. About 59 per cent reported that men also look after the dairy farm. Young men working as drivers were also found in Mewat. This is supported by the data. Around 9 per cent reported that men are also engaged in MNREGA work that takes place in their locality.

7.2.3 Type of work women do

Table 7.3: Work of women

N= 900	FJ	Nagina	Nuh	Total
Agriculture	88.9	97.1	80.0	87.3
Animal husbandry/Dairy	88.2	70.4	53.9	69.0
Food processing	6.1	7.1	18.4	11.6
Handicraft/Stitching	1.4	13.8	15.5	10.7
Labour	2.1	2.5	12.4	6.6
Employed in MNREGA		10.4	3.4	4.2
Domestic help	5.4		6.1	4.2
Private job	0.4		1.3	0.7
Govt. Job			0.8	0.3
Shop		0.4	0.3	0.2

Women majorly work in the agriculture field, and look after the animal husbandry or dairy farm in their house. Around 11 per cent reported that women are engaged in food processing and handicraft or stitching. A few also reported that women are engaged in MNREGA and domestic work.

7.2.4 Income, satisfaction and requirement

Table 7.4: Other work for extra income

N= 900	FJ	Nagina	Nuh	Total
Animal husbandry/Dairy	35.3	43.6	27.7	34.6
Skilled labour	53.2	22.1	34.0	36.1
Unskilled labour	18.9	19.1	26.2	22.0
Business	2.5	3.4	4.3	3.5
Study		0.5	0.4	0.3
Driving		0.5	0.4	0.3
For interview in police			0.4	0.1
Nothing		2.5	3.9	2.3
Could not articulate	3.0	9.8	3.7	5.2

When asked whether the current household income is sufficient for them, 76.3 per cent answered in negative. Most of them reportedly do some work to earn additional income, like animal husbandry, work as skilled or unskilled labours. However, they were not very articulate about this.

Graph 7.1: Additional monthly income required in INR

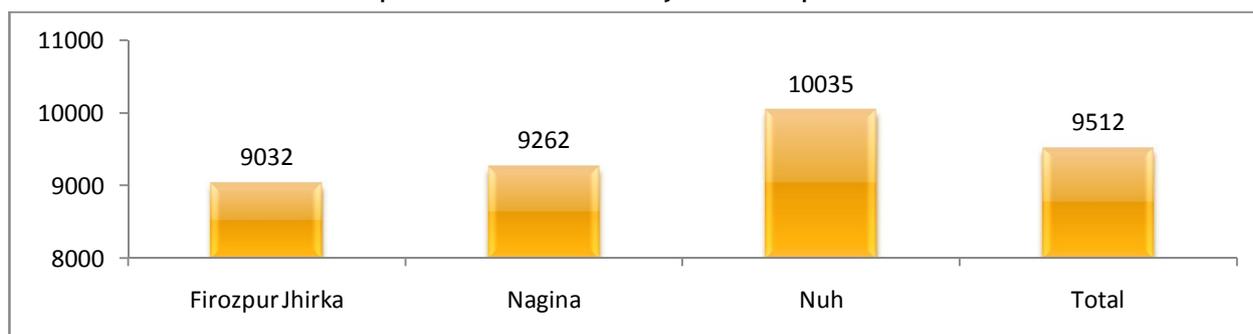


Table 7.5: Additional income by gender

Additional income required to meet monthly expenses in INR	Men	Women	Total
	8251	10185	9512

- In order to meet the monthly expense, the respondents reported that they need an average of Rs. 9512 more. On an average, women reportedly required more money than men.
- About 85 per cent also showed their willingness to increase their income. And they also had some plans to enhance their income.

The average household size of Mewat is 6.8. Mewat rural records an average household size as 6.9 as per 2011 Census Data).

Total Population is 1089263, and number of households is 160280 (Census of India 2011).

7.2.5 What would they do to enhance income?

Table 7.6: How to enhance income?

	Men	Women	Total		Men	Women	Total
Start business	25	26.6	26.1	Work extra hours	4	5.8	5.1
Animal /dairy/poultry farm	20.6	16.6	18	Take up driver's job after studies	7.3	3.4	4.7
Start searching job	14.3	14.6	14.5	Children would take up job	1.1	2.0	1.7
Work as skilled labour	15.4	11.8	13.1	Expanding existing business	1.1	2.0	1.7
Tailoring, weaving, beautician	0.4	9.4	6.5	Become a salesman	0.7	0.8	0.8
More agricultural produce	4.4	6.4	5.7	Making papad		0.4	0.3
By starting own passenger vehicle	8.8	3.4	5.3				

As can be seen from the above the respondents wanted to depend more on animal husbandry or dairy farming to enhance their income. The respondents also wanted to search for new jobs, start new business or work as skilled labour to enhance their income. Quite a few specified exactly what they wanted to do such as embroidery, weaving, opening beauty parlour, making papad at home, and taking up a driver's job.

Table 7.7: Services required

N=900	FJ	Nagina	Nuh	Total
Training for men	82.4	59.5	48.7	62.2
More job opportunities	41.2	76.4	66.6	61.5
Training for women	63.9	60.9	52.2	58.3
Marketing opportunities	14.3	28.6	20.7	21.0
Loan for business/purchase vehicles	0.4	6.4	4.5	3.8
Help in starting industry			1.6	0.6
Help in dairy farm			0.6	0.3
Facilities for Irrigation		0.5		0.1

While they wanted to enhance their income, the respondents also shared that they need certain kind of skills and training to be able do what they want to do for increasing their income. Training for men and women, job opportunities in their locality and also the opportunity to sell their products

were identified by them.

7.2.6 Daily work schedule of women and work participation

The unpaid work that the women are involved in is unrecorded and, consequently, has very little value attached to it. Women contribute a lot in the family agricultural fields, rearing of animals, taking care of poultry farms, selling the produce, etc., which contributes towards income generation. But this contribution is never recognized as 'income generating' activity for women.

The study tried to find out the time use pattern of the women in a day. The following table records the activities that majority recorded as such.

The semi arid regions of Mewat suffer from acute water scarcity, and lack good quality water, as it is underlain with saline ground water aquifers. The water quality of aquifers is not good to meet domestic water requirements of most villages. These villages depend on nearby villages for fresh water. The water source is located far away and most of the time it is the women folk, who are seen fetching water.

Table 7.8: Time use pattern

	Timing	Work (N=600)
1	05:00 - 07:00	Taking care of animals/Milking, Study, Fill water, Prepare and eat food
2	07:01-09:00	Prepare and eat food, Clean utensils, Take care of animals/Milking, Bathing, Fill water
3	09:01-11:00	Fill water, Drink tea, Bathing, Go to work, Clean utensils, Cleaning, Household work
4	11:01-13:00	Bathing, Fresh, Go to work, Chat with family members, Clean utensils
5	13:01-15:00	Rest at home, Prepare and eat food, Sleep, Go to work, Clean utensils, Washing clothes, Taking care of animals/Milking
6	15:01-17:00	Bathing (Self and children), Clean utensils, Bathe children and send them to school
7	17:01-19:00	Prepare and eat food, livestock feeding, Household work
8	19:01-21:00	Prepare and eat food, Clean utensils, Sleep
9	21:01 onwards	Sleep

When enquired whether any of these work fetches money for them, more than 75 per cent of the respondents said that none of the work that they do fetches money.

Out of those who are engaged in some income generating activities (ANM, AWW, ASHA, agricultural labour etc.), more than 60 per cent said that the money is used up in family expenses. A little more than one fourth of the earning women said that they keep some for themselves before giving away to the family.

Table 7.9: What do they do with the money they earn?

N= 167	FJ	Nagina	Nuh	Total
Give it away to husband/father		11.1	13.9	10.8
Keep some for myself and rest is given to family	34.8	19.4	34.7	28.1
All goes for family expenses	65.2	69.4	51.4	61.1

In order to understand the perception of respondents, they were asked whether they consider that the women, who work in the field/farm along with men, also contribute to the family income. A majority of 77 per cent feel that women, who work along with men in the field, contribute towards household income.

Table 7.10: Status of working women

N=696	FJ	Nagina	Nuh	Total
Raised to a large extent	10.7	8.0	23.2	14.9
Raised to some extent	37.0	35.0	26.9	32.6
Remains the same	45.8	52.8	45.0	47.1
Deteriorated	0.8	4.3	4.1	2.9
DK/CS	5.7		0.7	2.4

They also said (about 47 per cent) that this contribution does not change the status of the women in the house. However, about 15 per cent felt that the status of women, who contribute to family income, is raised to a large extent.

- Only 6.3 per cent of the respondents reported that the women in their house have a job card. Out of these, 57 respondents, who reported women having a job card, only 43 said that the women are also allowed to go for work.

7.2.7 Suitable job for self, wife, daughter, sister

Table 7.11: Occupation suitable for women/girls

	1st preference	2 nd preference	3 rd preference	4 th preference
Self (n=600)	Stitching	Animal husbandry	Farming	AWW
Wife (n=300)	Farming	Animal husbandry	Teacher	Stitching
Daughter (n=900)	Stitching	Teacher	Doctor	Govt. Job
Sister(n=900)	Stitching	Teacher	Animal husbandry	Weaving/embroidery

To understand what type of jobs the respondents find suitable for women – self, wife, daughters and sister – they were asked to list them down. The jobs according to the priority have been recorded in the Table. The aspiration for daughters seems to be high where they want to see them in professional jobs. The women respondents, however, could not dream big for themselves.

As a result, when asked the women in the age group of 15-25 about their aspiration for the future, about one fourth said that they want to be home-makers. It is interesting to find about one fifth of the women wanting to become AWW or ASHA, while another 17 per cent want to be a teacher.

Table 7.12: Aspiration for future (15-25 yrs)

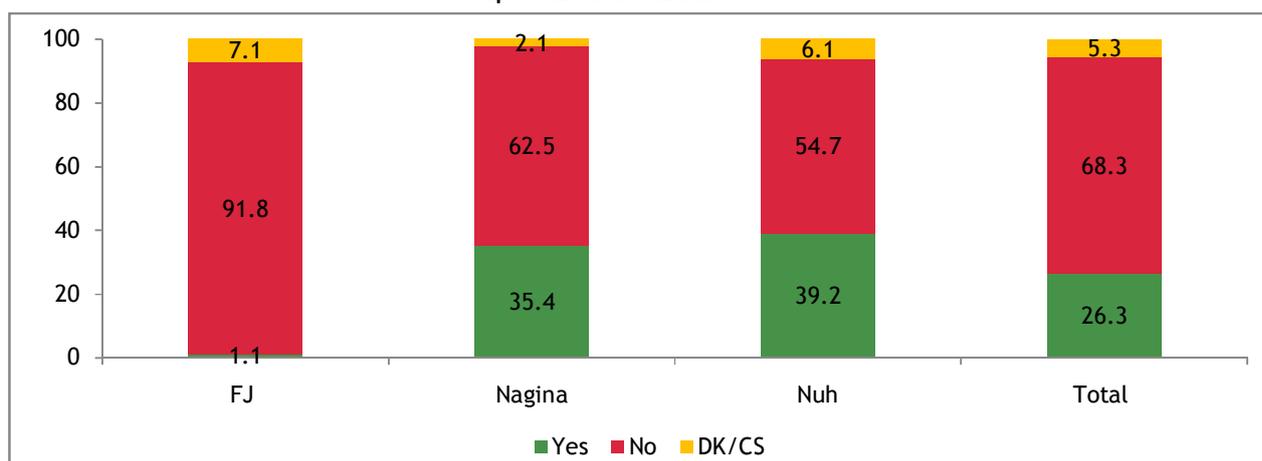
N=300	Total		Total
Homemaker	24.0	AW Supervisor	1.3
AWW/ASHA	20.7	Cook food at school	0.7
Teacher	16.7	Labour	0.7
Business	12.0	Beautician	0.7
ANM	5.7	SHG leader/NGO worker	0.3
Stitching	5.7	Animal Husbandry	0.3
Doctor/Nurse	4.7	Engineer	0.3
Govt./Private job	4.7	DK/CS	1.7

7.3 SHG and Impact

7.3.1 Knowing about SHG/NGOs in the area

Around 26 per cent of the respondents reported about having SHG/Mahila Mandals/NGO etc. in the vicinity. Among them (N= 237) while 57 per cent of them did not know the name of the SHG present in their surroundings, 25 per cent took the name of **Sehgal Foundation**.

Graph 7.2: Know about SHG/NGO



Those who identified some organizations, among them majority reported that the ones they know are **Self Help Groups (76.8%) and NGOs (20.3%)**. They also reported that the SHG, NGO, Mahila Mandal talk about women empowerment (36.3%), provide loan (12.7%) and create awareness (11%). 24 per cent said that the women in their HH have joined the SHG/NGO (N=33). Among 33 women, who reported joining SHG/NGO, also reported that majority do not have any restriction on mobility in attending NGO/SHG. The main sources of information about such SHG/NGO/Mahila Mandal were the neighbours, AWC and friends.

Table 7.13: Benefits of joining SHG/NGO

N= 900	FJ	Nagina	Nuh	Total
Contribute to family income	30.7	45.4	52.6	43.9
Become aware	27.9	44.2	35.3	35.3
Have better networking with other women in the community	16.1	47.1	32.1	31.1
Women are free to spend money according to their wish	18.6	30.8	25.0	24.6
Enjoy better social status	20.7	28.3	22.6	23.6
Better decision makers	16.8	20.8	14.5	16.9
Have more mobility	22.1	11.3	7.6	13.1
Are more confident	6.4	18.3	12.9	12.3
DK/CS	19.6		2.9	7.3

As can be noticed from the Table above, the respondents were aware about the benefits of joining an NGO/SHG. The opportunities to contribute to family income, to become aware about issues, getting to network with women in the community and having control over the money are a few benefits that they reported.

7.4 Perceived Prevalence

Table 7.14: Perceived prevalence

N= 900	All (100%)	Most (75%)	Half (50%)	Some (25%)	None (0%)
Proportion of women doing a job and earn money	0.2	10.0	21.6	56.6	11.7

As recorded in the Table, about 88.2 per cent reported that at least some women in their community work and earn money.

7.5 Normative Norms

The respondents were asked whether they themselves, their family members and the community members approved or disapproved of women working along with men of the family to earn a livelihood. Their responses are recorded in the Table below.

Table 7.15: Approve women working along with men of the family to earn livelihood

	Strongly Disapprove	Disapprove	Neutral	Approve	Strongly Approve
Self	1.9	13.7	18.1	56.8	9.6
Family key decision maker	4.9	22.6	26.2	43.8	2.6
Community Members	9.3	33.3	30.4	26.4	0.4

As can be noted, while the respondents themselves approved of women working along with men, the proportion saying so decreased when it came to family and community members.

7.6 Summary Findings

- Jobs in government and private offices are the main sources of livelihood. Agriculture is mainstay in Firozpur Jhirka and animal husbandry seems to be the secondary source, as only 1.3 per cent mentioned it as their main source of livelihood.
- Both men and women are mainly engaged in agriculture. They also look after the livestock or dairy farm in their house. While a few men work as unskilled labours and drivers, women also keep themselves busy with food processing and handicraft or stitching
- More than 75 per cent reported that they are not satisfied with the current income and identified avenues of added income. They also mentioned that for enhancing their income, they need training and have to have job opportunities in their vicinity.
- The time use pattern of women highlighted that though they are busy for the entire day in both household chores and income generating activities, their contribution is not seen as 'income generating'. Those, who work in salaried jobs (health workers), however, said that their money is majorly used up in household expenses. The working status of women does not necessarily enhance their status in the household.
- The job identified by the respondents that suits women (wife, daughter, sister and self) was stereotypical. The women themselves could not dream anything better than 'stitching' as an occupation for themselves.
- Only one fourth of the respondents reported knowing about NGOs/SHGs working in their vicinity. Among them, only one fourth named the Sehgal Foundation.
- Respondents, however, were aware about the benefits of joining an NGO/SHG. The opportunities to contribute to family income, to become aware about issues, getting to network with women in the community and having control over their money are a few advantages that they reported.
- The society still does not appreciate or approve of women working with men for generating income.

Chapter-8: Marriage Related Practices

8.1 Background

The inhabitants of Mewat, (a sect of Muslims called the Meos) are believed to have converted to Islam under Sufi influence in the 14th century, but retained the traditional customs, like dowry and restrictions on marriage between gotras. Child marriage was another institution faithfully preserved. Mewat is characterized by its disproportionately high number of teenage mothers.

The same old practice continues unabated on a massive scale today in Mewat. The dowry system is deeply rooted in the Mewati culture. This chapter records the awareness of the respondents of Mewat on legal age of marriage and the practices related to marriage of their own choice, dowry and 'Molki'.

8.2 Knowledge

8.2.1 Age of marriage

Prohibition of Child Marriage Act states that a girl in India can't marry before the age of **18**, and a boy before **21**. According to UNICEF, 47 per cent of girls are married by **18 years** of age, and 18 per cent are married by 15 years of age. The respondents in Mewat were probed about the legal age of marriage. The mean legal age for girls emerged as 17 years and for boys as 19.66 years, which are both incorrect.

Table 8.1: Knowledge of legal age

In years	N=900
Legal Age for girls (Mean)	17.0
Legal Age for boys (Mean)	19.66

Only 30 per cent of the respondents could correctly recall 18 years as the legal age of marriage for girls and 13.6 per cent recalled 21 years as the legal age of marriage for the boys.

8.2.2 Risks of not getting a girl married at this age

Table 8.2: Risks of not getting a girl married

N= 900	FJ	Nagina	Nuh	Total
Community pressurizes	63.9	57.5	49.7	56.2
Will not find a suitable groom	61.4	47.9	53.2	54.3
Siblings will not get married	29.6	44.2	31.1	34.1
Will bring shame to the family	21.4	45.8	29.2	31.2
Will run away	18.9	13.8	9.2	13.4
May become victim of sexual harassment	8.2	16.7	13.7	12.8
May be trafficked	1.8	0.8	2.1	1.8
Difficulty in getting married			0.5	0.2
May get raped			0.3	0.1
DK/CS	2.9		2.1	1.8

As can be noticed, more than 50 per cent of the respondents said that if the girls are not married before the age cited by them, the community pressurizes the family to get the girl married and later, it becomes difficult for them to find a suitable groom. While 34 per cent felt that there is a risk that the marriage of her siblings gets affected; another 31 per cent reported

that she would bring shame to the family.

8.2.3 Dowry and marriage practices

About 96.4 per cent of the respondents agreed that the practice of dowry prevails in the community. On an average, an amount of **Rupees 3.33 lakh as dowry** money is paid to the groom’s family.

Almost everyone said that they have no options of choosing their own life partners. The community is so conservative that the prospective brides and grooms are never consulted before wedding.

Around 92 per cent reported that there is no case of love marriage in the community. Only 39 per cent of the respondents said that in case of love marriages, the family accepts happily. The rest reported various family problems and even honour killing (8.7%) resulting from such cases.

Graph 8.1: Response of community in case of love marriage

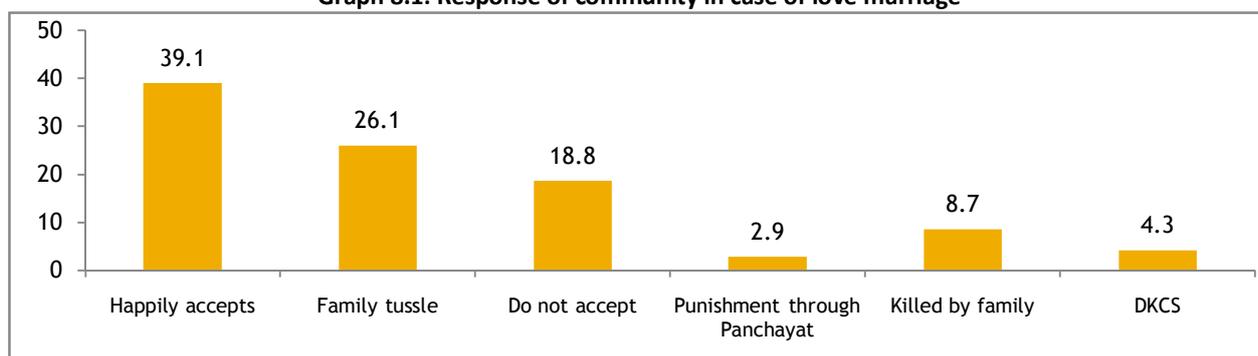


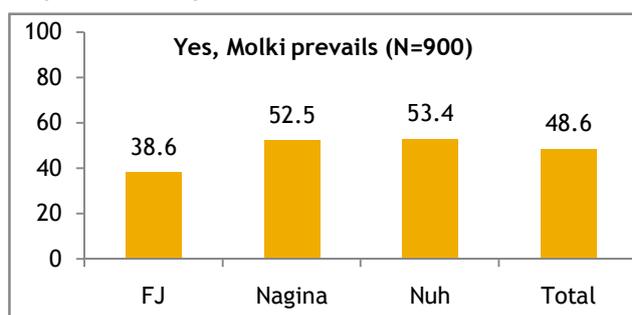
Table 8.3: Taboos related to love marriage

N= 900	Men	Women	Total
Inter caste	57.7	63.8	61.8
Love	34.3	48.0	43.4
Inter religion	52.3	33.8	40.0
Class difference	29.7	15.8	20.4
Not from the same clan	13.3	7.7	9.6
Inter region	3.7	5.5	4.9
Against our religion		0.2	0.1
Family honour		0.7	0.4
DK/CS	1.3	4.7	3.6

Inter-caste, inter-religion and class differences in marriage are the main barriers to love marriage, as reported by the respondents. The concept of ‘love’ marriage itself was a taboo for about 43 per cent respondents.

More men than women reported taboos like inter religion marriage and caste difference.

Graph 8.2: Molki prevails



Around 48 per cent of the respondents reported the existence of ‘Molki’ in the community. More women (56.7%) than men (32.3%) reported so.

Among those, who said that Molki prevails, also rendered reasons for this practice. More than 50 per cent of respondents said that Molki has to be given after a certain age to get a bride, as they do not get suitable match in Mewat.

Table 8.4: Reasons for Molki

Why Molki prevails (N=437) Multiple responses	FJ	Nagina	Nuh	Total
After a certain age, boys don't get suitable match in Mewat	12.0	69.0	65.5	53.3
No eligible partner	21.3	39.7	23.6	27.7
Better match	65.7	20.6	11.3	27.5
Girls are easily available	32.4	16.7	15.8	20.1
Saves Money	12.0	14.3	19.7	16.2
Have better control over the bride	9.3	5.6	7.9	7.6
Skewed sex ratio	12.0	2.4	5.4	6.2
Widowers get new bride		1.6		0.5

8.2.4 Perceived Prevalence

In order to measure the existing situation and the prevalence of child marriage, dowry and Molki, the respondents were probed. The prevalence question was coded to correspond to the following numerical values: All (100%), most (75%), half (50%), some (25%) and none (0%).

According to the Census of India 2011 data there has been some improvement in the Sex Ratio of India (940 females per 1000 males), but it has gone down badly in some states like Haryana. Haryana has the lowest sex ratio of 879 females per 1000 males. Mewat records higher sex ratio of 907 as compared to Haryana.

Table 8.5: Perceived prevalence

N= 900	All (100%)	Most (75%)	Half (50%)	Some (25%)	None (0%)
Proportion of girls marrying before 18 years	6.7	42.0	28.7	19.7	3.0
Proportion of boys marrying before 21 years	6.2	39.0	25.3	24.4	5.0
Proportion of families practicing dowry	49.2	41.0	6.0	2.7	1.1
Proportion of love marriages	-	0.2	0.1	8.9	90.8
Proportion practicing Molki	0.1	0.7	2.1	45.4	51.7
Proportion of girls been trafficked	-	-	0.4	11.3	88.2

While more than 45 per cent reported that most of the girls and boys get married before the legal age of marriage, around 90 per cent reported that most of the families practice dowry.

Love marriage is strictly not a practice in the community, as almost 91 per cent reported that no such cases happen. However, 11 per cent reported that some girls in the community are trafficked.

8.3 Summary Findings

- Child marriage, dowry and Molki are practiced among the communities in Mewat. Community pressure and not finding a suitable groom later are the barriers of delaying marriage. The pressure of dowry is around 3.33 lakh INR.
- Love marriage is very rare. The taboos are several and the response to love marriages may even result in honour killing.

Chapter-9: Reproductive Health

9.1 Background

The study attempted to find out the awareness level of the respondents on reproductive health and antenatal care and birth spacing. The community level practices related to the antenatal care and institutional delivery and adopting family planning for spacing births were probed.

9.2 Knowledge

The marriage of girls at young ages leads to teenage pregnancy and motherhood. Young women, who become pregnant and go through childbirth, experience a number of social, economic, emotional and health problems. The government of India reiterates the fact that pregnancy before attaining the age of 18 can increase the health risks for a woman. With this in mind, a question aimed at understanding opinions around the ideal age for a woman to become pregnant for the first time was posed to all respondent types. The average age of becoming pregnant is 21 years, to stop having children is 35 and the ideal mean interval is two years.

9.2.1 Ideal Age

Table 9.1: Ideal age

N= 900	Mean age of becoming pregnant in years	Mean age of stopping having children in years	Mean interval between two pregnancies in months	Mean age range of child bearing in years	Average number of births in the reproductive age
Firozpur Jhirkha	19.41	37.73	30.52	19.57 - 37.75	5.25
Nagina	19.07	38.04	25.14	18.95 - 41.16	7.76
Nuh	19.31	36.39	26.75	19.17 - 39.65	6.90
Total	19.28	37.24	27.47	19.23 – 39.50	6.66

As presented in the Table above, the mean age of becoming pregnant reported by the respondents was 19.28 years. The mean cut-off age for a woman to bear a child was reported as 37.24 and the mean interval was 27 months. The mean age range of child bearing emerged as 19-39 years. The average number of births during this reproductive age was reported as 6.66.

9.2.2 Various methods of FP

Table 9.2: Contraceptive methods

N= 900	Men	Women	Total		Men	Women	Total
Female Sterilization	88.3	64.3	72.3	Injection	0.3	2.3	1.7
Contraceptive Pill	32.7	52.7	46.0	Withdrawal method		1.0	0.7
Condom	62.0	33.0	42.7	Abstinence		0.7	0.4
Male Sterilization	75.7	22.2	40.0	Local medicine		0.3	0.2
IUD	8.3	21.7	17.2	DK/CS	4.3	12.3	9.7
Emergency contraceptive pill	4.7	7.7	6.7				

Majority of the respondents knew about the terminal method of female sterilization (72%) as a contraceptive method. Around 40 per cent respondents knew about the contraceptive pills and condoms. More men than women knew about methods, like female and male sterilization and condoms.

9.2.3 When to start Family Planning

Table 9.3: Ideal time to start family planning

N= 900	Men	Women	Total
After having two children	28.0	24.5	25.7
After having all the children one wants	35.7	19.5	24.9
After having all the boys one wants	12.7	16.0	14.9
After the birth of one child	8.3	15.0	12.8
Never	9.0	7.8	8.2
After having at least one boy	4.3	8.7	7.2
Immediately after marriage	1.0	0.8	0.9
After birth of three children		0.8	0.6
DK/CS	1.0	6.8	4.9

The responses of an ideal situation when a couple can start family planning are recorded in the Table. As can be seen that one fourth of the respondents were of the opinion that after two children and after having all children one should start family planning. More men thought so than women. Around eight per cent of the

respondents felt that they should never plan their family.

9.2.4 Pre and post delivery care

Table 9.4: Pre/post delivery care

Pre Delivery care N= 900	Men	Women	Total	Post Delivery care N= 900	Men	Women	Total
Go for ANC	54.7	48.8	50.8	Time to time breast feed baby	49.0	55.5	53.3
Eat balanced diet	57.3	45.3	49.3	Eat balanced Diet	51.7	49.0	49.9
Avoid heavy work	51.7	42.7	45.7	Take proper rest	42.7	40.7	41.3
Take proper rest	49.3	39.7	42.9	Feed Colostrums	50.0	32.0	38.0
Avoid weight lifting	40.7	37.8	38.8	Avoid heavy work for some time	35.7	36.8	36.4
Eat more food	19.0	20.2	19.8	Go for PNC/PNC	37.0	8.8	18.2
Vaccination		1.2	0.8	Exclusive breast feeding up to 6 mths		0.3	0.2
Eat cold things		0.5	0.3	BCG immunization		0.3	0.2
Should drink clean water		0.5	0.3	Should keep in clean clothes	0.7	0.2	0.3
Having light foods		0.3	0.2	Nutritive food		0.2	0.1
Eat green vegetables		0.3	0.2	DK/CS	1.7	0.2	0.7
DK/CS	1.3	0.7	0.9				

The knowledge about ANC, having balanced diet, avoiding heavy work and requirement of proper rest was found among more than 40 per cent respondents. Time to time breastfeeding the baby, having balanced diet and taking proper rest **after the delivery** of the baby was reported by more than 40 per cent of the respondents. As can be noticed, the knowledge level among men was more than women in all the aspects of Pre/post delivery care.

9.2.5 Traditional Pre/post delivery care practiced

Table 9.5: Ideal time to start family planning

PRE DELIVERY CARE	Total	POST DELIVERY CARE	Total
Pregnant women wear amulets	20.4	Protect child from evil spirits	23.7
Green and leafy vegetables	19.6	Regular breast feeding	15.2
Avoid going out of home	9.3	Eat nutritious food	10.6
Vaccination of pregnant women	7.1	Not go out of home up to one month	8.2
ANC	5.2	Give dal water to child	7.8
Take rest	4.4	Immunization	5.2
Avoid doing heavy work	3.3	Eat mewa laddu	3.7
Keep asafetida (heeng) in the hand of pregnant women	2.9	Keep the child beside the mother	2.7
Keep ashes of neem leaves near pregnant women	1.3	Expose infant to the smoke of ajwain	2.7
She should eat more	1.1	Take care of child	2.6
Make her work more	1.1	Oil massage	1.8
Put gobar on her feet during Lunar eclipse	0.7	Take rest	1.3
Drink more water	0.6	Feed child after one hour	0.7
Do not let her go out of home after 4/8months	0.6	Do not give colostrums to child	0.6
Put sihai... (kajal)	0.4	Get delivered by TBA	0.4
Take care of hygiene	0.3	Recite ajan in child's ear	0.3
Let her sleep on the ground	0.1	Keep infant clean	0.2
DK/CS	23.9	Keep mother and child in a different room	0.1
		Put asafetida (hing) on child's head	0.1
		In the first 40 days bathe thrice	0.1
		DK/ CS	18.9

The traditional practice around pre and post delivery care has been tabulated in the Table above. While a few did report on some critical practices, like having nutritious food and taking enough rest both before and after delivery, getting the new-born immunized, breastfeeding, etc. a lot of them had to list down a variety of 'do's' and 'don'ts', which had no specific logic.

9.2.6 Going to work after delivery

Table 9.6: Going to work after delivery

N= 900	Men	Women	Total
After 1 month	73.0	72.2	72.4
After fortnight	20.3	20.7	20.6
After 7 days	3.0	3.7	3.4
31-45 days	0.3	2.0	1.4
46-60 days	0.7	0.5	0.6
After 2 days	0.3	0.5	0.4
Immediately after delivery	0.3	0.2	0.2
DK/CS	2.0	0.3	0.9

Majority had an understanding that a mother needs to take rest for at least a month before she goes back to work after delivery. However, one fifth of the respondents prescribed only 15 days' rest.

9.2.7 Health implications of using contraception on mother and child health

Table 9.7: Health implication of using contraception

N= 900	Men	Women	Total
Limits the size of family	50.3	32.3	38.3
Ensures proper spacing between two children	38.7	35.2	36.3
Ensures better health for both mother and child	27.7	30.7	29.7
Reduces infant mortality	15.0	5.0	8.3
Reduces health risks among mothers	4.3	9.3	7.7
Nothing	6.3	7.8	7.3
Reduces maternal mortality	7.7	2.2	4.0
DK/CS	2.7	8.3	6.4

While 38 per cent felt that it limits the size of the family, 36 per cent said that it ensures proper spacing between two children. Both of these do have implications on the health of the mother and the child. Differences among men and women are observed.

9.3 Perceived Prevalence

In order to measure the existing situation, i.e., what 'is' there and exists in the community, a set of questions pertaining to community norms surrounding this practice were administered. This was to understand the prevalence of the practice related to mother and child care in their communities. The respondents were probed on questions, such as proportion of women receiving ANC, proportion of women going for institutional delivery and proportion of couples using contraceptive methods to time birth. The prevalence question was coded to correspond to the following numerical values: All (100%), most (75%), half (50%), some (25%) and none (0%).

Table 9.8: Perceived prevalence

N= 900	All (100%)	Most (75%)	Half (50%)	Some (25%)	None (0%)
Proportion of women receiving ANC	4.9	42.2	22.9	28.3	1.7
Proportion of women going for institutional delivery	11.7	35.4	33.9	18.0	1.0
Proportion of couples using contraceptive methods	0.3	7.1	11.3	54.7	26.6

About 47 per cent respondents perceive that most of the women receive ANC during their pregnancy, and go for institutional delivery. About 27 per cent felt that none in their community use contraceptive to space birth.

9.4 Normative norms

The respondents were asked whether they, their family members and the community members approved or disapproved of pregnant women receiving ANC; pregnant women going for institutional delivery and couple using contraception. Their responses are recorded in the Table below.

Table 9.9: Approval or disapproval of self, family members and community

N= 900	Strongly Disapprove	Disapprove	Neutral	Approve	Strongly Approve
Self					
Pregnant women going for ANC	0.2	8.3	10.1	61.6	19.8
Pregnant women going for institutional delivery	0.4	13.3	24.9	54.0	7.3
Couples using family planning methods	2.1	18.9	38.7	36.6	3.8
Key decision makers in the Family					
Pregnant women going for ANC	0.6	4.4	8.4	48.8	37.8
Pregnant women going for institutional delivery	0.9	8.4	18.0	55.4	17.2
Couples using family planning methods	0.9	13.8	31.1	48.1	6.1
Community members					
Pregnant women going for ANC	12.7	36.4	15.3	27.9	7.7
Pregnant women going for institutional delivery	18.1	43.1	16.6	20.1	2.1
Couples using family planning methods	32.7	37.8	16.3	11.1	2.1

Pregnant women going for ANC was something that more than 70 per cent of the respondents approve of. However, the percentage reduced when it came to family and community approval.

Around 70 per cent also reported that Institutional delivery was approved by family members. Interestingly, only 61 per cent of the respondent themselves and 22 per cent of the community approved of Institutional delivery.

Similar trend was noticed with approval about couple using family planning. While 54 per cent respondents said that the family approves this, lesser number of them felt that they themselves (40.4%) and community (13.2%) would approve of couples using family planning methods.

9.5 Summary

- The knowledge about the right age of getting pregnant, stop having children and interval between two pregnancies was not correct. While the knowledge about family planning methods majorly was around female sterilization, pills etc., more men knew about the methods than women.
- The knowledge about ANC, having balanced diet, avoiding heavy work and requirement of proper rest was found among more than 40 per cent respondents. Time to time breastfeeding the baby, having balanced diet and taking proper rest after the delivery of the baby was reported by more than 40 per cent of the respondents. The knowledge level among men was more than women in all

the aspects of Pre/post delivery care. The list of traditional practices listed under ANC and PNC had more 'dos' and 'don'ts' without any logic. The knowledge about mothers' rest after delivery was also low.

- The knowledge about the ideal number of child a couple should have, was also quite low.
- While 47 per cent respondents perceive that most of the women receive ANC during their pregnancy, and go for institutional delivery, the practice of using contraceptives to space birth was quite low.
- Self approval for ANC was high. The respondents perceive that there is greater acceptance of family planning and institutional delivery among family members.

Available services

Health related facilities

N= 900	FJ	Nagina	Nuh	Total
AWC	93.6	93.3	87.1	90.8
Private clinic	67.5	78.8	67.1	70.3
Govt. hospital	52.5	80.0	70.5	67.4
PHC	52.5	37.5	28.2	38.2
Ambulance on call	31.1	40.8	11.6	25.4
Sub-centre	7.1	32.5	31.6	24.2
CHC	13.9	28.8	22.9	21.7
Mobile health van	5.0	4.2	4.7	4.7
VHSNC	0.7	0.8	3.9	2.1
NGO based clinic	2.9	2.1	1.3	2.0

Livelihood opportunities

N= 900	FJ	Nagina	Nuh	Total
Animal husbandry	95.4	92.1	80.5	88.2
MNREGA	21.8	45.8	33.2	33.0
Agricultural	57.1	10.8	14.7	26.9
Labour work	31.4	7.9	14.7	18.1
Cooperatives	30.0	18.3	7.1	17.2
Factory	7.1	16.3	23.9	16.7
Driver	23.2	7.9	7.1	12.3
Service	11.4		3.2	4.9
Shop	5.0	1.7	0.8	2.3
None			0.8	0.3
Mason	0.4		0.5	0.3
Brick kiln		0.8		0.2
Tailoring			0.3	0.1
DK/CS			0.5	0.2

Education/Training Opportunities

N= 900	FJ	Nagina	Nuh	Total
School	96.1	98.8	98.4	97.8
College	95.7	61.7	75.3	78.0
ITI	13.9	42.5	28.9	27.9
Vocational Training Centers	31.1	1.3	4.7	12.0
Medical College	0.7	0.4	2.1	1.2
Computer course			0.3	0.1
JVT		0.4		0.1

Women Safety Facilities

N= 900	FJ	Nagina	Nuh	Total
Women's cell/police chowki	81.4	60.0	35.5	56.3
Women's group	2.9	26.3	34.2	22.3
NGO's working on women issues	5.4	7.5	10.3	8.0
Women resource centre	6.4	5.0	8.2	6.8
Protection Officer	13.2	3.8	2.6	6.2
Help line number 1091		12.1	4.5	5.1
Counseling Officer	4.6	1.3	2.6	2.9
Shelter homes	6.4	1.3	0.5	2.6
None	3.2	14.2	23.4	14.7