KADAM BADHATE CHALO

TAKING STEPS TO PREVENT
VIOLENCE AGAINST WOMEN

A Practitioner's Manual

Published by

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A girl has been gang raped … and killed by her rapist. Another one has been stalked for over a year, before she is kidnapped.

Such events trigger conversations - in the park where neighbours take their morning walk, on the bus or Metro with young girls travelling to college, in an office or on television debates. The tone is always angry.

What are we angriest about? The horrific details of the rape, how these incidents are increasing, how we fear for our daughters when they go out to work or study, how women feel unsafe, especially after dark…

Whom or what do we blame? Poverty… lack of education… poor policing… the government… NGOs not doing their work properly… women's dress… their behaviour… even chowmein and mobile phones! And, of course, men.

We are able to identify with the fear when it comes to incidences of harassment, rape, eve teasing. The frustration that nothing will change, because sexual harassment and sexual assault is such a deep rooted part of our culture. It is woven so intricately into the fabric of our lives that those of us who are victimised feel we are at fault. And anger at those who perpetrate this violence, because they feel justified by the strong societal messages which say rape, battering, sexual harassment, stalking, child abuse and other forms of violence are acceptable.

One always asks when things will change, when women will be safe. Is the problem only because others, or society at large, won't change? Or is it possible that I, as an individual, can also change these circumstances?

This consciousness that change is possible individually and collectively is at the heart of the Kadam Badhate Chalo programme outlined in this practitioner's manual. Kadam Badhate Chalo is a youth-led programme to end violence against women. Youth are the change agents, taking the lead in raising awareness within their homes, in their communities and among local police, government and educational institutions to come forward and take action to end violence against women. By helping you implement Kadam Badhate Chalo in your community, this how-to guide puts change in your hands.

To know how others, just like you, are becoming part of the solution, follow the Kadam Badhate Chalo

http://pria.org/kadam-badao/category/blog/?pid=25&ppid=0

or connect wth us on facebook

https://www.facebook.com/kadambadao/

1.1 What Is Kadam Badhate Chalo?

Kadam Badhate Chalo is a youth-led programme to end violence against women. It develops and supports youth leadership among both boys and girls, providing them with tools of change which they can use to meet collective goals. In the process, these youth become agents of change. It emphasises partnerships - between young boys and girls in communities, universities, schools, colleges - to learn to come together and take action.

Working together to influence families, local communities, educational institutions, government, the judiciary, police, public transport systems, commercial establishments and public policy, these youth take collective steps to end violence against women.

1.2 Why is Kadam Badhate Chalo unique?

- *Youth (young boys and girls) are the change agents:* Since this is a youthled initiative, youth play a key role, taking the initiative. Youth from diverse backgrounds, from different schools, colleges, universities, as well as from communities take the lead.
- *Boys are equal partners:* When will circumstances change? Only when boys and men walk shoulder to shoulder with girls and women. When they realise that they are a part of the problem and therefore very much a part of the solution for change. Hence boys have to be equal partners in the programme. The process emphasises equal participation of and partnership among boys and girls.
- *Addresses attitudinal change and personal responsibility in both boys and girls, with a specific focus on men and boys:* The programme heightens awareness and sensitivity on gender issues with a view to persuading every individual boy or girl, man or woman - to take personal responsibility for actions and speaking out against gender discrimination and violence against women.
- *Peer learning:* Learning from each other is key to learning behaviour change, and yyoung people learn faster from their peers. The activities of the programme encourage youth from diverse backgrounds from rural areas and urban centres, from metros and districts, from the middle class and poorer economic sections to share information, support each other, work together and find unity in spite of their diversity.
- *Pushes for involvement of panchayats, municipalities and elected representatives:* Leaders in educational institutions, universities, colleges and schools, citizen leaders, the police, the judiciary, municipal officials, legal aid cells, media and community based organisations at the grassroots are partners in this initiative. Whether as facilitators or public entrepreneurs, local government can also encourage broad-based citizen participation to ensure benefits for the entire community
- *Encourages accountability:* Demands both individual and institutional accountability to ensure sustained success of the initiative.

1.3 Undertaking Kadam Badhate Chalo

The Kadam Badhate Chalo programme is organised in three phases. Each phase has a specific goal and set of activities that must be completed. Besides these, you may also choose to conduct any activities that you feel are relevant for your context and is decided by the youth groups you are facilitating. Do not hurry through a set of activities. Each community and youth group will have its own rhythm for change. The time given for achieving the result of each phase

is indicative of the minimum time it would take to achieve the result. Many of the activities listed are not linear actions; often activities can be undertaken simultaneously depending on the progress of earlier activities.

Phase I – Youth Get Ready to Act

Time: 3 to 4 months

Result: A sensitised and ready-to-act group of about 50 young boys and girls in the age group of 14 to 25 years from the target community

Activities:

1. Mapping of existing youth groups/clubs in the community
2. Engaging the youth through workshops to break barriers, to strengthen cohesion and to inculcate need to act to end violence against women
3. Organising and mobilising the youth groups on the issue of violence against women
4. Sensitisation and awareness generation of youth groups through participatory training
5. Youth publicly take responsibility and commit to change and action
6. Identification of potential youth leaders
7. Formation of core group

Phase II – Youth-led Community Action

Time: 4 to 6 months

Result: Community is sensitised by the youth. The youth raise awareness, demands and take actions to end violence against women and girls in their neighbourhoods and communities.

Activities:
1. Youth leaders explain the programme and the issue of violence against women to community members and elders to garner commeunity support
2. Youth leaders identify community volunteers, local media, key community institutions and other individuals as collaborators and partners
3. Youth leaders undertake Participatory Safety Audit (PSA) in the community (village, ward, schools, colleges, universities, market place, police stations, etc.)
4. The results of PSA are shared in public events that are presided over by the head of the municipality/panchayat
5. Youth leaders conduct campaign to raise awareness on the issue of violence against women and to demand actions from institutions

Phase III: Responsive and Accountable Institutions

Time: 3 to 4 months

Result: Local institutions agree to partner with youth and take concrete actions to address the demands raised by the community to end violence against women. Nodal officers/structures are identified in different institutions for sustained coordination with the youth leaders and the community.

The activities in this phase should encourage youth leaders to engage with institutions to demand action. Institutions sensitised and committed to the issue of preventing violence against women and girls, will finalise action plans and roll out compliance mechanisms for prevention, prohibition and redressal of violence against women within their institution.

To sustain the issue, progress made and commitment to the cause, youth leaders need to prepare their own action plans so as to have a time frame for follow-up with the institution.

Time: 3 to 4 months

Result: A sensitised and ready-to-act group of about 50 young boys and girls in the age group of 14 to 25 years from the target community

Activities:

2.1 Mapping of existing youth groups/clubs in the community

In almost every community, there exist aggregations of young people who undertake activities together. Such groups could be a local sports club, a neighbourhood association for cultural events, and a group that undertakes welfare activities. If you have been working in the community for some time now, it will be easy for you to identify such existing groups. Usually young boys are members of such groups, as they have more freedom to go outside the home and participate in sports, or cultural events. Young girls, especially in rural communities, are more house bound, often forbidden from going out of their homes except to go to school. Where such tight social norms exist, you may find it easier to build rapport with young girls if they accompany their mothers to self-help group meetings, or for health camps.

You can also take the help of collaborators and social leaders from the community. These could be teachers, the ANM or ASHA worker, the panchayat leader, ward sabha member, or a community elder.

It is also possible no such groups exist in the community you are going to work in. Don't worry. You can start by talking to small groups of 2 or 3 boys, or girls, and later widen the circle to include more boys and girls.

In communities where such groups of young people who already engage in an activity together exists, the next step is to engage these youth to begin to reflect and understand their own individual thinking, biases, strengths and weaknesses.

2.2 Engaging the youth through participatory workshops to break barriers

Youth need to be engaged to develop a sense of self-worth, build confidence and take control over their actions. The process of empowerment is set in motion when they learn their situation is not unique and there are others who face the same difficulties. Awareness that they are not to be blamed, and understanding the causes of socialisation and unequal power relations frees them up to do something about it.

Objectives of creating youth groups

- To encourage the youth to come together to find strength in unity, develop confidence and take control over their action
- To form a safe space for the girls to come together and share their stories and experiences of discrimination, violence and harassment
- To encourage boys to talk about gender discrimination and various forms of violence
- For boys and girls to understand the difference between sex and gender
- For boys and girls to understand the meaning of violence against women and legal provisions for addressing it
- To motivate the youth to stay engaged and focused and take collective action

It might be a good idea to engage boys and girls separately as the social order of the families and communities that the youth come from in all probability do not allow intermingling between boys and girls.

You should meet with the youth at least once a week to discuss issues of gender inequality, kinds of violence perpetrated at home and in public spaces,

YOUTH GROUPS

Experience from the field

PRIA had been working in Sonipat on the issue of female foeticide and violence against dalit women for many years. PRIA animators were well regarded in the community. Observing that a number of girls accompanied their mothers, the animators encouraged the adolescent girls (kishoris) to form their own group – a kishori group. Adolescent girls have very close interaction with their mothers and women family members and can influence the older women. They are enthusiastic to learn and eager to get involved in activities. The animator sensitised teachers in the villages on the issue of violence against women, who helped created further interest among the adolescent girls.

PRIA undertook Kadam Badhate Chalo in 20 gram panchayats in Sonipat district. Kishori samuhas (adolescent girls groups) and yuvak samuhas (adolescent boys groups) were formed in each village, i.e., a total of 20 youth groups. Each group had approximately 20 members, including youth who did not go to school. Youth groups were also formed in two educational institutions (Jindal Global University and Bhagat Phool Singh Mahila Vishwavidyalaya), which were mixed. Each college appointed a faculty who supported this initiative in the college and guided the group.

socialisation and patriarchy. Discuss and debate on how families, schools, universities, panchayats, police, legal bodies, etc can help or hinder actions to end violence against women. Being part of a group will give the boys and girls an opportunity to reflect on their own roles in the process of violence, share their own experiences of peer pressure, social conditioning, and caste conflict.

Learning Material no. 1 can help break the ice in the youth groups.
Learning Material no. 2 can help build awareness on gender.
Learning Material no. 3 can help explain gendered roles.
Learning Material no. 4 will help explain gender stereotyping as an output of socialisation.
Learning Material no. 5 will help explain patriarchy.

During this period of engagement, it is important that boys and girls understand the difference between sex and gender.

Learning Material no. 6 will help you undertake a workshop on building awareness on sex and gender.

For the meetings, choose a place that is central and convenient for the youth to access. Hold the meetings at a reasonable time.

Make sure that you have had a conversation with the parents/guardians of the youth and they are aware of the timings of the meetings. You might want to invite them to observe the initial meetings.

2.3 Organising and mobilising the youth groups on the issue of violence against women

When adolescent girls and boys as individuals come together as a group they begin to express themselves. Later, they will be able to interact with other community members, to get organized so that common issues may be taken up together for overall development.
Many approaches, methods, tools and processes of mobilization have been developed in a wide variety of practices and contexts. Building awareness,

sharing information, enhancing capacities and creating external linkages are some of the common methods in mobilising interventions.

You should meet with the youth at least once a week to discuss kinds of violence perpetrated against women and girls at home and in public spaces. Discuss and debate on how families, schools, universities, panchayats, police, legal bodies, etc can help or hinder actions to end violence against women.

An innovative way to break the barrier of interaction between adolescent boys and girls is through the use of sports.

2.4 Sensitisation and awareness generation of youth groups through participatory training

a. Training is a powerful tool for change.
b. The need for training is crucial in all processes as the transmission of knowledge is the key to bringing transformations in society.
c. However, for the training to be effective, it must be designed and delivered in an engaging, interactive, inspiring and motivating way.
d. Sensitisation and awareness generation of youth groups can also be conducted by using participatory processes such as film shows and focus group discussions.

Read Learning Material no. 7 to understand what is participatory training and
Learning Material no. 8 will help you conduct a participatory training workshop on the issue of violence against women.

2.5 Youth publicly take responsibility and commit to change and action

Time: 4 to 6 months

Sports Camp 1: Ward 62

Experience from the field

The circle of harassment that restricts girls was broken in Jaipur when youth involved in Kadam Badhate Chalo played sports together in public spaces. Girls and boys had expressed that girls are seldom seen playing sports together in public spaces; in fact, it is uncommon to see girls playing any game outside their homes. Insecurity resulting from persistent eve teasing and sexual harassment that girls face from boys and men in their communities restricted their lives.

"Girls do not play, and definitely not sports," mothers admonished the girls. "And it is not safe. Boys are always hanging around."

"We want to play. We want the same freedom as boys have to play games outside," the girls said.

The Martha Farrell Foundation collaborated with PRIA and Pro Sports

Development to give one such opportunity to 215 adolescent boys and girls (85 girls and 130 boys) from 5 urban wards in Jaipur to participate in a four-day sports camp. Interactive non-competitive sports such as "Dragon's Tail", "Catch Me If You Can", "Act Like" and "Simon Says" proved to be excellent ice breakers. Boys and girls were soon playing a game of continuous cricket together.

The programme was conceived and led by the youth. They decided the venues and timings. They chose to play behind the anganwadi, because it is dark and lonely; at the chowk (crossing of two major roads) and in the garden, because it is always filled with men and boys who stare and pass comments; and in the local park, because it is a place where "dirty things" happen. They played between 4:00 and 6:00 in the evening, because as dusk approaches and it gets dark, it becomes unsafe for girls to be outside their homes.

After playing, the boys and girls reflected on their experiences. Girls ecstatically shared their involvement in a game of cricket. Most importantly, they were engaging, perhaps for the first time, in an activity with boys and not feeling threatened by their presence. The boys too enjoyed playing games with girls, learning through sports to be respectful of all players and that they "should be careful and not harass girls with our actions and words".

You might want to hold the event on important days which are related to the cause, such as:

International Women's Day – 8th March
International Youth Day – 12th August
International Human Rights Day – 10th December
International Day for Elimination of Violence against Women – 25th November
National Panchayati Raj Day (in India) – 24th April

Keep in mind school schedules of examinations and holidays.

2.6 Identification of potential youth leaders

How to select youth leaders
» Ask the youth groups to nominate their representative leader
» You could also ask for some interested members to volunteer
» Ask each potential candidate to assess themselves on the basis of the following questions:

Are you willing to give time?	Are you commited to the issue?	Will you be able to manage studies and group activities?
Are you a good mobiliser ?	Are you already taking leadership in the existing youth groups?	Were you earlier associated with earlier projects and interventions?
	Have you displayed leadership qualities in the community/ educational institutions?	Are you member of any club/society?

A larger number could be enrolled keeping in lieu unexpected drop-outs.

What are the tasks of the youth leaders?
» Facilitate meetings of the youth groups in the respective communities and record the process
» Share important points and observations from the meetings with fellow members of the youth groups at regular intervals
» Conduct Participatory Safety Audit (PSA) (including preparation of the village map and assisting in conducting focus group discussions)
» Mobilise the community at personal and group level

2.7 Formation of core group

The next step would be formation of core group. Core group will consist of the youth leaders who have been identified. Core group will take leadership for strategizing the campaign, plan events and implement them.

Experience from the field

In Sonepat, two core groups of youth leaders were formed from the youth groups formed in the community and from the group formed in two educational institutions (Jindal Global University and Bhagat Phool Singh Mahila Vishwavidyalaya). The core groups met up once a month in one of the educational institutions along with PRIA staff and the concerned faculty from the institution and discussed about youth group meetings in their communities. These meetings helped develop a common minimum level of understanding among the diverse leaders.

It is important to facilitate the core group meetings carefully. Since the youth come from diverse backgrounds, everyone should be encouraged equally. Those who are unable to share/express themselves properly should be supported. A feeling of unity should be created in the core group.

Make sure that the core group organises meetings in educational institutions or in panchayat bhawans, etc. This will encourage such institutions to acknowledge your group and act as a resource as they are also accountable in ensuring safety and security of women and girls.

Meeting of core group

Leadership Qualities

- Shared Vision
- Foward Looking
- Competent
- Empower People
- Inspire People
- Set Example
- Lead Change

In order for youth to be prepared to work in partnership with adults, they need to develop and/or enhance their leadership skills. Leadership training prepares youth to manage time, work as a team, set goals, start conversations, facilitate meetings, and make effective presentations. Orient the youth on basic negotiation skills and methods of leading discussions.

To fully participate with adults, youth need to be informed about the adult perspective of the problem, challenge or issue to be taken forward; the jargon that adults use to describe their work; and strategies for approaching the work. The core group thus also needs to undergo training and evolve a common

understanding of the concepts and issues they are going to raise within their communities and with institutions to make them accountable.

Activities should build a sense of ownership among the youth leaders and foster a sense of confidence to be able to work together.

Some of the topics on which the core group can be trained are:
- Gender based discrimination (dimensions, impacts and outcomes)
- Violence against women and girls as a root of gender discrimination
- Local governance and administration
- Understanding and promoting rights (*see Learning Material no. 9*)
- Campaign management

Photos of Youth and Inclusive Citizenship Workshop (C) PRIA India, 2014

Result: Community is sensitised by the youth. The youth raise awareness, demands and take actions to end violence against women and girls in their neighbourhoods and communities.

Activities:

3.1 Garnering community support

By now you would have made considerable progress in the capacity enhancement of the youth leaders. It is important the initiative become visible to all and it should been seen as youth led and owned.

Youth leaders can begin by explaining the programme and the issue of violence against women to family members and elders. Encourage them to talk about what is discussed in youth group meetings and leadership training sessions at home.

Small community meetings can be organised to garner community support for the issue. Sometimes, introducing the issue at the end of a meeting organised for another purpose is also useful. For example, in women's self-help group meetings, some girl youth leaders can introduce the issue of violence against women and girls.

Youth leaders should also begin engaging with those officials and institutions who are responsible for ensuring safety and security of women in institutions and public spaces.

Remember to caution the youth that they may face resistance among the family, community and in the institutions when they bring up the issue for discussion. The leadership hand-holding sessions should include peer group support to face such resistance with dignity and confidence.

3.2 Identifying key stakeholders, collaborators and partners

It is very clear that KBC is a youth led initiative, but don't you think that it's important to partner with other stakeholders who can influence the cause and help promote the initiative? Stakeholders are all those individuals who are directly or indirectly involved in the prevention of violence against women in our communities. The prime objective is to seek their willingness to collaborate for the benefit of the community. Linking up with and getting support from these stakeholders will help in conducting future activities and in ensuring accountability of institutions.

- Guide the youth in identifying supporters and partners. On what basis can they be identified?
- Ask them to identify ways in which the youth can partner with these identified stakeholders.
- How can they seek commitment from identified partners/stakeholders in this initiative? For example, the youth may consider inviting some of them to their youth group or core group meetings.

Some possible stakeholders

Panchayats (in villages) and mohalla sabhas (in towns and cities)

What are the major roles and functions of panchayats in our villages? We see panchayats as governing bodies in villages. They are decision makers. They meet on a regular basis, discuss various issues faced by their respective communities, find solutions and even implement them. They provide justice to those who have faced injustice. Mohalla sabhas in cities and towns are community bodies that can influence the municipality to pay attention to vital issues of security and safety. All major activities conducted in the villages/wards with the support of panchayats/mohalla sabhas will be more impactful.

Police stations

What are the important functions of the police? If a crime happens in your locality, where do you go to complain? To the police station. The police play an important role in implementing laws in our communities. It is their role to keep our communities safe and secure. There are all women police stations that specifically look into cases pertaining to violence against women.

Elected representatives

Elected representatives (sarpanch, ward councillors, MLAs, MPs) influence policy and help to bring attention to issues that are important to communities. Effective elected representatives listen to the people and their problems, and make efforts to address the issues being raised.

Educational institutions

Youth spend a lot of time attending high school and college. It is the responsibility of these educational institutions to provide spaces so that youth can study and play in a stress free environment. Educational institutions thus need to take responsibility in ensuring their premises are safe, all students feel secure and they also must realise their social responsibility by ensuring safety and security in public spaces outside their institutions, in the public transport used by their students, and with their teachers.

Community based organisations

Community based organisations work with various individuals on different issues ranging from road construction, toilet construction, street lighting, and income generation programmes to issues of female foeticide, violence against women, etc. Community members who belong to different self-help groups or work in community based organisations can join in by raising and discussing the issue of violence against girls and women in their meetings.

3.3 Conducting Participatory Safety Audit

Sexual harassment, eve teasing, rape and sexual assault in public spaces such as academic institutions, roads, playgrounds, market places, bus stands, etc have become so much a part of the everyday lives of women and girls that it almost seems "normal". Unsafe public spaces restrict the freedom of movement of women and girls to participate in school, work and recreational activities including often access to essential services such as water and health services. It is important to understand the extent of the issue prevalent in the chosen community. Do we know all the spaces that are safe and unsafe in our locality?

A Participatory Safety Audit (PSA) helps map out all the safe and unsafe spaces in a locality. It gives a clear picture about the safety issues for girls in these spaces, the attitudes and mind-sets of individuals residing within these spaces, and the key factors that impact women's safety. Youth, especially girls, are experts on their own environment and safety and should be encouraged to share relevant knowledge.

Objectives of Participatory Safety Audit
- To understand the attitudes of community members
- To understand the kind of spaces that are considered safe or unsafe within localities, villages, schools, colleges, etc
- Encourage local and context-specific solutions to issues of insecurity
- To develop an appropriate strategy for the campaign that addresses changing these attitudes and views and making unsafe spaces safe

Steps
a) Team formation
   The team should comprise of:
- Team leader who can play the role of a facilitator or the interviewer
- Two documenters who will note down all the discussions
- One observer who will have the task of writing the report

b) Initial field visit
Conduct a preliminary field visit to seek permission from the relevant authorities like school/college heads, community leaders, etc and ensure full participation by the community.

c) Orientation workshop
Conduct a formal orientation and planning meeting with the elected representatives, community leaders, heads of educational institutions, and the facilitation team (both boys and girls) to discuss the purpose, process and methodology that is going to be adopted. The main purpose of this workshop is to build a common understanding. The orientation workshop should briefly cover the following:
- Why is this important for the community/school/college?
- What are the processes and steps?
- Role of the different team members

d) Mapping exercise
The realities of men and boys are different from that of women and girls. Separate groups should be created for boys and girls in order to capture their unique experiences. Each group should be asked to identify safe, unsafe and moderately safe spaces for girls within their village, school or university with the help of an appropriate mood sticker on a map (of the village, mohalla, school, college, etc).

Unsafe space   Sometimes safe, Mostly unsafe   Safe space

- Smiling mood sticker to identify a safe space. These are spaces that girls feel comfortable going to even when alone. Being in these spaces does not induce a feeling of fear or of being scared.
- Sad mood sticker to identify an unsafe space. Unsafe spaces are described as a space where girls do not venture during the day or night, alone or in groups. Being in these spaces makes them feel afraid, tense and unhappy.
- Moderate mood sticker to signify a space which is sometimes safe and sometimes unsafe. These are spaces that girls can go to with a group of friends or with their mothers. They would however not venture into these spaces alone.

e) Focus group discussion

A focus group discussion uses the members' own past experiences to specifically share information and attitudes related to safety/lack of security of girls and women. Make sure to hold separate focus group discussions for different types of groups: men, women, girls and boys.

The discussions should focus on:
- Understanding the attitudes and behaviours that exist within men, women, girls and boys
- Learn in detail about the issues that emerged from the safety mapping exercise

f) Review and analysis

This is a crucial stage for the formulation of future plans by the core group. In this step, information from the mapping exercise and focus group discussions is collated and analysed. Members of the facilitation team and all youth group members must assist in the review and analysis of the data collected in the mapping exercise and to understand the discussions held in the focus groups.

Display all the maps and diagrams that have been recorded on paper/charts or photographs on the walls.

The participants must be encouraged to categorise the findings of the study and identify 1 or 2 priority issues.

Record the responses and discussions.

3.4 Sharing safety audit results

It is important to share the findings of the safety audit with the community. The audit findings must also be shared with the sarpanch (of the gram panchayat), or the ward councillor, and other stakeholders as identified in Step 2 above. These can be in public events presided by the head of the municipality/ward/panchayat.
It is beneficial if the sharing meetings result in decisions by the institutional

Experiences from the field

PRIA conducted participatory safety audit in 20 villages in Sonepat. Once the safety audit was completed and outcomes analysed by the facilitation team and youth groups, it was shared with the sarpanches and the community.

https://youtu.be/E5mPC-zRklM
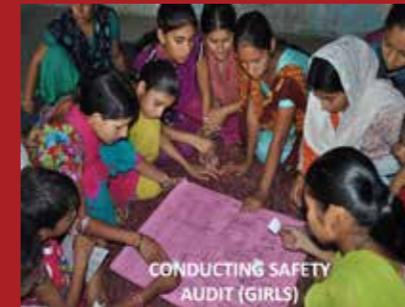
Sarpanches from all the villages in which the PSA was undertaken pledged that they will work closely with the youth of the village to make their villages violence free.

Special gram sabhas were called by each sarpanch to share the findings. In Rehmana village, the sarpanch promised to close all liquor shops. The adult members of the community took the matter up with the sarpanch when he failed to deliver on his promise.

The findings of the safety audit were collated into a 10 point charter of demands and presented by the youth leaders to 23 MLA candidates

from eight political parties and two independent candidates in 11 constituencies during the 2014 state level assembly elections in Haryana. The charter stated:

- Formulation of a safety policy for women and girls in the state
- Constitution of a Youth Violence Watch Group at panchayat level
- Safety audits to be institutionalised in the state
- Deployment of women constables in educational institutions and villages
- Installation of street lights in the whole village
- Banning of alcohol shops in and around residential areas and educational institutions
- Inclusion of gender in the curriculum of schools
- Ensure that the Internal Complaints Committee and Local Complaints Committees are constituted at the institutional and district levels
- Strict restrictions on the release of obscene songs
- Institution of a one-stop rape crisis centre in all districts

Students of both the universities (O.P. Jindal University and Bhagat Phool Singh Mahila Vishwavidyalaya) shared the results of the safety audit with their faculty and took up the issues that emerged from it with the concerned authorities. Anti-sexual harassment committees were re-constituted in both universities.

stakeholders to take concrete actions within a specified time period. Such decisions/actions taken in public forums lead to greater accountability, as the community can later demand these promises be fulfilled.

3.5 Campaign to raise awareness

The findings that emerge from the safety audit are the basis around which the awareness campaign to promote the issue of preventing violence against women, and promoting safety and security of women and girls will be undertaken.

Violence against women and girls is not a new phenomenon and many of the challenges find resonance across the world. But it is important to understand that the socio-cultural context of the project area might restrict mobility of adolescent girls to even basic entitlements like education and health. The design of the campaign must be able to address the challenges unique to the campaign location(s).

Dissemination of information and the strategy for doing so is a key role of the youth leaders. Campaign efforts should be led by the core group, supported by the project team. The planning and implementation of the campaign strategy must be guided by the results of the baseline study conducted by the youth. Technical and professional support may be made available to the core group and its teams.

A plan to be effectively formulated must be systematic and clearly address the questions of what, where, when, why, how and for whom. Such a plan gives clear direction.

A plan for any campaign should be able to answer the following questions clearly:

a. Why is this campaign taking place? What is the purpose of the intended campaign? What is the desired outcome?
b. What are the activities to be carried out in the campaign? This should cover all the methodologies that are going to be used to disseminate the required information.
c. When is the campaign to be initiated? This should spell out the time frame or duration of the intended campaign
d. Where is the activity going to take place? This should show the area of coverage within a geographical boundary.
e. Who will conduct the activities?
f. How will the campaign be conducted? This should spell out the step by step process.
g. For whom is the campaign intended?

Calendar of Events: Sonipat
Kadam Badhate Chalo

January 2015

Saturday, 31st Jan

Chief Guest: Kavita Jain
(Cabinet Minister)
Opening Ceremony
Walkathon

Sonipat

February 2015

Sunday, 1st Feb	**Sunday, 8th Feb**	**Sunday, 15th Feb**
Nukkad Natak Socio-Legal Cell Sahitya Utsav	Nukkad Natak Socio-Legal Cell Art Festival	Nukkad Natak Socio-Legal Cell Cycle Rally
Rehmana	**Shehzadpur**	**Mohana**
Wednesday, 18th Feb	**Sunday, 22nd Feb**	**Saturday, 28th Feb**
Supporting Beti Bachao Beti Padao Abhiyan Youth Sports Carnival	Nukkad Natak Socio-Legal Cell Sanskritik Karyakaram	Nukkad Natak Socio-Legal Cell Kite Flying
Bhagat Phool Singh University	**Rajpur**	**Rohat**

March 2015

Sunday, 1st March

Nukkad Natak
Socio-Legal Cell
Carnival

O.P.Jindal Global University

PARTICIPATORY RESEARCH IN ASIA
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Prepare a calendar of events. You can organise events on days which are significant to the local community, such as agricultural fairs, religious days, etc.

Planning must not be too rigid. Flexibility is the key to success. Flexibility ensures that any changes, required for the effectiveness of the campaign, can be done on the spot.

Experiences from the field: The core group in Sonipat

a. Why are you undertaking this initiative?
The core group had a clear understanding of the purpose of the initiative. They were undertaking the campaign to let their communities and identified stakeholders know that the issue of violence against women and girls was not acceptable to them, that it was a societal problem and that it has to be addressed by everyone.

b. For whom are you undertaking this initiative?
The core group, which consisted of the youth from the rural communities as well as from urban communities, decided that the target audiences were the men, women, boys and girls from the communities they belong to and the educational institutions they study in.

c. When do you want to start the activities?
The core group members interacted with various community members, heads of schools and colleges, local police station, etc. Through these interactions, they were able to figure out a common time when the activities can be carried out at different places. The events were finalised with representatives from the communities as they need to be aware of the local events at a convenient time. They planned keeping in mind school/college holidays, agricultural activities, etc.

Budgeting is an integral part of each activity. Help the core group calculate various expenses for each event and make a budget accordingly. They should conduct the events within the planned budget and time schedule for each activity. Seek sponsorship from stakeholders you have partnered with, along with sponsorship from local shops and companies. This will help in managing costs.

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d. Where do you want the activities to take place?
After regular meetings with the community elders (men and women) and heads of educational institutions, it was decided that the campaign will be undertaken in the villages from where the youth came from and in one of the educational institutes.

e. What activities do you plan to carry out?
Youth have their own unique ways of expressing themselves, be it through art, poetry, theatre or music. Keeping this in view, the methods of the campaign were carefully selected by the core group during the planning exercise. It was decided to carry out different activities in different villages. Online campaigning was also on the agenda. They made a calendar of events which was prominently displayed and disseminated among all the villages.

f. Who will be conducting the various activities?
After the events were planned, each event was assigned to different members of the core group who were made responsible to interact with the community members and mobilise people. The group also brainstormed on who would be appropriate chief guests for the events and people were assigned to invite them for the event.

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Some planned activities (like walkathon, cycle rallies, etc) are physically exhausting. It is encouraged that drinking water arrangements for the participants along with the some refreshments be made (if budget allows).

Organise local level workshops with mixed groups of young boys and girls from colleges and the community in order to build campaign materials, such as banners, posters, illustrations and graphics, songs, slogans and videos, which will be relevant to all stakeholders and target areas.
• Break participants into groups of 3-4. Explain that they will work together to prepare campaign material of their own.
• Groups will work together to decide what they want to prepare which can create impact in their lives, the lives of others, their community, or the world.
• Each group can choose their own topics or the group can choose from one of the following 4 topics:
  » Promote girl equality
  » Improve girl safety
  » Stop early marriage
  » Encourage girls to stay in school
• The group can prepare a poster, poem, slogan, flyer, audio recording or video based on the chosen topic.

Involve the identified stakeholders such as the police, medical and judicial services, panchayats, schools and community in the organising of these events.

Chief guests should be invited well in advance for each event. Chief guests should be individuals who are influential in changing society, such as elected representatives, police station heads, heads of educational institutions, prominent lawyers, media persons, etc. They will also act as crowd pullers, which will help make the event a success, and garner media coverage.
Do not forget to take permissions from all the concerned authorities before conducting the events.

Since the objective is to spread the message, media coverage is an integral part of the campaign. Media should be invited to cover the events. Partner with newspapers and media channels. Volunteers should make press notes and take photographs which can be forwarded to media houses.

Once all the planning is completed and the calendar of events finalised, the campaign is now ready to be undertaken. The campaign can be flagged off on a special day, by a prominent chief guest.

Some proposed campaign activities

Wall writing and painting

This mainly involves the writing of slogans on walls in public places by youth group members. Walls of public buildings, compounds, etc, are considered for this purpose. Even the walls of some of the private buildings in the vicinity can be painted, after due permission has been granted. Colours such as deep red, green, blue, black and brown are vibrant.

Poster fixing

Posters can be prepared of the campaign event schedule and pasted on the walls of public spaces in the entire campaign area.

Flyers

The content and design of flyers on violence against women prepared by the youth group members can be distributed to community members and other stakeholders who attend the larger events. They can also be distributed door-to-door during the campaign period.

Sloganeering

Slogans can be written and printed on flexi banners. These can be used during other activities, like bicycle rally, walkathon, etc.

Bicycle rally

Bicycle rally will involve individuals riding bicycles in large groups for a cause.

Girls and boys address the issue of restrictions on mobility of girls by cycling together.

Decide the starting and ending points of the rally along with when the activity will start.

Take support of the local police to clear roads for the rally.

Arrange for cycles for the participants who do not own one. For this, a rough estimate as to how many individuals will ride a bicycle in the rally will be required in advance.

A young girl from Mohana government school in Sonepat had no words to express her happiness after participating in the cycle rally in Mohana. She and her friends, along with girls from other villages, had never cycled through the village, so carefree and to be seen in the company of boys without being rebuked by community elders. Approximately 100 cyclists, of which 30 were girls, were joined by almost 500 community members on foot shouting slogans as the rally when through the villages. Many girls could not participate in the cycle rally as they did not know how to cycle, never having been given the opportunity to learn.

Walkathon

Walkathon refers to walking in large groups for a cause.

Such an event requires a lot of volunteers for crowd management and support. Members of the youth groups as well as staff from school and colleges, panchayat members and police can be asked to be volunteers.

Decide the starting and ending points of the walkathon and the time you want to start the activity.

In Sonepat district, the launch event of the campaign was a 3 km walk in collaboration with the police, civil health services and district legal services that traversed the heart of Sonepat city. Ms. Kavita Jain, Cabinet Minister for Social Justice, Women and Child Development in the Haryana government, flagged off the walkathon and signed a personal pledge. More than 1500 youth participated in the walkathon. Girls also rode motorcycles and drove tractors as part of the walkathon.

Nukkad naatak or street theatre

Street theatre is an effective way to raise awareness on issues among the local community. A local theatre group can be contacted to prepare and stage a street play on violence against women and girls incorporating the experiences of the youth as well as the results and findings from the PSA and focus group discussions.

In Jaipur, PRIA, in collaboration with the Department of Dramatics at the University of Rajasthan, was able to identify a theatre artist and trainer – Babita Madan – to undertake a month-long theatre workshop and prepare a street play. There were 30 youth (15 girls and 15 boys) between the ages of 11-17 years who participated in the theatre workshop in Ward 62. The street play was subsequently performed by the youth at the ward councilor's office.

'Dastak', a street play by Delhi-based theatre group Asmita, was also performed during the campaign in Jaipur.

Film screenings

Screening of short films on the issue of violence against women and girls is a good way to promote discussions among the community.

In Jaipur, a short film by Anurag Kashyap entitled, 'That Day After Everyday', was screened in all 5 wards, four schools and two colleges for audiences comprising girls, women, men and boys. The screening promoted much discussion on the different forms of violence portrayed in the film.

Literary event

A literary event gives a platform to youth to bring forward and share their poems and stories on the issue of violence against women and girls.

Since this event requires the crowd to listen to individuals speaking, make sure it is held indoors, or if it is held outdoors, ensure the stage has a proper sound system.

Such an event requires a lot of volunteers for crowd management and support. Members of the youth groups as well as staff from school and colleges, panchayat members and police can be asked to be volunteers.

More than 200 youth and community members presented narratives, poems and short essays on the issue of ending violence against women at the one-day literary festival organised in Rehmana village in Sonepat. Senior men from the community questioned the sarpanch about the oath he had taken to abolish the liquor shops. More than 30 community men and women signed a petition to abolish liquor shops in their village. A copy of the petition was given to the youth groups to take it up with the district authorities.

Art festival

An art festival involves use of art (writing slogans, poems, painting walls, making illustrations, etc) on a given topic.

Decide locations where the festival will be held.

Make sure you have adequate volunteers for smooth functioning of the programme.

This mainly involves the writing of slogans and illustration of expression using art on the walls in public places. Walls of the panchayat bhawan can be considered for this purpose. Even the walls of some of the private buildings that are located in the vicinity can be painted.

At the festival in Sonepat, boys expressed their views on gender discrimination, eve teasing and female foeticide alongside girls.

Sports day

Since organising sports day would require a large ground, it is wise to collaborate with educational institutions and use their space for holding such an event.

Youth should discuss the idea with the head of the educational institution and get permission to conduct the event.

The group should prepare a list of sports to be played and estimate the number of students (both boys and girls) who will participate.

During the safety audit conducted in Sonepat, girls had shared that they never play games or sports as they are not allowed outside their homes, except to go to school. They wished they could play sports in a safe environment. A youth sports carnival was held in collaboration with Bhagat Phool Singh Mahila Vishwavidyalaya at the university in support of the Government of India's Beti Bachao Beti Padao Abhiyaan. There were more than 400 participants at the event, of which 270 participants were from the 20 villages of the campaign area. The District Superintendent of Police was the chief guest at the event.

Cultural festival

A cultural festival is a platform where individuals can come together and put up cultural items on a particular theme.

This festival is done best indoors; hence it would be wise to collaborate with educational institutions and use their space for holding such an event.

Youth should discuss the idea with the head of the educational institution and get permission to conduct the event.

Volunteers would be required to set up the venue.

"Freedom of expression" was the theme of the cultural festival that was held in Rajpur government senior secondary school in Sonepat. Girls and boys took to the stage to express themselves through dance, music and theatre.

Kite flying festival

Flying kites is not an activity women and girls are encouraged to undertake in rural India. Kite flying is taboo for women, so flying kites with other women signifies freedom and a reinforcement of their identity in public spaces.

The principal of the government senior secondary school in Rohat in Sonepat district declared a "kite flying day" for the girls of the school. 100 students from his school, along with 150 girls and 100 boys from the village, participated. Out of these 150 girls, only two knew how to fly a kite. On the other hand, all the boys knew how to fly kites.

On women's days (8 March) women from the villages and the students of Bhagat Phool Singh University flew kites together in an act of solidarity.

Roadshows

At the events, audio cassettes with songs composed by the youth groups can be played. Candle-light vigils and signature campaign among the community also help to spread the message. In the signature campaign, men, women, girls and boys are asked to sign a pledge to take one action in their lives which will help eliminate violence against women and girls. This act signifies the notion of being the change one wants to see.

Online campaign

Apart from on-ground activities, if human and financial resources permit, an online campaign can be launched.

Plan a website, set up a dedicated Facebook page, promote the campaign activities and provide updates on various laws and policies pertaining to the theme on social media.

WhatsApp groups for exchange of ideas and information among the youth from different villages can also be created.

In Jaipur, 50,000 SMS texts were sent on a bi-monthly basis to engage the Jaipur populace, with slogans on mahila hinsa (violence against women) questioning the status quo.
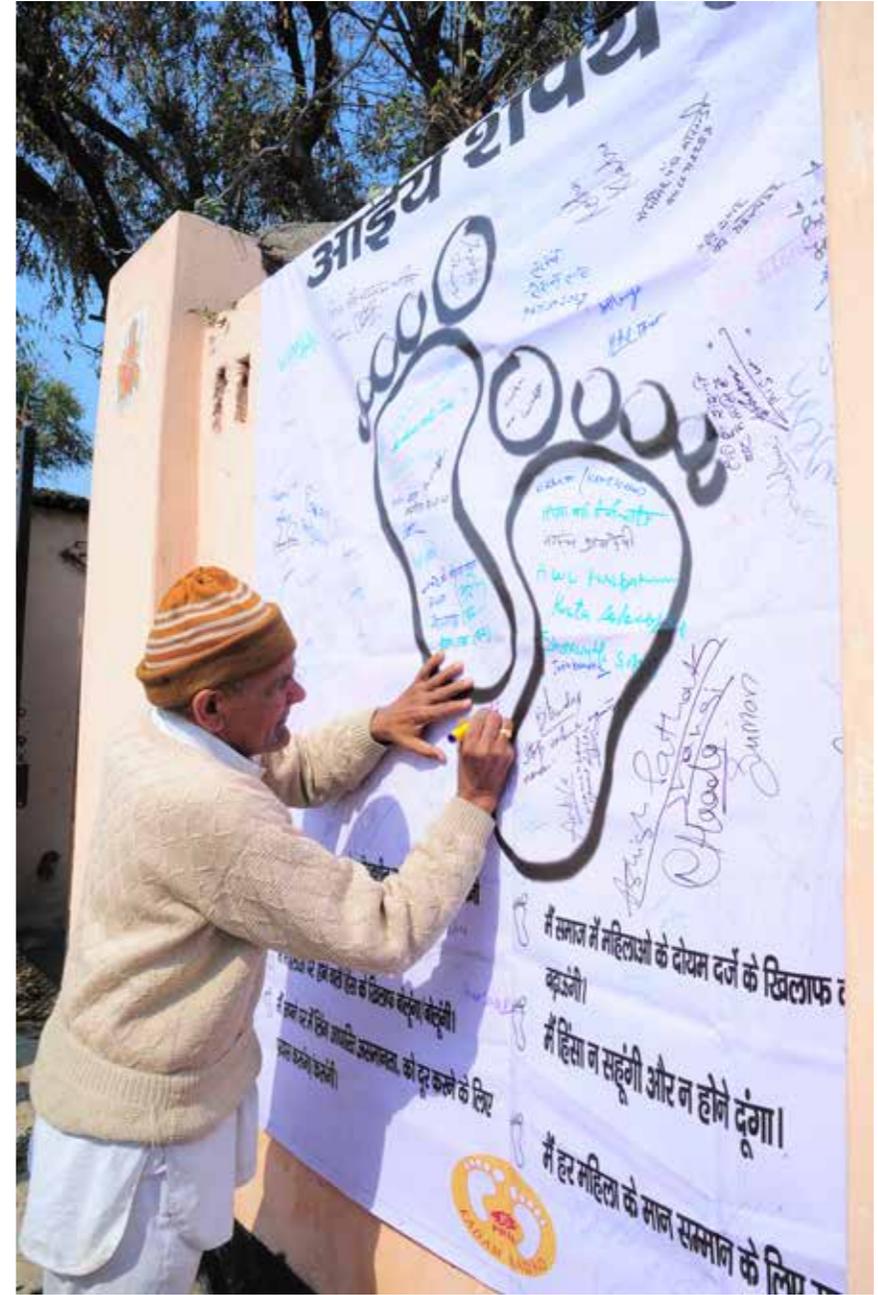
Was the campaign a success?

Conducting all these activities can feel such an empowering process. But how will the youth know if all these activities have bought about any changes in their communities?

To find out what impact the campaign has had, go back to the objectives/purposes of the campaign. This will be the basis to analyse if the campaign has been successful.

Remember, the impact of the campaign will not be visible immediately. It will be visible over a period of time, particularly after the next and final phase has been undertaken.

In Sonepat, Haryana, the campaign intended to achieve the following results over a period of 18 months:

- Educational institutions will make necessary changes in ensuring safety of women and girls, including statutory requirements.

  Anti-sexual harassment committees were reconstituted in O.P. Jindal University and Bhagat Phool Singh University. The committee members and the student peer educators have undergone the Online Training Course on the Prevention of Sexual Harassment at the Workplace offered by PRIA International Academy and have also received intensive face-to-face training. PRIA has been nominated as the third party member on the anti-sexual harassment committee in Bhagat Phool Singh University.

- Women and girls will report an increase in their confidence and sense of safety and security in public spaces
  Girls have reported, "I never stepped out of house earlier; now I do it".

"Only after joining KBC I got to know about various types of violence against women. Earlier I did not know that even a small thing like whistling, winking, passing comments are part of violence against women. I now speak out against all of these," expressed a young woman who was part of KBC.

- Men and young boys report a personal change in their behaviour towards girls and women

  Boys directly involved in the youth groups are able to analyse and recognise violence as being beyond just physical violence. They are conducting input sessions and meetings in their villages with youth groups.

  Boys reported, "Before joining Kadam Badhate Chalo, I did not know what gender is. People used to question my intentions to work with PRIA on the issue of violence against women. Earlier I used to think that domestic violence is a personal issue but now I know that it is not. We learnt after joining PRIA that girls also have equal rights as boys."

  Some others shared: "Most of the abuses are very sexist in nature. After joining Kadam Badhate Chalo, I understood that if we abuse, then it is derogatory to women. I have stopped doing that."

- Police, district officials, and leaders of panchayats and municipalities show positive response and sensitivity in dealing with reported cases of violence against women

  Special gram sabhas were called by each sarpanch in their village to share findings of the baseline safety audit. The findings of the safety audit were also collated into a 10 point charter of demands and presented by youth to 23 MLA candidates.

4.1 Partnering with organisations

Time: 3 to 4 months

Result: Local institutions agree to partner with youth and take concrete actions to address the demands raised by the community to end violence against women. Nodal officers/structures are identified in different institutions for sustained coordination with the youth leaders and the community.

The importance of building a supportive environment through communication is unequivocal. Ensuring a supportive microcosm within which young people are able to articulate and express themselves, and in particular a space in which women are able to do so, is not without its challenges in a society with deep-rooted structural and functional inequality. KBC must make many attempts to engage with multiple stakeholders across various levels – officials, community elders, parents, citizen groups and grassroots workers – in order to enable the campaign and sustain commitments.

The activities in this phase should encourage youth leaders to engage with institutions to demand action. Institutions, sensitised and committed to the issue of preventing violence against women and girls, will finalise action plans and roll out compliance mechanisms for prevention, prohibition and redressal of violence against women within their institution.

Organise a multi-stakeholder meeting in collaboration with the institution that has agreed to partner with the youth to discuss what steps governance and educational institutions can take within their own organisations to prevent violence against women in public spaces. Invite other experts and community leaders. Make sure all those who have been associated with the programme thus far are invited for this event.

- Let the youth leaders take the lead in organising this event
- Concentrate on taking feedback and reflections from all those who are present
- Encourage those present to draw up concrete plans for the next steps

To sustain the issue, progress made and commitment to the cause, youth leaders need to prepare their own action plans so as to have a time frame for follow-up with the institution.

Youth leaders and youth groups can be encouraged to undertake other civic activities, like cleanliness drives, organising community events, etc, as a result of their 'capacity building' after taking part in Kadam Badhathe Chalo.

Usually stakeholders are appreciative of the cause, and supportive in terms of infrastructural needs and permissions. Yet, in spite of an acknowledgement of the issue, collective action to reduce violence against women is not always forthcoming. The youth can face the following challenges when engaging with and trying to get commitments from institutional stakeholders.

- Individuals in these institutions may not be sensitised enough for personal engagement.
- Some women elected representatives serve only as figureheads. They are never present in office, and the men from their families have taken charge of all work. These women elected representatives are then neither receptive nor supportive when the issue is brought up at the local level.
- Women and girls are less politically and publically involved in the social fabric of communities.

Resources

RESOURCES

Readings

1. Participatory Research in Asia (PRIA). (2011). A Manual for Participatory Training Methodology in Development. New Delhi: PRIA
2. Participatory Research in Asia (PRIA). (2004). Campaigns for Citizen Participation: A facilitator's manual. New Delhi: PRIA
3. Bhasin, K. (1993). What is Patriarchy?. Kali for Women
4. Bhasin, K. (1998). What is a Girl? What is a Boy?. Shtrii Shakti
5. Participatory Research in Asia (PRIA). Gender on the Agenda. New Delhi: PRIA
6. Menon, N. (Ed.). (1999). Gender and Politics in India. New Delhi: Oxford University Press

Websites

1. Walkathon Guide (http://walkathonguide.com/)
2. League of Michigan Bicyclists (http://www.lmb.org/index.php?option=com_content&view=article&id=254&Itemid=255)
3. Daily O- Open to opinions (http://www.dailyo.in/arts/how-to-organise-a-successful-lit-fest/story/1/1482.html)

Resource Persons

PRIA (www.pria.org)
Society for Participatory Research in Asia (PRIA) is a global participatory research and training centre. PRIA's 34 years of experience in participatory training and learning methodologies are used by other NGOs, governance institutions and educational institutions for capacity building. To know more about how PRIA can help you undertake KBC, write to info@pria.org, or

Martha Farrell Foundation (www.marthafarrellfoundation.org)
The Martha Farrell Foundation is committed to securing a gender just society by supporting practical interventions which challenge gender discrimination and promote gender mainstreaming within organisations and wider society. The foundation has been set up to continue Dr Martha Farrell's legacy with the same passion, excellence and long-term commitment that Martha applied in all aspects of her life. To know more about how the Foundation can help you undertake KBC, write to marthafarrellfoundation@pria.org.

Pro Sport Development (http://www.prosportdev.in)
Pro Sport Development or PSD is a sport development organisation that uses sport as a means for the holistic development of youth, by promoting their sustainable participation in sport, as well as providing those with the ability and desire, a platform to excel and progress to higher levels.

Learning materials

Learning Material No. 1
Breaking the Ice

Time: 30 mins (maximum)

Objective: Getting to know each other, introduction about KBC

Method: Group activities, lecture method

Aids: Uncooked macaroni, heavy duty string, chits of paper

Activity 1
Form groups (each of about 4-5 members). The number of groups depends upon the number of people present for the meeting. Each group is expected to make a four-foot-long necklace using the heavy-duty string and the uncooked macaroni. The group which finishes making the necklace first is the winner.

Activity 2
Prior to the meeting:
Write some messages/word pairs on the chits of paper. The messages could be popular proverbs from the local language, names of popular celebrities, or any word phrase that goes along together, e.g., Amitabh : Bachchan, Lalu : Yadav, Madhuri : Dixit, etc. The first half 'Amitabh' is written on one chit and 'Bachchan' on another chit.

Take care that the number of chits matches the number of participants. If there are even number of participants they will be able to make pairs. If the number of participants is an odd number then you as the facilitator would also have to pick up a chit so that no participant is left out.

Process:
Each participant picks up a chit and has to walk around the room in search of their partner, who carries the chit that completes the name/phrase. Thus 'Amitabh' would search of 'Bachchan' and the participant who picked 'Laloo' would search for the participant who picked up the chit on which 'Yadav' is written. This activity enables the creation of pairs.

After the creation of pairs, encourage participants to share informal things about themselves, like their hobbies, favourite colour, film, book, etc, that helps break the ice.

Once the participants have broken the ice, ask them what their expectations are for joining the youth group. Participants may come out with a variety of apprehensions such as, why are we being asked to participate in activities, what are these activities for, what will happen in the youth group meetings, etc.

You can clear many of their apprehensions by talking about the purpose of KBC and how they as youth can help spearhead change.

Learning Material No. 2
Building Awareness on Gender

Time: 1 hour 30 minutes

Objective: To build awareness about gender

Method: Gender circles, story-telling and discussions

Aids: Make a list of statements that participants may commonly hear. These statements could be:

• Men and women can never be equal because they are biologically different.
• All this talk about gender brings conflict in the family.
• Biologically women are weaker than men.
• Girls are generally weaker in mathematics.
• Women are less corrupt by nature than men.
• It is natural for women to live longer than men.
• Women give birth to babies, men don't.
• Women are naturally better caregivers of babies as compared to men.
• Women are too emotional to become good leaders.
• Men need more calorie intake due to the active lives they lead.

Process:
1. Ask participants to form two concentric circles, facing each other.
2. Once the circles are formed, ask them to move around in opposite directions.
3. After a few seconds, ask them to stop, and ask each participant to pair up with the person standing opposite them from the other circle.
4. Read out one of the prepared statements and ask the participants to react to it, talking about it among themselves in their pairs for about a minute.
5. Ask them to move around again and repeat the exercise until they have talked about all the statements.
6. This will take about 20 minutes.

7. Ask participants to disperse and discuss the activity they have just undertaken. This should be about 10 minutes.
8. Ask them to regroup and sit in a circle, and through discussions draw out what they thought about the statements you had read out and why they believe what they do. Through the discussion try and make them understand what is gender.

Discussion points

What is gender?
Gender refers to the identity of men and women in any given society. It is socially, psychologically, historically, and culturally determined. Biological and physical conditions lead to the determination of the male or female sex. However, gender is determined by the social and cultural perceptions of masculine and feminine traits and roles. Gender describes the characteristics that a society or culture terms as masculine or feminine.

So while your sex as male or female is a biological fact that is the same in any culture, what that sex means in terms of your gender role as a 'man' or a 'woman' in society can be quite different across cultures. These 'gender roles' have an impact on the health of the individual.

In sociological terms 'gender role' refers to the characteristics and behaviours that different cultures attribute to the sexes. What it means to be a 'real man' in any culture is a combination of the male sex plus what the society/culture defines as masculine characteristics and behaviours. Likewise, what it means to be a 'real woman' in any culture is a combination of the female sex plus what the society/culture defines as feminine characteristics and behaviours.

'Man' = Male sex + masculine social role (a 'real man', 'masculine', or 'manly')
'Woman' = Female sex + feminine social role (a 'real woman', 'feminine', or 'womanly')

Gender roles
Gender is learnt through the process of socialisation in the culture of a particular society. In many cultures boys are encouraged to acquire 'male traits' and girls are encouraged to perform 'female roles' through the toys given to them to play with, discipline meted out, jobs to which they might aspire, and the portrayal of men and women in the media. Children are taught about their gender from birth through the performance of various acts. This gets reinforced throughout their lives by the conformity gained from parents, teachers, peers, their culture, and society.

Parents probably do this in response to their having been recipients of gender expectations as young children. Traditionally, fathers teach boys how to fix and build things; mothers teach girls how to cook, sew, and keep house. Children then receive parental approval when they conform to gender expectations and adopt culturally accepted and conventional roles. All of this is reinforced by additional socializing agents, such as the media. In other words, learning gender roles always occurs within a social context, and the values of the parents and society being passed along to children (successive generations).

Gender roles adopted during childhood normally continue into adulthood. At home, people have certain presumptions about decision-making, child-rearing practices, financial responsibilities, and so forth. At work, people have presumptions about power, the division of labour, and organizational structures. None of this is meant to imply that gender roles, in themselves, are good or bad; they merely exist. Gender roles are realities in almost everyone's life.

Activity:
After the discussion about gender and gender roles, narrate the story of Manu and Sanu (given below) and pose the listed questions to the participants. The facilitator must probe the participants to ensure maximum participation.

The story of Manu and Sanu
Hari and Vimla have two children named Manu and Sanu. Manu is older.

When Sanu was born, sweets were distributed among the neighbours. When they were children, Hari would bring toys like guns and a football for Sanu; and dolls and kitchen sets for Manu. Sanu was allowed to play outside with friends while Manu was made to stay at home to help Vimla in household chores. Sanu would help Hari plough the field. At the same time, Manu would help with cleaning the weeds, transplanting, etc. As teenagers, Sanu is allowed to return home after night falls, but Manu is advised to come back home before dark. One day, while taking to Vimla, all of a sudden Sanu's voice becomes rough.

One day, both Manu and Sanu return home with their report cards. Both of them have done well in their exams, but Sanu has secured more marks than Manu. Their father wanted to give them a gift. He bought a bicycle for Sanu and a crockery set for Manu.

When they grew up, their parents arranged their marriage. Now both of them have one small child. After a few years Hari died. Manu wept a lot while Sanu remained calm and performed all the rituals. Thereafter, Sanu became heir to Hari's entire property, and Manu got nothing except some gold ornaments which belonged to Vimla.

Ask the participants the following questions:
1. Who is the brother and who is the sister? Manu or Sanu?
2. How do the young members of the group determine who is the brother and who is the sister? What situations described in the story made them come to this conclusion?
3. Which situations (as described in the story) can be changed by us? Which ones cannot be changed?

Division of labour
Division of labour can be explained by the concept of gender in society. The task of reproduction is based on the universal biological difference between male and female sex. Societies use this as a basis for allocation of other tasks. Tasks are allotted according to cultural needs and priorities. Women and men at all levels of society play different roles and thereby assume different sets of

responsibilities, as a result of which their levels of influence, power, and control over different processes vary. However, more often than not these roles and responsibilities are assigned to individuals on the basis of their sex and not on the basis of their individual capabilities or capacities. Given the fact that men and women have different needs and priorities, face different constraints, and contribute to growth and development in different ways, it is necessary to consider a realignment of roles and responsibilities which are typically based on stereotypical, societal images.

It is because of gender roles that women and men have different experiences and needs. Both men and women play a role in the sphere of productive work and community life, but women's contribution is considered less formal. While the activities of men may result in a cash income, women may be producing food for family consumption, or get involved in activities whose cash value is not usually accounted for. The care of children and family, the maintenance of the household, collecting water and fuel, preparing, processing and cooking food, keeping people and home clean and healthy are tasks usually linked with women. These tasks are tedious and time-consuming and are taken for granted. Gender roles and relationships of women and men in society depict the inequalities in society.

- Women perform two-thirds of the world's work
- Women earn one-tenth of the world's income
- Women are two-thirds of the world's illiterates
- Women own less than one-hundredth of the world's property.

The above statements bring to light the social condition of women. They face poverty, heavy workloads, poor health, etc. The social position of women is much lower when compared to that of men's position in society.

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If there is time, facilitate a short reflection among the participants on the story of the lion who thinks it is cat (given below).

Once upon a time there was a lioness who lived in a jungle. She had three cubs. On a dark rainy night, one of her cubs got lost. The lost cub was noticed by a mother cat. Thinking that the lost cub was in fact a cat, the mother cat brought the cub home. The cub was brought up with other cats. The cub was given milk to drink, learnt to meow like a cat, was taught to behave like a cat. The cub grew up thinking it was a cat. One day, when she was playing with other cats, she saw a lion hunting a deer. The cub also wished to hunt but other cats prohibited the cub, as this is not what cats do. But the cub had developed a keen interest in hunting, so it went to the jungle secretly and started hunting. That was when the cub realised that she was not a cat but a lionness.

Things to remember:
- The facilitator must ensure there is sufficient space to carry out the activity.
- Hold the discussions in an interactive mode.
- Encourage the participants to voice their opinion and beliefs during and after the discussion.
- Clarify the doubts of the participants as and when they arise.
- The activities are aimed to keep the participants engaged and ensure maximum participation.

Learning Material No. 3
Gendered Roles

Time: 40-45 minutes

Objective: To enable the participants to think on the lines of socially ascribed gender-roles practiced by them

Method: Individual Activity

Aids: Activity Sheets (see below)

Activity 1 (20 minutes)

The team leaders are to circulate the activity sheets to get feedback on the following items from the participants individually.
- Two activities that you like to do and conform with the gender roles to which you belong
- Two activities that conform with your gender roles, but you don't enjoy doing/performing them
- Two activities that you like to do, but do not conform with your gender identity
- Two activities which you wish you could do

Process:
The participants could be given a maximum time of 10 minutes to fill the activity sheets. The filled in activity sheets could be exchanged across the participants and each participant could be asked to read it aloud to the group. The responses can be listed and discussed during and after the sharing. The leaders should ensure that the discussion of the responses brings out the socially ascribed gender roles and how one can wish and can contradict these roles.

In the remaining time, the concept of Kadam Badhate Chalo, youth leadership and the core group could be introduced by the facilitator.

Things to remember
- Members who attended the previous meeting could be reminded about the meeting a day ahead.
- Notes could be taken of the presence of the members who attended the previous meeting and details of the new members could be registered. The members who attended both the meetings could be motivated at a personal level to become members of the core group.
- Identification of active members of the group can be done to constitute the core group. Youth who had attended all meetings could be given priority to constitute the core group.
- Feedback from participants must be collected to assure them that their opinion on the matter counts.
- The leaders must emphasize the crucial role that participants ought to play. It is essential as this would not only make the participants motivated but also responsible.
- Date and venue for the next meeting could be decided.
- Participation of community members could be observed to facilitate the next meeting and to self-assess the reach of the meetings.

S. No.	Items	Responses
1	Two activities that you like to do and conform with the gender roles to which you belong	
2	Two activities that conform with your gender roles, but you don't enjoy doing/performing them	
3	Two activities that you like to do, but do not conform with your gender identity	
4	Two activities which you wish you could do	

Learning Material No. 4
Gender Stereotyping: Output of Socialisation

Time: 1 hour 30 minutes

Objective: To examine our own stereotyped notions of male and female behaviour and to explore how this disempowers both men and women

Activity: Enactment of the statements by participants

Aids: The facilitator can make chits of the following topics and circumstances. List of topics that can be enacted:
- Someone stole your money while you were in the market
- You have just fallen in love
- You are walking in the forest when you come upon a tiger
- You have just learned of your dog's death

What would you say about the concerned people in the following situations?
- Two women talking – what do you think they are talking about
- Man working late in the office
- Female working late in the office
- Women talking on the mobile phone
- Men talking on the mobile phone

Process:
Have volunteers act out the above suggested scenarios twice: once as the opposite gender and once as themselves. If working with both sexes, have an equal number of men and women take part in the activity.

Reflection:
After everyone has completed their two 'role-plays', facilitate discussion on the activity focusing on: How did it feel to do this exercise? Why did you act differently as a man and as a woman?

To a mixed audience ask questions to both women and men. Women, do you think the men did a good job of acting out how you would respond? Men, do you think the women did a good job of acting out how you would respond? Take the discussion further by asking: If your natural response in a situation is different from what is expected, how do people react? What if a man cries easily? What if a woman fights for her opinion with everyone?

Can you remember any ways you were taught to have the expected emotional response? For example, little boys are told that they are behaving like a girl when they cry. Little girls are told not to climb trees, not to laugh too loud. Can you remember how you felt when you were told you shouldn't act in a certain way when you were a child? Do you ever want to act in those not-allowed ways now? Do you ever want to just cry?

Do you think there are more rules for men or for women about emotional response? How do you think that makes their life difficult?

The exercise will bring out rich experiences from the participants. The facilitator must be keen and take in to account all the minor details of the performance and the reactions elicited by the participants. It would be difficult to generate natural responses if the participants are conscious and try to manipulate their performances.

Discussion
People are born with sex organs which classifies them either as male or female. These physical and biological attributes that one possesses are universal, that is, they remain the same irrespective of the context and country to which you belong. However, features and attributes such as clothes, behaviour, roles, and responsibilities are socially acquired. These socially ascribed responsibilities constitute the gender identity of an individual. Gender identity is an acquired feature. It is imbibed through the socialisation process. The social and cultural definitions of men and women are called gender. It is the result of the constant interaction and replication of the structures present in any society. Unlike the natural/biological sex of an individual, gender attributes are varied and are bound to be different across different families, communities, and countries.

Gender differences are internalized from a very early stage of life and are reinforced time and again by social acceptance. Many other factors such as proverbs, idioms, folklore, symbols and cultural practices record and carry forward gendered roles and reinforce them. They are treated as touchstones to test and determine the specified gender identity of an individual. Individuals unconsciously perform socially ascribed gender roles assigned to them to get conformity and acceptance in society. It is gender identity which creates inequality between men and women. Social structures, culture, and institutions emphasise these differences. One's upbringing determines how one grows and what one becomes.

It is this process of socialisation which prescribes different roles to boys and girls, men and women. Certain codes of conduct are imposed on individuals. For example, restrictions are imposed on girls, right from the childhood. Early childhood experiences foster the self-perception of an individual. Environment and heredity together shape the personality of an individual. The way she carries herself, her mobility, and sexuality is regulated by her parents and relatives. On the other hand, boys are encouraged to display male traits.

We neither question nor digress from these roles because society demonstrates reservations so strongly that we accept these norms as something natural and inherent. In adult life, gender takes up different forms rooted in the context and relationship that exists between men and women. Even career choices are directed by set gender stereotypes. Gender pervades different aspects of our lives and affects differential access to resources. It also affects and impacts division of labour inside and outside home. Division of labour is socially assigned, and it differs according to the context to which one belongs. Detrimental factors such as the socio-political and economic factors play a crucial role in determining the roles played by men and women in a social set-up. Gender roles can change over time.

Gender stereotypes are generalizations about the roles of each gender. Gender roles are generally neither positive nor negative; they are simply compartmentalized generalizations of male and female attributes. Since each person has individual desires, thoughts, and feelings, regardless of their gender, these stereotypes are incredibly simplistic and do not describe at all the attributes of every person of each gender.

The following is a list of some of the most common gender stereotypes as they pertain to men or women. Remember, these are stereotypes because they claim to apply to all men or women.

Female Gender Stereotypes
Have you ever watched a little girl playing house? Even as young as five or six, she is well aware that she is supposed to stay home with the baby while the husband goes to work, and she has dinner ready when he gets home. Here the stereotype is: women stay at home while men go to work.

Some other stereotypes include:
- Women are not as strong as men
- Women are supposed to make less money than men
- The best women are stay-at-home moms
- Women don't need to go to college
- Women don't play sports
- Women are not politicians
- Women are quieter than men and are not meant to speak out
- Women are supposed to be submissive and do as they are told
- Women are supposed to cook and do housework
- Women are responsible for raising children
- Women do not have technical skills and are not good at "hands on" projects such as car repair
- Women are meant to be the damsel in distress; never the hero
- Women are supposed to look pretty and be looked at
- Women love to sing and dance
- Women do not play video games
- Women are flirts
- Women are never in charge

Male Gender Stereotypes
Men are supposed to do the tough jobs and anything that requires muscle;

they are also supposed to go to work and provide for the family. Little boys see this and the stereotype continues.

Other gender stereotypes that inaccurately try to describe all men are:
- All men enjoy working on cars
- Men are not nurses, they are doctors
- Men do "tough jobs" such as construction and mechanics; they are not secretaries, teachers, or beauticians
- Men do not do housework and they are not responsible for taking care of children
- Men play video games
- Men play sports
- Men enjoy outdoor activities such as camping, fishing, and hiking
- Men are in charge; they are always at the top
- As husbands, men tell their wives what to do
- Men are lazy and/or messy
- Men are good at math
- It is always men who work in science, engineering, and other technical fields
- Men do not cook, sew, or do crafts

Can you see how many of these actually are true of many men or women that you know? They may even be true for you personally, but they do not apply to every single man or woman alive. That is what makes them stereotypes; the fact that these things are considered "the norm" and expected behaviour of every male or female. Each person is an individual and it is perfectly normal for a woman to run her own business while a man stays home to take care of children. On the other hand, it is also perfectly acceptable for a man to be a nurse or hate sports, or enjoy cooking.
Men and women are individuals; they are more than just male or female. Our gender is only part of who we are; it does not define us as people.

The facilitator can narrate the following anecdote (or any other) and end the discussion with rhetorical questions for the participants to ponder.

Two friends 'D' and 'E' were walking on an isolated road at night. Suddenly a thief accosts them, shows them a knife, and in a gruff voice asks them to hand over all their money. D starts to run in the opposite direction while E grabs the thief's hand and punches the thief hard, forcing the thief to drop the knife. The thief flees leaving the knife where it had fallen.

Things to remember:
- The facilitator must ensure that all participants are engaged and are given at least one chance to participate in the activity and voice their opinion in the discussion after the activity.
- The queries raised by the participants must be attended to as and when they arise.
- The activities are aimed to keep the participants engaged and ensure maximum participation.

Learning Material No. 5
Understanding Patriarchy

Objective: To introduce, familiarize and deepen understanding of the concept of patriarchy

You can hold two meetings on the subject of patriarchy. In the first meeting, the concept and structures of patriarchy can be introduced. In the second meeting, understanding of the concept can be deepened.

Introducing Patriarchy

Time: 1 hour 30 minutes

Method: A winning lottery ticket

Aids: Pieces of paper of two different colours (one for each participant)

Process:
Each girl and boy will draw a "lottery ticket" (from a box, or a hat) and they will

be divided into two groups according to the colour of their ticket. One group will do "pleasant" activities (listen to music, chat, play on a computer, etc), while the other group will do "unpleasant" activities (take trash out of school desks, dust, clean a blackboard, etc). After 15 minutes they will sit down to a discussion.

Discussion:
How did girls and boys in the first group feel? How did girls and boys in the second group feel? Was this division of activities fair? Could the first group do something for the second one to feel better? And would they want to help? Why should they help? We motivate children to understand that good coexistence is possibly only when each group has a chance to feel "satisfied". With this activity, it is very important that children have enough time to step out from their roles and not to feel aggrieved.

What is Patriarchy?

Patriarchy is the social system of men dominating women. Patriarchy is based on the divide of human beings as male and female. This divide then places males to be superior to females. Hence, it results in domination, discrimination, and exploitation.

The activity of a woman in a family is regulated by the work and engagements of her husband. The material base of patriarchy is men's control over women's labour power. That control is maintained by excluding women from access to necessary economically productive resources and by restricting women's sexuality. Men exercise their control by receiving personal service work from women, in not having to do housework or rear children, in having access to women's bodies for sex, and in feeling and being powerful.

The literal meaning of the word 'patriarchy' is rule of the father, originally used to describe a specific type of male dominated family. At present, partriarchy is used more generally to refer to male domination, to the power relationships by which men dominate women and to characterize a system whereby women are kept subordinate in a number of ways. The term patriarchy refers to the system that oppresses and subordinates women in both the private and public sphere. Linked to this social system is the ideology that man is superior to woman, that women are and should be controlled by men and are part of a man's property. This thinking forms the basis of many of our religious laws and all those religious practices that confine women to the home and control their lives.

The subordination that women experience on a daily basis, regardless of the class they might belong to, takes various forms – discrimination, disregard, insult, control, exploitation, oppression, violence – within the family, at the place of work, in society.

Effects of the Patriarchal Culture on Women

Patriarchy hinders the achievements of women. They are allowed to achieve only so much that it doesn't conflict with their parental or husband's expectations. The expectations from women are revealed in various ways, such as encouraging them to pursue marriage as a goal. Intellectually competent women are viewed with either hostility or ambivalence, especially in contexts involving open competition and comparison with men. Because women are confined to their homes and to types of work that are associated with their traditional roles in their houses, their capacities become very limited. On the other hand, women who have transcended this situation and have proven themselves to be skilled in the work associated with men are generally ridiculed and not recognized.

Origin of Patriarchy

When people first inhabited the earth everything that a tribe had was owned in common. All resources like food, water, land, and animals were equally shared. There were no class divisions and hence no ruling class and there was no State. The men hunted large animals while the women gathered edible plants and hunted small animals. As women stayed longer in a place they were able to develop knowledge about many things: planting (which led to agriculture),

domestication of animals, identifying poisonous and medicinal plants. Children were the greatest asset of a tribe (not possessions since private property had not yet evolved). Children would grow to add strength to the tribe in its battle for survival against nature as well as against other tribes. Only mothers knew who their children were since sex was not a one-to-one relationship. The children were traced through their mother's generation and not their father's, who they did not know. This was called Mother Right and this societal set up is matrilineal. This form of society still exists in many parts of the world like tribes of African countries, Khasis and Garo tribes of Meghalaya, Nairs and Mappilles of Kerala, etc.

Difference between matrilineal and patrilineal society

Matrilineal Society	Patrilineal Society
An individual is considered to belong to the same descent group as his/her mother	An individual is considered to belong to the same descent group as his/her father
Property is transmitted through female line and held by them	Property is inherited through male line and held by them
Children of the male child can't be member of his mother's family as they cannot take the family name of their father	Children of the female child can't be member of her father's family as they cannot take the family name of their mother
Usually husband lives with wife in his in-laws home	Wife lives with husband in her in laws home

Mother Right made men and women equal. Having developed the ability to plant, and breed animals, people began to generate surplus, that is, more produce than could be consumed by the family alone. At the same time the concept of institution of marriage evolved (one to one marital relationships were established). Hence men came to know who their children were. A whole new set up arose. Surplus gave rise to the development of classes, that is, those who had more surplus became the masters and slave owners, and those who had little to no surplus became slaves. Private property evolved. Slaves and tools became the most sought after possessions since they produced surplus. More surplus was produced as better technology developed in agriculture and animal husbandry.

Since men had seized the slaves and produced the tools, they maintained their hold over these assets. Since they already knew their children, the system of handing down their possessions to their off-spring began. They began to hand down their possessions to their male off-spring. As this developed, the right of the father was established: the right of inheritance, right to hand down and receive, and the right to decide within the family. Through this process, society shifted slowly from being an equitable one, where men and women lived life on equal terms, to one where men began to command more access, power and say in the decision making process. Women slowly acquired a subordinate position and gradually through generations of oppression her status in society became unequal.

Structures that support patriarchy

- **Social structures** (e.g., families, etc.): A different perception of women's and men's social roles — the man is seen as the head of the household and chief breadwinner, and the woman is seen as nurturer and caregiver.
- **Political structures** (e.g., government, political parties) — differences in the ways in which women and men assume and share power and authority — men are more involved in national and higher level politics, while women are more involved at the local level, particularly in activities linked to their domestic roles.
- **Educational structures** (e.g., schools): Differences in educational opportunities and expectations of girls and boys — family resources are directed to boy's rather than girl's education; girls are streamed into less-challenging academic tracks.
- **Economic structure** (e.g., workplaces, business corporations): Differences in women's and men's access to careers, and control of financial and other

productive resources, such as credits and loans, land ownership.

- **Religious structure** (e.g., Church, etc): all religions are patriarchal in orientation — God is portrayed as male; in religious institutions, women have less important role as compared to men.

Deepening Understanding on Patriarchy

Time: 1 hour 30 minutes

Activity: Gender Roles

Aids: Activity handouts

Process:
The participants are expected to register the first thought that comes to their mind on reading the items listed. There are no correct or wrong answers. They should tick which role or activity they think is done mostly by men or mostly by women.

Roles	Men	Women
Chef		
Housewife		
Farmer		
Nurse		
Tailor		
Community leader		
Accountant		
Care giver		
Union organizer		
Politician		
Terrorists		
Head of the family		
Breadwinner		
Activities	**Men**	**Women**
Sewing		
Carrying heavy things		

Roles	Men	Women
Operating machinery		
Cooking		
Selling		
Basket weaving		
Talking		
Planting vegetables		
Lighting a fire		
Budgeting		
Planning		
Making decisions		
Fetching water		

Discussion

The facilitator can initiate a discussion by sharing the recorded responses of the participants in the group. The participants must be asked give reasons for their responses and the differences in the responses must be taken due notice of.

Impact of patriarchy:

The feeling and experience of subordination destroys self-respect, self-esteem, and confidence and sets limits on the aspirations of women. Every courageous act that they perform to assert themselves is condemned as 'unfeminine'. They are called beparda (shameless) as soon as they try to step out of their defined spaces or roles. Norms and practices which define them as inferior to men, which impose controls on them, are present everywhere in our families, social relations, religion, laws, schools, textbooks, media and workplace.

Subordination is not the fate of a few women; women face a system of patriarchal domination and superiority, of male control in which they are subordinate. Even the words used for husband ('swami, shauhar, pati, malik') all mean 'lord' or 'owner'. It is important to understand that men and women

are not assigned different roles because of their biological differences but because of this social system that defines what men and women should be doing.

The nature of patriarchy can be and differs in different classes in the same society; from society to society and from time to time. What is common is that patriarchal forces are in control but the nature of this control may differ. For example, the nature of patriarchy in our grandmother's time was not the same as it is today; it is different for tribal women and for upper caste Hindu women, for women in India and elsewhere.

In a patriarchal system normally the following areas of a woman's life can be said to be under the control of a patriarchal structure:

a. **Productivity or labour power**: Women's productivity both within the household and outside in paid work is controlled. At home, women provide all kinds of free service to their children, husbands and other members of the family throughout their lives. Their back-breaking, endless, and repetitive labour is not considered work at all and housewives are seen to be dependent on their husbands.

   Women's labour outside the home is also controlled in several ways. Women are forced to sell their labour or they may be prevented from working. Their earnings may be taken away from them. Women are excluded from better paid jobs; they are forced to work at very low wages or work within the home on what is called 'home based production', a most exploitative system. This control over and exploitation of women's labour means that men benefit materially from patriarchy and they derive concrete economic gains from the subordination of women

b. **Reproduction**: Women's reproductive power is controlled in several ways. In many societies women do not have the freedom to decide how many children they want, when to have them, whether they can use family planning methods or terminate a pregnancy, etc. Apart from individual male control, male dominated institutions like the church or State also lay down rules regarding women's reproductive capacity. For example, in the Catholic Church the male religious hierarchy decides whether men and women can use birth control methods. Based on the population growth rate and what the State decides as the required rate, it actively encourages or discourages women to have children. In India, there has been always a policy to control the population growth rate while in some other countries like Sweden where birth rates are very low, incentives are given to women to have children.

c. **Sexuality**: Women are obliged to provide sexual services to their men according to their needs and desires. Women's sexuality outside marriage in every society is a taboo whereas a blind eye is turned towards male promiscuity. In some situations, men may force their wives, daughters and other women in their control into prostitution. Rape and threat of rape is another way in which women's sexuality is dominated through an invocation of 'shame' and 'honour'.

d. **Mobility**: In order to control women's sexuality, production and reproduction, her mobility needs to be controlled. Women are subjected to constraints in their mobility in ways that men are not subjected to – e.g. using pardah, limits on interaction between the sexes, restrictions on when they can leave home and for what, etc.

e. **Property and other economic resources**: Most property and other productive resources are controlled by men and they are passed from one man to another, usually from father to son. Even where women have the legal right to inherit such assets, a whole range of customs, emotional and social pressures prevent them from acquiring control over them.

   An analysis of the family, religion, educational system, media and the law also show that they are male dominated. In a family, the man is considered the head of the family. This is where a child learns the first lessons in hierarchy, subordination and discrimination. Boys learn to assert and dominate, girls to submit and to expect unequal treatment.

Most modern religions define male authority as supreme. All major religions have been created, interpreted and controlled by upper caste and upper class men; they have laid down the duties and rights of men and women and the relationship between them. Laws pertaining to family, marriage and inheritance are very closely linked to the patriarchal control over property. Courts, judges, and lawyers are, for the most part, patriarchal in their attitudes and the way in which they interpret law. Almost all political institutions at all levels are male dominated. The percentage of women in parliament has never and nowhere been more than 10-15 per cent in South Asia. There is a greater emphasis on educating boys as compared to girls. In textbooks, the roles of men and women are portrayed the way in which society has laid them down, thereby reinforcing them. In media, messages about male superiority and female inferiority are repeated constantly; violence against women is shown very often, especially in films. Women's issues are not given sufficient coverage and there are biases in reporting, coverage, and advertising.

In the patriarchal system, there are a few women who have crossed the boundaries set for them by society and are in positions of power. But the majority has learnt to abide by the system and accept it without questioning. But there is a minority of women who are learning to assert themselves and assume new roles. Those who accept the system also perpetuates it – for example, women often treat their sons better, deprive their daughters of education, restrict their freedom, etc. A rural woman explained this very graphically. She said, "Men in our families are like the sun, they have light of their own (they own resources, have income, they are mobile, have the freedom to take decisions, etc.) Women are like satellites without any light of their own. They shine only if and when the sun's light touches them. That is why women have to constantly compete with each other to have a bigger share of sunlight, because without this light there is no life."

Men, almost everywhere, enjoy certain privileges as men. But they too face some disadvantages of patriarchy. Like women, they are also expected to perform certain roles and behave in a certain way. Men who are gentle and non- aggressive are harassed; those who share their wives' work that only 'women' are expected to do are laughed at. Men, too, do not have the option of stepping out of the choices that society has made for them – they can very rarely give up the roles of earning and protecting the family. However, this experience cannot be compared with the subordination of women as a group. They are rarely ever discriminated against and do not face the consequences that women face.

We need to understand here that it is not only men, but women too who are operating under the clutches of this patriarchal order of society. That is why many times women tend to behave like men and are also unconsciously the perpetrators of patriarchy. Many times we come across incidents of a mother herself discriminating between her son and daughter or in cases of female infanticide it is mostly a female member of the family who probably undertakes this act of sacrificing the girl child. In several instances, it is the mother-in-law who is engaged in harassing the daughter-in-law, under the cover of patriarchy, probably to gain a better position in the family.

Things to remember:
- The facilitator must ensure that the activities be planned ahead.
- Discussions must be held in an interactive mode.
- Encourage the participants to voice their opinion and beliefs during and after the discussion.
- Doubts of the participants must be clarified as and when they arise.
- The activities are aimed to keep the participants engaged and ensure maximum participation.

Learning Material No. 6
Difference between Sex and Gender

Time: 1 hour

Objective: Building understanding on gender and sex

Activity: Word relay and discussion

Moustache	Giving birth	Banking	Cooking	Muscles
Breasts	Friendship bands	Hairy	Dolls	Shopping
Motorbike	Scooter	Concerned about their looks	Emotional	Driving
Surgeon	Dentist	Jewelry	Power	Army
Stunt director	Saree	Car Accidents	Techno Savvy	Strong
Tractor	Jeans	Dancer	Fair	Smart
Commentator	Feeding child	Long Hair	Sindoor	Ghunghat

Aids: Flip charts/2 set of large figures of a male and a female; chits with attributes; tape; for alternative activity two charts titled as male and female; bold markers.

Possible words on the chits could be:
Process:
1. Divide the participants into two groups.
2. Explain that there is a bowl with chits kept in front of the room
3. Group members are expected to draw chits from the bowl (one each) and fix them under the category to which they think the attribute belongs
4. The team that sticks the maximum number of chits would be the winner of the activity.

After the activity the group which stuck the maximum number of chits should be declared as the winner.

Alternate Activity

Process:
1. Divide the participants into two groups.
2. Seat the groups separately in a linear manner (in a row/queue one behind the other).
3. The facilitator has to fix two charts titled 'male' and 'female' respectively. One group must be allotted the male chart and the next group the female chart.
4. Group members are expected to come and write the word which the terms 'male'/ 'female' (their respective title) brings to their mind. The member seated in the front of the two rows/groups is expected to start the game on the signal of the facilitator. Once a person from the front writes on the chart he/she is expected to pass the pen to the next member in the queue and proceed to sit at the end of the queue. The facilitator will give the signal to stop.
5. The group that lists more number of words/phrases is considered the winner.

Follow up for both activities:
A group check could be done to assess if the chits containing the attributes have been listed appropriately by the groups.

The facilitator must probe the participants to think whether the chits under each category of 'male' and 'female' could be interchanged.

If the participants agree that the chits can be interchanged, list these chits which can be interchanged separately. List those attributes which can't be interchanged.

A short follow up discussion must be held whereby the facilitator must

segregate the attributes of 'gender' and 'sex'. The attributes that could be interchanged are the attributes relating to 'gender' and those which can't be interchanged would be the attributes relating to 'sex'.

Sex	Gender
Is biologically determined	Is socio-culturally determined
Is natural and refers to visible differences in sex organs of boys and girls and related differences in procreative function.	Is created by society and hence is taught and learnt
Is static - it remains the same everywhere	Is dynamic - it changes from time to time, culture to culture and even from family to family
Is non-hierarchical	Is hierarchical
It cannot be changed easily	It can therefore change

What is gender?

People are born either male or female with certain organs that determine their sex. Every boy has a penis and testicles, and grows up to become a man. Other than few biological differences, men and women are not different. Only their sexual and reproductive organs are different. This **biological or physical construction or difference is called sex**. These biological or physical differences are created by nature and are the same in every family, community, or country. Thus biologically, a boy is the same anywhere in the world and the girl is the same anywhere in the world. In rare cases, there may be variations due to some physical abnormalities, for example, a woman may not have a uterus or a man may have only one testicle.

The other differences between men and women like their clothes, behaviour, education, attitude of society towards them are all social or cultural differences, not natural differences. That is why these social or cultural differences are not the same in every family and every society. For example, some women may have long hair and some short; in some families men may help in the

household chores and in others they don't. Some women work within the house and family, while others go out to work. *These social and cultural definitions of men and women are called gender*. For example, it is society that teaches that men should be strong and carry heavy weights while women are fragile. Society also emphasizes that women should have long hair and that men keep their hair short. These gender differences have not been created by nature. Nature produces males and females whereas society turns them into men and women.

We need to understand the differences between sex and gender to be able to realise that socialisation processes in different cultures influence and affect men and women, leading them to play different roles, develop different needs and face different constraints.

In majority of societies, men are considered to be head of the family, breadwinners, owners, and managers of properties. They are active in politics, religion, business, and professions. Women are socialised and trained to look after the children and the home, to nurse the infants and the old and do all the household chores. This division of roles and responsibilities determines their socialisation at the family and society level. Because men are given the role of earners and managers of properties, they tend to wield power whereas women play subordinate roles. These social roles and responsibilities get translated into discriminative behaviour of families towards men and women, girls and boys. It reflects in our educational, religion and social system. It also reflects in the sex ratio of our country. We have fewer women compared to men in our country. Ideally, by rule of nature this should be the reverse.

Some of the obvious discriminative behaviours we observe are:
• girls are fed less than boys
• women usually eat last and least
• boys are encouraged for higher education whereas girls are encouraged to get married and take responsibility of family

It is gender which creates inequality between men and women. It is society that decides that man is powerful and that woman is powerless. Nature does

not create inequalities. Nature only provides different organs for reproduction. That is all that nature does. Inequalities, hierarchies, customs are created by society, which means by all of us. The discrimination between rich and poor, Brahmins and Shudras, men and women has been created by society, not by nature or God. Instead of encouraging similarities between men and women, societies and cultures have been emphasizing differences. It is these inequalities that have caused so many tensions and conflicts between men and women.

Unconsciously people live their life without questioning these differences. They accept it, repeat it, and perpetuate it. Questioning these differences will help initiate change. Because gender is social, created by all of us, we can change it if we want to by creating new definitions of men and women. We can create a society where being a girl does not mean being inferior or weak and being a boy does not mean being harsh or dominating.
The truth is that men and women can dress, play, study and work any way they want and grow up as they choose. Having a woman's body does not teach you household work or caring for others and a man's body does not ensure fearlessness, intelligence, or strength. All these qualities are learnt. It is one's upbringing that determines how one grows and what one becomes.

If we so desire we can create a society where roles, responsibilities, qualities and behaviour patterns are not determined and imposed by gender, caste, class or race, a society where everyone has the right and freedom to choose roles, develop talents and to lead a life of one's choice.

The most common confusion among participants is the confusion of assigning role of motherhood as biological rather than a socially assigned responsibility which is based on practical convenience. It was practically more convenient to assign all responsibilities related to private sphere to women and public role to men. This does not mean that it was based on the skills and competencies that men and women had. Though it is true that men do not have biological capacities to give birth and breast feed, it does not mean that they lack other parenting skills biologically (like feeding baby, changing nappies, singing a lullaby). The key point is that they lack experience and

patience required for parenting a child; while women grow up accepting that it would be her role to mother a child and she is ready to take over the role and learn to take care of a baby.

In the discussion, highlight the role of support systems (other elderly women) and that even a woman needs to learn parenting skills. Women do not know how to take care of babies naturally. After becoming mothers they need guidance and support from elders who have past experience and also a lot of patience to learn the skill. In western countries where there is a lack of support system, most of the parents (both women and men) can be found to be learning parenting skills together.

During the discussion of parenting, the key point to stress is that giving birth is biological; only women can do it, but bringing up a child is gender; both men and women have skills (or can acquire them) to perform this role.

Things to remember:
- The facilitator must ensure there is sufficient space to carry out the activity.
- Hold the discussions in an interactive mode.
- Encourage the participants to voice their opinion and beliefs during and after the discussion.
- Clarify the doubts of the participants as and when they arise.
- The activities are aimed to keep the participants engaged and ensure maximum participation.
- Importance of the active participation of youth to change society needs to be reinforced.
- Record must be kept of the participants who attended the last two meetings and a tab must be maintained for the new members attending the meeting for the first time.

Further reading: What is a girl? What is a boy? by *Kamla Bhasin*

Learning Material No. 7
What is Participatory Training?

- Participatory training is an educational intervention. It gives inspiration to youth, especially girls, to do something about their feelings of helplessness, submissiveness and feelings of inferiority that has made them accept control and injustice.
- Participatory training approaches, while instrumental in bringing about change at an individual level, also emphasise the importance of collectives of individuals in understanding and transforming social reality.
- Practice suggests that the process of collective discovery and decision-making enables individuals to accept change more readily.
- The importance of using participatory training in training youth is based on the fact that this methodology is:
  » Aimed at creating an experience of personal and collective change, thus strengthening youth's understanding that change is possible within one's self and at the level of the group.
  » Encourages participants at the training to question what they have always accepted, to critically examine their own experiences and to derive insights through analysis. This process enables them to discover and exert their latent powers for constructive action.
  » It recognises and validates authentic and accurate knowledge based on real experiences, and synthesises it with fresh insights and restructured concepts based on the analysis of experience. The new body of knowledge thus created leads to a powerful sense of ownership and a willingness to transform reality
  » Participatory training is aimed at changing people's views, attitudes and behaviour through its various activities and sessions.
- Participatory training processes and approaches are most suitable for youth as:
  » A variety of different learning approaches are used in order to keep the interest alive among the participants.
  » Lectures are kept to a minimum and highly participatory methods such as role play, simulation and case discussion are used.
  » The rich expertise and experiences of participants are utilised. Active learning in a training programme comes from one's peers.
  » Participants get the chance to review what they have already learnt and apply it to more challenging tasks. Key concepts get reintroduced as the programme becomes more advanced.
  » The method continually refers back and incorporates concepts and skills learned earlier.
  » Opportunities are set up for participants to utilise what they have learnt to address and help solve actual problems that they are currently experiencing.

Learning Material No. 8
Understanding Violence Against Women

Time: 1 hour 30 minutes

Objective: To provide an understanding and realization on issues related to violence against women.

Activity: Group question and answer session

Aids: List of questions to be asked

Process:
1. Divide the larger group in equal sub-groups.
2. Ask the groups to form two lines, "A" & "B", facing each other.
3. Ask the questions listed below, one at a time.
4. Have the participants interact with each other according to these guidelines:
   - For each question, Line A will respond first. Line B will listen.
   - When the partner in Line A has responded, the partner in line B will restate A's response, and then respond to the question.
   - When the partner in Line B is done, the partner in Line A will restate B's response.
5. Ask the participants for any interesting comments heard by either line. Participants may only comment on what they heard from their partner.
6. When some discussion has taken place, ask another question.
7. Continue asking questions until all the questions have been asked.

Questions:
- Why are people violent? State at least 3 reasons.
- Is violence part of a person genetically, or is it learned?
- What should be done with people who are repeat offenders of violent crimes?
- Are sports programmes like boxing good to help people with violent tendencies?
- How does media influence violence in our society?

Show the following picture, and probe the participants to decipher what it signifies. Initiate a discussion on the basis of the responses elicited from the participants.

What is Violence Against Women (VAW)?

The United Nation's definition of VAW lists the following as various types of violence endured by women:

- Acts of physical, sexual, and psychological violence in the family and the community.
- Beating up spouse
- Sexual abuse of female child
- Dowry-related violence
- Rape, including marital rape
- Traditional practices harmful to women such as female genital mutilation
- Sexual harassment and intimidation in school and at work
- Trafficking of women
- Forced prostitution
- Violence perpetrated or condoned by the State such as rape during war

The World Health Organisation (WHO) includes the following in its definition of what constitutes VAW:
- Suicide, and
- Other self-abusive acts.

Violence Against Women (VAW) cross-cuts in various forms across cultures,

class, caste, educational levels, income, ethnicity, and age. VAW refers to the violence inflicted on women due to their sex. It is the byproduct of the unequal power relations in society. Violence is used as an instrument to reinforce and police gender roles and coerce women to abide by the gender roles ascribed to them. The onus of maintaining the 'honour' of the family rests solely on the female members of the family. In many cases, rape, and sexual violence are used by men to 'dishonour' families and communities.

Women are prone to varied forms of violence throughout their life.

1. Pre-natal stage:	2. Infancy:
Sex selective abortions (ftoeticide)	Female infanticide
Wife battering during gestation	Discrimination in access to care, education, nutrition, and health care
3. Childhood:	**4. Adolescence:**
Child marriage	Molestation/eve-teasing
Sexual abuse	Rape
Child prostitution	Incest
Discrimination in access to care, education, nutrition, and health care	Forced prostitution
	Trafficking
	Sexual harassment at workplace
	Violence associated with pre-marital pregnancy/abortion
	Kidnapping and abduction
5. Youth and Adulthood:	**6. Old Age:**
Domestic violence	Abuse of the elderly, widows
Marital rape	Threat of sexual violence
Dowry related abuse and murder	Lack of access to care, nutrition, and medical facilities
Forced pregnancy	
Homicide	
Sexual harassment at the workplace	
Molestation, sexual abuse and rape	
Discrimination in access to care, education, nutrition and health care	

Violence could be experienced in following forms:

1. **Physical Abuse**: Punching, hitting, beating, choking, kicking, pushing, burns, throwing objects at a person, using weapons such as knife, etc. to hurt someone.
2. **Psychological abuse**: Criticizing, threatening, insulting, provoking someone to get angry, humiliating, and frightening.
3. **Sexual coercion**: Rape, sexual assault, molestation, marital rape, and forced marriage.
4. **Controlling behaviour**: Restricting the mobility of women, inhibiting economic independence, and restricting access to information.

Violence Against Women inflicts the following consequences on women:

- **Physical/ health related**: injuries, bruises, fractures, disability, psychological and emotional disorders, sexual or reproductive disorders, and even fatal health consequences such as suicide and homicide.
- **Others**: loss of income if the woman is working, economic burden, it restricts mobility and access to variety of developmental schemes. Women are even prevented from talking or reporting about the abuse they face. This restriction is imposed on them from members within the family and outside the family. The government has enacted laws to keep a check on VAW. The victim again gets violated by the patriarchal mind-set of the people involved in the judicial system. The current situation can be changed only by bringing in attitudinal shifts among women themselves, their male counterparts, family members, and also at the community level.

Things to remember:
- The facilitator must ensure there is sufficient space to carry out the activity.
- Hold the discussions in an interactive mode.
- Encourage the participants to voice their opinion and beliefs during and after the discussion.
- Clarify the doubts of the participants as and when they arise.
- The activities are aimed to keep the participants engaged and ensure maximum participation.

Learning Material No. 9
Understanding and Promoting Rights

Time: 1 hour 30 minutes

Objective:
• Generate clear understanding of what rights are
• Promote understanding of how child marriage, dowry, and gender based violence impacts a girl's health and wellbeing
• Create awareness of laws that protect girls from child marriage, dowry (and related issues), and violence against women

Method: Symbols of rights activity and discussion

Aids: Chart papers; markers/sketch pens

Process:
1. Divide the group into smaller groups
2. Give each group two chart papers
3. Ask each group to discuss and note the following on the first paper:
    • What comes to mind when you hear the word "rights" (adhikaar, haq)?
    • What are your rights?
4. On chart 2, ask the groups to draw a symbol that they can think of or invent that represents what "rights" means to them.
5. Each group presents their work and their symbols.
6. Facilitate a discussion based on the following questions:
• What are human rights? What are the basic rights every person should enjoy?
• What is child marriage and how does it impact a girl's life, health, and wellbeing?
• Have you heard of a law that protects girls against child marriage?
• What is dowry and how does it impact the health and wellbeing of a girl and her family?
• How does the law protect a girl and her family from giving dowry? What can

a girl do if she is facing dowry-related violence/harassment?
• What are the health consequences of violence for girls/women?
• What steps can girls/women take to protect themselves from violence?
• How does lack of education influence child marriage, dowry, trafficking, and violence?

Make sure that the following information is learnt:

• Human rights are "basic freedoms that all people are entitled to" irrespective of their age, sex, caste, class, language, religion, or where they live.
• "All human beings are born free and equal in dignity and rights" – Universal Declaration of Human Rights.
• Human rights include social, cultural, civil, political, economic rights.
• Some basic human rights include (according to the Declaration of Human Rights):
    » Right to have a standard of living that provides for adequate food, shelter/housing, and clothing
    » Right to health and medical care and social services
    » Right to education
    » Right to marriage and to start a family
    » Right to employment, and to a safe work environment
    » Freedom from discrimination and violence.
    » Freedom of movement and residence

• Human rights violations occur when basic human rights are ignored, abused, or denied.
• Some ways in which girls and women are denied their basic human rights or how their basic rights are violated include child marriage, dowry, and violence. Child marriage, dowry (and related offenses), and violence against women are acts that violate the basic human rights of girls and women.

- Child marriage
  - » Child marriage is the marriage of a girl or boy under the age of 18 years. India has the highest number girls married before 18 years as compared to any other country in the world.
  - » Early marriage has adverse health, social, and economic impacts. It leads to early childbearing, increased risk for maternal mortality and infant mortality. Girls who marry at a young age discontinue their education, are unable to support themselves economically, are at greater risk for domestic violence, and lack essential support systems.
  - » The Child Marriage Restrain Act (1929) makes child marriage (marriage of a girl under 18 years and boy under 21 years) a cognizable offense (i.e., an FIR can be filed against the accused; the police can arrest the accused).

- Dowry
  - » Dowry includes money, gifts, or property a bride brings to her husband's home, or the bride's parents give to the groom's parents.
  - » While dowry is an ancient custom, the practice has detrimental effects on the health and wellbeing of a woman from dowry-related violence/ harassment and dowry deaths, to severe financial drain on the bride's parents.
  - » The Dowry Prohibition Act (1961) makes giving, taking, abetting the giving or taking of dowry a punishable offense with imprisonment for a term not less than five years, or a fine not less than Rs.15,000 or the amount of the value of the dowry, whichever is more.
  - » In the case of dowry related harassment or cruelty, the Indian Penal Code (IPC) Section 498A states that the husband or relative of a woman who harasses her or causes her significant injury in relation to unlawful dowry demands may be imprisoned for up to 3 years and fined.
  - » In the case of dowry death, the IPC Section 304B states that the person who commits the dowry death will be imprisoned for a minimum of 7 years.

- Violence against women
  - » Violence against women is any act of gender-based violence that results in, or is likely to result in physical, sexual, or emotional/mental harm if suffering to women.
  - » Girls and women face violence in many forms – physical, sexual, verbal and mental/emotional, and economic.
  - » Health consequences of violence include injuries, death, poor sexual and reproductive health (unintended pregnancies, abortion and miscarriage, STIs, HIV), risky behaviors (particularly sexual risk-taking, substance use and abuse), poor mental health (particularly depression, anxiety, post-traumatic stress disorder, sleep disorders, eating disorders), and poor physical health (e.g., back pain, headaches, abdominal pain, limited mobility, and poor well-being).
  - » Girls and women facing physical, sexual, verbal and emotional, and economic violence may register an FIR with the police under the Protection of Women from Domestic Violence Act (2005).

- Girls can seek help and support from NGOs if they are being forced into marriage before age 18, if they or their parents are receiving dowry demands, or experience any kind of violence. (The facilitator can share list of NGOs in the area if felt necessary.)
- Education is important for girls as it helps them become economically independent, have freedom of movement, participate in making decision that influence their lives, and access essential health, social, and legal services.