

HEART, HEAD AND HANDS

A Resource Pack to Build Dialogues
for Gender Justice



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A Resource Pack to Build Dialogues
for Gender Justice



Austrian
Catholic Women's
Movement

ABOUT THE RESOURCE PACK

The resource pack you hold in your hands is born out of our collective dream to live in a gender just society. It has grown out of real experiences however – of having built dialogues with over 6000 people on gender justice in 34 diverse communities across Delhi through a mobilization process that we called ABC (Ab, Baaki Charcha or Now, the Remaining Dialogue).

As a lead up to the 2nd MenEngage Global Symposium in Delhi in 2014, we partnered Centre for Health and Social Justice, the MenEngage Secretariat in Delhi, to build participation of Delhi's citizens, especially men and boys, in the quest for gender justice. It was always meant to be an intensive process, and we partnered with Humsaa, Sadak Chaap, Alternative Spaces Foundation to develop and implement ABC.

Our main focus while developing ABC was on building dialogue to enhance participation of people from different walks of life with issues of gender justice. This was so because it is only through dialogue can we hope to build a common understanding and it is only through dialogue that we can hope to build consensus and ownership.

So, in a span of three months, we built many dialogues– with members of diverse communities including those of rag-pickers, daily wage earners, middle class job-holders, college and school students, vegetable vendors, auto-rickshaw drivers, working parents, homemaking parents, students of vocational training centres, communities that had been resettled, out-of-work community youth ... the list goes on.

We used different methods to build dialogue – theatre, movement and dance, film shows, magic-shows, art-making, comics making, polling, bubble-writing... because dialogue can happen best in openness, in equal spaces, in spaces that are free, easy and non-threatening. It can happen when everyone relates in clear and simple terms to what is being talked about and are able to contribute to it. And creative media are best to make that happen since they can touch many different hearts and minds.

What became clear through the ABC process is that people do want to talk, think, challenge issues of gender in this fast-changing Indian society, and there needs to be more and more opportunities created to build these dialogues - be it to build understanding on what gender is or how it impacts one's life, how one perpetuates it, carries it, experiences it, challenges it, and in many cases, to clear confusions about it or just to check whether one is justified in the stance s/he has taken about it.

So in this document we have attempted to put together a few resources that can be used to build dialogue with many different people. Few of these are consolidations of processes/techniques/materials we used during ABC, and few that we developed to support those who would like to use the resources as facilitators of dialogues to get an overview of the issue and strengthen their own understanding.

Overall the resource pack is divided into three sections, which are inter-related:

- Section 1 or the Heart section contains a number of session designs that seek to build a connect of the participants with the issue and build their capacities to plan and engage in meaningful action for gender justice.
- Section 2 or the Head section contains a number of short pieces that seek to build clarity of a few key concepts and terminologies critical to the gender justice discourse.
- Section 3 or the Hands section contains a list of reference materials and a few resources developed during the process of ABC to support facilitators and practitioners in implementing structured action learning processes for gender justice with a range of audiences/participants.

We hope you find value in this pack. Do reach us at mail@mittika.in with your comments/opinions or to seek further resources or support for building dialogues.

In faith and goodwill,

Mittika team

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Section 1

HEART



This section contains a concise module, which can be integrated into any existing program related to self, interpersonal relationships and/or social issues as a sensitization/social action component on gender, masculinity, gender based violence and related issues.

The module has been designed such that it can be used to work with a wide range of participants, such as groups of young people, adolescents, women's groups, community members, students, NGO workers etc. The desirable group size for implementing the sessions, however, is 15-25.

The module consists of six sessions (two of them being optional) and requires 10-14 hours to implement. Each session requires an average of 120-150 minutes, except the action project (session 6), which requires a full day. The sessions can be implemented over two to three days or over a few weeks (with the gap between two sessions being a week at the most).

The sessions are designed as a process, and it is recommended that the sequence and the flow is maintained.

WHO COULD RUN THESE SESSIONS?

- Facilitators, trainers, community workers working with specific groups on development issues.
- Teachers in middle/high schools and colleges.

In the ideal case, trainers should have a degree of exposure/orientation/training/knowledge of gender. Prior experience of participating in self-reflective processes would be of benefit for those facilitating these sessions, since many of the sessions require sharing of personal anecdotes and work on the self.

POINTERS TO PREPARE FOR RUNNING THE SESSIONS

It is suggested that the participants be primed for these sessions. Some of the reading materials that are included in this pack could be shared with them before the sessions begin.

Setting ground rules, maintaining confidentiality and an atmosphere which is open, sensitive and yet light is very important.

Selection of venue for the social action project must be done beforehand. Safety, ease of access, potential for audience etc. should be assessed and ensured well in advance.

The facilitator could use the resource materials from the ones that are given in this pack in the ‘Head’ section as well as source others from the references listed in the pack to prepare for running these sessions.

OVERVIEW OF THE SESSIONS

SESSION	RATIONALE	OBJECTIVES
Session 1: Seeing, Naming, Claiming	The session facilitates participants to take a deeper look at beliefs and concepts which control our personal decisions, roles and behaviors. This unpacking will facilitate a more open conversation and sharing of perspectives about gender.	The session would enable participants to distinguish and explain the distinctions and relationships between: <ul style="list-style-type: none">• Gender and Sex• Natural and Social• Masculine and Feminine• Violence and Consent• Patriarchy and Power
Session 2: Speaking Body <i>*This session is a concise version of the movement and dance workshop design developed for ABC.</i>	The session facilitates among participants an increased sensitivity and regard towards self and others. On the basis of heightened self-awareness, the session initiates a pathway to question notions of safety, wellbeing at an individual and collective level and what role gender plays in it.	The session facilitates participants to: <ul style="list-style-type: none">• Examine the ideas of safety and well being• Identify the relations between individual wellbeing with external factors• Explore the notion of a healthy and just society



Session 3: It's Me- All About Me	The session draws a connection between social and personal realities of gender and brings in the sensitive and vulnerable aspect into the realm of ideas, concepts and theories.	The session facilitates participants to: <ul style="list-style-type: none"> • Describe gender as a social reality from a personal perspective • Draw connections between self and the other - someone else's story can resonate with my own • Create a narrative of shared gender realities
Session 4: <i>Probing into Power</i> <i>*This session is a concise version of the film workshop design developed for ABC.</i>	The session takes participants into an exploration of gender and power and highlights the need to claim power and intervene in situations of violence.	The participants would: <ul style="list-style-type: none"> • Explore linkages between power, masculinity and violence. • Explain how power is relational, not absolute. • Examine the need to intervene in situations where there is an abuse of power.
Session 5: Seeds of Change	This session moves on to the realm of seeking and finding solutions for issues that the participants have been talking about in the self and in the system.	The participants would: <ul style="list-style-type: none"> • Create a list of strategies that individuals and collectives may use to respond to gender based violence. • Draw an action plan for self and the collective to take a stance against gender based violence.
Session 6: Turning of the Wheel	<p>This session facilitates participants to plan and implement an action project in the real world (beyond the bubble of the classroom/ workshop space). In the process of implementing the action project, participants use their learning from the sessions at individual and group levels, interface with others and build dialogue to test and share their learnings.</p> <p>The session has three parts – Planning, Implementation and Reflection, and will require at least four to six hours (spread over two days if needed) to implement in full.</p>	The participants would: <ul style="list-style-type: none"> • Identify, plan, design and develop materials for a social action project against gender based violence. • Implement the social action project. • Draw and strengthen learning through reflection.



Session 1: Seeing, Naming, Claiming

Duration : 2 hours

RATIONALE

The session is designed to facilitate a deeper look at notions and concepts which control our personal decisions, roles and behaviors. This unpacking will facilitate a more open conversation and sharing of perspectives about gender.

OBJECTIVES

The session would enable participants to explain the distinctions and relationships between:

- Gender and Sex
- Natural and Social
- Masculine and Feminine
- Violence and Consent
- Patriarchy and Power

SESSION DESIGN AT A GLANCE

COMPONENT	METHOD	DURATION	RESOURCE MATERIALS
Warm up	Game	10 minutes	Sample references (box), cushions/ chairs
Main activity	Game; Group work; Discussion; Summarizing	110 minutes	Set of gender labels (Resource 1.1); Cards for group work: <ul style="list-style-type: none">• Gender and Sex• Natural and Social• Masculine and Feminine• Violence and Consent• Patriarchy and Power Summary points on flip chart/ Powerpoint (in this case, projector, laptop, etc. required).

WARM UP

Ask the group to sit in a circle on chairs or cushions and to follow your instructions. For example, when you say ‘right’, all participants would need to get up and shift to the chair/cushion on the right and when you say ‘left’ they have to shift to their left.



Start the game by saying ‘right’ or ‘left’ a few times.

Then instruct that you would call out a few statements and those for whom these are true, would need to exchange places.

Call out any/all of the sentences in the box below:

SAMPLE SENTENCES:

• I had a fight last week	• I like rain
• I get angry easily	• I like the color blue
• I like to be alone	• I like to dance
• I like making friends	• I love walking
• I am strong	• I talk easily to different kinds of people
• I cry easily	• I am shy

MAIN ACTIVITY

Spread out a set of labels (refer to Resource 1.1).

Ask participants to volunteer to pick up any one label and ascribe it to either boys/men or to girls/women.

Once all the cards are ascribed to either sex, open a conversation on whether the ascribing holds true for all girls/women and boys/men. Probe deeper into how/how not and why/why not to arrive at a consensus that none of these labels are true for all women/men/girls/boys. That these are generalizations and are socially propagated. Also raise the point that through this labelling process, people are typecast, and are expected to adhere to certain ways of behaving and playing certain roles through their lives. This binds them and hinders them from realizing their potentials.

To take the process further, divide the group into 5 smaller teams and give each team one of the following pair of words (*have them written on chits beforehand*):

- Gender and Sex
- Natural and Social
- Masculine and Feminine
- Violence and Consent
- Patriarchy and Power

Tell them that they have 15 minutes to do the following:



- Create a scene which describes these words – it could be a still image, a moving image, a playlet etc.
- Define the words and explain how these are related with each other.

Ask each team to present their pieces and share the definitions they have arrived at.

After the presentations, discuss the following:

- What does this exercise show or mean to you? (*Encourage clear articulation of thoughts.*)
- What can be some learnings for self and for society? (*List these down on a flip chart/white board as they emerge.*)

Conclude the session with summarizing the following points (either on a flip chart or a power point) that are expected to emerge from the final discussions:

- ‘Sex’ refers to the biological and physiological characteristics that define men and women. ‘Gender’ refers to the socially constructed roles, behaviors, activities and attributes that society considers ‘appropriate’ for men and women. In brief, ‘male’ and ‘female’ are sex categories, while ‘masculine’ and ‘feminine’ are gender categories.
- Gender is everywhere because we as people interact socially. The way we view ourselves, our identities and our freedoms, our rights and possibilities all come into direct contact with how others see us and how they act in relation to us.
- Gender is also nowhere because the ways in which we see each other socially tend to be so naturalized that they appear to be normal and natural.
- We are likely to perceive and interpret ourselves in the categories of a woman or a man. However, these categories do not do justice to how complex our gender and sexual identities are.
- We consciously and unconsciously express our gendered selves and express this in relation to others.
- We interpret and evaluate the gender of others and this affects the ways that we interact with them.
- The images, associations, assumptions and normative standards that we use to interpret gender and sexualities of others, are influenced by what we see and learn throughout our lives within our own contexts and cultures.
- Gender is a key factor in the power, privilege and possibilities that some people have and some people do not have in our societies, and this affects opportunities for some and progress towards equality as a whole in our societies.



RESOURCE 1.1: GENDER LABELS

Soft	Domestic
Strong	Scared
Breadwinner	Courageous
Gentle	Needs Protection
Rough	Caring
Protector	Daring
Vulnerable	Patient
Unaffected	Beautiful
Decision Maker	Tall
Shy	Name Bearer
Confident	Home Maker



Session 2: Speaking Body

Duration : 2 hours

RATIONALE

The session is designed to aid increased sensitivity and regard towards self and others. It brings awareness and focus to our body language, posture and uses it as a tool to assess emotional states and thought processes. On the basis of heightened self-awareness, the session initiates a pathway to question the sense of safety, wellbeing at an individual and collective level and what role gender plays in it.

This is a concise version of the session that was designed to facilitate the movement and dance workshop during ABC. It can be considered an optional session.

OBJECTIVES

The session facilitates participants to:

- Examine the ideas of safety and well being
- Identify the relations between individual wellbeing with external factors
- Explore the notion of a healthy and just society

SESSION DESIGN AT A GLANCE

COMPONENT	METHOD	DURATION	RESOURCE MATERIALS
Warm up	Movement, dance, reflection	20 minutes	
Main activity	Movement, dance, verbal sharing, discussion	100 minutes	White board/flip chart, Marker pens

WARM UP

Ask the group to stand in a circle and follow your instructions.

Instruct the participants to reflect on their name and share their names through one/a series of body movement or gestures along with speaking it aloud.

Emphasize that they should use the whole body instead of only hands or legs to express their names, and could also break their names into syllables and assign one movement to each syllable (For example, Kavita could have a movement for 'Ka', one for 'vi' and another for 'ta'). Encourage them also to use various levels viz. lying down, sitting, kneeling, standing, leaning, jumping...etc.

After a minute, ask each participant to share the name and the gesture one by one.



Keep the energy of the activity light and fun.

Extend this activity to self-reflection. Instruct participants to take half a minute to reflect on their day so far and sum it into one broad feeling spectrum. For example: tired/ taxed/overburdened/ irritated/ angry/unloved/ anxious/nervous/ discouraged/ hopeless/ energetic/ inspired/ beautiful/ relaxed/ loved...etc.

Instruct them to express the feeling individually using a body movement. Go round the circle one by one, asking each to share.

MAIN ACTIVITY

Continue in the circle and ask the participants to follow your instructions (as shared below):

- Ask the participants to bring focus on their own breathing. Then ask them to exaggerate their breathing by forcefully exhaling through their mouths accompanied with a sound “HAH” coming from the bottom of their stomachs. Ask them to accompany the breath exhalation with a release of their arms towards the front, i.e., the centre of the circle and a release/ bending of their knees making the body partially squat from the knee.
- Progressively increase the tempo of the exhalations. Intersperse the direction of arm release by calling out the direction aloud as “front”/ “up”/ “side”/ “down” to make the activity more challenging and fun.
- Bring down the tempo and instruct the participants to break the circle, move around the space in random order and catch their breath back.
- As they move around, slowly instruct them to notice their heart beats, blood circulation, etc.
- Instruct them slowly to imagine a generic positive scene. Keep it metaphoric instead of literal (For example: “A kite gliding through open skies exploring new horizons, soaring heights, riding the wind”).
- Instruct participants to imagine themselves as the kite and embody its flight and feeling when free and sure. Allow 2 minutes of expression and exploration.
- Through verbal guidance shift the ambience of the scene. Introduce the elements of competition, threat, hindrance and struggle (For example: “Another kite is threatening to pull the initial kite down, hindering its flight, freedom and expression”).
- Instruct participants to continue imagining themselves as the initial kite and embody the changed scene. Allow 2 minutes of expression. Make a mental/on paper note of your observations regarding change in the participants’ body languages.

Bring the activity to a close and process the activity:

- Ask the participants to narrate/describe the entire activity and its experience.
- Encourage them to describe, using single words, the qualities of the two scenes/situations.



Make note of the single words as they emerge on a flip chart/white board and place the two scenes next each other.

- Note qualities at the feeling level as well as shown by the body. Some expected answers are noted in the box.

SCENE 1	SCENE 2
<u>Emotional Qualities</u> Confident, sure Free Happy Motivated Fearless Safe, secure	<u>Emotional Qualities</u> Anger Fear/ scared Tensed, nervous Threatened In conflict, violence Unsafe
<u>Body Qualities</u> Open, tall Large, limbs wide across Relaxed, welcoming Even breathing	<u>Body Qualities</u> Closed, defensive Aggressive Shaky Tensed, tight Heavy breathing

Process the sharing using some/all of the questions below:

- Which set of qualities support a safe and constructive state of mind? Why?
- Which set of qualities (Scene 1/ scene 2) do you live in most of the time? Why do you think so?

To take the session further, ask the participants to divide themselves into smaller groups of 4/5. Instruct all the members of each group to select one incident/situation from their lives when they have been in the scene 2 set of feelings (Note: The feeling should not have been induced by an act of nature).

Instruct the participants to share their selected incidents with their own group members.

Next, instruct each group to create a 2 minute short, nonverbal, movement based performance depicting one or a combination of the incident/s taken from individual lives. Give each group 20 minutes to ideate and create. Post 20 minutes, allow each group to showcase and ask the other groups to watch the performance.

Process each showcase by seeking answers from the participants to the following questions:

- What was happening in the piece?
- What are some of the factors that led to such a situation?
- Does gender play a role in it? How?



- Could anything be different in the piece, that could shift the quality of the incident/situation from that of 'non-wellbeing' to that of 'well-being'?

List the answers as they emerge and conclude the session by summarizing the responses and sharing that individuals in a state of physical, mental and emotional well-being, together create a just society. For people's well-being, a safe, respectful, encouraging environment is needed. Every human being has a right to well-being, and we need to be aware of this at all times in order to ensure that our actions and thoughts are not responsible for taking that away - from our own selves or from others.



Session 3: It's Me - All About Me

Duration : 2 hours

RATIONALE

The session draws a connection between social and personal realities of gender and brings in the sensitive and vulnerable aspect into the realm of ideas, concepts and theories.

OBJECTIVES

The session facilitates participants to:

- Describe gender as a social reality from a personal perspective
- Draw connections between self and the other - someone else's story can resonate with my own
- Create a narrative of shared gender realities

SESSION DESIGN AT A GLANCE

COMPONENT	METHOD	DURATION	RESOURCE MATERIALS
Warm up	Game	5 minutes	
Main activity	Group work, discussion, summarizing	115 minutes	Resource 3.1 (Case stories) printouts for each group.

WARM UP

Divide the group into pairs with one person in the pair being 'A' and the other, '1'.

Ask all 'A's to hold the palm of their right hands about six inches from their partners' (the '1's) faces.

Ask '1's to imagine that their partners' hands have hypnotized them and that they have to follow the hands anywhere they go, keeping the same distance between their faces and the palms at all times.

Emphasize that as 'A's move their hands (they can also move across the room), they also need to ensure that their partners are safe.

Begin the activity with 'A's moving around the room and '1's following. After a few minutes, switch the partners and let '1's lead and the 'A's follow.

MAIN ACTIVITY

Divide the group into five smaller teams and give one case story to each of the teams (refer to



Resource 3.1). You could write/print each story on separate sheets of paper and give each team one sheet).

Ask the members of all the teams to read their case story, take a few minutes to reflect on it and discuss the validity of the story and answer the question that follows the case story as a team.

Bring the large group together and ask each of the five teams to take turns to share their case story and the group's response to the related question. After each group shares, allow some time for additional comments/observations from the larger group.

Once the above is done, ask the participants to think of a similar incident they have encountered/ witnessed/have heard of in their own lives. The incident can be about self/ family/ friends. Give them a few minutes for this.

Ask a few of the participants to share their stories.

Once four or five people have shared, ask the group the following questions:

- For those who shared your stories, how did it feel to share? *(Few possible/expected answers: It makes me feel lightened/liberated/supported, it helped me emphasize that it was not my fault, etc.)*
- Is it easy/difficult to talk about incidents such as these? Why? *(Few possible/expected answers: because there is taboo, people would think I invited it in some way or must have done something to deserve it, talking about such incidents is socially unacceptable, such incidents are so common that people would consider them as normal, etc.)*
- What can be some learnings for self and for society? *(Few possible/expected answers: society tends to suppress issues of gender; many times the victim is blamed for the wrong that is done to them; gender bias is a reality and each of us could be perpetuating it, etc.)*

Conclude the session by sharing that gender is everywhere and it is a social reality. That each of us have our own understanding/conditioning about gender, and we carry it with us. We need to be aware of this at all times and reflect on our own stances, especially since we tend to respond to issues of gender from our own standpoints and conditioning.



RESOURCE 3.1: CASE STORIES

Case 1

"As we went about preparing for the mobilisation play to begin at a University campus, a sizeable group of students gathered around us as audience. A small group of boys and girls walked by. A boy in the group saw a girl in the audience and suddenly started shouting abuses at her. As the girl and her friend stood there stunned for a moment and then started recoiling, the boy suddenly noticed us and went into a nearby building, still showering threats and abuses. The girl at the receiving end shushed her friend who looked a little distraught and confused. All around us, life seemed to continue undisturbed.

- This is a real incident that took place during the time a campaign on gender justice was being run in Delhi. Is it a power issue or a gender issue? What do you think?

Case 2

We were discussing the issue of gender based violence with a highly involved and spirited audience aged between 13 and 18 years in a high end school in Delhi.

"What prevents us from acting, reaching out whenever there is an instance of violence/abuse/ bullying in our surroundings?" we asked.

After the usual bit about police and harassment, we came to our daily contexts - bullying, name-calling, and everyday violence.

"It happens," someone said. "Many times ...we feel shy to intervene...Sometimes we are shy that we will be the only one stepping out. People will see us..."

Another added, "I am scared about what my friends would say. They will make fun of me!"

A girl stood up. "We want to appear not caring, unconcerned, because then we will appear strong and cool."

"Yes... it is... it is macho and cool to not care."

"Is it that we all try to be 'masculine'?"

"Yes," said many.

- This is a real conversation that took place during the time a campaign on gender justice was being run in Delhi. Where do you think the notion of 'being masculine/macho is cool' comes from? Does society promote it in any way?



Case 3

“Women should be sharmili” (roughly translates as shy /modest), said someone in the all men’s group of auto drivers at Burari. Some agreed and slowly it emerged that this was referring in particular to what clothes women wear. “What should be hidden, if shown off, it is indecent and not good.”

Cultural diversity and appropriateness was pointed out by someone. But slowly the question emerged, “I may have preferences/likings or opinions, but if someone has a different belief, and is dressed differently, can I judge that person?” One may believe that girls shouldn’t wear short skirts, but just because someone is wearing it, does it make her ‘bad’?

Then someone framed it for us - “Just because someone wears a saree, she doesn’t have to be a good person; similarly someone is not bad because she is wearing a short skirt”.

Of course, the notions of bad and good also have to be unpacked...

- This is a real conversation that took place during the time a campaign on gender justice was being run in Delhi. Do you think such stereotyping happens in societies? Is it fair to stereotype? Why/why not?

Case 4

During a discussion around the culture of ‘abusive language’ used by men post a film screening, women unanimously shared that they felt it was very offensive. Many women shared how they haven’t been able to find any way to tackle it in their own surroundings. Some shared clearly that a ‘Real Man’ is one who respects women and does not abuse them.

- This is a real discussion that took place during the time a campaign on gender justice was being run in Delhi. How does society perceive a ‘Real Man’? Is this a correct perception? Why/why not?

Case 5

“My younger brother is really small and even then he is made to accompany me when I go out after dark or to a new place. I think I can take care of my own safety, and it feels like he is burdened.”

- This is a real situation that was narrated during the time a campaign on gender justice was being run in Delhi. Why do you think such things happen often around us? Is it justified or does it burden someone? How?



Session 4: Probing into Power

Duration : 1.15 hours

RATIONALE

The session takes participants into an exploration of gender and power and highlights the need to claim power and intervene in situations of violence.

This is a concise version of the session that was designed to facilitate the film workshops during ABC. It can be considered an optional session.

OBJECTIVES

The participants would:

- Explore linkages between power, masculinity and violence.
- Explain how power is relational, not absolute.
- Examine the need to intervene in situations where there is an abuse of power.

SESSION DESIGN AT A GLANCE

COMPONENT	METHOD	DURATION	RESOURCE MATERIALS
Warm up	Activity: Mud and Sculptor	15 minutes	
Main activity	Game; Group work; Discussion; Summarizing	60 minutes	Internet connectivity, projector, screen, following short films on YouTube ¹ : 'Lesser Man' (Link: http://bit.ly/1Gk4U1Y) 'Caught by the Eye!' (Link: http://bit.ly/1L8iBEy)

WARM UP

Ask the group to get into pairs for a short activity. Ask one person in the pair to be 'A' and the other person to be 'B'.

¹These films were made by youth volunteers of Must Bol, a youth led process against gender based violence facilitated by Commutiny – The Youth Collective (www.commutiny.in)



Inform that all 'A's are mud and all 'B's are sculptors. The sculptors will have to make something out of the mud. Since mud cannot hear, talk or have any power to decide, the sculptor has to shape the mud into a sculpture by moving it physically. There can be no verbal or non-verbal communication. The sculptor can mould the mud in any way to shape it into anything s/he likes and the mud has to move their body parts as directed/guided by the sculptor's touch.

Emphasize that the sculptors ('B') need to take care and not make things too uncomfortable for the 'A's.

Give the pairs 2-3 minutes to do the activity and then go around asking them what they have made.

Repeat the activity with 'A's and 'B's exchanging their roles.

Once the activity is over, ask the participants how they felt when they were 'mud'. Then ask them how they felt when they were in the role of 'sculptors.'

Write down some of the words that get shared, especially those that communicate a sense of power or entitlement to power.

MAIN ACTIVITY

Ask each participant to reflect on one instance where they used power on someone, and one instance when someone used power on them. Give them 2-3 minutes to think.

Ask 4-6 people to volunteer to share one experience of feeling powerless/powerful and ask why they felt this way.

After the participants have shared, point out how power is always relative. That power is also about 'feeling' – feeling powerful or powerless in situations. That nobody has absolute power. Also point out how power creates hierarchies and inequality because the one/ones feeling more powerful wield/s it over the less powerful one/s. However, power can also be assumed and taken back.

Inform that to explore power in relation to gender and to explore how power equations could change, you would be screening a few very short films.

Screen the following films. After each film, have short discussions around the questions listed below:

a) Film: 'Lesser Man' (Link: <http://bit.ly/1Gk4U1Y>):

Discussion questions:

1. What was happening?
2. Was there a sense of powerlessness in the experiences of these 3 men? Why?



3. What happens when you do not conform to expected stereotypes linked with a gender?
4. How are 'feminine' and 'masculine' defined and how do they relate with each other in terms of power?

b) Film: 'Caught by the Eye!' (Link: <http://bit.ly/1L8iBEy>):

Discussion questions:

1. What happened?
2. Why did the man stop staring/become uncomfortable?
3. Was there a shift in power? How did the shift happen?
4. Is it easy to intervene? Why/why not?

Post screening and the first discussions, ask the participants what were some of the causes behind such power equations? Through discussion, link power and power abuse with the patriarchal system.

With the 2nd film as reference, build consensus on the need for bystander intervention (or how power abuse can be countered with proactive interventions by a third party).

Wrap up the session by highlighting how it is a deeply negative feeling to feel powerless and abused. So in our lives when society puts us in situations where we have more power (just by being a man, being popular, being stronger, taller ...or when our economic status enables us with power in relation to someone who is not very well off, and innumerable other situations), let us make the wise decision of not abusing it. Also, in cases where we see someone misuse their power, let us try, in all possible ways, to respond proactively, to intervene.



Session 5: Seeds of Change

Duration : 2 hours

RATIONALE

This session moves on to the realm of seeking and finding solutions for issues that the participants have been talking about in the self and in the system.

OBJECTIVES

The participants would:

- Create a list of strategies that individuals and collectives may use to respond to gender based violence.
- Draw an action plan for self and the collective to take a stance against gender based violence.

SESSION DESIGN AT A GLANCE

COMPONENT	METHOD	DURATION	RESOURCE MATERIALS
Warm up	Theatre game	15 minutes	
Main activity	Image creation in pairs and groups, verbal sharing, discussion	105 minutes	

WARM UP

Ask the group to form two lines that face each other.

Name one line “A” and the other line “1.”

Inform that the two people standing exactly opposite each other in the two lines are a pair.

Inform that the “A”s are the oppressors/violators and “1”s are the oppressed/violated.

As you count from one to ten, the facing pairs of “A”s and “1”s will need to move towards each other, freezing at every step, and maintaining the moods of their characters as the oppressors and the oppressed.

Start counting and let the pairs walk towards each other while feeling the violent relationship and freezing at every step.

Ask the “A”s and “1”s to return to their original positions and share that you will count from 1 to 10 again. But this time the “A”s will have to increase their violent mood/demeanor with each step.



Start counting and at the count of ten, ask everyone to stay in the freeze.

Move around the participants in freeze, asking a few participants how a particular part of her/his body is feeling. Sample questions are as follows:

- What's happening to your shoulders, your eyes?
- How's your breathing?
- What is happening? Is there pain/ tension anywhere in your body?

Ensure you ask both the oppressor and the oppressed.

Get everyone to breathe deep, let go of the tension and then do role reversal.

MAIN ACTIVITY

Ask each pair of "A"s and "1"s to find a comfortable space in the room and spend 10 minutes together, with both sharing instances from their own lives when they experienced gender based violence and recall when they felt violated/ hurt .

Next, ask the pairs to create brief scenes based on each story, following the guidelines below:

- The one whose story is being enacted, will play her/himself and the partner will play the oppressor.
- No words are to be used but sounds or voices can be used.
- The scene has to end in a freeze – an image.

Give the pairs 10 minutes to prepare and then ask each pair to act out the two scenes with the rest of the group as audience. You may want to ask people to repeat a scene few times to ensure that the crux of the scene becomes evident to everyone.

From all the images that emerge from the scene enactments, choose one (the one in which GBV is more obvious and identifiable).

Ask the selected pair to act out the scene once more and get into the freeze. Then ask those who are watching to voluntarily step in to act out an alternative response of the one who is oppressed.

Let a few participants take turns to share alternative responses. After the demonstration of alternative responses by a number of participants to the oppressive situation, ask the initial player of the 'oppressed' role to recall each possible alternative response and share what it means to her/him. (*Note: For an illustration of how this part of the session is designed to take place, refer to Resource 5.1 at the end of the session design.*)

As the person recalls, write down the gist of the responses on a chart paper/board. Open a discussion by asking others if there could be more alternative responses, and also note them.



Choose two to three images from those presented and follow the same process to agree on different strategies to respond to gender based violence.

Conclude the session after discussing on the following:

- How are you feeling after going through this whole experience of enactment and alternative solutions? *(Note: Encourage articulation of feelings by probing deeper into general answers such as 'good', 'sad' etc.)*
- What were the strategies that the images suggested to respond to gender based violence? *(Note: Take them through the list, clarifying and building consensus as needed)*
- What are some situations that we want to work on – in personal life and in social life? *(Note: Through this question, facilitate the group to identify specific action points at an individual level. Ideally, ask them to list/write down individual action points to respond to violence/gender based violence)*
- What could be one common action against gender based violence that the team can take up as a collective? *(Note: Facilitate the discussion to shortlist one specific action that the team can take within a specified time frame)*



RESOURCE 5.1: EVOLVING IMAGE: AN ILLUSTRATION

In a workshop, the following scene was acted out.

A girl was sitting in a bus and the man sitting next her had put his hand on the edge of the seat almost wrapping her shoulder and the girl was extremely uncomfortable. This was the scene that was frozen.

Now the audience was invited to step in and take on the role of the oppressed and change it, thereby not remaining spectators any more, but becoming 'spect-actors.'

The first spect-actor assertively occupied the space and confronted the oppressor, a second spect-actor voluntarily stepped in and called the driver to stop; one picked the oppressor's hand and put it back on his lap. After each spect-actor's action, the scene froze at the last point of action.

Over a dozen spect-actors stepped in during the exercise and a dozen responses emerged. With each response the scene/image changed a little and finally the picture changed completely in the end.

At the end, all the spect-actors were asked to come and freeze with their actions and the original 'oppressed' was asked to come out of the scene and go over each of the actions that had taken place while the facilitator wrote them down. Then the 'oppressed' chose the option from among the dozen actions, to which she related to most.

The exercise gave the 'oppressed' a visual and muscular realisation of the real options that are available at any given point.



Session 6: Turning of the Wheel

Duration : 6 - 8 hours

RATIONALE

This session facilitates participants to plan and implement an action project in the real world (beyond the bubble of the classroom/workshop space). In the process of implementing the action project, participants use their learning from the sessions at individual and group levels, interface with others and build dialogue to test and share their learnings.

The session has three parts – Planning, Implementation and Reflection, and will require at least four to six hours (spread over two days if needed) to implement in full.

OBJECTIVES

The participants would:

- Identify, plan, design and develop materials for a social action project against gender based violence.
- Implement the social action project.
- Draw and strengthen learning through reflection.

Part 1: Planning

OBJECTIVES

Planning a social action project

SESSION DESIGN AT A GLANCE

COMPONENT	METHOD	DURATION	RESOURCE MATERIALS
Warm up	Theater game	5 minutes	
Main activity	Presentation, verbal sharing, discussion, team planning	115 minutes	ABC film from YouTube (Link: http://bit.ly/1gGDV5l) and resources to screen it (e.g., Internet, LCD projector etc.); Action planning template; Chart paper, colored pens, double-sided tape etc.

WARM UP

Ask the participants to form a circle and follow your instructions.

Tell the team that they will have to say the opposite of every word you utter. For example, every time you say 'yes,' they will have to say 'no.'



Start the activity with saying 'yes.' (*The group will say 'no.'*)

Move to variations of tone and repetitions. For instance, say something like 'yes, yes, yes.' (*The group will say 'no, no, no'.*)

Introduce new words: day/night, up/down, in/out etc.

Speak out a combination of words to keep the process energized. For example, you could say 'day-out-down.' (*The group will have to say 'night-in-up'.*)

Play the game for about five minutes, keeping the energy high to ensure that everyone is participating and having fun.

MAIN ACTIVITY

Take the participants through a recap of the previous session (Seeds of Change).

Recall the collective action that was identified in the previous session to address the issue of gender based violence. Write it on a flip-chart or white board.

Inform everyone that the workshop process would culminate with the group actually implementing the action project in the real world and that the entire process would encompass planning, preparing, implementing and reflecting on the action project to cull out key learning.

Inform that before getting into the planning process, you would share some of the things the group could keep in mind when designing the project.

In the form of a presentation or through open dialogue, share the key principles that a participatory and open action project should adhere to (refer to Resource 6.1 for the key points).

Ask the participants to share their thoughts and opinions on your presentation. Once they have shared, ask them for the principles they would like to adopt as a group for designing the action project.

As participants share, note the points down on a flip-chart.

To share more on the methods that can be adopted to build creative engagement processes, screen the short film on the ABC mobilization process. The film highlights the following methods for building dialogues:

- Forum plays, where one raises/showcases an issue and invites people to come up with their own solutions/responses.
- Art based activities such as t-shirt painting, comics, slogan writing, making pledges, poster making, which are participatory processes that build public engagement, allow people to reflect on and question deep biases/assumptions and supports them to make a positive contribution to change processes.



- Engagement building activities (like the magic show or the chain link activity used in ABC), which support people to feel emotionally connected with an issue.
- Blurbs or dialogue bubbles, where the audience is free to interpret and reflect on and express their thoughts.

Post the film screening, ask the participants to share their thoughts, opinions or ideas on the methods they would like to adopt for designing the action project. Inform that the methods need not be selected from those in the film, but can be anything else.

List the key points on principles and methods on a flip-chart/white board as the participants share.

Start the planning process by dividing the participants into groups of five and distributing a copy of the action planning template (Resource 6.2) to each team.

Through dialogue with the whole group, build consensus on points 1 to 6.

(Note: Ensure that the group decisions are realistic and are logistically feasible. For example, if the participants are school students, they may not be allowed to leave the school premises for the action project.)

Based on the collective decision in the larger group, ask each team to now take 30 minutes to detail out their action ideas on the methods they would adopt for implementing it and distribute responsibilities (including that of photo and written documentation). Inform that they could change their strategies or methods and detail these out in the template.

(Note: Visit the groups as they work to ensure that each group's plans are compatible with the other groups' plans and feasible. For example, a film screening in an open space in the daytime is difficult to organize.)

Ask all the groups to share their plans. Facilitate them to sequence the activities in a meaningful manner so that the action project has a beginning, middle and end. For example, a rally organized by one team could be followed up by a play by a second team and then poster making by a third team.

Close this part of the session by informing the participants that:

- In the next session, they would have time to finalize the preparations for the action project and implement it. Therefore, in the meanwhile, they would need to start the process of developing the props, posters etc. within their own teams, in their own time.
- For the preparation, general materials such as chart papers, coloured pens, gum, cello tape, rope, pins etc. would be provided. However, when they come for the next session, each team should bring any special/unique prop/resource material that it would need to carry out the specific planned activity. For example, if a team is performing a play, they would need costumes, which they should organize.



Part 2: Implementation

OBJECTIVES

Preparing for and implementing the planned action and collecting public response.

SESSION DESIGN AT A GLANCE

COMPONENT	METHOD	DURATION	RESOURCE MATERIALS
Preparation finalization	Teamwork	120-240 minutes	Adequate general materials such as chart papers, crayons, colored pens, double-sided tape etc.
Implementation	Public campaign including pheri/ common call, actual action/ activities, collection of public response		Poster/ banner/ handouts, play props etc.

PREPARATION FINALIZATION

Welcome the participants and inform that they will have two hours to complete the preparations including rehearsing, making the props and other materials (for example, posters/banners etc.) for their activity in the action project. *(Note: This duration is estimated, and can change according to the scale of the preparations required for the action project.)*

Inform that they should work in their own teams.

Actively support the teams by going around as they prepare and offering suggestions/ideas/ feedback to sharpen their activities/plans. However, ensure that each team is finally deciding their own plans and taking full ownership.

When the teams are ready, ensure that they reach the venue.

Note: Prior to reaching the venue, support the team to ensure that all necessary arrangements including permissions, logistical arrangements (chairs or shamiana for instance) and audience estimates have been done.

IMPLEMENTATION

Once the team reaches the venue for the action project implementation, your role as the facilitator becomes minimal as the participants lead the process. However, stay around where the action is happening as a mentor/guide to:

- Support them as needed to set up the venue and execute the audience mobilization process (pheri/common call/any other method).
- Execute the action project as has been planned.



- Troubleshoot as needed.
- Nudge those in the background to move and participate.
- Encourage the team to make sure they are engaging people without being aggressive.
- Provide overall supervision and support to ensure that there is safety as well as challenge for the team.

Also ensure that both photo and written process documentation is happening. You may need to discuss this and assign responsibilities/invite volunteers to do this prior to the action project.

Part 3: Reflection

OBJECTIVES

Reflecting on and consolidating learnings from the event.

SESSION DESIGN AT A GLANCE

COMPONENT	METHOD	DURATION	RESOURCE MATERIALS
Break		30 minutes	
Assessment and evaluation	Sharing and group work	60 minutes	Flip chart, paper, pen, feedback forms

After the action and pack up, give all the teams 20-30 minutes of break and provide some refreshment.

ASSESSMENT AND EVALUATION

Reconvene the group post half hour and do a round of applause for all.

Ask everyone to share one high point from the action project experience.

Divide the team again into sub teams of 4 or 5.

Let each group discuss and present 2-3 key learning from the process. It could be a learning at one's individual level, about people's responses, new insights gained about the issue or about the team.

Ask the group the following questions and note the answers on a flipchart as they emerge.

- After the last few sessions, what has changed in your perception and approach towards gender and gender based violence?
- What are you taking back from these experiences?
- If/how do you think your learnings would impact/influence your life in general?

Close the process by inviting a general round of feedback on the entire experience (Resource 6.3).



RESOURCE 6.1: GUIDING PRINCIPLES FOR DESIGNING ACTION PROJECTS

- Dialogic, not didactic

An on-ground social action must be as far as possible designed as a conversation and not as one-way lectures. For example, if we want to talk about domestic violence against women, we could ask the audience/participants if they think women experience violence, why and what could be some ways of combating this.

- Engaging, not aggressive

It is worthwhile to look at engaging different stakeholders. Therefore, engaging even those we consider antagonistic in a conversation is important. Avoid name calling and labelling at all costs. For example, do not call fathers who force their children to follow social norms backward/ stupid/ inhuman. Rather, frame it as a non-threatening question. For example, 'what makes fathers behave in this manner and what can we do to change?'

- Transforming, not conforming/deforming/reforming

Any social change must question the root cause and not skim the surface.

- Conforming is where the change is superficial and resorts to the old power structures.
- Deforming is violent and aims at breaking down the system.
- Reforming is benevolent and often assuages, but brings short term changes.
- Transformative is deeper and aims to change the underlying factors.

- Claiming or reclaiming, not blaming or giving up

Sometimes we tend to stop at only pointing fingers. However, we should design the action project in an empowering way and seek to identify solutions for change. For example, identify and build agreement on legislations/ policies that will lead women to feel safe in public spaces.

- Creative conversation, not just talking/telling

Conversations can be verbal and artistic, visual or musical as well. This will ensure that people have many ways to voice their opinions and feel that their voice matters. Feeling is important.

- Confronting nonviolently, not skirting the crux

Staying rooted in the core issue is very empowering and paves the way for transformative change even if it is for a small number of people.



RESOURCE 6.2: ACTION PLANNING TEMPLATE

No.	Planning Points	Team Plan Details
1.	The title of action project	
2.	Our objectives <i>E.g., talk about gender based violence with 50 people; get 15 people to pledge to oppose gender based violence (through making posters).</i>	
3.	The type of activity we need to organize to meet our objectives <i>E.g., A stall with different activities taking place simultaneously</i>	
4.	The main audience we want to reach out to <i>E.g., Adolescents, youth etc.</i>	
5.	Number of people to reach out to <i>E.g., 100</i>	



6	The kind of venue we need for the activity <i>E.g., Open space (local park) where we can put up a stall and get many people together.</i>	
7.	The banners and decorations we need <i>E.g., A large poster for our stall; 1 large table</i>	
8.	The props and equipment we need and how we would organize these <i>E.g., Chart paper, colored pens. Each team member will get one chart paper and 2 colored pens.</i>	
9.	How would we publicize the event <i>E.g., We will start with a rally and call people to join.</i>	



10.	Our organizing team and their responsibilities <i>E.g., Ramesh will collect the chart papers from everyone and be in charge.</i>	Team member 1:
		Team member 2:
		Team member 3:
		Team member 4:
		Team member 5:
11.	How would we know if we succeeded in meeting our objective <i>E.g., 100 people will come to the stall. 10 people will voluntarily make posters</i>	



RESOURCE 6.3: FEEDBACK FORM

1. One word to describe the full experience of participating in the process:

2. My key learnings from the process:

a.

b.

3. Few things I liked in the process:

a.

b.

4. Few things I did not like in the process:

a.

b.

5. Suggestion for the future to make this process better:

a.

b.



Section 2

HEAD



This section seeks to provide a minimum understanding of a few concepts that a practitioner/trainer would need in order to facilitate sessions on gender with a range of audiences. Those who are keen to probe into/work for gender equality could also refer to this section for developing a broad understanding or for a quick recap.

This section consists of four interlinked sets of resources:

- A glossary of a few concepts and terminologies, which are key to the gender justice discourse. Full use of existing resources in the sector has been made to build the glossary in order to avoid duplication. In some cases, a single source has been used, and in some cases, several sources have been combined and/or adapted for use. The various sources have been acknowledged in the resources and references section.
- A few short pieces/essays that seek to give an overview of gender in the Indian context, with focus on specific dimensions of it. An effort has been made to look into women's movement in India and concepts such as Patriarchy, Sex-Ratio, and Masculinities have been discussed in the Indian context to convey how gender is constructed and appropriated in this country.
- A number of posters and bubbles that were developed as resources to facilitate the Ab Baaki Charcha processes.
- A list of films, books, manuals and links that have been used as resources and references to develop this section, and that could support facilitators to gain further knowledge and deepen their understanding/skills/work.

Part 1: Glossary of Terms and Concepts

Gender, Sex, Power, Patriarchy

SEX is the innate biological and physiological characteristics that males and females are born with. It includes characteristics such as reproductive organs, chromosomes, hormones, etc.

GENDER refers to the socially constructed characteristics of women and men that reflect and influence the different roles, social status, economic and political power of women and men in society. While most people are born either male or female, they are taught appropriate norms and behaviours – including how they should interact with others of the same or opposite sex within households, communities and work places - by family, friends, opinion leaders, religious and cultural institutions, schools, the workplace, advertising and the media. We are almost all influenced by gender in our ideas and actions.

Gender influences:

- People's behaviours and actions in life: What they actually 'do', including how they participate in society's processes.
- Knowledge, beliefs and perceptions: How people interpret aspects of their lives differently according to gender categories. This domain includes:
 - Types of knowledge that men and women are privy to - who knows what based on their experiences and what is seen as appropriate to know;
 - Beliefs (ideology) that shape gender identities and behaviours and how men and women and boys and girls conduct their daily lives. Many of these beliefs provide standards for what is seen as appropriate behaviour and roles for women and girls, men and boys;
 - Perceptions that guide how people interpret aspects of their lives differently depending on their gender identity – whether they are women or girls, men or boys.
- Access to resources: Access refers to being able to use the assets necessary to be a fully active and productive participant (socially, economically, and politically) in society. It includes access to:
 - Natural and productive resources
 - Income
 - Services
 - Employment
 - Education
 - Social capital and resources
 - Information
 - Benefits
 - Networks
- People's legal rights and status: This includes differences in rights accorded to men and women in formal and customary legal systems, how the judicial or other law and customary systems actually enforce or apply the law, and how people recognize the existence of certain rights at the individual level (women or men may not recognize the existence of certain rights) or at the institutional level (within written or applied laws, where certain rights are not recognized as 'rights' in the first place).



Taken together, these four domains ultimately affect the power and ability of people to decide, influence, control, and make decisions freely, even exercise power over one's body and within an individual's household, community, municipality, and state.

Gender is an issue for people who are heterosexual as well as bisexual, homosexual or lesbian, and people who choose to abstain from sex. When individuals or groups do not “fit” established gender norms, they often face stigma, discrimination or social exclusion.

CHARACTERISTICS OF GENDER include the following:

- Based on relationships: Gender is relational because it refers not to women or men in isolation, but to the relationships between them and how these relationships are socially constructed.
- Hierarchical: Gender is hierarchical because the differences established between women and men, far from being neutral, tend to attribute greater importance and value to the characteristics and activities associated with what is masculine and to produce unequal power relationships.
- Change over time: Even though gender is historical, the roles and relations between women and men do change over time and, therefore, have definite potential for modification.
- Context specific: There are variations in gender roles and gender relations depending on the context: ethnic group, socio-economic group, culture, etc.
- Institutional: Gender is institutionally structured because it refers not only to the relations between women and men at the personal and private level, but to a social system that is supported by values, legislations, religion, etc.

DISTINCTIONS BETWEEN GENDER AND SEX include the following:

- ‘Male’ and ‘female’ are sex categories, while ‘masculine’ and ‘feminine’ are gender categories.
- Aspects of sex will not vary substantially between different human societies, while aspects of gender may vary greatly.
- Gender is both an analytical category – a way of thinking about how identities are constructed and a political idea that addresses the distribution of power in society.

PATRIARCHY is an ideology or a belief system and it is also a structure. Patriarchy comes from the Greek word patriarkhēs, and literally means ‘the rule of the father.’ Historically, the term patriarchy was used to refer to autocratic rule by the male head of a family. However, today it refers to social systems in which power is primarily held by adult men, in other words, a male dominated society/system.

A patriarchal system considers males superior, gives them more rights and more access to resources and decision-making. Patriarchy differs in different societies, cultures and communities and is manifested in different forms. It changes with time and situation, but the essence and the underlying ideology remain the same. In modern times, patriarchy manifests itself in the social, legal, political, and economic organization of a range of different cultures.



In theory, the differences between the two genders need not create any problem, but, because of patriarchal beliefs, in practice it is very often a reflection of injustice and inequality. Most societies give females a lower status than males and have less respect for feminine than masculine roles. Thus, for women, their gender becomes a mark of inferiority. Men, on the other hand, perceive their masculinity as the guarantee of their dominant position. In this way, gender also relates to the question of social power and powerlessness.

A patriarchal society consists of a male-dominated power structure throughout organized society and in individual relationships. When modern historians and sociologists describe a “patriarchal society,” they mean that men hold the positions of power: head of the family unit, leaders of social groups, boss in the workplace and heads of government.

POWER is frequently defined as the ability to influence others with or without resistance. The term authority is often used for power perceived as legitimate by the social structure. Power usually becomes evident or manifests itself in relation to another and is an inseparable part of social interactions. It is always a part of relations, and its signs may be discerned even at micro levels of interaction.

People with more power have more choices available while those with less power have fewer choices available. To look at this another way, inequalities exist in different people’s ability to access resources, which also creates an inequality among them in the sphere of power.

Power sets the agenda for patriarchy, which is about the social relations of power between men and women, women and women, and men and men. Patriarchy maintains class, gender, racial, and heterosexual privilege and the status quo of power – relying both on crude forms of oppression, like violence, and subtle ones, like laws, to perpetuate inequality. Patriarchal beliefs of male, heterosexual dominance lie at the root of gender issues. In short, Patriarchy is a structural force that influences power relations.

Power is a process. It is a factor that intervenes between human agency (in the form of every person’s inherent ability to influence the world around him/her) and social structure (in the form of the structures of domination that determine the degree of a person’s ability to influence the world). These relations, between human agency and social structure, are dynamic and processual.

Power can be “real” or “perceived”; it can be used or misused; it can exist in many facets and forms:

- Power over or under – Domination and subordination.
- Power to – Creative and enabling, essence of individual empowerment.
- Power with – Collective power, organised power.
- Power within – Basis of self-acceptance and self-respect, extension to respect for others and acceptance as equals of others.



Society, Norms, Roles, Relations

COMMUNITIES are groups of people who share certain characteristics. These include beliefs, needs, living or work environment, economic situation, profession or identity. Various kinds of communities exist. As members of a community, people have both rights and responsibilities.

VALUES are a set of beliefs that govern what people view as right and wrong. Values vary across individuals, families, and cultures. Some values, however, are accepted virtually universally as characteristic of ethical human behavior.

NORMS are described by sociologists as informal understandings, rules and standards that govern society's behaviours. Norms are socially embodied and individually perceived imperatives.

SOCIALISATION PROCESS is the process by which girls and boys learn what roles are assigned to them.

SOCIAL NORMS are group-held beliefs and expectations of how people should act or think. Norms can prevail within small groups or larger societal processes and systems. They can vary from place to place and over time.

Norms are not formal laws. Yet norms promote a great deal of social control. Prevailing norms often influence people's attitudes and behaviour, pressure them to meet social expectations and view people who do not conform to the norms as inferior or in a hostile manner.

Norms in every culture prevail and propagate through unquestioned adherence and conformity. As social beings, individuals learn when and where it is appropriate to say certain things, to use certain words, to discuss certain topics or wear certain clothes, and when it is not through social interaction. In fact, people grow up to think of the prevailing norms as "natural" or "normal."

GENDER NORMS are a set of rules, beliefs and/or ideas about how women and men, boys and girls should behave. They are not based in biology, but determined by a culture or society and are passed from generation to generation. For example, women are not biologically or genetically better than men at cooking, but often they are expected to cook for their families. Gender norms can be very different from one culture to another and can change over time. What may be acceptable behaviour for a male in one culture may be unacceptable in another.

While most people are born either male or female, they are taught appropriate norms and behaviours – including how they should interact with others of the same or opposite sex within households, communities and work places.

Gender norms lead to inequality if they reinforce: a) mistreatment of one group or sex over the other; b) differences in power and opportunities. When individuals or groups do not "fit" established gender norms they often face stigma, discrimination or social exclusion.



GENDER ROLES are shared social expectations of behaviour pertaining to one's gender. These roles are shaped by society, and people perform these behaviours in order to express/make it evident that she is a girl/woman or he is a boy/man. Children learn gender roles from an early age — from their parents and family, their religion, and their culture, as well as the outside world, including television, magazines, and other media. As children grow, they adopt behaviours that are considered appropriate for and consistent with their gender in order to be accepted and loved. They stop or hide behaviours that are associated more with the other gender to avoid being ridiculed, shamed, or punished. This happens early in life. By age three, children have usually learned to prefer toys and clothes that are “appropriate” to their gender.

Gender roles vary greatly from one culture to the next, from one ethnic group to the next, and from one social class to another. But every culture has gender roles — they all have expectations for the way women and men, girls and boys, should dress, behave, and look. Social scientists, however, have yet to find a culture with no gender roles beyond those needed for reproduction.

SEX ROLES are the biological functions or occupations for which one needs to belong to one particular sex category. For example, pregnancy is a female sex role, as only members of the female sex may bear children.

GENDER RELATIONS refer to social relations between and among women and men that are based on gender norms and roles - who should do what, who has control over decision-making, access to resources and benefits. There is usually a lot of pressure on individuals to conform to these. Gender relations often create hierarchies between and among groups of men and women that lead to unequal power relations, disadvantaging one group over another. For example, as children learn about gender roles within their homes, they learn to equate maleness with power and authority and femaleness with inferiority and subservience. Boys learn how to exercise their authority over girls, whereas girls learn to submit.

GENDER BASED DIVISION OF LABOUR refers to a societal pattern where women are allotted one set of gender roles and men another. This division is not based on skill, but on the basis of sex.

ACCESS TO RESOURCES is the availability of a resource that includes several components such as geographic or physical accessibility, financial and social accessibility.

CONTROL OVER RESOURCES is the ability to decide when, how and who can use a resource.

Identity, Masculinity, Femininity

IDENTITY refers to the way people think of themselves, or describe themselves to others. The way that others perceive someone's appearance or behaviour does not necessarily match that person's own sense of his or her identity. People typically have more than one aspect to their identity. For example, a person can identify as a boy, a Hindu, and also as a student. Identity can come from belonging to a community, say of students or homemakers or rag-pickers. The way people identify themselves may change over time. “Identity” may also refer to formal recognition of a person by the State, such as having a name, birth registration, and nationality.



MASCULINITY, as defined by Susan Brown Miller in *Against Our Will*, “refers to the socially produced but embodied ways of being male. Its manifestations include manners of speech, behaviors, gestures, social interaction, gender stereotypes and a division of tasks ‘proper’ to men and women (e.g., ‘men work in offices, women do housework’), and an overall narrative that positions it as superior to its perceived antithesis: femininity. ”

Also termed as manliness or manhood, it is therefore a set of traits, behaviours and roles that different cultures traditionally and generally associate with boys and men. Some of the words that are commonly associated with masculinity are: independent, non-emotional, aggressive, tough, strong, competitive, experienced, active, confident, powerful, hard, sexually aggressive, rebellious. In societies, it is generally understood and expected that males will identify with and display masculine traits.

FEMININITY on the other hand, are traits, behaviours and roles that cultures usually associate with being a girl or woman. Femininity is constructed around adaptation to male power, as the following words that are commonly associated with femininity would make evident: dependent, emotional, passive, sensitive, quiet, graceful, innocent, weak, nurturing, self-critical, sacrificing, soft, sexually submissive, accepting. In societies, it is generally understood and expected that females will identify with and display feminine traits.

RELATIONSHIPS BETWEEN MASCULINITY AND FEMININITY need to be considered to analyse how this socially reproduces, supports or challenges the distribution of power between women and men. Overall, masculinity always defines itself as different from and superior to femininity. Masculinity and femininity are the result of widely accepted ways of thinking that define male dominance as fair, reasonable, and in the best interests of society.

Masculinity or femininity is damaging in that it limits our expression of the true self because they may not capture how we truly feel, how we behave, or how we define ourselves. All men have some so-called feminine traits, and all women have some so-called masculine traits. And we may show different traits at different times. Our cultures teach women and men to be the opposite of each other in many ways. The truth is that we are more alike than different.

SEXUALITY includes all the feelings, thoughts, and behaviours of being female or male, being attracted and attractive to others, being in love, as well as being in relationships that include sexual intimacy and sexual activity. Sexuality, along with gender and sexual orientation, represent important aspects of every person’s identity. All people have a sexual orientation and gender identity, regardless of whether they talk about it or make it obvious to others.

SEXUAL ORIENTATION refers to the biological sex that we are attracted to romantically. It can be defined as our direction of attraction, which can be toward people of the same sex (homosexual orientation), opposite sex (heterosexual orientation), or both (bisexual orientation). More simply put, your sexual orientation is whoever ‘turns your head’.

SEXUAL IDENTITY refers to how people identify themselves in terms of various aspects of their sexuality, which may include their sexual preferences and attractions. It may also include the kinds of relationships they wish to form. A person’s sexual identity may or may not be the same



as their sexual desire or behaviour. There is a whole range of gender and sexual identities. It is a continuum where one may exist anywhere.

GENDER IDENTITY refers to how one feels and thinks of one's own gender: whether one thinks of oneself as a man (masculine) or as a woman (feminine). In other words, gender Identity is the self-identification of an individual as male or female.

Gender identities are rooted in the social (one's gender) rather than the biological (one's sex). Societal members decide what being male or female means (e.g., dominant or passive, brave or emotional), and males will generally respond by defining themselves as masculine while females will generally define themselves as feminine. In most individuals, gender role and gender identity coincide. Thus, for example, most women not only play a feminine role, but truly make it their own. They not only develop and display feminine qualities, but also consider them to be genuine expressions of their "real selves".

Because what is masculine and what is feminine are defined by a given society, it is possible for a female (by sex) to see herself as masculine or male (by sex) and see himself as feminine.

One's gender identity as masculine or feminine is based on the meanings individuals have internalized from their association with the role of male or female, respectively, in society. Since these are self-meanings, they cannot be directly observed, but must be inferred from behaviours and expressions in which the person engages.

Gender identities and gender relations are critical aspects of culture because they shape the way daily life is lived in the family, and also in the wider community.

BIOLOGICAL DETERMINISM refers to the idea that all human behaviour is innate, determined by genes, brain size, or other biological attributes. This theory stands in contrast to the understanding that human behaviour is determined by culture or other social forces and is used in many forms to argue against and challenge gender equality.

Stereotypes, Stigma, Prejudice, Discrimination

STEREOTYPES are generalized perceptions and assumptions that a person/group holds about certain individuals or communities based on their identity or behaviour. While stereotypes develop because they reduce the complexity around us, they are not always conclusions based on personal experiences. Such generalizations are often highly inaccurate, or may be completely invented. Often they are derived from what a person has read or heard in the family/media/society.

Once formed, however, stereotypes function as standards against which an observer/group evaluates oneself/itself or others. In other words, stereotypes serve as 'implicit theories' and introduce bias into our expectations, perceptions, recollection, interpretations, and evaluations of others. Stereotypes can lead to stigma, discrimination, and other harmful outcomes.



GENDER STEREOTYPES are images, beliefs, attitudes or assumptions that a particular group assigns to certain groups of women and men. Gender stereotypes are usually negative and based on assumed gender norms, roles and relations. They are also often incorrect, and usually limit what an individual can do. For example, some common female stereotypes are that women are dependent, weak, passive, gentle and less important. Some common male stereotypes are that men are independent, strong, competent, more important and decision-makers. These characteristics are not exclusive to men or women since both women and men can and do possess these characteristics. However, they are often ‘applied’ to one or the other in a negative way that results in them being disadvantaged in some way. For example, it is sometimes said that ‘women are not strong enough to be leaders’ (thus denying them opportunities to lead) or that ‘men do not possess nurturing skills to take care of children’ (thus constraining men’s opportunity to participate in caring for their children).

STIGMA is explained as severe social disapproval based on an individual’s personal characteristics. It may also arise when a person’s beliefs or actions do not comply with social norms. For example, in some places people face stigma because of their weight, sexual behaviour, religion, or health status.

PREJUDICE is a negative attitude that is formed out of stereotypes and prejudgments. It has a negative orientation. Prejudice is based on over-generalization and matters for the person/group who holds them against another person/group. Prejudice, once learned, is not easily altered.

Prejudice has the following components:

- Cognitive Component: Prejudice consists of faulty and rigid perceptions, beliefs, prejudgments and stereotypes that a prejudiced person/group has about the target group.
- Affective Component: Prejudice involves not only misjudgment or stereotypes but also negative feelings about the target group.
- Action Packed Component: Prejudice motivates the nature and the intensity of how the target groups are treated.

DISCRIMINATION is unfair or unequal treatment of people based on their appearance, behaviour or (presumed or real) identity.

GENDER-BASED DISCRIMINATION is when men or women are treated differently (in an unfair or unequal way) in the family, workplace or society based on gender norms, roles and relations, which prevent them from enjoying their full potential and human rights. Gender-based discrimination perpetuates gender inequality by legitimizing stereotypes about men and women of different ages and groups. It often places women and people of third gender in an unequal, subordinate and disadvantaged position in relation to men. For example, sometimes women are denied promotion opportunities because the gender-stereotype is that men are better decision-makers.

IDENTITIES AND DISCRIMINATION: Thinking and attitudes toward sexual and gender identities take place in society and continue to change constantly. However, even till date, those who do not conform to traditional gender identities (man or woman), a heterosexual orientation,



or participate in traditional monogamous relationships, are often discriminated against. The fact that their sexual orientation or behaviour does not conform to the 'rules' prescribed by 'society' often makes them target for discrimination or abuse.

EXPRESSIONS OF PREJUDICE AND DISCRIMINATION can take the following forms:

- Verbal antagonism and ridiculing, belittling or criticising the members of the target group.
- Deliberate attempt to avoid contact with the members of the disliked group.
- According unfair treatment to members belonging to the disliked group.
- Physical assault on the members of the disliked group.
- Exploitation of the affected group. Exploitation can be both a cause and a method of prejudice/discrimination manifestation.
- In its most extreme form, the attempt to simply liquidate or eliminate the members of the disliked group.

Violence, Gender Based Violence, Sexual Violence

VIOLENCE is defined as "...the intentional use of physical force or power, threatened or actual against oneself, another person, or against a group or community that either results in or has a high likelihood of resulting in injury, death, psychological harm, mal-development or deprivation." (World Health Organization, Geneva 2002).

Violence is a means of control and oppression that can include emotional, social or economic force, coercion or pressure, as well as physical harm. It can be overt, in the form of a physical assault or threatening someone with a weapon; it can also be covert, in the form of intimidation, threats, persecution, deception or other forms of psychological or social pressure. The person targeted by this kind of violence is compelled to behave as expected or to act against her/his will out of fear.

AN INCIDENT OF VIOLENCE is an act or a series of harmful acts by a perpetrator or a group of perpetrators against a person or a group of individuals. It may involve multiple types and repeated acts of violence over a period of time, with variable durations. It can take minutes, hours, days or a lifetime.

VIOLENCE AGAINST WOMEN (VAW), as defined by The Beijing Platform for Action, is "any gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life."

(VAW)... "is a manifestation of historically unequal power relations between women and men which have led to the domination over and the discrimination against women by men and to the prevention of the full advancement of women, and that violence against women is one of the crucial mechanisms by which women are forced into a subordinate position compared with men." (UN Declaration on the Elimination of Violence against Women; 23 February 1994)



GENDER-BASED VIOLENCE (GBV): In 1993, the United Nations adopted the first international definition of violence against women. By referring to violence against women as ‘gender-based’, the United Nations highlighted the need to understand violence against women within the context of women’s and girl’s subordinate status in society.

GBV is a pervasive human rights problem throughout the world, though the manifestations and prevalence of GBV vary from place to place. Further, while both women and men experience violence, evidence suggest that the risk factors, patterns and consequences of violence against women are different from violence against men. It is argued that many cultures and beliefs, norms and social institutions legitimize and therefore perpetuate violence against women. Violence against women, therefore, cannot be understood in isolation from the norms, social structures and gender roles that influence women’s vulnerability to violence.

SEXUAL VIOLENCE (SV) is... “any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts directed against a person’s sexuality using coercion, by any person regardless of their relationship to the victim, in any setting, including but not limited to home and work.” (WHO, 2002)

A wide range of sexually violent acts can take place in different circumstances and settings. These include, for example:

- Rape;
- Rape within marriage or dating relationships;
- Unwanted sexual advances or sexual harassment, including demanding sex in return for favours;
- Forced marriage or cohabitation, including the marriage of children;
- Denial of the right to use contraception or to adopt other measures to protect against sexually transmitted diseases including HIV;
- Forced abortion.

GBV, VAW, SV is understood to encompass, but not be limited to, physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation. Physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking of women and forced prostitution; physical, sexual and psychological violence perpetrated or condoned by the State wherever it occurs.

While GBV and SV has a devastating impact on the lives of women and girls who are the majority of victims/survivors, it also hinders the development of men and boys. Eliminating gender-based violence and gender inequalities helps to strengthen entire communities.



Rights, Equity, Equality

EMPOWERMENT can be understood as a multidimensional social process that enables people to gain control over their lives. Power is at the heart of empowerment. Strategies for empowerment often challenge existing power allocations and relations to give disadvantaged groups more power.

Empowerment involves the following processes:

- Acquiring understanding of relevant issues and identifying strategies for change;
- Developing a sense of self-worth, a belief in one's ability to secure desired changes;
- Gaining the ability to control one's own life, generate choices and exercise bargaining power;
- Developing the ability to organize and influence the direction of social change to create a more just society.

GENDER AWARENESS refers to recognition of the differences in the interests, needs and roles of women and men in society and how this results in differences in power, status and privilege. It also signifies the ability to identify problems arising from gender inequality and discrimination.

GENDER EQUALITY refers to the same chances or opportunities for all human beings to access and benefit from social, economic and political resources such as health services, laws and policies, education, etc. It is often referred to as Formal Equality, as it refers to creating structures or mechanisms that enable everybody in society to achieve equal status. It can also be understood as the same treatment for groups of women and men, with less attention paid to equality of outcomes. The assumption is that once barriers to participation in social, economic and political spheres are broken down, the playing field is levelled and each human being has the same chances to succeed.

GENDER EQUITY means fairness of treatment for women and men according to their respective needs. Gender equity goes beyond equality of opportunity to recognize that women and men have different needs, preferences and interests. This may mean that different treatment may be needed to ensure equality of opportunity. This is often referred to as Substantive Equality (or Equality of Results) and requires considering the realities of women's and men's lives and if needed, building in measures to compensate for the historical and social disadvantages of a particular group in setting policy or program goals.

HUMAN RIGHTS is understood as the basic protections and entitlements due to every human being. These rights are inalienable, i.e., they cannot be taken away from anyone. A partial list includes the rights to food and shelter; education; health care; civic participation and expression; equal treatment before the law; and treatment with respect and dignity. People's ability to fully exercise their human rights affects virtually every aspect of their lives. Governments have responsibilities to respect, protect, and fulfil these rights. People, in turn, have the right to demand that governments uphold these obligations and responsibilities.



Part 2: The Indian Scenario

Women's Movement in India: Women Empowerment to Engaging with Men¹

Women's movement in India did not begin recently, in the streets of Delhi or Bombay. Rather it has had a thousand beginnings in a thousand places. It is to be visualised not as one stream that has a clear beginning and a clear end, but rather as a composite of hundreds of tributaries, each itself created by thousands of streams and springs.

The incredible part of women's movement is the critical relationship it had with ordinary women. We can locate the women struggle within our history in the anti-British struggle by the Adivasi women in Chhatisgarh, Savitribai Phule's struggles for education and health, Raja Rammohun Roy's initiatives against 'Sati' (the former Hindu practice of a widow throwing herself into/being thrown into her husband's funeral pyre) and active participation of women in the Gandhian, Marxist and militant terrorist struggles through the 1920s, 30s, and 40s. According to Meherotra, the period of 1947 – 1970 is a quiet phase or a period of lull, as far as women's movement is concerned. Women's groups were involved in the relief and rehabilitation activities after partition, which witnessed excessive brutality on women.

During 1950s, the participation of women in Bhoodan Movement² led by Acharya Vinoba Bhave brought mixed result. In 1950s, Governmental schemes were launched but the governmental definition of rural women's needs encompassed only the enhancement of skills for carrying out domestic tasks like papad-making and embroidery. Lack of understanding and appreciation of women's actual situations made these schemes ineffective. The 'welfare' schemes seemed to push women further into the same oppressive structures that were engendering problems in the first place. Within a few years, it became clear that such schemes would not bring the bulk of women closer to any solution of their socio-economic problem. On the other hand, Government policies pushed women to poverty and exploitation as rapid industrialisation and big dam projects became policy priority.

During 1970s, women's movements revived. The 'Chipko' Movement, a movement created by rural women from remote villages of Uttarakhand against deforestation, received both national and international attention. This movement received support from other groups. The movement spread like wild fire and forced the government to put ban on deforestation in the higher mountain regions. Similarly, anti-dam agitation in Tehri, Garhwal and against the dam on river Narmada in Madhya Pradesh saw unprecedented support from women. The Balco movement against mining by Adivasi women again demonstrated that women related to environment very differently and put all their might to stop mining, deforestation and big dams. The anti-alcohol struggle in 1970s, which continued in 80s and 90s brought attention to the violence women experience at homes due to the excessive drinking by men that led to financial loss, wife beating and poor quality of life for thousands of women.

¹Drawn from 'Women's Movement in Contemporary India – 1947-2000' by Deepti Priya Meherotra.

²The 'Bhoodan' or 'Land Gift' movement was a voluntary land reform movement in India.



The year 1975 was a significant year as United Nations declared it as International Women's Year. This meant attention to women's issues at several levels. In India, a Status of Women Report was produced. A committee was formulated by the central government to produce this report. It contained startling facts and statistics. For example, the steadily declining sex-ratio was highlighted and received national attention. The International Women's year and Status of Women Report pushed people to appreciate the need for a Women's Movement in India. Many new groups, autonomous and political, were formed and pushed the agenda for gender equality with renewed energy and understanding.

All these decades also saw many important legislations because of pressures from women's groups. The Hindu Code Bill, drawn up in 1944 gave women rights to divorce, maintenance and inheritance, treated dowry as *Stridhan* (assets belonging to the woman) and allowed inter-caste marriages. However, it was heavily opposed and subsequently passed in four different legislations. The 1961 Act declared taking and giving dowry a crime. The 33% reservation of women in local bodies, opening up defense jobs to women and achievements of women in sports especially by P.T. Usha in Olympics contributed to the way girls were brought up in later decades in the Indian families. The privileges we enjoy today were made possible due to the struggles and sacrifices of thousands of faceless women.

The 1970s, 80s, and 90s saw multi-pronged women's activism. One critical part of this period was the activism around 'Women and Work'. Women workers raised their special issues including maternity leave, and equal wages for equal work. Similarly, violence against women, sexual abuse and health issues were taken up by women's groups.

The policy changes and the nationwide advocacy work done by women's groups, organisations and movements over several decades have certainly changed the gender discourse in this country. Today, one can see much more sensitive reporting of the cases in the media in comparison to a decade back. Violence against women and crime against women are discussed and debated in prime time news. A series of legislations with regard to domestic violence and sexual crimes have extended the much-required legal support women needed to protect themselves and move out of exploitative and violent relationships.

While the art and entertainment industry has done very little to break stereotypes and in moving away from projecting women as sexual objects, there have been sincere attempts to change this image. A biopic on Mary Kom played by a leading actress and a box office hit, shows that there is more acceptance to seeing women in non-conventional roles.

The struggle by thousands of women has created a revolution in bringing Governmental accountability in the country through the Right to Information (RTI) Act. Lakhs of SHGs (Self Help Groups) created with active support from civil society organisations and Government have given new identities to thousands of women. The advent of social media has also opened up new possibilities for women to express their views, show solidarity and gain support on a range of issues.



However, while there has been a lot of positives, the struggle so far has been but a beginning. We have miles to go. The fight against AFSPA³ and the long years of fasting in protest by Irom Sharmila, the Iron Lady from Manipur, demonstrates how the anger and despair of Indian women still do not shake the State and its institutions. The increase in violence against women and sexual crimes remind us that we are yet to achieve the goal of gender equality and that each stakeholder needs to rethink its role and responsibility. Today in India, no political party can bring an election manifesto without talking about women's empowerment and security. Laws have forced institutions to put sexual harassment policies in place. But the biggest struggle yet has been to change the mind set. Even today mothers and fathers ask their daughters 'where are you going, who are you going with?' But do they also need to ask their sons these questions? After all, a rapist is also someone's son! This realisation is slowly percolating into all levels of the quest for gender justice and it is becoming amply clear that we need to understand what young boys and men think about these issues and how they could participate actively in this change process.

Patriarchy, New Patriarchy and Patriarchies

Patriarchy has been described as a 'system of social structures and practices, in which men dominate, exploit and oppress women'⁴. A more comprehensive definition on patriarchy has been provided by Gerda Lerner. According to her, 'Patriarchy is the manifestation and institutionalisation of male dominance over women and children in the family and the extension of male dominance over women in society in general. It implies that men hold power in all important institutions in society and that women are deprived of access to such power.' However, no way does this imply that all men are in positions of power all the time and no woman has any agency or she is totally powerless.

Old Patriarchy refers to ideas and practices prevalent in various religious and social traditions for maintaining and furthering patriarchal ideologies. In the case of Hindus, these traditions were practiced through customs such as child marriage, the ban on widow remarriage, the practice of 'purdah' (custom of women not showing their faces to any man other than the husband) as well as the general prohibition against women's literacy. Customs expected women to be 'Pativrata' (unconditionally 'devoted' to her husband, irrespective of his character, conduct, abilities). Even manuals which had a reformist orientation, glorified 'Sati' (self-immolation of the widow in the deceased husband's funeral pyre). In the name of 'StreeDharma' (duties of a woman), women's sacrifices, suppressing desires and needs were celebrated.

'Domesticity in Colonial India: What Women Learned When Men Gave Them Advice'⁵ introduces us to '**New Patriarchy**'. In this book, the author argues that in the older patriarchy, women were seen as inferior and were expected to confine themselves to home, while in the new patriarchy women's roles were redefined to suit the colonial life in British India. Instead of the 'eldest male member' of the family, women in new patriarchy were ruled by 'young husbands.'

³AFSPA or Armed Forces (Special Powers) Acts grant special powers to India Armed Forces in what each Act terms as 'Disturbed Areas'. One such Act passed in 1958 applied to the Seven Sister States in India's northeast.

⁴Sylvia Walby, *Theorising Patriarchy*, Oxford, Basil Blackwell, 1990.

⁵Judith E. Walsh, *Oxford University Press*, New Delhi, 2004.



In colonial Bengal, in subtle ways and in the pretext of companionship, women were subjugated and made to enjoy the suffering, ridicule and abuse as they had to learn reading and writing from their husbands. In this new form of patriarchy, all the earlier roles advocated in Hindu customs stayed but were subsumed under the companionate marriage of husband and wife and expected to be performed together by them as 'partners' in family life.

The political power structures of the British Raj had forced men to change many things such as dress, food habits, religious observations and social relations and each of these needed to be compensated for. Excluded from political power structures of the British Raj, Hindu nationalists came to define the domestic world as their own. As cited by Walsh, the political and social change created an atmosphere where "women had to be different both from men within their own society and from women of the west. The new woman needed to be free from the old patriarchal tradition. She needed to move outside of her home and be educated. The education would inculcate the virtues of new social norms of disciplining." The new patriarchy defined women as essentially different from men; yet the difference still allowed for women's reform through education and self-education, as long as it was possible for a woman to do this without "jeopardizing her place at home, that is without becoming a memsahib" (p. 53). This new orientation brought cosmetic changes in the status of women, but again from a man's standpoint. Though it looked as if there was a change in structure, but in reality this structure was subtler in suppressing women's rights.

And what about today? Is not the current practice same as the 'new patriarchy' experienced during colonial times in Bengal? Unfortunately, yes. Even today, despite the positive changes in terms of women's mobility, asserting their rights, etc., the general socialization process has not changed much. Women experience discrimination in every sphere of life; they are still seen as the family's 'izzat' (honour); girls need to be educated and smart, but they should not participate in decision making at home, should not marry the person of choice and should wear 'decent' clothes lest they 'provoke' men, etc. The wives have to mould themselves as per their husband's needs and desires, and not be the way they wish to be. They are still objectified in Indian films and in society. The daily soap operas project women either as superwomen, or as jealous beings fighting over petty issues with family members. It will certainly be erroneous to assume nothing has changed. However, we should not be swayed by cosmetic changes.

For substantive change to take place, we need to understand the way dominance of men over women works in our society. The concept of **Paternalism** is important in helping us understand this. Paternalism entails a relationship between a dominant group (men) and a subordinate group, which is considered inferior/weaker (women). The historical origin of the concept refers to family relations, in which the father holds absolute power over all the members of his household. In exchange of the absolute power he enjoys, he is obliged to provide economic support and protection. But the problem in this arrangement lies in the fact that paternalism, while it softens the harshest features of the system of male dominance, also weakens the ability of the subordinate (in this case, women) to understand how the subordination is being justified. The worst is that it enables men to convince themselves that they are extending paternalistic benevolence (rather than dominance) to women, who are inferior and weaker to themselves.



Feminists argue that the way patriarchy is manifested is not same across cultures, regions and religions. Since socio-political arrangements influence patriarchy, therefore they argue that there are **Patriarchies**. For example, if we compare upper caste women with lower caste women, the normative practice for these groups are very different. Kancha Ilaiah has pointed out that the possession or the non-possession of material resources, in particular in the form of property, makes for fundamental differences between lower caste and upper caste women. Since lower caste families rarely own property, they have to labour and therefore they are integrated into the labour system. Upper caste women on the other hand have no function outside reproduction - and are thus reduced to the single axis of providing sexual behavior. Though the nature of subordination is different for lower caste women and upper caste women, it will be erroneous to assume that lower caste women are not victims of patriarchal ideology. What we conclude at this point is that there are patriarchies and they are dynamic in their manifestations.

Gender and Caste

The concept 'Patriarchies' discussed in the last section suggest that patriarchy does not manifest in a similar fashion everywhere and across time. That is truer when we look at the relationship between caste and gender. The complex nature of caste and gender can be seen in the marriage practices in our societies. The value we assign to arranged-marriage and the fate young people have to face if they decide to marry a person of their choice, suggests the dominance of caste in our everyday life. The practice of honour killing¹, the debates around the role of *Khap panchayats*² can give us insight into the strong relationship between caste and gender.

The relationship between caste and gender, though always acknowledged by sociologists, received a renewed attention by feminist scholars after the anti-Mandal agitation in Delhi. In the book 'Gendering Caste', Uma Chakravarty writes that she was struck by a photograph prominently displayed in a newspaper during the anti - Mandal agitation (in the year 1990) showing women colleges students holding placards which read 'We do not want unemployed husbands!' The anti- Mandal agitation was against Government's decision to implement a quota for the OBCs (Other Backward Classes), but the deep fear that the quota in public services would reduce access of upper caste men to the highest level jobs such as IAS, IFS, IPS etc.

¹Honour killing (also called a customary killing) is the murder of a member of a family or social group by other members, due to the belief of the perpetrators (and potentially the wider community) that the victim has brought dishonour upon the family or community. Honour killings are directed mostly against women and girls. The perceived dishonour is normally the result of one of the following behaviors, or the suspicion of such behaviors:

- dressing in a manner that is considered 'unacceptable' to the family or community,
- wanting to terminate or prevent an arranged marriage or desiring to marry by own choice,
- engaging in heterosexual sexual acts outside marriage, or even due to a non-sexual relationship perceived as inappropriate, and
- engaging in homosexual acts.

²Khap panchayats are all-male, unelected village bodies in north India (though it exists in similar forms in the rest of the country). They have emerged as quasi-judicial bodies that pronounce harsh punishments based on Indian customs and traditions. For example, in western parts of Uttar Pradesh, khap panchayats ruled against women carrying or using mobile phones or wearing jeans or other western attire in 2012.



is what was conveyed by the women in the photograph. According to Chakravarty, “while potential aspirants comprising upper caste male students poured out of the hostels of the University of Delhi and rampaged through the streets of the city, women students protested not for themselves but on behalf of their potential husbands.” The writings in placards clearly suggested that the Dalit and OBC people who would now occupy these positions in the civil services could never be their potential husbands.

Chakravarty argues that no one had passed an order saying these girls cannot marry IAS officers from “backward” communities. Therefore, the question comes, why the self-regulatory code? This may be due to internalizing the ideology and practice of endogamous marriage, marriage within one’s caste/sub caste, which is central to the caste system. As feminist scholarship began to draw attention to the inextricable links between caste and gender, they also began to offer a terminology by which caste and gender could be understood: **Brahminical Patriarchy**. The term emerged in the aftermath of the anti-Mandal agitation.

Caste cannot be reproduced without endogamy and it is for this reason that endogamy is regarded as a tool for the manifestation and perpetuation of caste and gender subordination. At a societal level, marriage, which is an important aspect of people’s lives, is built around birth and descent. The practice of marriage has been used to keep purity of the ‘vansa’ (family lineage/ bloodline) and the social group – the caste or sub caste. Through the practice of ‘kanya- daan’ (gifting of the girl/daughter), women/girls are adopted as wives of the ‘vansa’ in exchange for daughters of that ‘vansa’ who are adopted in other ‘vansas’. This practice to maintain ‘vansa’ perpetuates the caste system. The practice of endogamy (the rule enjoining marriage within a specified group, that is, caste) affects gender.

Caste also plays a key role in influencing judgements in court as the infamous case of Bhanwari Devi, a Dalit social worker and victim of sexual violence, illustrates. Because she intervened to stop a child marriage in her nearby village in Rajasthan, she was gang raped. However, she was denied justice and while giving his verdict, Judge Jagpal observed that among the accused was a 70-year-old Brahmin while the rest were Gujjars. The judge further observed that gangs in rural areas were not usually multi-caste and, therefore, the charge that they acted together was highly improbable. Moreover, he endorsed the defense counsel’s view that Indian rural society couldn’t have sunk so low that a villager would lose all sense of age and caste and “pounce upon a woman like a wolf.” The judgment and the acquittal of the perpetrators of the crime demonstrated clearly how even the justice system is influenced by gender and caste-based stereotypes and biases.

Violence, Power and Masculinity

CENSUS	MALE	FEMALE
2001	1000	933
2011	1000	940



Since the last five decades, the sex ratio¹ in India has been moving around 930 females per 1000 males (Source: Census 2011) with some states having a more skewed sex ratio than others. Haryana has a low sex-ratio with 877 females per 1000 males. Chandigarh has a sex ratio of 818 females to 1000 males. Also Delhi, with a huge percentage of literacy, has 868 females to 1000 males. The sex ratio at 0 to 6 age group is again not positive.

The sex ratio in India brings evidence to many disturbing practices, including selective abortion of girls. It also brings evidence that education, which is supposed to work towards gender justice and economic growth, has contributed in lowering the female population in the country. A study by UNFPA, 'Trends in Selective Abortion,' reveals that declines are much greater in mothers with 10 or more years of education than in mothers with no education, and in wealthier households compared with poorer households. Selective abortions of girls total about 4.2–12.1 million from 1980–2010, with a greater rate of increase in the 1990s than in the 2000s. Each 1% decline in child sex ratio at ages 0–6 years imply 1.2–3.6 million more selective abortions of girls. Most of India's population now lives in states where selective abortion of girls is common².

The above brings to light a critical question: Is this a demographic issue or a cultural issue? Medical Termination of Pregnancy Act, 1971 and the Amendment of 2002 are seen as huge policy support to women to have control over their bodies, decisions on pregnancy and on spacing between children. But the above figures confirm that this Act has been abused at an alarming scale not only to control women's bodies, but also to inflict sexual violence. Many argue that one cannot blame men for sex-selective abortion because it could not take place without the participation of women. In line with the discussion on patriarchy in the earlier section, one can point to the subtle subordination of women in order to respond to this.

In a patriarchal order, women's agency is denied by legitimizing coercive practices such as domestic violence and marital rape, and culturally ignoring their coercive characters. The complex nature of gender and gender relations, especially the concept of masculinity, which refers to socially produced and embodied ways of being 'male,' need to be considered in order to understand the submission of women to this kind of violence.

Masculinity is a pattern of behaviours or practices associated with how men 'should be.' It is a relational concept, defined in opposition to femininity and expectations about how women should behave. Intrinsic to masculinity is the equation of manhood with dominance, toughness, and risk-taking. As with femininities, there are multiple masculinities, which change over time and between and within settings. What is considered masculine in one culture may not be considered masculine in another culture. However, masculinity always entails embedding a certain notion of power in men through social processes. Men as a group benefit from the association of masculinity with privilege and greater power than women even though it is important to clarify that not all men are equally powerful. Many men, particularly low-income and men in minority groups are also marginalized and subordinated by traditional patriarchal structures. How men view their own sense of power, and how/whether they view themselves as

¹Sex-ratio is the proportion of males to females in a given population, usually expressed as the number of males per 100 females.

²A concise CNN report on the subject is available at https://www.youtube.com/watch?v=XQ_xpyCpEsc



allies and beneficiaries of gender equality therefore becomes an important area of exploration in the movement.

The Need for Participation of Boys and Men in the Quest for Gender Justice

The growing recognition for engaging with boys and men comes from years of work on gender justice by feminists. One important view arguing in favour of working with boys and men is that women's issues never became men's issues. It was always felt that women have to come forward, women have to prove that they can do what men are capable of doing (most of the time that being the only reference point). After years of struggle, it is now widely recognized that while women work hard to prove themselves and be included and defy boundaries, men need to realise their role in ensuring gender justice.

The need to engage with boys and men for gender equality is not motivated by a simplistic argument that they are a key stakeholder group; rather it comes from the deeper understanding of gender, which is socially constructed. The irony is that we are never brought up as human beings/individuals, but as 'boys' or 'girls.' Just as girls are taught to be soft spoken and caring, boys are also socialised from their childhood to be strong and dominating. Young men, through the socialization process, typically learn that to be considered a 'man' or 'manly' one needs to be physically strong, dominant, sexually active, control emotions and exercise authority over women and children of their families. In societies like ours, boys and men are expected to support their parents financially throughout their lives. This process of socialisation actually shapes men in the same way as it does women. These messages play a vital role in sustaining gender inequalities, promoting gender based violence and perpetuating harmful masculine norms that govern gender roles in almost all societies.

Even while the kinds of violence women are subjected to and the subordination and discrimination they experience make us look at gender justice from a feminist perspective, girls/women and boys/men are all victims of the patriarchal order. There is a need to highlight this and get into a dialogue with boys/men and challenge their notions of 'power' and 'masculinities', which are embedded in their identities, which many think are given and biologically determined.

The 'Nirbhaya' incident in December 2012 shook the entire country and resulted in massive protests by people from all walks of life including young boys and men. The boys/men who were part of the protest were questioning violence against women, gender norms, and gender based stereotypes. However, for real change to happen, boys and men need to be supported with spaces to think deeply about their sexuality, choices, vulnerabilities and masculinities. They need to appreciate the fact that gender and feminism are as much about men as they are about women. Because a deeper understanding of masculinity would help them appreciate the costs men bear due to power imbalances including costs borne by the women and girls in their lives. Delving into the way messaging in the media, expectations and roles within family and educational institutions, religious and political groups reproduce the patriarchal ideology would create an enabling environment for them to reflect and analyse their socialisation processes, understand how gender roles for men force them to compromise their health (unsafe sex,



alcohol abuse etc.), develop unequal relationships (abusing partners, children etc.), and deprive them from exploring many different facets of life (being caring, being more expressive of one's emotions, exercising choices etc.). It is also expected that while gaining insights into their lives, boys and men would also recognise and empathize with women's struggles and appreciate their own roles as key stakeholders in the quest for gender justice.

As His Holiness, The Dalai Lama says, 'If speaking for the rights of women is being a feminist, then I think I am a feminist.'



Part 3: Acknowledgements, Resources and References

Several sources were accessed for compiling this section of the resource pack. Listed below are some of the books, papers, journals, as well as blogs and audio-video sources that were used/referred to, not just to acknowledge sources, but also to open doors for the users of the resource pack to continue their explorations. Some of these resources can also be further used by practitioners to build dialogue.

Books, Manuals and Other Publications

TITLE OR PAGE/ PUBLICATION	PUBLISHER	WEB LINK (Active access as in May 2015)
Toward a Feminist Politics? The Indian Women's Movement in Historical Perspective	The World Bank Development Research Group/ Poverty Reduction and Economic Management Network	http://unpan1.un.org/intradoc/groups/public/documents/apcity/unpan051009.pdf
Several publications on gender, sexuality and gender based violence	UNFPA	http://countryoffice.unfpa.org/india/?publications
Several publications on Sexuality Education for adolescents, youth, parents, teachers	Tarshi, Zubaan	http://www.tarshi.net/index.asp?pid=9
Global Feminisms : Comparative Case Studies of Women's Activism and Scholarship (Interview Transcripts: India)	The Global Feminisms Project, SPARROW	http://www.umich.edu/~glblfem/en/transcripts/india/BOOKLET_I_E_102806.pdf Overall archive: http://umich.edu/~glblfem/en/india.html
Meeting the Sexual and Reproductive Health Needs and Rights of Survivors of Gender Based Violence: A Good Practice Training Module for Health Care Professionals	International Planned Parenthood Federation South Asia Regional Office	http://www.wfpak.org/pdfs/GBV-RH/TrainingManual/GBVModulefinal.pdf
Gender Matters - A manual on addressing gender-based violence with young people	Council of Europe	http://www.eycb.coe.int/gendermatters/pdf/Gender_matters_EN.pdf
Engaging boys and men in gender transformation: The group education Manual	The ACQUIRE Project/ Engender Health and Promundo	http://web.extension.illinois.edu/cook/eb252/20120713_5590.html accessed 10 April 2013
Bhasin, Kamla. What is Patriarchy?	Women Unlimited, 2003	



Bhasin, Kamla. Understanding Gender	Kali for Women, 2000	
Geetha, V. Theorizing Feminism: Gender	Calcutta: Stree, 2002	
Chakravarti, Uma. Gendering Caste Through a Feminist Lens	Mumbai: Popular Prakashan, 2003	
Pleck, Joseph. Understanding Patriarchy and Men's Power	NOMAS	http://site.nomas.org/understanding-patriarchy-and-mens-power/
YaariDosti: Young Men Redefine Masculinity, Training Manual	Population Council, New Delhi; CORO for Literacy, Mumbai; MAMTA, New Delhi; Instituto Promundo, Rio de Janeiro	http://www.endvawnow.org/uploads/browser/files/Yaari%20Dosti%20English.pdf
Engaging with Boys and Young Men to Address Gender Based Violence and Masculinities: Training Module	Rozan	http://www.rozan.org/sites/default/files/Module.pdf
It's All One Curriculum: Guidelines and Activities for a Unified Approach to Sexuality, Gender, HIV, and Human Rights Education	Population Council with CREA (Creating Resources for Empowerment in Action, India); Girls Power Initiative (Nigeria); International Planned Parenthood Federation (IPPF); IPPF Western Hemisphere Region (Latin America and Caribbean); International Women's Health Coalition; and MEXFAM (Mexico).	Key page: www.popcouncil.org/publications/books/2010_ItsAllOne.asp Guidelines (Volume 1): http://www.popcouncil.org/uploads/pdfs/2011PGY_ItsAllOneGuidelines_en.pdf Activities (Volume 2): http://www.popcouncil.org/uploads/pdfs/2011PGY_ItsAllOneActivities_en.pdf
Engaging Boys and Men in Gender Transformation: The Group Education Manual	The ACQUIRE Project/ Engender Health and Promundo, 2008	http://www.westcoastmen.org/sites/default/files/engaging_boys__men_in_gender_transformation.pdf



Audio-visual Resources

TITLE	PRODUCER/DIRECTOR	LINK/DESCRIPTION
71 films, 23 Countries	Menengage catalogue of films compiled by CHSJ and IAWRT (India)	http://bit.ly/1GQcAql
Must Bol Films	Over 60 shorts made by young activists as a part of the Must Bol campaign against GBV by Commutiny – The Youth Collective (India)	http://bit.ly/1LBB1MQ
Life on the Edge – No Country for Young Girls (27 minutes)	A film by UNFPA (India)	https://www.youtube.com/watch?v=G8Qwnw-J3LY
Majma (Performance, 54 minutes)	Rahul Roy (India)	Majma explores the instability of working class lives and its impact on male sexuality and gender relations.
Ye Hui Na Mardon Wali Baat (Now That's More Like a Man, 35 minutes)	Farjad Nabi / Mazhar Zaidi (Pakistan)	The film relies upon popular clichés real and imagined. A series of women give form to men through words. Excerpt available at: http://www.unesco.org/archives/multimedia/?s=films_details&pg=33&id=166
Jahaan Chaar Yaar Mil Jaye (Where Four Friends Meet, 43 minutes)	Rahul Roy (India)	Four young men from Jehangirpuri, in the outskirts of Delhi, talk about their lives and their attitudes toward and interactions with women.
King of Dreams (30 minutes)	Amar Kanwar (India)	Do all men react the same when they approach union with the object of lust? Are they all doomed to carry an incessant craving to re-enter the place where we emerged from? In addition, where exactly does love fit into the greater scheme of things? Exploring manhood through seeking answers to questions about men's sexual desires and fantasies.
Shattered Dreams (55 minutes)	Mushtaq Gazdar (Pakistan)	A docudrama based on real-life stories of women who have been bought and sold by the agents of slave trade.



TITLE	PRODUCER/DIRECTOR	LINK/DESCRIPTION
Amader Chhelera (Our Boys, 40 Minutes)	Manzare Hassin (Bangladesh)	In confusing times, a group of boys from the newly emerging middle class families of Dhaka, talk about duties and obligations, women and desire, confusion and contradictions.
My Friend Su (55 minutes)	Neeraj Bhasin (India)	Conversations between two young men in New Delhi. They talk to each other of art, life, and sex.
Facing the Sun (30 minutes)	Rajat Ghose (India)	Four women from the north-eastern India share glimpses of their lives and experiences of living in Delhi.



Section 3

HANDS



This section seeks to provide facilitators and practitioners with a few resources that they could use while working.

This section consists of a few posters, bubbles etc. that were used for/created by participants during the ABC process. These can be used as templates/used as is while implementing on-ground action to further dialog and movements for gender justice.

Resources 1: Posters developed for ABC for use as needed



... dialogue to build equal participation for gender justice

Facilitated by **Mittika** with Humsa. Sadak Chaap. KlobB for **2nd MenEngage Global Symposium**






A Ab.	B Baaki	C Charcha
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... dialogue to build equal participation for gender justice

Facilitated by **Mittika** with Humsa, Sadak Chaap, KlodB for **2nd MenEngage Global Symposium**





I dream of
feeling safe
when I walk
home after
dark.



... dialogue to build equal
participation for gender justice

Facilitated by **Mittika** with Humsa, Sadak Chaap, KlodB for **2nd MenEngage Global Symposium**





**IF I CRY, I'M A GIRL.
IF I FIGHT I'M A BOY.
WHAT IF I JUST WANT TO BE A PERSON?**



... dialogue to build equal
participation for gender justice

Facilitated by **Mittika** with Humsa, Sadak Chaap, KlodB for **2nd MenEngage Global Symposium**



WANTED:

feminist

MEN.

Because
EQUALITY
is not the concern of
WOMEN
alone.

by Bhavya, LSR (History)

A

Ab.

B

Baaki

C

Charcha

... dialogue to build equal
participation for gender justice

Facilitated by **Mittika** with Humsa, Sadak Chaap, KlodB for **2nd MenEngage Global Symposium**



Myth:
Feminism=Female Supremacy

Fact:
Feminism seeks equal rights and fair treatment of women.

Myth:
Feminism is redundant in today's world.

Fact:
Even though the condition of women has improved, a lot of work remains to be done. Feminism is as relevant today as it was a few decades back.

Myth:
Men can't be feminists.

Fact:
Many men are feminists. In fact, the fight for gender equality needs equal participation of men.

A
Ab.

B
Baaki

C
Charcha

... dialogue to build equal participation for gender justice

Facilitated by **Mitrika** with Humsa, Sadak Chaap, KlodB for **2nd MenEngage Global Symposium**





Response from participants in the workshop:

“Mard ko kyun dard nahin hota? Bilkul hota hai..”

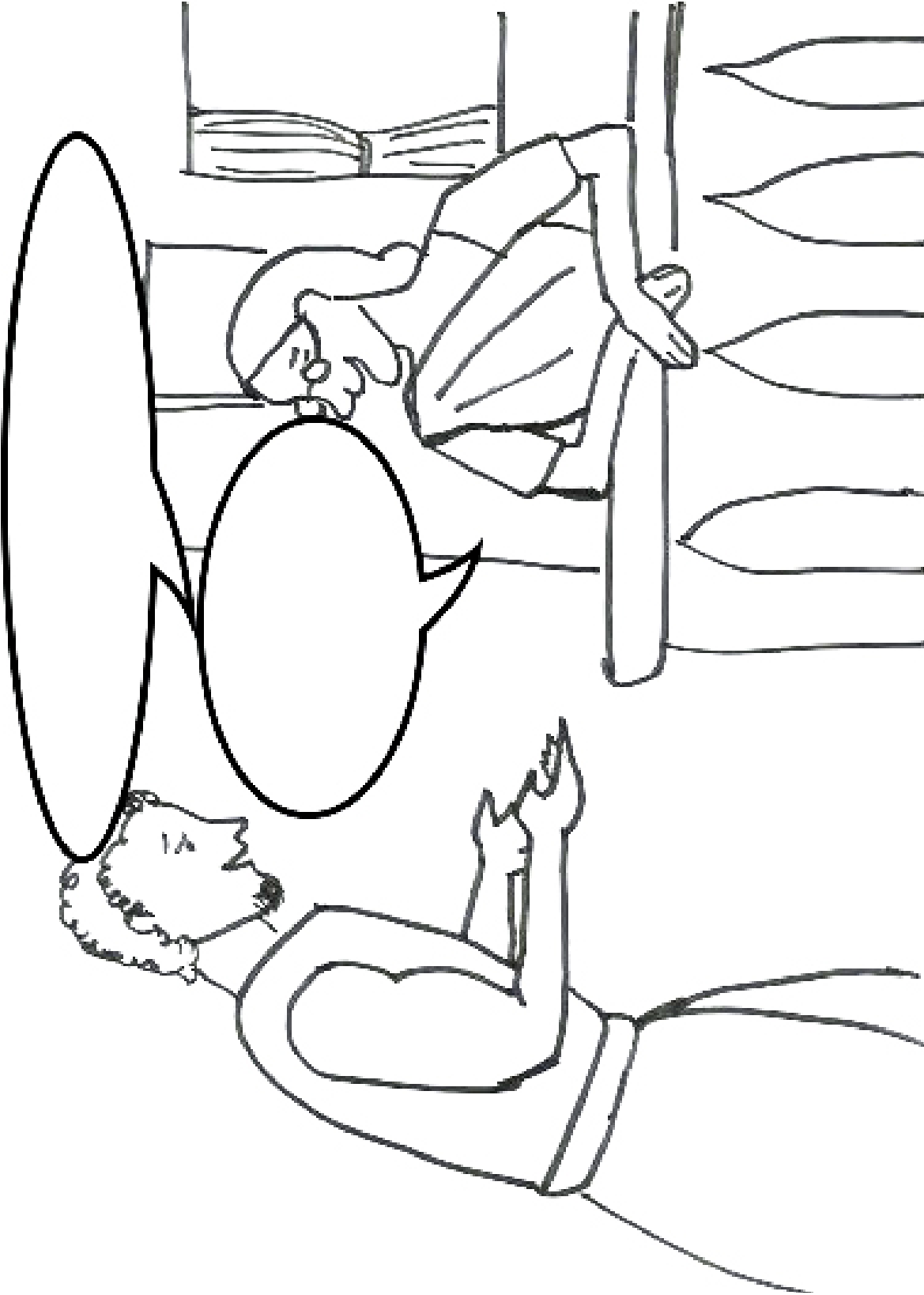
**“kisi ko chidhaane mein mazaa tab aata hai
jab usey bhi mazaa aa raha ho.. wo pareshaan
ho raha ho toh wo mazaa nahin hota”**

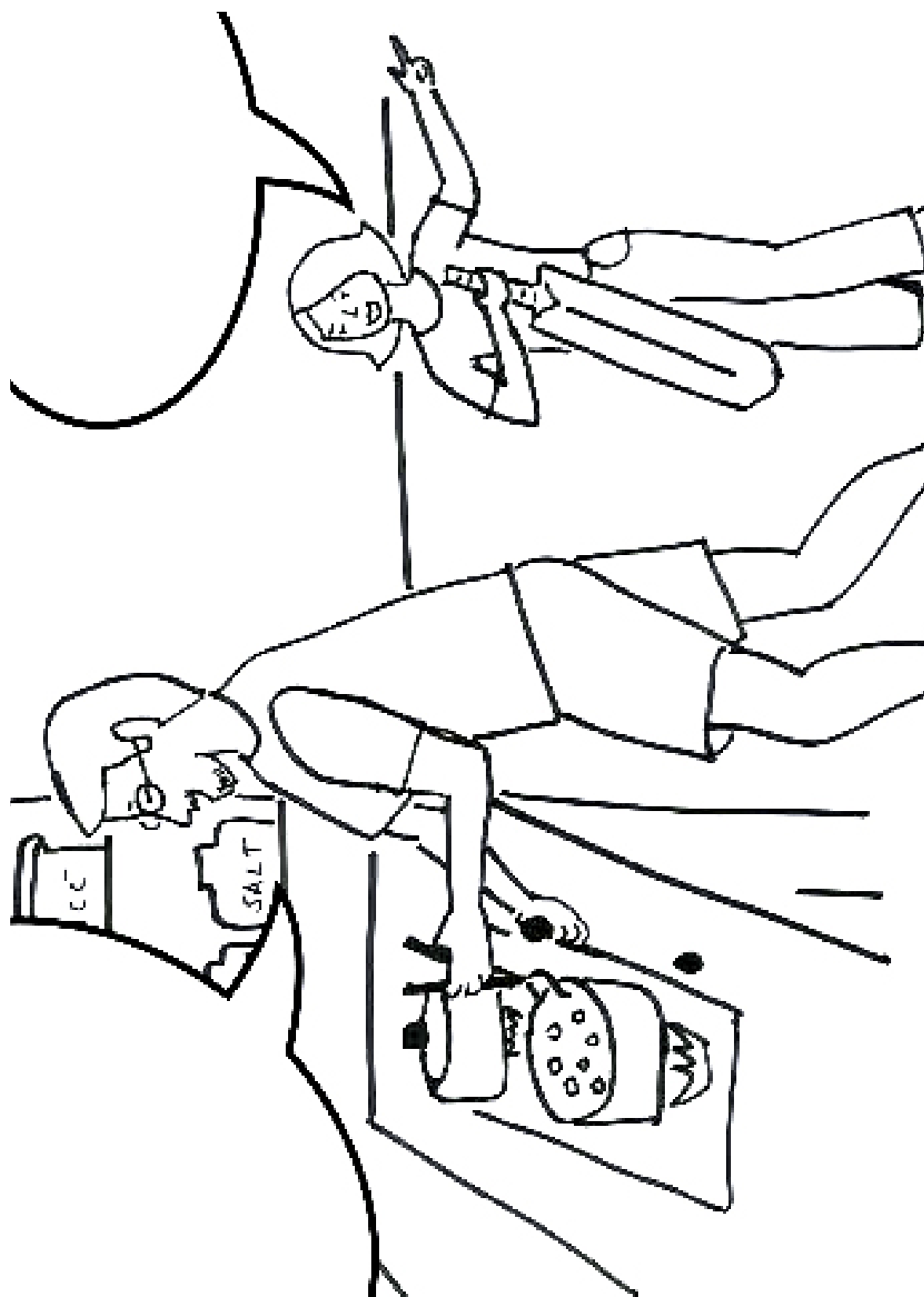
**“Mardaangi jaisi koi cheez nahin hoti, ye
keval ek veham hai”**

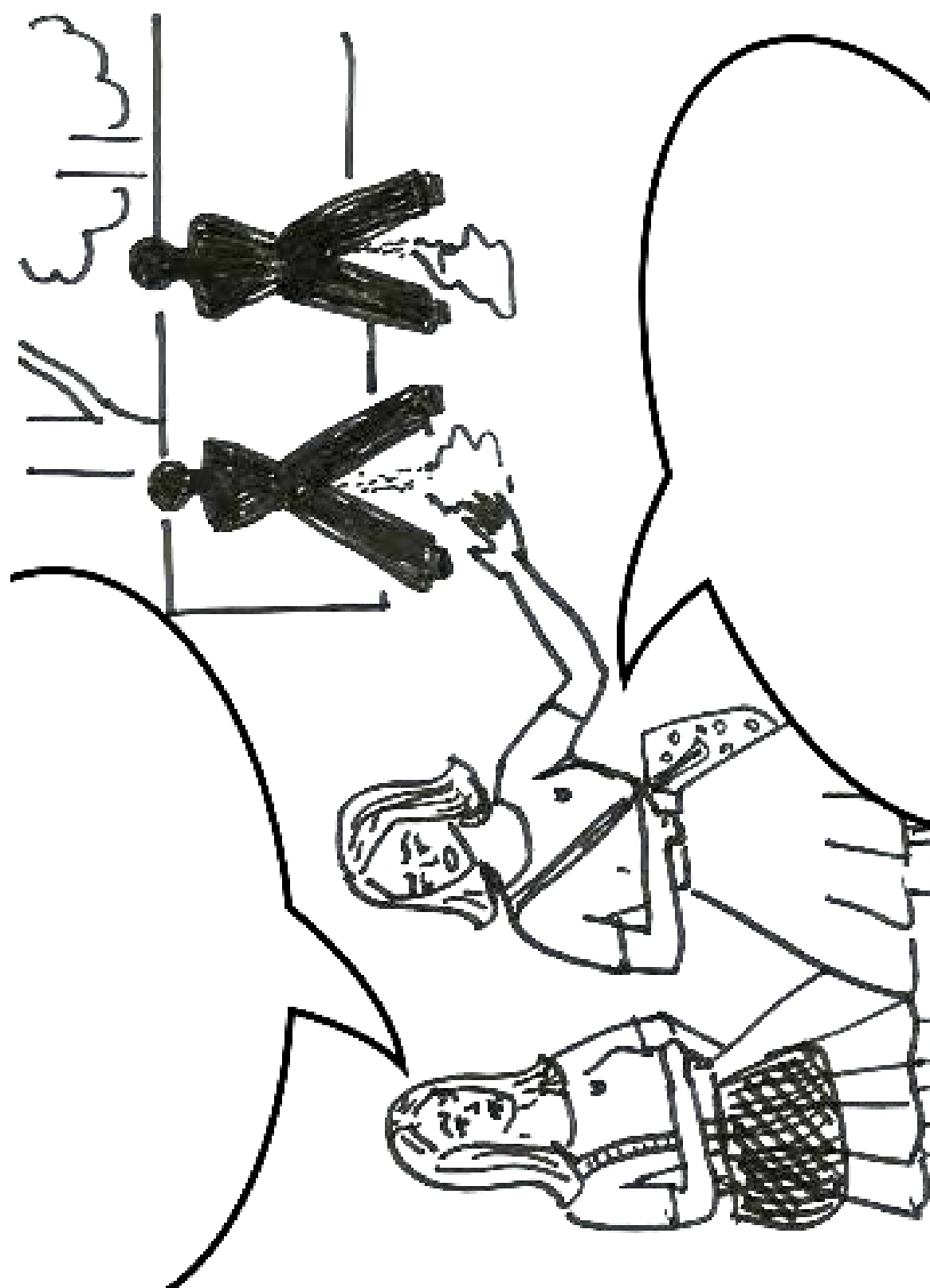


UNDERSTANDING GENDER THROUGH FILMS

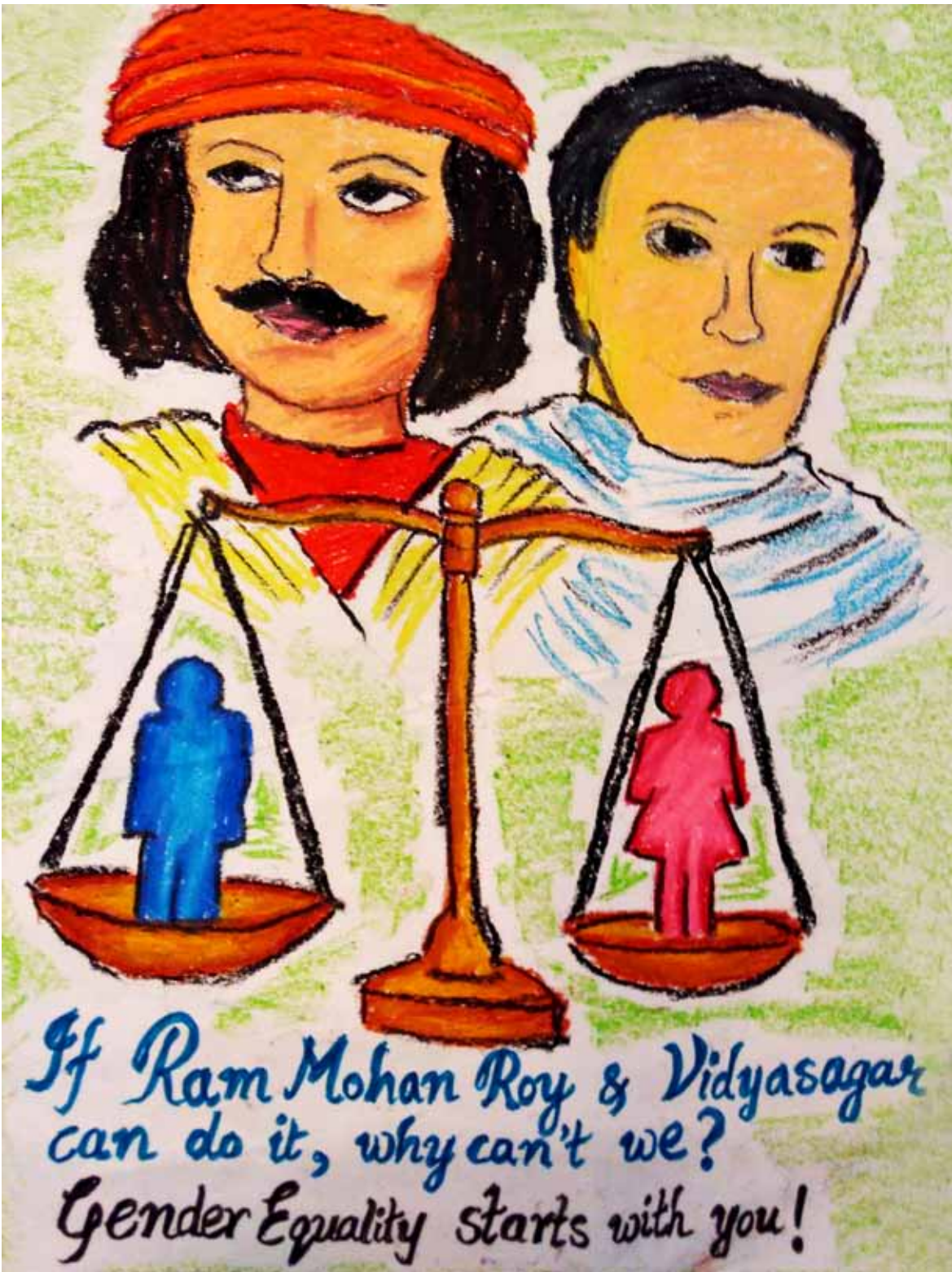
Facilitated by Mittika with Kat-Katha for 2nd MenEngage Global Symposium





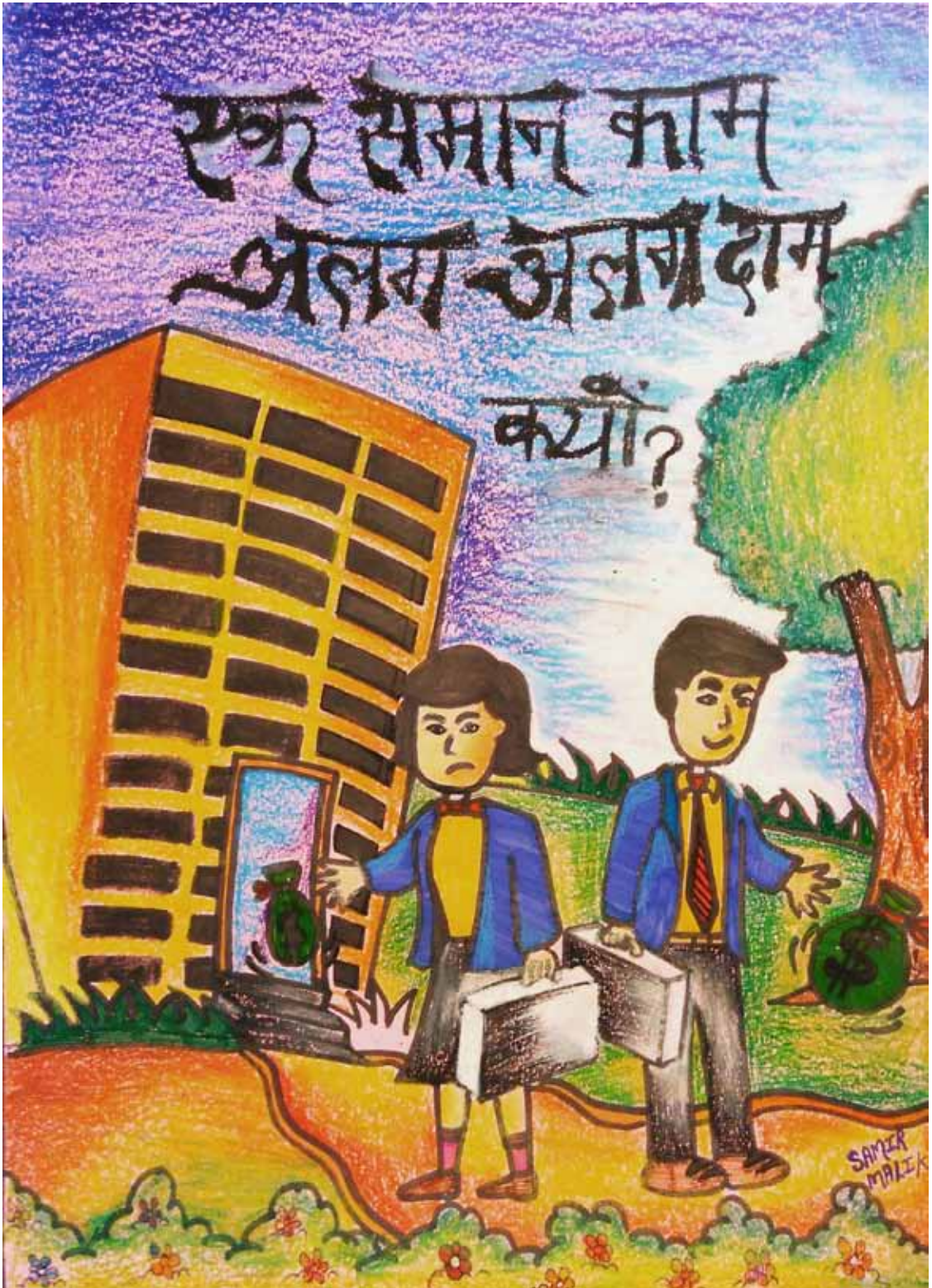


Resources 3: Select posters/expressions by participants of ABC processes for use as needed

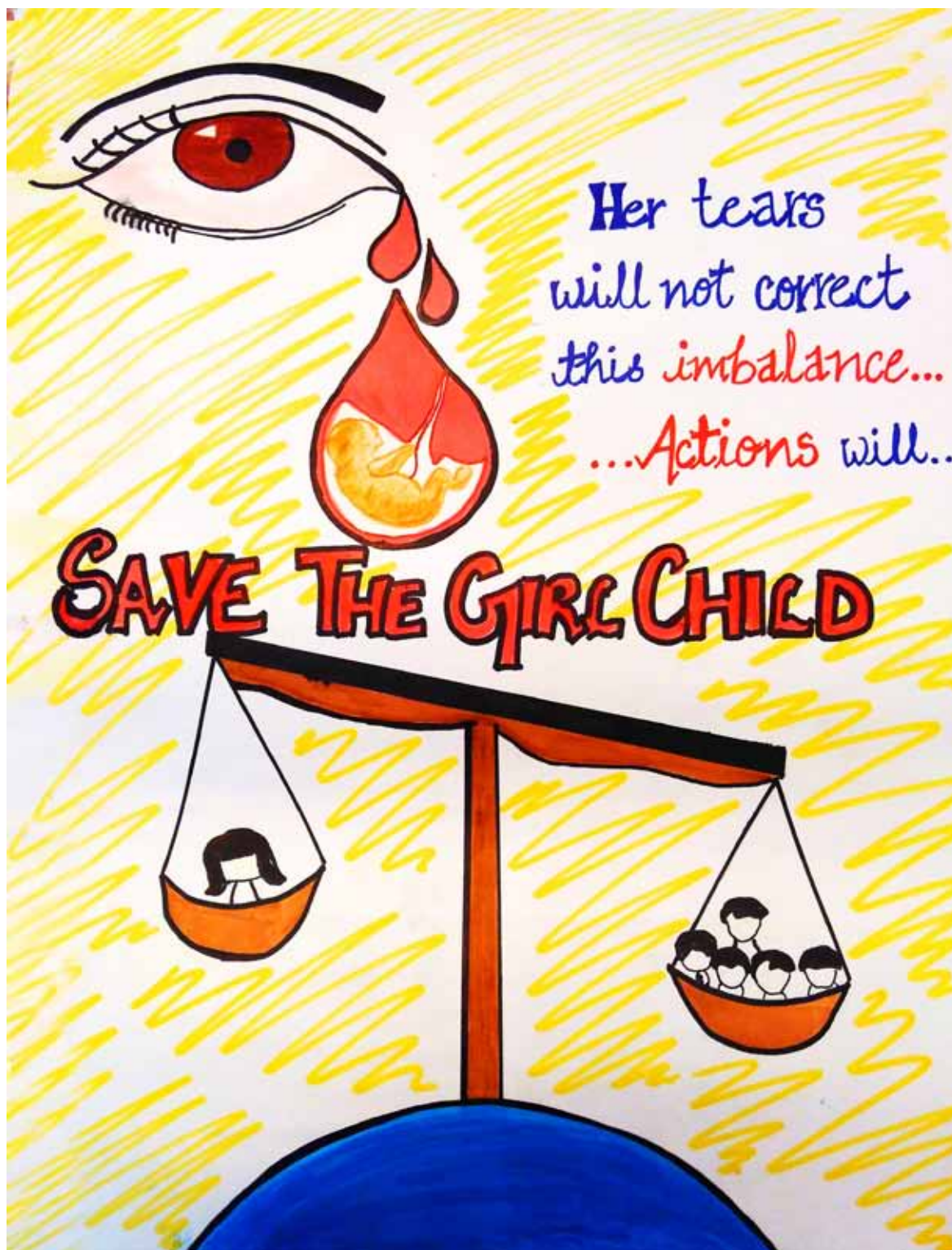


Poster by a student from Delhi Public School, R.K.Puram

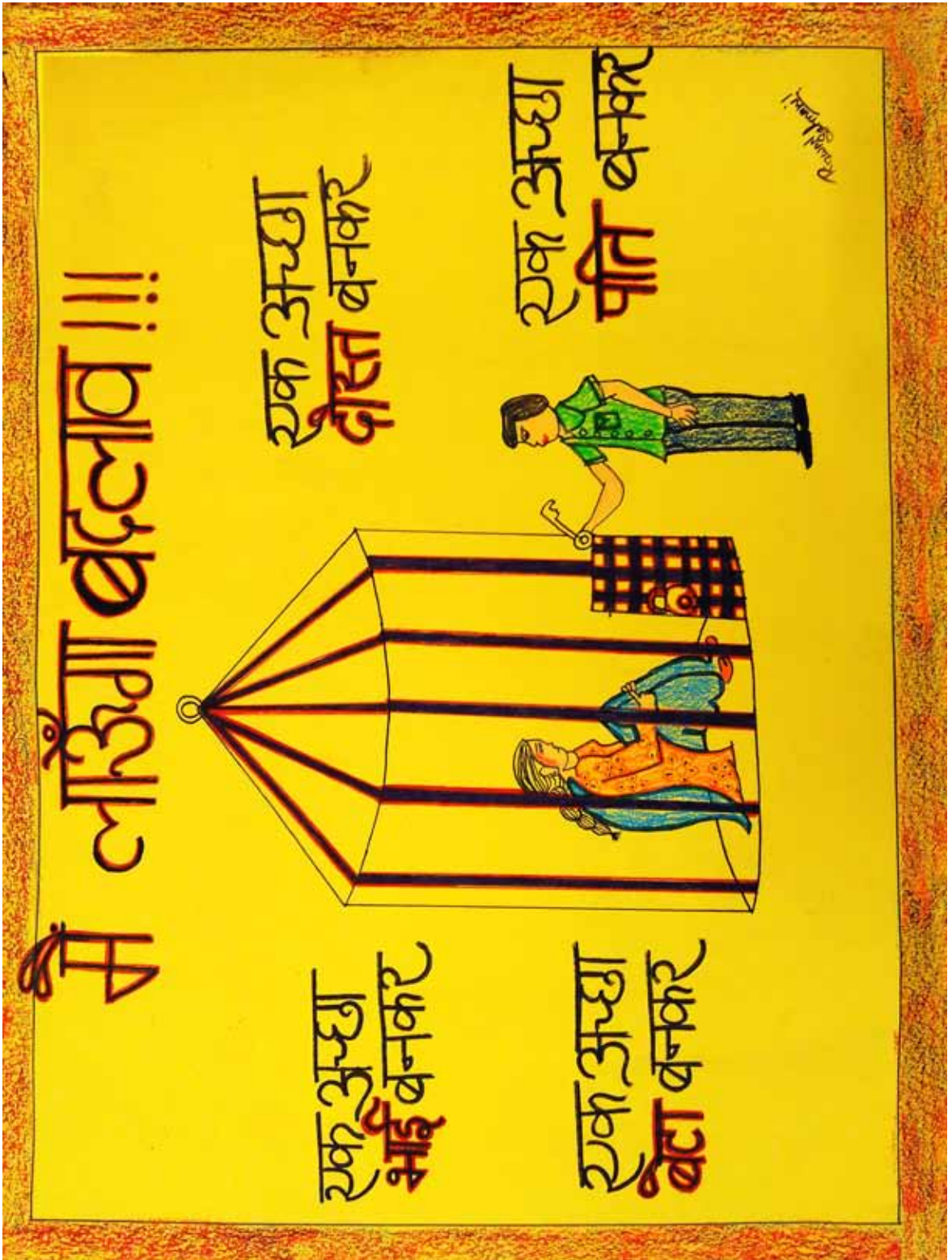




Poster by a young group member of Srijanatmak Manushi Sansthan



Poster by a student of Delhi Public School, R.K. Puram

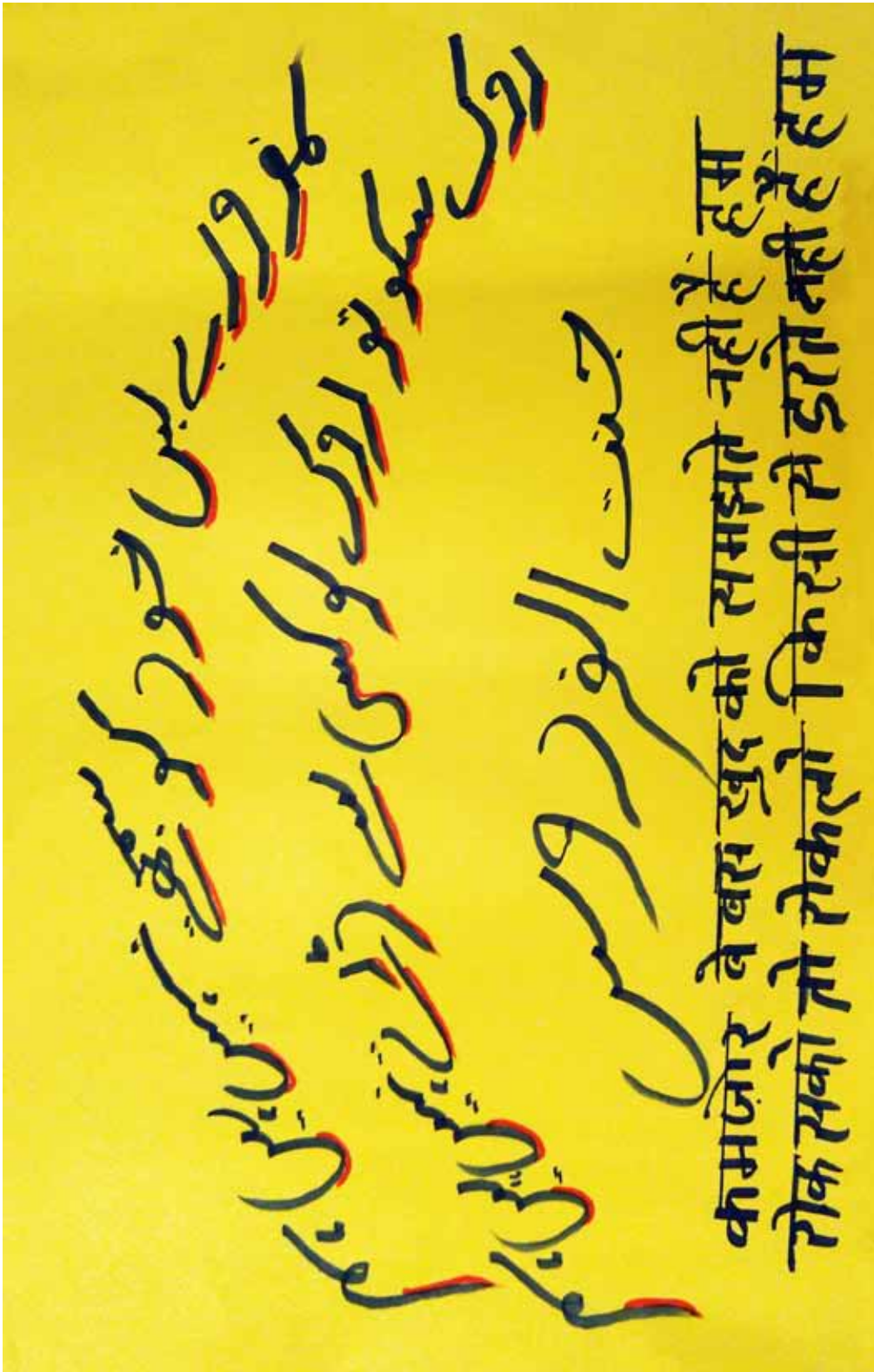


Poster by a young group member of Srijanatmak Manushi Sansthan



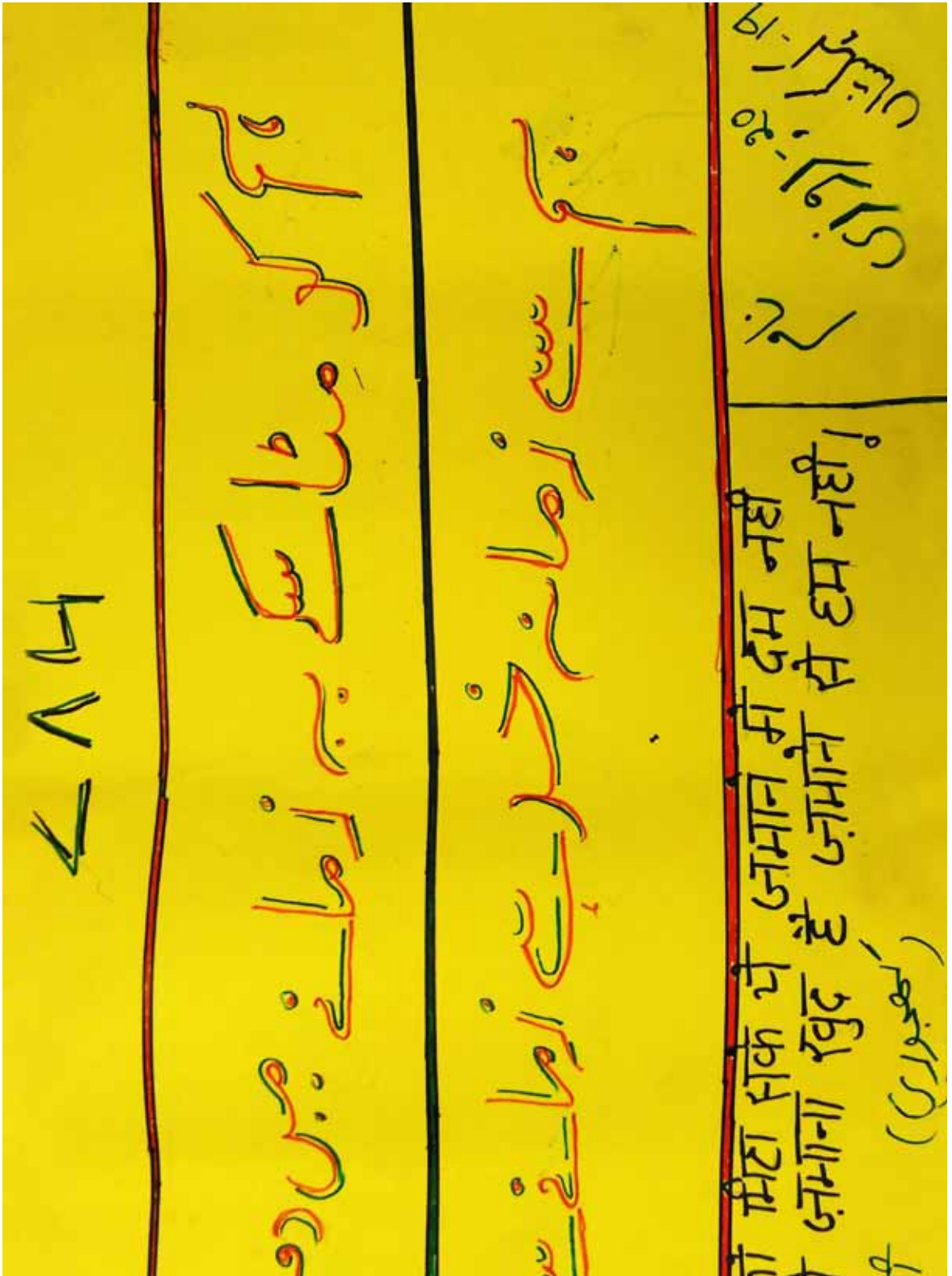


Poster by a young group member of Srijanatmak Manushi Sansthan



Expression of a participant from Navjyoti India Foundation





Expression of a young group member of Navjyoti India Foundation

THANK YOU

**The ABC process grew with the support of diverse partners.
We are deeply grateful to each of them.**

Core Program Partners

Centre for Health and Social Justice

Alternative Spaces Foundation

Humsaa

KlodB

SadakChaap

Field/Venue Partners

Azad Foundation

Basanti Devi Welfare Foundation

Centre for Social Equity and Inclusion

D 805

Delhi Public School, RK Puram

Dastkar Haat

Fursat Se Café

Jagori

KatKatha

K Block Durga Puja Committee

Kutumb

Manas Foundation

Manzil Welfare Society

Navjagriti Vikas Sahakari Samiti

Navjyoti India Foundation

Partners in Development Initiatives

Project Concern International - India

Political Science Department of Jamia Milia Islamia

Pravah

Sakshi

Shivaji College

Shopno Ekhon

Srijantatmak Manushi Sansthan

Women's Helpline (Government of India)

Yavanika, Theatre Society of DDU College



About Mittika

Mittika is a development resource organization that is hands on about enriching lifespaces. While much of our work focuses on gender equality, education, citizenship and youth participation, we prioritize the interconnections between different issues in society and collaborate with different institutions/organizations/communities to co-create strategic action that brings lasting, positive change in lives of people and societies.

Mittika understands that:

- We exist within a given context, space and culture. Working to make these just and supportive to recognition, reflection and active participation so that all inhabiting it reach their fullest potential is of utmost importance. We call it 'enriching lifespaces.'
- Processes supportive of continuous knowledge building, capacity enhancement and active participation is critical for enriching lifespaces.
- Social systems and culture make it more difficult for many people to live their lives to the fullest. This can change and every person needs to work to make it happen.

Mittika's work includes the following:

- **Strategizing, designing and implementing diverse development initiatives/projects**

A key to change lies in every person being able to recognize, reflect on and respond to injustices through non-violent action. Hence, Mittika works towards strategizing, supporting, developing and facilitating processes and projects through which diverse people and organizations are able to engage with issues of the self and society and take positive action to enrich lifespaces - their own and of others.

- **Building enabling and democratic dialogues on issues impacting people, communities, societies**

A change of hearts and minds can happen through dialogue - through sharing, listening, learning and responding. Because the more we share, the more we learn from each other and understand each other. So, as a development resource organization, Mittika prioritizes creating spaces and processes for dialogue and designing enabling, democratic and creative methods of building/ facilitating these. The goal is to build awareness as well as engagement of diverse stakeholders with issues that impact their lives, communities and societies.

- **Building resources for and capacity of the sector**

There is much knowledge that exists and is generated every minute. Consolidating existing knowledge as well as creating new knowledge and making it accessible to those who can benefit from it or use it for social benefit are Mittika's priorities. Films, publications, research, manual development, communication projects as well as efforts towards knowledge consolidation, management and dissemination form key focus areas for Mittika.

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