

## **GENDER BASIC COURSE 2013**

### **Introduction:**

JAGORI started out as a collective, with a challenge to take feminist consciousness at the grass root level by interlinking the theory and practice at the same level with a creative aspect so as to reach to women who don't have means and opportunities to access education.

Gender Basic Course (GBC) being one of its main course, is organized every year by JAGORI. It is for those who have recently joined or are contributing to the development sector with an objective of building conceptual clarity on gender, patriarchy and other systems of dominance like caste, class, religion etcetera. The workshop tends to develop a gender lens, for to analyze ongoing activities with reference to the existent development model and its effect on women and other marginalized communities.

There were 39 participants from 22 organizations all from 9 different states of India and Nepal, who participated in the Gender Basic Course. These participants are working as grass root organization workers, organization workers, consultants and from various other fields who are engaged with social issues referring specifically to women's rights.

### **Objectives of the Course:**

- To develop a basic understanding on the concept of patriarchy and its manifestations on different systems of oppression.
- To know the implications of patriarchy as an umbrella having caste, class, gender, sexuality, masculinity and other aspects dominated by it with reference to understand Violence Against Women as its manifestation.
- To know about different laws, how they are formulated, its application towards dealing issues of women.
- To understand the role of women movement in India and its present status along with challenges it has to face.

## TRAINING SCHEDULE

Date	Time	Topic	Mode of Conducting	Resource Person
9 <sup>th</sup> April, 2013	9.30 to 11.00	Introduction to the Workshop	Welcoming	Shruti and Praveena
			Introduction to Jagori	
			Spelling out objectives and program schedule	
			Expectations, doubts and contributions of participants	
			Ice breaking session	
	11.15 to 1.30	Understanding Power	Sociogramming	Madhubala
			Personal experiences with reference to power	
			Politics of power and identity and its dimensions	
	2.30 to 6.30	Understanding Gender	Personal experiences with reference to gender	Madhubala
			Socialization of women, men and the transgenders in existing gender conditions	
	9.00 to 11.30	Film	Pita, Putra aur Dharmyudh	
10 <sup>th</sup> April, 2013	9.30 to 01.00	Gender and Masculinity	Identity of Masculinity and socialization of men in existing gender conditions	Sanjay Shrivastava and Madhu Bala
	2.00 to 06.00	Patriarchy	Understanding Patriarchy, its different dimensions, control on women and its relation to other social constructs	Madhu Bala
	07.00 to 08.30	Learning from books	Article related to gender or patriarchy	
	10.00 to 11.30	Film	Wake up Sid	Praveena and Shruti
11 <sup>th</sup> April, 2013	09.30 to 01.00	Violence against Women	Changes came in law and possible expected changes that should come	Vrinda Grover

	02.00 to 7.00	Laws related to women	CEDAW and defending human rights and violence against women Definition of violence, violence in our personal life, social institutions that sanction violence	Nilanju
	09.30 to 11.00	Cultural Program		
12 <sup>th</sup> April, 2013	09.30 to 01.00	Sexuality, its dimensions and women rights	Sexuality and identity, Different forms of sexuality	Gunjan
	02.00 to 03.00	Feminism and Women Movement	Understanding feminism, Women Movement: contributions and challenges	Madhu Bala
	03.15 to 04.30	Reading Session		
13 <sup>th</sup> April, 2013	9.30 to 01.00	Evaluation and concluding the workshop	Evaluation with the participants	Madhu Bala

## Day 1

The Gender Basic Course began with warm up session. The participants introduced themselves in terms of where they have come from, their name, the work they do and the organization with which they are associated. The participants started with few very motivating songs based on women solidarity and their struggle for existence. The facilitators too introduced JAGORI by sharing the history of the organization along with its vision, mission and different programs it has engaged with.

It was followed by an exercise to identify the difference of feeling in oneself, being considered as a subject or and object. In it, all participants were asked to give away their favourite belonging and pick another one which was kept in the centre of the room. They were also asked to justify for why they have picked up a particular item. Participants justified their reasons and realized that when they associate themselves with others personality then they feel uncomfortable in expressing it. This is because we are so tuned to our personality that we seldom think about the existence and importance of others, specifically the opposite sex.

All male participants picked up items related to them and other than those which normally associated with women like clutchers, lip balms and other cosmetic items.

The main objective of this exercise is to see other person as subject and not as object as they are also socially constructed with feelings and sensitivity and right to life and freedom.

After the above described exercise, a five day workshop program and topics to be covered in it by different resource persons was shared with the participants. The participants were asked there after to share their expectations, apprehensions and contribution in three different chart papers which were put on three different walls of the room.

Some of the Apprehensions were:

Are we criminalizing men?

Maintenance of confidentiality?

Will the workshop be boring?

Will it only talk about feminist ideology and acceptance to it?

Will there be any practical sharing of the information related to the issues discussed?

Will the confidentiality maintained?

Whether the sessions will be too long?

Will the whole concept of gender be understood in these five days?

Will there be problem in the field while working if we take this concept to field?

Some Expectations were:

Sharing of field experiences

Openness in accepting the ideas and concepts discussed in the workshop

Understanding the whole concept of gender and patriarchy and its manifestations with practical examples.

Motivation and sensitivity towards the issues through participation

Practical knowledge will be shared so that the same can be applied in field.

Some Contributions were:

Active contribution to the workshop

Will apply the knowledge gained in the field

Will share professional experiences with the participants to get better ideas

They will share this knowledge to the field in which they are working

Thus with this exercise the rules and regulations of the workshop were also explained by the facilitators to the participants like attending the sessions on time, maintaining confidentiality, sharing in general without hurting anybody's sentiments etcetera.

### **Session: Sociogramming**

#### **Objectives of the session:**

- to understand the social, cultural, economic and political background of the participants
- to know the level of analytical and understanding skills of the participants
- to show the picture of existing inequalities to which the participants are part of

#### **Process:**

The session started with explaining all the participants that the facilitator will call out a statement and on the basis of which they have to divide themselves in a group. Some of the questions asked were as follows;

- The participants were asked to divide themselves in the age group of 20 to 25, 25 to 30, 30 to 35 and above 35 years. They were asked to share their experience of working and how they came in the development sector and the inputs they have to give to their younger group.
- They were also asked to divide themselves whether they are married, single, unmarried or whether they were seeing their partner before marriage? How many of them have married in inter caste and inter religion? The group divided themselves in to four sub groups, married, single, separated and in relationship. They were also asked about the reasons for the same.

- The participants were also asked to divide themselves according to their work experience to which it was brought out that male participants didn't consider their partner's work at home as experience. On the part of women also they didn't realize that they did not counted their experience of doing household work in the family.

The aim of this activity is to make participants realize that how diverse background they come from in terms of social, religious, cultural and political atmosphere and to consciously realize the same and accepting it. The discussion on each question went on accepting and recognizing different identities and how they overlap each other. This discussion led to next session on Gender Box.

### **Session: GENDER BOX**

#### **Objectives of the session:**

- To understand the construction of gender from a patriarchal point of view.
- To understand its manifestations on the different roles that individuals play
- To understand the effect it causes on social construct of women

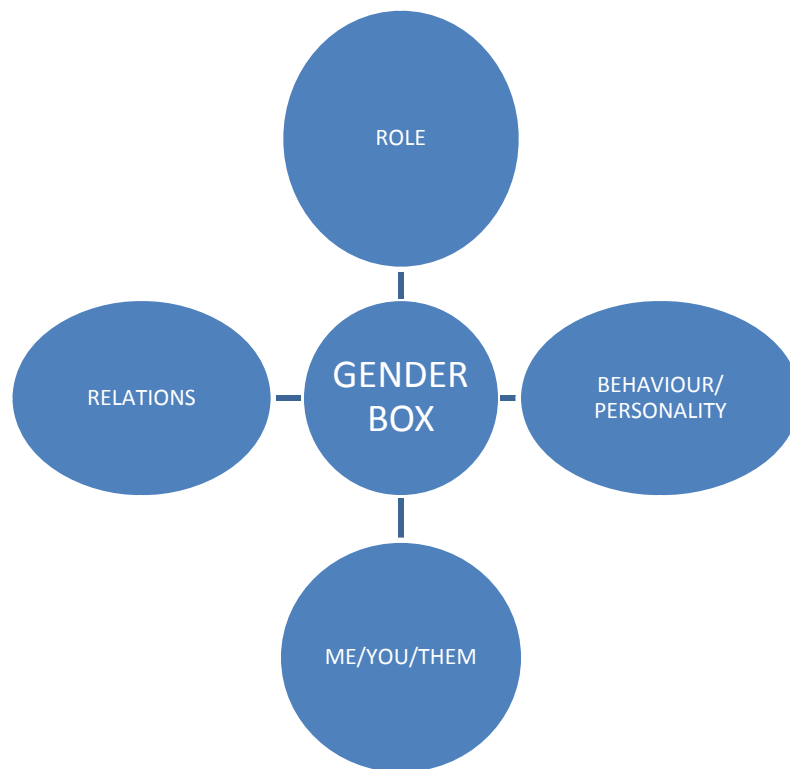
#### **Process:**

The participants were divided having sub groups of males and females. Each group were given four questions on which they had to discuss on them and had to made presentations of the same. The group of males were given question like when did they realize that they have become a man? In which age did they realize? Who made them realize? What role did media played in making themselves a man?

The group of women were also given the same kind of questions viz. when did they realize that they have become a woman? In which age did they realize? Who made them realize? What role did media played in making themselves a woman?



Based on the discussion that the group members had in their group there were certain points which came out and the group presented it.



**The groups one by one came and presented their view points:**



Some of the common points that were stated by each group through presentation were as follows;

**Men:**

Men are often told not to do certain work which is done by women, even if a male child gets injured while playing then he is told not to cry as its sign of weakness and resembles to woman, most of them presented that it was their family members who first made them realize that they are man. In terms of reaction there were a mixed set of them like encouragement, awkwardness, anger, rebellion sadness, discomfort etc.

**Women:**

Women are often told not to wear short clothes, don't sit with legs apart, don't laugh out loud, don't jump too much (because of menstruation cycle), don't play with boys, its their duty to serve their male family members and should not play games outside as well as inside, they should talk and walk softly and obey every instructions given by family members and specially male members.

During the presentations the facilitator drew a gender box and recorded all the inputs by segregating it to the different roles that are played by men and women, their relationship in which a power subjugation is clearly evident in it, their reactions to the instances which mostly turns out as an encouragement to be so and a resultant rigid behavior that both men and women carry in their different spheres of life.



The facilitator then explained the above chart that how the messages and instances that the participants gave were targeted as per the socially acceptable norms of roles designed for men and women. And how these small messages lead to a defined and rigid roles of both men and women as the conformity to norms leads to encouragement and nonconformity leads to punishment.

The gender box was used to show how these messages affect the dimensions of social construct of a man and a woman and their behavioural pattern there in.

Here the 'third gender' or the 'transgender' category doesn't have a gender box as they are not at all accepted by the rigid societal normative environment, leading to a most vulnerable situation on their part.

The four walls of gender box shows the conformity and rigidity that society imposes from all sides and a socially constructed gender takes place. Thus the gender definition is socially constructed influenced by the socialization process.

This explaining process led to establishment of definition of gender. The differentiation between sex and gender was made in a following way;

<b>SEX</b>	<b>GENDER</b>
Biological	Social
It has differences given by birth like a penis or a vagina, hormonal changes etc.	It discriminates just by giving the basis of difference of sex.
It is unchangeable	It changes
It is universal	It depends on time, space, situation, culture etc.

It was a conscious realization on the part of participants that how these roles sanctioned by the society affect their roles and how since childhood they were oriented to the gender discriminatory practices and how they faced a strong sense of resistance whenever they tried to move out of gender box.

After this session, a film named "Pita, Putra aur Dharmyudh" was screened for the participants at the end of the first day.

Rampant machismo is never a pretty sight, and this two-part video contains a lot of excruciating imagery and some brutal truths. Part One, "Trial by Fire," opens with flames in the dark, licking at the shops of Muslims in Bombay in the post-Babari Masjid riots of late 1992.

"Yeah," they say, "we enjoyed it." They knew exactly which shops were Muslim, after all, they had been neighbors for years. At daybreak, a charred corpse lies in a street while people hurry past as if the macabre sight did not exist. Then the scene cuts to the leering faces of youths: "We taught them a lesson ... we don't wear saris." Patwardhan observes that what started as a documentary about communal violence quickly became a film connecting such mayhem to masculinity, and to the fear of physical weakness and impotence.

Patwardhan comes closer to the source of the problem by tracing it to the nationalist movement and the Hindu reaction to British stereotypes about "effeminate" Hindus as versus "martial races" that included Muslims but also Rajputs. The Kshatriyazation of Hinduism, then, was part of the nationalist movement, with the warrior god Rama and the warrior king Shivaji emerging as symbols of resistance to foreign rule, whether wielded by the British or, before them, Muslims. The legacy of this, in parties such as the Shiv Sena (and the footage of Bal Thackery's oratory is chilling) is an identification of Hinduism with the warrior tradition of Marathas and Rajputs, which also includes such pleasant customs as the immolation of widows.

In the second part, there are interviews with a Hindu couple whose two children were killed, and a Muslim woman who was repeatedly raped after seeing her husband beaten to death.

*"I got to know about various aspects of patriarchy and how it strongly influences the gender construct of an individual. Gender is prescribed by the society which keeps on changing with changes in society."*

## **Day 2**

The second day started with recapitulation of the previous day's sessions in which the participants were asked to summarize about the topics that were covered. The participants gave a satisfactory reply for they got an idea about the whole structure of gender that revolves round them and that how their day to day life and their decisions are affected by it.

There were participants who sang songs depicting women's movement and their solidarity.

## **Session 1: Patriarchy**

### **Objectives:**

- To know what is patriarchy and why and from where it existed.
- To relate gender with patriarchy and to understand how patriarchy is instrumental and acts as hindrance on women's fundamental rights by penetrating at the very structural levels of the society.
- To understand the intermingling of cultural practices, ideology, social institutions that give sanction to patriarchy and is the main cause of oppression of women.

### **Process:**

Taking last day's session of gender as a base and how patriarchy affects it and structures it as the way we see it normally, the facilitator started with a discussion about what one means by patriarchy? There were several replies like a society where the males are given importance in every sphere of life, right from controlling a birth of a female child till the land ownership rights. During the discussion there were several points that came out as forms which encourage and strengthen this type of oppressive structure. To name few of them they were as follows;

- Head of the family
- Control on reproduction
- Control on production
- Control on property
- Sex selective abortion
- Government schemes which shows vulnerability of women

There were many questions raised by the participants about how it proves the male dominance on a female and in order to know this and to get their answer they were asked to divide themselves in to six groups to which a theme was given and the group had to prepare a role play on it. The topics given to each group were;

- Family
- Laws
- Media

- Education
- Religion
- Health
- Songs, idioms and bad words
- state



All the groups performed a small role play on the themes stated above and then they were put up for a brief discussion in form of question and answers on the part of other participant viewers. All the role plays were designed by the respective group themselves on the present day situations that an individual being a woman or a man comes across. The main objective of this is to have a creative method of explaining the social institutions that nurture the concept of patriarchy and makes it all pervasive in nature.

The concepts that came out of the small exercise in the form of role play were noted down on a white board and there was an agreed confirmation that patriarchy is existent in many forms some are visible and some are nonvisible.

#### FORMS OF PATRIARCHY

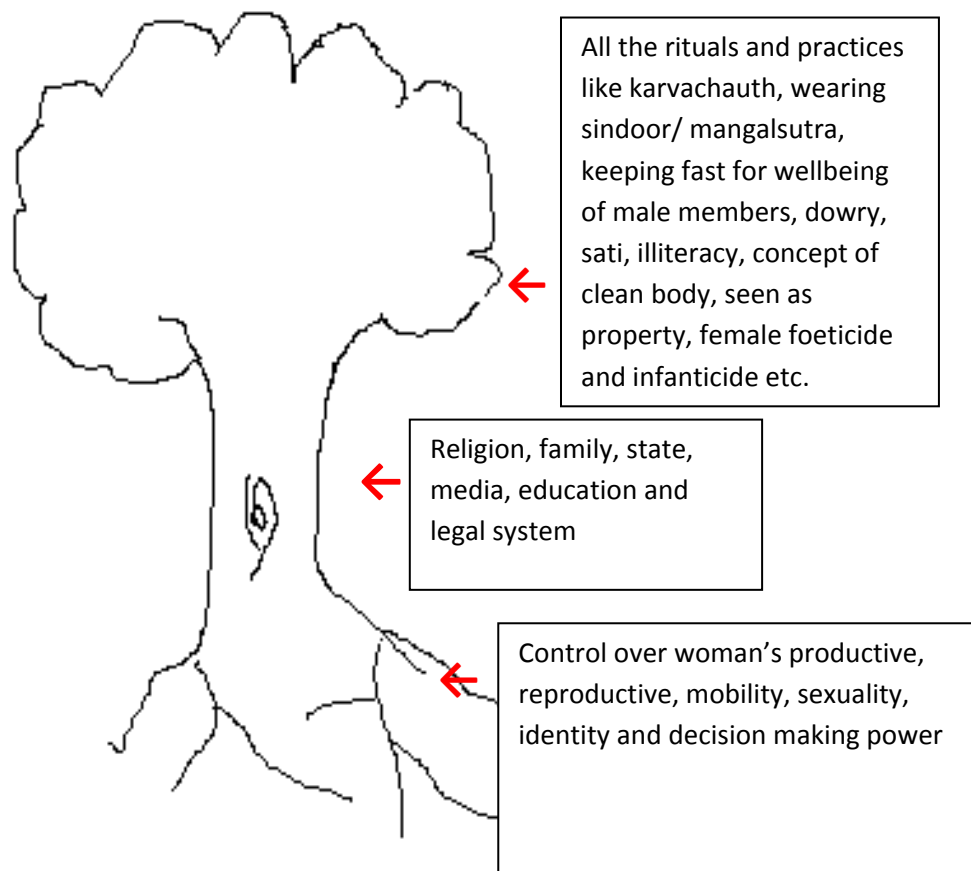
VISIBLE	NONVISIBLE
Violence	Control on mobility
Government laws	Control on reproductivity
Family planning	Control on production
Use of bad words	Control on property rights

Sex selective abortion	Affecting
Women wearing short clothes	

Patriarchal dominance is visible in the rigid rules and norms which are often backed by the traditions and culture. It is sanctioned by the society since long and is taken as a principle to which both men and women have been carrying along with them.

The percolation of patriarchy unlike any other social system is to an extent to woman's body and sexuality also. Woman is seen as weak and powerless for it controls her mobility, sexuality, behavior, what clothes they should wear, how they should behave, rights, reproduction, property and even their day to day decisions.

The responses of the participants and the discussions were summarized in the form of a tree where the hold of patriarchy in one's day to day life since generations was described.



Post lunch the participants played a small game called “Chinese Whisper”. It was basically to understand how a simple matter get worse when it passes from one person to another. It also stated why we should not pay much heed to the rumors until we actually know about the matter.

Then a discussion on sharing of ideas regarding how to bring change in the existing structure of society through short term and long term processes. The same can be strengthened by building networks at the grass root level and also with the dedicated state bodies which are devised to serve people at large on an equity and equality basis.

*“ I got to know about how patriarchy is deeply woven in our other social processes. It is a power game between a male and a female to express one’s dominance over other.”*

## **Session 2: MASCULINITY**

### **Objectives:**

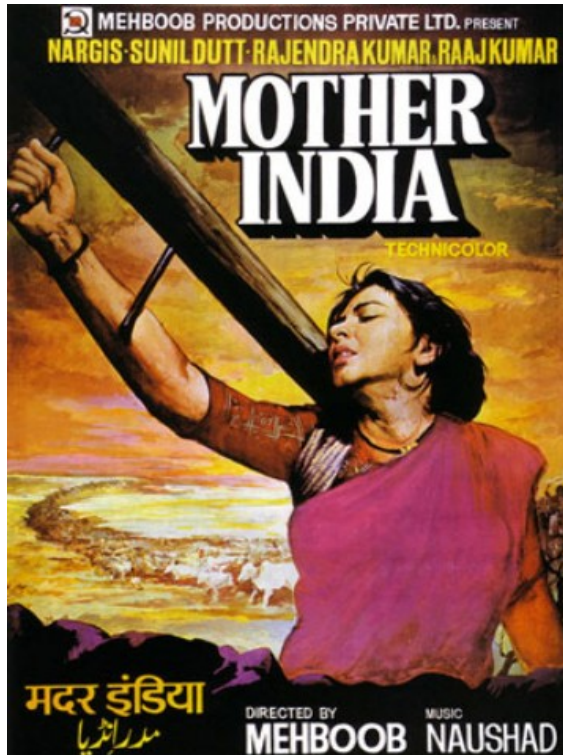
- to know about masculinity and its importance
- to know its relation with patriarchy and effect it has on the society
- to know its different forms which exercise and encourage control on women

### **Process:**

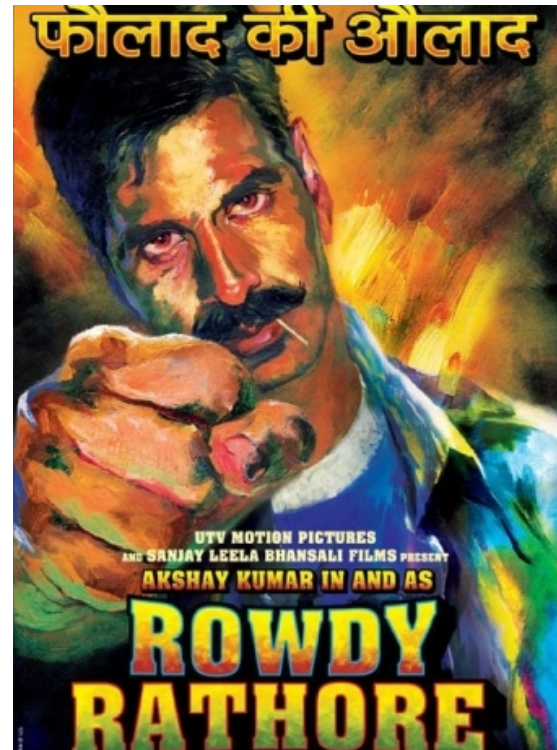
The session started with explanation of masculinity and establishing a fact that it’s a social term given by the society. It evolved as the society changed and is in a continuous changing process.

As masculinity has its roots in society, it is always connected to the power structure that is all pervasive in the patriarchal society where the power rests with male and is assumed that it will ultimately benefit to female.

The dominancy of masculinity is not inherent and it gets developed from different sources that encourages it to be so. For example, in 70’s bollywood films portrayed a different character of masculinity as compared to present day films.



**Mother India in 1957**



**Rowdy Rathore in 2012**

It is not just the bollywood but one of the main pillars that shapes the attitudes and behavior of people is media. The whole perception of being a man is being a tough person who does not feel pain. It lessens the sensitivity in a male. The pervasive character of masculinity is not only seen in males but it has percolated to women also who sometimes exhibit masculine characteristics.

There are various institutions that shape an individual which played and are playing a strong role in shaping the masculinity like laws, religion, family, media, society etcetera. These institutions are closely linked with the concept of patriarchy which has changed the whole concept of masculinity.

Males who exhibit a sensitive nature or who are not strong enough physically or mentally are not considered masculine according to the society which has altered the whole concept of gender.

The scientific dimension of masculinity was also talked about in the session that it doesn't come by birth but it is ascribed by a person from the society and it constantly takes shape as the society wants it to. The very fact that any incident happens for example, a male who is hurt physically and cries, the society tells him not to cry as he is a man and that crying is a sign of weakness which is given to women mostly.

It's the society and societal definitions that decide how a man and a woman should be, how they should behave, how they should dress.

Thus masculinity is socio-cultural, is the reason for its variety which is found in different cultures in a different way.

Thus various facets of masculinity were discussed along with the institutions that shapes it and gives it a gendered (socially biased) definition.

At the end of the day a bollywood film " Wake up Sid" was screened for the participants. Siddharth "Sid" Mehra is the spoiled, carefree son of wealthy businessman Ram Mehra. A resident of Mumbai, his only interest is to have fun and spend his father's money. Thus, he spends little time at college and is not prepared for the final exams. His father, not being aware of this fact, tells Sid it is time to join his company, which Sid reluctantly does only after his father tempts him with the promise of a new car. Sid meets Ayesha, an aspiring writer. On their first meeting, they go out on a walk along the streets of Bombay. Sid shows her the city and takes her by the sea. They strike a chord instantly and a friendship ensues.

When the exam results come out, Sid finds that he failed. His failure leads to an intense family fight that ends with him moving out. With nowhere to go, Sid (who has never been on his own) asks Ayesha if he can stay with her. Ayesha is initially happy to have the company. Eventually, Sid's bad habits revive themselves, as he leaves her place a mess and throws tantrums. When she finds out he has not eaten all day, Ayesha is amused by the fact that Sid cannot cook and does not know how to feed himself. Over time, Sid learns that to care for himself, he has to begin cooking and cleaning. He also realizes he must work, and Ayesha helps him become a photography intern at the magazine she works for.

As Sid begins working, he finds meaning in life. He begins to see for the first time how his behavior has hurt his loved ones and that he needs to change his ways. After he is hired as full-time staff and receives his first paycheck, he confronts his father. They reconcile and Sid's father asks him to come home. Sid, who often feels a burden on Ayesha, tells her that he won't be dependent on her charity anymore and expects her to be thrilled.

*" The concept of patriarchy was explained in detail in a simplified way. For the first time I got to know about masculinity and its facets which restores and reaffirms the concept of patriarchy in the society."*



## **DAY 3**

### **Session 1: Laws related to women**

#### **Objectives:**

- to know how a law is made and the time taken to make it
- to know about various punishments prescribed under the laws
- to know about types of violence
- to know types of law and offences covered in the same

#### **Process:**

The third day started with songs that represented women equality and liberty which were sung by a group of participants in the morning.

Ms. Vrinda Grover, a human rights activist and a lawyer in Delhi High Court was there as a resource person to facilitate participants regarding how laws are framed and how much time it takes. She also shared some important aspects about how rights of women are subsided when it comes to implementation of laws in different situations.

She gave an example of Mathura rape case, wherein, a sixteen-year-old tribal girl, was allegedly raped by two policemen on the compound of Desai Ganj Police Station in Chandrapur district of Maharashtra. The incident led to changes in Indian law.

Her relatives, who had come to register a complaint, were patiently waiting outside even as the act was allegedly being committed in the police station. When her relatives and the assembled crowd threatened to burn down the police chowky, the two accused policemen, Ganpat and Tukaram, reluctantly agreed to file a panchnama.

The case came for hearing on 1 June 1974 in the sessions court. The judgment returned found the defendants not guilty. It was stated that because Mathura was 'habituated to sexual intercourse,' her consent was voluntary; under the circumstances only sexual intercourse could be proved and not rape. On appeal the Nagpur bench of the Bombay High Court set aside the judgment of the Sessions Court, and sentenced the accused to one and five years imprisonment respectively. The Court held that passive

submission due to fear induced by serious threats could not be construed as consent or willing sexual intercourse.

Ms Grover also stated about rape of women during riots which now comes under the purview of custodial rape under the newly added section of Indian Penal Code.

She also explained the concept of Stalking and Voyeurism according to the latest definition given under Criminal Law (Amendment) Bill, 2013.

**Stalking:** Under Section 354D of the Criminal Law (Amendment) Bill 2013, Whoever follows a person and contacts, or attempts to contact such person to foster personal interaction repeatedly, despite a clear indication of disinterest by such person, or whoever monitors the use by a person of the internet, email or any other form of electronic communication, or watches or spies on a person in a manner that results in a fear of violence or serious alarm or distress in the mind of such person, or interferes with the mental peace of such person, commits the offence of stalking.

Imprisonment not less than one year but which may extend to three years, and shall also be liable to fine.

**Voyeurism:** Under Section 354C of the Criminal Law (Amendment) Bill 2013, Watching or capturing a woman in “private act”, which includes an act of watching carried out in a place which, in the circumstances, would reasonably be expected to provide privacy, and where the victim's genitals, buttocks or breasts are exposed or covered only in underwear; or the victim is using a lavatory; or the person is doing a sexual act that is not of a kind ordinarily done in public.

In case of first conviction, imprisonment not less than one year, but which may extend to three years, and shall also be liable to fine, and be punished on a second or subsequent conviction, with imprisonment of either description for a term which shall not be less than three years, but which may extend to seven years, and shall also be liable to fine.

She also shared some of the points which are very essential from all point of views to the participants, even though one knows law very well or not;

- Violation of women's sanctity or her harassment during time of riots now comes under the preview of custodial rape under the newly added section of Indian Penal Code.
- Definition of 'consent' being revised, that even if there is no evidence that the rape has occurred but still if the girl has not willingly taken part in the act then it has to be considered as rape.
- How and on what appropriate grounds, the two finger test of a rape survivor should be banned or stopped. It is no way to harass a woman who is already in a traumatized state after being raped.

The post lunch session was taken by Ms. Nilanju wherein she talked about violence against women and Convention on Elimination of Discrimination Against Women (CEDAW).

### **Session2: International treaties defending human rights and violence against women**

The session started with an activity wherein the participants were divided into five groups and they were made to discuss any incident in their life where they have observed violence being perpetrated on woman and how they fought or retaliated to it. The participants had to record any two incidents on a chart paper with a prescribed format as in when/where/who/how of the same.





The participants discussed among themselves in small groups that they were divided into. Thereafter they presented through chart paper in front of other participants. The outcomes of the sessions brought out some of the common points that women face violence mostly at an early age but the societal pressures make them understand that they are born to face the subjugation and sanctions it, which in turn makes it natural on their part to bear it. There were other important things that were found out such as the perpetrators are men in most of the cases and that the places where women face violence is mostly in their family settings and is done by mostly those who are close to them and or relatives.

At the completion of the session Ms. Nilanju also gave a detailed idea about CEDAW, Protection of Women from Domestic Violence Act, 2005, Sec 375 and Sec 376 IPC- Rape, and Dowry Prohibition Act, 1961. The topics discussed with reference to the said Acts were as follow;

1. The Protection of Women from Domestic Violence Act, 2005

It's a civil law and is based on right to dignity and right to life free of violence. It's the first law in India which defined the term Domestic Violence. According to the treaty signed by India under UNHRC, the state is accountable to address this issue in the respective state.

It says that, any form of violence that endangers the health, safety or well being of a woman, Includes physical or sexual abuse, verbal or emotional abuse and economic abuse, Includes unlawful demand of dowry or other property.

Definition of Domestic Relationship: A relationship between two persons who live or have lived together, at any point of time, in a shared household. Relation may be by blood, marriage, or through a relationship in the nature of marriage, adoption or family members living together as a joint family.

Chief functionaries under the Act: Protection officers, Service providers, Notified shelter homes, Medical facilities, Police, Judiciary: magistrates and National and State Legal Services Authorities.

Relief and orders under the Act: Protection orders, Residence orders, Custody orders, monetary relief, Compensation orders.

Nature of orders granted: Most common order is grant of maintenance, Return of dowry, Prohibiting communication and access to the woman, Granting temporary custody, directing the employer for deduction of salary of the man, Orders restraining dispossession of woman from shared household and preventing disturbance to peaceful possession.

## 2. Dowry Prohibition Act 1961

Dowry – property or valuable security given or agreed to be given at/before/any time after marriage by either party to the marriage.

Penalty for giving or taking of dowry- imprisonment for not less than five years and fine of Rs. 15000 or amount of the value of such dowry, whichever is more.

According to the act;

List of gifts and presents to be maintained by both the parties. Transfer the dowry within three months of marriage to the woman, failing which will be punishable for not less than six month and extended till two years and this offence is non-bailable and non-compoundable.

Dowry Prohibition Officers are appointed under this act to prevent taking, abetting the taking and demanding of dowry, and to collect such evidence as may be necessary for prosecuting such persons. M.M/Judicial magistrate 1<sup>st</sup> class is to try such cases.

Ms. Nilanju also gave a detailed idea about types of law that are existing which were as follows;

1. Criminal Law:

The offence may be a wrong against the morality of the community, or it may threaten the peace and order of the community or it may conflict with the established policy of the governing body of that community. As a crime is considered an offence against the community, it is logical that proceedings against the offender should be instigated in the name of the community.

The normal penalty for a breach of the criminal law is a jail sentence or a fine. A *fine* is a monetary penalty, collected for the community.

2. Civil Law:

Civil law seeks to resolve non-criminal disputes such as disagreements over the meaning of contracts, property ownership, divorce, child custody, and damages for personal and property damage. A civil court is a place where people can solve their problems with people peacefully. The function of civil law is to provide a legal remedy to solve problems. Sometimes civil law is based on a state or federal statute; at other times civil law is based on a ruling by the court.

3. Sec 375 and 376 IPC – Rape:

Rape under this section is;

Peno-vaginal penetration against the will of the woman, without her consent and forceful consent.

Offence under this section is liable to imprisonment for not less than seven years which may extend up to ten years and fine.

Sec 376(2) IPC talks about custodial rape and rape of aggravated nature the offence under which is liable to imprisonment of ten years which may extend up to life and fine.

At the end of the day, a small exercise was given to the participants wherein different social identities were given to them viz. caste, class, religion, gender, sexuality, disability, age, race. On the basis of the aforesaid criterias the participants were asked to analyse them in terms of violence done repeatedly or occasionally. This exercise was focused on gender related social identities so as to bring out the most marginalized class of gender with relation to the above said criterias.

*“Information regarding laws related to women was very useful as it also talked about its practical applicability which can be useful in dealing cases in the field.”*

## DAY 4

### Session1: Social Identities

#### Objectives:

- To know about different social identities and its effect on each other.
- To have a gender specific understanding about their effects.
- To take it as an analysis tool

#### **SOCIAL IDENTITIES (GENDER SPECIFIC)**

<b>SOCIAL IDENTITIES</b>	<b>REPEATED OCCURANCE OF VIOLENCE</b>	<b>OCCASSIONALLY OCCURANCE OF VIOLENCE</b>
Caste	Vaishyas, Shudras	Brahmin, Rajput
Class	Lower middle class, below poverty line	Middle class, Upper middle class, upper class
Religion	Muslims, Christians	Hindu, Sikhs
Gender	Women, transgender	Males
Sexuality	Homosexual, bisexual,	Heterosexual
Disability	All types of specially abled	----
Age	Children, old	Adults, youth
race	Dravidians, Mongolians	aryans

The above table was prepared based on the replies given by the participants. The social identities which shows the very existence of a human are influenced by the society and they differ from place to place.

With a view of summarizing the above table, it shows that each identity has a strong effect on other and vice versa and if it is looked specifically from a gender point of view then it is clearly evident that its women who are exploited at different level in all the social identities that are prescribed by the society.

For example, a lower caste woman who does a menial job is mostly living a low class life, further if she is from a minority religion and if she is homosexual having disability and who is old and belongs to Dravidian or Mongolian race then she is subjugated at all levels according to the above described chart.

On the other hand even if woman is from high caste, class, religion and is heterosexual with no disability, who is young and belongs to Aryan race will also be subjugated when it comes to power relations within the family as the ownership is with male in the family.

It was discussed at the end that everyone should analyze the situation keeping in mind these parameters whenever any work is to be started. It helps from a social point of view to analyze the most needed area and also helps in devising the effective strategies of working.

## **Session 2: Sexuality, its dimensions and women's rights**

### **Objectives:**

- To know what is sexuality
- To know its linkages to different aspects
- Not to make discussion of sexuality a taboo

### **Process:**

The session was started with associating one's name with first letter of the name assembling with anything that comes to mind. For example, Mast Meera. Then the participants were asked what comes to their mind when they think about sexuality.

There were a bunch of replies like when they think of sexuality the things come to their mind are sex, gender, AIDS, lust, excitement, sexy talks, films, passion etcetera. All the responses were noted down on a white board.

Thereafter the participants were given two chits each where they were asked to write what they use to think about sex when they were children in one chit and what they think about sex now in another chit. Both the chits were collected in two different bowls segregating the childhood experience and the present experience.



The main objective of this activity is to know about participants background from where they come and how their environment has effect on them in terms of sexuality. There were some common points that came out which were; talking about sex is a taboo, having homosexual or bisexual is not right, sex has to be with partner only etcetera.

Ms. Gunjan who was there as a facilitator explained that sexuality is a central aspect of human life. It is always related to one's personality. It is an umbrella term, which is interconnected to power, culture, religion, love, harassment, compromise, commitment etcetera where as gender is a social construct.

It's the society that compels an individual be it a man or a woman to see sexuality in a biased sense by confirming its rigid norms.

After this another round of exercise was given to the participants where in they were divided in to groups and were asked to describe what is good sex and what is bad sex.



The participants divided themselves in a group and discussed about the topic and there were many things which came out as a good sex and a bad sex like good sex is where in there is an accord, fun, freedom of choice, kissing, romance, masturbation, homosexuality etcetera whereas a bad sex is where in there is no accord, fun, choice, kissing, which generates pain, masculinity, where there is no satisfaction etcetera.

Ms. Gunjan explained the concept of power behind sexuality, which is the reason why society only accepts heterosexuality and other than that viz. homosexual, bisexual etc are excluded from the society. It is the power equation that a particular type of sexuality is broadly accepted and that others are subsided and boycotted.

Besides this different doubts and taboos related to sex were also discussed in a detailed way debriefing of which came as sex is not time bound, age bound and is away from any such limitations. It's the society that makes a selective glass ceiling wherein one sees beyond but cant get into it even if s/he wants due to societal pressures.

At the end of the day a small situational story was given to participants and they were asked about what option is feasible. The story was as follows;

A lady named Nanda has a husband who is weak and not well at home. There is another village across the river which seperates the two villages, where her lover stays. Every day she goes to her lover and returns back till evening to her husband. One day she becomes late and heavy down pouring starts resulting flood in the river. She has to return to her husband for which she has 3 options viz.

- To swim and cross the river
- To go in a boat wherein the the boatman can take her to other side for a sexual favour with him.
- She can go from the bridge which is built across river, but there is a notorious rapist who is waiting there in order to rape a woman.

The participants were asked about their opinion as to which option the woman should choose. The participants divided themselves into three groups according to the options that were given to them but all of them were not satisfied with the option as in every option the woman will have to compromise with her life or with her sexuality.

The central idea of the story was focused on the bodily concept that is prescribed by the society to a woman, which control her mobility and limits her from exploring different avenues of life. The concept of chastity was also brought out as it's a discrimination against women as compared to men as the society doesn't question men when they have sex with other than their partners.

At the end of the day participants were asked to read about women's movement from the material that was provided to them.

*“The topic of sexuality was discussed in detail and I got to know its various dimensions and also there is a need to discuss this topic which is often considered as taboo in the society.”*

## DAY 5

### Session1: Feminism and Women’s Movement

#### Objectives:

- To know about the feminist ideology and from where it generated
- To know about its advancement and the challenges in present context
- To link all the concepts discussed with the ideology

#### Process:

The last day of the workshop started with a power point presentation about how Women’s Movement started and advanced with the time.

To start with Ms. Madhu described four school of feminist thoughts ;

**Liberal feminism:** these are the feminists that believe that the best way to fight patriarchal systems is by establishing legislation to fight discrimination. Like the 19th amendment and the right to vote was a liberal feminist approach. The proposed and failed Equal Rights Amendment of the early 1980s was also a liberal feminist approach. Simply, this school of thought believes women would achieve better equality if they were just more visible in the current social structure.

**Socialist/Marxist Feminism:** These feminists believe that it is the gendered division of labor that contributes to women's inequality. The fact that men have historically been paid more and get higher position in companies is big part. The fact that the majority of people who stay home to raise children and take care of the home are women and that is this unequal pay. The belief is that women are oppressed based on gender and class inequalities.

**Multicultural/Women-of-Color Feminism:** These feminists believe that traditional schools of feminist thought have been created by middle-class white women who didn't recognize that women-of-color

may also be oppressed based on racial inequalities. This school of thought argues for separate feminist thoughts like "womanism" (for african-american women, also a separate movement for latina feminists, native american feminists, etc.

**Radical Feminism:** This is the school of thought mainstream society typically equates to general feminism. Radical feminists believe that the biggest oppression working in our society is based on gender. Some believe a married woman can't be a feminist, or that straight women can't be feminist, all-in-all it comes down to the argument that any dependence on men will equal the oppression of women. Although not all radical feminists are lesbians, this is the school of thought that has influenced a lot of lesbian separatist groups.

Besides this Ms. Madhu also discussed about notable milestones in women's struggle for equality and freedom like abolition of sati, abolition of slavery, education of women, abolition of child marriage, widow remarriage etc. There were some women who came in front as torch bearers to fight for the injustice that was done during 19<sup>th</sup> century in India.

By the time, freedom struggle fire was aired, women had made their associations to fight for the injustice and they interlinked freedom of the country and joined in the freedom struggle. They played a significant role in Swadeshi Andolan.

Responding to the calls of local and national leaders, women of different communities and from all walks of life came out to join the struggle, marches and demonstrations, as constructive workers, participating in and often taking charge of the village reconstruction programmes, as workers in the cause of social, economic justice working for the removal of social evils and other forms of social oppression.

All India Women Congress was also set up in 19<sup>th</sup> Century which advocated for educational and voting rights for women and has spread itself covering a large arena of issues related to women.

At the end of the session the possible challenges women's movement has were also discussed in which mainly topics like growing religious fanaticism, non politicization of women, usage of language and mental slavery were discussed. Ms. Madhu said that these possible challenges are been looked by the feminists who are taking this movement forward in the present context and that not only female but male as a conscious humans should support this movement not just to bring the equity but along with it there is a need of equality also.

At the end of the workshop, all participants were asked to give their feedback to which participants commented in a below said way;

*“Got to know about women’s movement, how it started and what difficulties it faced while moving ahead and also got to know the possible challenges that women movement has in the present context.”*

### **FEEDBACK FROM THE PARTICIPANTS**

1. **Things learnt:** Participants got to know about sex, gender and feminism. They also got an information about the laws that are guaranteed by the legal system in terms of looking at it from a feminist perspective and dealing with the violence. Participants were satisfied to know about Gender Box and its implications in personal as well as professional life. They also got to know about patriarchy and masculinity and the factors that induce it within the society. They shared that, their notions like domestic violence perpetrated by a husband on his wife is justifiable has changed and they also got to know about how patriarchy subjugates a woman at different spheres of life and how sometimes knowingly and unknowingly we encourage it to be so.

**“I got a clear idea about concepts of patriarchy, laws related to women and the current scenario, history of women’s movement. Yes, before there was no clear idea on the current laws for women but during the session, the ideas on civil and criminal procedure for crime against women became more clearer.”**

2. **Mode of training:** The concept of each topic was explained in a detailed and in a simplified way with a practical point of view to implement it by all the resource persons. Participants got a whole structure of patriarchy as an umbrella and caste, class, gender being interconnected to it. They got a detailed understanding about laws and other concepts in a simplified way.

**“Each topic was explained in most easiest way by the facilitators about patriarchy, masculinity, formation and changes in laws and sexuality. The mode of explaining was very simple which I found useful in terms of using it in field.”**

3. **Training Material:** They said that if books on sexuality have been circulated then it would have given the concept in more detailed way. Most of the participants found the reading material very useful when it comes to applying the knowledge in the field as the concepts in the material provided to them are explained in simple way.

**“The reader manual is a collection of varied articles on different issues. It talks about the struggles fought in the field by women and also gives a deepened understanding about issues concerning women. Its like a journey well described, about rising consciousness on gender through the feminist perspective and towards building a gender equal society.”**

4. **What change will the participants bring in their lives related to gender relations and behaviours:** Participants shared that they would like to start it from their family and would be watchful in their own behavior and relations with reference to gender discrimination. They also said that it is very important to realize oneself about the discrimination of gender and then it can be implemented starting from family, village and community at a larger level. They told that they would sensitize men and that if the structure of patriarchy is to be broken then men should also be part of this change process.

They will use these concepts in the street plays in order to make it reach to public at large.

**“firstly, I will change myself then according to time and situation will bring change in my family, village and the place where I work.”**

5. **Will you take a call in your professional life against gender, caste and class discrimination:**

Most of the participants replied that they would take firm steps. They also said that they would try and organize the workshop on the same issues and that they would implement these concepts with formation of SHGs.

**“yes, I will spread the concept of gender, caste, class, religion and sexuality through sharing the information in adolescent girls group, youth organizations, self help groups through meetings, rallies.”**

**6. What will be your followup in terms of knowing the aspects of gender equality:**

Participants said that they would like to have more information about gender in detail so that they can adapt this concept in whatever work they are doing and would like to know about gender equality and do follow up for the same. They would also like to know more about how counseling has been done, and on issues like sexuality, dalit movement and women movement. Apart from more interactive sessions on laws and their possible implementation, they said that they will talk about issues like domestic violence and other issues in the field. They asked for the followup of the training focusing on self-knowledge and case dealing techniques that are used in the field. They also said that apart from these concepts, would like to know about the new issues and aspects in the same field and would like to take the concepts that are learnt at an application level.

**“the way I participated in Jagori’s Gender Basic Course and got a conceptual knowledge about various terminologies like caste, class, gender, patriarchy, women related laws, masculinity and sexuality, would like to be part of training where these concepts are further more discussed at a higher level.”**

**7. How can the partnership between Jagori and your organization be strengthen:**

Participants replied to this in terms of calling their agency people in the trainings that Jagori conducts and also hold trainings on a need basis in community and on call from different organizations who partner with Jagori. Strengthening the network by coming together through field visits, training and programme partnership. Most of them shared that their organization works at grass root level and in order to convey this understanding in the field there is a need for training of the field social workers, to which JAGORI’s reading material can be very useful as it explains the concepts in most simple way. They also demanded for any capacity building and opportunity awareness tools from JAGORI, as it would help them to spread the concepts in wide arena.

**“This was my first training and after this I am going to apply the concept of gender as a trainer so that this information I can share with as many people as I can. For this there is a need of close coordination with JAGORI in organizing trainings at grassroots level.”**

### **LIST OF MATERIAL PROVIDED TO THE PARTICIPANTS**

1. Gender Basic Course Reader
2. Diary of 2013 on Domestic Workers
3. Mard, Mardaangi aur Mardwaad
4. What is a girl and what is a boy
5. Naariwaad ye aakhir hai kya?
6. Bhala ye Gender kya hai?
7. Vikas aur Satat Vikas
8. Hum Sabla (December 2012 issue)
9. Gender kit CD
10. Songs CD
11. Stree Mukti (special issue on Sexual Violence)
12. Jagori Posters on FIR, Domestic Work, Domestic Violence



**LIST OF PARTICIPANTS**

SL.NO.	NAME	SEX	ORGANISATION	CONTACT NUMBER
1	Preeti Thapliyal	Female	Mahila Samakhya- (Garhwal)	9410949667
2	Sunita	Female	Domestic Workers Forum-Chetnalaya (Delhi)	9899053450
3	Sarita Dobhal	Female	Mahila Samakhya- (Dehradun)	9410195919
4	Suganti	Female	AABHAS (Delhi)	8743956296
5	Sosan Minz	Female	Domestic Workers Forum (Delhi)	
6	Shailendra Kumar Sonkar	Male	MASVAW (Varanasi)	7376746591 9336939596
7	Seema Kataria	Female	Astitva (Dehradun)	8126378808
8	Smt. Bhavna Kumar	Female	Vimarsh (Nainital)	9927086818
9	Vaishali	Female	Astitva (Dehradun)	9997536047
10	Rashmi Rekha Borah	Female	Foundation for Social Transformation (Guwahati)	9435564145
11	Ranvijay Kumar	Male	MASVAW	9451524617 9336527440
12	Sanjay Tukaram Kadam	Male	Pukaar (Mumbai)	7208903015
13	Rakshata Karmarkar	Female	Vacha (Mumbai)	7498205504
14	Poonam	Female	Lok Chetna Samiti (Varanasi)	9415285433
15	Praveen Kumar	Male	Action India (New Delhi)	9990665576
16	Jaisraj	Male	Grameen Seva Sansthan (UP)	7860311520
17	Neeti	Female	Lok Chetna Samiti (Varanasi)	9451710598
18	Kangkana Bordoloi	Female	Foundation for Social Transformation (Guwahati)	8254885005
19	Sawan	Male	Mobile Creches Delhi	----
20	Jimmy Nirmal	Male	Jeevan Jyoti Health Services (MP)	9755279888

21	Basanti Devi	Female	Damodar Mahila Mandal Sangh (Hazaribaug)	9135794895
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25	Hemlata	Female	Mahila Samakhya (Dehradun)	9412347014
26	Hemant Mishra	Male	Samanvaya (New Delhi)	9899768646
27	Meera Maurya	Female	Vama Shakti (Pratapgarh)	08853820447
28	Rajeev Kumar	Male	Sapling Foundation (Jharkhand)	9525354155
29	Sandhya	Female	Mahila Samakhya, Dehradun	9411109074
30	Bhagwati	Female	Mahila Samakhya, Champawat	
31	Snehlata	Female	RMKU	
32	Meenu	Female	RMKU	
33	Amrita	Female	Nepal	
34	Praveena	Female	Jagori	
35	Manish	Male	Jagori	
36	Shruti	Female	Jagori	
37	Anita Sharma	Female	Pradan	
38	Kamlesh Prasad Gupta	Male	Pradan	09470901074
39	Rachana	Female	AABHAS (Delhi)	09716253351

