



f o r
s o l i d a r i t y



f o r
s o l i d a r i t y

Foreword

Commemorating 40 Years of Feminist Solidarity

This book celebrates Jagori's 40th year and our work over the decades of building feminist solidarity across generations, geographies and movements. It is a glimpse into the history of a feminist collective that became a feminist organization, and about the movement that birthed and nurtured it.

For Jagori, archiving has helped us evolve our own understanding and practice of feminisms in a changing environment, as we are confronted by new challenges and questions. As each new generation of leaders comes forward, the archives serve to connect us to those who came before us. The smell of old reports, the feel of yellowed parchas, the documents contained in cardboard boxes and mustard-coloured files create a spark – not just of nostalgia but of a grounded understanding of what it takes to make social change.

This is a new moment for feminist movements in India and globally. There are days when the backlash against progressive movements and women's bodies feels overwhelming. Yet, there is power in remembering our struggles, individual and collective, and recalling how far we have come. We offer this archival book as a way of taking a moment to hold our past, to sit in the present in each other's company, and nurture and renew our dreams for a feminist future.

Archives hold not only the big moments but the daily life of an organization, the words we use, the images we hold on to, the slogans we chant and the aesthetics we wrap around ourselves. Hence, the idea of an alphabet book, a form that helped us sift through institutional memories with a sense of playfulness, love, and discovery.

Archiving is so deeply subjective, that each person's curation of an archive will tell you a different story. The selection here is ours, and so the omissions and blind spots are ours too. The book is bilingual in nature – as has been the thrust of Jagori's work. We assume you will use technology to facilitate any translations, or to access more details, should you wish to do so. Or you could just stay with the feeling or the essence of a feminist movement that we hope these pages will evoke.

S for Solidarity The Jagori Alphabet Book

Produced by:

JAGORI

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JAGORI means "awaken, women!" Our mission is to inform, inspire and empower. Jagori was established in 1984. We work with women living on the margins of society, in urban and rural areas, on issues of ending violence against women, rights and entitlements, leadership development and deepening feminist consciousness.

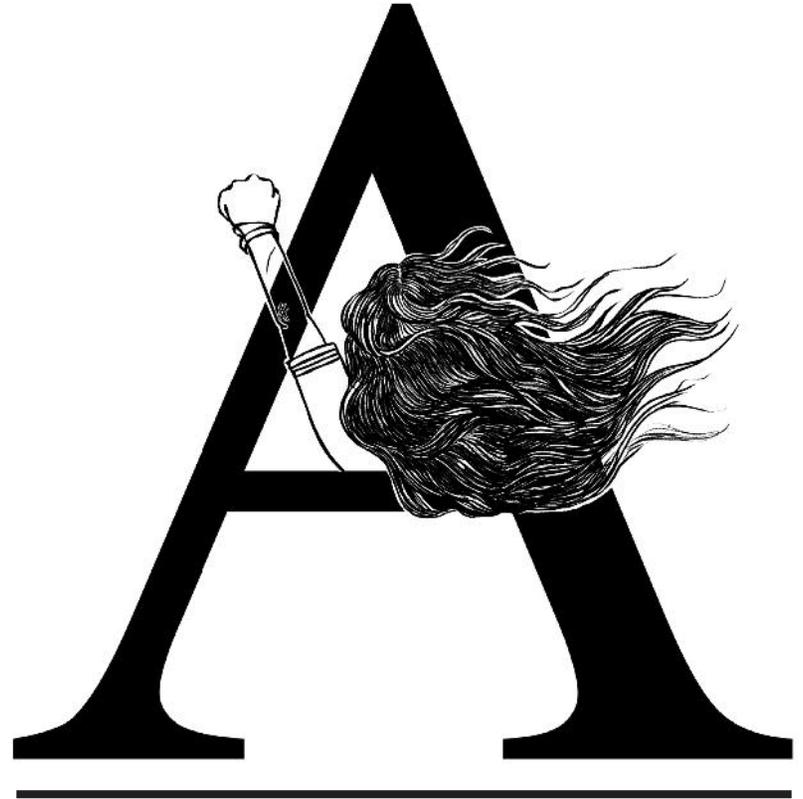
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A ————— *f o r*
A z a d i

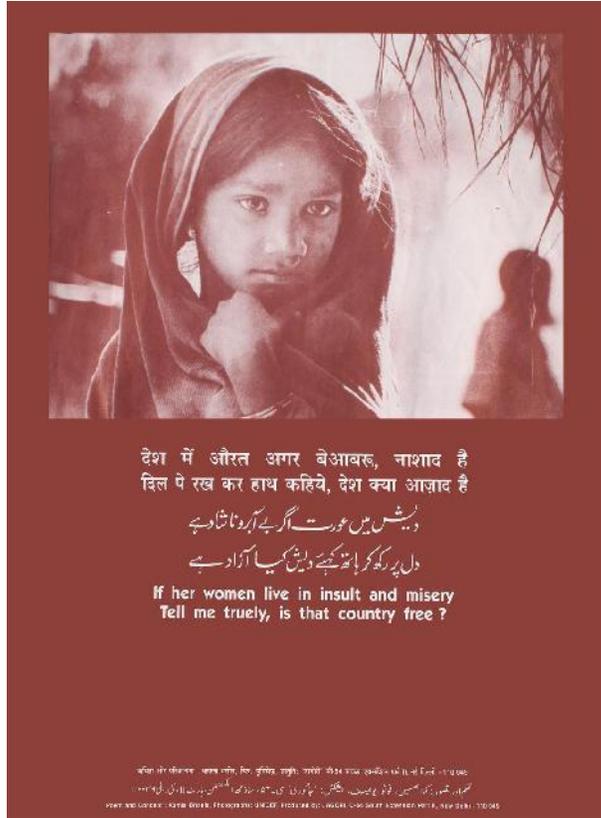
A is for activism
Outside the home and inside
Meri behne maange AZADI
For every woman and child!



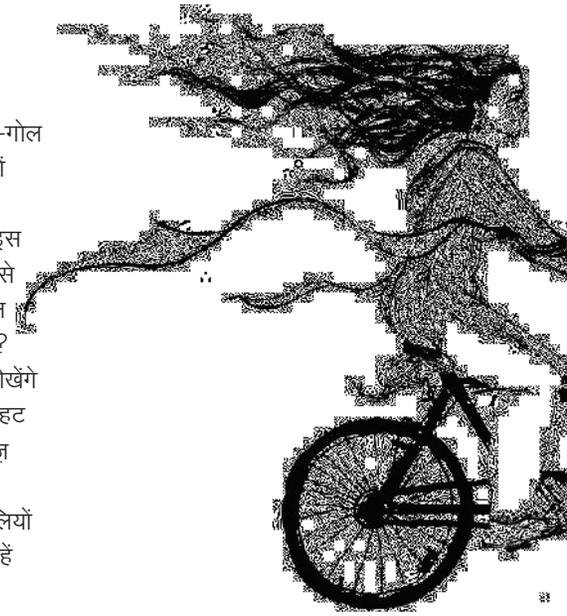
Activism
Azadi - freedom
Autonomy
Andolan
Apnapan

A ————— f o r
A z a d i

Original poster produced by UNICEF and Jagori in the 1990s as part of a set of nine posters on the girl child.



पैंतालीस साल की उम्र में मैंने पहली बार साइकिलचलाई। एक अदना सी साइकिल ने मेरे जीवन को मानो पंख लगा दिए। अब साइकिल मेरी सहेली बन गई है। गोल-गोल रोटी तो बचपन से बनाते रहे पर गोल पहियों की सवारी करना अब सीखे हैं। दोहरा बोझ ढोना तो हमें पेट में ही सिखा दिया था पर इस उम्र में हम इतने बेफिक्र, खुले और आज़ादी से सरपट भागेंगे, सोचा न था। पर मेरे साइकिल चलाने से गांव में बवंडर क्यों उठ खड़ा हुआ? हमारी चिंता थी – साइकिल चलाना कैसे सीखेंगे गांववालों की वाहवाही के बदले ऐसी बौखलाहट का सामना करना होगा, इसका तनिक अंदाज़ नहीं था। क्या चोरी किये हैं हम? हां, शायद मुट्ठी भर आज़ादी की चोरी। साड़ी की पटलियों से लेकर घूँघट तक से बेईमानी। पर सच कहें बहुत अच्छा लग रहा है आज पहली बार।



Source: Jagori Notebook 2006 'Nazarband Auratein: Naytikta Ki Choukhaten' (*Women surveilled: The limits of moral policing*).

B ————— *f o r*
B e h e n c h a r a

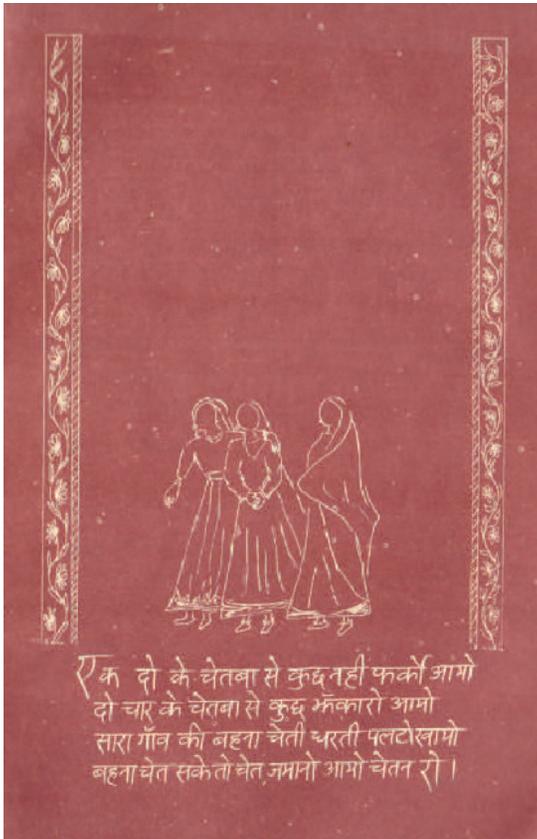
B is for behenchara
The sisterhood we stitched
After
Bhopal, Bhanwri and
Babri Masjid



Body
Bhanwri
Behenchara - sisterhood
Babri Masjid
Bhopal Gas Tragedy
Bawana

B ————— for
Behenchara

Source: Jagori Notebook 1990 'Angan Se Angan Tak'
(from my courtyard to yours).



Source: Kali's Yag: Woman and Law Journal, August 1998, published by Women's Action Research and Legal Action for Women (WARLAW). Jagori was one of the petitioners demanding justice for Bhanwari Devi, a social worker in the state government's Women's Development Programme from Bhanwari, Rajasthan. In 1992, Bhanwari Devi faced sexual assault by five upper caste men for trying to stop a child marriage from taking place in the village in the course of her work. Women's groups mobilized in large numbers to protest the gang rape and support Bhanwari Devi. In 1995, the accused were acquitted by state courts, leading to mass outrage and more protests. In 1997 the Supreme Court passed the 'Vishakha judgement' that set guidelines for addressing sexual harassment at the workplace, which became the foundation for a 2013 law on the same.

B ————— for
B e h e n c h a a r a

Source: Jagori Notebook 1990 'Angan Se Angan Tak'
(From my courtyard to yours).



C ————— *f o r*
C a m p a i g n s

C is for Campaigns
Once spontaneous now planned

Communalism,
Contraception,
So many issues
Contraband



Community
Community-work
Contraceptives
Campaigns
Communalism

C ————— for
C a m p a i g n s

Pamphlet from 16 Days of Activism Against Violence, around 2007.

Is campaigning relevant?

The women's movement is always organising campaigns. We hold dharnas, raise our fists and voices; we often wear black clothes as a mark of protest. Women campaign against unplanned development in urban and rural areas, to have the right over their own bodies and access to safe contraceptive methods. We also campaign against violence against women. In fact, in India, the women's movement has been protesting for more than 30 years. This means that there should be real change in our society, right? But somehow, this has not happened.

Everyday, women are cheated, shorted at, beaten, burnt and molested in the streets and in their homes. Who perpetrates this violence? It could be by their "own" people (like family members), known people (like neighbours and acquaintances), as well as complete strangers, who attack them from nowhere. The violence could also be perpetrated by the State, as we have very recently seen in Nandigram in West Bengal where the ruling party sent out its men to terrorise the villagers and kidnap, rape and kill women and their daughters.

According to the National Family Health Survey (NFHS) 2005-2006, the National Capital Region (NCR) figures show that in Delhi, only 16.3% women admitted to spousal violence, while in Haryana, this stood at 27.3 % and in Uttar Pradesh, the figures are a shocking 42.4%.

Is this not reason enough for the women's movement to rally together? Should we not continue protesting till every kind of violence against women and girls, and vulnerable people, is stopped?

The 16 Days of Activism Against Gender Violence is one way in which we mark our anger. This is an international campaign that runs from November 25, International Day against Violence against Women to December 10, International Human Rights Day. These dates were chosen to symbolically link violence against women and human rights and to emphasise that such violence is a violation of human rights. This 16-day period also highlights other significant dates including November 30th, South Asian Day for Peace, Justice, Human Rights and Democracy, December 1st, World AIDS Day, December 3rd, World Disability Day and December 6th, which marks the anniversary of the demolition of the Babri Masjid.

Worldwide, the 16 days campaign has been used to organise individuals and groups to eliminate all forms of violence against women by raising awareness about gender-based violence as a human rights issue at the local, national, regional and international levels; sharing new and effective strategies to end violence against women and creating tools to pressure the State to implement promises made to eliminate it.

This year, the Campaign calls out to MBN to join us in stopping domestic violence. The Protection of Women against Domestic Violence (PWDVA) 2006 is a forward-looking legislation that Indian women have today; we have to make sure that the implementation of this law is effective and successful. This year, we are asking men to join us in campaigns across the country (dharnas, candlelight marches and cycles rallies) not only as a mark of solidarity, but to show that they too, own this Campaign and that they too, have a stake in making sure that women and girls remain safe, both inside and outside their homes.

**RAISE YOUR VOICES LOUD & CLEAR
WOMEN REFUSE TO LIVE IN FEAR!**

Contact us at JAGORI B-114, Shrotriya, Malviya Nagar, New Delhi-110017. Ph: 260912/9/201; www.jagori.org

**STOP SEXUAL VIOLENCE
AGAINST WOMEN**

DO YOU KNOW that sexual assault, obscene remarks, stares, gestures, songs and unwelcome attention are all forms of sexual violence punishable by law under the Indian Penal Code:



As a passenger, if you see any such incident or if it happens to you, take immediate action. (As per railway advice).

ON THE TRAIN: Call and complain to the train superintendent, the TFS or armed police officers, insist they take action against the offender(s).

AT THE STATION: File a written complaint with the GRI (Coast, Railway Police), or the forest police, in Delhi, in Delhi, call the Delhi Police Women's Helpline at 827264.

REMEMBER! SAVE YOUR THINGS. NOTE DOWN THE BIRTH-DEATH DATES OF THE OFFENDER(S) AND GET A COPY OF THE FIR AND OTHER RELEVANT DOCUMENTS. FOR FURTHER ASSISTANCE, CONTACT A LOCAL WOMEN'S GROUP.

Make Travel Safe for Women

STANDING ORDER No.57

Sub: Culture against women passengers—date of RPF-regularising.

One of the important objectives before RPF is to promote passenger safety and security as defined in our mandate. Members to emphasise that anti-social elements cause a lot of inconvenience to the travelling public especially women passengers. Incidents causing inconvenience to lady passengers is made to loss of reputation to the Indian Railways. Therefore, RPF, Railway Commission and RPF are required to prevent the incidents of culture against women passengers.

In a recent case, some miscreants threw chill powder on the face of a lady commuter while she was travelling in a 1st Class compartment of a local train. Ladies had registered a case and has taken up prosecution. In reporting such types of offences against the women passengers, RPF can play an important role. Under the Railway Act, 1989, RPF as a Railway employee has adequate powers to deal with such offenders. Section 79 of Railway Act, 1989 empowers RPF to arrest offenders without a warrant and further to produce before the nearest Magistrate. The action by the RPF may go a long way in curbing the offence.

For tackling the offences in an effective manner the women and the train attendants should be alerted. A joint team of officers from Railway Commission, RPF and GRI should be constituted which should conduct regular drives.

The vulnerable women workers should be identified. Ladies compartment of LHBs should be assigned by women constables. The drive may be launched at vulnerable stations.

RPF personnel should be sensitised, so as to understand the problems faced by women passengers. They should be trained to react effectively to situations where crime takes place against the women passengers.

Final version of Standing Order will follow. The Standing Order should be re-translated in the regional languages and supplied to the Posts to display on the Notice Boards. The RPF personnel should also be briefed on the contents of this SO.

(Signature)
Director General RPF
Railway Board

Poster used in the 'Railway Campaign' started by Jagori in 1998 after one of their members faced sexual harassment in a train on the way back from the Sixth National Conference on Women's Movements in Ranchi. Women's groups around the country and other trade unions went leafletting and postering in railway stations every month over a year. Letters and appeals were made to National Human Rights Commission and Ministry of Railways to make travel safe for women. One of its victories was the passing of Standing Order No.57 a year later for the Railway Protection Force (whose initial response on ground had been "We protect only property, not people") to include taking action to help women passengers in their mandate.

D ————— *f o r*
D e l h i

D is for Delhi
The city we call home

Women unite!
To take back the night
These streets are
Everyone's to roam



Domestic workers

Domestic work

Delhi

Darr

Dowry

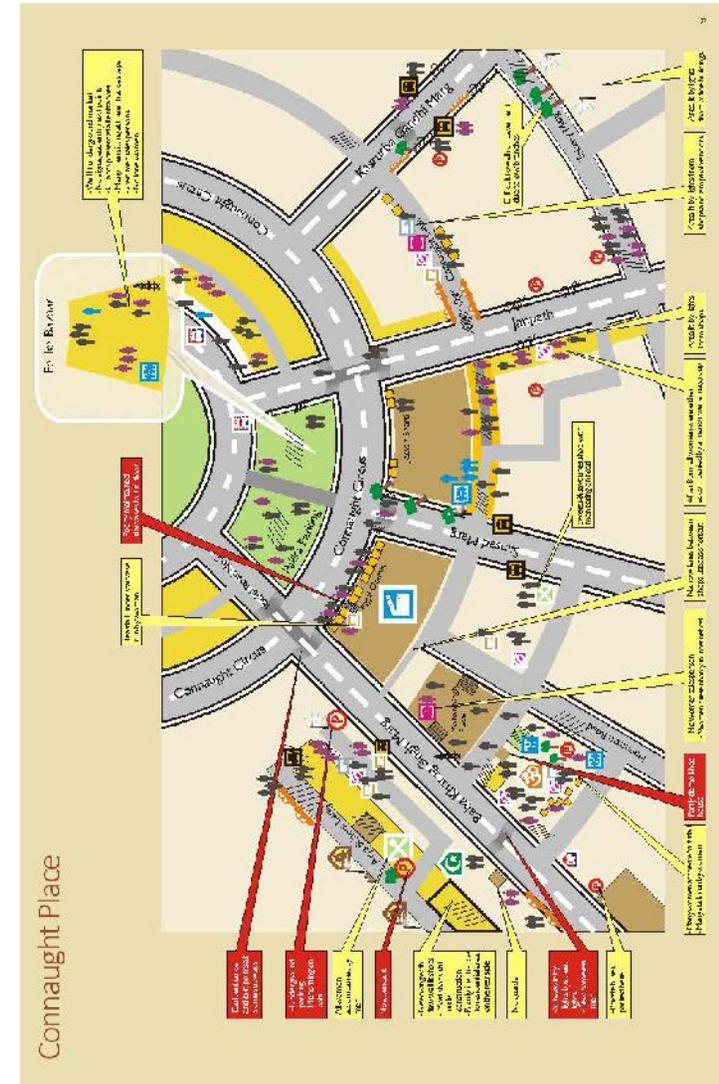
D ————— for
Delhi



In 2017, Jagori in partnership with the Delhi Metro Rail Corporation (DMRC) ran a campaign using public messaging across 10 metro stations urging each and every citizen to take action to end violence. These banners across the metro stations carried simple messages that encouraged bystanders to take action to end violence.



The popular 'Helplines' booklet compiled as part of Safe Delhi campaign, first published in 2005.



Source: 'Is this our city? Mapping safety for women in Delhi', Jagori, 2006. Safety audits have been used as an important tool by Jagori with all kinds of residents of Delhi – people with disabilities, college students, urban slum communities, trans and queer groups, local neighbourhood committees – to assess along various criteria how safe we feel in a locality. The act itself is empowering – a group of women walking about the streets or public places, especially at night with a checklist in hand - and enabled many to stake their claim on public spaces as being everyone's and not just for a privileged few.

E ————— *f o r*
E k a l

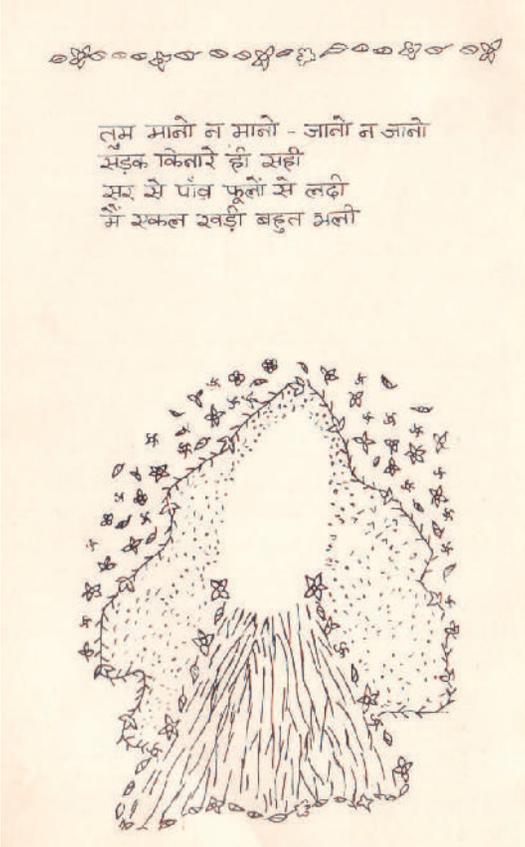
E is for 'Ekal'
Single women's right to exist
Kal, aaj aur kal
A continuing tryst



Eidawali
Ekta
Ekal - single
Equality
Entitlements
Ending violence against women

E ————— *f o r*
E k a l

Source: Jagori Notebook 1992 'Tu Ekal Main Ekal'
 (We are 'single' not alone).

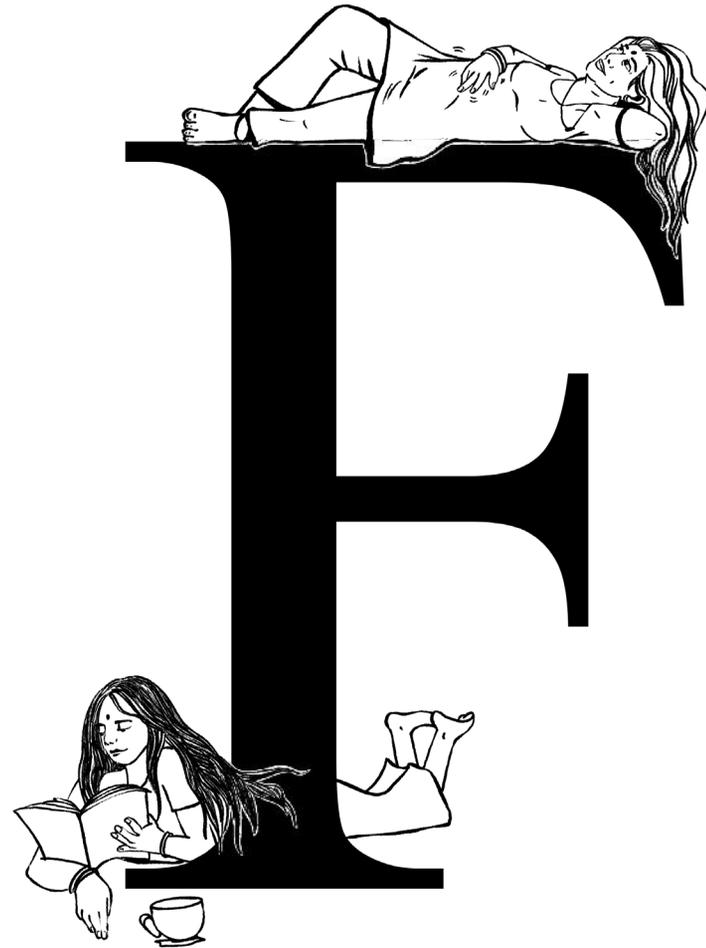


Banners from Jagori created for a national consultation on single women held in 2024. The rights of 'single women' became an entry point for Jagori from the late 1980s onwards to talk about the invisibilization, silencing and marginalization of women living outside the institution of marriage.



F ——— *f o r*
F u r s a t

F is for Fursat
Women's right to leisure
To rest, to read,
To seek friendship and
pleasure



Feminisms

Feminist

Ideology
Training
Research
Counselling
Pedagogy

Fact finding

Fursat-leisure

Freedom
Fellowships
Film festivals

F ————— *f o r*
F u r s a t



'Fursat ki Fizayen' was a socially engaged art project by spatial design practitioners Divya Chopra and Rwritee Mandal with young women in Madanpur-Khadar, a resettlement colony on the edge of Delhi where Jagori has been doing community work since 2004. Supported by Khoj Studios in 2020, the artists co-produced these leisure spaces with local young women in Jagori's office space as a way of thinking about the politics of space and leisure for women, and reclaiming and constructing their own image in the public domain. The vibrant terrace became a familiar space which women could access freely and use for personal and collective time, without fear of harassment or judgement - a rare privilege for working class women.

Photos from the artists.

G ————— *for*
Grassroots

G is for Grassroots
Our reason to exist
A thousand sparks lit
In every village a feminist



Gender
Grassroots
Governance
Gaane

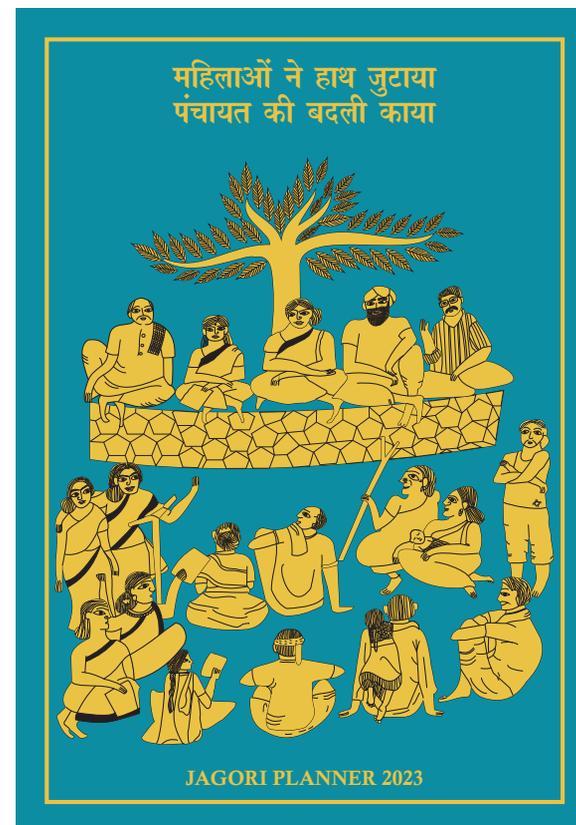
"For the first seven years, Jagori's office ran from my house. In those times of responsibility, we lived through new dimensions of struggles.

Working in poor, urban slums within certain limits brought for me certain kind of difficulties. On a personal level, the desire to live differently had started to grip me. I started to feel suffocated in the made-up appearances of big cities.

During this time, another dream started to make its place in my heart—the creation of a feminist space. A space that washes off the exhaustion of struggles. That allows one to breathe in solitude and beauty, where besides feminist training one could be creative in the idle shade of nature. Another notion was pulling me towards villages—as a critique of the feminist movement. Despite being a multi-faceted movement, we had somehow abandoned the idea of working and living as close as possible to the grassroots. While we feminists had always developed a strong critique of mainstream development but we had not visualised an alternative. This search pulled me to the rural zone of Himachal. Jagori Grameen was established in 2003."

Abha Bhaiya writes about the founding of the Jagori Rural Charitable Trust in Himachal Pradesh, an organization that arose out of Jagori's commitment to grassroots work. Extracted from "The land, sky and rising 'star' of Jagori Grameen", LivingFeminisms.org

Source: Jagori Planner 2023 on women in panchayat. Jagori works with Elected Women Representatives (EWRs) in villages of Bihar, Uttar Pradesh, Jharkhand and Haryana on issues of violence against women, safety of women in public spaces, panchayat budgets, and the participation of women in Mahila Sabha and Gram Sabha to bring women's voices into local governance.

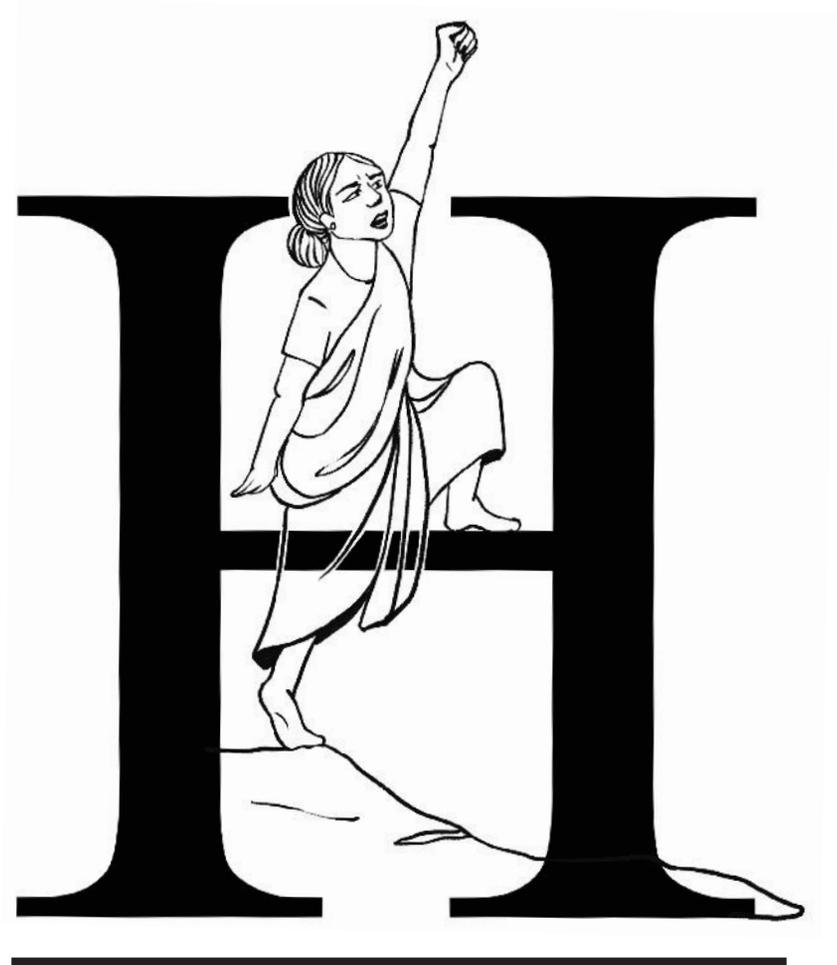


Source: www.livingfeminisms.org an online archive created by Jagori in 2014 to preserve 30 years of its history that lay scattered across many minds, songs, books, Plays, photographs, slogans and so on.

G ————— f o r
G r a s s r o o t s

H ————— *f o r*
H a q

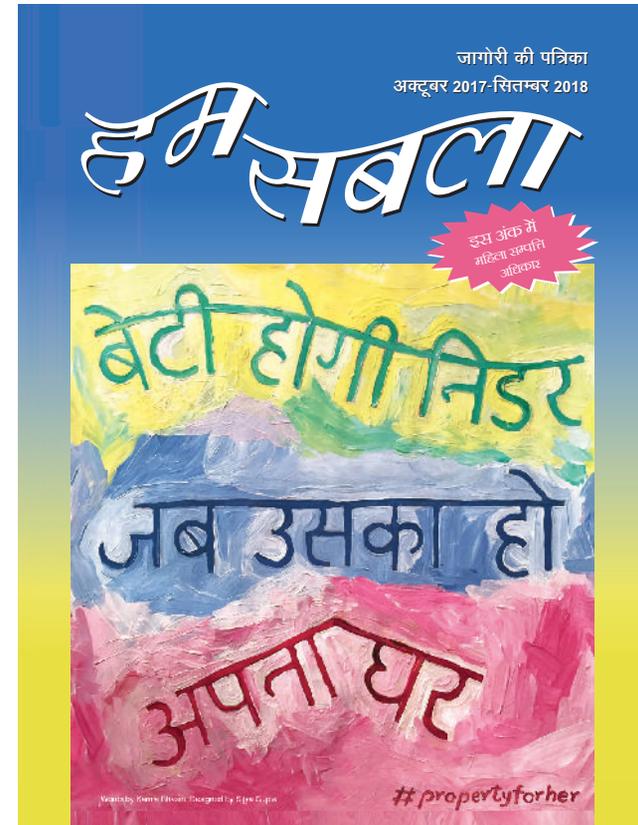
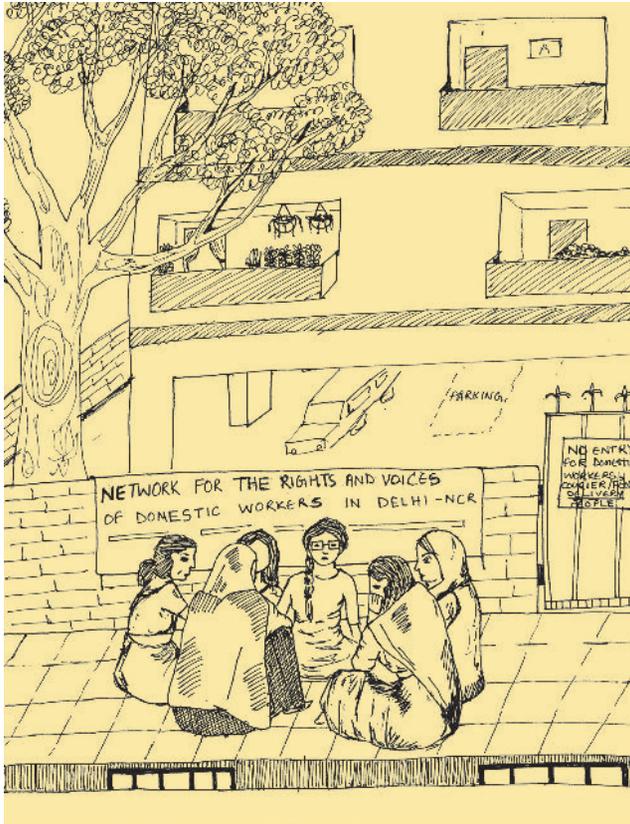
H is for hope
Haqon ki khoj
ह से hashiye pe
Hone ka bojh



Hinsa
Hum Sabla
Haq - rights
Humour
Hope
Hashiya
Health

H _____ for
Haq

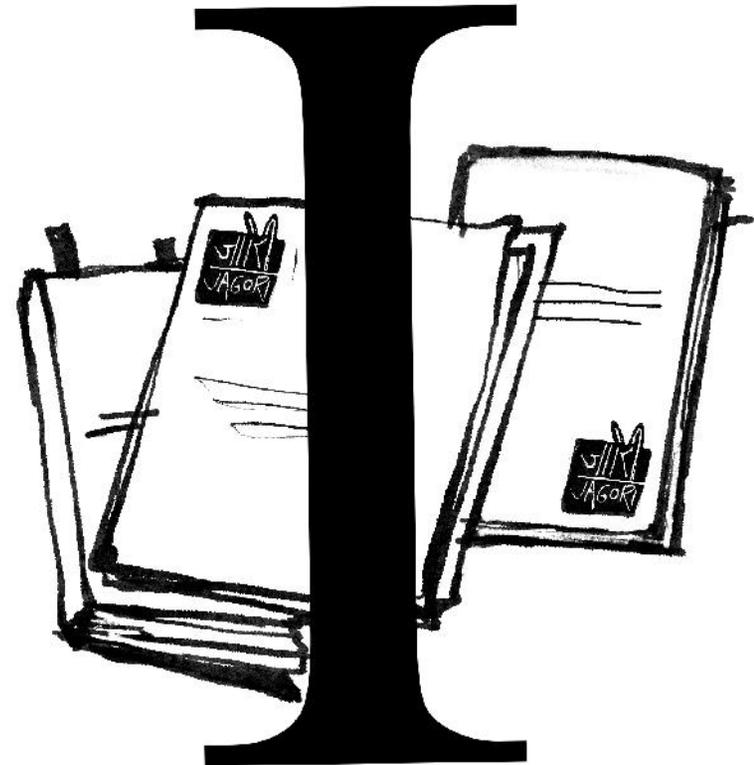
Source: Jagori Planner 2021
'Women Domestic Workers – Rights and Dignity'.



Special issue of Hum Sabla on women's right to property, September 2018.
Hum Sabla is a feminist magazine in Hindi periodically published by Jagori for a grassroots audience.

I ————— *f o r*
I n f o p a c k s

I is for Infopack
Our dispatches from Delhi
Information in their folds
Resisting the power
The centre holds



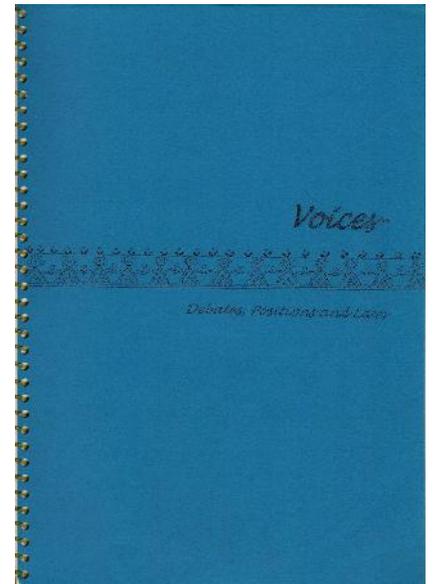
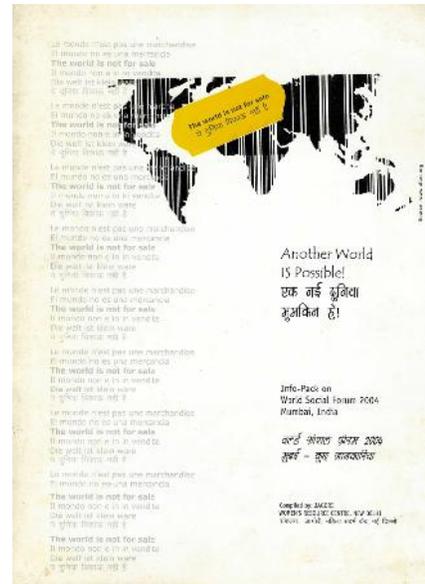
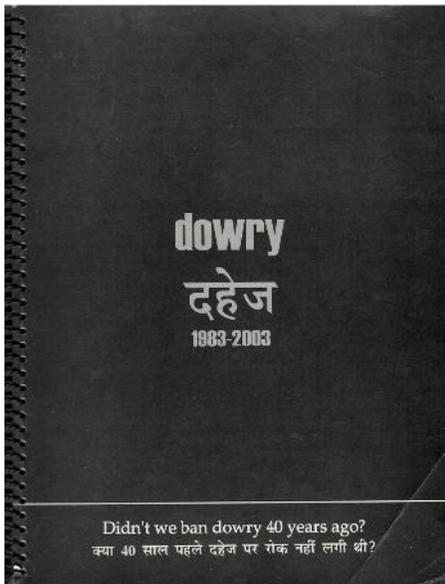
International Women's Day

Infopacks

Inclusion

Identities

Intergenerational

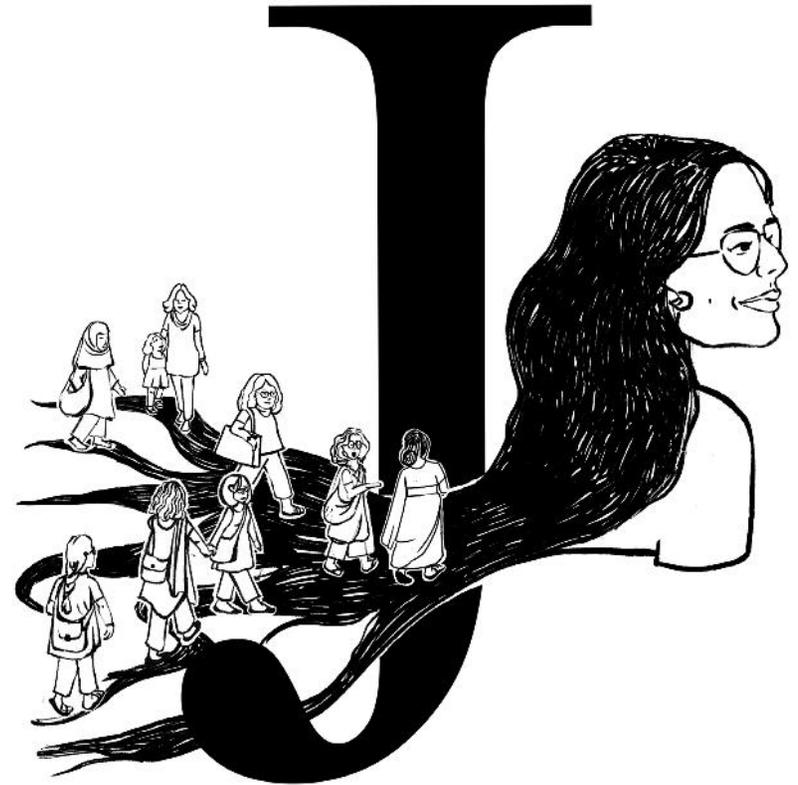


Selected covers of infopacks curated by Jagori on topical issues at the time. For example, the Dowry Infopack, 2003 was created after a case that hit the headlines where a woman, Nisha Sharma, walked out on her wedding due to dowry demands. The infopack contained news and analysis on the changing nature of dowry in India. The infopacks also collated debates, opinions and positions of various stakeholders. The Voices Infopack, 1998 collated various positions by women's groups on prostitution and sex work, and uniquely included voices of sex workers themselves, to send out to other women's groups around the country.

J ————— *f o r*
J o u r n e y

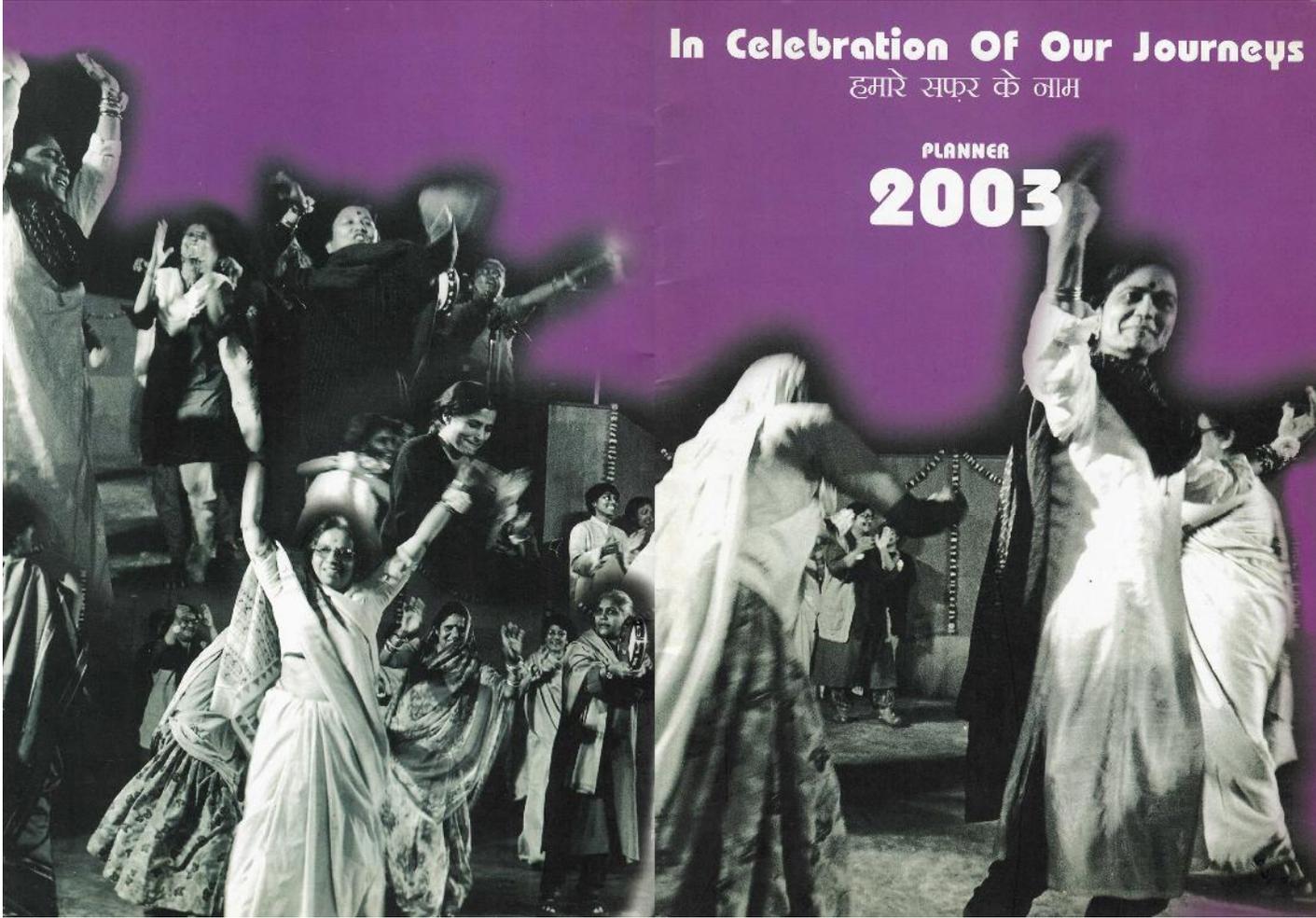
J is for Journey
A long way we have come

Dancing to the beat
Of our own drum



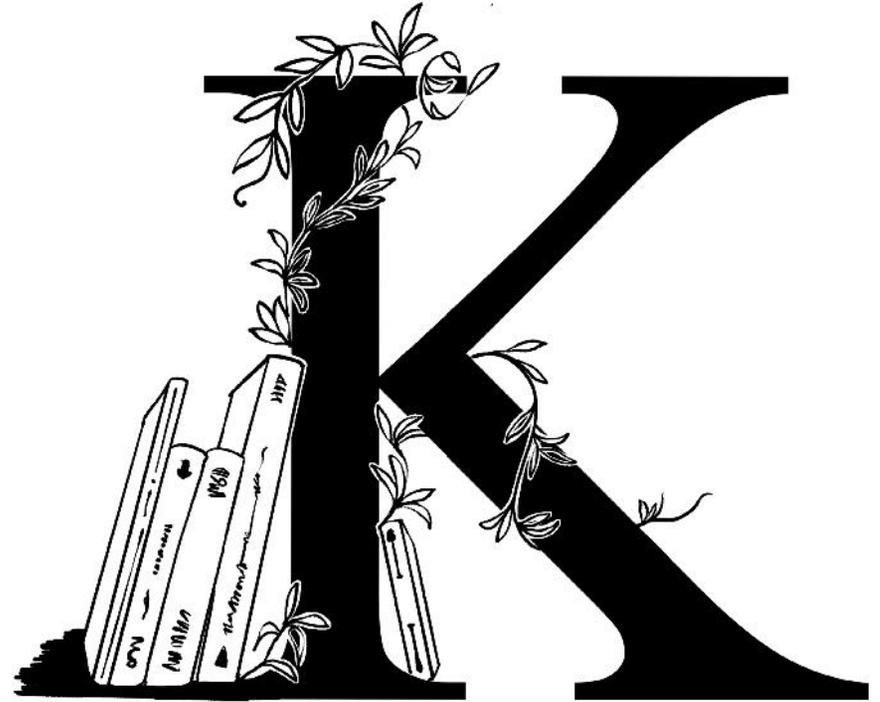
Justice
Journey
Jokebook
Juloos
Jan Sunwai

Source: Jagori Planner 2003 'In Celebration of Our Journeys'.
The planner profiled the lives and work of fourteen women from
Delhi who have played an important role in the Indian women's movement.

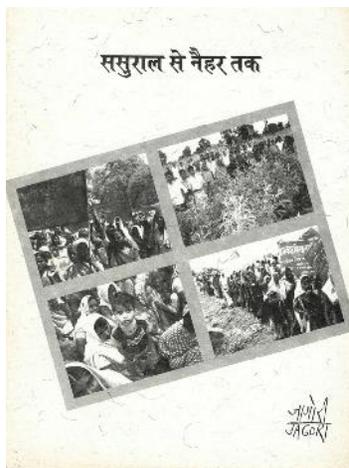
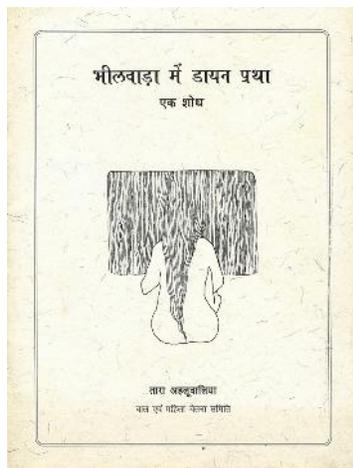
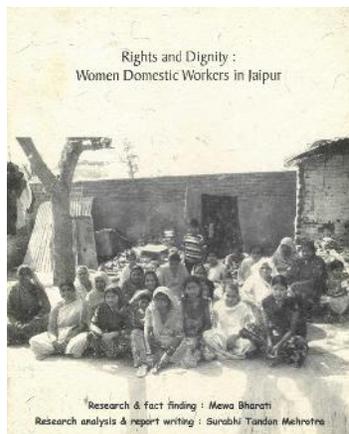
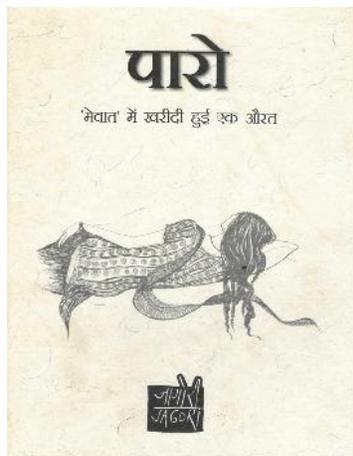


K ————— *f o r*
K n o w l e d g e

The K is silent
But the voices ring loud
K is for Knowledge
The subaltern speaks out



Kahaani
Knowledge
Kavita
Khadar
Khamoshi



Research conducted by recipients of Jagori fellowships in the period 2007 – 2012. Since 2007 Jagori has provided individual women activists and grassroots action-researchers working in remote rural, tribal and urban poor areas with marginalised communities with modest fellowship support. Opposite page: Themes covered by Jagori fellowships.

Women's rights amongst the Meo Muslims of Mewat (Haryana)

Land rights struggle of adivasi (tribal) and dalit women in Kaimoor district (Uttar Pradesh)

Witch-hunting and land/forest rights of marginalised tribes

Rights of domestic workers

Violence against woman and atrocities against Dalits in Pali and Alwar

Land and forest rights of dalit and tribal communities

Human rights' violations of Beedi Mazdoors

Impact of violence on the mental health of indigenous women in Mizoram

Atrocities and discrimination of Dalit women in four districts of Rajasthan

Anti-communalism, peace and social justice in Ahmedabad
 A Status of women's health, access to health delivery system and patriarchal prejudices in rural Meghalaya

Honour killings in Meerut, and other forms of violence against women from minority communities

Community mobilisation and leadership building of grassroots women from minority and marginalised sections in West Bengal

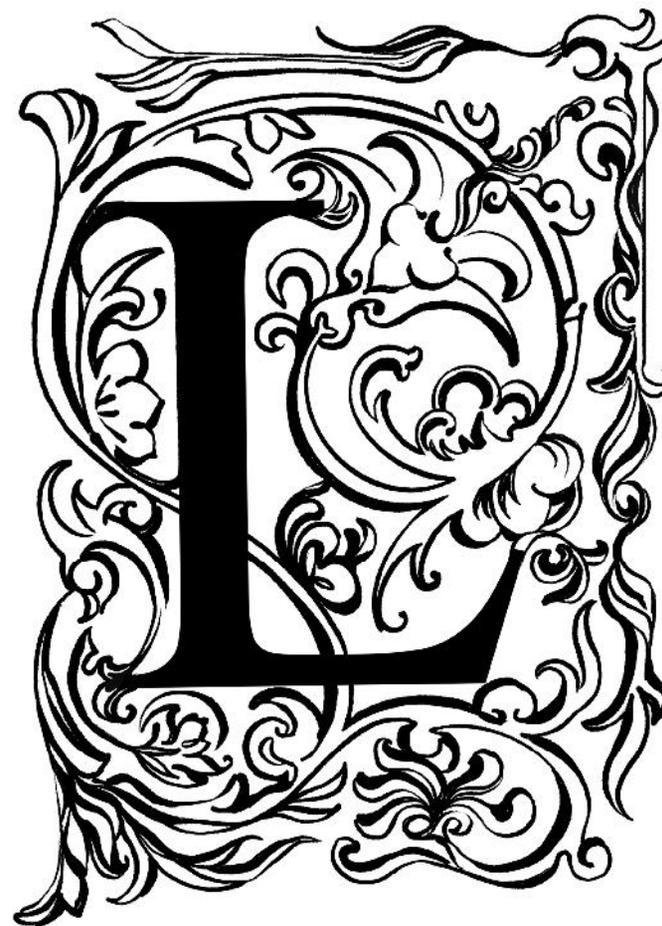
Testimonies of discrimination against Dalit, Adivasi and Muslim women

Monitoring the implementation of the Protection of Women from Domestic Violence Act (PWDVA) 2005, The Scheduled Castes and Tribes (Prevention of Atrocities) (SC/ST-POA) Act, and Mahatma Gandhi National Rural Employment Guarantee Act (MNREGA) in four Indian states – Rajasthan, Uttarakhand, U.P. and Mizoram

L ————— *for*
Living Feminisms

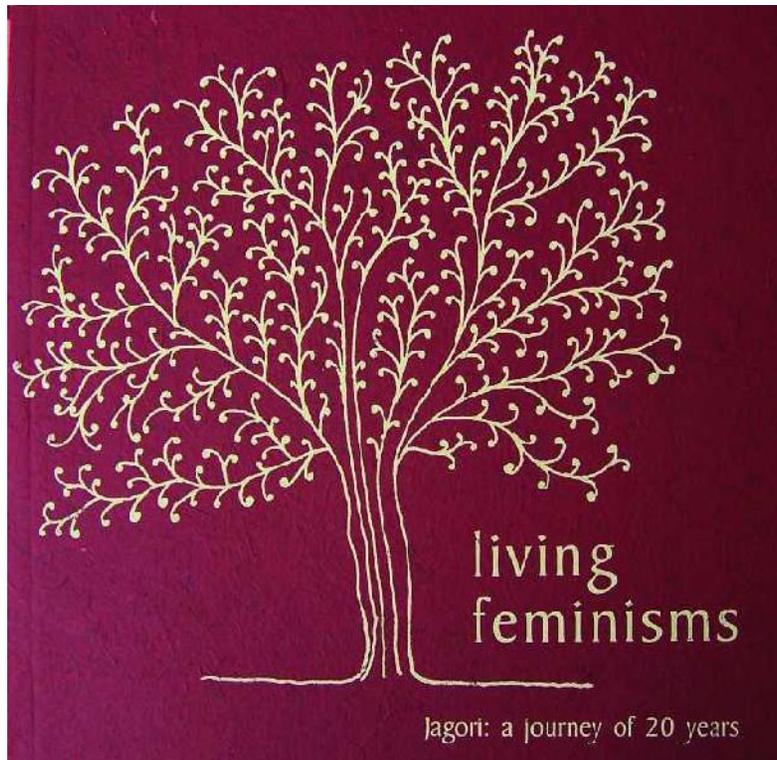
We've been Good Feminists
Bad Feminists
And many things in between

L is for Living Feminisms
Not letting our fears
Get in the way of our dreams

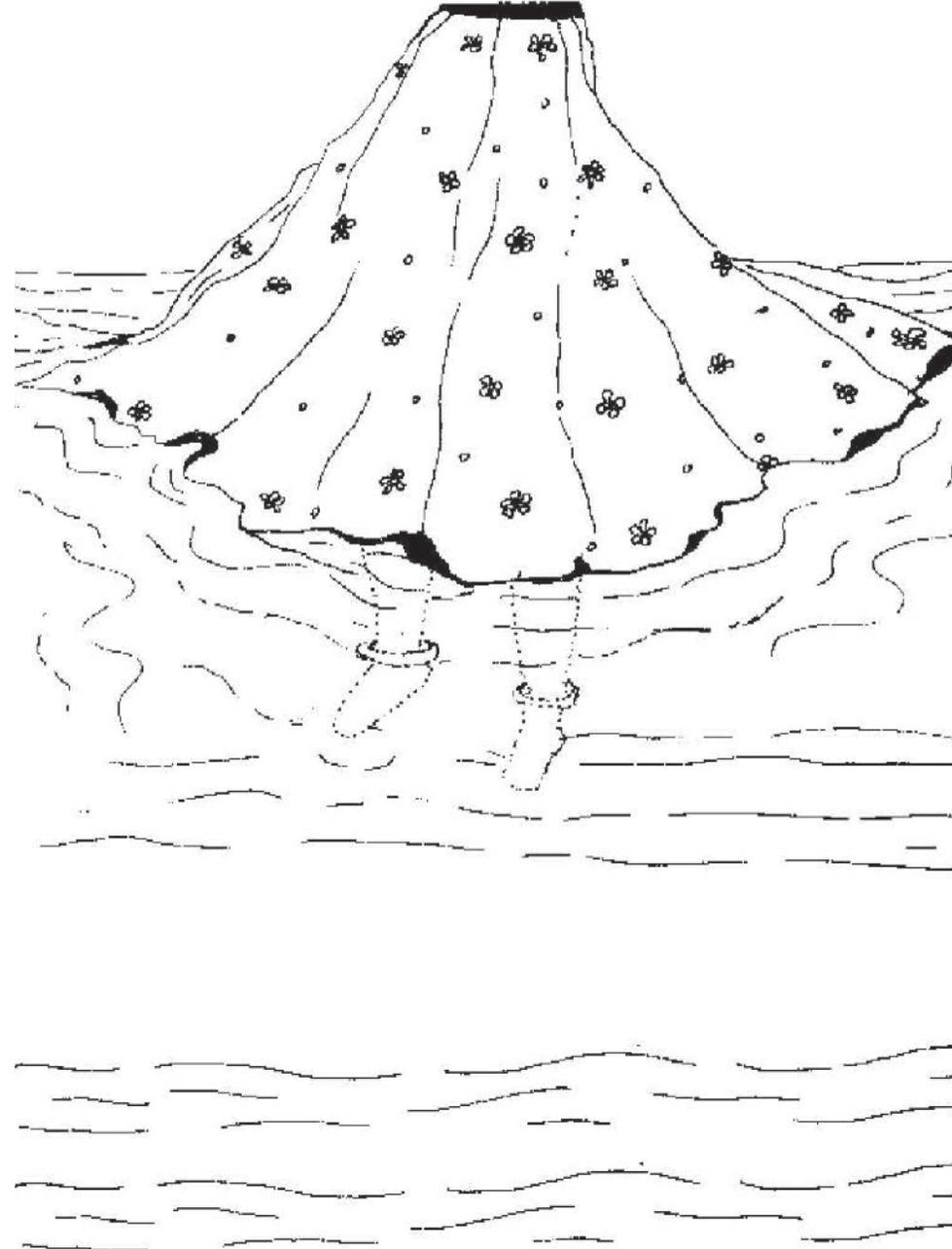


Leadership
Living Feminisms
Letters
Law
Labour
Lunch

L ————— *for*
Living Feminisms



Source: 'Living Feminisms: 20 years of Jagori', 2004.
Archival document on the evolution of a feminist
organization in the Indian women's movement.



M ————— *f o r*
M a r c h

M is for March
A month to remember
The marches we led
The parchas we drew

We fight for bread
But we fight for roses too



Movements
Mental health
Marching for our rights
Mahila Samakhya

Men
March
Mela
Methodologies

M ————— f o r
M a r c h

**LET'S RAISE OUR VOICES AND SAY,
"EVERYDAY IS WOMEN'S DAY" !!**

March 8th has always had a flavour of celebration and protests. In 1857, on this day, women garment workers in New York went on a strike to demand better wages and working conditions. In 1908, 15,000 women again demonstrated here, demanding voting rights, and safe workplaces. On the eve of the World War I, women across Europe held peace rallies on March 8th, 1913. Demonstrations marking International Women's Day indicated the first rumblings of the Russian Revolution of 1917.

As women, our power lies in celebrating our own struggles and building up our strength to stand up against injustice and discrimination. March 8th is a time we can bring back a new passion and energy into our lives. Many times, our struggles seem larger than us; the solutions look beyond our reach. But when we raise our fists in anger and our voices in protest, we make people stop to listen to what we say.

It is a good time to remember and celebrate the significant victories of women like:

Bilkis Bano who, against all odds, won her case in the Supreme Court against her perpetrators in the Gujarat carnage. We salute her courage to stand up almost single-handedly against a uncaring State.

The adolescent adivasi girl in Guwahati, Assam, who was assaulted by the public (under full media glare) during a dharna and who refused to accept compensation from a guilty State. She has put this shameful incident behind her and in spite of coming from an unlettered family, has resolved to study further and stand on her own feet. We salute this brave young woman!

The struggles of both these women, so different from each other, are a beacon of hope for millions of us. They inspire us to build our faith and confidence and continue to fight till we reach our goal.

Let's make this March 8th a day to renew our strength and courage!
We take a pledge to stand up with each other in solidarity & live our lives with **HOPE & DIGNITY !!**

Contact us at :
JAGORI, B-114, Shivalik, Malviya Nagar, New Delhi-110017 Ph: 26691219/20
www.jagori.org

Centenary of the March Eighth
in March 1917
Recall the Glorious History of Hundred Years of Women's Struggle World Over!

**ON MARCH 8, 2010
AT 11 AM**

March from Bhagat Singh Park to Jantar Mantar for a public meeting

Wish International Women's Day



Carry Forward the Struggle Against Patriarchy and oppression based on Class, Caste, Nationality, and Religion

It was not governments or the UN which first celebrated "Women's Day". The idea of an International Women's Day arose from the struggles of women workers against extremely harsh and inhuman working conditions, for franchise and for peace. March 8th is celebrated as International Women's Day (IWD), as a day to mark women's collective efforts over the years to attain justice and equality for themselves and their children, and to reassert their struggles for a world free of oppression, exploitation and injustice.

Centenary Committee to Celebrate International Women's Day

We Demand:

- Ration cards to be issued universally and ration provided at rates prevailing in January 2007. Closing down NCDEX and end to future trading in commodities.
- Equal wages for equal work for women and legislation for social security for unorganised sector workers including sex workers.
- People-centred and pro-women developmental policies; wherein microcredit-based self help groups (SHGs) cannot be the only and dominant intervention
- Food security.
- Livelihoods with fair wages and good working conditions.
- Land reform and women's access to and control over productive resources
- Freedom from sexual assault and harassment, domestic and public violence
- Effective implementation of laws such as the Protection of Women from Domestic Violence Act and Scheduled Caste /Scheduled Tribe Prevention of Atrocities Act.
- Elimination of caste-based professions like manual scavenging that exploit Dalit women
- Strengthening of institutions and mechanisms that were set up to address special needs of women, SC, ST, OBC and religious minorities.
- Repeal of Armed Forces (Special Powers) Act, UAPA and Special Economic Zones (SEZ) Act.
- The government should demilitarize the whole country and ensure justice for victims of all excesses of the security forces including sexual violence against women.
- Rehabilitation of all internally displaced people.

The women's movement in India recognizes that genuine emancipation of women is possible only in a society where other inequalities and injustices also cease to exist, and hence has always strived to link with the struggles of other sections oppressed by patriarchy, class, caste, and religion.



Centenary Committee to Celebrate International Women's Day
Action India, All India Progressive Women's Association, All India Students Association, Arjun SAMIKS Centre for Struggling Women, Committee Against Violence on Women, Democratic Students Union, Disha Forum, Disha Chitra Sanghathana, Forum for Democratic Struggle, Intercultural Resources, Jagori Kamikari, Lok Adhikar Sanghwan, National New Sanghathan, ACTU, New Socialist Initiative, Pragatishil Manika March, Progressive Students Union, Punjaban Manika Sangathan, Saheli, Seema Publisher, Shree Adhikar Sanghathan, Shree Mukti League, The Other Media and Janta Bharti, UG Agha, India Chakravarti, Jayasree, Nandini Rao and others.

Contact: 9672782041/02691110017

Pamphlets for International Women's Day, 8 March 2008 and Centenary Celebrations 2010.

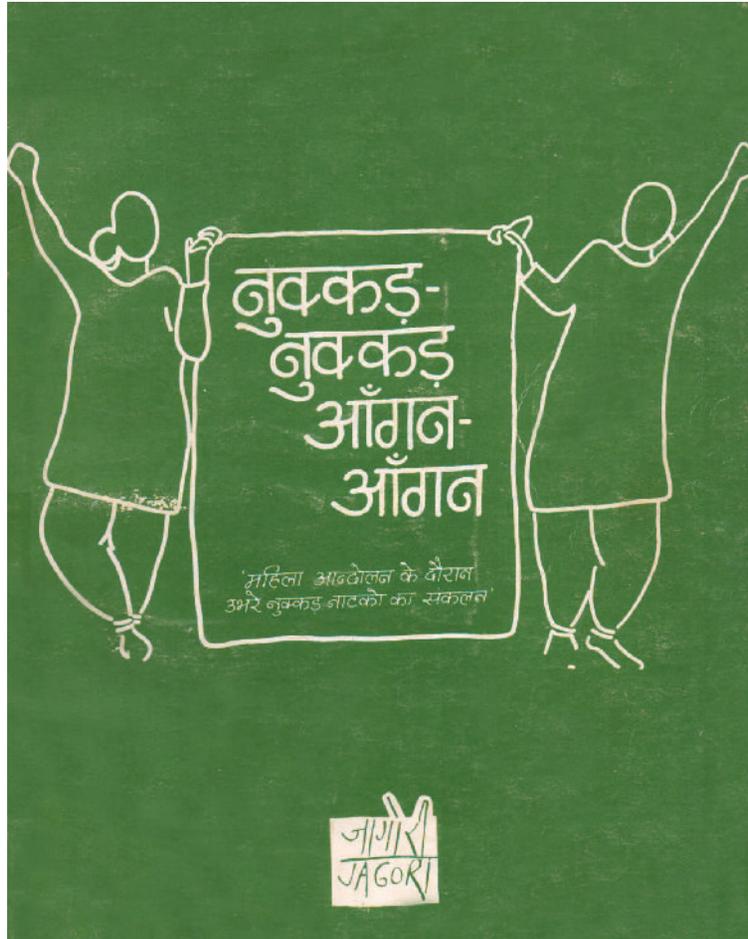
N ————— *f o r*
N u k k a d n a t a k

Is it a protest?
Is it performance?
Street theatre's double role
Nukkad nukkad angan angan
Halla bol Halla bol



Narivadi
Nukkad natak - street theatre
Notebook
NGO
Nirbhaya
Networks

N ————— for
N u k k a d n a t a k



Source: 'Nukkad Nukkad Angan Angan: Mahila andolan ke dauran ubhre nukkad natakon ka sankalan' (A compilation of street plays emerging from the women's movement), late 1980s, Jagori.

O ————— *f o r*
O u t r e a c h

Art, cinema, music, shows
Speaking to strangers
Knocking on doors

O is for Outreach
And the ways we find
To touch people's
hearts and minds



Organization Development

Organize

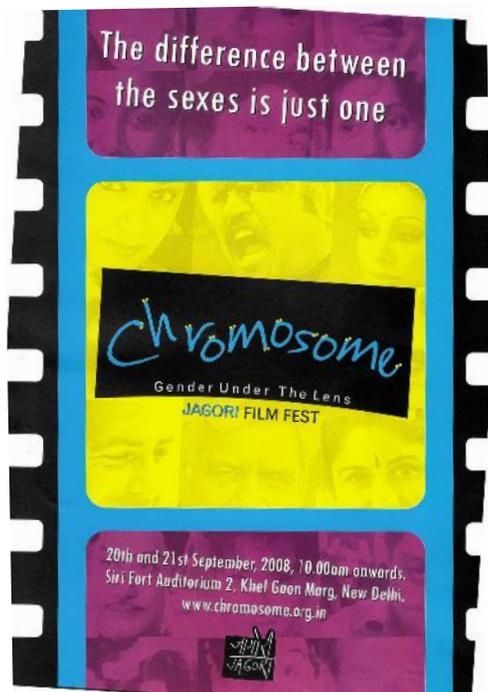
Outreach

One Billion Rising

One-stop crisis centre

Online

O ————— for
O u t r e a c h



Source: 'Chromosome' film festival, 2008. From the press release: "Gender may be understood as the watertight boxes that women, men and those who do not identify themselves as either, are forced into as a result of an accident of birth, in order to fulfil society's notions of what is 'feminine' and 'masculine'. People who do not identify themselves as either woman or man are the butt of jokes, ridicule, pity and violence of all kinds. This festival hopes to bring out these and other issues, through the films themselves and the discussions that follow."



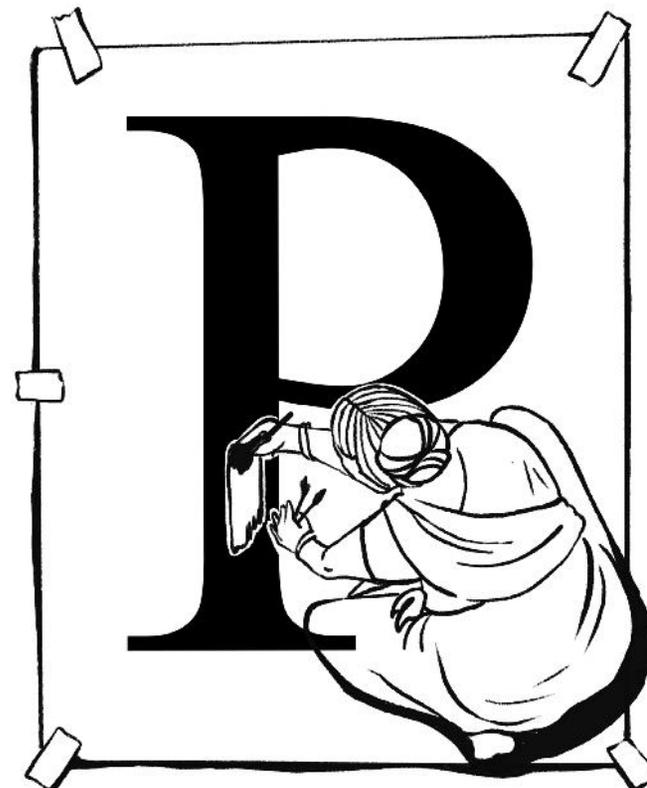
Sticker for auto rickshaws as part of a campaign with cricketer Sachin Tendulkar speaking to men to stand up against violence, mid 2000s.

Source: Safe Delhi YouTube page. Screen shots from 'Metro Girl', a video made by Ethics Films and produced by Jagori in 2003, telecast on national television and played before films in cinema halls on violence in intimate relationships. The overwhelming response from this ad led to Jagori officially starting a helpline and violence intervention centre from 2004, although they had informally done case work since 1984.



P ————— *for*
Posters

Not just eye candy
A record of issues past
P is for Posters
Ours move fast!



Personal is political

Posters

Power

Patriarchy

Parcha

Planner

PWDVA

Peace

Property

P *f o r* *P o s t e r s*

"Around 1980 many of us from different groups got together and organized Kriti, or a Creativity Mela. Over 120 women from different parts of India participated in this five day excitement which was held in the Aurobindo Ashram in Delhi. Here we shared, learnt and taught how to write songs and poetry, how to make posters and street plays.

Since I knew nothing about posters, I joined the poster-making workshop run by Chandralekha, the well-known dancer and choreographer, who was at that time in her activist phase. Along with her friends Sadanand Menon and Dashrath Patel, she had started Skills in Madras, an organization to teach communication skills to activists.

In our workshop we were taught screen printing so that we could not only design but also print our own posters. Learning to make posters was most challenging for me since I cannot draw at all. I discovered that although I could not draw, I was pretty good at envisaging posters and creating slogans for them. To celebrate the spirit of feminist solidarity we were discovering, creating and enjoying, I made a very simple poster 'Ek Aur Ek Gyarah' or 'One plus one is eleven' in this workshop.

We learnt that as a primary vehicle of visual communication, dealing with symbols, images and visual metaphors and the subconscious affinities of colour, the poster can effectively reach out to a large audience and give open-ended messages for generating a dialogue. The activist communicator has to be conscious that in no way is a dialogue shut out, and that communication does not become one-way as a result of the media creating a barrier.

The Skills team who handled the poster workshop began by asking us to try and recollect all the visual messages we consume daily through posters and hoardings. It was quite clear from the quantum of our collective memory that even without being conscious of it, we were absorbing a large amount of visual trash. The participants felt that advertisements for films, products and services as well as for tom-tomming government

programmes were the main functions of posters. We were helped to realize that as in other fields, poster-making had also become the monopoly of specialists and experts and ultimately all the messages and visuals that flood our lives were only an expression of a very small number of people and were, thus, totally non-democratic.

Chandralekha and Sadanand talked of the need to demystify this media and to make it accessible to a larger number of people. Towards this, the Skills group had evolved certain processes of printing to enable even those with limited resources to experiment with it. These were processes that did not require sophisticated technology or involve training.

All of us learnt that visual thinking is the main aspect of poster-making. We must think conceptually, and in symbols and images. All verbal ideas have to be converted into visual images with minimum use of words. While speaking and writing can be expansive and elaborate, when working with visual forms the effort should be to deal with the essentials, and compress and condense the message till it becomes so compact and tight that it has no choice other than to explode. For this the most important and central aspect of the message has to be isolated and stated directly without unnecessary decoration. The images and symbols used need to have a certain universality in order to be broadly understood and accepted.

The printing was done in a small green-room off the main stage. Because of all the anxiety and excitement which accompanied the actual printing of each poster, this room was spontaneously called the 'labour room'. When her poster was being printed, S was shouting; 'Come every one! Help us - our child is being born.' The atmosphere of tension and expectation was quite like that at childbirth. Will everything turn out okay? Will the colours look good? Will we be quick enough to prevent the screen from drying? Will we manage without smudging? Will it be worth all our effort? Some of us, like K were so nervous that when her poster was printed, she could only stand and watch while others printed it for her. Printing was, again, a group activity. One person poured the

P ————— for P o s t e r s

colour, a second pulled the squeegee, a third fed the paper, and a fourth lifted the screen and took out the printed poster, a fifth, sixth and seventh ran up and down placing the printed posters in long, neat rows to dry them. Thirty copies of each poster were printed to enable each participant to take a full set with her. Throughout the day, as one by one all the ten posters were printed, the large stage floor became a mosaic and collage of changing colours and patterns and messages of the printed posters.

The first print of every poster was greeted with much shouting and rejoicing and celebration. Those who had worked the most on that particular poster were hugged and congratulated. There was a whole round of shaking hands that, sometimes, almost brought the printing to a standstill.

The workshop site now resembled a mini printing factory. But it was a factory with a difference. We felt that we were in a factory where the artists were also the workers and the workers were the owners of the product. There was no alienation. This was a new experience, a new insight. We wondered why more factories, more work places could not be like this.

All of us experienced the pain, joy and excitement of taking a task to its logical conclusion, of creating something and seeing the final results. The whole experience was so absorbing that no one felt tired.

The principles of poster-making I learnt from Sadanand and Chandra helped me tremendously and I went on to conceive and make many new posters which were published and distributed by Jagori."

Excerpted from 'Women Empowering Media: Some Memories and Reflections' by Kamla Bhasin September 11, 2011, at PosterWomen.org, an online archive by Zubaan.

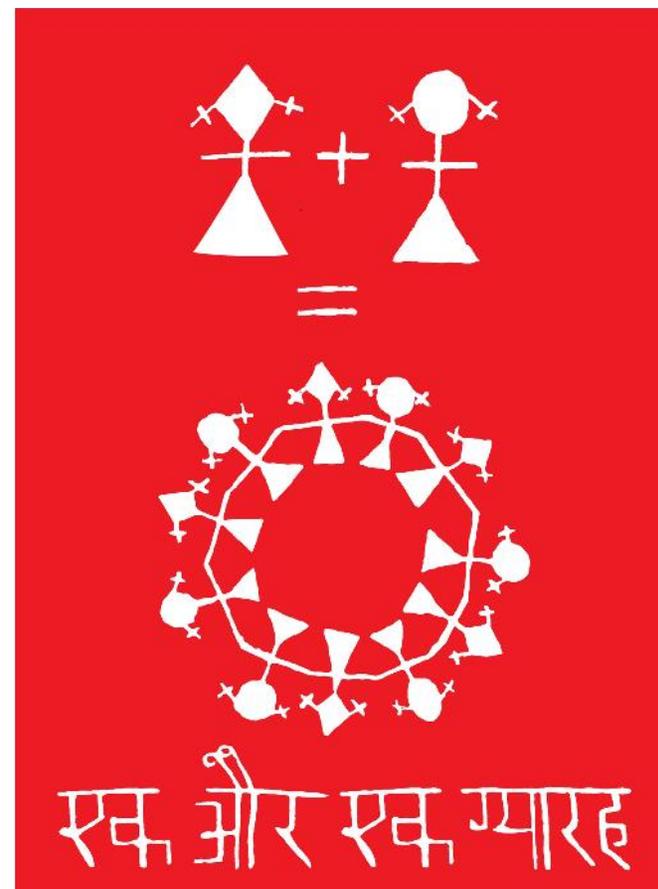


Photo by Kamla Bhasin at the Jagori Skills Workshop, 1980. Digitized by Anand, Chandra and Manish Chandra, Jagori. URL: www.jagori.org. Email: jagori@jagori.org. Website: www.jagori.org.

Poster made by Kamla Bhasin at the Skills workshop, 1980.

Q ————— *f o r*
Q u e e r

Q is for Queer
Quietly so
Where women-loving-women
Found a place to go



Qanoon
Queer
Quorum
Quiet

Q — for
Q u e e r

Women's Training,
Documentation and
Communication Centre



Ref: JAG/94-95/1083

November 10, 1994.

Dear friends,

We are writing this letter to seek responses from various women's groups on a controversial issue.

Recently, the Pioneer carried a news item stating that the Vice-President of NFIF, Ms. Vimala Karooqui, had appealed to the Prime Minister to cancel permission for an international conference of Gay Men to be held in Bombay at the end of this year.

The news item did not really come across as a surprise to many of us; however, it did cause turmoil. Ms. Farooqui and NFIF are not alone in such intolerance. There has been a strong voice against the rights of lesbian women and gay men in this country, even from progressive quarters. By and large, the women's movement and other progressive movements have either maintained silence over the issue or condemned it outright in moralistic overtones. Therefore, we have reasons to assume that a majority of political parties (from communist to the Hindu fundamentalist BJP) will applaud NFIF's initiative, and that a large section of the women's movement will give silent assent to the intolerance expressed by Ms. Farooqui.

The assumptions and myths which are the basis of NFIF's argument, are widely shared, and intensify the discrimination faced by lesbians and gay men. We feel it is important that the women's movement counter these myths and question this prejudice.

First, the dismissal of homosexuality as "western". Anything that society sees as threatening to the dominant ideology and power relations is dismissed as "western" and deviant. For a long time, feminism (unlike democracy, socialism and communism, which have all come from the West) was seen as a product of western culture and inappropriate within the context of India.

Homosexuality, far from being "western" and a product of the "signing of the GATT agreement" (as Ms. Farooqui states), is as old as history and as universal as heterosexuality. Indian history is replete with examples of the existence of lesbians and gay men. The report, *Less Than Gay: A Citizen's Report on the Status of Homosexuality in India*, published by the AIDS Bhedhchey Virodhi Andolan of New Delhi in 1991, documented both historical and contemporary experiences of lesbians and gay men in India. A recent conference, on "Gender Constructions and the History of Alternative Sexualities" was held in Delhi in December 1993. It documented the hidden heritage of lesbian, homosexual and bisexual existence in the civilisation of the sub-continent throughout the pre-Aryan, vedic, shaktic, puranic, islamic, bhakti, sufi and colonial contexts.

C-64, Top Floor, South Extension - New Delhi-110 049. Phone: 642 7015

While research into this ancient history is ongoing, we need to jog our memory regarding more recent events. In February 1988, two women in Bhopal got married and were subsequently terminated from their services for having caused embarrassment to a powerful institution of the State - the police. In January 1992, a group of Kerala schoolgirls were thrown out of their school because they were lesbians. In April 1993, two women were prevented from getting married in Chandrapur, Maharashtra. These are just a few examples of people in remote villages and small district towns who have to lead extremely suffocating lives because they have chosen to live their sexuality differently from the heterosexual norm. Coming from oppressed classes and caste backgrounds, they, especially women, face enormous oppression and ostracism by family as well as the state and are a very vulnerable section of society. Women have attempted/committed suicide rather than succumb to the societal pressures of compulsory heterosexuality and enforced marriage.

At the fourth national conference which took place in Tirupati in January this year, many women from different class and caste backgrounds risked ostracism and spoke about their sexual orientation. A resolution was passed at the conference stating that all women had the right to sexual choice.

Lesbians and gay men the world over are struggling to make their lives more visible. In India, an appeal to repeal the sodomy law (Section 377) is pending in the High Court of Delhi.

As part of the women's movement, we cannot forget these events and dismiss the day to day reality of lesbians and gay men as unimportant, and delegitimize their struggle for a rightful place in society.

It is important to understand where this voice of repression within the women's movement is coming from. We need to examine our own intolerance towards all those people who we think are not like us - people of other religions, castes, colours, marital status and sexual orientation. Those who live their lives differently and courageously, although often silently, undermine our own moralistic agendas and are therefore threatening. Statements such as that made by NFIF are a reflection of deep seated prejudice. They are contrary to the notions of justice and equality of human beings. They pave the way for fascist tendencies to take root within our movement.

State-run institutions can deny a group of "mentally retarded" women the right of integrity of their bodies and remove their uterus en masse. Kiran Bedi can deny prisoners in Tihar Jail the right to protect their bodies and their health by not providing condoms, and can launch a campaign to coercively "reform" them. These are fascist tendencies of the State. Can we allow such tendencies within our movement?

Our pain and anger is aggravated by the sheer knowledge of NFIF's and Ms. Farooqui's past. She, as a member of NFIF, has been in the forefront of the women's movement and has

contributed immensely to the struggle of working class people. Therefore her public statement against homosexuality becomes all the more disturbing. The ideologues of left political formations need to acknowledge that class is not the only discriminatory factor in people's lives.

The proposed conference is an assertion of the right of a discriminated group to come together and visibilise their oppression. All progressive people need to respect and actively uphold this right, whatever their personal opinions about the issue of homosexuality. The right to form associations and the right to choose one's sexual and emotional partners are inalienable fundamental rights, irrespective of class, caste, religion, sex, etc. We cannot ally ourselves with the social and political discrimination of any group of people. We consider it the responsibility of all progressive movements to uphold the rights of people who already face discrimination in this society.

In the end, we would like to clarify that we are aware of the class and gender bias of the organisers of the conference. But we support their right to hold the proposed conference. It is a fundamental constitutional right.

We are aware of the difficulties surrounding this issue but that should not stop us from informing ourselves of the conditions and struggles of people who have been silenced by the arrogance of certain views. It is important that diverse voices are heard and a mature dialogue takes place on the issue.

We hope that you will respond soon. We will take the responsibility of circulating your responses to all of you who would like to be kept informed on the issue.

With warm wishes,

Pooja, Shalini, Sanyal, Anika, Abha
JAGORI GROUP

Letter from Jagori to other women's groups mobilizing support for an international conference of gay men being organized in Bombay by the Humsafar Trust, 1994. The letter was written in response to the demand made to the government by other left party women's groups to cancel permission for the conference.

R ————— *f o r*
R e s e a r c h

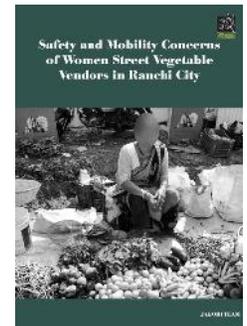
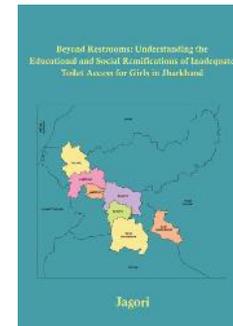
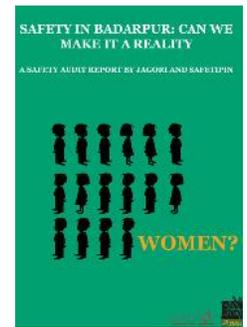
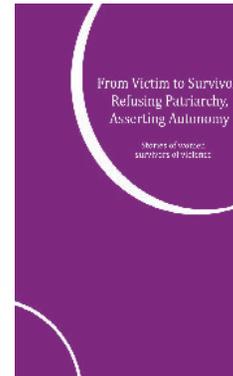
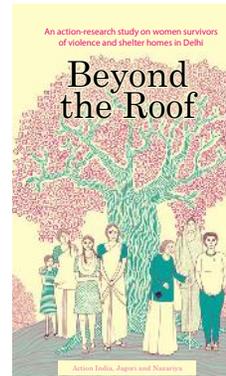
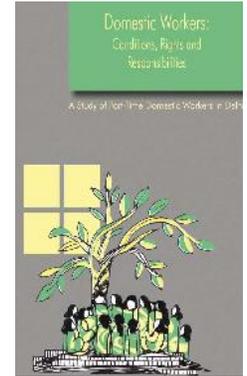
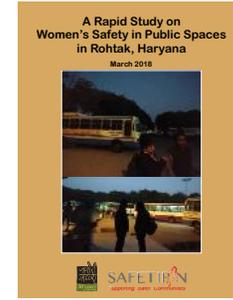
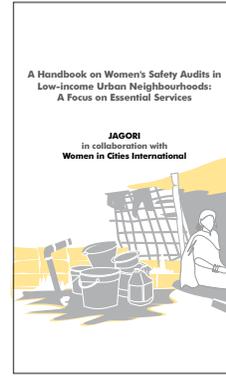
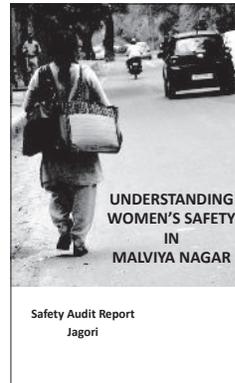
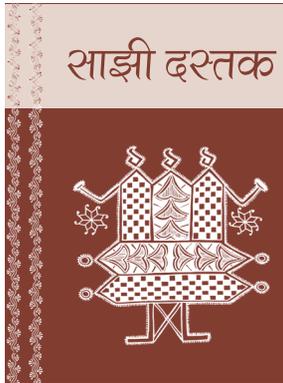
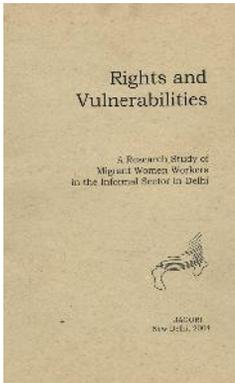
R is for Research
From the ground-up
That tries

To look at the world
Through women's eyes



Rural
Research
Riots
Relief
Rape

Retreat
Reports
Resource Person
Jagori Rural



Reports of research projects by Jagori over the years. Jagori's action research foregrounds women's voices and emerges from its work with different groups.

S ————— *f o r*
S o l i d a r i t y

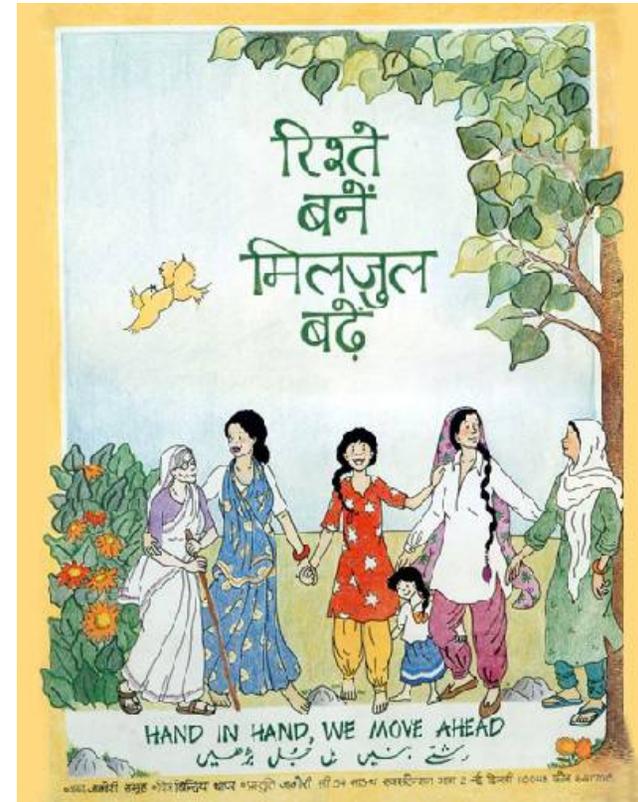
S is for Solidarity
A love that we grew
Sharing our struggles
Building a world anew



Sisterhood	Safe city
Struggle	SANGAT
Songs	Solidarity
Sexuality	Slogans
Sangathan	Shelter homes



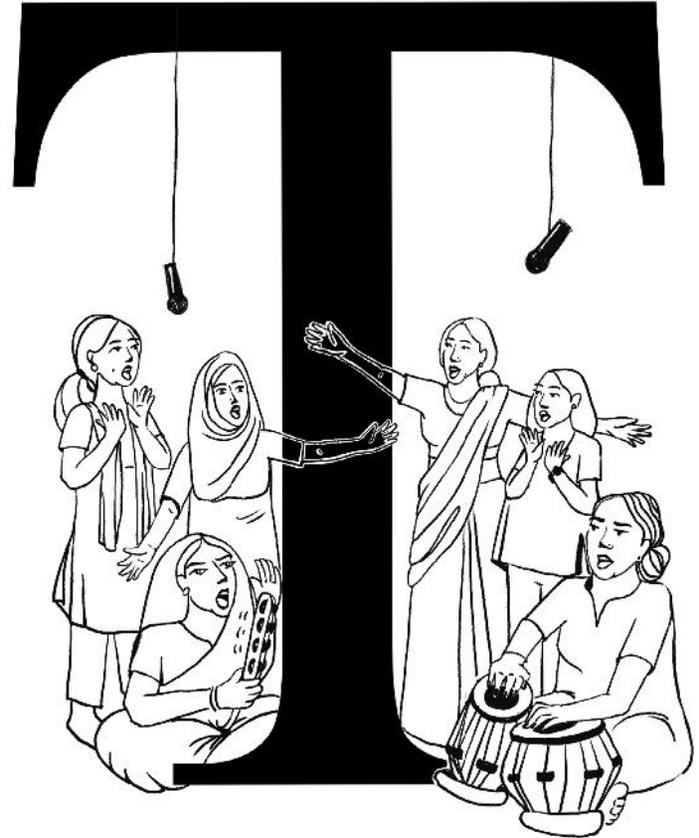
Poster produced by Jagori and South Asian Network for Gender Activists and Trainers (SANGAT) in the mid-2000s. At a SANGAT workshop held in Odisha in 2002, the participants from across South Asia resolved to express their solidarity by designating 30th November as South Asian Women's Day for Peace, Justice, Human Rights and Democracy.



Poster from a set of four posters on women's literacy, produced by Jagori since 1990.

T ————— *f o r*
T o d t o d k e
b a n d h a n

T is for a song
That brought thousands along
Weaving a sisterhood
Connected and strong



Tod tod ke bandhan - Break the shackles

Tools

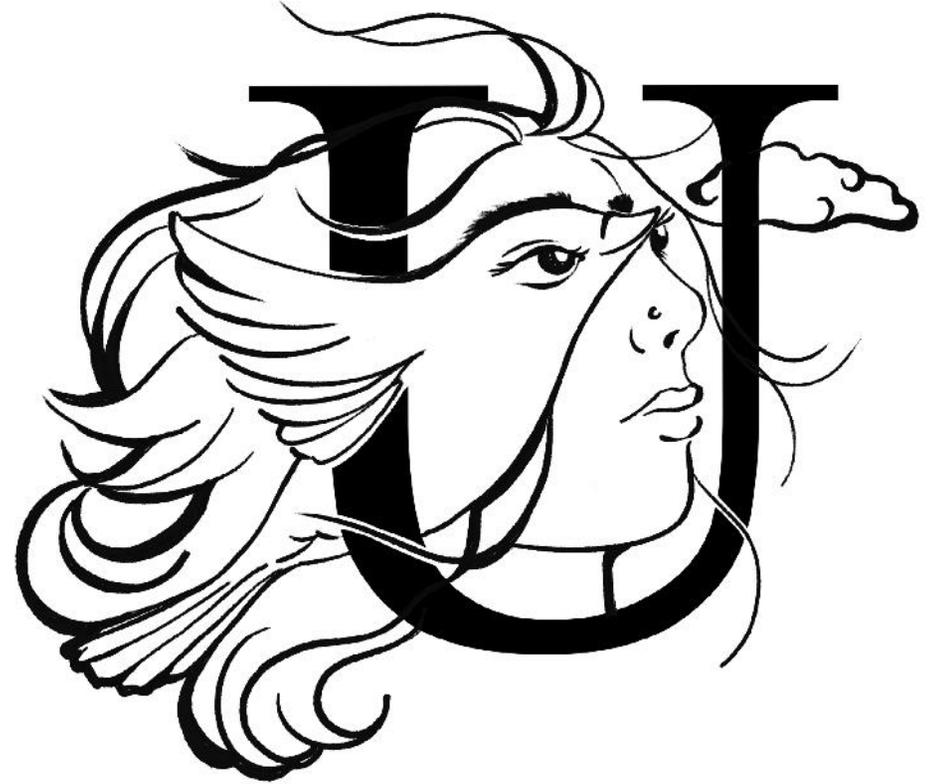
Trafficking

ToT

Training

U ————— *f o r*
U m m e e d

Some battles we lose
But remember the wins
U is for Ummeed
Hope that springs



Unorganized sector
Ummeed - hope
Umr
Uniform Civil Code (UCC)

U ————— *f o r*
U m m e e d



डर को हम अपने ख्वाबों के रास्तों में नहीं आने देंगे

We won't let our fears get in the way of our dreams

ڈر کو ہم اپنے خوابوں کے راستوں میں نہیں آنے دیں گے

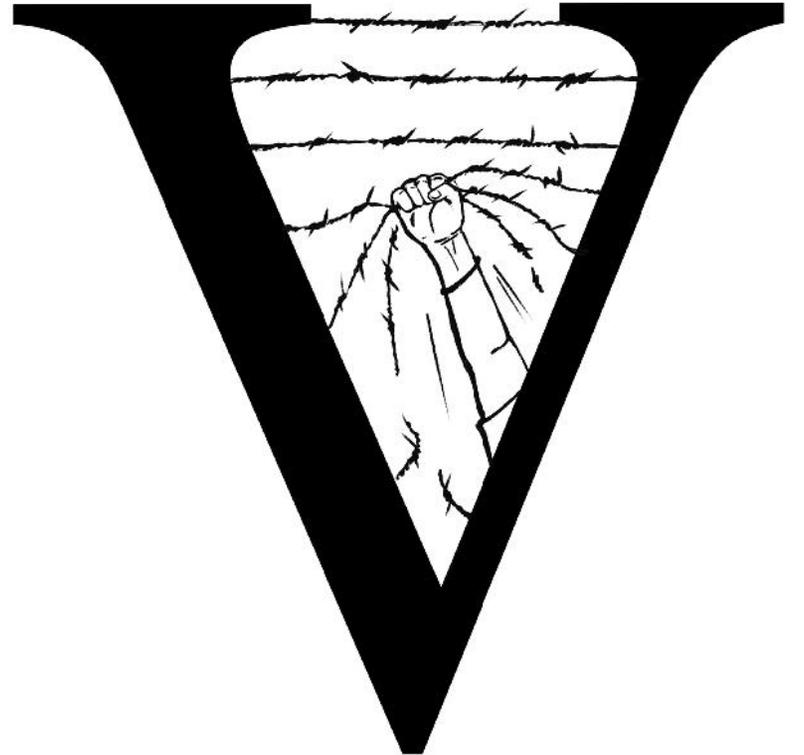
'All these flowers are for you' - painting by Gogi Saroj Paul
Production and concept by Jagori, New Delhi
celebrating 20 years of feminist activism

'All these flowers are for you', painting by Gogi Saroj Paul.
Poster produced by Jagori in celebration of their 20th year, 2004.

V ————— *f o r*
V i o l e n c e

V is for Violence
When will it end?

Counselling, campaigns, casework
Till the arc of morality bends



V-team
Violence
Voice
Voices against 377
Videos
Visual

V ————— for Violence



Banners produced on violence against women (VAW), a theme central to Jagori's work. Every year, Jagori offers psycho-social support to around 600 women facing violence via their helplines, email or at their intervention centres in Shivalik, Badarpur, Bawana and Madanpur Khadar in Delhi.

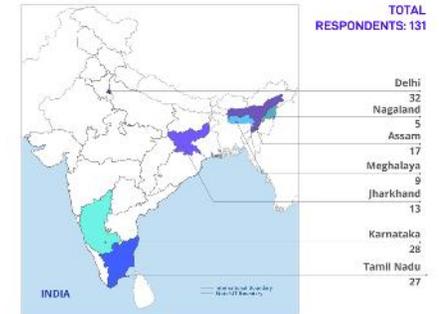
STAY HOME. STAY SAFE. AT HOME. AT RISK.

A Rapid Survey Series across 7 States on the Domestic Violence Redressal Ecosystem during COVID-19 Outbreak

1/13

SUMMARY OF FINDINGS

AT HOME, AT RISK, is a series of rapid surveys to understand how the redressal ecosystem for domestic violence has functioned during the COVID-19 pandemic. The surveys are conducted by eight member organisations of Lam-lam Chittara Neralu (LCN) across 7 states. They are based on phone interviews with women and transgender survivors of domestic violence, and the staff of stakeholders. This outline is our attempt to triangulate and sum up key insights gained so far. Unlike each of the earlier briefs that focussed on a particular stakeholder, this outline works across stakeholders. It gleans over insights from the ecosystem, casting a wider angle on certain critical issues.

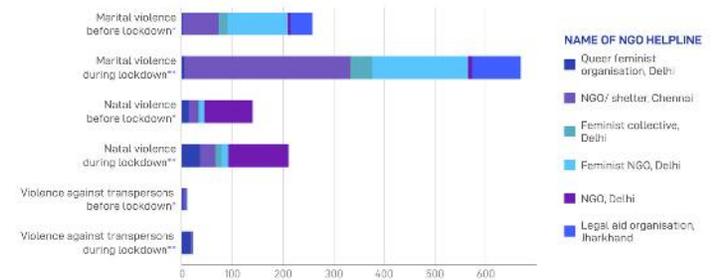


LCN (LAM-LAM CHITTARA NERALU) IS A NATIONAL NETWORK THAT WORKS TOWARDS IMPROVED AND RIGHTS-BASED SHELTER SERVICES FOR SURVIVORS OF VIOLENCE.

STAY HOME. STAY SAFE. AT HOME. AT RISK.

SUMMARY OF FINDINGS 3/13

DOMESTIC VIOLENCE DURING THE LOCKDOWN



*Number of DV cases between 1st January and 31st March 2020 (pre-lockdown)
**Number of DV cases between 25th March and 24th June 2020 (during lockdown)

LCN (LAM-LAM CHITTARA NERALU) IS A NATIONAL NETWORK THAT WORKS TOWARDS IMPROVED AND RIGHTS-BASED SHELTER SERVICES FOR SURVIVORS OF VIOLENCE.

Source: 'At Home. At Risk. A Rapid Survey Series across 7 States on the Domestic Violence Redressal Ecosystem during Covid-19 Outbreak', 2020, showing how unsafe homes were for women and girls during lockdown. During the global pandemic, the shadow pandemic of domestic violence was globally reported to have risen.

W *f o r* *W o r d s*

1984-94

Andolan
Aurat
Autonomy
Bhanwri
Burns victim
Communalism
Contraceptives
Depo-P
Diary
Documentation
Dowry death
Ekal aurat
Foreign funding
Gay men
Health
Injectibles
Mental health
Net-En
Nukkad Natak
Our Bodies Our Lives
Picnic
Posters
Religion
Riots
Roop Kanwar
Saathin
Sati
UCC
Victim
Women Loving Women

1995-2004

498A
Administration
Archiving
AV (Audio Visual)
Beijing Conference
Body image
Campaigns
Carnage
Dai
Distribution
Dowry
Feminist consciousness
Fire
Food security
Health Mela
Honour killing
Infopack
Intergenerational
Interns
Intimate Partner Violence
Lesbian
Mahila Samakhya
Material production
Migration
Moral police
Multimedia
Nuclear bomb
Peace
Reports
Retreat
Section 375
Sex work
Survivor

ToT
Trafficking
Vishakha Guidelines
Voices Against 377
Website
Women In Black
World Social Forum

2005-2014

16 Days Of Activism
Access
Action research
Adolescent girls
Advocacy
Awareness raising
'Barefoot' Counsellors
Baseline
Capacity building
CCTV
CEDAW
Change-makers
Civil Society
Coalition
Community resource centres
Consent
Demolitions
Differently abled
Diversities
Entitlements
Essential services
Evaluation
Fellowships
Feminist counselling
Film festival
Gender equity
Gender gaps
Gender neutrality in laws
Gender orientation
Gender resource centres
Gender training
Governance
Inclusive cities

Informal sector
Jagori Grameen
Jan Sunwai
Jhola Library
Justice Verma Committee
Knowledge creation
Leadership
Men and masculinities
Minorities
Networks
Nigrani Samiti
Nirbhaya
One Billion Rising
Outreach
PDS Clinic
Praxis
Pride
Process documentation
Project
Protection Officer
Public Transport
PWDVA
Queer
Radio
Regional
Resource Centre
Retreat
Rolan Berger Human
Dignity Award
RTI
Safe Cities
Safety Audit
Service Providers
Sexual Orientation

Shelter
Skills
Social Networking
Stakeholders
Support Group
Survey
Survivor
Sangat
Take Back The Night
Upscaling
Watsan
Web-O-Pac
Website
World Urban Forum
Youth Group
Youtube Channel

2015-2024

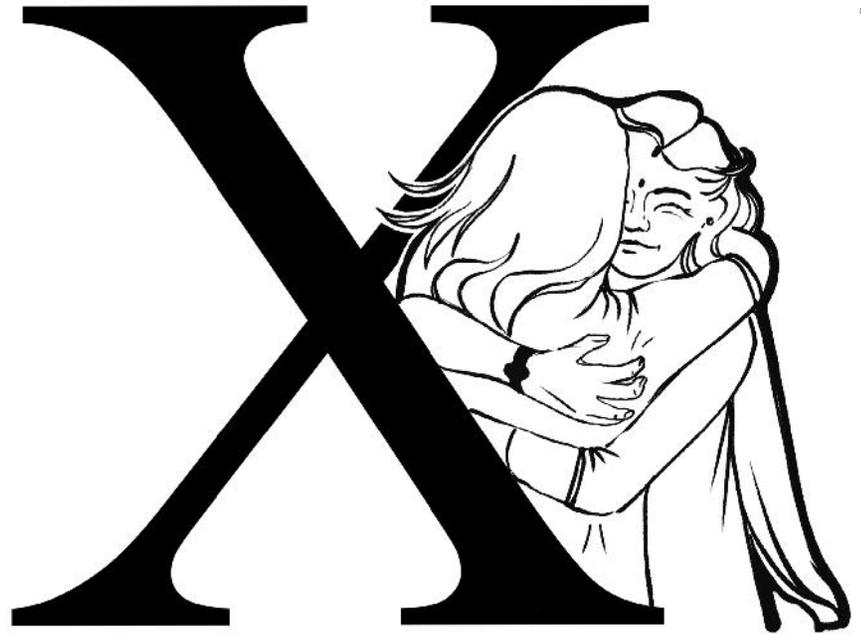
Aadhar Card	Direct intervention	Meet To Sleep
Alliance building	Disability rights	Men and masculinities
Archiving	Domestic workers	Mentorship
Asha / Anganwadi workers	Door-to-door interactions	Me Too
Backlash/ “Men’s Rights”	Enabling environment	Management Information Systems
Banners	Endline	Nari Shakti Puraskar
Budgetary resources	Engendering policies	Networks
Candle light vigil	E-Shram Card	Nirbhaya Fund
Casework	Elected Women Representatives	Nyay Sakhis
Citizens	Facebook	Occupational Health
Community fellows	Facilitators	One Stop Crisis Centre
Community Leadership Development Programme	Factory workers	Online
Community parks	FCRA	OSAM (Open Street Audit Mapping)
Community radio	Federations	Panchayat
Community Women’s Safety Forum	Feminist lawyers	Parahealth Volunteers
Compliance	Fursat Ki Fizayein	Paralegal Training
Consciousness raising	Gender and Sexuality	Partnerships
Consent	Gender Basic Course	Pashu Sakhi
Constitutional rights	Gender Identity	Peer learning
Consultant	Gender responsive governance	Phone counselling
Covid pandemic	GBV (Gender Based Violence)	POCSO
Crisis intervention	Good practices	POSH committee
Cyberstalking	Grievance redressal	Psycho-social support
Cycle rally	Healing	Referrals
Data gathering	Health Sakhis	Relief work
Deepening feminist consciousness	Helpline	Resilience
Demonetization	Mapping of services	Resource persons
Digitization	Marathon	Right to Choose
	Marital rape	RTI
	Masks	Safe mobility
		Safetipin
		Safety audit

Safety chaupal	.....	.....
Same sex marriage	.....	.....
SDGs (Sustainable Development Goals)	.....	.....
Sensitization	.....	.....
Sexual Harassment at Workplace Act	.....	.....
Shelter home	.....	.....
Sheroes	.....	.....
Signature campaign	.....	.....
Single women	.....	.....
Smart city	.....	.....
Social media	.....	.....
Strategic framework	.....	.....
Street theatre	.....	.....
Strengthening capacities	.....	.....
Support services	.....	.....
Swadhar Homes	.....	.....
Technical inputs	.....	.....
Telephonic survey	.....	.....
Theory Of Change	.....	.....
Trans rights	.....	.....
Twitter storm	.....	.....
Unions	.....	.....
Unpaid Care Work	.....	.....
Vaccination	.....	.....
Vegetable Vendors	.....	.....
Vulnerability Index	.....	.....
Webinar	.....	.....
Website	.....	.....
Wellbeing	.....	.....
Work From Home (WFH)	.....	.....
Women workers	.....	.....
Zoom	.....	.....

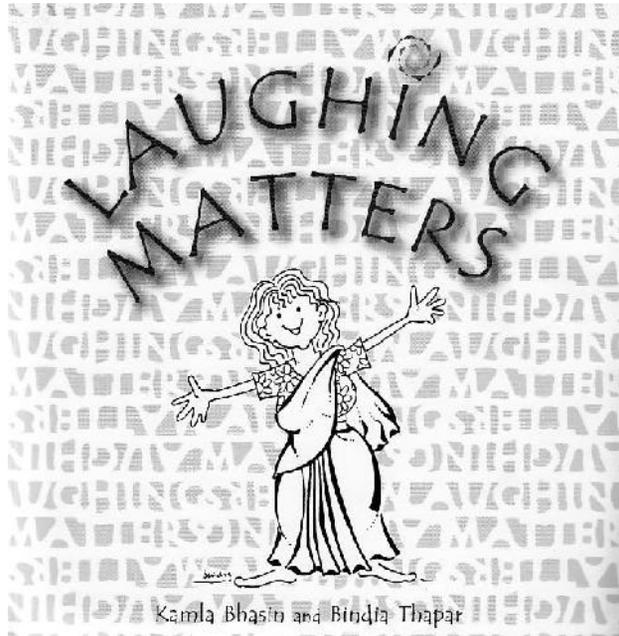
X ————— *f o r*
X O X O

When two feminists meet
On a busy street
XOXO you can trust

Talk comes later
The hug comes first



SeX and gender
XX/XY
XOXO - hugs and kisses
Expert
Extraordinary
Exhale
X is for crossroads



Source: 'Laughing Matters', by Kamla Bhasin and Bindia Thapar. A compilation of feminist jokes produced by Jagori, first published in 2004.



Ar. Bindia Thapar

Two women who had had a rather hectic and difficult day, decided to go to a restaurant to have a quiet meal. They spotted a cosy restaurant and went in. They had barely settled into their chairs when the waiter came up to them, and in a half apologetic, half agitated tone, said, "Excuse me, ladies, I am sorry but we only serve men here."

The women looked at him in disbelief, thought for a moment and then one of them said "Well, in that case, bring us two!"



Y ————— *f o r*
Y o u n g W o m e n

Y is for Young Women
Staking their claim
The tactics are different
The destination same



Young Women
Youth
Yonikta

Y ————— for
Young Women

Posters for the online medium made by Jagori team with Kahaani Wale, 2018.



Photo from partners, 2019. 'Khadar Ki Ladkiyan' (*Khadar Girls*) is a hip-hop song and music video written, sung and performed by a group of young women about their experiences of mobility and safety on the streets. It was co-created in the 'Gendering the Smart City' project partnered by King's College London, Safetipin and Jagori. The chorus goes, "Sheher hamara aap ka, nahi kisike baap ka!" (*This city is for you and me, it's not any one's property*).

Z ————— *f o r*
Z i n d a

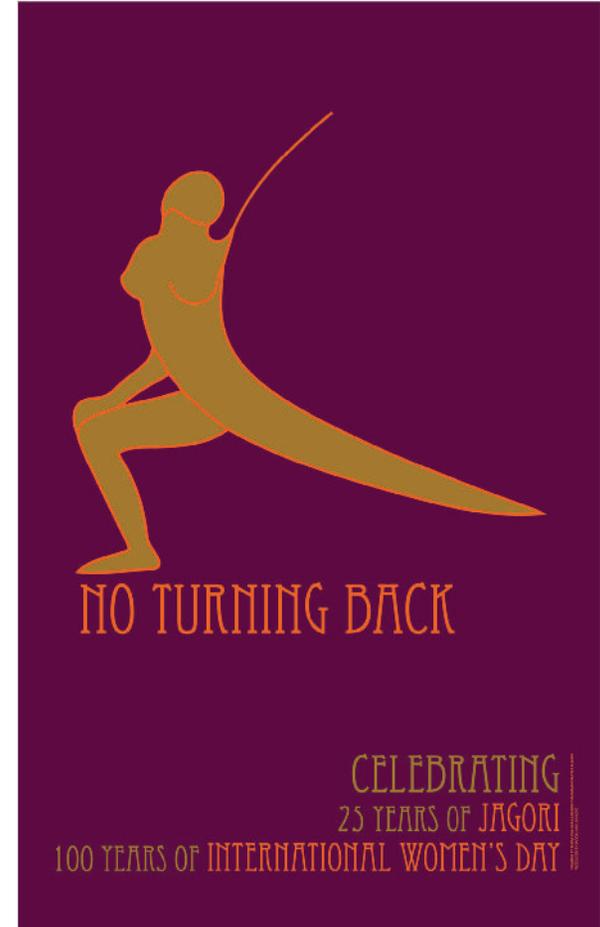
Z is for Zinda
With which nothing rhymes
Here's to activism
Always surviving dark times



Zameen se jude
Zindabad
Zindagi
Zinda - alive

Z ————— f o r
Z i n d a

Poster designed by Sheba Chhachhi and produced by Jagori for their 25th year, 2009 - 2010.



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