



Gender on the agenda
A TRAINING MANUAL

Inside front cover

PRIA is a civil society organisation, that undertakes development initiatives to positively impact the lives of the poor, marginalized and excluded sections of the society, by encouraging and enabling their participation in the processes of their governance. It strives for achievement of equity and justice, through a people centered approach, focusing on 'Citizens'- 'their participation and inclusion', 'awareness and empowerment' and 'their democratic rights'.

PRIA recognises the value of people's knowledge, challenges traditional myths and concepts, raises awareness of people's rights and promotes experiential learning. It applies a multi-dimensional strategic approach to creating knowledge, training and capacity building of stakeholders, public education and policy advocacy and intervenes at various levels of the demand and the supply segments, to reach out locally, nationally and globally.

Operating under two broad themes 'Reforming Governing Institutions and Civil Society Building', PRIA's people centred interventions aim at promoting active participation of the poor and marginalised in the effective utilization of resources through local governance. It engages itself in strengthening of Panchayati- Raj Institutions and municipalities, promoting environmental and occupational health, facilitating a strong network of civil society organisations, promoting citizen leadership, monitoring policies and programmes of bilateral, multilateral and government agencies, to achieve an agenda of 'Governance where People Matter.'

PRIA proactively involves and engages a range of stakeholders including academia, media, donors, civil society organisations, trade unions, private business and government agencies in its efforts and provides a platform for a multi-stakeholder development approach.

PRIA is an International Centre for learning and promotion of participation and democratic governance.

ISBN 81-89021-17-6

Illustrations Neeta Gangopadhyaya

Published by PRIA (Participatory Research In Asia)
42, Tughlakabad Institutional Area, New Delhi - 110062

Copyright © PRIA

All rights reserved. No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical including photocopying, recording or by any information storage or retrieval system without prior written permission of the publisher.

Gender on the agenda

A TRAINING MANUAL

Creative Learning for Change

Feisal Alkazi

Priti Jain

Martha Farrell



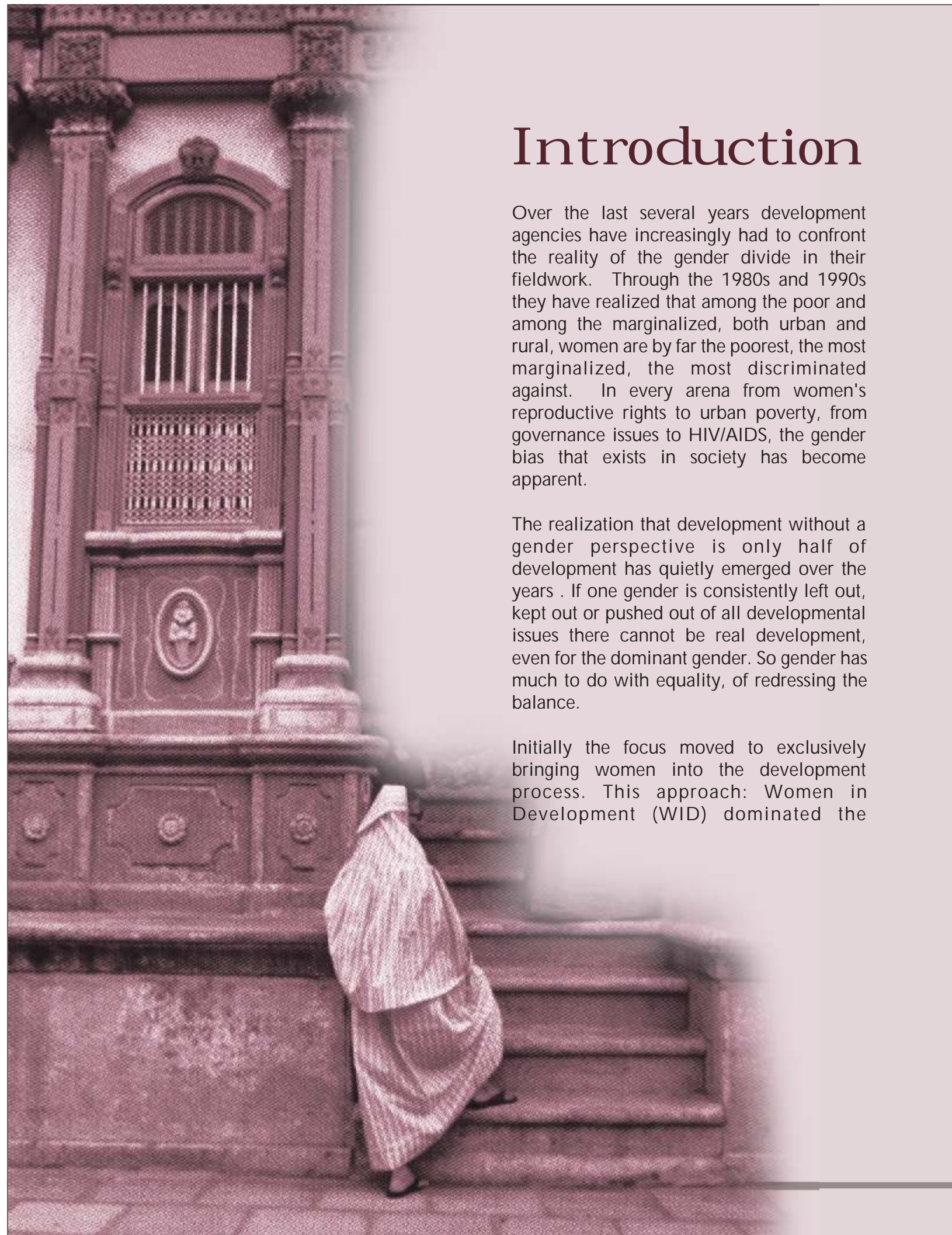
PRIA Participatory Research In Asia

Preface

Rajesh Tandon, PRIA

Contents

Introduction	1
The Why and the How of this Book	5
Putting Gender on the Agenda	9
Planning a Workshop	15
Pre-Training Questionnaire	23
Workshop Design	27
Gender Dialogue	29
Unequal World	37
Socialisation	39
Patriarchy	57
Ending Violence Against Women	63
Gender Stereotypes and the Media	73
Sexual Harassment	77
Post Training Questionnaire	85
Appendix 1 : Committee against Sexual Harassment	87
Appendix 2 : Gender Analysis Framework	92
Resource List : Books and Films	99



Introduction

Over the last several years development agencies have increasingly had to confront the reality of the gender divide in their fieldwork. Through the 1980s and 1990s they have realized that among the poor and among the marginalized, both urban and rural, women are by far the poorest, the most marginalized, the most discriminated against. In every arena from women's reproductive rights to urban poverty, from governance issues to HIV/AIDS, the gender bias that exists in society has become apparent.

The realization that development without a gender perspective is only half of development has quietly emerged over the years. If one gender is consistently left out, kept out or pushed out of all developmental issues there cannot be real development, even for the dominant gender. So gender has much to do with equality, of redressing the balance.

Initially the focus moved to exclusively bringing women into the development process. This approach: Women in Development (WID) dominated the

International Decade for Women (1975-1985). This was characterized by small and/or separate project components run by women for women, focusing on women's income generation projects. Today, several success stories down the road CSOs are becoming aware of the need to look at the issue of gender within their own organizations. This need has emerged from three different directions: from working at the grassroots level with women's groups/organizations, from women and men within the CSO itself and from donors in the North.

Today, Gender And Development (GAD) changes the focus and interventions from women as a target group to gender analysis of women and men's roles and relations as part of all development interventions, and to gender equality as a goal of development.

Currently, conceptual clarity exists in the CSO sector on several gender related terms. For instance a person's 'sex' is defined as being biological, what they are born with, while 'gender' is defined as being an outcome of the socialization process, what they learn or ironically what they are taught. If this is so it seems obvious that we can change our engendered perceptions by unlearning (i.e. looking first at where and how we got our firm convictions on several issues) and then relearning, beginning to look at the world through a more gender neutral lens.

Today gender is an essential part of the development sector's vocabulary. In this manual gender is very clearly defined as the relationship between women and men, how societies and cultures determine what is masculine or feminine and how power is allocated and used differently by men and women. The manual also gives examples of how gender is used differently in different

cultures and what we can change within our cultures and value systems given the vast changes that have taken place globally that affect each and every one of us.

Gender is an important analytical concept because it directs our attention towards social and cultural processes and interventions in terms of their differential effects/impacts on men and women and on the relationships between women and men.

Gender does not look at women in isolation, it sees men as being an integral part of the picture, and it enables differences between women and men, and between different groups of women due to class, age, ability or sexuality to become visible. It clearly sees that each individual does not exist as an island but forms part of a family, then a community and finally part of a society.

The concept of bringing gender issues into the mainstream of society was clearly established as a global strategy for promoting gender equality in the Platform For Action adopted at the United Nations Fourth World Conference on Women at Beijing in 1995. Mainstreaming is not about adding a "women's component" or even a "gender equality component" into an existing activity. It goes beyond increasing women's participation: it means bringing together the experience, knowledge and interests of men and women to build upon the development agenda. Gender mainstreaming requires that all policy, planning, implementation and resource allocation reflect the interests and the views of both women as well as men.

Why is gender mainstreaming important?

In all societies men and women assume different responsibilities, play different roles as well as have different levels of influence in decision-making processes. As a result they

face different kinds of constraints, have different priorities and these differences can contribute to the development process in different yet meaningful ways.

Development interventions that do not take into account these differences between men and women very often fail to meet the development goals. For instance, interventions designed to establish domestic water supply in rural areas have often failed when women who are responsible for collecting water have not been adequately involved in the process.

Interventions that benefit men rather than women tend to increase the inequality between men and women.

What does gender mainstreaming mean in practice?

- A move from Women in Development to Gender and Development
- Bringing women into decision making positions at all levels
- Emphasizing the role and responsibility of all staff members in order to ensure a perspective on gender equality.
- Focusing on the institution as well as its programmes : in short culture, structure, staffing, policies, programmes & projects.
- Working with both women as well as men

Just as development is not gender neutral, neither are organisations gender neutral, but are gendered in the same way as society is gendered: men are dominant. Organisations exist in the real world and therefore mirror all of the dominant ideologies that exist there, especially as regards gender roles and relations. For instance a woman working in an CSO may carry the double burden of being both homemaker and wage earner; she may be the sole person responsible for cooking, washing, shopping, caring for family members both young and old, in addition to being employed. Similarly, men may have the sole responsibility of being

breadwinners and be burdened with all the social and cultural role expectations that go with being male.

Each CSO has emerged out of its own history, in response to its own need. Within most CSOs there is a sexual division of labour just as there exists in society outside. While men tend to have managerial positions, are decision makers and financial controllers, women tend to be in the softer housekeeping spheres: assistants, secretaries, receptionists, librarians, catering and cleaning staff. In this context women and men's work is defined differently with women's job descriptions, subject areas and even management styles being restricted to what society consider as feminine roles (health, education, small income generating projects, micro-credit), while men tend to deal with the hard technical or micro-economic areas.

Other than the position they occupy in the organisational structure itself, organisational cultures themselves operate differently for men and women. As a result structures and systems are geared and focus on men's needs rather than women's. For instance men's 'freedom' from domestic tasks or child bearing/rearing implies that they can adhere to more rigid and demanding timetable/hours of work. Given the social and cultural responsibilities of women they may do much better in an organisation with flexible working hours so that they can balance the contrary pulls of both work and family.

It is important to remember that the issue of the numbers of male and female staff is as important as the positions that they occupy within the organization. Very often organisations claim that 50 % or more of their staff are women. But an analysis of the figures actually show that most of these women are not in positions of decision making within the organisation. This

situation cannot be regarded as one of gender equality. Therefore numbers of women employed is as crucial as the positions they occupy within the organisation.

Gender equality also implies provision for child care facilities, proper toilets, maternity/paternity leave, gender sensitive service rules, policies, norms, travel requirements that ensure that the needs of both men and women are recognized within the organisation.

Learning in the area of gender equality involves a lot of unlearning as well as changing ingrained patterns of behaviour, questioning deeply held attitudes and firmly held beliefs on which lifestyles and value systems have been built. It is a complex process. Effective and lasting change in relation to gender relations in the organisation therefore cannot be coercive or top down, they have to carry the entire organisation with them, and they have to create a broad based consensus. The entire organization has to first perceive that change is necessary, and then decide what is to be changed and how to bring about this change.

Collective learning is the key element in gender related work and needs to involve everyone in the organisation from director to driver. Collective learning of course must be innovative, it must be open to change.

One has to start on this path well aware that there will be a lot of psychological resistance arising from fear, ignorance, anxiety and because what are being questioned are many fundamental attitudes. So rather than confrontation, the learning process needs to focus much more on the tools of dialogue and negotiation.

Therefore for organisational change to be systematic and democratic, it must:

- Emerge from felt needs within the organisation rather than be imposed from

outside or from above. Goal setting around these felt needs must be done in a realistic yet time bound framework.

- The change that is being looked for cannot be 'prescriptive' the organisation must make its own analysis and diagnosis and look for its own solutions. The change therefore will not occur through a single shot interaction when a short-term goal has been reached. The process will be a combination of both education and of lobbying.

- There must be acceptance at all levels that this process will be long term and will need sustained inputs at different levels. Some of this process may happen 'in house', others may need to be led by outside facilitators (not experts!), while other parts of the process may automatically emerge as responses/reactions to situations that arise within the organisation, as part of its regular work life. For instance the reporting of a sexual pass made in a fieldwork situation, colleagues having to stay in the same room overnight, a man applying for paternity leave.

- The diversity of backgrounds of the different staff members and the cultural norms of their specific social groups must be respected at all times. Cultural/ethnic backgrounds, class, age, sexuality, religion, professional identity are all differentials to be kept in mind. At the same time there will be certain non-negotiables an organisation may put in place (we will not employ people who believe in child marriage, or people known as being 'rapists'). Further a code of practice may have to be evolved suitable for the entire organisation, this may include dress codes, verbal and oral communication, acceptable types of jokes, and humour, consumption of alcohol on the premises, etc.

- Change will need to happen at a personal level and the institutional level. The culture of the organisation, its structure, its rules, procedures and individual attitudes may all need to change.

The why and the how of this book

The roots of gender based discrimination run deep and lie buried in culture, customs, beliefs and superstitions. This discrimination is reflected in our daily lives whether in the areas of health, education, job opportunities or legal rights. This had led to the creation of artificial barriers between the sexes, with negative consequences for women.

The last few decades have witnessed rapid changes in our society. Both men and women have been breaking traditions and finding ways and means of building a new social environment in the home, at the workplace or within the community.

However, the changes have occurred only at a superficial level and have not yet been completely internalized. All these changes have had an impact on men and women in our society. Though their roles and responsibilities have changed yet stereotypes remain unquestioned in the family, workplace and community.

It is ironical that though a lot of attention has been focused on the gender issue for the last 25 years, the statistics speak differently. It is alarming that the rate of female foeticide has gone up, creating further imbalance in the sex ratio; that the incidence of gender based violence is on the increase; that more and more cases of sexual harassment in the workplace are being reported.

The complexity and multi-layered realities of gender in our society need to be de-constructed for us to be able to work towards creating an equitable future.

Like any other sector in our country, the CSO sector is a microcosm of the macro reality. Though several CSOs are engaged with gender at their programme levels, very few organizations have mainstreamed gender at their institutional level. For many CSOs gender means inclusion of women in their field based programmes or setting up income generation projects, or developing women's leadership skills. This tokenism does not really address the deep-rooted realities and gender imbalances within our society.

Traditional norms and roles have changed for both men and women. Women have entered different arenas of the work force in a big way. However we can no longer cater exclusively to women in our gender programmes, because men too need to understand and perceive the gender specific roles and responsibilities that they themselves have to bear. Simultaneously, the gender dynamics within many organizations and institutions need to be addressed. Acceptance of a woman boss; gender insensitive recruitment policies; service terms and conditions; the lack of a congenial gender friendly working environment and limited growth opportunities are some most obvious examples.

In order to re-examine our beliefs, a flexible and supportive organisation structure that is open to change is essential. It is only through sustained intervention within the institutional framework that we can begin to examine our beliefs and attitudes with an alternative perspective, so that we can all start speaking differently.

Due to the paucity of training material that caters specifically to the needs and programmes of the CSO system, this crucial area of awareness raising and attitude formation does not get addressed.

This manual details out a series of workshops that an CSO can organize for its staff. This is in keeping with the Supreme Court judgment that makes it binding for all government and private sector organisations, including hospitals, universities and the unorganised sector to institute certain rules of conduct and preventive measures to stop sexual harassment at the workplace. This judgement made it mandatory for all organisations to constitute a Committee against Sexual Harassment (CASH).

The workshops outlined in the manual examine how the issue of gender can be introduced at various levels within the structure of the organization to bring about meaningful change. The modality used to create the material was through constant interaction with the target group.

The entire manual focuses on themes relating to the issue of women, men and society. It critically analyses many deep-rooted societal stereotypes in the context of our own rich cultural heritage. From traditional role models to the socialization process, depiction of certain images by the media as well as violence on women. The manual gives no prescriptive solutions or answers. Our experience has proved that this is an area where there are many 'shades of grey'. Individuals in different contexts and situations will have different approaches to similar problems.

All this is presented in a manner which provides fun, enjoyment, learning and a sense of discovery for the participants.



While 78% of all boys enter primary school in India, only 64% of all girls enter school. By secondary school the gender differential is even greater. 50% of all boys go to secondary school, while only 40% of all girls go to secondary school.

The situation has reached such drastic proportions that:

Out of every 20 people in the world, 3 are Indian of whom 2 are illiterate

Out of every 10 m illiterates in the world, 5 are Indian

Out of every 10 illiterates in India, 7 are women

There are 123 districts in India where the rural female literacy is less than 10%

For tribal women the literacy rate is only 8%.

From a recent World Bank study in India: girls get less vaccination, less education, less nutrition and even less time at their mother's breasts than their brothers.



An important feature of this manual is the inclusion of detailed instructions for the trainer that can be followed step by step to facilitate such a programme. Pointers for discussion and how to culminate/wind up/summarize the proceedings are included so no learning is left up in the air. The manual also delineates the steps involved in setting up and conducting a committee for gender awareness and mainstreaming. The manual is accompanied by a CD containing PowerPoint presentation highlighting issues of gender within an organization and a VHS containing a few challenging films.

The manual is enriched with articles and features which deal with the positive and negative aspects of the issue. The manual also suggests a range of books, articles, magazines and even films which participants can make use of if they are interested in getting more information.

Each chapter includes background information that clarifies the topic and includes a series of activities with detailed instructions. The activities are devised in a way to prod the participants to question, pause and think. It is not necessary to carry out all the activities given in each chapter. You can create your own 'mix' of activities, depending on the amount of time you wish to spend; the understanding of the participants and the desired outcome. The chapter on planning a workshop gives further ideas regarding this and also includes two or three alternate workshop designs.

Activities can be put together in different combinations and permutations to create your own workshop plan. You may want to do one complete section or one chapter only, or even just a single activity in one of the chapters.

Some special features of this manual:

- Raising issues in a manner that will stimulate thinking and questioning
- Encourage participants to recognise and define the issue and their attitudes towards it for themselves
- Provide background information and useful statistics that will be relevant
- Help participants move towards finding their own solutions and answers
- Using participatory methodologies that range from discussions, debate, case studies, outlines of specific role plays, simulation exercises, expressions in poetry and prose, posters.
- Link theory and practice by showing how gender stereotyping exists in the participants own lives and within their own organisation.

Gender gets played out in the following social situations:

- knowledge of and involvement in religious rites and symbols
- marriage system and its associated inheritance / residence patterns
- economic rights
- control over sexuality and reproductive rights
- norms of behaviour
- accepted forms of social excellence and ability
- differential access to knowledge.

Desert Storm

The sound of a thousand rustling lehengas. Faces in the sun, free of ghunghats, a riot of outrageous colours. Slogans that tear apart patriarchal structures. Women who wouldn't dare to step out of their purdahs. Now on the streets. This was Rajasthan in 1987, when 18 year old Rup Kanwar was consigned to the flames – Sati at Deorala. This was Rajasthan, 1992, when Bhanwari Devi, a courageous saathin in Bateri was held responsible for 'spoiling the wedding feast' of a one year old child and gang raped by men who still roam free. This is Rajasthan in the new decade, women fighting for the right to information, food and self dignity, the right to life.

The outrage that followed Bhanwari Devi's rape in 1992 saw a huge mobilisation at the birth of Mahila Atyachar Virodhi Jan Andolan, a network of 20 women's and human rights groups. At a massive demonstration in Jaipur, the slogan 'izzat gai kiski, balatkariyon ki' was coined by the saathins. This was unprecedented. The persistent fight against sexual harrasment culminated in the historic Vishakha judgement by the Supreme court in 1997.

Putting gender on the agenda

If gender equality is a key principle with which we want to shape our organisations, then we need to understand the gender dynamics prevailing inside the organisation. The process therefore must start by looking within, taking stock of where we stand in relation to gender equality. A gender audit for example can be used for this purpose. How do we build up the knowledge base and develop the skills to be able to find this out? How equal are we as regards staffing, decision-making structures and processes, allocation of resources? Are the roles and job description of people working in the organisation constrained by gender stereotyping? Is the working environment in our organisation comfortable and conducive for both sexes? In what way has the organisation institutionalized the gender debate: is it a part of organisation development policy, is it reflected in our rules and regulations?

Analysing gender based power relationships in our own workplaces and with our own colleagues is emotionally demanding as our own fears, misconceptions, personal relationships and identities come under the gaze.

Let us look briefly at organisations and the ways in which they are gendered, given in the boxed item, so that we can understand the varying degrees and ways in which organisational development can include gender issues.

If gender sensitivity and ultimately gender equality are to take root at the very heart of an organisation, they must be firmly

The four components of any organisation which determine its organizational behaviour are:

- Strategy: the organisation's goals and the ways it seeks to realize them.
- Structure: the division and grouping of tasks, authority and responsibilities; the relative positions of, and formal relationships between, members of the organisation.
- Systems: the conditions and agreements relating to the manner in which processes (information, communication and decision-making) and flows (cash and goods) proceed.
- Culture: the combined sum of the individual opinions, shared values and norms of the members of the organisations.

incorporated into all of these aspects. Most theorists agree, however, that the most fundamental level at which transformation need to take place is that of organisational culture. We see that women in general (society) have to wear double, sometime triple burdens of coping with work in their organisation, raising children, household responsibilities and social demands. This is not only because it is informal, unwritten, and not often scrutinized or evaluated in the same way as the organisations financial health, the efficiency of its structures and procedures, or the success of its external interventions, but also because organisational culture touches on the beliefs

and value system of individuals. No matter how radically structures and systems may be reformed, if organisational culture is unchanged the changes will remain superficial, cosmetic, and ultimately without impact. Over a period of time a gender perspective will be applied to all aspects of an organisation practice: it's internal work with colleagues and counterparts, organisational development, and lobbying and advocacy activities.

Other factors also influence the characteristics of organisations.

- Past and future: what is the organisation's history, and what is its visions and perspectives for the future?
- Inside and outside: what is the relationship between the organisation's internal structure, systems, and culture & the external environment within which it works and which impacts upon it?
- Top and bottom: In a the organisation, what are the dynamics between the top levels and the base? The dynamics in relationships between partners?

First of all, the organisation has to willing to change, and above all to be able to perceive the need for change. There needs to be a willingness for change felt in common by a critical mass of staff or members of the organisation, so that the goal of change becomes an institutional goal rather than merely the sum of the individual goals of people working within the organisation.

Where organisational changes in gender relations are at stake, this progression from individual to institutional willingness to change is particularly important. The fact that gender sensitivity and the capacity to deal with gender issues still tend to be too closely associated with particular individuals or personalities shows that many organisations have as yet not been able to



institutionalize organisational learning or to develop an organisational memory. Thus it is an experiential learning process, learning the new and unlearning the old.

(Adapted from: Macdonald M, Sprenger E, Dubel I, (1997). Gender and Organisational Change: Bridging the gap between policy and practice. Royal Tropical Institute, The Netherlands.)

Questioning strategies understanding dynamics

One of the problems in dealing with gender is that it is often understood to only mean 'women', as though any programme dealing with women automatically becomes a gender programme. However for purposes of clarity let us once again define gender as being the relationship between women and men, how societies and cultures determine what is masculine or feminine and how power is allocated and used differently by men and women.

Another often encountered common perception is that gender analysis is an 'add-on' rather than as an integral and intrinsic part of every development issue. Some CSOs see gender work as counterproductive or are often heard complaining of 'gender fatigue'. And of course for most it is the lack of tools to tackle the problem, whether it be at the stage of planning, implementation or monitoring and evaluating the programme.

Different individuals within the CSO typically react very differently when this kind of work begins. While some will aid and abet this work, others will resist it either openly or covertly. From a variety of sources and our own observations of several training programmes, we recognize many of the following 'types':

The Lone Pioneer : keenly aware of the injustice done to women, ready with the latest statistics and rhetoric, but often believe that nothing will ever really change.

The Fighter : the aggressive feminist, male or female, so full of anger that s/he makes others feel guilty and therefore resistant to change.

The Player : the pragmatist 'this is where we are today, its only by building alliances strategies, negotiating, playing the game according to the rules will change occur.' Appeals to the self interest of the dominant group, does not challenge them. May therefore also risk co-option by the dominant group.

Loyal Bureaucrats : who will support any policy as long as it comes from above! Has no personal stake/investment in the issue. Ready to use the tools even if they don't totally understand them.

The Devils Advocate : strongly supports the issue of gender but is often publicly seen arguing to the contrary!

The Hesitator : willing to support a policy in public, but often full of self-doubt regarding the validity of the issue. Many see gender



issues as a shrewd politically correct career move.

The Opponents : strong and explicit in their conservative views, firmly entrenched in their opinion and often difficult to convince.

Towards a gender sensitive organisation

The balance of men and women on the staff and particularly in managerial, policy and decision making roles is necessary for creating a gender sensitive organisation. A critical mass in numerical terms means that immediately the very practical needs of women will begin to get addressed : childcare, creche facilities, maternity benefits, toilet provisions and above all equal pay. According to the UN, the critical mass threshold is 30 to 35% of the organisations staff. Once this threshold had been addressed the process of change becomes self-sustaining.

It is noticed in many countries that there is no evidence to prove that women in managerial positions, in government or in politics, necessarily represent women's interests. Often they are ambivalent about being defined publicly as feminists and therefore fall into a patriarchal mind set, to safeguard themselves and avoid conflict with male colleagues. Very often women who appear to be outspoken and would defend women's rights are not hired as it is assumed that they will play negative and destructive roles in organizational processes. It is important to recognize that these women can play an important role in identifying and addressing issues within the organization where improvement is necessary.

The other problem with putting a single or just a few women into top positions is one of tokenism. Tokenism implies paying lip service to the issue (in this case gender inequality) by putting a woman in the spotlight. She is constantly visible, has no

privacy and as a token she is held responsible for the group she represents in the organisation! Often the rest of the organisation gangs up against her using sexist language, obscene jokes and male bonding, leaving her feeling even more isolated and vulnerable.

A gender sensitive organisation is also aware and understanding of a woman's sexual and reproductive rights. Instead of seeing these as being disruptive of ongoing work and the pursuit of organisational goals, it makes it possible for them to combine their private and professional lives by putting systems in place.

From administration to physical arrangements, strategic planning to policy, the organisation must begin to recognise that both men and women are parents, partners, family members and workers. And that what happen in their private lives impinges on their public lives and vice versa. Some things that need to be put in place include :

- Flexible working hours
- Leave provisions
- Appropriate facilities : separate toilets, a dining area, creche facilities
- Language and visual material displayed/ used should include both men and women and not be anti-women in any way
- Procedures are in place to deal with sexual harassment

Looking at gender across the board

Here is a list of factors that are essential and that must be in place within an organisation if it is to embark on a process of change that will ultimately result in a gender-sensitive organisation.

- Clear political will with an overt commitment to gender equality at all levels and in all ways. This implies that that gender

The concern over their future resonated among young, up-and-coming female staff during a focus group discussion. All of them expressed uncertainty about the future of their careers once they get married. In fact, many of them expressed a negative view of marriage, and of men, as these were perceived as 'tying you down', and gave 'chills down one's spine' and 'something to be stayed away from and avoided as far as one can.' Many said that their careers were their priority, especially now while they are young and unattached. One said that she was scared and felt she 'needed to run as fast as she could' in terms of her career as she didn't know what would come up in the future and another said that it was her big ambition to be able to 'leave a mark, make a difference' before she got married because she wasn't sure what would happen after that. All agreed that while they were 'unattached and with fire in our bellies', now was the time to invest in them, give them opportunities to serve the institution and to grow in their careers.

The women interviewees' views on marriage and careers may be reactions to the broader social and cultural norms that prevail in the larger Indian society and are reflected in various spaces and arenas, including PRIA. Many say they find themselves faced with a type of mindset subtly expressed in a kind of catch 22 situation: as one interviewee puts it, if you are unmarried, they think you will marry and have kids anyway, if you are married, you will eventually have kids, and if you are married and have kids, then it is no use investing in you.

From a paper : Gender Mainstreaming in PRIA : Rising upto the Challenge

equality needs to be stated as part of the organisation's vision / mission statement and general objectives. It must be obvious in its policies and all its rules and regulations , terms and conditions of work, leave rules, facilities offered.

- Allocation of adequate resources for mainstreaming including financial and human resource for the translation of such a policy into practice.
- Undertaking a detailed analysis of how gender interfaces with both the external historical, political, economic, social and cultural context of the organisation; and with its internal functioning as well.
- Legitimizing the debate on gender by not only making gender part of the strategic planning process, but also by periodically training all staff and ensuring adequate time, space and funds for such work. This should be thought of at all levels eg decision making access for women in the organisation, developing specific training inputs for women leadership, providing non-gender stereotyped roles for both men and women etc.
- Dialogue should be accepted as being crucial to this process, rather than prescription or confrontation. Dialogue allows for a spectrum of viewpoints to be aired, differences brought out into the open, to understand resistance and to create consensus. Creating a climate for dialogue also takes time as it is non-hierarchical, it requires transparency, a sharing of experiences, a readiness to learn from one another. Using jargon (towards gender deconstruction, understanding patriarchy) mystifies a very simple issue!
- Attitudinal change both at the organisational and at the individual level is the desired objective and is not so easy to



realize. It requires time and is a process that only unfolds over a period of time. Structures and rules change more easily but individual change that requires reflection and unlearning often comes up against the wall of deeply held beliefs and strong emotions. It is not only men who are often resistant to such change as they see it requires a relinquishing of power, but also many women fear it, as it involves shouldering many new and therefore threatening roles and responsibilities.

- Most organisations cannot do all of the above without external help. Locating the right facilitator who not only knows the subject thoroughly, but also understands the dynamics within the organisation and is above all an excellent communicator and listener is very important. Building up a database of organisations, books, visual aids and constantly enhancing this resource has to become someone's specific responsibility in the organisation.

Articles 14, 15 & 16 (2) of the Constitution of India (1950) guarantee equality to all citizens, both men and women.

What is the reality after 54 years ?

The year was 1950. I was about five. One of my male cousins, about the same age as I, was to go through the akshararambh ceremony: the Brahminical ritual of a boy's formal initiation into learning.

As he sat on the painted wooden stool, we the sisters, held a turmeric-dyed yellow cloth dotted with many holy objects over his little male head. He watched him enter the awesome and sacred world of letters, as the older women sang a song about how the little sapling from the family tree would one day go to Varanasi and emerge a real scholar. Once the ritual was over, the festivities began and we were all urged to gorge on sweets. After an initial moment of joy, I was suddenly overcome by a feeling which came to haunt me all through my childhood- a feeling of powerlessness, of ultimate invisibility of my little person. No matter how brilliant I turned out to be, I felt I could remain a mere sister to my brothers, the perennial holder of ritual canopies over the unfurlings of a boy's male power. I had to be firmly escorted out into the courtyard by my much distressed older sister, before I could be punished for my petulant defiance. She cleaned my face, got me an extra sweet, and let me play with her favourite toy. We sisters never again spoke of the incident.

– from *Stepping Out* by Mrinal Pande

Planning A Workshop

While designing and conducting a workshop on gender, one should plan on using a variety of strategies. Planning in detail in advance makes for a relaxed trainer and therefore ensures that the participants will be more at ease.

1) Providing warm-up/ introductory activities/games at the start of the workshop works as a great catalyst and interest builder. The choice of this initial activity depends on how well the participants know each other. Selection of this activity should be made keeping in mind any/all of the following goals:

- Introducing all participants of the workshop to one another
- Presenting a core theme or raising a key question of the workshop
- Sharpening understanding of gender and equality
- Creating rapport and a climate of cooperation and sharing
- Bringing about a realization of the importance of the topic and stimulating a desire to learn more

2) Discuss the goals, theme and the agenda of workshop with the participants at the very outset. Ask them about their views and expectations from the programme. The trainer should be flexible and willing to change any segment during the course of the workshop.

3) During the planning stage and while conducting the workshop, encourage the participants to share their personal experiences and opinions on the theme of the programme. Subjective exchanges help participants to examine the issue from their own personal viewpoints and can help formulate involvement in strategies for activism and change.

4) During the process of the workshop, participants will be sharing their personal understanding and convictions. They should be helped to convert these responses into meaningful action strategies in the field. Such opportunities should be available in the strategic planning of the programme.

5) Every participant must be given the opportunity to contribute some personal observations on the subject. Create an atmosphere, which is comfortable, and non-judgemental where participants can share their experiences openly. The participant must share how s/he can and will use the information that has been given to them during the course of the workshop.

6) Give opportunities for creative expressions to help participants clarify their thoughts and feelings. Activities such as writing prose/poetry, diary writing, role-play, skits, graphic arts and other art based programmes, theatre activities with singing and dancing, should all be included within the design of the workshop programme

7) Participants must be encouraged to evaluate the workshop after it is over. Some of the main reasons for this are:

- To give facilitators instant feedback, both positive and negative, which helps to improve the present and future workshops
- To demonstrate that participants' views are valued
- To provide useful data for future funders or sponsors
- To highlight issues for immediate action within the organisation

8) Take regular breaks, especially after an 'animated' discussion or an 'active' activity

9) The participants must be also exposed to a sharing of some objective material, in the form of handouts of relevant international/national statistical materials or a mini audio-visual lecture/presentation. This will expose participants to what is 'happening' in the world with reference to the theme/subject.

10) The plan of the workshop must go beyond the actual days and establish follow-up methods/activities by which the participants can continue and maybe become resources to each other and to many more in the community.

LEARNING TOOLS

The following methodologies are used through this manual.

Questionnaires

These are used both at the very beginning and the very end of this training programme. They serve as a tool to evaluate the participants attitudes before they start the

training programme (i.e. a benchmark) and where they have reached at the end of the training programme. These questionnaires are to be administered individually, the responses will remain anonymous and confidential, and there is no prescribed time limit for filling these in.

Reading through a random selection of responses to the pre-capsule questionnaire before beginning the first session will help you understand and gauge the prevailing attitudes in the group.

Lectures/talks

Sessions can include a lecture/talk that seeks to introduce/sum up a particular topic. Though lectures are largely a one-way communication, they can be made more participative by throwing them open to questions/clarifications from the participants.

Discussion

Handling a discussion with a large group is not easy. The following points will help you along:

- Clearly state the topic of discussion
- Encourage participation by all, instead of just a chosen few
- Intervene when you feel the discussion is stagnating or if one person's comments are agitating the group
- Do not give your own opinions
- Check that the discussion remains on the track and that the participants are not straying from the topic
- Summarise the main points at the end of the discussion

Worksheets

These encourage individual participation by all, and usually involve a certain amount of 'reflection' as well. By allowing participants sufficient time to fill these in, you are recognizing that it takes time to put their

thoughts on paper. Let them retain the worksheets till the discussion is over. Encourage them to read aloud their own responses, rather than reading them aloud yourself.

Case study

A detailed description of an event, situation or problem that is connected with the topic is read in small groups and discussed. This method is very useful in problem solving as it can use the whole group as a resource on a particular issue and provide a variety of possible solutions.

Debate

These are an effective way of making an individual think, though often 'to win' becomes more important than 'to learn'. Choose the topic with great care, keeping in mind that it must allow two opposing points of view to be articulated. Debates provide an opportunity to view a subject from all angles, to think logically and to present viewpoints with clarity and lucidity. Remember dealing with impromptu questions from the floor of the house is an important part of debating. The instructor must remain neutral, so as not to demoralize either of the parties.

Powerpoint Presentation

A powerpoint presentation has been included in this capsule to vary the methodologies and ways of learning. Kindly look through this in advance so that you are clear which section applies to the topic of the workshop on that particular day

Video

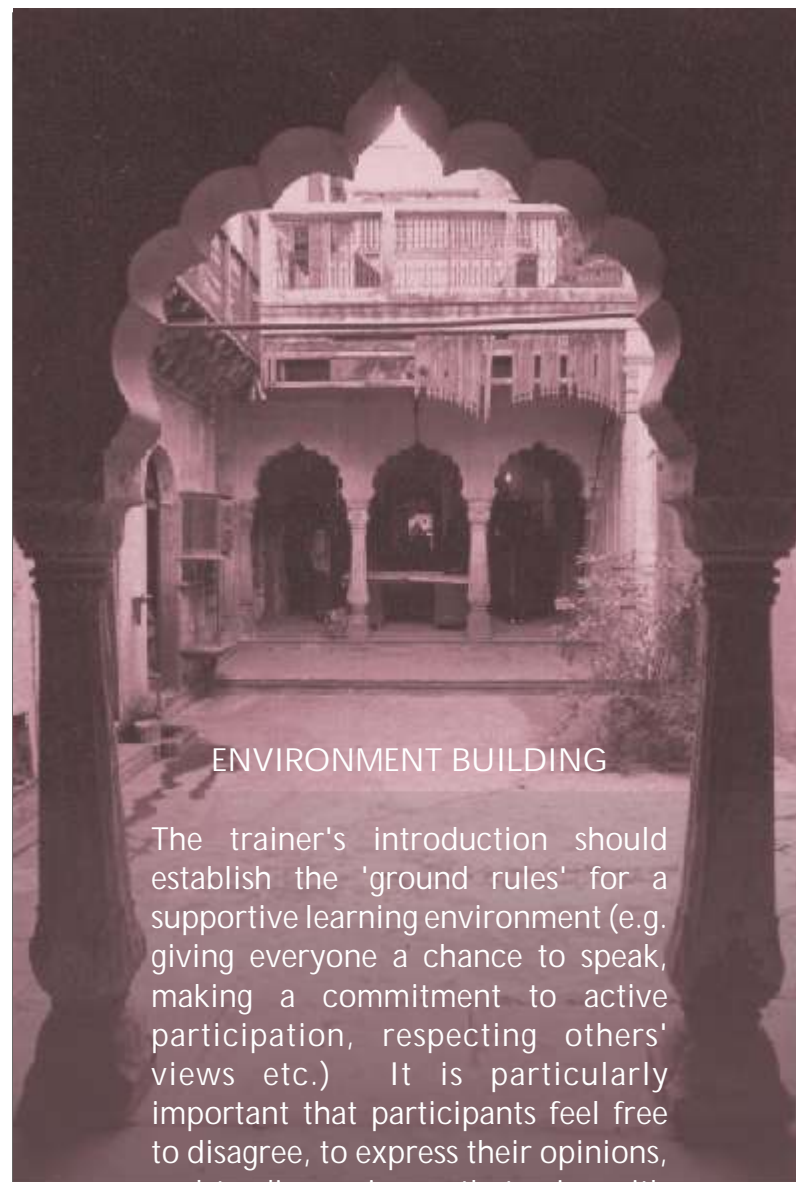
The video is made up of different films of different lengths : Bandh File pg--- Chuppe Chehere pg and selections from an episode of Bhanwar pg . View this in advance so that you can be familiar with the content.

FACILITATING A LIVELY DISCUSSION

Starting a discussion is different from beginning a lecture. You have to build up the interest: drawing a lively discussion out of a group after a talk or a presentation is an acquired skill. Direct questions that require mainly a yes/no answer do not enthuse the audience to participate. Instead you could try open-ended questions that ask the group to voice their individual opinions on the topic/presentation. On introducing a discussion, the trainer can use interesting formats to further participation, which are given in a detailed manner on the facing page. Besides open sharing on a one-to-one basis, you can try using games, sub-group discussions, question cards.

A discussion in smaller groups to generate questions and answers can be summarized on a flip chart and later all charts can be shared with a larger group. The following should be kept in mind as you lead group discussions.

- Paraphrase what each has said so that the participant knows s/he has been understood and the other participants can hear a concise summary of what has just been said at greater length.
- Check your understanding against the words of a participant or ask a participant to clarify what s/he is saying.
- Compliment participants on interesting or insightful comments.
- Elaborate on a participant's contribution to the discussion with examples or suggest a different way to view the same problem.
- Energize a discussion by quickening the pace, using humor, or if necessary, prodding the group to contribute more
- Disagree (gently) with a participant's comments to stimulate further discussion



ENVIRONMENT BUILDING

The trainer's introduction should establish the 'ground rules' for a supportive learning environment (e.g. giving everyone a chance to speak, making a commitment to active participation, respecting others' views etc.) It is particularly important that participants feel free to disagree, to express their opinions, and to discuss issues that arise with each other and with the trainers.

Introductory and group building exercises at the start of a workshop will help participants to relax; to get to know each other quickly; to develop a supportive and cooperative learning atmosphere, and to find out what resources and experience exist among them. These exercises are especially necessary if participants come from several organisations and do not know each other, but are also suggested for internal workshops where participants may be from different departments or are not used to collective learning and planning. The length of the workshop will determine the amount of time that can be devoted to introductory and 'stage-setting' exercises.

- Mediate differences of opinion between participants and relieve any tension that may be brewing
- Pull together ideas, showing their relationship to each other
- Change the group process by altering the method of participation or prompting the group to evaluate issues that have been raised during the previous discussion
- Summarize and record, if desired on a flipchart the major views of the group

You can choose out of the suggestions given above and below, depending on the situation. You will realize that as participants become more relaxed and start sharing the ideas, opinions and experiences, you can 'step back' from being a leader to being a facilitator and can also contribute your own opinions to the group as just another person.

PANEL DISCUSSION

To draw a range of different inputs on a specific topic you can organize a panel discussion. Here, each member of the panel speaks on a certain aspect of the topic. Panel members could either be people 'in the line', experts or even participants themselves. Later, questions are invited from the audience. An effective moderator should ensure the equal participation of all the members.

BUZZ GROUPS

This is an effective way of motivating the group after a long spell of passive participation, such as listening to lectures or watching a film show. The participants exchange viewpoints within a small group of four or five. Each member is given a charge to speak and question. The groups then present new ideas that have come up as a result of their buzz-session. The trainer thus gets a clearer idea of how much they have comprehended.

SEMINARS

move on
Address directly the fact that a tangent has been raised 'that seems to be a different issue,' and restate the purpose of the discussion, asking others for input

Private Conversation
Use nonverbal methods to regain the participants' attention (make eye contact, move closer)
Ask one of them a question (making sure to say the participant's name first)
Ask them to refrain from talking (privately, if possible)
Ask them to share what is interesting them with the group

Jokes
Privately ask the participant to minimize jokes
Resume the session after the humorous interjections (be as serious as possible)

Disagreeing
Summarize the participant's viewpoint; ask others for their opinions
Agree to disagree
Agree in part, then state how you differ and

HANDLING PROBLEM SITUATIONS

Feelings of hostility and lack of interest can often break up a training programme or a workshop. Often hostilities are directed towards the trainer. They can also be directed at a person with views contrary to a popular group opinion. Such problem situations can be overcome by allowing participants to identify their roles and place themselves in a group. You could use questions like :

- Why are you in this group?
- Why do you feel the way you do?
- What can you get from other participants ?

What can you give to the other participants?
Such personal involvement can help to identify and sift out pockets of resistance, and may neutralise the anxieties felt at learning new skills in a workshop. We can use opposite views, point of 'conflict' as a part of our discussions and activities as a learning tool. If need be the trainer can also propose a discussion on any specific problems that arise while conducting the programme, even if it means temporarily stopping planned activities, or rescheduling them.

why

Distractions

Use nonverbal means to get the participant's attention (e.g. eye contact)

Ignore if the behaviour is not detracting from the session

Privately ask the participant to stop

Doing own work during workshop time

Use nonverbal methods to get the participant's attention

If a group activity is under way, ask all to participate

Ignore the behaviour if it is not affecting others

Privately ask the person to participate actively in the program

Time schedules

Adhere to time schedules, don't let everyone suffer for one person's lateness

Remind participants of time frames

Ignore the behaviour and if it persists privately request promptness (as a courtesy to the rest of the group, not just to you)

Non participation

Use nonverbal means to draw the person into the discussion

Ask direct but nonthreatening questions

Connect with the participant during breaks
Ask the participant to be the leader in a small group activity

Leave such participants alone (just because they're not participating doesn't mean they aren't learning)

No tasks/assignments completed

Reemphasize the purpose of assignments (either to the group as a whole or one on one)

Ignore the behaviour

Recapitulate major learnings from assignments so that delinquent participants don't lose out

On the next page is a questionnaire that

should be administered to all the participants a day before beginning the workshop.

The purpose of the questionnaire is to put the participants at ease and initiate a process of thinking in a certain direction. These questionnaires should be filled in individually in one sitting. There is no specified time limit within which the questionnaire is to be filled in. While one participant may complete the questionnaire in an hour, another may take two hours to complete the same.

Kindly collect all the questionnaires once they have been filled in.

It is necessary for you to read through some of the responses, which you may select at random. The responses will be useful in getting a cross section of opinions on various gender related issues. They will help you in getting familiar with the issues that this course addresses and the wide range of attitudes of the concerned participants.

This questionnaire includes several questions, which focus on areas that you normally may not discuss with others. There are no 'right' or 'wrong' answers and as a result each question can have many possible answers. Please do not give us only 'yes' or 'no' answers but do explain what you feel about the question and why. All your responses will be kept strictly confidential. It is not required for you to put your name on this form. Your frank opinion will be appreciated and will be valuable to us.

I am M/F

My age is years

Section I

REFLECTION AND PROCESSING

The reflection and discussion after an activity are the most important elements of the undertaking. Allow plenty of time for discussion. Begin the discussion with a broad open question such as 'What happened?', 'What did you notice?' or 'How did you feel about the exercise?'

Allow participants plenty of time to think about what you have asked and let people respond in their own time. Avoid the 'school-teacher' approach of making a point of asking each person, in turn, to respond. If people choose not to respond to the question, this should be respected. Try to avoid pre-emptive questions such as: 'Did you notice how...?' and 'Did anyone feel that...?'

Accept the fact that participants will respond to the activities idiosyncratically. It is important that people are allowed to verbalize what happened to them and that they are not rushed to see the outcome of an activity in a particular sort of way. On the other hand, encourage participants to link their experiences with the 'real world' with questions such as: 'What are the implications of all this...?', 'How does all this link up with your job...?' or 'What are the key issues here...?'



Pre training questionnaire

1) Which member of your family encouraged you to make a career in this sector?

2) Does any woman from your family (mother, sister, sister-in-law, etc) work outside the home?

Where?

3) List five qualities that you would like your life partner to have?

4A) Would you prefer to have a working spouse? If yes, choose from among the reasons given below :

Pre training questionnaire

- Difficult to manage on a single salary
- Every individual needs to have economic independence
- Every one needs to grow professionally
- Any other-Specify

4B) If you do not want your spouse to work, outside the house, state why?

4C) For a man - Will you take dowry at the time of your marriage?

4D) For a woman - Will you agree to give dowry at the time of your marriage?

5) If you are a woman, would you prefer to continue working after your marriage? Why?

6) How would you feel if your spouse earned a higher income than you?

7A) List three household activities that you feel that a person of the opposite sex cannot do?

7B) List three household duties that you cannot do?

8A) List three issues in order of priority that you would feel uncomfortable discussing with the opposite sex.

8B) List three issues in order of priority that you would feel comfortable discussing the opposite sex

9) Do you think that married women with

children should take up jobs that involve traveling?

10) If your immediate supervisor were a woman

A) How would you react to taking orders from her?

B) Would you share personal problems with her?

Section II

Comment on the following statements that we often hear.

'Daughters must be educated in order to make a marriage and sons to make a career.'

'Teasing girls is a natural part of a boy's growing up process.'

'Women invite eve-teasing (are sexually harassed) by men only because of their provocative dress or behaviour.'

'A woman's greatest happiness lies in bringing up her family.'

Section III
Case Study

Mohan's problem : -
Mohan has been undergoing training at a CSO for the last six months. He completed Class X despite a lot of economic difficulties.

His father was a Subedar in the army and retired two years ago. His mother is uneducated and looks after the house. His brother has a salesman's job and travels extensively as part of his job.

His wife is educated (BA) and was working before she got married, Mohan's younger brother studies in Class IX and sister in Class VIII.

Looking at the serious economic situation at home, Mohan's sister-in-law suggests that she could also work and help in running of the house. She is offered a job as a typist with a salary of Rs.1000 per month. She feels that if she take this job, the children can continue to study.

Mohan's father writes a letter about all this to Mohan and asks for his advice. He writes that till today no 'bahu' of his family has worked outside the house.

Mohan's father writes that he can ask his daughter to discontinue her studies. But she is very keen to continue. Also these days it is important to be educated.

Mohan is very upset after reading this letter and asks for your advice.
Why do you think Mohan's father was upset when his 'bahu' decided to work outside the house?

Is it correct if a 'bahu' works outside the house? People often say 'A woman's first responsibility is to look after her home'.
Comment

Do you think it is important for girls to be educated? Why?

Remarks / Any specific observation

PLEASE PHOTOSTAT THESE PAGES FOR YOUR USE

Workshop designs

PLAN 1

Day One

Welcome & Introduction

Agree/Disagree/I don't know Pg 51

Tea

Sentence Completion Pg 50

Cultural & Social Expectations of Men Pg 59

Gender Role Identity Pg 48

Lunch

Creative Activity (In 6 groups)

Give each group one of the following topics

- Foeticide
- Domestic Violence
- Metro Sexual Man
- Woman Boss
- Pornography
- Sex Workers

On each topic the group should write a

song and perform or make a word-picture

Screen. film Bandh File & Discuss Pg 55

Give out some media articles/handouts

Day Two

Group Debate : Is your organization

Gender Sensitive?

Tea

Role Play : Divide into 3 groups and give a

theme / topic to each group:

Issues of female workers

Female living alone in field setting

Male-female co-workers in a field office

followed by discussion

Discuss case studies Pg 81

Lunch

Sexual Harassment at the work place

Definition and statistics Pg 77

Power point presentation & discussion

'Situations of everyday life'

2 short films Bhanwar and Chupe Chehere

Discussion

Close with a sharing and evaluation session

on the two day workshop.

PLAN 2

Have the pre-training questionnaire filled-in

by the participants a day before the

workshop. Pg 22

Day One

Introduction & Gender Post-Its Pg 33

Agree / Disagree / I don't know Pg 51

Tea

Toys & Games / Symbols & Rituals Pg 44/47

Talk : Socialization Pg 39

Lunch

Grandmother's Role Pg 48

Role Play : Acting Stereotypes Pg 53 or

Screen film: 'When Four Friends Meet'

End of the day discussion

Day Two

Recap of day one & discussion

Who Decides? Pg 59

Clarity of concept of Patriarchy through

brainstorming.

Tea

Media Analysis Pg 74

3 groups / 3 sets of activities

Lunch

Screen film & discuss: "Bandh File" Pg 55

Open group discussion: Taking stock.

Day Three

Recap and Questions/Answers

Situations of Everyday Life Pg 85

Tea

Powerpoint Presentation : Gender Based

Violence Pg 69

Sexual Harassment Definition & Stats Pg 77

Lunch

Screen film Chupe Chehere : Discussion

What must be done Pg 69

Post training Questionnaire Pg 87

Discuss : Where from here? What new

learnings and beginnings?

INTRODUCING ACTIVITIES

- Allow plenty of time. Do not try to cram too many activities into too short a space of time. The reflection period of the activity and the discussion of it is usually more important than the activity itself. It is during this phase that the experiential learning cycle is being completed. People are making sense of what has happened to them.
- Make sure that you give clear instructions about the activity. Check that everyone in the room is clear about what you are asking them to do. If necessary, write out the instructions and give them to participants as a handout. This is particularly important if you are working with large groups.
- Stick to the format of the activity. Once you have given instructions, follow them yourself. Resist the temptation to modify the exercise once it is underway.
- Keep to time. If you suggest that part of an activity will take five minutes to complete, remind participants when the five minutes are up.
- If you are using an activity to be done in pairs, be authoritative when you ask the group to reconvene. Sit in the larger circle of chairs and call participants to join you. Once you have called them back, remain silent until everyone is back in the larger group.

Words to think about

Brainstorm the why and the how?

Gender Conflict

'Gendering'

Woman Refugee

War is a 'gendered' activity

Gender deconstruction

Man's 'Self-images'

'vulnerable group'

Mainstream a gender perspective

Dialogue

Practical 'violence'

Media pressures

Conference on women

The world's oldest crime

Pimps

The quest for a boy child

Child mother

Personal laws

Dynamic (changing) gender

relations

Poverty

Marginalised

Ecology, environment & women

History is his story

we also need her story

Gender Dialogue

Gender is an old word which has taken on a new meaning

People are born male or female but learn to be boys and girls who grow up into men and women.

The meaning of the word 'gender' refers to the definition of men and women in their socio-cultural context. The manner in which social roles and expectations of behavioural patterns are passed on to men and women is known as 'engendering'.

There is a clear distinction between sex and gender. We are born either one sex or the other : male or female. After birth social and cultural traditions, often completely out of sync with today's world, start the process of 'gendering' that slowly transforms a male or female into a man or a woman with qualities and roles to suit a specific society. Therefore, while sex is totally biological, gender slots men and women into a pre-determined social and cultural classification.

Understanding this difference between sex and gender is essential to comprehend how socialization processes in every society affect men and women and lead them to play different roles, have different needs and face different constraints.

The Hindi words 'saamajik linga' as contrasted with 'praakritik linga' explains the exact difference between sex and gender: biological differences are natural and constant while gender differences, by virtue of being socially constructed, are not constant. They differ from community to community and place to place. Gender is therefore a dynamic concept. It varies greatly from one culture to another, and from one social group to another within the same culture. Race, class, economic situation, level and age all these influence what is culturally appropriate for men and women. However, over a period of time these gender roles within a society change.

Look at the box opposite, for specific examples from countries around the world.

Sex	Gender
Sex is natural	Gender is socio-cultural and it is man-made
Sex is biological. It refers to visible differences in genitalia and related differences in procreative function	Gender is socio-cultural and it refers to masculine and feminine qualities, behaviour patterns, roles and responsibilities etc
Sex is constant, it remains the same everywhere	Gender is variable, it changes from time to time, culture to culture, even family to family
Sex cannot be changed	Gender can be changed

Different patterns of gender socialization across the world

Proof of the fact that gender is a cultural and social attribute rather than a natural one, is that it keeps changing over time, in different places and among different social groups. For example a middle class girl may be confined to her home and school while a tribal girl may roam around in the jungles freely, taking the animals for grazing, or climbing trees to collect fruits, leaves or branches. They are both girls but they develop very different capabilities, aspirations and dreams, in spite of the fact that their bodies are similar.

US Census Bureau figures show that a US working woman, just out of college, earns only 75% of the salary that is offered to men in an identical job. The older she gets, the further behind she finds herself. An Associated Press analysis of census statistics released in 1991 found that at every educational level, women earned less than men who had the same amount of schooling.

Women got the right to vote in Switzerland only in 1975.

In Kuwait women do not have the right to vote till today.

In Saudi Arabia a woman cannot have her photograph on her passport and she cannot leave the country without either her father, husband, brother or son accompanying her. Neither are women allowed to drive a car in Saudi Arabia.

Gender has been constructed in such a way that women as a group enjoy fewer rights, control fewer resources and work longer hours, have no decision making power and much of their work, like household chores and caring for the young, is not even taken into consideration.

Actually if a woman can cook, so can a man, because a woman doesn't cook with her womb. Ironically this very activity changes when it becomes a lucrative career as being a chef is for a man, for it is outside the home and guarantees an economic reward.

What we are attempting to clarify is that neither sex nor nature is responsible for the unjustifiable inequalities that society has made and that exist between women and men. One can be different and yet be equal.

In fact, the roles assigned to both men and women in every society are full of pressures and stress and are unfair to both the sexes. This role modeling starts right from birth and the unequal pressures continue throughout life through a strong process of socialization, finally creating rigid stereotypes. Look at the comments in the column on the next page as how different men in a training programme reacted to the possibility of their wives earning a higher income than themselves.

Today we are beginning to see a change in 'gender' roles where many men share the workload at home and the responsibilities of child care. This new trend, the 'metrosexual' man willingly participates in bathing, changing diapers, giving bottle feeds, reading stories and singing lullabys to his child. Another example of changing gender roles is the adoption of children by either a single man or a single woman. In a similar way, many big family businesses are being handed over to daughters of the family instead of sons.

What factors influence gender-based differences? Social and economic factors can reinforce or decrease gender-based disparities. These factors include :

Institutional arrangements : These create and reinforce gender-based constraints or, conversely, foster an environment in which gender disparities can be reduced. For example, even where women primarily grow food crops, institutions providing agricultural credit for food crop production often discourage women's access to credit.

The formal legal system : This reinforces customary practices and gives women inferior legal status in many countries. Women are discouraged and in some countries legally barred from owning land, property, and other agricultural assets, opening bank accounts; or contracting for credit in their own names. For instance in

our own country a woman had to move the court so that her son's admission form to a school could carry only her name, as she was a single parent.

Socio-cultural attitudes and ethnic and class/caste based organisations : These affect farming systems and determine which crops men and women can grow, who drives tractors or gives livestock vaccinations or whether women need their husbands' approval to sell their cattle or the product of their labour.

Religious beliefs and practices : These limit women's mobility, social contact, access to resources, and the types of activities they can pursue. In Islam, for instance, religious law dictates that daughters inherit only half of what sons inherit.

The debate between 'nature' vis-à-vis 'nurture' continues even though it is obvious that upbringing is responsible for differences that lead to the unfair 'push-pull' in gender. Because of different gender roles and responsibilities, men and women have different experiences, activities and even different social relationships and therefore play different roles in their community life. It is only through understanding and a sharing of work, rights and opportunities in an atmosphere of mutual respect that would lead to a more just world.

The following activities aim at clarifying the concept, exploring the nature of gender and helping participants develop a deeper understanding of its nature, role and manifestations in society. All these activities require a spontaneous rather than studied response. Encourage the participants to share what they 'feel' rather than what they 'think'. Point out there are no right or wrong answers, but that they should be genuine responses.

It is only in an atmosphere of openness and honesty that we can truly explore our feelings about gender.

Activity One

Understanding the Difference between Sex and Gender

Objective

To introduce the term gender to a group unfamiliar with the concept

Method

Begin by asking the group if they understand the difference between gender and sex. Give each participant a chance to speak. Hand out sheets of paper to the participants. Explain that you will be reading out a number of statements and they are to write 'G' against those they think refer to gender and 'S' to those they think refer to sex. Read out the statements given below and ask participants to mark them without indicating the correct answer that is given within the brackets at the end of every sentence.

- Women give birth to babies, men don't (S)
- Little girls are gentle, boys are tough (G)
- In one case, when a child brought up as a girl learned that he was actually a boy, his school marks improved dramatically (G)
- Amongst Indian agricultural workers, women are paid 40-60% of the male wage (G)
- Women can breastfeed babies, men can bottlefeed babies (S)
- Most building-site workers in Britain are men (G)
- In Ancient Egypt men stayed at home and did weaving. Women handled family business. Women inherited property and men did not (G)
- Men's voices break at puberty, women's do not. (S)
- In one study of 224 cultures, there were 5 in which men did all the cooking and 36 in which women did all the housebuilding (G)
- According to UN statistics, women do 67%

How would you feel if your wife earned a higher income than you?

I would take a little getting used to as traditionally it is men who have always earned more. It could be a pain, but I think I will come to terms with it quickly!

Rich !

I will feel good that we are progressing. But in the long run I think this can frustrate me a bit. My behaviour depends a lot on her behaviour as well

It's alright with me as far as she does not boast about it, though initially it would hurt

I would naturally be upset about it as it would certainly indicate my inability as compared to my wife's so I would strive harder to earn more. I would also be proud of my wife's ability at the same time. Anyway it would not be a very big deal

I'd learn to live with reality, to work hard to supersede her income

I don't feel its OK, because I feel I am the head of the family

The more, the merrier. No sense of envy, lowliness, ego or hurt self-esteem. Men and women are both equal. Who earns more in the family doesn't decide who wears the pants in the house

I don't want my spouse to work at all!

It would not make any difference to me. If she is better qualified and more capable, she'll earn more than me. I'd feel proud of her.

Reactions from a training programme

of the world's work, yet their earnings for it amount to only 10 per cent of the world's income (G)

Discuss the correct answers with the whole group. Focus on these questions and key ideas:

Did any statements surprise you?

Do the statements indicate that gender is inborn or learned?

Gender roles vary greatly in different societies, cultures and historical periods

Age, race and economic background are also major factors which determine our gender roles.

Women in every country experience both power and oppression differently

Activity Two

Gender Post Its!

Objective

To begin the process of thinking critically about gender and evaluating the existing attitudes and beliefs within the group members regarding gender.

Material

A number of post it notes i.e. those in which a small piece of paper already has an adhesive attached to it. Alternatively you could use small pieces of paper and scotch tape. You will also need some writing material (pen, pencils) and a flip chart.

Time : 30 minutes

Method

Begin the activity by inviting one female and one male participant to join you at the front of the room. Ask the remaining participants to write the first thing that comes into mind regarding these two participants, using

separate post-its/slips of paper for the male and female. These comments could be about their job, favourite movies, food, hobbies, what sports they enjoy etc. They are only to write one comment on each paper, but they can use as many papers/post-its as they like. Now stick these post-its on the board under the heading 'man' and 'woman'. Alternatively stick the post-its directly onto the male and female volunteer(!) and then move it to the board under the heading 'male/' 'female'. After 10/15 min stop this process of writing and read aloud what has been written to the entire group.

Now from the list that you have compiled encourage the audience to identify trends in their assumptions that were coloured by their perceptions of a man's behaviour traits or a woman's behaviour traits. For example ask them to examine if a man can be 'beautiful' and a woman 'handsome'? Did sports activities figure in the list under women? So for each assumption of a woman, ask why a man couldn't do or be that and vice versa.....

Lead them into a discussion 'what is gender'?

Reflection

After identifying these assumptions, explain that many of the assumptions, they made regarding the male and female volunteer were socially conditioned responses to what we see as gender. Essentially we have been told since birth that boys and men are suppose to act, think, dress, talk, walk, eat, etc differently from girls and women and vice versa.

Go on to define gender as a categorization based on sex that places people into two groups : male and female. These two groups are often biologically, sociologically, psychologically, and physiologically influenced.

However, despite the multi-influenced nature of gender, our society still over emphasizes the physiological and biological nature of humans. While some may find their sociological and psychological orientations to be quite different from those defined by genitalia and outward appearance, the assignment of gender is generally based on the latter.

Present some additional theoretical background from the beginning of this chapter if needed

Aspects of Gender

There are four aspects of gender

Assignment : The gender we are given at birth, either being male or female. In this aspect, our genders are prescribed by the society in which we are born

Role : This is the set of behaviours, mannerisms, and other traits that society says we should express as part of our assigned gender

Identity : This is what we think our gender should be at any given time. Many people do not question their gender and let their assigned gender function as their identity.

Attribution : This is the gender we assign people when we first meet them and is based on a set of cues that differ from culture to culture.

Also look at Appendix 2 for a deeper understanding of different theories of gender



Activity Three

What is Gender?

Objectives

To allow each person to air their views on gender

To encourage active listening to build trust

To arrive at a common understanding of the term 'gender'

To start making the links between gender and development (optional)

Time

Will vary considerably depending on several factors such as number of participants, language, how often participants have discussed this before and how many different views emerge.

Method

- Divide the group into pairs to discuss 'What is gender?' It is important that ideas are generated, Eventhough pairs do not necessarily have to come up with a complete definition. They could also discuss 'Why are civil society organisations interested in gender?'
- In the large group : 'brainstorm' answers and write them up on a flipchart

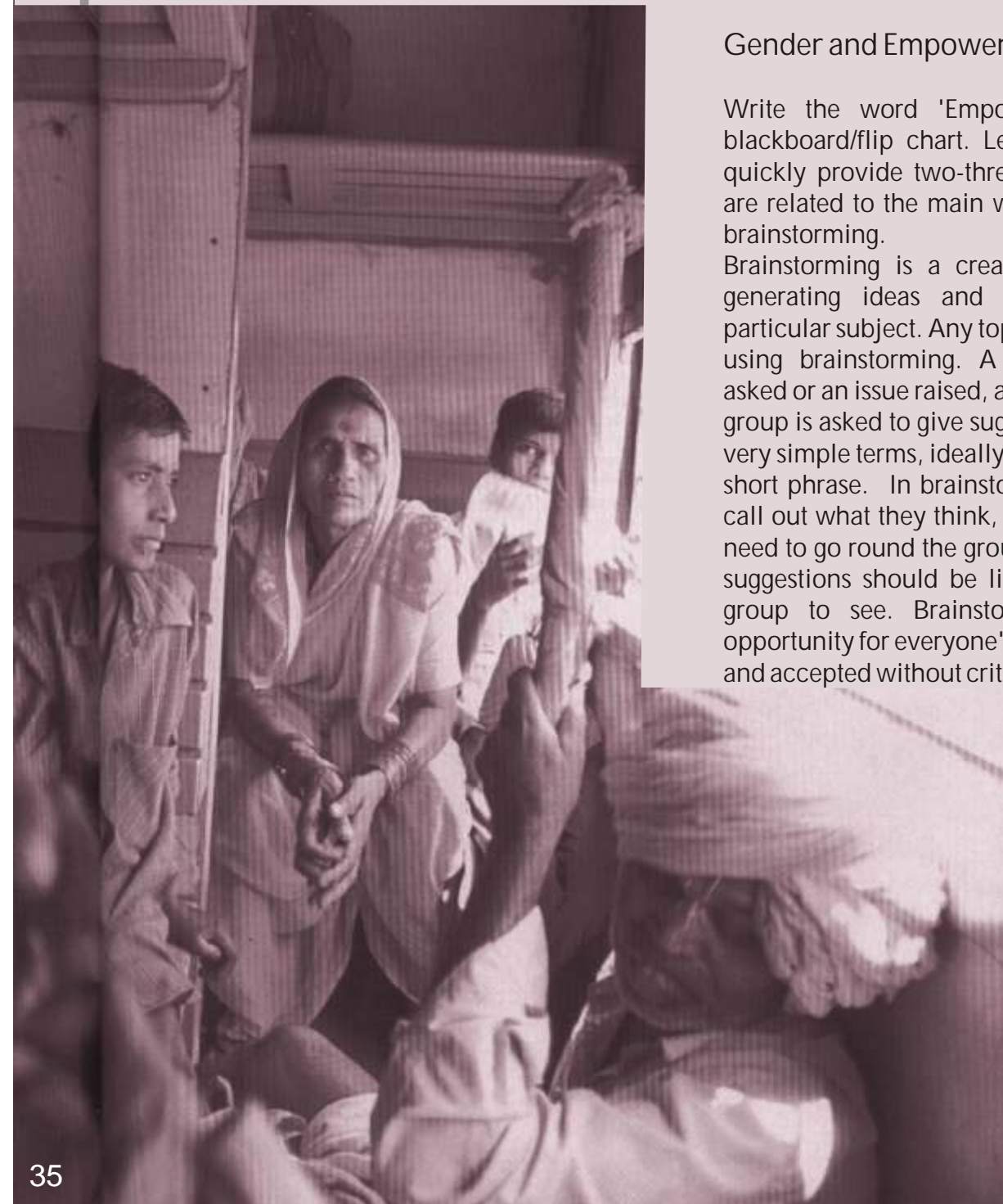
- Arrive at a common understanding of the meaning of the concept of gender including the key points of the culturally-specific roles for men and women that emerge from a socialization process.
- Lead the discussion on the relevance of gender to civil society organisations

Activity Four

Gender and Empowerment

Write the word 'Empowerment' on the blackboard/flip chart. Let each participant quickly provide two-three words he thinks are related to the main word. This is called brainstorming.

Brainstorming is a creative technique for generating ideas and suggestions on a particular subject. Any topic can be explored using brainstorming. A question may be asked or an issue raised, and every one in the group is asked to give suggestions about it in very simple terms, ideally with one word or a short phrase. In brainstorming, people just call out what they think, there should be no need to go round the group one by one. All suggestions should be listed for the whole group to see. Brainstorming gives an opportunity for everyone's ideas to be valued and accepted without criticism.



Write the words on the flipchart/black board. Some words related to 'empowerment' could be freedom, women, power etc. Discuss the common ones and the links between gender and empowerment.

Through this activity a picture of our own specific society/community becomes clear.

Activity Five

Gender Role Stereotypes

Objective

To identify the stereotypical gender roles that are portrayed in school text books

Material

Sample textbooks in language studies, maths, social studies, sciences and environmental studies. Obtain these in advance or ask participants to bring in sample textbooks used in local schools.

Time: 45 min

Method

Ask one of the participants to read aloud a story/text from one of the books that depicts mother/father or brother/sister relationship. Divide the participants into small groups and ask them to create a role play on :

- how the particular story depicts male and female behaviour
- how they would discuss the story with their daughter
- how they discuss the story with school teacher/principal

After the role play, move onto a discussion about the personal experiences of the participants when they were in primary or elementary school and the text books they used. How did these books reflect the

surrounding gender reality and what impressions did they receive during their school days from these textbooks?

The groups can then move on to review the sample textbooks they have brought to the workshop. Put up the following questions on a flip chart to channelize the discussion.

- Identify the male and female roles depicted in the textbooks. Could they be changed to present a greater range of choices for both the male and female characters? If so, how?
- Count the number of pictures of males and females in any chapter. Compare the way male and female are depicted, what they are shown doing, how they are dressed. .
- If one of the books is an anthology of stories or poems, compare the number of males and female authors as also the number of male or female protagonists in the stories/plays
- Especially note the math and science texts. Are girls depicted at all? Are they actively engaged or are they shown watching boys perform experiments or manipulating equipment?
- Note the word problems. Does the subject matter include material that would be equally familiar to girls as well as boys?

Reflection

Once the activities are over, initiate an open discussion by asking :

- Were they aware of gender stereotyping in textbooks while they were in schools?
- How can education be re-designed to change this?
- Can women bring about changes in the educational system of our country?
- Can teachers be involved in this action for change? How?

These discussion can be recorded by a recorder from the group

Unequal World

25% of the 12 million girls born in India every year do not survive to see their 15th birthday

World Bank Report

40% of all girls enter secondary school

UNICEF

63% of adult women are illiterate

GOI

92% of tribal women in India are illiterate

GOI

GENDER RELATED INDEX

India has a very low GDI (gender related development Index). The latest Human Development Report of 2003 places India 103rd in rank out of the 144 countries. Life expectancy, adult literacy, income and school enrolment ratio are the main parameters taken into account while analyzing this report.

Sex ratio is also an important social indicator to measure the extent of prevailing equity between females/males in a society at a given point of time.

- National Average : 927 females to every 1000 males
- Certain districts in Punjab and Haryana have only 750 females to every 1000 males!
- A declining sex ratio in Himachal Pradesh, Punjab, Haryana, Gujarat, Uttaranchal and Maharashtra, none of which are BIMARU states.
- There is a close correlation between affluence and a declining sex ratio: South Delhi has 845 female to every 1000 males. The female population has dropped alarmingly in 23 cities in India.

Though the amount of employed women is on the rise, only 2% are employed in the organised sector while 85% earn only 50% of the official poverty income.

57 years after receiving the right to vote, Indian women have only 9% representation in Parliament

60% of women get married before 18 and are mothers before they turn 19 in rural India.

CHILD LABOUR AND THE FEMALE CHILD

About 42% of the Indian population is made up of children and nearly half of them are girls. Of these, 40% are in the age range of 0-14 years. Girl children are constantly discriminated against within their families, by employers and by society at large. In the context of child labour, girls get to do the most menial, unskilled and lowly work, which for most of the time is not recognised as work. Boys are given more skilled jobs to do and are generally seen working in factories or workshops, which is rarely on a piece-rate basis. Boys are also hired as apprentices to learn skills of a particular trade, which will improve their prospects of a career as they get more adept on the job.

On the other hand girls even as young as five and six work upto 10 hours a day in jobs ranging from domestic chores like filling water, washing clothes, basic cooking, looking after siblings, to helping parents in planting, weeding, sowing and harvesting. In addition to this they are often involved in work in the unorganised sector such as the bidi industry, lock, carpet, coir and in match factories. Girls often accompany their mothers to work to assist her in her job whether it is rag picking, working as a domestic help, for newspaper or flower vending etc. Again this help is not considered as work or as an occupation.

Discrimination against the girl child takes many forms especially in terms of nutrition, education, economic worth or value as well as the kinds of jobs that they are offered and made to do.

A woman in an average drought prone village walks 1300 km, the distance between Calcutta and New Delhi every year in search of water and wood

Centre for Science and Environment

Socialisation

The word gender by itself is very neutral. It refers to both women and men. Gender inequality merely means that there is inequality between the genders. The male and female biological species make up all of nature and life on earth. Though the human being has evolved to a higher plane of social, emotional and spiritual concepts, but we have also constructed social 'norms' of attitudes and behaviour for ourselves. Domination and control by men (a patriarchal system) or a male ordered world have created inequalities that have over the centuries resulted in an unfair world society. This is why many people use the word gender to describe the women's issue. Gender awareness projects therefore get translated into work that is planned or directed only on, for, or with women. It is alarming and worrying that even in today's India, women have to be content to remain being a 'gender issue' to which people need to be 'sensitised'!

At every step of our development process, we encounter resistance from traditional social forces, norms and attitudes -many of them gender specific. We recognize that to create an equitable modern society, we need to ask many questions and de-construct many stereotypes. It is strange but in any forum, a discussion on gender-related issues evokes an emotional and hostile response. Public and private concerns in our society do not work towards integrating women in either the planning or the implementation process.

All over the world a woman's access to and control over natural resources (land, water, forest) is limited, even though she is the one



who works on and for these same resources. Every community is built around household units and yet the work of this 'combined' unit is not shared by both. The burden invariably falls on the female. Men manage to sweep, clean, wash and cook perfectly when these activities are paid for! To establish a fair and equitable society it is necessary to move the gender debate from women versus men, to one that involves both the genders.

Of course, this is easier said than done for how does one actually change age-old ideas, attitudes and behaviour patterns?

Over the centuries, society has perpetuated many stereotypical images of humans through an on-going process of socialization or 'gendering'. A child's early experiences are very important in shaping the self-perception of both girls and boys. The series of activities given in this chapter depict the impact of socialisation on our 'gendered' images of ourselves.

There are different norms prescribed for girls and boys, women and men every society across the world. These determine almost every aspect of their lives. In South Asia, many socio-cultural taboos imposed on women result in the female lagging behind the male in every social indicator.

Today, many women suffer under a double burden. They are encouraged to work outside their homes in order to supplement family income. Yet a woman has neither control over this income, nor any say in major family or financial decisions. Further, she is still expected to perform all the duties of a traditional housewife without any help from the male members of her family.

So even though a woman's roles and responsibilities have increased, yet her status in the family and society remains largely unchanged. But this discrimination does not

begin only after marriage, but even before she is born.

Let us examine how a girl is discriminated against even before she is born. We are all aware of sex determination tests (amniocentesis) through which parents find out whether the baby to be born, is a boy or a girl. It is horrifying that irrespective of whether parents are rich or poor, in the majority of cases the unborn child is killed if they come to know that she is a girl. In today's world with the advance in science and technology it is easy to determine the gender of the foetus and the detection of a female results in the mother undergoing an abortion.

Even at birth, a different treatment is meted out to boys and girls. When a boy is born, there are celebrations yet a girl's birth is greeted with silence and disapproval. Her birth is announced with tears and mourning, sweets are not distributed and no singing or dancing takes place.

All over the country there are various methods and measures taken by families to kill a girl child as soon as she is born. These include throwing the baby girl under a bed with no clothes or other form of protection, so that she may die of exposure. If she survives then she is smothered to death with a pillow or bundle of cloth. Other ways of killing a female child include feeding her with the juice of a poisonous plant, inserting a long thin needle in the soft point on the head that reaches the brain causing instant death. Very often midwives undertake this job with the compliance of the mothers, who themselves do not want a female child.

Discriminatory social attitudes towards the girl, whether child or woman, results in the lack of food, medical care, educational opportunities and the perpetuation of age old customs such as foeticide, female infanticide, child marriage and early child bearing.



Malavika Karlekar in her study on women sweepers in Delhi 1992 writes

It is a well-known fact that the girl child gets less time at her mother's breast than her brother. In families where there are both boys and girls, it is the boys who get the best of food available in the family and their sisters get the left overs. The boys get the butter to eat and the milk to drink, while the girls get the buttermilk.

Regarding health issues and other illnesses, it has been observed that boys get taken to the doctor at the first signs of being unwell and medicine and other related care is promptly given by the parents. The girl child is taken to the doctor only when she is seriously ill and very often when it is too late to do anything to save her.

Education for the girl child is not considered important. This is evident from the census figures where the female literacy rate is ----- compared to the male literacy rate of ----- . The drop out rate of girls from the school system is in most parts of the country higher than that of boys. Very often they are withdrawn from schools to help in domestic work, look after siblings or earn money for the family.

According to VHAI, women face violence all through their life cycle. As a foetus, modern sex selective techniques destroy them and deny many the right to be born. As a young girl, she may be subjected to direct or indirect forms of female infanticide. As an adolescent, the reasons for violence many vary from early marriage or dowry-related problems. And as an old woman, when she is past fertility and incapable of hard work, she may be subjected to both neglect and abuse. The erosion of traditional values, poor law enforcement and depiction of violence in the media, have also contributed to the rise in crimes against women.

Boys don't cry

I have cried more than my sister, but I always did it in solitary confinement

They do. Its just that society has engendered boys in such a way. They are like a coconut, hard on the outside, soft at the core

I wouldn't want my man to be a sappy jerk who cried more than I did !

This is a stereotype image which I am personally following with or without thinking on it. But I think it is more a tribal belief rather than a civilized one

This is a nonsensical myth. I feel any person should not suppress his/her emotions and should constantly let go of it

I don't agree because crying a lot since childhood has made me feel very light

Teasing girls is a natural part of a boy's growing up process

This is rubbish. I have experienced that a man teasing girls or boys has nothing to do with the growing up process, it is just a mental set.

Bull shit. Joking is alright, never eve-teasing.

He gets a sense of achievement amongst peers by showing his power over her

He can also teach a lesson to the girl who goes against him

It reflects the value system that is given to the boy by his parents

Reactions from a training programme



Time : 20-30 minutes

Method

Brainstorm the following questions and put down the response from the group on a blackboard or flipchart. A quick discussion can be encouraged. The note given at the end of this activity can be shared and made part of the discussion.

List the professions that are meant exclusively for men and women

List the jobs that could be/are performed by both men and women

What are the skills needed to perform each of these jobs?

List these against each profession on the blackboard.

Gender	Job	Skill
Men	Engineer	Intelligence
Women	Secretary	Smart
Both	Doctor	Sympathetic

Do you feel that there are some jobs that cannot be performed by men and some others which a woman cannot handle? For example a woman can be an engineer and be as efficient as anyone else.

Does the choice of a profession have any link with the roles given to men and women as children?

Can you see the link between the games they

play as children and the jobs they take up as adults?

Reflection

Certain images and biases are prevalent in our society when it comes to choosing careers for men and women. These have their roots in the typical roles assigned to women.

Women are expected to take up careers which do not require higher education, long hours spent in the work place, interaction with the other men etc.

~~They are not considered primary breadwinners for the family~~

~~Certain careers are associated with women because they are supposed to be gentler, softer, kinder and not intellectually oriented.~~

On the other hand a man is supposed to be intellectual, strong, independent and self-confident. He must be the bread-winner of the family. These images, ironically, also put immense pressure on the man to live up to the role assigned to him by society.

Right from childhood, we are taught to believe that these are essential qualities that men and women are expected to develop in themselves. For e.g. boys are told that they should not cry or display emotions as this is girlish behaviour. On the other hand, girls are never expected to be strong, as their fathers, brothers and later, husbands are always there to protect them.

Both men and women are under pressure to live up to the images expected them by the society. Breaking away from these traditionally defined roles is difficult and takes a lot of courage.

How many of us would accept a woman as being the sole bread-winner and the head of the family, while her husband stayed at home

and did the chores traditionally defined for a woman?

Perhaps none of us are ready to accept this reversal of roles at this point in time.

If right from birth, boys and girls are brought up without discrimination and given equal opportunities only then will we be able to change our attitudes and way of thinking

If right from the beginning, a girl is given equal opportunities, then there is no reason why she cannot choose her own career.

Activity Three

Symbols and Rituals

Objective

To understand the gender bias in 'traditional' cultures and customs

Time: 20 to 30 minutes

Method

Divide the group into three or four sub groups; give each group the following five questions. Ask them to discuss, write down their group answers and then share these with the large group.

If you walked into a room (office or party) crowded with people, how would you make out who is married and who is single?

What are the symbols for married women in your state/village/town?

Why do you think these symbols are not necessary for men?

What fasts do the women in your families keep for the health, prosperity of others?

Do the men fast for any festival/rituals?

Reflection

MAKING ENDS MEET

*This job is for the women,
To stretch out a thin meal
In a poor country, waters
Needed to complete the deal*

*Added to precious dal, and
Rice, it makes these grow,
It is the stuff her stick
Fingers knead into dough*

*These are the tricks she's
Learnt, to eke things out
But when water is scarce
A woman must go without*

Rukmini Bhaya Nair

Why Educate Girls?

Because

A girl who has had more than six years of education is better equipped to seek and use medical and health care advice, to limit the number of her children, to be aware of sanitary practices from boiling water to the importance of washing hands

Children of women who have had just five years of schooling had a 40% better chance of survival compared to children of women who had less than 5 years of schooling (World Bank study)

Giving women just a primary education decreases child mortality by 5-10% (UNESCO)

Educated women marry later, are more aware of AIDS, and are also less susceptible to abuse by older men

For every four years of education, fertility is reduced by one birth per mother (World Bank)

And yet 65 m girls in the world never see the inside of a classroom



Sharing responses and discussing them with the larger group will be very interesting and informative regarding patterns of gender socialization. Some of the points in the extended note at the beginning of this chapter can be introduced by the trainer for a more indepth discussion if time persists.

Society expects a woman to 'sacrifice' for her family. She keeps fasts for the long life of her husband, for her brothers, etc.

Man is the 'giver' he does not need to either wear symbols of being married or keep fasts.

This is a very good example of how rituals reinforce stereotyped roles.

Activity Four

Gender Role Identity

Objective

Our 'likes and dislikes' follow a set pattern of 'gender engendering'

Material

Paper and pens for each individual.

Chart paper and feltpens

Time : 30 to 40 minutes

Method

Share the following four statements with the group. Each participant is to put down their answers on a piece of paper. Encourage them to be truthful and candid. They do not need to put down their individual names.

Two things you like to do that are considered typical for your gender

Two things you hate doing but they are typical
Two things you like doing that are considered non-traditional for your gender

Two things you really wish you could do that are non-traditional for your gender

These are later shared with the group with each person reading out their own lists.

Reflection

After sharing lead the discussion towards answering the questions

How have stereotyped gender images influenced your personal history?

What experience have you personally had in challenging gender roles?

Comment

This is a 'fun' activity and is very non-threatening. Participants greatly enjoy doing it and sharing their responses which often evoke laughter. A wide commonality of experience is typically seen with many women fantasizing that they would like to urinate standing up at the side of the road (!), ride a motorbike or have the freedom to go where they want, when they want. Men's wish list often includes waxing their bodies, wearing saris and jewellery... it is also interesting in that the activity often indicates how men perceive certain household tasks : cleaning up, washing clothes, cooking, decorating etc. as being women's tasks.

In its own gentle way this activity brings home to the group how each one of us militates against our gender roles, and wants to break out.

Activity Five

Grandmothers Role

Objective

To identify traditions and changes in women's roles from one generation to the next

Material : Paper and pen

Time : One hour

Method

Ask participants to discuss the following topics in small groups of not more than three.

Describe one of your grandmothers, bearing in mind:

What qualities do you remember about her? Were these qualities typical for women of her time? What qualities were expected of women of her generation?

How were women of her generation treated when they did not conform to these expectations for women?

Would you be comfortable living with the same expectations?

Describe your mother, keeping the same questions in mind.

Reflection

Ask the small groups to reflect on the following:

Were you influenced by your grandmother and mother?

What are your own generation's expectations of women's behaviour? Are you comfortable with these? How are women treated who do not conform to these expectations?

Do women in your generation enjoy more of their human rights than in your grandmother's day? Your mother's day?

What factors have brought about change?

Ask the full group to imagine a woman of the next generation:

What qualities, hopes and expectations do you wish for her?

What can be done to help her realize these?

Write a poem/paragraph/word picture on this 'future woman'

Comment

This activity often puts all the participants in a very emotional and reflective mood, as they

travel down memory lane. Sharing in the larger groups brings about a realization of the kind of restrictions imposed on an entire generation of women. Also an understanding of how easily we accept/tolerate such discrimination.

For many participants it also brings home the message that we very easily condone or justify this type of discrimination.

Activity Six

Sentence Completions

Objective
To identify our 'everyday' feelings and attitudes

Material
Paper and pens. The paper should have the

following sentences typed out, taking care to leave space for sentence completion

- The best things about being a woman is
- A woman would never let a man see.....
- Men would reject another man if.....
- A man would be praised by his parents if he.....
- Boys can't.....
- The parents of a boy let him.....
- Teachers expect girls to become like.....
- Women get embarrassed when.....
- Parents expect boys to.....
- Women are allowed to.....
- A boy would get teased if he.....
- Women really want men to...
- Men don't like.....

Time : One hour

Method



Give out the papers and ask each participant to complete the sentence with their personal feelings and attitude.
Collect the sheets of paper
Read them out by choosing randomly
Initiate a discussion with the entire group

Comment
Another fulfilled activity that brings attitudes, stereotypes, misconceptions to the forefront in a completely non-threatening way.
Do ensure that it moves beyond being mere fun and becomes a real analysis of attitudes.

Activity Seven

Agree, Disagree, I Don't Know

Objective
To explore attitudes within the group

Method
Explain that for this activity you are designating different area of the room as being where participants should stand if they agree (on one side), disagree (on the opposite side) or don't know (in the middle) with the following statements. Explain the rules of the game : there are no right and wrong answers. Be candid and truthful. Take your positions according to what you truly believe, don't just follow the leader!

Encourage discussion, crossing the floor, persuasion, coercion.....! The group that is on the side of 'agree' or 'disagree' should attempt to persuade the people in the centre, the 'I don't know' category to join them.

Keep in mind that different statements may



require different amounts of time to be thoroughly debated. Also that you may often have to play the role of a mediator!
Read aloud each statement and let the participants group themselves according to their beliefs.

A man touching up a woman in a crowded bus

There is no such thing as marital rape

Two women in a restaurant being stared at by a group of men

A man cannot control his wife if she is earning more than him

Women invite eve-teasing by their provocative dress and behaviour

A father showing his 16 year old son his collection of pornography

A father showing his 16 year old daughter his collection of pornography

A man with a prostitute.....?

I would be comfortable if my son told me he was gay

It is not always necessary to give a child information on sex when he/she asks for it

Masturbation makes a person obsessed with sex

Media encourages inappropriate sexual behaviour among young people

Having an abortion is a woman's right

Follow this up by a debriefing session with the whole group, sharing perceptions and attitudes. You could also ask them what they

observed/learnt about the other participants by doing this activity.

Comment

This activity is noisy and very lively. It is often used to begin a programme on Gender Socialization as it ensures maximum participation and serves as an energizer.

Having a break after this activity is a good idea as it gives time for the group to share their perceptions among themselves, and also for the passions generated by the debate to cool down.

Activity Eight

Attitudes and Values

Objective

To give individuals an opportunity to explore and debate their personal values

Time : 45 min to 1 hour

Method

Start by asking the participants to sit in small groups of five or six. He/she then tells them the following story, saying that afterwards they will discuss it.

The story of Maya

Once there was a girl called Maya, who was 19 years old and very beautiful. She was also very poor. She lived in a village on the bank of a big river. Maya was engaged to be married to a young man called Prakash who lived in village on the opposite bank. The river was very wide and moving rapidly, with crocodiles in it.

One day Maya heard that Prakash was very ill, and might even die. She became very anxious about Prakash. She loved him very much, and she wanted to go and be with him

if he was sick, and especially if he might die.

So she went down to the river, where there was a ferry-boat plied by a ferry-man Ram. When Maya said she wanted to cross the river Ram asked her for a fare of Rs. 100. Maya said that she did not have Rs.100, but that she would pay Ram later. Ram refused. Then Maya pleaded with him to take her because Prakash was so ill, and might die. Ram refused again. Then he said that he would take Maya across, but on one condition.... that she should sleep with him first.

Maya was very upset about this, and went back to her village wondering what to do. On the way she met her cousin Anil, and she told him what had happened. "That's nothing to do with me", he replied. "It's your problem. Don't involve me in it. I don't want to have anything to do with it". The Anil went off leaving Maya disconsolate.

Maya didn't know what to do. She hated the idea of sleeping with Ram, but she loved Prakash so much and thought she would never see him again. She had to get across the river somehow. So finally she went back to Ram, and slept with him. Then he took her across the river, and she rushed to Prakash's house.

At Prakash's house Maya nursed him and looked after him. Soon Prakash felt better and was out of danger. After some time Prakash asked Maya how she had crossed the river, and where she had got the money. Then Maya told Prakash what had happened. Prakash was furious. He shouted at Maya and abused her for having slept with Ram. He told he'd never marry her now and that she should get out of his house forever.

Maya went sadly down to the ferry again. On



Alpana Chandola, a dowry abuse survivor said "When I entered my husband's home. I was welcomed with abuses. I had not even taken off my wedding dress, when I was pushed into the kitchen to work. I was physically and mentally abused and tortured. When my husband and his mother realized that my parents could not meet their demands for a larger dowry. I was thrown out of the house... I decided to fight back. I filed a criminal case against my husband and his family. I placed my case before the National Commission for Women. I do not want this story to be repeated with other innocent women..."

Lalita Panicker

the way she met a neighbour called Krishna. She told Krishna everything that had happened. Krishna was very angry when he heard it, and he rushed straight to Prakash's house, pulled Prakash off his sick-bed, and beat him up very badly.

Discussion

Having narrated the story, ask the entire group, "Which of these five characters Maya, Prakash, Ram, Anil and Krishna do you think was the worst?"

Participants must work individually at first, ranking the five characters in order, from the worst to the best (or least bad). Then they should discuss the ranking in their small groups to see if they can come to a consensus. After the discussion has continued for some time, ask the small groups to report their ranking, and put these up on the board.

The facilitator then points out that different opinions and different rankings are a reflection of the participants own values. For some, family obligations may be the most important value, for them Anil will be the worst of the five characters. For others, not using power to exploit people, or the virginity of brides or loyalty to a loving partner may seem more important. It may be useful in some groups, especially if the level of dependency is high, to stress that there can be no 'right' or absolute answer to the question, "who is the worst character?"

Comment

An invigorating and absorbing activity that will 'wake up' even the most sleepy participant. Good as a post lunch activity, when energy levels are low and need a boost!

This activity and the following one have been adapted from the NAZ manual on Sex and Sexuality

Activity Nine

Acting Stereotypes

Objective

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

Time : One hour

Method

Have volunteers act out the following scenario twice : once as the opposite gender and once as themselves. If you are working with a mixed sex audience have an equal number of men and women take part.

Someone stole your money while you were in the market

You have just fallen in love

You are walking in the forest when you come upon a tiger

You have just learned of your mother's death

Reflection

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

To a mixed audience ask questions to both women and men. Women, do you think the men did a good job of acting out how you would respond? Men, do you think the women did a good job of acting out how you would respond?

To a single-sex audience Think of the different men (women) in your lives your husbands, brothers, sons (wives, sisters, daughters) do they all react the same way emotionally? What are some of the differences?

Take the discussion further by asking : If your

natural response in a situation is different from what is expected, how do people react? What if a man cries easily? What if a woman fights for her opinion with everyone?

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

Do you ever want to act in those not-allowed ways now? Do you ever want to just cry? Do you ever want to

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

Comment

This exercise is potentially very rich, but it can be difficult to convey the depth and, thus, the real learning to the audience. To be successful, you must be keenly aware of gender programming and be highly observant. As the facilitator, you must pay close attention to the details of the participants' performance. The problems arise because participants have a sense of gender stereotypes and use that knowledge to adjust their performance. The most common conscious changes are either to try to portray the event in the same manner for both men and women (to somehow show that these issues are no longer relevant or that the particular participant is fully 'enlightened'); or to exaggerate the stereotypes and thereby push them beyond the believable.

Activity Ten



Bandh File

"Bandh File" is a film that deals with a real life situation that took place in Kanpur some years ago. The incident in which three sisters committed suicide by hanging themselves from a fan, attracted a high profile coverage by the media and created waves within society. This incident sharply brought into focus how gender inequalities in our society reinforce the traditional customs of dowry.

Objective

To understand the reality of being a woman in urban India : the pressures and the tragedy

Material : Relevant video/VCD and projector

Time : 1 ½ hour

Method

Inform the participants that they will be seeing a video-film on a very controversial issue. The incident actually occurred some years ago in Kanpur. After the film there will be a discussion on the issues it raises. Encourage the participants to put down words and reactions to the film as they are watching it. Now sit with the participants through the screening of the film

After it is over, initiate the discussion by asking each participant to describe what he/she felt when they saw the film. Write these words on the black-board. Use them to begin a discussion. Steer the discussion towards the following outcomes

Why did the girls commit suicide?

What did you feel about the father's point of view?

How did you react to the student leader's observation?

Can this situation be changed in any way? If so, how?

Comment

The complex reality of life in small town India is evocatively brought out in this film, that does not fail to 'move' viewers. It is disturbing and an effective way of understanding the tragic consequences of prevailing social customs.

Very often the discussion moves towards participants sharing their own experiences in a similar/related situation. Encourage and appreciate this sharing as it helps to 'personalize' the workshop experience.

The powerful nature of this activity makes it an ideal one to use at the end of the day.

The Indian woman's world is structured so that she is always the property of a man : her father, her brother, her husband. She is stripped of all authority and is always expected to passively accept all that is given to her. She is made, from the time of the onset of puberty or earlier, to repress any individuality and sexuality in deference to the male. A sexually assertive woman is not only asserting her sexuality, but her individuality as well and is thus a threat to male domination. Any inklings of individuality are ruthlessly stamped out by a rigid and unbending moral code, a code that demands sexual purity of the woman in both word and deed. She must be the goddess, the Devi, pure and unassailable. If she isn't then she is a whore. She loses the protection of the male and becomes fair game for other males. She ceases to be the property of her man and can be appropriated by others.

While this moral code is usually unsaid, it is rigidly enforced.

Where the woman's predicament becomes most evident is in cases of sexual violence against a woman. Rape victims are routinely denied justice and branded as prostitutes if

they come forward. A recent series of high-profile rape cases throw up facts that reveal the current mindset. A foreign diplomat is raped by two men in the heart of the capital, and is then lectured about values and morals by her rapists. A woman is raped by the man she loves and his friends. She files a police case and is accused by the investigating officer of being a prostitute.

The moral confusion is obvious. Most pontificate on a woman's virtue, right after they have raped her. By virtue of being a foreigner, she exists outside the Indian moral code and must be educated as to the norms. A man feels comfortable enough in a relationship to treat his partner like his property, even inviting his friends to share his property. A woman who is violated is denied justice on the basis of that very violation. Recourse to the legal system is impossible because the system follows the moral code as opposed to the law. The existence of a human being in the woman as well as individual agency is denied. She is caught in a moral limbo between the world of the Devi and the world of the harlot.

These are extreme, but nonetheless symptomatic cases. The hypocrisy that is evident here is evident in our daily lives. Everyday women are harassed on buses, at their workplaces, in their houses. They have little choice but to keep their heads down and keep out of trouble. It's not really surprising then, that few women are willing to express their own sexuality, and even less surprising that they accept the hypocrisy.

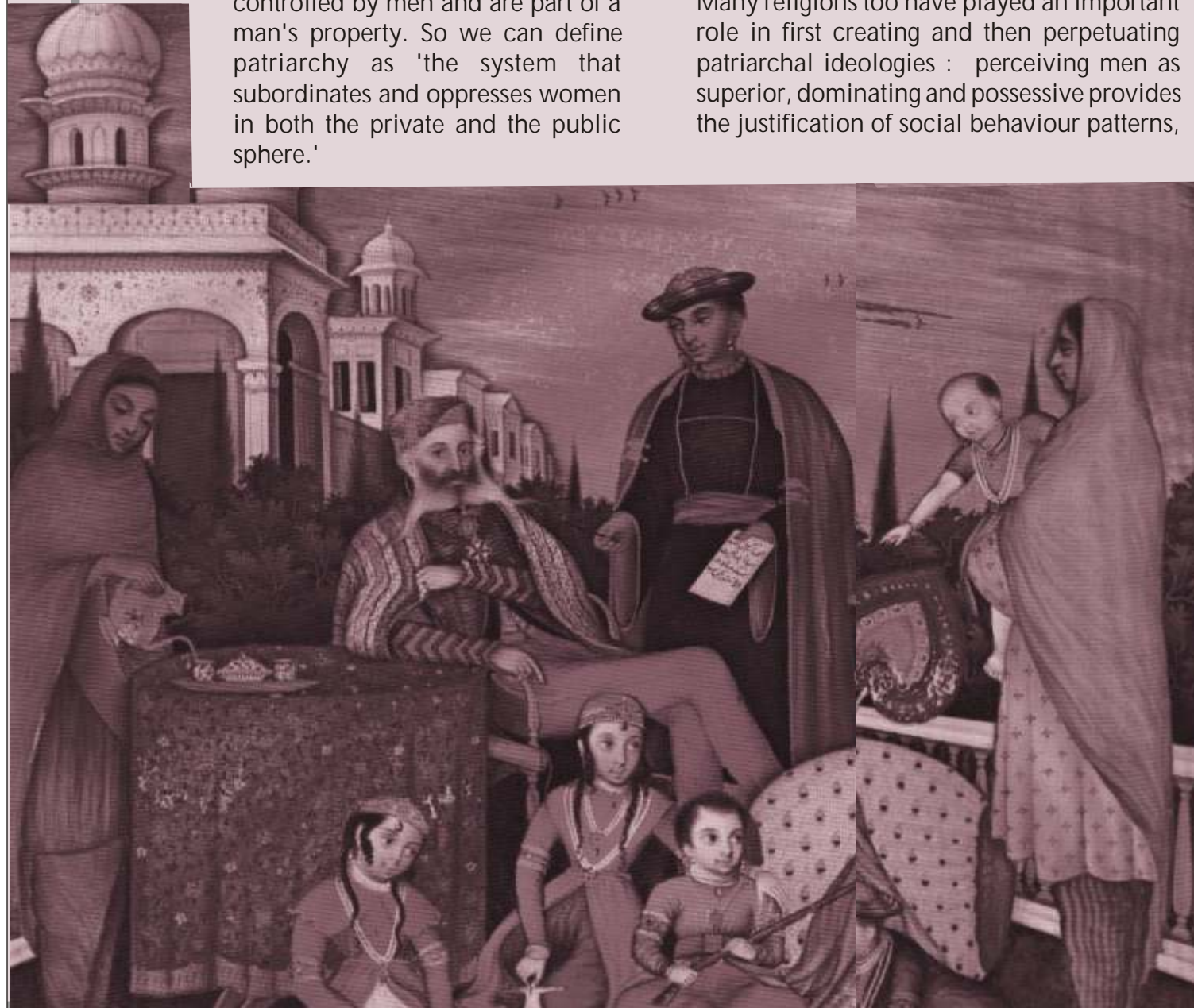
From The D & A Chronicles (January 2004)



Patriarchy

The word 'patriarch' means the rule of the father. 'Patriarchy' therefore refers to a social system where the father controls all members of the family, all property, all economic and other major decisions. This is based on the assumption that 'men' are superior to 'women', that women should be controlled by men and are part of a man's property. So we can define patriarchy as 'the system that subordinates and oppresses women in both the private and the public sphere.'

Even though the form patriarchy takes, varies in different societies and even in different historical periods, it gives us an insight into social and cultural practises. The main ideology however, remains the same of men controlling most economic resources in all social, economic and political institutions. Many religions too have played an important role in first creating and then perpetuating patriarchal ideologies : perceiving men as superior, dominating and possessive provides the justification of social behaviour patterns,



socio-economic infrastructure and skewed media coverage. Patriarchies institutionalise violence against women as being systemic and legitimate for continued control and subjugation. The system is so ingrained that we find that women often treat their sons better, and deprive their daughters, thus continuing the cycle.

A rural woman explained this very well. She said "Men in our families are like the sun, they have a light of their own (they own resources, are mobile, have the freedom to take decisions etc) Women are like satellites, without any light of their own. They shine only if and when the sun's light touches them. This is why women have to constantly compete with each other for a bigger share of sunlight, because without this light there is no life. "

Why does everyone, development agencies, religious organisations, hospitals, educational institutions and above all the government assume that it is always a man who is the head of the household? This assumption creates many problems for women in obtaining custody of their children, in school admission, in property ownership, in relation to migration..... by sticking to this patriarchal notion of a man as being head of a household even in census records and social surveys, we are constantly undervaluing women's roles in families.

In our own country the existence of separate personal laws based on different religions also affects gender relations. Muslim Personal Law for example, allows polygamy and unilateral divorce for men; Christian Law does not recognize adultery by a man as a cause for divorce and the Hindu Code does not allow adoption of children by parents of two different religions, and so on. All religious laws favour men in matters relating to property rights and inheritance.

Mritu-Bhoj

In many parts of Rajasthan the crippling custom of Mritubhoj still exists. For a continuous period of 12 days after the cremation of an elderly male, family members feed the guests who have come to condole. Following tradition these guests are also offered opium along with tobacco, cigarettes, gutka... the cost of maintaining such a 'tradition' is 70 to 80 thousand rupees... the expense is so heavy that if there is a young girl to be married in the same household, the marriage ceremony is organised at the same time so that no additional expenditure needs to be made!

The effect of patriarchy is so great that :

Women on an average earn just 74.9% men's wages.

Globally women comprise 39.5% of the world's paid workforce, but own only 26% of the income and 1% of the property.

While the numbers of women in higher education have increased worldwide, women only occupy 14% of managerial and administrative posts.

In Africa women constitute 80% of the food producers, but constitute only 7% of the agricultural field agents.

Women are over-represented in the informal sector and among contingent or part-time labour as well as home-workers. All these sectors are characterized by poor wages, lack of benefits, less job security and strenuous and poor working conditions.

Activity One

Who Decides ?

Objective

To identify decision-making power in the family

Time: 90 minutes

Method

Ask the full group to call out answers to the following question : Which decisions are made by men and which by women. Participants should call out their ideas without comment. Record their responses. Following this, mark each with a check, using different colours .

Ask the group to comment on any differences in the decisions that men and women make of the following. Also lead a discussion on those that are not included in the list.

- Whom to live with and according to what arrangement
- Whether to marry
- Whom to marry
- When to marry
- Whether to retain one's own nationality and citizenship after marriage
- Whether to bear children
- When to begin bearing children and how many children to bear
- Whether to adopt children and how many children to adopt
- Whether to raise another person's child outside of adoption
- Whether and when to divorce, and on what conditions
- Whether to own and control family property, alone or with conditions imposed by other family members
- Whether to own and control personal property, borrow money or open a business
- Whether to apply for paid employment and what type of employment to enter

Activity Two

Cultural and Social Expectations of Men

Objective

To develop an understanding of how religious, cultural and societal expectations shape the roles men are asked to play.

Method

Ask the participants to break into three small groups. They are then to draw a horizontal line across the middle of a large sheet of paper. This will represent the lifeline of a man. Assign each group a man from a different religion and class background. For example, one group might consider the life of a middle class Hindu, another the life of a Buddhist with limited economic means, yet another a wealthy Muslim (use religions relevant to the local context)

Now asks the groups to consider the important events in the life of a man from birth until death. Using symbols, drawings or words, have them mark each event along the lifeline at the appropriate age. Positive (good, happy) experiences in their lives could be marked above the line. The greater the distance above the line means the more positive the experience was. Negative (bad, sad) experiences will be marked below the line, the greater the distance below the line indicates the more negative the experience was.

Ask the groups to mark the following:

Religious events and obligations
Customs and social expectations
Education (going to school)
Leaving the family home
Work (starting a career)
Family responsibilities
Marriage (by what age and with whom)
Children (how many and by when)
Health (illnesses)

Death (losing family and friends)

Sexual experiences (including abuse and violence)

Ensure that all these experiences are marked on the lifeline at the appropriate age and above or below depending on how positive or negative you think they were. As each experience is marked, have the groups discuss among themselves the issues and questions in relation to that experience.

Comment

A very powerful and often disturbing experience for the group as the enormous pressures on men become clear. Also that many of these responsibilities are represented below the line i.e. they are negative!

"Women are in themselves evil they are 'lustful, profligate, vile and degraded,' contend the Jatakas. "Like the course of a fish in water is the character of women. Robbers with many artifices, with them truth is hard to find. To them a lie is like the truth, and the truth is like a lie... No heed should be paid either to their likes or to their dislikes." Further, Buddha once told Ananda, "Women are soon angered, Ananda women are full of passion, Ananda; women are envious, Ananda; women are stupid, Ananda. That is the reason, Ananda..... Why women have no place in public assemblies, do not carry on any business, and do not earn their living by any profession."

Buddhist text

"A woman, a shudra, an animal, a drum
The more you beat them
The better they become"

Tulsidas



"In childhood a female must be subject to her father, in youth to her husband, when her lord is dead, her sons.

Though destitute of virtue or seeking pleasure elsewhere or devoid of good qualities, yet a husband must be constantly worshipped as a god by a faithful wife. "

Manusmriti

"Men have authority over women because Allah has made the one superior to the other, and because they spend their wealth to maintain them. Good women are obedient. As for those whom you fear disobedience, admonish them and send them to beds apart and beat them. "

Holy Koran

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the saviour of the body. Therefore as the Church is subject to Christ, so let the wives be to their husband in everything."

Holy Bible

So we see that most religions say that women are inferior to men and women owe men their loyalty and obedience....

Man Worship in the Land of Devi

I am an Indian male, a very very special species in the world. I am making this statement knowing well there are males all over the world, but they are not Indian males.

I am the most desired creature in India. Epics like the 'Ramayana' and 'Mahabharata' will clearly tell you that gods and kings performed 'yagnas' for my arrival. Mighty kings like Akbar went to saints and begged for me. My arrival is the happiest occasion for a family in India, I am a sign of prosperity, happiness, good luck and what not. My arrival is celebrated with joy, lights and sweets. Compared to me, my sister's arrival is considered an occasion of sadness, ill luck and misery.

I knew my importance even before my birth. My father thought that he was not a man even after having six daughters. His urge to prove his manliness increased day by day. He blamed his wife for all the frustrations of fathering six daughters. He also felt that he had to have a son who would light his funeral pyre, without which he could not go to heaven. So my arrival was a must, even if he had to change 10 women. My mother had more or less the same reasons, but her definition was different. She also felt that a woman was not a complete woman till she had a son. Her position kept going down with the arrival of each successive daughter. The tauntings increased till it reached a stage when she knew that her loving husband, who did not stop short of six children was preparing for a change. There were some other members in the house who too felt that things would not improve till I arrived.

I am treated like god. I feel, I am god, I am not the incarnation of myself. A particular god may be worshipped in a particular part of the country or at a particular time of the year; but I have the same value in all the four corners of

the country throughout the year. My appeal is universal.

I am given special treatment from the day I am born. When my sisters were born, the hospital staff turned their faces away because they knew that they would not get 'bakshish'. But with my arrival, my mother got VIP treatment from the staff as their 'bakshish' was automatically assured. I am given an extra layer of cream in the milk, when my sisters are flatly refused even normal food. I can misbehave with them, but they dare not do so. I can complain against them, I can do anything I want. My sisters are more capable, sincere, hardworking, etc etc. But so what? They are not boys. If they do well in studies, they are ignored. But even if I just scrape through the exams, praise is showered on me. I am projected as a most intelligent person, as intelligent as Einstein.

I do not like to get hurt because it pains. My sisters do not want me to get hurt, because they will be blamed for not looking after me properly. I cannot tolerate hunger even for a few minutes, so they overfeed me. I am not good in studies, so my sisters have to help me in my home work, to save themselves from my parents' wrath.

Now I am a 25 year old demi god, I have a paunch, because I do not like to play any games, but I am fond of seeing others play. I can comment on and criticize any player or selector. I have already started balding and greying. And my parents blame my sisters for giving me all the worries. I am lazy. So what? The lion does not hunt. Only lionesses are supposed to do so. I have a long nose to poke into others' affairs. I have big ears because I love to hear gossip. I have small eyes. So what? Why should I be foresighted? I have a big (swollen?) head which I hardly use.

Stepping into youth gives me an added advantage. My parents look at it as maturity

value of their investments. The parents of marriageable girls queue up for me. Though I happen to be a man of average intelligence, I find my value is very high in the matrimonial market. But had I been slightly above it, my parents could have dictated terms to the girls' parents. After all an alliance with god cannot be a cheap affair.

At times I pause to think and wonder why I am being treated this way. Why am I treated as superior to god? Has not this kind of treatment denigrated me? Why are other males in the world more healthy, smart, thoughtful and hardworking? Has the society done good to me or damaged my personality? Will I treat my daughters the same as sons, or will I wait for god to take birth again in my house?

From Femina

A Delhi-based CSO, Sakshi, conducted a survey among judges in Assam, Delhi, Rajasthan, Chennai and Bangalore and came up with some disconcerting findings. 68 per cent of judges surveyed believed that provocative clothes invited assault, 55 per cent felt that slapping a wife does not constitute cruelty, 64 per cent supported the view that women must share the blame for violence against them and 77 per cent felt that marriage alone protects a woman

Lalita Panicker

Activity Three

Debate on Pressures of Socialisation on Men

Objective

To begin to comprehend how society put pressures on men.

Time : Over an hour

Method

In this activity you will be debating for and against each other on the following topics

- Boy's should not cry
- Tying a rakhi implies every brother has a duty to protect his sister
- My wife earns a higher income than me (like it/ dislike it)
- The guys are lucky, they can just urinate by the side of the road
- Men have to work hard and must do well to be able to look after their parents
- Come on be a man. After all you wear the pants

Depending on the number of participants in the training programme divide them into small groups of not more than four persons. Give one topic to each group. Within each of these groups two people must argue for the motion and two against.

Give 15/20 minutes to each group of four to prepare for the debate. All groups work simultaneously and independently on working out their arguments.

The debate opens with the entire group listening to each group as they debate for/against the motion for two minutes each. As a result all the topics are debated one after the other and then time is given for open discussion. People can write down their points while the debaters are speaking. Questions should be responded to by the specific team.

Ending violence against women

Around the world at least one woman in every three has been beaten, coerced into sex, or otherwise abused in her lifetime. Most often the abuser is a member of her own family.

Violence against women and girls includes physical, sexual, psychological, and economic abuse. It is often known as 'gender-based' violence because it evolves in part from women's subordinate status in society.

Almost every society in the world has social institutions that legitimize, obscure, and deny abuse. The same acts that would be punished if directed at an employer, a neighbour, or an acquaintance often go unchallenged when men direct them at women, especially within the family.

One man's violence against one woman may seem to result from his individual psychological problems, sexual frustration, unbearable life pressures, or some innate urge toward aggression. Though each of these 'reasons' has been used to explain and even justify male violence, they oversimplify a complex reality: men have been taught to relate to the world in terms of dominance and control, and they have been taught that violence is an acceptable method of maintaining control, resolving conflicts and expressing anger. When a boss sexually harasses an employee, he exerts his power to restrict her freedom to work and improve her position. When a battering husband uses beatings to confine his wife to the home and to prevent her from seeing friends and family or from pursuing outside work, he exerts

dominance and control. When men rape women, they act out of a wish to dominate or punish.

Whether or not an individual man who commits an act of violence, views it as an expression of power, is not the point. The fact that so many individual men feel entitled to express their frustration or anger by being violent to so many individual women shows how deeply these lessons of dominance and violence have been learned.

Countless daily acts of violence create a climate of fear and powerlessness that limits women's freedom of action and controls many of the movements of their lives. The threat of male violence continues to keep women from stepping out from behind the traditional roles that they as women, have been taught. Violence and the threat of violence keeps them "in their place."

On the surface, it seems that men benefit from sexism, from this system of male dominance, control, and violence. On a deeper level, however, we know that sexism harms men as well as women. Sexism, and more specifically violence against women, harms men as well because it harms the women and girls in their lives and because it keeps them from having positive and loving relationships with women.

Worldwide, one of most common forms of violence against women is abuse by their husbands. Partner abuse can take the form of physical assault such as hits, slaps, kicks and beatings; psychological abuse, such as

constant belittling, intimidation, and humiliation, and coercive sex. It also includes controlling behaviours such as isolating a woman from family and friends, monitoring her movements and restricting her access to resources.

In surveys from around the world, 10% to over 50% of women report being hit or otherwise physically harmed by an intimate male partner. Most women experience multiple acts of violence over a period of time. Women often say that psychological abuse and degradation is even more difficult to bear than the physical abuse.

Justification for violence frequently evolves from social norms about the proper roles and responsibilities of men and women.

In many developing countries, women share the notion that men have the right to discipline their wives by using force. Triggers for violence include: not obeying her husband, talking back, not having food ready on time, failing to care adequately for the children or home, questioning him about money or girlfriends, going somewhere without his permission, refusing him sex or expressing suspicions about infidelity.

Most abused women are not passive victims but use active strategies to maximize their safety and that of children. Some women resist, others flee, and still others attempt to keep the peace by capitulating. Women consistently cite similar reasons that they remain in abusive relationships: fear of retribution, lack of their means of economic support from family and friends and an abiding hope that he will change.

At the same time, denial and fear of social stigma often prevent women from reaching out for help. Studies suggest a consistent set of factors that propel women to leave an abusive relationship. As the violence gets

Am I Abused?

We all experience anger, tension, and stress in our lives. However, abuse and violence are not acceptable ways to express emotion.

There are certain characteristics of abusive relationships to look for. If you are concerned about abuse in your relationship, ask yourself these questions

Is your partner extremely jealous and possessive?

Does your partner isolate you from family or friends?

Does your partner attempt to keep you under control?

Does your partner frown upon you following your own interests?

When angry, does your partner threaten to hurt you, break things, throw things, punch walls?

Does your partner blame you or others for his problem?

Does your partner get angry about or resentful of your successes? Does your partner make fun of or minimize your successes?



Are you being abused ?

Physical violence is only one kind of abuse
Ask yourself these questions.

Is my partner able to express anger without becoming verbally or physically abusive?

Can I go out and get a job without asking his 'permission'?

Do I cover, or make excuses for my partner's behaviour?

Am I put down or called names when we are alone or with others?

Am I blamed whenever things go wrong?

Is my partner a "nasty" drunk or drug user?

Does my partner control the time I spend with family or friends?

Has my partner damaged or destroyed things that are important to me? Or threatened to?

Is there a scene if I express an opposite opinion?

Am I forbidden to use money? Or buy things for myself?

Am I forced to have unwanted sex, even after I've said "no"?

Am I afraid when I am with my partner? Why?

45% of women in India are slapped, kicked or beaten by their husbands (International Centre for Research on Women)

In Uttar Pradesh, the percentage of men who said they beat their wives varied from 18% in Nainital district to 45% in Banda.

The percentage who physically forced their wives to have sex varied from 14% to 36% among districts.

more severe it triggers a realization that 'he' is not going to change, or the violence begins to take a toll on the children. Women also cite emotional and logistical support from family or friends as pivotal in their decisions to leave.

Leaving an abusive relationship is a process. The process often includes periods of denial, self-blame, and endurance before women come to recognize the abuse as a pattern and to identify with other women in the same situation. This is the beginning of disengagement and recovery. Most women leave and return several times before they finally leave once and for all.

Why is violence more widespread in some places than in others? Women who live in poverty are more likely to experience violence than women of higher status. For some men, living in poverty is likely to generate stress, frustration, and a sense of inadequacy for having failed to live up to their culturally defined role of provider. Poverty also make it difficult for women to leave.

Forced sex is another manifestation of violence against women.

Ironically, much nonconsensual sex takes place within consensual unions. Women are often physically forced to have sex and/or to engage in types of sexual activity that they find degrading and humiliating. Other women give in to sex out of fear of the consequences of refusal, such as physical abuse, loss of economic support, or accusations of infidelity. In Uttar Pradesh, about two-thirds of 98 female respondents reported being forced into sex by their husbands, about one-third of them by beating.

Outside of marriage most nonconsensual sex

takes place among people who know each other. Between one-third and two-thirds of known sexual assault victims are age 15 or younger.

Who sexually assaults people ?

Rapists and sex offenders can be anyone; however, in most cases victim know and perhaps even trust and love their assailants. 85% of sexual assault victims have some prior acquaintance with their assailants.

Offenders want to control, humiliate, and exert power over another person. They choose vulnerable people to assault and use sexual acts as their weapon.

- Sex offenders have available sex partners or are married.
- Sex offenders are not insane or out of control. They are always completely responsible for the crimes they commit. In a study conducted at Bridgewater state, 97% of convicted offenders tested "normal" in psychological tests. However, these same people were found to have extremely high levels of aggression. Sexual assault is violence, not sex.
- Sex offenders are usually from the same race and background as their victims
- 10% of convicted offenders say they raped 25 times before they were caught. Others say they committed 10 assaults for every 2 they were arrested for.

Sexual coercion exists along a continuum, from forcible rape to nonphysical forms of pressure that compel girls and women to engage in sex against their will.

Some forms such as rape, sexual assault, forced sexual contact, and sexual molestation of children are recognized as crimes. Other forms such as intimidation, verbal pressure or forced marriage are culturally tolerated and at times even condoned.

For a substantial minority of women, sexual initiation is a traumatic occurrence accompanied by force and fear.

A study among married women in a poor community of India reported only 18% had even a vague idea of what to expect on their wedding night. Sexual abuse of children is widespread in virtually all societies.

Sexual abuse can lead to a wide variety of unhealthy consequences, including behavioral and psychological problems, sexual dysfunction, relationship problems, low self esteem, depression, thoughts of suicide, alcohol and substance abuse, and sexual risk-taking.

Sexual abuse is most likely to cause long-term harm when it extends over a long period, is by a father or father figure, involves penetration, or involves force or violence.

Violence leads to high-risk pregnancies

Around the world, as many as one woman in every four is physically or sexually abused during pregnancy, usually by her partner. Consequences: insufficient weight, a history of sexually transmitted infections (STIs) unwanted pregnancies, vaginal infections, bleeding, miscarriages, abortions and low birth weight.

In India, well over a lakh of crimes against women in a year are perpetrated by their husbands and relatives. The other South Asian countries do not fare much better.

By 2010 the growth rate of crime against women is likely to be higher than the population growth rate.

Violence.....

It is the individual man, raising his fist against his wife

It is the gang of boys, cheering on the fight in the middle of a tight circle

It is the young man on a date, acting without regard for the desires of the young woman he is with.

It is the man pushed by rage and fear, driving his car to his death

It is the physical or verbal attack, on another man, because of his sexual orientation or religion or skin colour.

It is the gangs of men, we call them armies, who have been commanded to view each other as less than human, and to view citizens as something even less

It is violence on the playing field

It is, perhaps metaphorically, perhaps not, our relationship to our natural environment.

It is men's violence in a myriad of forms
by Michael Kaufman,
founder of the White Ribbon Campaign



How is the approach to Gender-based Violence changing?

- The topic is no longer merely about the victims, the women who have been and are being abused, but also about those who abuse.
- The issue is now discussed by men, who until recently have been reluctant to recognize the underlying violence that exists within masculine cultures
- The topic now focuses not just on the individual man but also on masculinity, on being a man in general, and on male culture
- It is now admitted that gender-based violence is an issue that concerns all men and not just those that behave violently; in this way the roots of male violence, which is the one of the foundations of patriarchy, can be explored
- It is now recognized that, starting in childhood, a preconceived mould of masculinity is imposed upon boys and men, just as stereotypes of femininity are imposed on girls and women
- The approach recognizes that violent men can be helped through therapy, and violence can be prevented; men can be empowered to define and live out their masculinity in new ways
- Men are encouraged to view themselves as individual human beings and not just as representatives of masculine culture
- As men change, entire societies can begin to change, laying the foundations for a culture of peace, equality and a richer lifestyle.

Elaborate on this topic by using the powerpoint presentation

What needs to be done to challenge Gender-based Violence?

- Analyze the various forms of masculinity; reveal the violent forms, and work towards changing them
- Reveal and question the values promoting or glamorising violence competition, hardness, insensitivity, the media, idolising winners in war, sports and business life
- Analyze and question male roles and ideals, the concept of 'male honour' prevailing in male cultures
- Develop and value fatherhood; develop the skills and qualities of fatherhood among men and boys
- Integrate a gender perspective into school education to create awareness of the different positions of boys and girls within the family, in culture and reproduction, and to promote equality and mutual respect between them
- Develop legislation on violence against women to criminalise gender violence and provide women with protection.
- Increase the number of shelters for women and support the work of shelters and counselling services.
- Help men to abandon their violent behaviour by establishing support and therapy services and providing appropriate therapies
- Encourage men to establish their own groups and voluntary activities to combat men's violence against women, and support such movements
- Increase the proportion of women in politics, foreign policy and international decision-making.
- Promote and further secure equality between women and men both through legislative and administrative means and through changing public opinion and shaping attitudes and values, thus building a culture of equality and peace.

For the sexual assault survivor

You have been through a traumatic experience. When you are victimized, the trauma of assault does not end when the act is over. You will probably have many different feelings after the assault. Some people respond to the assault in a calm and controlled manner; others may be visibly upset. Each of us responds to a crisis in our own way, and no reaction is 'wrong' or 'crazy'. Some common feelings people have after experiencing an assault include shame, fear, guilt, embarrassment, and anger. Many people experience flashbacks, depression, troubled sleeping patterns, sexual problems or anxious feeling related to the assault. Many survivors re-experience some of these feelings or problems months or years after the assault, often after something happens to remind them of it.

In a study of all maternal deaths in over 400 villages in Maharashtra 16% of all deaths during pregnancies were due to domestic violence. 40% to 75% of women who are physically abused by a partner are injured by this abuse at some point in their life.

In its most extreme form, violence kills women. Worldwide, an estimated 40% to over 70% of homicides of women are committed by an intimate partner.

From Population Reports
August 2002

Activity One

Gender Based Violence

Objective

To understand that sexual harassment needs to be addressed within both the private and the public spheres.

Time 60 minutes

Method

Divide participants into two equal groups and arrange them in two concentric circles. Those in the inner circle face outwards so that they confront those in the outer circle. Explain the procedure. You will read aloud the statements given below.

Participants discuss this statement with the person facing them for about five minutes.

When you announce "shift," everyone in the outer circles moves one place to the right to face a new person and discuss a new statement. Continue in this manner, working through several statements. Then ask if participants would like to offer a statement of their own for discussion and continue the process.

A husband should decide whether his wife needs to work outside the home

It is the right of the husband to discipline his wife

Police officers shouldn't interfere in private disputes

Families have their own rules

Family rules are above the rule of any government

Tradition!

Like father, like son

Schools can play a role in teaching children about gender based violence

Governments may have to sometimes intervene in family matters

Are our laws still biased against women?

Activity Two

What Must be Done?

Objective

To look into and analyse different methods for change. To examine the priorities for change

Time: 1 hour

Material

Prepare three sets of statements with each set in a different colour.

The following statements are to be got ready in the colours indicated *before* the beginning of the activity.

Pink

Employers who tolerate sexual harassment in the workplace should be made legally liable

The government should recognize violence against women as a human rights violation and impose strict punishments against perpetrators

Survivors of rape should be required to testify in open court

Pornography should be made illegal

The government should give economic support to survivors of domestic violence

Immigration law should be extended to grant political asylum to women fleeing violence of any kind

Blue

The idea that women ask or deserve to be victims of violence must be challenged

Children's books should address violence against women in the home

Advertising agencies should be challenged when they objectify women or stereotype women as victims

The belief that women are inferior to men

Women invite eve-teasing (are sexually harassed) by men only because of their provocative dress or behaviour

Could be. But I've seen decent girls getting eve-teased and that is possibly because sex is such 'no-no' in a society that men find it to be a good way to vent their sexual desires

Not at all, because of some stupid, frustrated creeps who have some unthinkable concepts about sex

Men do not need any provocation from women. They can tease women whether they are in a burkha or in a bikini. Though I do agree some women consciously do things to look more attractive and seductive

This notion has originated from our cheap Hindi films which leave bad a impression on men

No, I think eve-teasing is the outcome of a filthy, sick and decomposing mind which has, harboured in it frustration, complexes, severe deprivation, abuse, improper education of no moralistic or ethical nature, delivered to the person by either the family, the social circle or society. Feeble bondings with the family or friends may result in this.

What a woman chooses to wear is her own decision. Man should not prove himself to be an animal by not respecting that right.

Well, this is true to a certain extent because the mentality of men in our country is such and it also becomes difficult for some men to control their feelings.

NO, I don't think so. A person who does not do eve-teasing will not do it. Irrespective of the fact that women are dressed provocatively or not.

I think this statement stands true most of the times. Well! Frankly speaking we aren't sages. What do you expect of us; go to the jungle and meditate? Eyes are meant to appropriate beauty, but if that beauty turns to vulgarity then it becomes provocation. Then the 'things of beauty does not seem to be a joy for ever' This is not the case with decently dressed women.

But those who tease, tease perfectly dressed ladies too.



Reactions from a training programme

should be addressed at all times
!Police should not interfere in family problems unless a life is in danger

Green

Women should always support other women
Women should take action in solidarity with other oppressed groups to stop violence
Those who support women's right to be free from violence should lobby the government as well as religious and other institutions
Businesses that consistently degrade women in their products or advertising should be boycotted
Women should organise themselves against stereotyping by the media
Battered women's shelters should place equal emphasis on violence prevention

Chart paper and glue sticks for each group

Method

Divide participants with small groups. Give each group the complete set of statements in three different colours, one chart paper and glue and at the top of each chart write a title statement : In order to achieve women's human rights, is this statement essential, useful or irrelevant? Divide the chart paper into three columns 'essential' 'useful' and 'irrelevant'.

All members of the group must agree to where they should place each statement
However if a group cannot agree on the placement of a particular strip, the strip can be put aside and not placed on the chart paper. In order to achieve consensus, the participants can change the wording of some statements if necessary.

When all groups have completed this task, ask them to put up their charts. Each group then examines and notes the differences and the similarities between the groups and their priorities.

Only at this stage, clarify to the participants the significance of the colours of the statements

Pink legislative change
Blue change in attitudes
Yellow action for change

A discussion follows with each group explaining the rationale behind their decision. They can explain their reasons. They can also be encouraged to discuss patterns and biases for or against priorities in legislative change, attitudinal change and action for change. A major theme that will emerge will be how to address the issue of violence against women, seeing it as a human rights violation.

According to the latest statistics (2004) there is one rape every 54 minutes, one kidnapping of a woman every 43 minutes, one molestation every 26 minutes and one crime against women every 7 minutes in India.

Note : Before starting any training workshop, the trainer(s) should collect data of the latest statistics from authorized sources (CSO's/newspapers/Govt. of India sources) on violence against women and sexual harassment in India. It is essential to always share the latest information with your participants.

- If a woman giggles, everything is lost.
- The beauty of a woman lies in her eating less.
- You can sometimes trust a river, or even quicksand, but can never trust a woman in a sari.
- Why waste education on a woman whose duty is in the kitchen?
- Grow a drumstick tree by breaking off the stems and tame a girl by beating her.
- An ideal wife starts her day before the rest of the family and ends it after everyone has retired for the day.
- One can trust an irate snake, but can never trust a smiling woman.
- A chaste woman is one who confines herself within the four walls of the house.

Tamil Idioms

*Jo hum janati dhia kokhai janamiha
Peeyati mirchi jahar ho Mirchi ke jhaare
Jhooredhia mari jayiti
Chhoot jayite garhua santtap ho*

Had I known that the foetus was that of a girl, I would have had a drink of hot chillis and killed not only the foetus but also this life long curse.

Bihari Folk Song

My rich one, my fair one,
Should you give birth to a son
I shall seat you next to me in the palaces
You shall rule supreme

But my rich one, my fair one
Should you bring forth a daughter
I shall throw you out of my palaces
I shall send you back to your father's house.

UP Folk-Song

Gender stereotypes and media

Traditionally the accepted roles for men and women were totally separate, and relegated women to only being wives and mothers. Today all around us we see working women as a part of the labour force. However, much of what we are exposed to in the media through cinema or advertisements on TV or in magazines still projects women in stereotyped roles. The Hindi cinema also suggests how we should treat women and many instances of eve teasing today draw their inspiration from how a hero treats a heroine on the screen and meets success.

In the previous sessions we saw how the way we are brought up colours our perceptions. Here we see how media affects our behaviour and how we treat women in our day to day lives.

Today media reaches out to every corner of the country. It influences the way we are brought up and clearly defines the specific roles of men and women in our society.

In advertisements men always drive the cars, save money for their families, work on computers and are highly qualified. The effect this has on children is that boys always learn to associate with the father, who is strong, dependable and clever.

Women are generally seen in the context of the home. Ads for refrigerators, cooking ranges, pressure cookers, washing machines ... are targetted at them. They are projected as though housework is their sole concern.

All these images register unconsciously through TV, magazines and hoardings and constantly reinforce stereotyped gender roles.

MATHRUBHOOMI

A newspaper reported that a village in Gujarat had to seek brides from neighbouring villages as there were no girls of marriageable age available in the village.

This small newspaper item disturbed and motivated young Manish Jha to direct his film 'Mathrubhoomi'. Set in a futuristic period, and located in North India, the film-documents the impact of alarming falls in the population of women, due to infanticide after sex-determination tests. The film has won accolades for its arresting theme and taut editing.

The macabre and yet slapstick situation in this futuristic parable, unfolds where in rural India, there are hardly any women left : the men are driven to homosexuality and watching pornographic films. The social situation reduces humankind to a diseased lust and savagery.

When a 'real' girl is located, she is married to five brothers adding to the violence and nightmare of the girl, where even the father of this five sons wants his turn with the bride. Gang rape of the girl by not only her husbands, but other men too, and the heinous violence amongst the males leads the story line into caste wars amongst those who claim paternity of the baby, a girl child.

A new beginning? Where a girl really is wanted.

Activity One

Media Analysis

Objective

To analyze the portrayal of women in the media

Time : 75 minutes

Material

A wide variety of old magazines

Chart paper and markers

Method

Small group work. Choose one of the following options, or assign a different activity to several small groups

Activity A : Magazines

Look through several magazines for images of women in advertising. Analyze the advertisement

Try to determine whether the advertisements are aimed at a male and female audience.

- How do the images seem to differ according to the intended audience?
- Make a list of the activities in which women are engaged. How does this factor contribute to the media image of women?
- What are the conventions of female beauty that the advertisements embody?
- How might these images be different if they came from a different culture?
- Is there more than one woman in an ad? How do they seem to relate to each other? Are there also men in the ads? How do the women seem to relate to them?

Activity B : Television/Film

List the most popular television shows/films. Analyze and list the roles given to women in these programmes/films. What qualities does the media value in women?

Alternative

Show a recording of a TV show to the full group. Discuss the same questions in small groups

Activity C : Television News Programmes, Newspapers and News Magazines

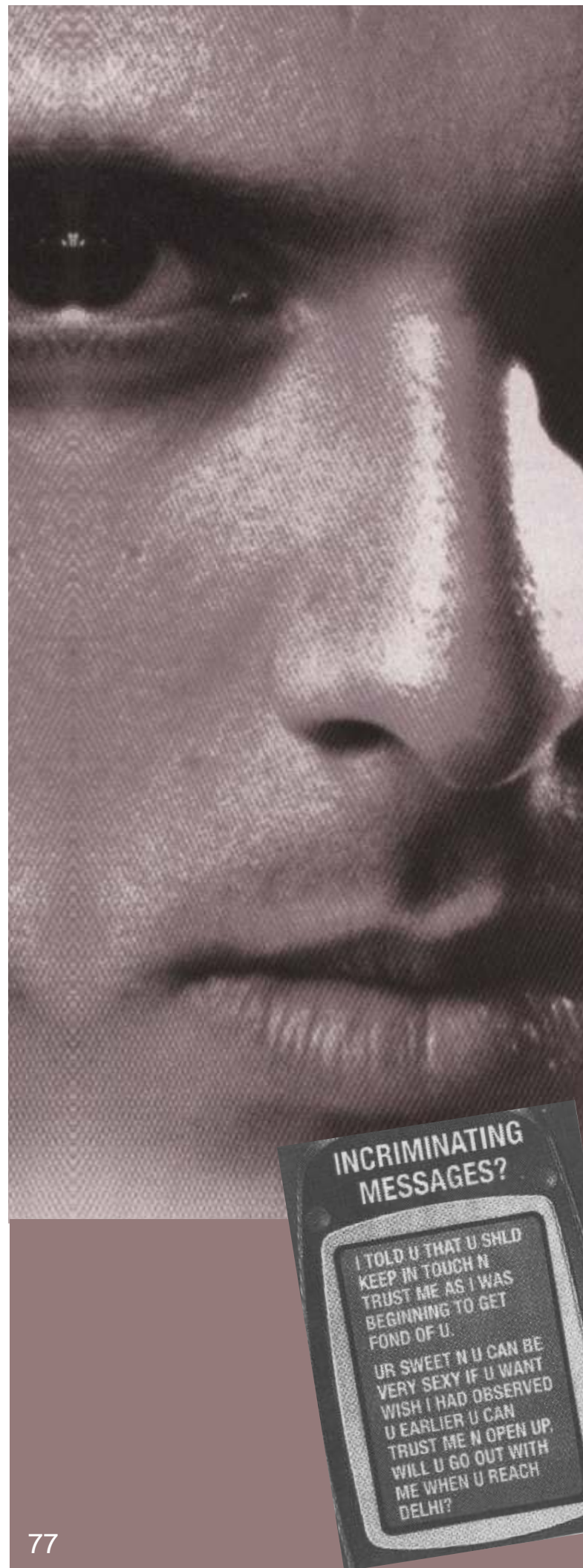
Consider the following

- What kinds of women appear most often in these media? What qualities make these women 'newsworthy'?
- Can you think of any of these women admired for qualities other than their beauty or relationship to an important man? In what qualities other than physical appearance do the media seem interested?
- Look through copies of the week's daily newspapers and consider the following
- How much attention is given to women in sports? Politics? Business? The arts?
- Do any women appear on the front page or opening segment? Are there any bylines of editorials by women?

Reflection:

Following any/all of the activities listed above, discuss.

- How do these images affect these aspects of women's lives?
- Their participation in public life?
- Their ideas about how they should look?
- Their desire for consumer products?
- Their experience of violence?
- Sexual expectations placed upon them?
- What can people do locally to counteract or stop the negative images of women in the media? Regionally? Nationally?
- How can decision-makers be persuaded to present images of women that reflect respect for women's human rights, talents, skills and multifaceted individualities?



Sexual harassment

In the West, the term sexual harassment came into use around 1977, when great numbers of women entered the workforce seeking equal career opportunities and began to encounter the problem of sexual demands being made upon them by their employers. But the sexual exploitation of women by male bosses is hardly a new phenomenon. The plight of young girls working as blue and white collar employees, in factories, as domestic maids, or as casual labour had been an issue of concern in many countries during the nineteenth century.

In India from 1977 to 1989 there was approximately a 24% increase in the number of women working in the rural and urban sectors of India. At the time the provisions of the law regarding sexual harassment were very narrow, yet even so between 1983-1990 the number of reported molestations increased from 75 to a shocking 20,194. The range of women who have been affected by such harassment include health workers, gram sevikas, nurses, midwives, development workers, teachers, domestic workers, factory workers and those employed in office jobs.

The turning point came with the ratification of CEDAW (Convention for Elimination of Discrimination Against Women) in July 1993, that recognized that sexual harassment in the workplace is a form of sex discrimination and also falls within the purview of the human rights law.

The case of Vishaka vs. State of Rajasthan & others was the first time that the judiciary recognized the need to address issues of

violence against women at work. This case dealt with the brutal gang rape of a social worker in a village in Rajasthan. The rape committed by five upper caste men was an act of revenge against the worker for her role in campaigning and preventing child marriage in the village.

Supreme Court Guidelines

On August 13th 1997, the Supreme Court of India passed a judgment on sexual harassment at the workplace in consultation with CSOs and other feminist groups. The judgment known as the Vishaka Guidelines provide a definition of sexual harassment, mechanisms to address complaints of sexual harassment and the steps to be taken by the employer, as well as other responsible persons towards prevention of sexual harassment at the workplace. The judgement, has been applauded as progressive by women activists. "It places a weapon in our hands, the onus is on the management to establish a case of sexual harassment and fight it through, and the woman does not have the sole responsibility of representing her case."

These guidelines apply to all government and private sector organizations, hospitals and universities as well as the unorganized sector. They direct employers to set up a complaint committee against sexual harassment where women can seek redress for their complaints. The committee should have:

- ◆ A woman as its chairperson.
- ◆ Half of its members as women
- ◆ A third party representative either an NGO or a person familiar with the issue of sexual harassment as one of its members
- ◆ A time bound period for the committee to operate

The guidelines also mention that preventive steps against sexual harassment must be taken by the employer which include:

- ◆ Definition and the prohibition of sexual harassment should be published and circulated in appropriate ways
- ◆ A secure working environment and appropriate working conditions must be provided
- ◆ Employees should be allowed to raise issues of sexual harassment in meetings and other suitable forums
- ◆ Awareness of rights of female employees on the issue must be created within the working environment

What Constitutes Sexual Harassment?

The Supreme Court ruling very clearly defines sexual harassment as given below:

Unwelcome sexual advances, requests for sexual favours and any verbal or physical conduct of a sexual nature constitutes sexual harassment when submission to or rejection of this conducts affects an individuals employment, interferes with an individual's performance and creates an intimidating, hostile or offensive work environment. Sexual harassment is not only injury to the individual but has a larger impact on the workplace and affects the whole organization. It can have a ripple and multiplier effect on the rest of the women in the organization as well as add up to the losses of the organization as a whole. The employer may have to incur significant costs in recruiting such employees, deal with the issue of low morale of individuals, quality of work may be affected, high legal costs and fines, poor public image as well as the general atmosphere of the organization being vitiated.

The affect of sexual harassment on persons who experience it:

Emotional impact	Psychological impact	Physical impact
Anger	Anxiousness	Insomnia
Disgust	Nervousness	Headache
Fear	Depression	Nausea
Shame	Low self esteem	Ulcers
Guilt	Suicidal tendencies	High blood pressure
Confusion		Stress related illnesses
Powerlessness		
Revulsion		
Sense of violation		

Sexual harassment can occur in a variety of circumstances but may not be limited to the following:

- ◆ Physical contact and advances
- ◆ Demand and request for sexual favours
- ◆ Sexually coloured remarks
- ◆ Display of pornography
- ◆ Any other unwelcome physical, verbal or non-verbal conduct of a sexual nature at the workplace, wherever work relations exist, outside the work premises
- ◆ The victim as well as the harasser may be a man or a woman. The victim does not have to be of the opposite sex to be the perpetrator
- ◆ The harasser can be the victim's boss, supervisor, co-worker, non-employee, contractor or agent of the employer
- ◆ The victim does not have to be the person harassed but could be anyone affected by the offensive misconduct
- ◆ Sexual harassment may occur without economic loss to the victim
- ◆ The harasser's conduct must be unwelcome

While some men view sexual harassment as harmless social interactions to which only overly sensitive women would object, the truth is that sexual harassment is subjective. Harassment has to be analysed from the

victim's perspective and this means that there has to be an analysis of the different perspectives of both men and women.

What may appear friendly and social behaviour for some may be perceived as sexual misbehaviour for others. For example complimenting a person on their figure/looks may appear friendly, but to the receiver it may be inappropriate behaviour in that particular context. It is safest to assume that behaviour that emphasizes the sexuality of women rather than their ability as workers, will not be welcome.

However, physical, verbal or non-verbal conduct of a sexual nature, which is based on mutual consent, cannot be termed as sexual harassment.

Prevention is the best tool to eliminate sexual harassment. Employers are encouraged to take necessary steps to prevent sexual harassment from taking place. It should be clearly communicated to all employees that no form of sexual harassment will be tolerated. Norms and guidelines of behaviour must be clearly drawn up and conveyed in no uncertain terms to each staff member. A process of redressal of complaints and action to be taken in the event of a person being proven guilty must be clearly defined.

The main reasons for sexual harassment of women at the work place are:

- ◆ Our social structure, which allows men to assume they have power over women.
- ◆ Low economic status of women in the workplace.
- ◆ Fear of job loss, hostility and social stigma prevents women from breaking their silence about sexual harassment at the workplace. This encourages men to indulge in sexual harassment.
- ◆ Men think that this is normal behaviour and women should feel complimented.

Defining sexual harassment

Sexual harassment has traditionally been divided into two well-known forms:

Quid pro quo literally translated means "this for that". Applying this to sexual harassment, it means seeking sexual favours or advances in exchange for work benefits such as promises of promotion, higher pay, academic advancements etc. 'He seemed to imply that if I went along with his advances, I would get better opportunities'. This type of sexual harassment holds the woman to ransom as her refusal to comply with a 'request' can be met with retaliatory action such as dismissal, demotion, memos, tarnished work record and difficult work conditions. "Not long after I refused to sleep with my supervisor, negative remarks began to appear on an otherwise exceptional work record."

Hostile work environment is a less clear yet more pervasive form of sexual harassment. It commonly involves conditions of work or behaviour towards a woman worker which make it uncomfortable for her to be there. While the woman worker is never promised or denied anything in this context, unwelcome sexual harassment occurs simply because she is a woman.

The National Commission for Women has recommended the removal of the historian, who is also director of the Delhi Institute of Heritage Research and Management, for alleged sexual misconduct. Lal was suspended from the post of director by the Delhi government on Wednesday.
The history professor had been charged with sexually harassing students of the institute during a trip to Khajuraho. An FIR had also been filed against him in November last year.

Orderly held for harassment
Disorderly conduct
◆ Orderly went to nurse's home and intimidated her
◆ He was also running an illegal gymnasium at the hospital

CISF, Customs staff fight over alleged molestation
Times News Network
New Delhi: The Customs and Central Industrial Security Force (CISF) staff posted at the IGI Airport got into a scuffle over the frisking of a woman customs inspector early on Thursday morning.

Use the following case studies to initiate small group discussions and then bring the whole group together to share their case studies and their perceptions

CASE STUDY 1

Sunita has come to PRIA, New Delhi for a training programme. While she is taking a walk in the evening a young man passes her. He makes an obscene comment. She ignores him but he continues to walk next to her and suddenly using his elbow, hits her chest and walks on with a grin on his face. Though Sunita is angry she keeps quiet as she does not know the neighbourhood and is not sure of how she should react. She decides to go back to the office. Later in the night she is shocked when she comes face to face with him in the dining hall. Only then she realizes that he too is a guest in PRIA who has come to attend the same training programme.

What should Sunita do?

At what point do you think the man's behaviour constitutes sexual harassment?

What action should be taken in such a situation?

CASE STUDY 2

In a large staff meeting Purnima has been told that she is now the incharge of the field office in Kullu as the man placed there earlier has left the organisation. During the planning session for the next quarter, one man walks out of the meeting, the other two show disinterest and do not respond to the queries and clarification that Purnima asks for. One of them categorically states that they know what to do and do not need her to guide or support them in their work.

Does their behaviour constitute sexual harassment?

CASE STUDY 3

Rita is a receptionist. She is an extrovert and laughs and jokes all the time. There are always a couple of men hanging around her table who all laugh and chat. This disturbs others who work in and around the reception. She also listens into phone calls of certain staff members.

Her male supervisor repeatedly asks her to modify her behaviour, stating that it projects a negative image of her and the atmosphere of the organisation. Her behaviour does not change. In her review form the supervisor recommends that she change her behaviour and her probation will be extended to another month. She is told that she can also lose her job.

Rita is angry. She goes to the Director and says that her supervisor asked her to go with him to see a film on several occasions. Her refusal to do so has resulted in a poor review. What should the Director do?

CASE STUDY 4

At the end of a training programme, the male trainer shakes hands with all the participants and wishes them good luck. While shaking hands with Maya, a newly appointed female participant, he kisses her on the cheek. Maya feels uncomfortable but since the trainer is very senior and she respects him a lot, she does not know how to react. She feels both anger and disgust but does not know whom to talk to about it.

Does the behaviour of the trainer constitute sexual harassment?

What should Maya do?

CASE STUDY 5

In a development agency the supervisor picks on a young male employee named Arun, who accordingly to him is 'effeminate'. After working hours the supervisor and his cronies waylay Arun and call him a 'pansy' and only 'half a man'. Arun withdraws into himself in his workplace, he feels he can trust no one, he even has his lunch alone. He cannot complain about how he is ragged because all complaints can only go through his supervisor. He finds that he cannot concentrate on his job and has developed sleeping problems, anxiety and loss of appetite

Can a male employee also be sexually harassed?

Does this case constitute sexual harassment?

What can Arun do as he can only complain through his supervisor?

CASE STUDY 6

Asha has just joined Sunil and Dharamveer and they all work in the library. Asha wears jeans and shirts to the office. Quite often Dharamveer shares some 'dirty jokes' with Sunil in the presence of Asha. She ignores them and continues her work.

A few days later Dharamveer leaves a blue magazine on her table saying that it should have a place in the classified section of the library. He says that her figure is just like those of the models in the magazines. She gets up and leaves the room.

Asha speaks to a few colleagues to try and check Dharamveer's reputation. Everyone seems to have a positive image of him. Asha is upset and perplexed. Other girls have not had such a problem

What should she do?

Should she change her way of dressing?

Is there some behaviour that she should change?

CASE STUDY 7

Sanjay and Reena have just joined an CSO and are placed in the head office. They have both been asked to make a field visit for a period of five days. On arriving at the field office, they find it is a one room set with an attached kitchen and bathroom. The space also doubles up as a guest-house for visitors and staff members. The local staff stay in their own homes, which are at a distance from the office.

Sanjay and Reena are both feeling awkward. They do not know each other very well and are reluctant about voicing their concerns about the situation they are in.

What should they do?

Should there be an institutional policy regarding to field visits?

CASE STUDY 8

The post of programme manager for the Simla office is lying vacant. The role is challenging, as this is a new office and requires time to set up the State Resource Centre and establish the presence of the CSO in the area.

Two women candidates have been selected for the post. Both have the requisite experience and qualifications.

In response to a specific question about where they see their personal lives in the next two years, Seema replies that her parents are looking for a match for her and would like to get her married as soon as they find a suitable boy. Bhavna has been married for five years and is ready to start a family.

Given the role and requirements of the new post, which of the two should be given the job?

CASE STUDY 9

A young married woman Beena arrives unannounced one day at the office of Mahesh, the supervisor of the project. She is the wife of Satish, one of the persons working on the project. She tells the CEO that the previous night Satish got drunk, beat her up badly and abused her. This has been a recurring pattern over the past few months. She has come to meet Mahesh Bhai because she needs his help in dealing with the problem.

Is this sexual harassment?
Can Mahesh do anything about this?
What can he do?

CASE STUDY 10

A senior married man in the head office is having an affair with an unmarried woman in the office, who is his junior. There is much discussion and gossip on this issue in the office. However many of the staff feel that it is none of their business and the situation does not warrant any official interference. Many feel that as long as they do not use the office space to carry on their affair, there is no point in raising the issue, as both are mature individuals who know that they are doing.

There is another group whose opinion on this matter is very different. They feel that someone should let the man's wife know of his infidelity and that this is the organisation's responsibility.

Is this sexual harassment?
What stand should the organisation take on the matter?

CASE STUDY 11

The new PRIA field office has just been opened in Karauli. The two room set is being used as an office space and also doubles up as the residence of the in-charge of the office. As the office is also his residence, Alok invites his female friend to spend the night there occasionally.

On the personal front however, Alok faces opposition from his family who want him to marry a girl of their choice. The pressure builds up and the two of them decide that they cannot take this any more and enter into a suicide pact. The next day Alok's colleague comes to office to find both of them unconscious from a pesticide that they have consumed. He rushes them to the local government hospital, where the girl passes away.

The news reaches PRIA and on further inquiry it is realized that in other field offices as well staff are inviting their friends and family members to stay for short periods of time. There is a debate on how the issue should be handled, what should be the organisation's response to Alok, as well as what are the norms to be established for code of conduct in the field offices.

Note :
There is a detailed note on the Supreme Court Guidelines on Sexual Harassment located in the flap in the inside back cover of this book.

Sex is still largely a male-dominant area which does not permit gender equality in decision making and contraceptive usage. The young age of the mothers at the time of childbirth and the small interval between births contribute to an increased health risk for both the mothers and the newborn. Even in states with high literacy rates and higher average incomes, such as Haryana and Himachal Pradesh, girls continue to be put to risk, especially in the rural areas. The largest number of sterilizations performed is on women, with only about 2 per cent men agreeing to use condoms. Obviously men are not yet being responsible sexual partners.

All over India, sexuality has become an extremely important marker of male/female identity. The earlier notion of masculinity was modelled on upper caste needs. Here men controlled women's bodies because they also controlled land and all the means of production. A disintegration of the caste-based hierarchy has loosened their grip over both. Women now go out and earn, and their earnings are essential for survival. But in the process they have also begun to acquire a sense of self-worth, which makes them much less controllable and more and more assertive sexually. Because of them, there is a perceptible rise in domestic violence and crimes like rape and molestation of women.

Male resistance to women's assertive sexuality is taking many forms in India, from denying women basic access to contraception to removing IUDs forcibly and attacking health care workers and NGOs who are trying to give counselling on sexuality. Universal population control, when enforced in a charged and caste-ridden environment such as this, further subordinates women's needs over their own bodies and lives.

From "Steeping Out"
by Mrinal Pande

A POWERPOINT PRESENTATION

Situations of Everyday Life

Everyday in our lives, we encounter situations that are embarrassing and make us feel uncomfortable. In this powerpoint presentation we have chosen three such everyday situations. We want you to watch these carefully and then respond to them.

We all know from our day to day lives, that there are different ways in which men sometimes misbehave with women. These could be in the form of a comment passed in a cinema hall or on the road, a squeeze at a Holi party or taking advantage of traveling together.

It is easy to pass over these as being harmless pranks, joking behaviour or the way men behave but all these justifications avoid confronting the fact that each one is an incident of sexual harassment.

The CD presentation comprises of three situations. Do discuss the presentation with the participants. It does not specify any social group and is therefore relevant to all. During discussion encourage the sharing of the participants' own experiences and observations of similar situations.

A comparative attitude to men and women in offices goes like this:

He's ambitious
She's pushy
He's having lunch with the boss
She's having lunch with the boss
He must be doing well
They must be having an affair
He gets on well with people at work
She's always gossiping
He's moving on, he must be a good worker
She's moving on, women are so unreliable!

Saudi Airlines Woman Employee Wins Sexual Harassment Case

"I am thrilled that justice has at last been done to me. I had to undergo a very difficult time for 14 years. It was only with the help of oral and documentary evidence that I could prove sexual harassment" said Shehnaz Sani. "Sexual harassment takes place in a sizable number of organizations. I have shown other women that if you stand up and fight, justice will prevail. In fact, I received no support even from those who are close to me," she added.

Her services were terminated in October 1987, following her alleged harassment for four years by the station manager Abdul Ellah Bahrani. He allegedly made indecent personal remarks and kept on asking her out for lunch and dinner.

When she refused, Mr. Bahrani allegedly started harassing her by issuing memos and giving her a heavy load of typing work which affected her health. She was denied any promotions, in spite of getting letters of appreciation earlier and being awarded merit salary.

On reporting to Mr. Bahrani's superior, she was told that action would be taken against Mr. Baharani. However, he warned her not to make the issue official as it would harm her job and reputation, and also that of the airline.

But instead, she was temporarily suspended from work and was told to refer the matter to the headquarters in Jeddah. They gave her false promises and told her to return to work. In Delhi, she was not allowed to rejoin duty.

With the help of a sympathetic lawyer she finally took the matter to the labour court. After a prolonged trial the case was decided in her favour.

From The Times of India

This story has been dramatised in the film 'Bhanwar'. It can be viewed by participants during the workshop.



Glass Ceiling

Call it the invisibility of the term "glass ceiling". It is well known that there is an "artificial" barrier in many organisations, even in so called advanced offices, that prevents qualified employed women from reaching not only senior management positions, but also achieving their full potential. The glass ceiling is sometimes so subtle a barrier within the policy framework of organisations, that it is often hard to detect.

Stereotyped organisational expectations rule out competitiveness as a characteristic of the female employee, preferring a certain amount of 'femininity' instead. As a result women lose out from getting to the post of a senior manager (CEO) as it is seen as being highly competitive. Male dominated hierarchical bureaucracies are detrimental, as they exclude the female employee from all senior responsibilities, except for those at the lowest levels of the organisational structure. It is ironic, that they 'allow' a few token women to climb their ladder a little above the half way mark, in order to conform to the pressures of the law of the land. This of course means that despite being a good, qualified candidate for the senior promotion, a woman has to work twice as hard as a man to prove her worth!

A stereotypical society such as ours interprets a man's weakness as either his strength or is often ignored; while female weaknesses which are often only perceived or supposed are highlighted. This then seems a justification to exclude them from the senior positions of the organisation.

Post- training questionnaire

I am M/F Age

1) List two new things that you have learnt from attending the entire workshop

2) List two aspects of your present behaviour/attitudes that you feel you have had to think over while attending the course

3) When you look at advertisements now, will you look at them differently?

4) Dowry was one of the issues raised in the film 'Bandh File'. What were some of the other issues that the film raised?

5) In what way do you think you can actually change some of the prevailing attitudes of gender inequality in your organisation?

6) Comment on the following statement : 'I am a party to an act of sexual harassment, even if I am a silent witness to it'.

7) Should women be given additional privileges at work in order for them to continue in their careers?

APPENDIX 1 : COMMITTEE AGAINST SEXUAL HARASSMENT

Background

PRIA has been working on issues concerning women since its inception. Since 1983, it had been working on the issues of occupational health and safety for workers, and in the mid-90s the focus shifted to women workers and their specific problems. These problems included women's health, wages, conditions of work, maternity leave, their special needs, as well as issues related to exploitation and sexual harassment within the workplace.

In the course of its work on issues of occupational health, PRIA had come across issues of sexual harassment within the workplace. However the issue was not just limited to factories and informal settings and the judgment of the Supreme Court proved the point.

The Supreme Court ruling of August 1997, made it mandatory for all organisations to constitute a body which dealt with cases of sexual harassment within the organisation. (see Pg 78 for further details)

In December 1998, PRIA took a decision to form a Committee against Sexual Harassment (CASH) in keeping with the Supreme Court's judgment as well as its own commitment to work on issues related to the empowerment of women.

Further, if PRIA as an organisation were to convince others that setting up of CASH was important, then PRIA itself should also set the example. Institutionalizing CASH and learning from the experience would provide important lessons to PRIA, which could be the basis of support to similar processes in partner organisations. Thirdly, it was felt that any future programmatic thrust on workers

rights should include a focus on sexual harassment and information about the Supreme Court injunction should be widely disseminated.

The Committee, mandated by the Governing Board, was constituted in accordance with the guidelines of the judgement. A senior woman member was designated as the chair, and the rest of the committee had an equal number of male and female members. Keeping in mind the structure and size of PRIA, the committee members represented all levels of the organization in terms of its hierarchy as well as its different programmatic areas.

The first CASH consisted of eight members who were invited to join at the behest of the management.

Laying the ground

The task before the committee was quite a challenge and the reasons for this were largely internal:

- ◆ There was skepticism from the rest of the staff, seeing it as being just another committee, which would slowly fade away.
- ◆ Staff members were unsure of the role of the committee, as there was no evidence of sexual harassment within the organization, and the women felt that their needs were being safeguarded and already were a priority to the management.
- ◆ The men working within the organization felt threatened that the basic premise of the committee was to only protect women's rights and felt insecure for themselves as a group.

The committee took about two months to structure itself and define its scope of work. Since the members were from different

backgrounds, had different perspectives and exposure, and also had different perceptions on the issue of sexual harassment in itself, it was a challenge to formulate a common framework.

A series of meetings took place amongst the committee members to understand the judgment, the need for such a committee in PRIA, its terms of reference and the role that the committee would play in the organization. The committee came to the conclusion that it was not enough to set up a body to deal with cases, if any, of sexual harassment within the organization. It was important that all the staff have a clear understanding of the definition and of the different aspects of sexual harassment. If one were to also take the issue forward then it was important that gender sensitization programmes be conducted for the entire staff. After this initial groundwork, CASH was formally launched. This process of formalization was carried out in three carefully planned out stages.

The first meeting was conducted with the Executive Director, Unit Heads and programmatic co-coordinators of PRIA- these were decision making bodies of the organization, though at different levels. The terms of reference were discussed with them and suggestions invited on how to refine and improve them.

The second meeting was planned in such a way that all the staff members were simultaneously oriented to the function and role of the committee. This was done through discussion in small groups keeping in mind language, sex, position and responsibility within the organization. Each group consisted of a maximum of 12 persons and the committee members divided themselves into four groups to introduce the purpose and the role that the committee intended to play in the organization. At this meeting, a

simplified version of the TOR, along with some pamphlets explaining sexual harassment were distributed for information.

Although all groups welcomed the formation of the committee and felt that it was a positive step ahead for women, yet they were uncomfortable regarding the committee dealing with the topic of sexual harassment itself. There were several concerns voiced by the groups

- ◆ Had there been cases of sexual harassment within the organization?
- ◆ If not, was there a need to have such a committee in PRIA?
- ◆ What were the reasons for the management supporting such a move?

Voicing of all these queries, doubts and discussions made the meeting very useful and critical. It also gave the committee enough matter to think about the reactions and responses of the staff, as well as a basis for planning the next meeting.

The third meeting was slotted for the following week. This gave the staff member's time to reflect on the committee's role and the issues it would be dealing with, and prepared the ground for encouraging a deeper engagement in this meeting. The men and women in the organization were divided into two different groups to seek their perspectives and opinion on issues that were common to all. The uniqueness of this meeting was that each group discussed the same issues without any biases from the other sex and was free to voice their opinions, concerns and perspectives. The discussions were structured along the following points:

- ◆ Is the work environment in PRIA conducive to gender equity? If yes, why? If no, why not?
- ◆ What steps can be taken to prevent sexual

- harassment within PRIA?
- ♦ What should the scope of the committee be and what mechanisms need to be adopted to reach these goals?

The half-day discussion resulted in some interesting issues and concerns emerging from both the groups. Each group had worked along similar lines on the issues of focus, but the tone of discussions differed.

The women's group agreed that no incidents of sexual harassment had taken place within PRIA that they as a group were aware of. Yet, given the social milieu that they all lived in, there was a possibility that this could happen in the future. There was a need expressed for the entire staff to understand the conditions which led to the harassment of women. This was seen as crucial in understanding broader issues in the context of gender discrimination in the programmatic thrust of the organisation and for a more meaningful interaction amongst staff members.

It was at this meeting that the staff members of PRIA gave a clear mandate to CASH to go beyond sexual harassment and to explore at greater length issues pertaining to gender equity and develop a common understanding on the aspects that lead to the marginalisation of and discrimination against women.

However, it was also felt that the committee should not lose the focus of preventing and dealing with issues of sexual harassment, which was the basic premise for the formation of the body. Most importantly, it was considered critical to understand and recognize what constitutes sexual harassment, when does it occur, who could be the victims, who are the culprits and what action should and could be taken by the organization. Interestingly enough, it was also discussed that CASH should play a supportive role in dealing with issues of

sexual harassment of women staff, outside of the work place as well.

Subsequent to the meeting, CASH members revisited the TOR and broadened the ambit of the committee. The revised TOR stated that the "committee would take note of sexual harassment against both male and female employees within the organisation. It would also provide support to all employees (irrespective of their sex) in the event of sexual harassment outside the workplace of the employees, as well as members of their families." This was an important step in understanding and promoting the concept of gender equality as a process that gave importance to both sexes while dealing with a specific issue.

Capacity building
Capacity building of the staff was considered as the next step for the committee to move forward towards fulfilling its mandate.

The first intervention
March 8th, International Women's Day, was considered as an appropriate day to begin the process of raising awareness on issues of gender. Taking the assistance of external facilitators from Creative Learning for Change (CLC), a workshop was conducted for the entire PRIA staff. There were a series of exercises that generated discussion on people's perceptions, opinions and views on sexual harassment, gender relations etc.

The second intervention
'Our Own Perspective on Gender' was organised on August 7, 1999. This was a follow up to the first workshop and this initiative was designed to help PRIA staff analyse their own understanding on gender and how they perceive themselves in the work area. External facilitators from CLC and NAZ were invited to conduct this workshop. They divided men and women in two groups and through various exercises facilitated

discussions highlighting major issues and concerns. After separate meetings both the groups came back together and the facilitators consolidated the processes of each group. It was interesting to note the issues discussed in both groups and for the group to understand the different perceptions that men and women have on gender relations, both in their personal as well as work lives.

The third intervention
A meeting was organized and facilitated by CASH, on January 19, 2000. Once again the entire staff of the organization attended this day-long event. The discussions focused upon the development and establishment of mutually agreed upon norms of behaviour within the organisation. These were later incorporated within PRIA service rules as a step towards institutionalising a code of behaviour. Though the issue of a dress code was also discussed, there was a strongly divided opinion on the same and it was finally agreed that at this stage it was an unnecessary step.

Eighteen months after the inception of CASH, the committee reviewed the progress that had been made and took some concrete decisions on the future functioning of the committee. It was felt that efforts to conduct regular in-house programmes were extremely difficult for the members of CASH. The priorities, commitments and skills as well as travel schedules of the committee varied to such an extent that coordination was a major bottleneck.

In this context it was decided to make use of a group of external facilitators from CLC who would plan inputs for the period of a year and based on this, conduct monthly activities for all PRIA staff. These activities and focus areas were planned in close coordination with CASH.

WORKSHOPS

October 2000
This workshop focused on deepening the understanding of gender based violence, how it reflects issues around power and control, its manifestation in India and around the world.

November 2000
In this programme, participants discussed male perspectives on gender oppression, and the different ways in which men too are victims of gender-based socialization and gender stereotyping.

January 2001
This intervention was designed to tackle the socialization process, with a view to helping participants understand the origins of gender biases in their own lives, in the context of social and cultural norms.

- ♦ It was felt by the staff that these workshops organised by CASH had positively created broader awareness and sensitivity to gender issues in the organisation.
- ♦ Some participants shared that these interventions and discussions had to some extent, influenced their personal lives in terms of helping them to be more conscious of how they themselves treat women in their lives : wives, daughters, colleagues, etc.
- ♦ The annual staff retreats, which were the organizational development workshops of PRIA, recruitment policies, orientation of new staff members, how all have a component of gender awareness built into them.
- ♦ The service rules and policies of PRIA were reviewed and revised to make them more gender sensitive.

- ♦ The general environment within the workplace relaxed and an easy camaraderie developed amongst all the staff.

In 2001, CASH evolved into CGAMP - Committee For Gender Mainstreaming In PRIA.

This was done with the intention of changing the perception that the committee did not perceive sexual harassment as the only focus of its interventions. It was proposed that the name of the committee be such that it reinforce positive values of gender equality and promote working together in an environment conducive to all persons, irrespective of gender differences.

In 2003 with a view to moving forwards in its gender focus, PRIA requested an external facilitator to study gender mainstreaming within PRIA, assessing the current status of gender mainstreaming at the programmatic as well as the institutional level. It was expected that the study would recommend steps to further promote the same at both these levels.

As a consequence of the gender audit and its recommendations, PRIA took some major decisions to further gender mainstreaming in the institution. A gender unit was created within PRIA's institutional structure and a gender team comprising of two persons was given the task of developing the thematic area of gender mainstreaming within PRIA and its partner organisations.

The primary task entrusted to the Gender Team for the year, was to focus on institutional aspects of gender mainstreaming within PRIA. The team members were also part of the CGAMP (Committee for Gender Awareness and Mainstreaming in PRIA) which is responsible

for undertaking gender awareness and sensitisation with the institution, looking into complaints of sexual harassment and building up an atmosphere in the organisation conducive for both men and women to work in.

In the year 2004, the gender unit will begin focusing on the programmatic aspects of the organisation's interventions and develop plans for mainstreaming gender at the field level.

CHECKLIST FOR COMMITTEE AGAINST SEXUAL HARASSMENT

It is important for the employer organisation to know that it is its legal responsibility to provide a safe working environment for women/men free from sexual harassment and discrimination. Employees can also hold an employer liable for sexual harassment. Sexual harassment can have a devastating effect upon the health, confidence, morale and performance of those affected by it. The anxiety and stress produced by sexual harassment commonly leads to those subjected to it taking time off work due to sickness, being less efficient at work, or leaving their job to seek work elsewhere. An absence of complaints about sexual harassment does not necessarily mean an absence of sexual harassment. The recipients of sexual harassment may think that there is no point in complaining because:

- nothing will be done about it;
- it will be trivialised;
- the complainant will be subjected to ridicule, or
- they fear reprisals.

Therefore, it is important to understand the reasons why people remain silent about sexual harassment. As a result of sexual harassment in an organisation, organisations may experience tangible and intangible expenses and losses in terms of:

- Costly investigation and litigation
- Negative exposure and publicity
- Embarrassing depositions
- Increased absenteeism
- Lowered employee morale
- Decreased efficiency
- Higher employee turn over
- Erosion of organisation's brand name, goodwill, and public image

The best way to prevent sexual harassment is

to adopt a comprehensive sexual harassment policy. The aim is to ensure that sexual harassment does not occur and, where it does occur, to ensure that adequate procedures are readily available to deal with the problem and prevent its recurrence. The following may be undertaken in ensuring a sexual harassment free work environment:

I] Adopting a Sexual Harassment Policy:

A sexual harassment policy would need to include the following:

- a commitment to eradicate and prevent sexual harassment and express prohibition of sexual harassment
- a definition of sexual harassment including both quid pro quo (seeking sexual favours or advances in exchange for work benefits) and hostile work environment (work conditions or behaviour that make the work environment 'hostile' for the woman to be in, like sexist remarks, display of pornography or sexist/obscene graffiti, physical contact/brushing against female employees etc) giving examples
- an explanation of penalties the employer will impose for substantiated sexual harassment conduct (including termination)
- a detailed outline of the grievance procedure employees should use
- a clear statement that anyone found guilty of harassment after investigation will be subject to immediate and appropriate disciplinary action
- a clear understanding and strict rules regarding harassment of or by third parties like clients, customers etc.
- additional resource or contact persons available for support and consultation
- a commitment to keep all sexual

- harassment complaints and procedures confidential and time bound
- provisions for training of employees at all levels.
- an anti retaliation policy providing protection against retaliation to complainants, witnesses, Complaints Committee members and other employees involved in prevention and complaints resolution.

Policies and procedures should be adopted after consultation or negotiation with employee representatives. Experience suggests that strategies to create and maintain a working environment in which the dignity of employees is respected are most likely to be effective where they are jointly agreed.

II] Communicating the Policy

A strong policy from the top authority against sexual harassment taking a "zero tolerance" approach should be communicated across the organisation in a language that is understandable to them. The policy can also be posted in the workplace. All new employees should also be oriented on this policy. Ensuring that partners, training participants, etc are aware of the sexual harassment policy is also a part of the communication. The policy, however, would need to be reviewed with the staff on a regular basis

III] Enforcing the Policy

Complaints of sexual harassment should be taken seriously and all sexual harassment charges should be investigated quickly, thoroughly and professionally. Accurate records of the investigation and the findings should be maintained. Mechanisms to make sure that the employees who bring charges do not face retaliation should be in place. Confidentiality and time bound response to

complaints need to be maintained. Immediate action when sexual harassment is discovered or suspected is a must. Staff need to be disciplined to prevent cases of sexual harassment and they should be safeguarded from third-party/work-related sexual harassment also. For proper enforcement of the policy, the following need to be taken into account:

A. Complaints Channel

Complaints Channels need to provide different routes that employees can take to file complaints; i.e., contacting the responsible authority for sexual harassment, a supervisor, calling a hotline, complaint boxes in place, complaining through email, etc. Organisations need to focus on the plight of the average individual. A policy is useless unless people make proper use of it.

B. Complaints Committee

Employers need to set up a redress mechanism/complaints committee as per Vishaka guidelines. First contact persons from within the Committee or other focal points should be appointed who could try to resolve the complaint informally, before the complaint goes to the formal channels of complaints committee. The organisation needs to put down clearly, certain non-negotiables for the Complaints Committee for effective resolution of complaints.

Desired qualities of the members of Complaints Committee:

- Subjectivity: A sexual act when unwelcome is sexual harassment; that it is unwelcome is the harassed person's subjective reality. The Complaints Committee's first job is to believe in this reality. Unless something on record completely negates the complaint.

- Empathy: It is critical that the Complaints Committee empathizes with the complainant and does not judge her/him by their moral standards. The most important question that the committee and all functionaries must ask themselves while providing redress to a particular case is 'Do we believe her/him?' The answer must be in to affirmative.

Selection of the Complaint Committee members is extremely important as in most cases the committee members, if in subordinate position of power at workplace to that of accused, find it very difficult to diligently carry out the responsibilities bestowed on them as heads or members of the Committee, against their superiors. Besides, the committee should be mandated by the Governing Board so that it cannot be disbanded without the Board's approval. This would also help establish its credibility. However, the Committee would need to have a close relationship with the management in its day-to-day activities. All planning for workshops, discussions, seminars etc must have the knowledge and approval of the Executive Director. Any change in service rules, norms and/or organizational structure should be put forward to the Executive Director for ratification by the Governing Board.

The Complaints Committee must remember:

- It needs extensive orientation for effective functioning.
- It cannot function like a criminal court. Therefore, the committee should not, under any circumstance, get aggressive or insist on a detailed description of the harassment as it could increase the complainant's trauma.
- The complainant, when she/he complains, has at stake her/his personal life and career.
- The impact sexual harassment has is best

determined by the complainant.

- It is difficult for a woman to talk about anything sexual. Hence there can be long time interval between the harassment and the actual complaint.
- It needs to handle complaints in a confidential manner and within a time-bound framework
- It is a human rights issue, therefore, "(a) too much weightage need not be given on intention, rather, the focus should be on the impact, and" (b) 'proof beyond reasonable doubt' is not required, a strong probability is sufficient.
- It needs to submit an annual report on sexual harassment to the appropriate authority.

C. Sexual Harassment Awareness Training

The setting up of a Complaints Committee and an anti-sexual harassment policy lays a strong foundation for a workplace free from sexual harassment. However, effective training programmes are essential to sensitise/train all their staff members, men and women, to recognise sexual harassment, deal with it when it occurs and prevent it. The training programme is the best way to ensure proper understanding and implementation of the policy. It is the best forum to communicate to employees what behaviour is acceptable and what is not, in a non-threatening atmosphere of mutual learning. Training for the members of the Complaints Committee and others who are going to be instrumental in implementing the policy, is very essential. Their training should include a component of gender sensitisation, along with the procedures for registering complaints, and for enquiry, etc. taking

Sexual harassment training for all employees should address perceptions and understanding of sexual harassment, impact of sexual harassment on individuals and workplace, understanding the policy and

complaints mechanism. The training for Complaints Committee should address, in addition to these, the procedures of investigation, skills necessary for enquiries, documenting the procedures.

D. Setting up sensing mechanisms:

Prevention is always better than cure, and being pro-active always helps. Along with performance, a change in that employees' behaviour patterns also deserves employer's close scrutiny. Conducting time-to-time surveys is helpful to identify and prevent factors/situations leading to incidence of sexual harassment. This survey can be done anonymously and should be distributed with a copy of the company's sexual harassment policy. The survey can simply ask the employees (male and female) if they have experienced any form of sexual harassment during the past year. The survey also helps to show that the organisation is actively engaged in preventing and correcting sexual harassment.

E. Ensuring commitment from the top:

Commitment is shown through enforcement and action by the responsible authorities. Even the most comprehensive sexual harassment policies and procedures are bound to fail if an organisation does not enforce them quickly, consistently and aggressively. To be effective, organisations must take sexual harassment seriously. They need to make certain that personnel responsible for enforcement conduct prompt, thorough and documented investigations of all complaints, even those that appear trivial. Organisations should take action that is reasonably calculated to end the harassment.

F. Practices consistent with policies:

Organisations must place just as much emphasis on reporting responsibilities and

mechanisms as on the policy itself. Setting precedence becomes important in this context. Even if the accused is a senior executive/ a partner/any other person who is an asset to the company, and brings in a lot of business, it is essential that he/she be punished if found guilty, as this sends out a strong message that the company will not tolerate any harassment by anyone.

G. Documenting harassment

Documenting the harassment is important for use as evidence in a case or complaint. It is important to note down the details of the instances of harassment: date, conversation, frequency of offensive encounters, photographs, offensive material (if any) etc. Every document that is used during trial must be authentic as a lack of clarity may go against the complainant.

(Adapted from Raymond Neeta, Combat Law, Volume 2, Issue 3, August-September 2003)

APPENDIX 2: GENDER ANALYSIS FRAMEWORKS

Gender Analysis is the methodology for collecting and processing information about gender. It provides disaggregated data by sex, and an understanding of the social construction of gender roles, how labour is divided and valued. Gender Analysis is the process of analysing information in order to ensure development benefits and resources are effectively and equitably targeted to both women and men, and to successfully anticipate and avoid any negative impacts development may have on gender relations. Gender analysis is conducted through a variety of tools and frameworks.

It is important to note that these tools were developed in response to specific development questions and problems, and require adaptation if they are to be used in any other circumstance. Gender analysis does not take place independently of the full complexity of the development process, and one model cannot be superimposed on all situations. Therefore, the principal competence required of the gender facilitators would be sufficient knowledge of these tools so as to select and adapt the most relevant. Some of the most commonly tools of gender analysis/frameworks have been briefly discussed below*. However, references for the same have been given for those interested in detailed information on the frameworks.

1. Harvard Analytical Framework

The Harvard framework is designed as a grid (or matrix) for collecting data at the micro level. It has four interrelated components:

- a. The activity profile, which looks at who does what, when and where, that is, an analysis of the productive and reproductive work within the household and community, disaggregated by sex,

age, and other factors including time and location.

- b. Access and control profile (resources and benefits), which looks at who (women or men) has access to and control over which resources, services and institutions of decision-making and to which benefits from development projects and programmes.
- c. Listing out the factors influencing activities, access and control (such as cultural beliefs, population increase, political change and environmental degradation).
- d. The project cycle analysis with a list of questions, which the user can apply to a project proposal or area of intervention to examine it from a gender perspective using gender disaggregated data, and charting the differential effects of social change on women and men.

2. Moser's Gender Planning¹ Framework

The Moser Framework (gender planning) was developed as a planning tradition in its own right. There are six tools in the framework that can be used for planning at all levels from project to regional planning. It can also be used for gender training.

- a. Gender roles identification/triple role that maps the activities of women and men (including girls and boys) in the household over a twenty-four hour period and makes visible the gendered division of labour. A woman triple roles (productive roles of producing goods and services for income or consumption by the household; reproductive roles involving the bearing and rearing of children and care of sick and elderly; and community roles of provisioning and maintenance of resources, which are used by everyone) analysis helps identify the paid and

<p>unpaid labour within the household and community.</p> <p>b. Gender Needs Assessment- Based on Maxine Molyneux's women's gender interest in 1984² this analysis helps make a distinction between the practical gender needs (related to immediate needs for living) and strategic gender needs (related to the issues of power and control), which may be different for women and men.</p> <p>c. Disaggregating control of resources and decision-making within a household (intra-household resource allocation and power of decision making within the household) helps find out who has control over resources within the household, who makes decisions about the use of these resources, and how they are made.</p> <p>d. Balancing of roles (how women manage the balance between their productive, reproductive and community tasks) helps find out whether a planned intervention will increase a women's workload in one role with consequences for her other roles.</p> <p>e. The WID /GAD policy matrix provides a framework for identifying/evaluating the approaches that have been, or can be used to address the triple role, and the practical and strategic gender needs of women in programmes and projects: welfare, equity, anti-poverty, efficiency and empowerment.</p> <p>f. Involving women, gender aware organisations and planners in planning aims to ensure that practical and strategic gender needs are identified by women.</p> <p>3. Caren Levy's "Web of Institutionalisation"³ Framework</p> <p>Based on the DPU's work with practitioners and activists at local, national and international levels this framework uses the concept of 'web', which is used to assess how the gender perspective is currently institutionalised in the context under</p>	<p>consideration. It identifies at least 13 elements, which are crucial to the process of institutionalisation. Each element represents a site of power of social relations, and the elements relate to each other in a set of reinforcing triangles, making up the 'web'. These elements are women and men's experience and their interpretation of reality, pressure of political constituencies, representative political structures, political commitment, policy, resources, mainstream responsibility for gender issues, procedures, staff development, methodology, research and theory-building. The diagnosis on each element and their interrelation is done using an adapted version of Caroline Moser's framework building on Maxine Molyneux's work.</p> <p>On the basis of the gender diagnosis and gender consultation, entry points for action are identified and utilized through the development of working objectives and entry strategies. These actions work towards widening the room for gender integration in organizational development and monitoring and impact assessment. That is, the gender policy and planning process develops alongside the ways of operating in the organizational context under consideration, finding entry points into them and creating the conditions to make ongoing practices gender aware.</p> <p>4. Gender Analysis Matrix (GAM) Framework⁴</p> <p>The framework aims to find out the different impacts of development interventions on women and men by providing a community-based technique for the identification and analysis of gender differences. It assists the community to identify and challenge their assumptions about gender roles in a constructive manner. It may be used for different purposes, for example, transformatory gender training, or as a</p>	<p>participatory planning tool. The analysis is conducted at four levels of society: women, men, household and community. The GAM examines impact on four areas: labour, time, resources and socio-cultural factors.</p> <p>5. Women's Equality and Empowerment (Longwe) Framework⁵</p> <p>This framework focuses first on women's special needs, the needs women have due to their different sexual and reproductive roles. Gender discrimination is a key concept in the framework. The Framework suggests that women's advancement can be understood in terms of a concern with the five levels of equality "welfare (gaps in material well-being-income, food, health etc.)," access (equality of access to factors of production, services and benefits), "conscience (awareness of the difference between sex and gender, and recognition that gender roles are cultural and can change)," participation (women's equal participation with men at all levels of decision making) "and control (ability to direct, or to influence events so that one's own interests are protected)." These levels of equality are hierarchical, suggesting that a development intervention that focuses on the higher levels are more likely to increase women's empowerment, than one focusing on the lower levels. Equal control over resources such as land is on a higher level (control), than access to the land, a lower level (welfare).</p> <p>With the assessment of the level of women's empowerment that development wishes to address, it is also necessary to establish to what extent women's issues are being recognised or ignored in the project objectives. A "women's issue" is defined by Longwe as all issues which relate to equality with men, and includes any social or economic roles, and all levels of equality. For this three levels of recognition of "women's issues" in project design are identified:</p>	<p>"Negative level (with no reference to women's issues in the project objectives; most likely to lead to negative impacts on women);" Neutral Level (women's issues are included but there is doubt as to whether the outcomes will be positive for women); "Positive Level (project objects are positively concerned with women's issues and with improving women's position relative to men).</p> <p>6. Social Relations Approach Framework (SRA)</p> <p>The aims of the Social Relations Approach are to analyse existing gender inequalities in the distribution of resources, responsibilities and power and to design policies, which enable women to be agents in their own development. Concepts rather than tools are used in this framework in order to focus on the relationships between people, and their relationship to resources and activities, and how they are re-worked through institutions. The five essential components of the Social Relation Approach are:</p> <ul style="list-style-type: none"> • The goal of development as human well-being (survival, security, and autonomy) • The concept of social relations (determining people's roles, responsibilities and claims, as well as the rights and control they have over their own lives and those of others) • Institutional analysis (inequalities created and perpetuated by institutions/ organisations). Although institutions differ and vary across cultures they do have some features in common. The five inter-related elements of social relationships in institutions: rules, resources, people, activities, and power are critical to the analysis of social relations, and gender inequality. • Institutional gender policies, which are divided into three categories depending on the extent to which they recognise and address gender issues Gender-blind policies (biased in favour of existing
99			100

gender relations and likely to exclude women), "Gender-aware policies (recognise women and men as actors in development) and" Gender-redistributive policies (aim to transform the existing distribution of resources and responsibilities to create a more equal relationship between women and men).

Examining the immediate underlying and structural factors, which are responsible for the problems, and their effects on those involved.

* * * *

*The frameworks adapted from: Gender and Development Programme, United Nations Development Programme (GDP/UNDP): UNDP Learning and Information Pack Gender Mainstreaming, June 2000.

¹See Moser, C. Gender Planning and Development, Routledge, London, 1993.

²Molyneux, M. 1984. "Mobilisation without Emancipation? Women's interests, state and revolution in Nicaragua" in Critical Social Policy, 10, 4:7 59-75

³Levy C, (1999), Working Paper No. 74, The Process of Institutionalising Gender in Policy and Planning: The 'Web' of Institutionalisation, DPU, 1996, 1999

⁴See A. Rani Parker (1993) Another Point of View: A Manual on Gender Analysis Training for Grassroots Workers, UNIFEM, New York.

⁵See Longwe, S. (1991) "Gender Awareness: The Missing Element in the Third World Development Project" I Wallace, T. and March, C.(eds) Changing Perceptions: Writings on Gender and Development, Oxfam, Oxford.

SI No	Gender Analysis Framework	Gender Analysis Framework	Uses	Limitations
1	Harvard Analytical	Sexual division of labour and the differences between productive and socially reproduction work more appropriately used in agricultural setting	<ul style="list-style-type: none"> • A gender neutral "entry point" for introducing discussions on gender issues. • Most useful for projects that are agriculturally or rurally based. • Information on gender division of labour helps make women's work visible • It makes a distinction between access and control over resources. • It can be adapted and used, in combination with other frameworks for best results. 	<ul style="list-style-type: none"> • The perspective is efficiency rather than addressing unequal gender relations. • It focuses on material resources rather than on social relationships. • The analysis can be carried out in a non-participative way without the involvement of women and men from a community
2.	Moser's Gender Palnning Framework	The division of labour between men and women as productive, reproductive and community management roles also in urban settings including the practical and strategic needs of women in gender planning.	<ul style="list-style-type: none"> • Has a wide appeal - used CSOs and government. • It challenges unequal gender relations and supports the empowerment of women. • The practical/strategic gender needs concepts help evaluate the impact of a development intervention on gender relations. • The triple role concept is useful in revealing the wide range of work that women engage in. • It alerts planners to the interrelationship between productive, reproductive and community roles. 	<ul style="list-style-type: none"> • It ignores the interrelatedness of the activities of women and men. • The concept of community role is debated. • Other forms of inequality such as race and class are not addressed. • Does not include the continuum from practical to strategic needs. • It does not consider the strategic gender needs of men.
3.	Caren Levy's "Web of Institutionalisation	Gender mainstreaming in institutions with a focus on organisational change.	<ul style="list-style-type: none"> • It looks at the extent of gender institutionalisation within organisations, or institutions. • Gender relations are perceived as interwoven with the other power relations of class, ethnicity, religion and age in different contexts. • The web can be used as both diagnostic and operational tool. 	<ul style="list-style-type: none"> • There are chances of equating the acceptance of a gender perspective with the abolition of "old" women in development structures, rather than their transformation, undermining women.
4	Gender Analysis Matrix framework (GAM)	Gender differentials in the impact of projects at the community level.	<ul style="list-style-type: none"> • It is simple, systematic & uses familiar concepts. • It encourages "bottom-up analysis" through community participation. • It includes men as a category and therefore can be used in interventions that target men. 	<ul style="list-style-type: none"> • A good facilitator is necessary. • The analysis must be repeated in order to capture changes over time. • It does not include either macro or institutional analysis.
5	Sara Longwe's Women's Equality and Empowerment Framework	Assessment of the contribution of interventions in all sectors to the empowerment of women	<ul style="list-style-type: none"> • The framework can be used for planning, monitoring, evaluation and training. • It encourages users to examine what is meant by empowerment. • Though it shares some common ground with the Moser Framework's concept of practical and strategic gender needs, it moves beyond the notion of separate needs showing that development intervention can contain both. 	<ul style="list-style-type: none"> • The framework is not complete, as it does not take into account a number of aspects- e.g. time, rights, claims, and responsibilities that exist between women and men. • Women may be seen as a homogenous group. • Using a hierarchy of levels may give the impression that empowerment is a linear process.
6.	Social Relations Approach (SRA) Framework	Sustainable development including dimensions of social well-being and institutional change.	<ul style="list-style-type: none"> • Used for project planning & policy development. • It aims to present a broader picture of poverty. • This framework puts gender at the core of the analysis emphasising on gender relations. • By focusing specifically on institutions this framework offers a way for understanding how they interrelate and how they can bring about change. • This framework is not static but dynamic. 	<ul style="list-style-type: none"> • The analysis produced can convey an impression of large institutions where change will be difficult. • It can result in overlooking the people's potential for influencing change. • It is possible that women get subsumed into individual categories such as class or sector.

RESOURCE LIST : BOOKS AND FILMS

BOOKLIST

1. Stepping Out by Mrinal Pande. Publication: Penguin. A penetrating insight into life and sexuality in rural India and the impact of gender on India's health care system. Also available in Hindi.
2. Demystification of Law for Women by Nandita Haksar. Publication: Lancers Press. A fully illustrated, excellent handbook on how the law oppresses women, by an eminent legal activist.
3. Broken Bangles by Hanifa Deen. Publication: Penguin. Looking at the lives of Muslim women in Bangladesh & Pakistan today, a travelogue of gender in the subcontinent written with humour, compassion & insight.
4. Brick Lane by Monica Ali. A path breaking novel that charts the course of a traditional Bangladeshi woman who moves to the East End in London. An outstanding mirror of gender, patriarchy, third world emancipation.
5. Understanding Gender by Kamla Bhasin. Publication: Kali. The 'Bible' of the women's movement in India. Clear, precise handbook.
6. Violence against Women by Gail Omvedt. Publication: Kali. New movements and new theories in India, an essential part of Kali Primaries Series.
7. The Men and The Boys by R. W. Connell. Publication: Polity, U.K. One of the world's leading authorities on masculinity. Clearly delineates the growing up process of men in patriarchal societies.
8. Masculinities by R.W. Connell Publication: Polity, U.K. A comprehensive introduction to the male world. Easy to read.
9. Sexual Sites, Seminal Attitudes edited by Sanjay Srivastava. Publication: Sage. A wide spectrum of articles looking at sexualities, masculinities and culture in South Asia.
10. Manushi magazine and its publications.
11. My Feudal Lord by Tehmina Durani. Publication: Penguin. The classic tale of oppression & gender injustice in Pakistan.
12. Seven Sixes are Forty Three by Kiran Nagarkar. Publication: Penguin. A path breaking novel that first appeared in Gujarati and talks of urban gender oppression.
13. Borders and Boundaries by Kamla Bhasin and Ritu Menon. Publication: Kali. The horrifying reality of gender injustice during the partition of India.
14. I Take This Woman by Rajinder Singh Bedi. Translated from the Punjabi original Ek Chaddar Maili See, that explores the customs of a widow marrying her younger brother-in-law.
15. Bride at Ten, Mother at Fifteen by Sathu Ramaswamy. Publication : Roli Books. The autobiography of a women who gets a degree at age 75, despite being married at age 10!

FILMS / VIDEOS

1. Chuppe Chehere - a documentary interviewing a woman who fought and won a case of sexual harassment at her workplace.
2. Bhanwar - a dramatization of a true life sexual harassment story. Details of this case on page 85
3. Bandh File - a real life true story depicting the horrors and pressures of dowry in a middle class family in Kanpur, India. Refer to page 55
4. Barf - young adolescent girls from a slum battle parental pressure and stereotyped gender roles to go on a trekking holiday with an NGO.
5. When Four Friends Meet - through the stories of 4 young men in an urban slum, the film explores the pressures of socialization on them.
6. Sunder Nagari (Beautiful City) - globalisation, patriarchy, unemployment, masculinity explored in a beautiful rich weave.
7. Monsoon Wedding - A film full of fun and laughter with an alarming twist of the sexual abuse of a girl child from within the family.
8. Damini - within the format of a typical Hindi (Bollywood) film, it highlights the issues of gender, law and rape.
9. Lajja - a commercial film that highlights 4 separate stories of dowry, exploitation, rape, violence against women ...
10. Arth - an everyday and common situation in a contemporary urban setting. The plight of a woman whose husband gets into an affair with another woman, and how she comes into her own by dealing with the problem.
11. Insaaf ka Tarazu - a film from the Hindi Commercial cinema of two decades ago. It deals with the rape of a working woman and its repercussions ending with a riveting court drama.

INSIDE BACK COVER

PRIA'S GENDER POLICY

Background:

PRIA's vision of a desirable world is where relations across individuals and families, communities and nations are characterised by equity and justice. Besides socio-economic equity, PRIA believes in gender justice as a cornerstone of such relations in the family, community and society. Its mission directs it to work towards promotion of policies, institutions and capacities that strengthen the voice and participation of the poor and the marginalized in improving their socio-economic status through democratic governance in society. This is achieved through three broad strategies- capacity building, policy advocacy and knowledge building, which operate in an integrated and interlinked manner.

PRIA's analysis of existing situation of discrimination in society provides the basis for identifying the poor and marginalized especially women. It believes that gender discrimination necessitates focusing upon changing women's roles and status, as agents and leaders of change. PRIA's core values that inform its interventions, therefore include mainstreaming gender-justice and equity through analysis of social reality, organisational policies, systems and structures, and programme priorities and plans as integral to its vision.

Gender mainstreaming in the institutional development of PRIA has become an explicit Governing Board Policy, which is driven by PRIA's long-standing concern about gender equity at workplace. Taking recognition of these and adhering to its commitment to gender-justice PRIA formed a Committee against Sexual Harassment (CASH) in December 1998. This decision was also in response to the Supreme Court guidelines to constitute Committee Against Sexual Harassment (CASH), which was in existence for two years (till 2001). It eventually evolved into the Committee on Gender Awareness and Mainstreaming in PRIA (CGAMP).

The Committee has a well defined Terms of Reference which act as guidelines to its functioning.

PRIA's commitment to gender-justice and equity may be defined at two levels institutional and programmatic levels. This would also include initiating gender mainstreaming within RSOs and partners.

(a) Institutional Level:

- **Staff Policies:**
All staff policies, service rules and regulations of the organization shall be gender sensitive. Periodic reviews of the same would be done through through a gender lens to ensure that gender sensitivity is maintained. These policies would be in line with the government provisions.

- **Recruitment & Induction:**
All interviews for staff recruitment in the organization will have women equally represented on the interview panel interviewers. PRIA would will have a gender sensitive recruitment policy where preference would be given to women candidates in appointments.

All new staff members joining the organisation shall be oriented to on PRIA's gender policy and the role and functions of CGAMP within the organization.

- **Performance Reviews:**
All performance review forms of individuals by self or supervisors/peers/subordinates will have indicators to assess gender sensitivity in the overall performance.

- PRIA would be committed to creating and promoting a gender sensitive work environment within the organization and its various branch/field offices. Towards achieving this goal, it would organize regular workshops/seminars and exposure to a variety of other inputs regularly. All PRIA organized events/programmes, both

internal and external, will have a gender component and address gender specific needs of the participants.

- **Sexual Harassment:**
Through CGAMP, PRIA would also act as a CASH and address complaints relating to sexual harassment made by staff members, guests, and participants to workshops etc. The organization shall be responsible to set up structures where staff members may feel free to seek redressal of their complaints.

- **Documentation of Processes and Dissemination:**
PRIA would also ensure a detailed documentation of all the processes related to the activities on the issues of gender within the organization. These would be accessible to all those who wish to use the same to promote and strengthen gender equality within their work spheres. These would also be reported in the PRIA Newsletter and website regularly.

(b) Programmatic on the level:

PRIA would set up systems to ensure that gender equity forms an essential element of all project planning, implementation and monitoring with specific indicators to measure the progress that has taken place with respect to the same. All reports and evaluations would also include a specific focus on the gender component. Similar interventions will be ensured with RSOs and partners in order that their own programmatic intervention (those in collaboration with PRIA) are also gender just and equitable. Gender audits and gender analysis would form a part of PRIA's gender mainstreaming efforts.

In an attempt to focus on, address and integrate issues of gender equity within the organisation the CGAMP will play a key role in the mainstreaming of gender within the organization.

The basic principles to be followed in mainstreaming gender will be:

- Establishing adequate accountability mechanisms for monitoring of progress within the institution as well as programmatically.

- The identification of issues and problems within the organization should focus on the gender differences and disparities wherever they exist.

Terms of Reference for

Gender Sensitivity and Equity Committee (GSEC)
UNNATI Organisation for Development Education, Ahmedabad, Gujarat

Rationale:

Unnati while recognising that all women face the perceived threat of sexual violence, irrespective of age, caste, class, place or nature of work; believes that sexual harassment is not acceptable, non-negotiable and no woman or man should have to suffer sexual harassment either in the public or private sphere.

Unnati aims to ensure that the work environment is gender sensitive and equitable. The Committee will work towards creating such a work environment, where both women and men are empowered enough to eliminate sexual harassment at work place.

The Committee will not only take up registration of complaints and redressal. It will first and foremost function to ensure that incidents of sexual harassment do not take place. If they do, then they must be tackled in a gender sensitive manner; so that the victim emerges more strengthened from the process and is able to tackle such situations in future with greater confidence and is even able to help others stand up against such instances of harassment. The perpetrator too, should emerge a more sensitised person who will not only stop such behaviour in future but also stand up for the rights of other victims of sexual harassment.

Composition of the Committee:

The different geographical locations (workplaces) of Unnati will have separate Committees. The Committee will consist of six members or 40% of existing staff members, whichever is less. Half of the members should preferably be women. The

chairperson will be a senior women staff member. One third of the committee will retire every year, so that the body has continuity. The Chairperson in consultation with the other members can change a member midway through the term, if the member is not taking an interest in the functioning of the committee or working against the interest of the committee. If a member leaves midway through the term a new person can be selected.

As and when required the different work place committee/s can invite gender focalperson/s to attend the meeting/s, as members with voting rights. The Director/Manager can attend the Committee meeting only on invitation. The Director/Manager will not have voting rights.

Mandate:

- Circulate, publicise and discuss the various aspects and the spirit of the Supreme Court judgement (of August 13, 1997) regarding the mandatory formation of CASH in work place.
- Provide a platform where issues of gender sensitivity, equity and gender based harassment can be discussed, understood and resolved.
- Conduct/organise training/workshops on gender sensitivity.
- Provide a forum for complaints mainly by staff members and women elected to panchayats. A staff member may approach any of the Committee members, either personally or by writing to the Chairperson.
- The committee will look into complaints of the following nature of sexual harassment:
Suffered at work place or while travelling

for work, by staff member due to misconduct of another staff member. In the first instance the Committee will take up the case itself, in the second the Committee will provide support in terms of lodging complaint, etc.

Suffered or committed by a staff member while attending an educational event outside Unnati due to misconduct by staff belonging to another organisation or institution. The Committee will take up the issue at institutional level.

Suffered by staff due to misconduct of unknown person(s). The Committee will support with counselling and referral services.

Suffered by staff due to misconduct of family members or friends. The Committee will support with counselling and referral services.

Suffered by women panchayat members in our work areas, especially in the context of their work. To begin with we would help in lodging of complaints and providing counselling services. Besides, in selected pockets we would try to form similar committees or encourage Social Justice Committee (SJC) to take up issues of sexual harassment also.

Committed by staff member, at work place, while travelling for work, while attending an educational event outside Unnati, at home or leisure to another Unnati staff, another institution staff, elected representatives, family friends or unknown persons. Depending on the case, the Committee will provide counselling and referral services for correction; if need be lodge a complaint and/or in the worst case terminate the services of the perpetrator.

- The Committee will try to gain insights into sexual harassment in bodies of rural and urban governance, at the work place; through discussions, studies etc. for inclusion of gender issue within its programmes.

Guidelines

The primary task of GSEC is to address sexual harassment, but the other major task is to educate and create awareness on gender.

- Members will meet once in six weeks and minutes of these meetings will be recorded.
- Members should ensure confidentiality of all the cases.
- Members/Committee should tackle each case on the basis of its merits. Their duty to the committee should be prioritised over their personal relationship and likes/dislikes.
- Members/Committee should take collective and not individual decisions. Majority decisions should be taken. In the absence of the chair the appointed chair may take/approve the decision. The Director may ask for further clarifications or reconsideration but cannot change the decision.
- The Committee may take up cases on merit of the situation without a formal complaint being lodged.
- False complaints will attract stern disciplinary action
- Meeting dates should be intimated to gender focal person/s
- The minutes of GSEC should be shared across the different committees

The guidelines will be reviewed annually when suggestions of Unnati members given from time to time could be incorporated.

Draft
Unnati's Gender Policy

Rationale:

Unnati is a non-profit voluntary organisation working in Gujarat and Rajasthan since 1990. Its mission is to reduce vulnerability, promote social inclusion equalitarianism by practicing participatory principles, gender equity and social justice.

Vulnerability and exclusion are dehumanising. By vulnerability, we mean those people, who by virtue of belonging to a particular group, (age, caste, class, ethnicity, disabled, gender, poor) are at risk to their economic and social well-being. Unnati recognises that while in some cases, both men and women face deprivation and exploitation of their basic rights and are vulnerable, in most instances, women face greater vulnerability,

Women are primarily responsible for nurturing, survival and community development roles. The gender division of labour is such that women perform the strenuous and repetitive tasks of cooking, feeding, cleaning, caring for children, elderly and sick, collection of water, fuel, food etc. Most of this work is done on a daily basis hence there are no breaks or holidays. This leaves women with little or no time to play a pro-active role outside family domain.

Single women and those women who do not wish to toe the dictates of society live with the lurking fear of character assassination. Women, especially single women, do not enjoy an equal status in society. Women with disability face a double disadvantage, by virtue of being women and due to their disability which further curtails their freedoms and rights. Disabled women are

perpetually caught in the vicious cycle of deprivation. They are subject to deliberate neglect, verbal abuse, physical assaults and sexual harassment. All the above situations get further exacerbated in case of single and disabled women belonging to lower socio-economic strata. These factors inhibit/reduce the participation of these women in the public sphere. Their access and control over resources and processes of development is limited.

Even though women are not a homogenous group and their situation varies with age, caste, class, religion, ethnicity and place of domicile, overall the subordination of women in our society makes them poorer and more vulnerable than men. They often face social and cultural discrimination on grounds of sex. They have less access to power, wealth and resources and very little control over them. They are less likely to be involved and represented in decision-making bodies and their voices are less likely to be heard.

The process of development impacts men and women differently and women have been marginalised in the process. We believe that any development effort which is not gender sensitive leads to further marginalisation and inequity. Hence, Unnati is committed to working with an inclusive and participatory approach towards gender equity and social justice in the development scenario of Gujarat and Rajasthan.

Present Context

Gujarat is one of the most developed States of India when one considers the progress made

on economic indicators. Its economy has grown at an average rate of 9.5% during the last decade. There has also been a significant increase in the per capita income. However, on social indicators, that are an integral part of human development, the State's performance has not grown at the same rate.

The sex ratio which was 934 in 1991 has dropped further to 921 in 2001. There is also a drastic decline in the sex ratio in the 0-6 age group, dropping from 928 in 1991 to 878 in 2001. This is an indication of the prevalence of the practices of sex determination before birth as well as of foeticide. The female literacy rate in Gujarat is 58.6% while for males it is 80.5%. The female work participation rate is 32% which is low compared to the total worker population. Among main workers, women's participation is only 21% whereas among marginal workers it is as high as 77%. This indicates that women's involvement in the informal sector is higher; hence their economic contribution is not recognised. Women's participation in the public domain has been low because of the above-mentioned social barriers and low social status.

If one considers women's participation in the political sphere, it is the lowest at the Lok Sabha level (4 and 2 out of 25 seats representing Gujarat in the last two terms) In the three tiers of the Panchayati Raj Institutions, the representation of women is close to 33%, matching nearly the number of seats reserved for them. However, leadership of women at the Panchayat level has not received much social acceptance. It continues to be a male domain. Many women are harassed, eg. through no confidence motions if they take the initiative in their hands and function independently. Also, it is common to find men overshadowing them and acting on their behalf when it comes to taking important decisions.

In Rajasthan, compared to Gujarat, the state's performance on economic as well as social indicators is lagging far behind. Rajasthan has almost become synonymous with the low status of women, a patriarchal society, feudal customs and values, social polarisation among caste lines, high illiteracy, and extreme poverty. The sex ratio in 1991 was 910 and in 2001 it has marginally improved to 922. There were wide variations among states in the 1991 census. The sex ratio ranged from 795 in Dhaulpur district to 995 in Dungarpur district. In the 0-6 age group, the sex ratio stands at a dismal 909. Female literacy, at 44.34 percent as compared to 76.46 percent of male literacy, it is among the lowest in the country. Participation in all the three tiers of the local governing bodies (32%, 33% and 33%) is close to the stipulated reservations made for women.

The Government of India has enacted a large number of social legislations to ensure that women enjoy equal rights and to prevent the atrocities faced by them. Gradually, over the years, the government has moved from a welfare approach to an empowerment approach. The goal of the latter approach is that women gain control over material and intellectual resources and patriarchy and gender based discrimination against women in all institutions and structures of society are challenged.

However, a review of the present context in Gujarat and Rajasthan indicates the need for concerted efforts at the grassroots, involving women, to address this discrimination and exploitation; of addressing gender related inequalities and reducing gender dictated vulnerability.

Intent/Commitment

Unnati is committed to working on issues of basic rights and livelihood through promotion of participatory social

development at a grassroots level in partnership with community based organisations, Voluntary organisations, local bodies and government institutions and by conducting activities like educational events, research, documentation and advocacy.

Basic rights mean a right to food and nutrition, shelter and lives of equity and dignity. Women in Gujarat and Rajasthan do not have the same access to these as men.

The purpose of this gender policy is to define Unnati's approach in addressing gender issues in all aspects of its functioning.

We, at Unnati, are committed to working towards making the public arena equally accessible to men and women so that they may function at their full potential. Our work with the PRIs enables us to work on all the three issues which concern us, namely, gender equity, social justice and participatory development. Women now have a 33% reservation in the PRIs. We intend to make these institutions more gender sensitive, through our direct intensive and extensive efforts. In our work with dalits, we do not see women's issues separately, but as gender relations in the caste context of Rajasthan and Gujarat. Through research activities in the development context, we aim to build an understanding of the impact of policies, processes and events on women's lives. Using perspective building activities, information dissemination and appropriately designed materials on gender issues we seek to orient various stakeholders on gender focussed policies, legislations and practices thereby contributing to development education.

We are committed to working on gender issues rather than on women's development. Women or men per se are not responsible for women's subordination but gender relations are. We use gender as a tool of social analysis.

Unnati's focus is on gender, rather than women. Gender refers to the socially and culturally determined roles, responsibilities, needs, interests and capacities of both men and women. A gender perspective is required to ensure that men's and women's specific needs, vulnerabilities and capacities are recognised and addressed. The focus on gender is meant to emphasise and ensure that changing women's status is the responsibility of both sexes; that women's needs and rights do not continue to be ignored and that the social and ideological barriers to women's participation are confronted so that they gain voice to exercise control over their entitlements.

Unnati is committed to promote gender sensitivity and equity in:

- a) its institutional systems and practices
- b) its programme designs and activities
- c) its advocacy work

A. Institutional systems and practices:

1. Recruitment:

a. Efforts shall be made to maintain a gender balance in the composition of the Governing Board as well as management positions so as to maintain a balanced leadership.

b. All advertisements for employing staff shall specifically state that we are an equal opportunity employer and that Unnati particularly encourages women to apply. The organisation shall encourage women to apply for management positions to deconstruct gender stereotype in its staffing patterns.

2. Institutional practices:

Unnati recognises the ways women and men work and contribute to the economy, their family and society. Hence, the Governing board and the management shall promote special institutional practices for all its staff,

especially women, to enable them to strike a balance between their professional, social and domestic roles and responsibilities.

a. Timing: Unnati shall provide flexibility of half an hour on arrival and departure timings from office without affecting the number of working hours in a day. Suitable arrangements for the time schedule may be worked out in special cases, as in case of new parents, recovery from illness etc.

b. Travel: While on travel, safety of the staff shall be given due importance. Where necessary, staff will be escorted or reimbursed transport expenses. Special concessions could be made for staff with children below 5 years of age while on travel.

c. Staff development: Equal opportunities shall be provided to all employees for their professional development and growth.

d. Leave: Unnati shall make provision for maternity and paternity leave along the lines of the latest government provisions. In special cases, leave without pay or part time work arrangements may be considered after the maternity leave has lapsed

3. Gender Sensitivity and Equity Committee (GSEC): The committee shall be formed in all the field offices to promote gender equitable working environment within the organisation, with partners and field offices and provide a mechanism for redressal of grievances. It shall meet periodically to review work done and discuss future plans and concerns.

4. Gender Focal Person/s (GFP): Gender Focal Person/s shall co-ordinate gender mainstreaming at the programme level. GFP shall ensure that right from inception to implementation, all projects have gender as a cross cutting theme. All documents

produced for public use by the organisation shall be screened for gender incorporation. GFP shall periodically organise gender training/sensitization programmes for staff at all levels to promote and enhance gender sensitive planning and actions. GFP shall also co-ordinate the activities of GSEC.

5. Gender Audits: Gender audits shall be conducted periodically, with inputs from external resource where required, to review the existing practices, both within the organisation and in the programmes, to arrive at a common understanding of the gender sensitive rules and practices in the organisation and its programmes.

(For details of institutional practices, please see Administrative Instructions)

B. Programme Design and Activity:

1. All Programme Co-ordinators/Managers shall design and implement programme activities with a gender mainstreaming perspective which would take into account strategic and practical gender needs, culture and institutional circumstances.

2. All Programme Centres shall undertake capacity building activities with partners and stakeholders to enable them to formulate and promote policies and actions that are gender sensitive and based on principles of equity.

C. Advocacy:

Unnati shall use various forums to share its knowledge and experience for influencing other major players in the development sector for gender sensitive policies and practices.



Big Sister

*They dig by the river for bricklaying-
labourers from the west country. Their little
girl
keeps scampering to the ghat. Such
scrubbing and scouring
of pots and pans and dishes! Comes
running
a hundred times a day, brass bangles
jangling
clang clang against the brass plates she
cleans.
So busy all day! Her little brother,*

*bald, mud-daubed, not a stitch on his
limbs;
follows her like a pet, patiently sits
on the high bank, as Big Sister commands.
Plates against her left side, a full pitcher
on her head,
the girl goes back, the child's hand in her
right hand.
A surrogate of her mother,
bent under her work-load, such a wee Big
sister!*

Rabindra Nath Tagore