

FLDC Phase- I Report



(13th -22nd December, 2016,
at the Christian Retreat Centre, Dehradun)

Background

Jagori has been organizing an annual Gender Basic Course (GBC) for several years now; this year, we have introduced a Feminist Leadership Development Course (FLDC), which would be replacing GBC. FLDC is a long term course, planned for a period of 2.5 years.

Key Objectives of the course:

- To develop an understanding on the concepts of gender and feminism
- To understand the politics of marginalization in a power dominated society, through a feminist perspective
- To analyze the current model of development, through a gender sensitivity lens and create alternative strategies
- To establish a strong network group

The course includes thematic workshops (concepts and tools) and experience sharing consultations, divided into different phases.

Participants

There were 32 participants from 13 NGOs, 6 women federations and one youth group working in states of India, namely, Bihar, Delhi, Haryana, Jharkhand, M.P. and Rajasthan. The workshop covered the themes of social identities, gender and power, masculinities and role of men in eliminating VAW, ending VAW, status of single women in the Indian society, legislations in India, gaps and their impact on women, status of Dalit women; this was accompanied by a 2-day Training Of Trainers and a session on advocacy and campaigning in the Indian Women's Movement.

Resource Persons

Resource persons for this phase included: Suneeta Dhar (Senior Advisor, JAGORI), Madhu Bala (JAGORI), Asha Kowtal (National Campaign on Dalit Human Rights), Vrinda Grover (Senior Advocate, Supreme Court of India), Dr. Ginny Srivastava and Chandrakala Sharma (The National Forum for Single Women's Rights), Satish Singh (Centre for Health and Social Justice) and Anand Pawar (SAMYAK).

Detailed Report

‘Hum nari hai desh ki badhte hi jaenge, har kadam pe shanti ka ghar banaenge’

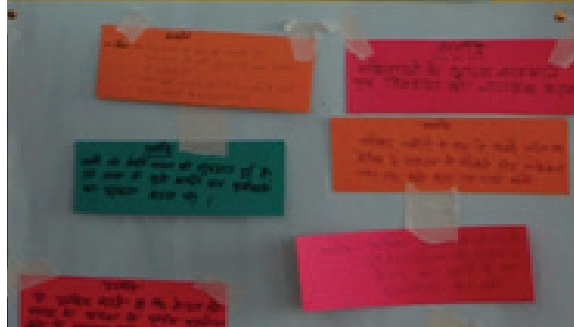
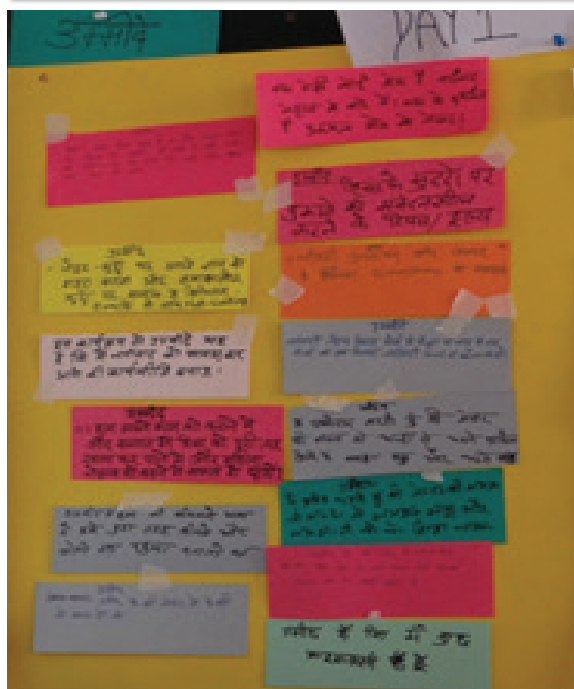
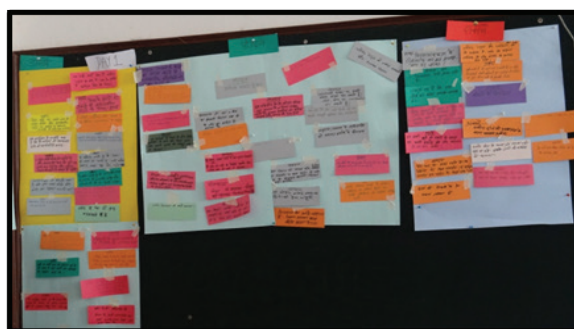
The deep and inspiring lyrics, as aforementioned, sung in the dulcet voice of strong and powerful 35 individuals marked the beginning of the Feminist Leadership Development Course, 2016. As a maiden step undertaken by Jagori in association with various leader groups, non-governmental organisations and youth-led groups, this workshop is framed for a long term period of 2 years and is further spread across 5 settings.

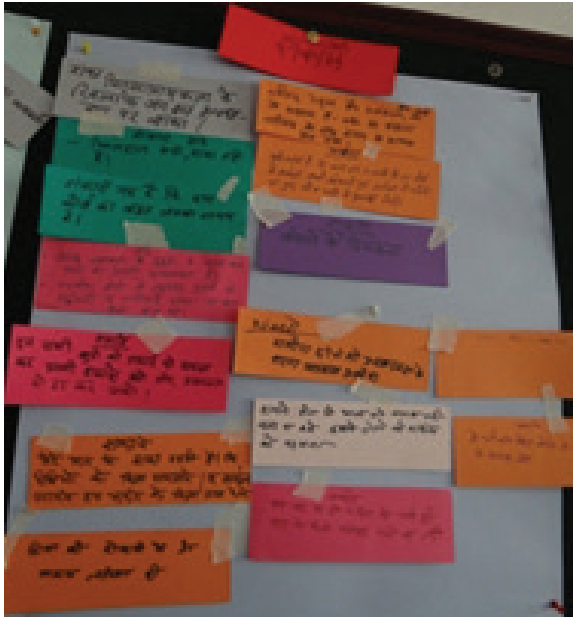
The workshop revolves around the objectives of developing an understanding on the concept of gender and feminism, enhancing personal awareness and commitment and critical analysing the ongoing work through the lens of gender and rights for an in-depth and integrated knowledge for future references.

The key resource persons for the inaugural day namely Shruti Batra and Praveena Anand , both representing the core team of Jagori, warmly welcomed the diverse group of participants followed by a brief overview of the working of Jagori which primarily revolves around spreading awareness, training and networking. The participants representing different organisations and groups came in flowing from across the different states of India. The agenda for the day 1 was social identity, gender and power.

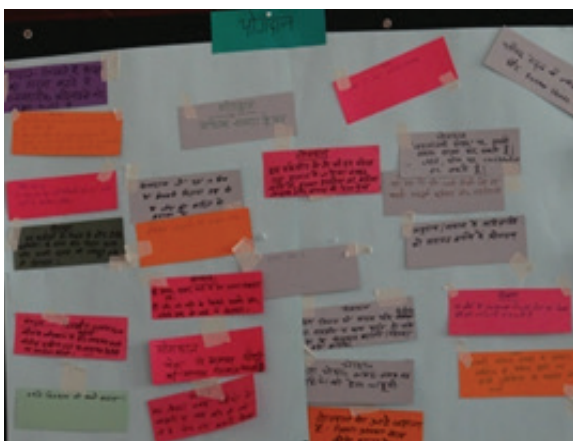
The workshop had an engrossing commencement with the participants pitching up their expectations, contributions and their

prospective hindrances/obstacles from the workshop. The majority of the participants had common objective of joining the workshop for a firmer grasp on the topic of gender and its plethora of affiliated concepts and issues, to develop self confidence and to be equipped with various tools, techniques and methods when it comes to making ‘women empowerment’ an all-gender issue. Moreover, a lot of participants





volunteered to make this workshop even more fruitful by their invaluable contribution of their experiences. Cultural and regional diversity of the participants, language and communication, duration of the programme were among some of the hindrances that were pitched in by the participants but the indomitable spirit of the resource persons and the participants coupled up with determination to bring a change per se provide the solutions.



Further, an interesting activity was conducted wherein the participant's names, the meaning of their names, who kept their names and the reason behind was asked and

it lightened everybody's mood. The activity was a fun way to reach out to the people informally and tell them that names play a very important role in setting up our identity in the society. Different names assign different roles to men and women. Usually soft and subtle names are allotted to girls which further signify their limited status in this patriarchal society. Similarly, strong and powerful names are generally assigned to males which ascertain the biasness towards them. Hence, the concept of a stigmatized society is deeply embedded wherein the roles, characteristics and attitudes are extrinsically assigned to the child at the time of his/her birth.

The next activity that was conducted was a smart mix of art and literature where the candidates were asked to draw metaphors for males and females. This brainstorming exercise was quite helpful in understanding the different point of views and analytically understanding their thought processes associated with it. Where some described males as a turban (a traditional hat famously worn in some communities of India), as a person who tows the land (signifying a farmer), as a breadwinner, as a person with moustache (in many parts of the Indian society, moustache is considered to be a symbol of pride and status), a rock (signifying the physical strength and valour and at the same time its vulnerability to different weather) to name a few. On the same grounds, women were creatively described as a tree (strong, giving and sacrificing in nature), a multi – tasking machine (single-handedly managing both the household

chores and the outside work), an unsafe entity (who is prone to harassment in both her immediate as well as outside environment) etc.

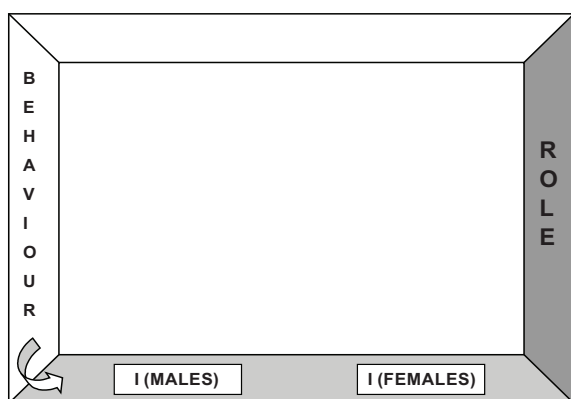


Through a collective and critical analysis of the pictures it was quite evident that females are living in a hypocrite environment where on one hand a female is always tagged as an 'over-emotional' person and on the other hand she is expected to be submissive and constraint all her emotions. The overall picture for a female came out as a dedicated individual, working very hard to make both the ends meet but unfortunately doesn't get due recognition in society and home. However, the overall picture on the male side was that of a dominating breadwinner carrying the 'power' beacon who is dangerous at times.

In addition to this the categorization of emotions for males and females was widely discussed where on one hand emotions associated with women are that of caring, empathy, loving etc and those associated with the males are of being aggressive, loud to name a few. Once again the two faced mentality of the society was exposed where same words carry different connotations for different genders.

In the latter half of the workshop, Madhu Bala (resource person from Jagori) brought the issue of femininity and masculinity to the limelight. The discussion revolved around the fact that masculinity and femininity are the two sides of the same coin and hence can't be kept in two air-tight jars. A human being possess both of these characteristics but the fear of breaking the stereotypes and being publicly shamed is something which holds us back from breaking our silence over it.

Working back over strengthening the concept of sex, gender and sexuality, the workshop laid the foundation of these terms through an interesting exercise of writing all that hit the minds of the participants when they first came across those words. After a thorough discussion, sex was defined to be assigned at the birth itself but the various advancements in the technology has conquered that area as well and people can get their sex altered. Gender is said to be a societal construction which changes with time and situations. For a firm understanding on the topic, the concept of gender box was thoroughly explained. The three components of it being- relationships, behaviour and role poignantly frame out the identities of men and women. Astonishingly, there have been notable changes in the status of women but when it comes to integrating it with the role and position that they have in society; it gets marginalized to a great extent. Hence, the formulation of 'I' for both men and women has sea-deep differences in it.



'Himmat ka hatiyar bas nahi khona hai'

The Day 1 of the workshop came to an end with a new ray of hope for all the participants to continue their fight of women

empowerment through gender sensitization and unflinching courage and determination.

.....ek jatan aur abhi ek jatan aur,

roshni ugane ke liye ek jatan aur...

After the enthusiastic commencement of the FLDC, the second day's session was concentrated on understanding the concept of masculinity and the role of men in this fight towards gender equality. Facilitated by Satish Rai, the session started with an exhaustive discussion on the role of men in the empowerment of women. The question – 'the necessity to work with males' was addressed and the participants shared their interesting views on it. Some have been mentioned here-

- To put an end to victim blaming
- Need of sensitizing masculinity through feminism
- Dismantle the institution of patriarchy
- To prohibit the dominance of both feminism and hegemonic masculinity

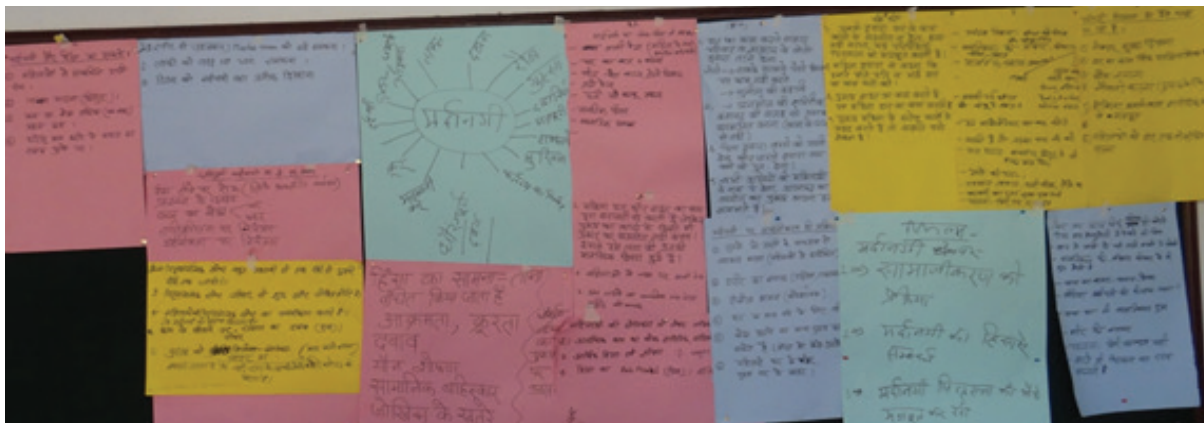
The absolute need to speak to the male folk regarding this prominent issue particularly arises from the fact that males are the major roadblocks and boulders in the success of a woman. Moreover, patriarchy is not only negatively affecting the women but the males are equally adversely affected by it. It inhibits the development of various emotions and feelings in them. The overall human development is largely impacted due to the fear of the society which is predominantly created by this institution of patriarchy. Thus, the essential ingredient to keep in mind while addressing this issue to

associated with masculinity. One who tries to fit himself into the definition of masculinity starts to control and objectify people and emotions and claims their entitlement.

To get a firm hold on this concept, a group activity was conducted wherein they were shown a film. They were asked to critically analyse the film on three grounds-

- Relationship between masculinity and violence
- Role of masculinity in strengthening patriarchy
- Role of society in defining and shaping

The session was concluded by emphasising on the fact that masculinity is not just a men's issue because both men and women are producers and consumers of it. More importantly the situation can be improved when the knowledge about the basic human rights is imparted from the start itself. Humans are the only creations of God who have the ability to think and in the end; everything boils down to making a choice. A choice which solely governs the present and future of the mankind.



masculinity

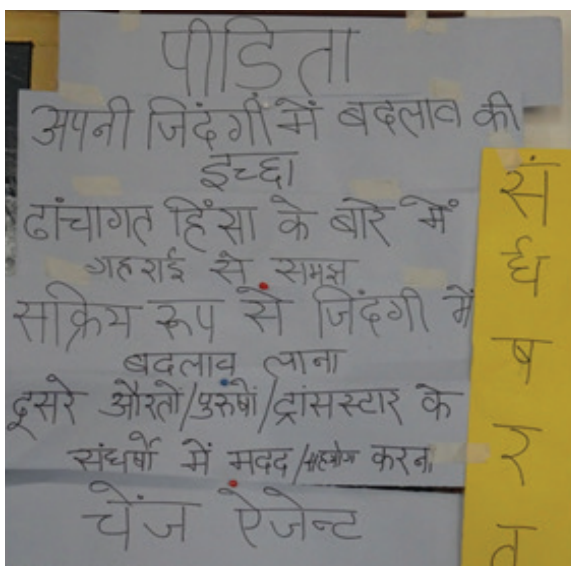
In the latter half of the session, the concept of sustainable development was brought to the fore-front and the urgent need to embrace it was also talked about. Application of technology without keeping into mind the impact it would have ecologically and onto the future generation, yet to be born, can be fatal. Moreover, if one technique or art is successful at one place then that can't stand testimony to the fact that the same technology would be successful everywhere else. Hence, a logical and smart application of technology with a due regard to the needs of the future can bring a lot of efficiency in the growth of the nation and the world at large.

"Nayi duniya banana ka junoon chaya hai"

Breaking the silence and its stereotypes is the new national anthem of today's concerned population. Life is an unexpected journey and changes are a part and parcel of this inexplicable journey. However, on a critical analysis, one component is persistently present throughout is violence. Jagori's third day of workshop concentrated on violence and the journey of a person who is subjected to it. Metaphorically portraying it as a ladder, the journey of violence primarily consists of five major steps namely:

- Victimization- The phase where the one who is being subjected to violence is unaware of the fact that it is violence.

- The desire to bring change in one's life- This phase is basically the breakthrough point in one's life and the victim decides to undo the wrongs done to him/her
- Thorough knowledge of the institution of violence
- Wholesome change in the life of the victim
- Assisting the other men, women and transgender in their respective fights of claiming their rights.
- Emerging as a harbinger of change for others.



Following these five major steps, the participants were asked to share their experiences and somehow it numbed everyone's eyes. The heart wrenching stories of domestic violence where despite the victim being repeatedly tortured and beaten, had the determination to break free from the strangles of an abusive relationship and start afresh. The instances of insurgency and the associated violence with it which creates an everlasting threat in the minds of those affected were brought up. Moreover, the impact of absolute poverty and its association with different types of violence were shared. Street harassment and sexual harassment at workplace was shared by

most of the participants further ascertaining the fact that it's a pity that we are growing up in a society that normalises such crimes.

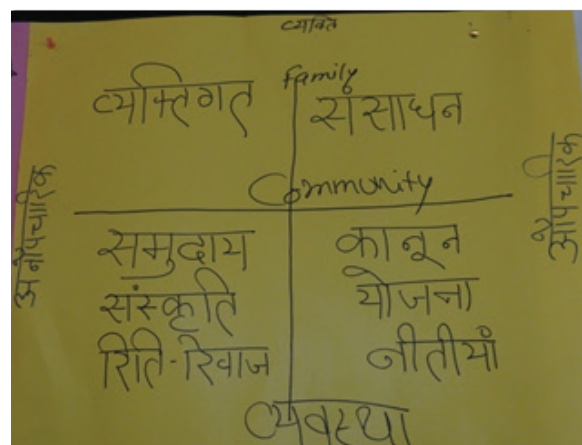
ACTIVITY 1

The participants were asked to stand in a circle with their feet joined and holding each other's hands. Then they were asked to rotate both of their hands.

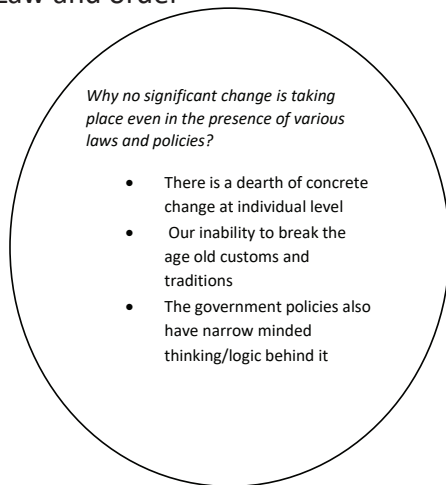
The participants were getting hurt still they were either slowing down their motions or making a pact with their neighbours to rotate it in different directions. However, nobody raised his/her voice against this activity.

Significance of the activity- The activity was a sheer display of power in the society by those who have the authority. In addition to that it showed that we as citizens fall prey to that power and bound ourselves to obey all the rules. In this process, where rights and duties are on the two sides of the same coin, we forget that although we avail our rights but forget to perform our duties.

The tool formed by Srilatha Batliwala was exhaustively discussed which is composed of four basic component of-



- Individuality
- Resources
- Culture/Tradition
- Law and order



Further the interdependence between these factors and the subsequent impact that they have on one another was critically discussed.

ACTIVITY 2

Two of the participants were invited for a race across the conference room and the legs of one of the participants were tied up.

Not surprisingly, the one with free legs could finish the race first.

Significance of the activity- The idea to win and outshine is deeply embedded in everyone's mind. The notion of collective growth is rarely embraced by people and those who are deprived of some resources or lack the basic amenities also don't come up with any strategy to perform better. Hence following from the Sri Batliwala's framework, even in the presence of resources and law/policies without an effective change in Individuality and the culture/tradition, no significant change can be brought.

Further in the session the importance of fore planning and strategy making was stressed upon with the help of a small story.

'There was a tortoise and a rabbit living in a jungle together with the rest of the animals. The rabbit was very arrogant full of pride and always boasted about its speed and agility. All the animals got fed up of him and the tortoise decided to beat the rabbit in a race and get rid of his blabbering.

The rabbit mocked his proposal of the race saying that never in his dreams can a tortoise beat his fierceness and thereon accepted the proposal.

When the race started the rabbit started with immense speed and looked behind to keep a track of its opponent's position. To his immense pleasure, the tortoise was way behind it. As he approached the turning point, to his utmost astonishment, he spotted the tortoise on the turn and he couldn't believe that because only a few moments ago the tortoise was way behind him.

This happened on every turn and to the rabbit's utmost disappointment, the tortoise reached the finishing point first! All the jungle animals celebrated this unexpected victory and dethroned the pompous rabbit.'

However, that not all to the story, the interesting part was that tortoise won the race because of an amazing strategy. All the animals of the jungle got together and made a strategy of making the tortoise win the race. For that, various tortoises were kept at different turns of the racing path and one was kept at the final destination. The entire plan was smartly executed and the tortoise emerged as the winner.

This story ascertains the significance of strategy making and implementation. If an individual makes his/her mind to bring a change and makes a purposeful strategy to fulfil it then gradually the society changes as well.

on the three parameters of culture/traditions, societal institution and ideology.

'Sirf hangama khada karna mera maksad nahi

Meri koshish hai ki yeh surat badalni chahiye, mere sine mein na sahi tere sene mein hi kahin, ho kahi bhi aag magar aag jalni chahiye'

ACTIVITY 3

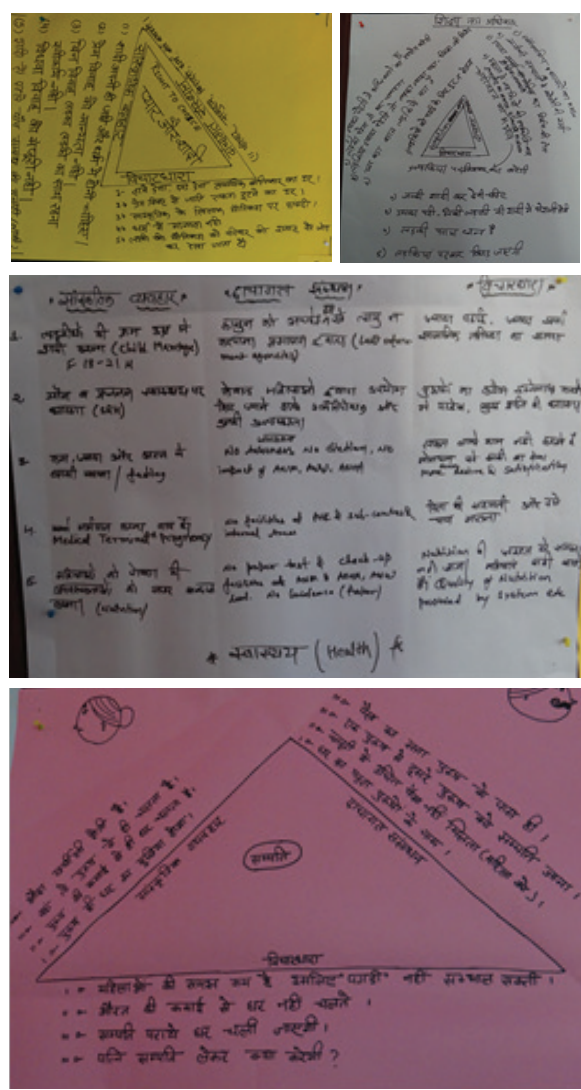
This activity involved studying the four basic areas of study-

- Right to choice
- Education
- Health
- Right to property

As poignantly pointed out by Dushyant Kumar in his above mentioned inspiring words, the agenda of day 4 at the FLDC echoed the same notions where the importance of unity of single women from every nook and corner and that of an integrated society was celebrated. The session was joined by Dr. Ginny Srivastava and Chandrakala Sharma from Ekal Nari Shakti Sangathan (ENSS).

The day commenced with the distribution of informative material and related statistics on the issue of single woman and her life compiled by ENSS which helped in catching a glimpse in to this grave issue. Further, the participants were asked to pitch in their expectations from the session wherein questions ranging from knowing the accurate definition of a single woman to knowing the rights of the single woman, from assessing the difficulties faced by her in her strenuous fight with the society to the prospects of remarriage for her. In addition to this, the participants were eager to gauge the knowledge regarding the laws of other nations on similar context and critically analyse the low acceptability rate of single women in the society.

Definition- A single woman is one who does no marry per se or does not enter into any marriage related institution.



Moving forward, the participants were divided in to three groups for an exhaustive group discussion on the topic of single woman on three distinct parameters of-

Status in the society

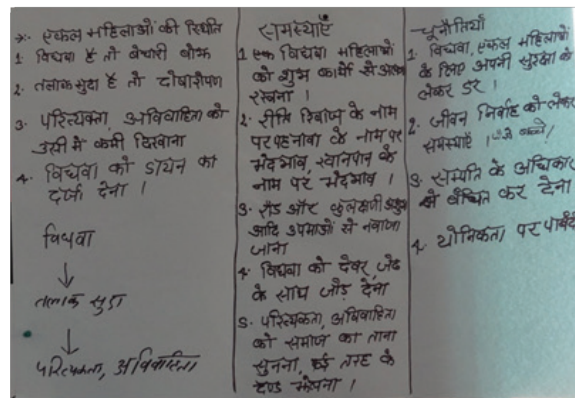
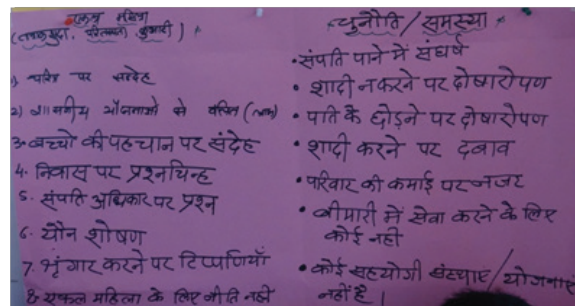
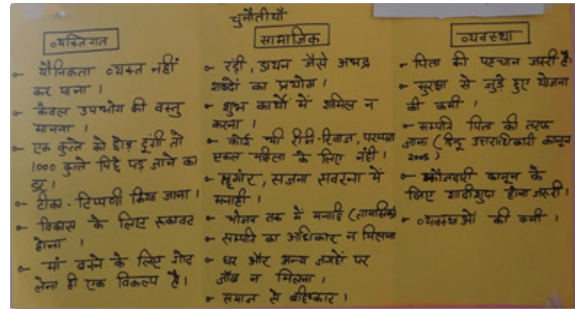
Problems faced in the journey

Obstacles and roadblocks

The analysis and the brainstorming exercise done by the participants was highly appreciated and in the process following points/issues came into the limelight-

- Difficulty faced by the single woman in expressing their sexuality
- Difficulty faced at the time of raising a child independently
- The character demolition and corresponding difficulties faced in living a life of dignity
- The inability to be a part of the auspicious occasions and family celebrations
- The public shaming and societal discrimination which is faced on a daily basis by single women
- The obscene and unwanted sexual invites which they receive persistently
- The highly disturbing swear words which are used to refer to them
- The dearth of laws and policy to safeguard the rights of a single woman.
- The status and recognition of the children of a single woman becomes wobbling and results in psychological breakdown of the child.
- The inability to break the social barriers age old customs
- Categorization of colour(black and white) and limited access of clothing variety for them
- Excessively sympathising with the way of living of these women and undue pressure of marriage on the unmarried women

- The deteriorating status of single women in the society with the unmarried women taking the bottom most level (the worst affected), the divorced women occupying a place prior to it and the widows topping this chart with a little status in the society at a large



Following it, an exhaustive discussion was conducted on analysing the problems which make the lives of most of the single woman filled with struggle. The foundation of patriarchy and the male dominated society adds to the struggle in their lives as it always pin points the fact that a woman always assumes the role of a dependent woman, be it dependent on one's father before marriage or dependent on husband/son

after marriage. The patriarchal need of the society to keep a check on the sexuality of a woman goes on posing various hurdles for her in her journey of singlehood.

The concept of unity and the power of strongly standing by each other was constantly emphasised upon and its subsequent benefits were talked about. As the common saying goes, 'united we stand, divided we fall' vividly celebrates the fact that the gravest and the most complicated hurdles and can be tackled if we form an alliance and work with determination towards it.

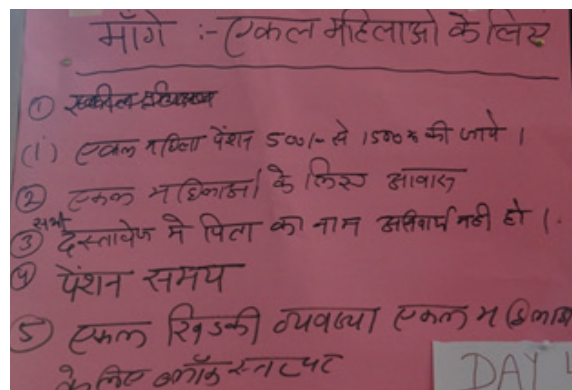
The power point presentation was a virtual walk down the memory lane where the inspiring journey of ENSS was showcased and its emergence into a nationwide movement was portrayed. Moreover, the number of people's life it touched was equally inspiring through its unflinching courage and passion to bring a change. The work of ENSS has received a lot of recognition from government as well as media and one of the renowned news channel, NDTV, also made a documentary highlighting the pertinent role of ENSS in improving the lives of thousands of single woman by giving them their rights back.

Taking into consideration all the problems and hurdles that were discussed before, the participants were asked to suggest prospective changes that can be brought to bring substantial changes into their lives.

Following were some of the suggestions:

- Free higher Education for the children of single woman
- Increase in pension from 500 to 1500
- Availability of housing loans for single woman

- Abolition the practise of necessarily mentioning the father's name
- Single clearing window system at the block level
- Single woman must have an individual ration card



The workshop continuously emphasised on the fact that the factor of aloneness shouldn't be associated with the live of a single woman and it stressed upon making woman strong and well equipped mentally, financially and physically to happily live their lives while celebrating sisterhood.

The art to communicate one's thoughts and put across one's point of view plays a pertinent role in one's life. It not only helps in spreading the message across but also assessing the success of the work. The session kick started with the showcasing of a video and highlighting the different effective and efficient modes of communication. Following were some of the prominent one's:

- Through songs and videos
- Using vernacular language as a mode of communication
- Graffiti and wall painting
- Audio Visual
- Posters, banners, placards

- Theatre and nukkad natak
- Customized bags, t-shirts, ribbons, diaries
- Website and networking
- Intimate small group discussions

Jagori, per se, showcased various short films and videos were showcased in the film theatres and TV channels. More importantly communication is largely used to reach to a large number of people and expand the reach. Additionally, two of the participants came to the forefront and shared their previous experiences of using distinct forms of communications ranging from short film making to using radio.

..badho nari shakti sena..

As the common saying goes, woman is like a tea bag you never know strong she is until you put her in hot water; the true strength of a woman can only be gauged at the times of adversity. The day 5 of FLDC facilitated by Vrinda Grover echoed the same views. Identified by TIME magazine as one of the 100 most influential women in 2013, Grover is a lawyer and human rights activist and has made significant contributions to the women's rights movement in India.

The session commenced with the participants deliberating over the following questions:

- Has there even been an involvement of police or court in their regular lives?
- Has the police been co-operative?

As all of them came from a social development background hence during the cases of domestic violence, sexual harassment, rapes they had encountered the police and majority of them did not get

full fledged support from them. The fact that violence exists in various forms arising from various issues of religion, caste, gender etc was also talked about.

SUPREME COURT

HIGH COURT

DISTRICT COURT

The basic framework of law ensures that an enforcing force to keep a check on what is right and wrong is present at three levels. However, the faulty institution of law results in the proceeding of the case in these prominent three ways:

- No filing of an FIR
- Filing of a missing report in place of an FIR
- Settlement through personal compromise

Every human being has a basic human right of filing an FIR but in reality hardly any individual is successfully able to do that single-handedly. Most of the time, only after the immense struggle of a group of people results in the filing of an FIR.

Lakhs of cases in India are still pending. Interim relief in the case of domestic violence is 60 days and the case of rape is expected to be solved in a period of 2 months. These time constraints ensure that the cases are solved timely and speedy justice is awarded. But this is a hard-hitting reality these days. This is majority due to the fact that the composition of budget is faulty, the allotment of funds to the judiciary in the budget is very minimal and on the contrary, allotment of funds to the arms and ammunition sector is huge. There is no doubt that the security of a

nation is of utmost important but on the same hand the security of the citizens of the nation. Ensured by the judiciary, is equally important.

In addition to that, the biasness of the system which forces the judicial system to overrule their mentality and psychology over the constitution is again a major hindrance in the realisation of a fair justice awarding nation. In the **Bhavri Devi** case, the court's verdict was that an upper caste person cannot touch a lower caste person let alone raping. This reflects on the sad mentality of the judges who don't pay heed to the constitution. Further, the political pressure imposed on the judicial system is also quite evident. In a nation where on a regular day basis very sensitive and cruel incidents happen, the petty issues of cricket board bewilder the Supreme Court and occupy the most of its time. The issues of dalit women are hardly given the due importance and they fade in the background.

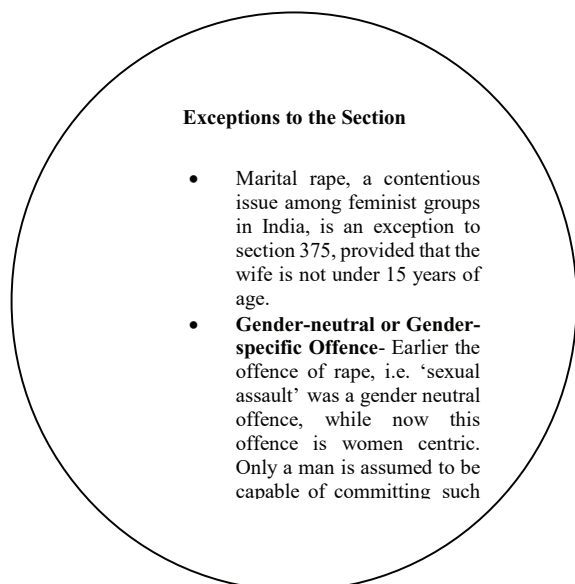
Lok Adalat is meant for solving the petty issues and the more complicated issues go to the courts. However, in a country where issues related to the violence committed against women and other graver issues are usually handled by the Lok Adalat because still the people believe that incidents related to woman in purely private in nature and hence should be solved through a compromise.

Feminist jurisprudence broke the difference between the public and private violence in a women's life. Unfortunately, marital rape is still not recognised as a crime because the representatives of the Hindu Marriage act

defend marriage to be a pious institution. The hypocrisy of the elite lawyers was also discussed wherein on one hand they write ostentatious texts on issues like marital rape and the need to criminalize it and simultaneously tag women to be using the stringent laws to their own benefits and making false rape claims.

The session was later on focussed on the exhaustive discussion of law governing rape. 1983 Mathura case was brought to the limelight and the political conspiracy behind it was also analysed. The corresponding amendments to the law that were brought into force was that rape inside a police station was criminalised.

The 2013 Jyoti Pande rape case and the subsequent Criminal Law Amendment Act 2013 were discussed.



The politics behind giving it the tag of 'Nirbhaya' rape case and the intention to divert the attention from the governments fault to hitting on the emotional mindsets of the people was also deciphered.

To the victim's utter dismay, the judge, personally told her that she should have done her 'homework' properly before coming to a new place and that rape did not only happen in India but everywhere in the world. Moreover, he added that usually women register false rape complaints to take revenge against someone.

The Datiya rape case of a 38-year old woman hailing from Switzerland was discussed. She was on a bicycle tour from Orchha to Agra, along with her companion, when the incident had occurred. They had camped in the open in forest area when half-a-dozen armed persons had raped her. The case was solved swiftly and an efficient use of technology was also seen. The victim refused to visit the court at the Madhya Pradesh district and gave her statement before a special Commission in New Delhi.

The Manali rape case of a 29-year-old American woman inside a truck by three men was also talked about. She was also robbed of her money, cellphone and travel papers. Just like the previous case, this case was also solved quickly because of the involvement of the different nation however, the pitiful condition of the forensic labs in India and their incompetencies were also exposed.

Sexual Offences

- Sexual Harassment – Section 354A

Sexual harassment is bullying or coercion of a sexual nature, or the unwelcome or inappropriate promise of rewards in exchange for sexual favours.

- Assault or Use of Criminal Force to woman with intent to disrobe – Section 354B

If a man assaults or uses criminal force to any woman or abets such act with the intention of disrobing or compelling her to be naked in any public place, he commits an offence under section 354B, which is punishable with imprisonment between three and seven years.

- Voyeurism – Section 354C

Voyeurism is the act of watching a person engaged in private activities. If a man watches a woman engaged in private activities, when the woman does not expect anyone to be watching, he has committed the offence of voyeurism.

- Stalking – Section 354D

It means following a person and making or attempting to make contact for personal interaction, despite a clear disinterest being displayed by the other person. Stalking may be committed both physically and through electronic media.

Consent which plays an important part in deciding the nature of a sexual activity whether it is forced or consensual was deeply studied. For a better understanding

a video on 'tea consent' was shown which elaborated on the importance of seeking consent and respecting it.

After a strenuous session on the complications in the judicial system of India and the ineffective implication of the laws that have been formulated the session ended on an emotional note where everyone believed that although the complications are at its zenith, the fight to put an end to injustices inflicted on women will go on with zeal and unflinching courage.

Lately, domestic violence has emerged as a pertinent issue to be brought to limelight and be tackled at the same time. Recognising the gravity of the situation, the participants of the FLDC workshop considered it important to hold an informative discussion on it. The discussion was facilitated by three of the participants and it focussed on understanding the true definition of domestic violence, the need of a separate law to keep a check on it and the general understanding of the law.

ACTIVITY

The participants focussed the discussion on three areas:

- Meaning of Domestic violence
- Need of Domestic violence act
- Understanding of the domestic violence act

In the context of women domestic violence refers to the physical, mental, sexual and financial violence meted out to a woman within the constraint of the four walls of

her house. The need of a substantial act to govern it was felt to deter the people from indulging in it and safeguarding the basic human rights of the woman. The striking feature of the act is that it only uses the word 'woman' thus not confining it to any particular section of the woman. It includes married, unmarried as well as those in the live-in relationship.

Under the Protection of Women through Domestic Violence Act, 2005, the women cannot be thrown out of the house and can easily reach out to the protection officers or the chief judicial magistrate free of cost for any kind of assistance. Moreover, it has made it compulsory for every district to open one shelter home or a protection home to carefully tend to the needs of the victims of domestic violence. The women helpline number (1090) is working relentlessly to provide relief and justice to the woman in this context as well.

Hence, an issue which was considered to be a private 'family' matter before 2005 and made the lives of most of the woman miserable finally was brought to the limelight by the consistent work of various women related movements and organisations. In addition to that, the need of the hour is to make our daughters strong by bringing a significant change in their upbringing. We need to teach our sons to be a better human being before anything else and our daughters to stand for their rights.

The awakening of the day marked by the sunrise beautifully claims the throne over the night-long darkness. Similarly, the fight of women towards establishing a society

marked by 'equality of all' and the demolition of patriarchy at large are yet to be realised. The day 6 of FLDC echoed similar intentions of studying the movement of women, the dalit women in particular, in achieving their nation of dreams

Facilitated by Asha Kowtal , an activist and expert in the field of Dalit women's rights, the session commenced with an interesting exercise of introduction of the participants followed by enlisting the expectations of the participants from the session. Following were the prominent expectations shared:

- The status of dalit and non-dalit women. The differences in their statuses in the society at large.
- Hurdles in front of dalit movement, the omplications and ineffectiveness in the implementation.
- The dalit movement from the feminist movement's point of view.
- Tools and techniques to break the caste system
- Role of dalit women in the dalit movement
- Caste, governance and political system in context of the dalit movement
- The dominant caste of the domestic workers
- Follow up on the significant cases in this regard (Kherlanji)

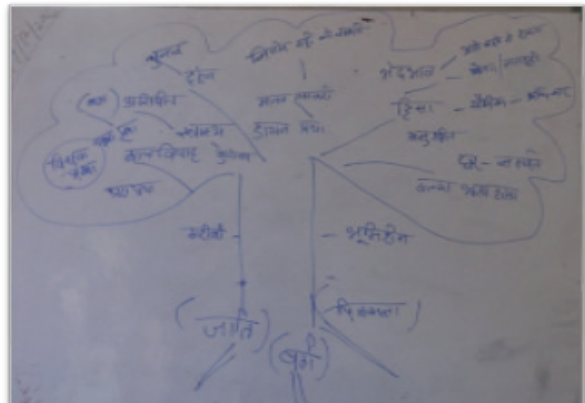
Further, the participants had an exhaustive discussion on the major problems faced by women in the Indian society. After the thorough discussion, following came out as the major problems which were faced by woman:

- Domestic violence
- Lack of freedom of choice
- Pressure to give birth to a son
- Sex-selective abortion

- Safety and security at home and public places as well
- Chronic health issues and lack of nutrition
- Female infanticide and foeticide
- Child marriage
- Limited employment opportunities and subsequent lower wages
- 'Purda' system, Dowry system and the taboo regarding the widow remarriage

Following this, the reasons for the presence of such deep-rooted and age old problems were discussed. Some of them have been mentioned below:

- Patriarchal society
- Various cultures and traditions
- Lack of knowledge concerning the constitution
- Caste system



Hence it is quite evident that patriarchy, class system and the class difference give rise to the innumerable problems which are faced by a woman in the society. The theory of inter-sectionality ascertains that all the reasons and sections are inter-related and work collectively in the exploitative mechanism. Those who fall prey to all the three categories of- patriarchy, class and caste system are the worst affected. Following it was a concentrated discussion on caste or the varna system.

The varna system emphasised on the layering and stratification of humans on the grounds of 'purity'. Topping the charts was the Brahamana, then kshatriya, the vaishyas and the shudras.

The instances and the circumstances by which we subconsciously enter into this treacherous trap of caste system could be as rudimentary as filling out an admission form or being scolded by the parents at the time of greeting the lower caste people, to name a few.

The significant parameters on which the status of dalit women is assessed are primarily:

- Financial grounds
- Cultural diversity
- Political party pressure
- Social and economic standing

One of the striking features that were talked about was that although the nature of occupation has changed a little from the past yet the status that those jobs enjoy is the same. It leads to the same or even more level of exploitation. The 73rd and 74th amendment to the constitution which talks about the reservation of one-third of the seats for women in local bodies, along with reservation of seats for scheduled castes and scheduled tribes in proportion to their regional populations. The proper and efficient implementation of this amendment is rarely visible because the top governance is concentrated in the hands of the upper caste people who are still growing with the same mentality. There have been instances where the dalit mahila sarpanch has been murdered, prohibited from the hoisting of

the Indian flag, prevented from sitting on the chairs and are often trapped in false accusations.

A Devdasi or Jogni is a girl "dedicated" to worship and service of a deity or a temple for the rest of her life. However, these days, sexual exploitation and abuse of that girl take place excessively. It is seen that 99% of the devdasis or the jognis are either dalit women or women from other down-trodden casts. Following the same trend, the trafficking of woman is more prominent among the Adivasi and dalit women.

One of the pertinent understandings from the session was that mostly the people from the downtrodden caste blamed their destiny and fate for their pitiful life and existence. The need of the hour is to make them understand that it is merely embedded in their minds and has to be worked upon.

Caste system plays in two phases where on one hand it allots special power to a section of the society and on the other it becomes a source of utmost adversity for some. To ascertain this concept of 'purity', 'pains and privilege' and differences in the gender based violence and caste based-gender based violence, the participants divided themselves into three groups and performed a short play.

The first group enacted a scene from a wedding at a Brahmin family where the menial tasks were being performed by the Dalits. The upper caste family was disrespectfully allotting tasks to the lower caste people. There was a lower caste boy who was helping his ill mother with the

domestic chores despite having his boards examination. His father was a drunkard and constantly discouraged his sons by saying that a dalit had barely any opportunities to succeed in life and that all his education will only go in vain. Meanwhile, in the Brahmin house, a dalit girl was harassed by some upper caste boys and to avoid any 'drama' they threaten her to remain silent.



The second group did a silent portrayal of three pertinent issues. In the first scene they depicted the social shunning that the dalits have to go through. They are deprived of respect and proper food. In addition to that the manner in which food is served to them is even more disgraceful. In the second scene, they showed how the lower caste people are prohibited from entering the temples and other sacred places of worship. They are frowned upon and abused physically and mentally if they happen to enter any religious place. In the third scene they portrayed an inter-caste love story where due to the immense social pressure; the lovers are hanged to death.



The third group gave a glimpse into the life of a dalit woman. She is socially boycotted at the public places and prohibited from filling

water from the public well/tap. The upper caste people's trivial and unethical desires, such as never walking behind a dalit or dalits being refrained from wearing slippers, were also portrayed. Moreover, the caste based-gender based violence was also brought to limelight by this group.



All the three theatre works brought important issues to limelight and the session

was finally concluded by emphasising on two important points-

- The need of quality leadership and increase in the quantum of leaders in every nook and corner to increase the momentum of the movement and bring it to the forefront with other movements.
- The need of the hour for both the women and dalit women movement to work in correspondence to each other instead of working in exclusion to each other.



The day 7 of the FLDC concentrated on talking about the training aspects and the strategy of implementing the various concepts which were taught throughout this phase.

Communication is the most fundamental ingredient in carrying out training and the medium or the language used becomes even more important. The establishment or the understanding of words is different in different people. Interpretation of word 'health' is different for different people. Thus its quite important to first de-learn the people and make them understand the correct meaning of the word to come on the same grounds with them.

The journey of change varies with different persons. For some it's sudden and absolute while for others it's slow and stretched.

This change arises simply from the factor that with the change there is going to be a change in the power structure and thus the associated fear with it will also start to build up which will try its level best to resist change.

Following are the associated fear with it:

- How will men perform the household work?
- Reduction in the respect and status of men.
- The fear of women leaving their partners.

Those who occupy the top places in the power structure will try their level best to carefully keep the power relationships intact and continue enjoying the privileges of the system. Thus the trainer has to constantly remind himself whether he is demolishing the power structure or building fear in their mindsets.

The main aim of the trainer should be to demolish the power imbalances and establish equality. This should be brought in such a manner that no one posses more power.

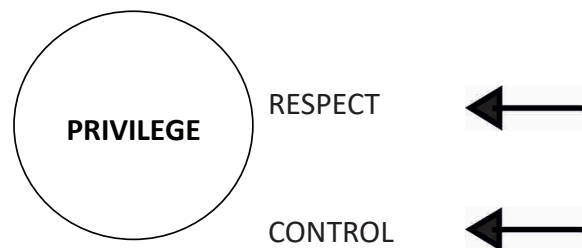
The notion of equality should not be decided on the following parameters:

- Symbolic notion of equality
- Numeric notion of equality
- Programme notion of equality

The foundation of the feminist theory and the much debateable 'The personal is political' was discussed. Nothing is personal or "behind closed doors" because everything affects society. This erases the traditional distinction between the private and the public spheres. Therefore, matters formerly in the private sphere -- from marital relations

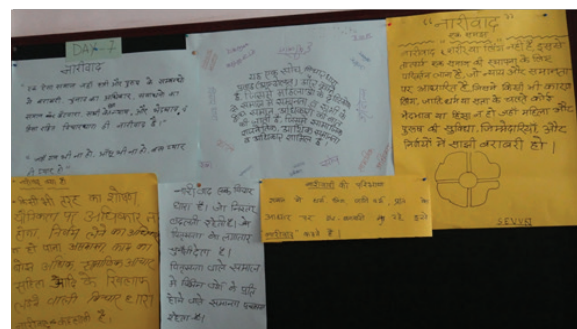
to religious belief -- are the proper subjects of public analysis and political concern.

Further, an exhaustive discussion with activities was done to understand the concept of privileges. The status of women has seen a significant change on this parameter. In the past she was deprived of the privileges the she deserved but in today's scenario, the privileges or the materialistic gains are being enjoyed by her but unfortunately it is not from the point of view of respect alone but respect and control together.



Feminism is a word which garners plethora of interpretations. Thus to understand the participant's version of this word, a group activity was conducted and the participants were asked to design a definition for this word subject to their understanding of the word.

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The key points that emerged in all the definitions were:

- Ideology
- Free of discrimination
- Free of violence
- Equality
- Ever growing and adaptive to changes
- Justice
- Love
- Various segments

In a nutshell, there is no single definition for feminism per se but it can be said to be an ideology that talks about the equality of everyone (it's not gender specific). It demands for a nation where everyone loves each other and is free of discrimination and violence. In addition to that, feminism is also about right to justice and it's ever evolving in nature.

PRINCIPLES OF FEMINIST TRAINING

- 1. Everybody is treated equally-** This principle ensures that all the participants irrespective of their body structures, skin, sexuality, caste, creed, education etc are treated with no biasness.
- 2. Justice for all-** In general, imparting justice doesn't imply letting go of past and starting from the present afresh instead the entire 'dividend' or the historical injustices has to be taken care of. In a feminist training, in order to ensure justice for all, the trainer at times has to stop the trainee who is speaking a lot and give others an opportunity.
- 3. There is no discrimination and violence-** The trainer should treat everyone free of biasness and with patience. Moreover, he/she should not engage in any form of violence.
- 4. Collective knowledge construction and ownership-** The highlight of a feminist training is the fact that they give way to group and indigenous learning.

5. Personal and individual experiences as well as emotions are given due importance during such trainings and sessions.
6. Consciousness raising, social action and transformation- These form the ultimate goals of feminist pedagogy. This is a three way process wherein, the factor of curiosity, ignited by feminist trainings, provokes the trainee to undertake a social action and bring out some concrete and permanent transformations in the society.

Consciousness raising
↓
Social action
↓
Transformation

7. Analysis of the power structure and inter-sectionality of the various causes and vulnerabilities.

In the evening session, the art of communication was talked about wherein the concept of coding and decoding were explored and understood. Communication happens to be the foundation of any training. Coding and decoding are its two important aspects which happen all the time, physically and metaphysically. Coding constitutes everything that goes inside the brains of an individual and decoding is allotting a suitable meaning to it. Decoding is only possible when prior knowledge regarding the subject matter is known.

The functions of communication are-

- To convey one's needs/aspirations and understand other's needs and aspirations
- To convey one's thoughts and emotions and understand other's thoughts and emotions
- For the transfer of information

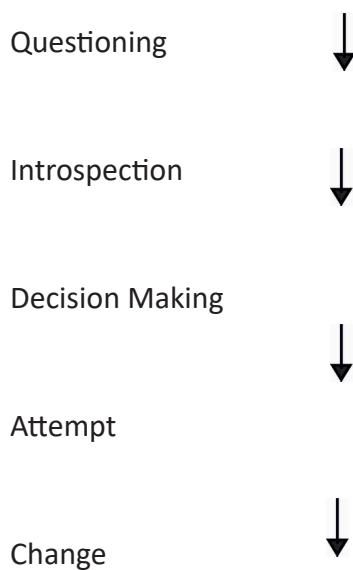
- To establish, develop and sustain relationships

Purposeful communication is one which is done with an aim and objective and it has a pre-determined passage. Establishment of the same meaning and emotion throughout the process is highly important.

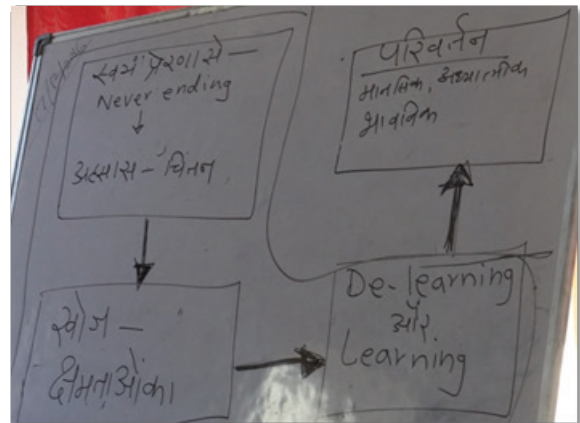


Day 8 of the FLDC at Jagori was facilitated by Anand Pawar. The area of concern for the two consecutive days was a focussed 'training of trainers'.

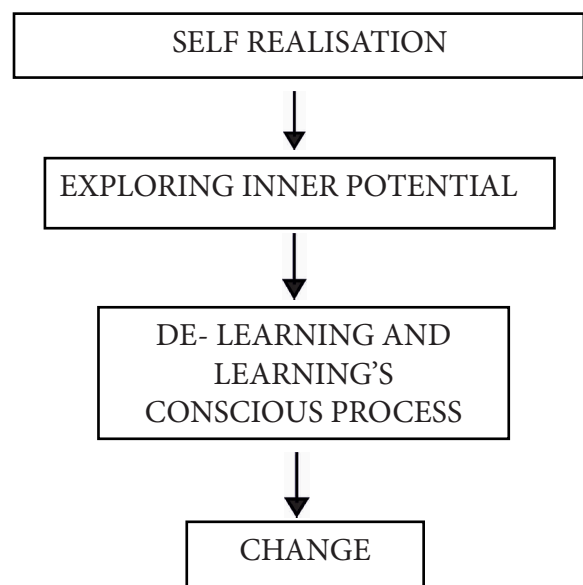
The day commenced with an exhaustive discussion on personal transformation and its supposed journey.



The journey may not necessarily follow a linear pattern because the self transformation journey is self ignited and subject to change pertaining to an individual's choices and emotions.



The first stage or the 'questioning' is self facilitate and a never ending process where the individual starts questioning oneself and his/her immediate surroundings. This forms the core of feminist pedagogy. Self reflection and self contemplation gives way to exploring the inner potential of one and this further gives way to the process of de learning and de schooling. De- learning is the process whereby an individual, through the process of brainstorming, gets rid of the pre learned facts and figures and forms new notions and meanings surrounding it. There is a continuous and conscious process of learning and de- learning. More importantly, the goals of feminist pedagogy are mental, spiritual and emotional change.



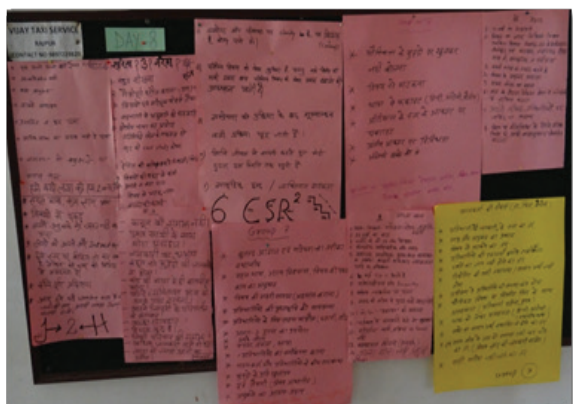
The theory of personal transformation is summarised in the flowchart above.

For a trainer it is very important to constantly review the stages of personal transformation by answering these basic questions:

- Am I inspiring the people? Or Am I igniting the spark of change in them?
- Am I giving them a chance to explore their potentials?
- Is my training giving them a chance of de learning and learning the various concepts and notions?

In addition to this a trainer must always keep in mind that the journey of change is not same for everyone. It is flexible in nature and varies from person to person.

After the informative session on transformation and its process, the participants were given an interesting task to perform. They were asked to rate themselves on the scale of 1 to 10 on the parameters of conducting a session. The ratings of 1, 3, 5, 7 and 10 were spread across the floor and the participants were asked to choose a rating for themselves. Following it was a discussion regarding the choice of their ratings coupled with a deep analysis of themselves.



Further, a small part of the day was devoted in understanding- 'how to plan a session?'

Following are the essential points to keep in mind while planning out a session-

- Title
- Objectives
- Time
- Place
- Participants
- Framework
- Medium
- Content

Moreover, the participants performed an interesting activity of world cafe wherein five groups were made and all of them had to write individually on all the charts for five minutes. The five charts were the methods of training as follows-

- Group work
- Story
- Songs
- Power point
- Placards, Flashcards and Posters

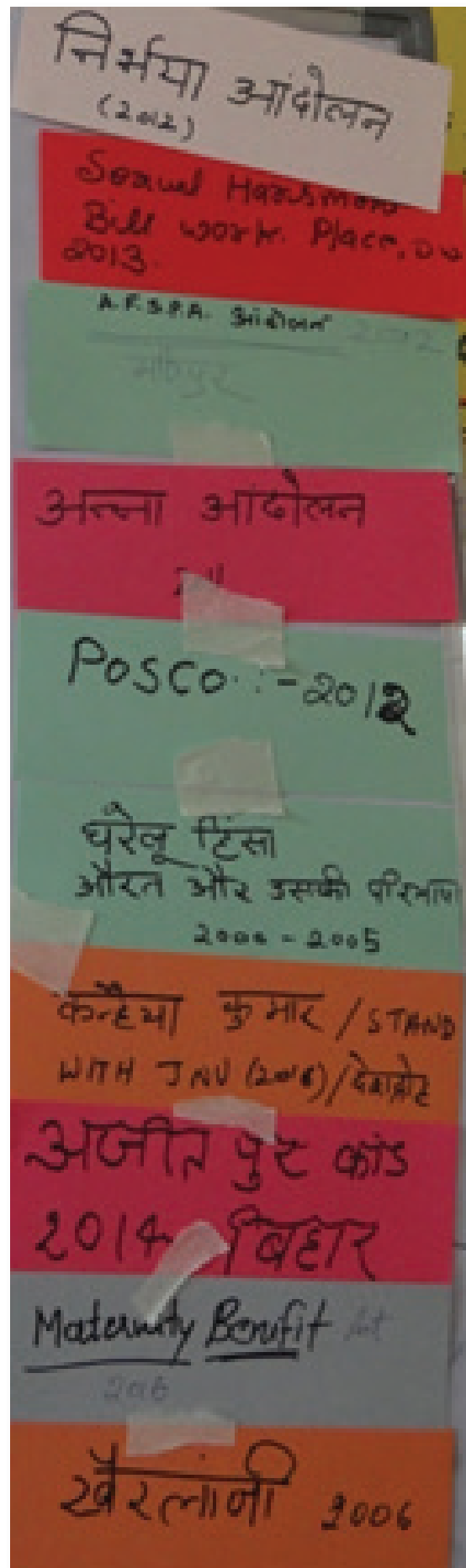
A group of participants had to first work on the first chart for 5 minutes and as soon as the 5 minutes were over, the first group rushed o the next chart and as follows. The writers were fixed for all the charts beforehand and by the end of twenty-five minutes all the five charts were filled with interesting information!



Day 9 of the FLDC was facilitated by Sunita Dhar. The session primarily focussed on the major milestones in the women movements. The day kick-started with an interesting activity for the participants. They were divided in the groups on the basis of the number of years completed of their respective organisations since establishment. Further they were asked to enlist three milestone events that they could recall in the social or the women uprising movement.

Following were the movements which were brought to limelight by the participants:

- Nirbhaya Andolan, 2012
- Sexual harassment at workplace, 2013
- Air force security forces association movement, 1980/2002
- Dowry, 1980
- Anna Hazare (anti corruption movement), 2011
- POC SO, 2012
- Bhopal gas tragedy, 1984
- Domestic violence, 2005
- Kanhaiya Kumar stand, 2016
- Maternity bill controversy, 2016
- Kherlanji, 2006



Further, the need of women's movement was discussed through an informative power point presentation and following mentioned key points were brought to the limelight-

- The low population of woman coupled with 'no individual identity' for herself
- Equality of the rights, people and law
- No recognition of the household work done by a woman and the absence of comfort and leisure in her life
- The conservative and patriarchal thinking behind most of the government's policies and programmes

In addition to it a series of pictures of the historic campaigns and movements were shown which struck a revolutionary chord with everyone's heart.

Using the timeline technique, the various movements which have happened in the social movements' history and the women's movements history were talked about.



... ab na kar paungi ghulami, zara sabse yeh kahdo...

The final day of the phase one of FLDC had a nostalgic commencement with the participants sharing the invaluable moments shared together. The facilitator for the day were three prominent social change harbingers from Uttarakhand- Awadesh Kaushal, Jhanvi Tiwari and Rajul.

The day 10 revolved around studying the history of Uttarakhand on the parameter of panchayats, watershed programmes and women movement in Uttarakhand.

The politics and the difficulties encountered in the effective implementation of the laws and regulations were discussed. The loopholes in the management of the panchayats and the patriarchal thinking was brought to limelight in the discussion. In addition to that, the effective and efficient implementation of the watershed programme in Uttarakhand as a matter of preserving and utilizing water was also talked about. The problems faced by the women at the workplace were told and the subsequent solutions offered to them by the special committees who are designed for this purpose only, were also shared. Light was thrown on the role of Uttarakhand women in the women's movement and the status of women's movement in Uttarakhand, per se.

As a matter of wrapping up the phase one, the participants were asked to go through the charts which were stuck all around the room and recapitulate the different concepts and topics. This method of deep briefing or the revision is termed as 'bazar' in Hindi language. In addition to that, methods of weaving the entire session into a story, framing questions or jotting down the key highlight points are among the few methods of recapitulation.

The FLDC phase 1 finally came to an end and the participants left with a mixed bag of emotions to carve a niche for themselves in this metaphorical world and be the harbinger of change in their societies.



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