

GENDER MODULES



सत्यमेव जयते
ग्रामीण विकास मंत्रालय
भारत सरकार



Gender Modules



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JOINT SECRETARY



सत्यमेव जयते
भारत 2023 INDIA
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ONE EARTH • ONE FAMILY • ONE FUTURE

ग्रामीण विकास मंत्रालय
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MESSAGE

I am happy to witness this knowledge piece which is drafted based on the needs of the women at the grass root level as well as the staff of the State Rural Livelihoods Missions (SRLM). The set of seventeen modules is an expression of the experiences that women continue to face in the community as well as at the household level and constantly use the platform of Deendayal Antyodaya Yojana- National Rural Livelihoods Mission (DAY NRLM) to challenge the barriers for a decent living and an empowered life.

DAY NRLM is an anti-poverty flagship scheme which is premised on the principles of collectivizing women from primary to higher levels of federation for better access to livelihoods and finance. The scheme has a focused approach towards gender mainstreaming in the program architecture. The two-pronged strategy of engendering the program includes - i. gender integration across the verticals of DAY NRLM; and ii. establishing institutional mechanism as a platform for women's grievance redressal. These physical spaces created under DAY NRLM through collectivization over time has demonstrated powerful and able women leadership in addressing gender issues. The experiences of these women seems to be fulfilling as there is an enhanced capacity and perspective building that has been possible over a period of time. However, there has been a growing demand for a packaged training module based on concepts and issues on gender.

This endeavour is to tailor make training modules that are relatable and use innovative pedagogies that stimulate participatory training. The pedagogy encourages free flowing conversations between the trainer and participants to understand the causes and symptoms leading to gender inequalities in different socio cultural contexts. The aggregated piece of knowledge is extremely significant in standardizing the capacity building process at the levels of staff and cadres. This establishes a uniform knowledge base across the demand and supply side, thus catalyzing the impact of achieving the mandate of women empowerment and gender equality across the DAY-NRLM.

I take this opportunity to congratulate the joint efforts of NMMU and IWWAGE in bringing out this publication which has multiplier effect in terms of building capacity, knowledge base and the ability to lead the federations more effectively and efficiently.



(Nita Kejrewal)



Acknowledgement

The set of seventeen modules have been thought through and written with support from Initiative for What Works to Advance Women and Girls in the Economy (IWWAGE). The modules will help to standardize the capacity building efforts for gender mainstreaming within National Rural Livelihoods Mission in the country.

IWWAGE is an initiative of LEAD, an action-oriented research centre of IFMR Society (a not-for-profit society registered under the Societies Act). LEAD has strategic oversight and brand support from Krea University (sponsored by IFMR Society) to enable synergies between academia and the research centre. IWWAGE is supported by the Bill & Melinda Gates Foundation. The content in the modules does not necessarily represent the views of the Bill and Melinda Gates Foundation.

We would also like to extend our gratitude towards National Resource Persons for supporting us in preparing these modules. The modules have been peer reviewed by a group of gender experts led by Dr. Manjula Krishnan, Retd. IES.

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Introduction



Introduction

Deendayal Antyodaya Yojana National Rural Livelihoods Mission (DAY-NRLM) is an anti-poverty flagship scheme of the Government of India, implemented by the Ministry of Rural Development. The core belief of the scheme is to collectivize poor women into primary and secondary institutions. These institutions create physical spaces for enhancing solidarity to address differential needs and concerns of women and girls in the community and ensure greater visibility of women as citizens in the development planning process.

DAY-NRLM has two pronged strategies to engender the scheme- i. creation of functional institutional mechanisms that connect community to the governance architecture and provide solutions to the barriers that impede the development of women both in public and private spaces and ii. engendering the verticals of DAY-NRLM resulting in gender responsive and creating an enabling environment that promotes women's participation in livelihoods, in both traditional and non-traditional sectors. Fundamental to all this, is the deepening of an understanding of the different gender concepts, human behavior and lived experience of women who face the challenges of patriarchy. The importance of understanding the cause and effect relationship of positioning women in the community/household as strong economic and social entity within the program has to be well crafted within knowledge pieces for training and capacity building of the different staff and cadres.

The set of seventeen modules is an effort towards propelling the shift in creating an enabling women friendly environment that recognizes the intersectional challenges of women and girls in the community. The modules use lived experiences of women, experience sharing, games and participatory learning methods in various topics and sessions to make it evocative, relatable and push towards a strong demand driven system. The modules will be used by the National Resource Persons to train the staff and cadres who in turn will train the other cadres of the institutions.

The modules cover conceptual understanding of various topics on gender like sex and gender, social construct, gender division of labour, asset ownership etc., while other topics have been discussed based on the needs from the states, empirically reflected in the gender operational strategy.

NMMU extends special gratitude to IWWAGE in supporting the development of the knowledge pieces that are highly beneficial in achieving the mandate of gender equality in the implementation of DAY-NRLM.

Guideline for facilitators

The modules will help to facilitate the sessions in a participatory way. The expectation of the gender sensitization training/workshop with the support of this manual is a method of analyzing the social situation through different life experiences. The facilitator could use the manual as a guiding material and can refer to more relevant support materials for the training purpose. Through this training, the facilitator will arrange the facilities, opportunities, and the space to build the capacity of the participants to analyze their attitudes, ideas, life experiences, intervention, perspectives, and identity through the training.

The facilitator should avoid lectures as much as possible, encourage discussion, motivate the participants to ask more questions and address the key ideas more thoroughly during the session. The sessions are designed not only for awareness but it is an opportunity for participants to articulate their personal views as well. The facilitator should support the participants with knowledge and experience to mainstream gender into their personal life and respective projects/program.

The facilitator has to keep the following points in mind while conducting the training:

- Create a new and acceptable environment to analyze one's own attitude and values through discussion, interaction, and sharing of experiences.
- The training is based on experiences, thoughts, and feelings shared by the participants. Do not force participants to talk or share their ideas/experiences but if anyone is showing interest to talk, do allow them.
- The facilitator has to treat everyone as equal.
- If the number of women is more, then the facilitator may consider breaking them into small groups that are heterogeneous in nature.
- Make sure that all women have their safe spaces to contribute. In case women from certain communities seem to be participating less, ensure that the group is reminded of the commitment to create a safe space for everyone.
- The facilitator gives an opportunity to think and analyze gender nuances.
- The facilitator should intervene and motivate participants to actively participate in activities.
- Do not let personal prejudices interfere with the facilitator's role as a session leader.
- At the beginning ice breaking sessions and team building exercises (games, performance, fun activities) may be planned.

- The facilitator can start the training with an ice breaker to help the participants interact and get to know each other.
- The facilitator should use simple language.
- The facilitator should try to provide as much additional local information/experiences on the topic as possible and present the topic from different angles to stimulate discussion that clarifies the topics. The facilitator must encourage the participants to relate each activity/situation to their lives and then analyze.
- The facilitator should visit the groups while the participants are in groups and clarify issues.
- Group activities/rotation can also be innovative and ensure that everyone is getting opportunities through different activities. The purpose of the group discussion is not to reach a decision.
- There can be different opinions among the participants, so the facilitator should allow them to share their opinions and not question the understanding.
- Have a good understanding of the topic. Mental preparation will help to answer questions in the best way.
- Facilitators do not impose ideas but encourage participants to think about the concept and share their ideas.
- It is better to have a participatory atmosphere beyond the classroom style.
- The facilitator has to ensure prior to the training that all the materials are ready and arrange for facilities to screen the presentations/videos (videos can be downloaded).
- Time management is an important skill for facilitators so divide the time for each activity/exercise according to the total time given for the entire session. Support the participant to manage their time in each session and activity.
- The facilitator can lead the discussions with the support of points and questions for discussion given in the modules.
- At the end of each session, the facilitator can lead a discussion on the way forward/ further interventions. The roles and responsibilities of each team given at the end of the module will be helpful for the discussion.
- At the end of each session, the facilitator will help the participants to understand building the perspective, visioning, identification of roles of each and changing dimensions and priorities. The facilitator can guide them to think about the changes at the individual and the organisation/collective level as a whole.





MODULE 1
Sex and Gender



Objectives

- To enable the participants to understand the nuances of gender in their lives.
- To introduce the concepts of gender and sex, and understand the practices and thoughts.
- To bring changes in their life by challenging gender stereotypes as and when necessary.
- To understand the concept of patriarchy and how it is related to gender inequalities.



Materials Required

- Picture cards
- Drawing sheets
- Marker/sketch pen
- Audio-visuals



Content

- Gender and sex
- Patriarchy



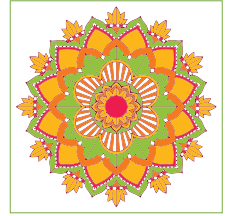
Time: 2 Hours



Notes for the facilitator

This module has two sessions. Session 1 is an exercise and one video of 1 minute. Session 2 has a discussion. The facilitator will have to discuss the concepts of gender, sex and patriarchy by the end of this session.

Sex and Gender



Session 1

What is Gender?



<https://www.youtube.com/watch?v=f8yBiseXBVg>



Exercise-1:

In this activity, role reversible sentences will be provided—which means that the role can be played by both men and women.

Facilitator has to read the following statements and ask participants to identify which roles can be undertaken by both men and women and which can be undertaken either by men or women. The facilitator can add statements based on the local context.

- Women can take care of children, not men.
- Body hair is okay for men, but not for women. Women should remove their body hair.
- Women breastfeed babies.
- Post-mortem is done by male doctors.
- Men's voices change during puberty.
- Men are soldiers because they are brave and can fight.
- Women are good homemakers due to their emotional disposition.
- Women deliver babies.
- Men are more intelligent and knowledgeable.
- Men grow facial moustache and beard.

After these activities, the participants will be able to understand the difference between gender and sex. They will also recognize the differences of sex and gender in their own lives.







Questions for discussion

- Can anyone explain what is gender and what is sex?
- Can we change our sex?
- Can we change our gender?
- Can you share any experiences related to gender?
- What are the consequences of gender stereotyping?
- What can we do about this?

Points to facilitate discussion

- 'Sex' refers to the biological and physiological characteristics that define Male or Female. Aside from this, there are people whose gender identity, or their internal sense of being man or woman does not match the sex they were assigned at birth. Sex is not easily irreversible though sex change and gender reassignment procedures are possible.
- 'Gender' refers to the socially constructed roles, behaviours, activities and attributes that society considers appropriate for men and women. Gender interacts with, but is different from the binary categories of biological sex. Gender refers to the characteristics of women, men, girls, and boys that are socially constructed. This includes norms, behaviours and roles associated with being a woman, man, girl, or boy, as well as relationships with each other. As a social construct, gender varies from society to society and can change over time.
- Gender roles, norms and relations are taught by socialization. Socialization is a process of informal education which imparts certain values, attitudes and behavioural codes to individuals. These behavioural codes are different for men and women. They often put greater restrictions on women in matters of freedom of choice, expression and movement in comparison to men in most societies.
- Socialization is a continuous process. Several institutions, starting with the family into which a child is born, help in the process of socialization. The sources from where we learn gender-based behaviour are family, friends, tribe, peer groups, society, religion, culture, traditions, schools, customs, proverbs, media, legal provisions, etc.

Session 2

- When these roles and activities become routinely incorporated into everyday work, it is called normalisation. Normalisation involves the construction of an idealised norm of conduct, For example, the way a woman should behave and then rewarding or punishing individuals for respectively conforming to or deviating from this ideal becomes the practice.

Patriarchy

The facilitator will discuss these questions with the participants-

- What are the consequences of such inequalities and social constructs?
- What can we do?

The facilitator will add that society may consider a male superior to a female-and that superiority stems from holding power and exercising privileges that emanate from this power.

What is this system called?

This social system is called 'patriarchy', in which men or the person having more power predominates in roles of political leadership, moral authority, social privilege and control over property.

The facilitator will then ask about the impact on men and women in a patriarchal society. These are-

- Creating inequality.
- The inferior and secondary status of women.
- Loss of self-confidence, courage and determination for the powerless.
- Powerless people become more and more dependent.
- Demoralizing anyone who dares to question the patriarchal rules.
- Denial of opportunities and access of information/resources to the less powerful.
- Gender-based violence.
- Decision making is power-centric.



Points to remember

The facilitator will lead the discussion on patriarchy and its consequences at the level of the household, society and on the action that can be taken to address these inequalities. When we understand how the concept of patriarchy operates, our families will also learn about it and recognize the discrimination and injustice. An unequal power relation leads to a stressful and unsatisfactory life within the family, workplace and in society. The main point to be recognized is that patriarchy is not a tirade against men, but against the injustice and discrimination that arises out of societal inequalities.

Roles and responsibilities of the team

The mission staff and the community institutions can take on the following responsibilities to ensure intervention and action on gender integration in DAY-NRLM-

Staff

- Conduct gender sensitization of all staff at different levels.
- Develop a functional Internal Complaint Committee (ICC) at the mission level.
- Create gender sensitive ecosystems like toilets, creches, etc., at offices and workplaces.
- Have a gender sensitive policy for selection of women and marginalized communities in positions, and access to benefits like maternity benefit and insurance.
- Gender integration in verticals of Social Inclusion and Social Development (SISD), Institution Building and Capacity Development (IBCB), Financial Inclusion (FI) and livelihoods like inclusion in SHGs as members and office- bearers; equitable access to community funds and bank linkages; and reduction in drudgery, access to assets, resources, market, technology, skill development, non-conservative occupations, etc.

Community Cadre

- Gender sensitization of CLFs, VOs and SHGs.
- Preventing discriminatory practices at the household level like child labour, child marriage and promoting equity in household distribution of food, gender division of labour, reduction in drudgery, etc.
- Use of contextualised behaviour change communication material for discussing and creating awareness on gender discrimination at public and private spaces.

Handout

The facilitator will lead the discussion and encourage the participants to share their experiences along the following lines-

Sex: 'Sex' refers to the biological and physiological characteristics that one is born with (Male, Female or Intersex).

Gender: 'Gender' refers to the socially constructed roles, behaviour, activities and attributes that society considers appropriate for men and women. 'Masculine' and 'feminine' are 'gender' categories. The term 'gender' is used to describe a set of qualities and behaviour of men and women by the society.

Gender is not biological: New-born babies and young children (girls and boys) do not have an understanding as to how they should look, speak, dress, behave, think, or react. As they grow up, their socialization process dictates the kind of behaviour and attributes that are expected of them.

Gender is a sensitive issue: Feelings about gender issues can often be deeply personal and can trigger memories and emotions (both positive and negative) about past or current experiences. When we deal with issues of identity, it is not always possible to know 'who is in the room'. Before engaging in such discussions with the group, the facilitator needs to think carefully about how to conduct them sensitively and responsibly.

Gender is a political issue: The understanding of gender is based upon power relations. This is witnessed both at the household and the community. Power is exerted over the powerless at both levels. Hence, gender inequalities is a lived experience for those rendered powerless. Challenging these inequalities, through lived experiences at the personal and public level, often means changing the status quo, and is a deeply political act of transformation. One of the popular slogans of the feminist movement has been 'The Personal is Political'.

Patriarchy

Patriarchy literally means 'Rule of the Father' (pater-father, archy-rule). It is the power of the man—the father—extended from the family to the social, political and economic domains of society. Patriarchy is a social system in which men hold primary power and predominate in roles of political leadership, moral authority, social privilege and control of property. Some patriarchal societies are also patrilineal, meaning that property and titles are inherited by the male lineage.

Patriarchy is associated with a set of ideas, an ideology that acts to explain and justify this dominance and attributes it to inherent natural differences between men and women.

It is both a social structure and an ideology or a belief system that upholds men as superior. It concerns the experience of women who face exploitative and unequal relationships with men. The expression of patriarchy varies across cultures and cuts across different historical periods.





MODULE 2

Social Construct and Socialization of Gender



Objectives

- To enable the participants to understand the nuances of gender in their lives.
- To understand how socialization leads to role disaggregation.
- To understand how primary and secondary institutions impact and influence socialization.
- To spread awareness about equity, equality and address the discrimination within domestic and public domains.



Materials Required

- Picture cards
- Drawing sheets
- Marker/sketch pen
- Audio-visuals



Content

- Socialization of gender
- Gender construction
- Gender stereotypes—masculine and feminine



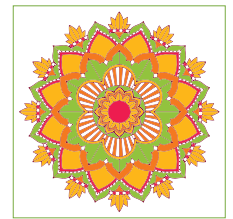
Time: 2 Hours



Notes for the facilitator

This module has three exercises. For the first, a poster of a boy named Kamal and a poster of a girl named Kamli are required to make the exercise interesting. For the second, the facilitator will give examples of newspaper advertisements to start the discussion and then let the participants take over. For the third, an audio-visual (AV) system will be needed to play the video. Test the speakers before the start of the session.

Social Construct and Socialization of Gender



Exercise-1:

Kamal Kamli exercise

The facilitator will ask the participants to divide themselves into two groups, and each group will be provided a chart paper. Each group will be asked to present the characteristics of Kamal and Kamli on the chart and share it with the other group.

One group will talk about Kamal, a boy born into a middle-class family in the village and the incidents and events in his life till he is 20 years old. The other group will talk about Kamli, a girl born into another middle class family in the village and the incidents and events in her life till she is 20 years old.

The facilitator will then explain the differences between Kamal and Kamli, although they are of the same age and share the same status.

Discussion about the socialization of girls in society and the discrimination experienced there of needs to be unpacked and discussed in the groups. Also, reflections on what makes us believe that these are natural and inhibits us from changing the situation/status quo.





Questions for discussion

- Why and how did Kamal and Kamli lead different lives and what influenced the changes?
- What is the role of family, peers, relatives and others in society?
- Can you cite any examples of discrimination from your day-to-day life?
- Is this gender discrimination being experienced across generations of women in our societies?
- How are we treating our children differently from the time they are born?
- What are the consequences of such discrimination?

Points to facilitate discussion

The facilitator will lead a discussion based on experiences and practices in the local context (e.g. their village), using the following prompts-

- Examples of change in status quo despite challenges (such as Sati, widow remarriage).
- Examples from daily life experiences such as—
 - Concrete roads instead of kutcha roads.
 - TV and mobile phones in every household.
 - Girls going to school and college in large numbers.
 - Women engaged in SHG activity.
 - Changes in dress style of women and girls (saree to salwar suit, jeans, etc.) /men and boys (lungi to pants and shirts).
 - Government schemes to promote rights and entitlements of girl children: example, Sukanya Samriddhi Yojana, The Prohibition of Child Marriage Act, 2006, New Education Policy 2021 etc.



Exercise-2:

Searching for a groom/bride—qualities of groom/bride

The facilitator will ask the participants to divide themselves into two groups. One group will list the qualities they would look for in a groom and the other group will list the qualities they would look for in a bride.

Points to facilitate discussion

When all the respective features are listed against the bride and groom, the facilitator will ask-

- What is your expectation from the groom and bride?
- Why is it required for the groom to have this quality? E.g.
 - Why should the groom have a job or good income/business?
 - Why do we not expect that from a bride?

The facilitator will then ask the participants to mark the qualities they would like to acquire for themselves and why. For the benefit of the facilitator, the qualities will be listed as masculine and feminine, respectively. S/he can take the participants through a brainstorming exercise on the following qualities:

Anger	Patience
Aggressive	Loving/caring
Dominant	Timid
Fearless	Fearful
Courageous	Not courageous
Strong	Weak
Confident	Not confident
Independent	Dependent
Knowledgeable	Ignorant
Intelligent	Innocent
Scholar	Illiterate
Breadwinner	Homemaker
Harsh	Sensitive/emotional



Exercise-3:

Screening the audio-visual (AV) by Kamla Bhasin on masculinity– TV series Satyamev Jayate

The facilitator will lead a discussion based on the video.



Questions for discussion

- What do you feel/think about this audio/video?
- What ideas have you drawn from this?
- Can you share any experience related to this?
- What are the consequences of these notions?
- What can we do to change these notions?



Points to remember

- Any qualities can be acquired by anyone, irrespective of their sex.
- In other words, 'male' and 'female' are categories based on sex and 'masculine' and 'feminine' are categories based on gender. The term 'gender' is used to describe a set of qualities and behaviour expected from men and women by society.
- Prescriptive language, behaviour, roles, and promotions based on masculine and feminine concepts of gender need to be challenged.

Handout

The participants will be able to understand how the processes of socialization, cultural and social norms lead to differential treatment towards boys and girls, and men and women in the society. They can be asked to think about and discuss how girls and boys grow up in the house and among friends. They can try to understand if others are living as equals in the family.

Social construction among boys and girls

The facilitator will ask the participants to divide themselves into groups, discuss the prevailing social norms for boys and girls in society, and present the same at the plenary. The facilitator will consolidate the major highlights of the presentations and, if necessary, provide inputs on the topic.

Social constructionists claim, for example, that gender differences start from early ages like children's activities leads to gender differences in behaviour and differential treatment both at household and community levels.

Children learn to categorise themselves by gender usually by the age of 3 years. From birth, children learn gender stereotypes and roles from their parents and environment.

Some examples of social construction among boys and girls:

Boys

- Boys learn to manipulate their physical and social environment through physical strength or other skills.
- Boys are encouraged to adhere to masculine qualities from childhood, and such behavior may result in the perpetuation of violence against girls and women in many ways.
- Boys are supposed to earn an income, provide for the family and are considered the heads of the family.
- Boys are supposed to exhibit qualities of strength, dominance, courage, self-assertiveness and independence.

Girls

- Girls learn to present themselves as objects of scrutiny.
- Girls are treated as a burden and liability; hence parents attach less importance to their education.

- Stereotyped roles are assigned to girls in society, i.e., girls will look after the household and the family.
- Girls face nutrition discrimination within the family, and often get less food than they require.
- Girls have to look after younger siblings when both parents go to work.
- There is a traditional bias against educating girls; they are often not sent to school or drop out at an early stage because of lack of supporting infrastructure (example, toilets for girls at schools).

The existing social norms for boys and girls need to be challenged and changed for the betterment of families and society.

- The facilitator will lead a discussion on the impact and consequences of social construct and existing social norms through some of the existing practices.
- Issues like malnutrition, lack of information and access to menstrual products, lack of supportive infrastructure in schools are seen to affect girls in rural areas. Their physical, emotional and intellectual growth remains stunted from a very early age. The family is always conscious about their daughters' socialization rather than their sons. They believe that girls must be protected from the 'evils' of society and instead must focus on household activities.
- The birth of a boy in most countries is celebrated among friends and relatives. A son is an asset. He will inherit his father's property and get a job to help and support the family. He is given the maximum opportunities and resources to excel in his immediate and future life.
- When a girl is born, the reaction is very different. Some women weep because for them a daughter is just another liability. Her place is in the home, not in the world of men. In some parts of India, it is traditional to greet a family of a new-born girl with the saying, 'the servant of your household is born'.

Socialization: Socialization is the process of internalising the existing norms, beliefs, practices, customs and ideologies of society.



MODULE 3

Gender Division of Labour



Objectives

- To enable the participants to understand gender roles and division of labour.
- To understand how gender roles lead to gender division of labour.
- To enable the participants to understand gender discrimination based on stereotyping of male and female
- To understand the social system, conflicts, pressures, benefits and costs to conform to dominant gender roles and gender stereotyping.



Materials Required

- Drawing sheets
- Marker/sketch pen
- Audio-visuals
- Sacks, pebbles



Content

- Gender construction
- Gender stereotypes—masculine and feminine
- Gender division of labour



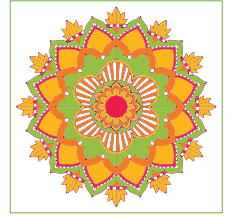
Time: 2 Hours



Notes for the facilitator

This module has three interesting exercises. The session will start with a video for an initial understanding of gender division. For the first exercise, a poster of different roles performed by men and a poster of different roles performed by women are required. The facilitator can make the second exercise more interesting through the pebble game. The third exercise is called walking towards the wall, followed by a discussion.

Gender Division of Labour



Video

 <https://www.youtube.com/watch?v=iuBwkDU7FkY>



Exercise-1:

The Ideal man and the ideal woman.

On one poster, the facilitator will paste pictures of a man performing different roles and actions: washing clothes, babysitting, riding a motorcycle, crying, helping wife with household chores, farming, working as a blacksmith, cooking, mending clothes, fetching water, climbing hills, carrying heavy loads on back, driving a lorry, beating wife, harassing a girl on the road, etc.

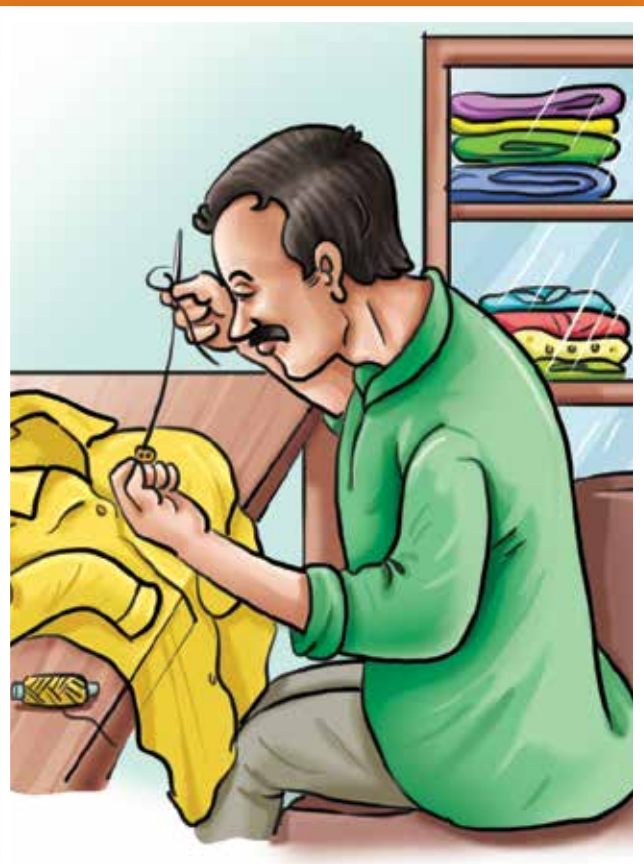
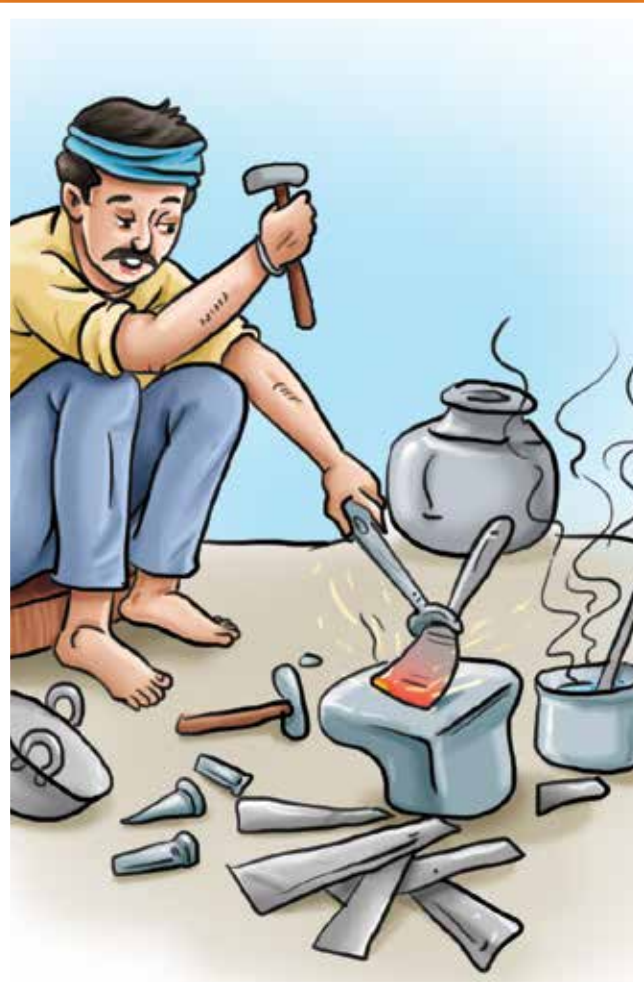
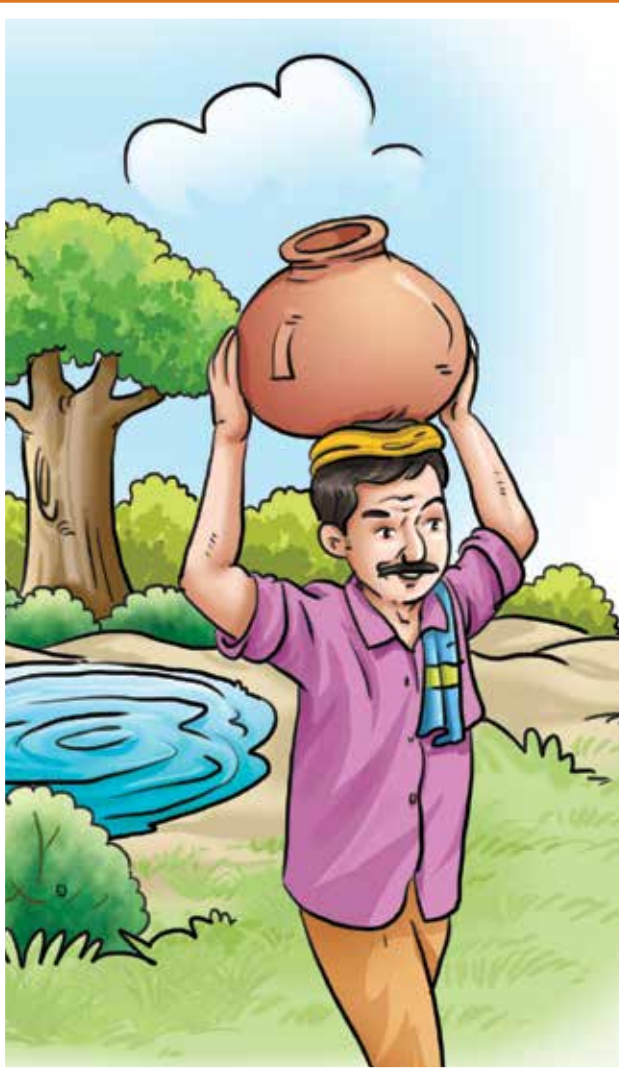
On another poster, the facilitator will paste pictures of a woman performing different roles and actions: cooking, cleaning the house, riding a motorcycle, carrying heavy loads on her head, breaking stones, ploughing the field, performing leadership roles in the village, quarrelling, horse riding, driving trucks, climbing trees, feeding the baby, pressing the legs of a man, taking care of a sick family member, etc.

- The participants will be asked to encircle (with red and blue pens respectively), as many roles of an ideal man and an ideal woman that they envisage.
- The facilitator will solicit thoughts after selecting one particular image for the ideal man and one for the ideal woman.
- The facilitator will also raise a question if commonly seen activities of men/women are taken as ideal for men/women by the participants.
- The facilitator will then ask - Is role reversal possible? If the role is reversed, will there be a problem in it being accepted by the family or community? Were there changes in the family, community and society in the recent past, for instance, girls' education, television, mobile phones, pucca roads in the villages, and how are they accepted?

The facilitator will explain to the participants that as society is constantly changing, so are the roles and the status of women and men. When talking about women, it is important to explain that women are also individuals with capacities and limitations just like men.

The facilitator will then ask - What about the other genders and the stereotypical work we associate with them?

This exercise will reconfirm the differences learnt between gender role and sex role in previous modules.







Exercise-2:

The pebble game.

Sacks and pebbles

The facilitator will ask the participants to divide themselves into two groups and keep a basket in front of each group. Pebbles/bricks (of different sizes) are collected and kept aside at one place. The first group will list the work of a man from morning to evening, and the second group will list the work of a woman from morning to evening. For each work listed, the groups are asked to put a pebble/brick into their respective baskets. The number of pebbles/bricks indicate the amount of work done by men and women. At the end of the exercise, the facilitator will ask them to count the pebbles in each basket to see who does more work. List of work done is given as under-

- Get up early in the morning.
- Clean the house, courtyard and backyard.
- Clean the vessels.
- Drive the car.
- Make coffee/tea and serve everyone.
- Prepare breakfast and serve everyone.
- Bathe the children and send them to school.
- Prepare lunch and clean the kitchen.
- Lift heavy weight (cylinder, fodder).
- Work on the land.
- Get fodder and fuel.
- Take care of livestock.
- Take care of guests.
- Prepare dinner and serve everyone.
- Clean the kitchen.

- Help children to study.
- Give body massage.
- Get up and drink coffee.
- Read newspaper.
- Take a bath.
- Go to farm or work.
- Watch TV in the evening.
- Go to a tea shop and chat with friends.
- Get things for the house.
- Fetch water.



Questions for discussion

- Who does more work: women or men?
- Who earns the income?
- Can you recognize the difference between unpaid care work and paid work?
- Who does most of the domestic work? Who is expected to do most of the household chores at home?
- Who is considered to be more important in the family?
- Who gets time for rest and entertainment?
- Do you think this division of work is fair to both sexes?
- What are the consequences of this work division??
- How can we change this?
- What about decision making- how are gendered roles divided at the time of decision-making? How does this affect power dynamics within the family?

Points to facilitate discussion

The table below might be a tentative break-up of how the participants will place the pebbles. As a facilitator, you will have to show them at the end of this exercise how women end up spending much more time on household work from morning till evening.

Women	Men
Get up early in the morning	Get up and drink coffee
Clean the house, courtyard and backyard	Read newspaper
Clean the vessels	Take a bath
Make coffee and serve everyone	Go to farm or work
Prepare breakfast and serve everyone	Watch TV in the evening
Bathe the children and send them to school	Go to a tea shop and chat with friends
Prepare lunch and clean the kitchen	Get things for the house
Work on the land	Dinner
Get fodder and fuel	Lift heavy weight
Fetch water	Drive the car
Take care of livestock	
Take care of guests	
Prepare dinner and serve everyone	
Clean the kitchen	
Help children to study	
Women work for 16 to 18 hours per day	Men work for 6 to 8 hours per day



Exercise-3:

Walking towards the wall

For this exercise, an open area is required for participants to move around freely. If this is not available, then a large room can also work. The facilitator will divide the participants into men and women.

The facilitator will then ask the participants to stand in a straight line with enough space in the front and back to move. The participants will be asked to step forward or backwards based on their gender and position in society in their imagined role as men and women. Those who imagine having done it are supposed to take one step forward, and those who have not done it are supposed to take two steps back.

The facilitator will make the following statements with the instructions—

1. Who has completed her/his degree?
2. Who has got a post-graduate degree?
3. Who has a house in his/her name?
4. Who has land in her/his name?
5. Who has the freedom to go out whenever and wherever they like?
6. Who has the choice to spend their earnings as they wish?
7. Who has permanent employment?
8. Who has contract jobs?
9. Who can choose when, whom and how to get married?
10. Who can go out late evening for a cinema/drama show?
11. Who can attend a meeting at the GP/HQs?
12. Who decides on purchasing a house for the family?
13. Who decides his/her or son's/daughter's marriage?
14. Who decides on a career for himself or herself/son/daughter?

15. Who can visit a health center if not well on his/her own?

16. Who can decide when and how many children he/she wishes to have?

The facilitator will discuss the following statements with the instructions:

- Who is in the front of the line and who is at the end of the line?
- Who gets more opportunities in society?
- Who has more power to make decisions?
- Who has the freedom of mobility?
- Who gets more privileges in society?
- Is this the real picture of our society?
- What is the name of this system which prevails in our society?
- Is it fair?
- What are the aftermaths?
- What can we do about this?

Points to facilitate discussion

The facilitator will lead the discussion and discuss the following statements:

- Division of work at the household level and also many times in formal or informal workspaces are gendered and therefore unequal in terms of time, remuneration, recognition, safety and dignity.
- It is in inverse proportion with the ownership of resources and decision making power.
- Certain tasks are associated with gender. E.g., often women are associated to being caring and gentle, thus taking care of the elderly or children is usually considered as the role of a woman.
- Reinforcement of such notions, perceptions and assigning of activity to a particular gender slowly gets transformed into gender-stereotyped roles.
- Reflect on how some roles and tasks are not counted/recognized/ remain invisible because they are unpaid. Lot of this unpaid work is shared by women and young children, especially adolescent girls in the family.
- Leisure and property for women is always in adverse proportion to the amount of work they do.
- Multitasking is perpetually seen as moral and virtuous - childcare, domestic work or productive work are often burdened together.
- Rest, leisure, refusing to work or handing over the work to another person is considered as “bad” for women. Women have lesser opportunities for paid work due to issues in mobility, access to education, and skills. They are also tied down to the unpaid work in the domestic home and community.
- Gender roles are defined by the socialization process through various socialising agents/institutions.
- Gender roles are not static and vary with culture, society and historical periods.
- The gender division of labour is a result of gender inequality, both in its economic aspects and in the social construction of gender identities.
- The political and cultural domain is also dominated by men with visible work, and women are engaged in less visible work which strategically shrinks the space for women to participate actively in these spheres.



Points to remember

- The facilitator can then explain how the mobility, economy and sexuality of women is controlled by patriarchy.
- Stereotypes can be challenged to bring changes and they may not be accepted by people all at once. Social change is a long process and needs persistent sustained action at all levels.
- Patriarchy is a social system in which men hold primary power and predominate in roles of political leadership, social privilege and control of property. In this system, women are considered secondary.
- Although women work more and most of the heavy work is done by them, they are mostly considered to be less important as this work often does not generate income (in terms of money) for the family.
- Most of women's work come under the **umbrella of reproductive and unpaid** work. Reproductive work is often associated with caregiving and domestic housework including cleaning, childcare, etc. It is unpaid, devalued and invisible.
- Women are often not considered breadwinners of the family and their income is often considered secondary.
- Men often takes up work that is **productive with income value**.
- The political and cultural domains are also dominated by men with visible work and women are often engaged in less visible work which strategically shrinks the space for women to participate and perform in these spheres. This is one of the reasons why women's participation in the political and cultural sphere is marginal.

Roles and responsibilities of the team

Staff

- The team requires sensitization related to gender division of labour, there is a need to initiate changes in gender roles within the household like cooking, cleaning, taking care of children, etc.
- The team needs to understand gender division of labour vis-a-vis drudgery, time use and access and control over assets and resources, and incorporate in the livelihood plan.
- The team must analyse the responsibility of women and men in the livelihood plan.
- The team should understand and ensure access to resources and assets and non-stereotypical skill development.
- There is a need to ensure access to market and control over income.

Community Cadre

- Community cadre needs to be sensitised to gender division of labour, bring changes in gender roles within household like cooking, cleaning, taking care of children, etc.
- The cadre needs to understand gender division of labour vis-a-vis drudgery, time use and access and control over assets and resources, and incorporate in the livelihood plan.
- They also need to understand the opportunity, access, and non-stereotypical skill development of the members.
- There is a need to build capacity to enhance decision making powers and access to income.
- There is a need to enhance access to assets and resources, market and value addition.

Handout

- **Division of labour:** Division of labour is the allocation of different roles, responsibilities and tasks to women and men based on the cultural perceptions of what men and women should do and are capable of doing.
- **Gender division of labour:** Gender division of labour leads to hierarchies and inequalities because men and women's labour is not equally recognized, valued and rewarded. The common perception is that men are the bread winners and therefore their employment

is essential to the household. Women are delegated jobs that are considered 'menial' which have less or no economic value. Their income is considered supplementary to the family income, the main income being that of the man. Gender division of labour is divided into three categories: reproduction, production and community.

- (i) **Reproductive work and unpaid work:** Women are engaged in all types of household activities like cooking, cleaning, nursing the elderly, child bearing, child care, livestock rearing, collection of fuel, fodder and water etc.
- (ii) **Productive work:** This involves the production of goods and services for consumption and employment (farming, fishing, manufacturing, employment and self-employment)—work which is paid or generates income. Both women and men can be involved in productive activities, but often the tasks and responsibilities differ based on the gender division of labour. Women's productive work is often less visible and less valued than men.
- (iii) **Community work:** Women are invisible performers at most community events, except in housekeeping or preparing for religious functions. Men are involved in activities which are visible and political in nature. Even if the activity is voluntary, men are recognized for their contribution while women's work remain invisible because they are in the background.

In all these three functions, the gender division of labour remain intact. Women are often given the least paid and less skilled jobs like that of a sweeper, typist, secretary and teacher; or jobs where their physical attributes (age and beauty) are taken into consideration for jobs as receptionists, air hostesses, etc. Thus, women are either seen as decorative pieces or as sex objects on the one hand, or as good nurses, caregivers and housekeepers on the other, which is an extension of domestic work.

Women's occupations	Men's occupations
Typist, Teacher, Nurse, Model, Beautician, Sex Worker, Receptionist, Housemaid, Air Hostess, Dancer, Care-giver and Sweeper, Vegetable/ Flower/Fish Vendor, Secretary, Stenographer, Doctor, Saleswoman, Actor, Construction Worker, Quarry Worker, Sales Girl, Singer, Field Worker, Anganwadi/ Balwadi Teacher.	Manager, Principal, Doctor, Politician, Director, Prime Minister, Farmer, Watchman, Postman, Collector, Professor, Scientist, Photographer, Editor, Cashier, Salesman, Carpenter, Goldsmith, Weaver, Headmaster, Driver, Pilot, Lawyer, Barber, Actor, Tailor, Washerman, Porter, Mason, Scavenger, Wireman, Office Boy, Security, Priest, Musician, Plumber, Fisherman, Military Men, Businessman, Chef.





MODULE 4

Access and Control



Objectives

- To enable the participants to understand access and control over body and reproductive rights.
- To understand familial and societal barriers to access over body and reproductive rights.
- To enable the participants to understand access and control over assets and resources.
- To understand how gender interfaces with caste, class, religion, ethnicity and cause several barriers to access and control over assets and resources.



Materials Required

- Drawing sheets
- Marker/sketch pen
- Audio-visuals



Content

- Control over body
- Reproductive rights
- Access and control over resources
- Decision making power



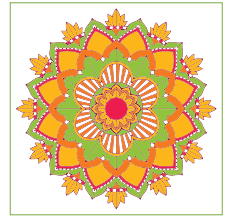
Time: 2 Hours



Notes for the facilitator

In this session, the facilitator has to facilitate an exercise about access, control and decision making. The facilitator will explain the concepts of access and control over body, access and control over resources, and the barriers to access and control at the familial and societal levels.

Access and Control



Exercise-1:

Access, control and decision making

The participants will be divided equally into two groups, one group comprising women and the other group comprising men. If they are not equal and there are either more women or more men, then a third group can be formed of both men and women. If the training is for CRPs, the participants can be divided into groups of women alone. Each of these groups will be given a set of issues on which they should brainstorm and come up with their observations.

Example: Group A (Women): Brainstorm on the issue of body (who controls reproduction, fertility), mobility (freedom to move around) and visibility and use of public space. They would need to discuss, among themselves, who has control over these and why? Who has access to education, health and employment?

Group B (Men): Brainstorm on issues of resources (money, etc.), assets (housing, cattle, etc.), knowledge and information, healthcare, politics, and who has access, control and decision-making roles.

After each group presentation, the facilitator will encourage the participants to seek clarifications, so that by the end of the session they are clear about the issues of access, control and decision making.

After this group activity, the facilitator will explain how patriarchy influences the power dimension across different classes, castes, gender and other communities.





Questions for discussion

- Do women have control over body and reproductive rights?
- Is women's freedom of movement restricted by various factors?
- Do women have equal access to education, health and employment?
- Do women have control over resources and decision making of resources?



Exercise-2:

Storytelling, mapping of access and discussion

The facilitator must read the story aloud and discuss the questions given below.

Story of Meera

Meera is a woman living in a village. She was married into another village and is now the mother of three children. She has been active and played key roles in SHGs before marriage. She has helped women get loans and other resources. She could not continue her education after 10th standard, but she was always keen to learn. Her parents and elder brother did not appreciate her social activities. Her elder brother completed 12th standard, trained in working with automobiles and works in a workshop. She did not have a say in her marriage.

Marriage did not change her status. Instead her in-laws thought that only "bad women" would engage in social activities. Her mobility was restricted and all community activities forbidden. She had to walk 2 kms. to collect water. The men in the family would not help her. Meera's husband would never give her money and believed that it was the man's responsibility to provide for everything. Only when the neighbourhood women went out to collect wood, did she have a chance to interact with them.

She had her first child within the first year of marriage and was not permitted to use contraceptives. It was believed that only men who had

extramarital relationships needed contraceptives, definitely not the women, under any circumstances. After the second child, the doctor informed them about complications from a lack of spacing between children and told them to stop further pregnancies. As her first two children were girls, her husband and relatives wanted a male child. She conceived immediately and went through medical complications in her third pregnancy.

They had three goats and two hens and some land. Meera had to take care of the family, the livestock and agricultural work at the same time. She did not get equal wage as men for her work in the fields. She had severe back pain due to pregnancies and tiring work, but her husband and in-laws would dismiss it. Only men were given nutritious food. There was no land in her name for which she was belittled by her family. Meera's father had given land to their son. He gave some gold and a motorcycle at the time of her marriage, which was given to her husband's family.



Questions for discussion

- Have you ever seen anyone like Meera?
- Have you experienced this?
- Do you think there is something wrong with the way her life turned out?
- What did Meera have in her life?
- Could Meera take decisions on her education, marriage, job or having children?
- Even if she decided to study, would it have been possible without her parents' or husband's support?
- Does Meera have a voice?
- What are the consequences if Meera cannot take decisions or does not have a voice?
- How did Meera become voiceless?

The facilitator will then divide the team into two groups and ask them to list out access to education, food, health, body, childbirth, assets, finance, etc. One group will discuss 'what the women have' and the second group will discuss 'what the men have'.

Discuss- Decision-making is a very layered process-voicing an opinion, influencing an opinion, taking the decision, and ensuring that there is an action on the decision taken are some of the key steps and the participants should have time to walk through this process of understanding and sharing their experiences.

This should be followed by a discussion about whether this process is empowering. How does the person feel about self and about others involved in the process.

Points to facilitate discussion

Analysis of the story makes us realise that Meera had the potential to serve the community and be an active member but when we analyse her life in depth, we realize that although she had the ability to lead, she could not take decisions and did not have control over resources or assets. Other members in the family decided Meera's life in following areas–

- **Education:** Parents, especially her father.
- **Social interactions:** Father, brother and her husband's family.
- **Job:** Husband and family.
- **Marriage:** Parents.
- **Food and health:** In-laws.
- **Control of income:** Husband.



Points to remember

- Gender leads to familial and societal barriers in bodily control.
- Gender barriers cause several restrictions on reproductive aspects.
- Gender interface with caste, class, religion, ethnicity causes several barriers to access and control over assets and resources.
- Equitable access to education, health, employment, etc., is restricted due to gender.



Exercise-3:

- Make an individual plan about what will you do to reduce your everyday workload?
- Who will you share the work with? What will happen if you share with your daughter or daughter-in-law or any other woman family member?
- What if you decide to share with a male member? How will you negotiate?
- Which decisions are of high priority to you?
- How will you start preparing yourself as a decision-maker?

Roles and responsibilities of the team

Staff

- Capacity building on different aspects such as access to resources, livelihood, public institutions, technology, decision making, power, etc.
- Capacity building on bodily control and reproductive health.
- Include individual assets and common property assets in livelihood plan.
- Train livelihood sub-committee, bank linkage sub-committee, cadres such as Pashu Sakhi, Krishi Sakhi, Bank Mithra. Individual asset creation and common property assets to be included in training.
- Train CRPs on bodily control and reproductive health.

Community Cadre

- Train on how to enhance individual's assets and common property assets.
- Train on bodily control and reproductive health.
- Maintain asset register at SAC level.
- Keep asset register with the financial inclusion and livelihood sub-committee.
- Train the financial inclusion and livelihood sub-committee on the importance of asset creation, access and control.
- Train the CLF SAC, VO SAC and SHG in discussing bodily control and reproductive health.

Handout

Access: This is the opportunity to make use of something (resources).

Control: The gender and development approach require sensitivity to women's access to resources needed for their work, their control over those resources to use as they wish, their access to the benefits derived from family and personal work, and to their control over the benefits.

Women's equal access to and control over economic and financial resources is critical for the achievement of gender equality and empowerment of women and for equitable and sustainable economic growth and development. Gender equality in the distribution of economic and financial resources has positive multiplier effects for a range of key development goals, including poverty reduction and the welfare of children. Both micro level efficiency results through increased household productivity and macro efficiency results through positive synergies between indicators of gender equality and economic growth have been recorded. Development rationales for enhancing women's access to economic and financial resources include women's role as "safety net of last resort" in economic downturns.

Resources can include-

- Economic or productive resources such as land, equipment, tools, labour, cash/credit, employable/ income earning skills, employment/ income earning opportunities.
- Political resources such as representation in organizations, leadership, education and information, public sphere experience, self-confidence and credibility.
- Time, which is a particularly critical and scarce resource for women.

Benefits can include-

Provision of basic needs such as food, clothing and shelter; cash and income; asset ownership; education and training; political power; prestige and status; and opportunities to pursue new interests.

Women may have access but no control. They may have less access than men to the benefits of economic or political activity or little control over them.

Women may have access to land but no control over its long-term use or ownership. They may have some access to local political processes but little influence and control over the nature of issues to be addressed and final decisions.

Land: It is largely men who hold the title to land, but women provide most of the agricultural labour. These patterns of land ownership may be determined by legal and institutional factors. Men, therefore, control land. Women, however, may have access to it through their fathers, husbands, brothers and sons, and largely to labour on the land not as owners.

Credit: This asks for collateral and as men have land in their name, they have access to credit. Women, who do not control land, cannot gain direct access to formal credit. Once again, such patterns arise from institutional and legal determinants.

Education: In many societies, boys have greater access to education than girls. It could be because there are traditional factors determining girls' mobility or their inability to interact with boys or men in public places. It could also be economic factors as girls rather than boys are necessary for household productive tasks.

Technology: Access to and control of technology often differ significantly between men and women. Access to technology is frequently linked with access to credit or education. Where men have greater access to these two resources, they have greater access to technology. These patterns may also be determined by institutional arrangements for the transfer of technology. Men often have greater access to official institutions.

Labour: When people are overburdened with tasks, labour becomes a critical resource. In many countries, women have access to and control over the labour of younger children, who are put to work to help with household tasks and food production. As boys get older, their mothers control less of their labour.

When girls marry and leave the household, their mothers have neither access to nor control over their labour; their husband gain both. These patterns are set both by cultural determinants affecting role expectations and by economic determinants affecting how production needs can be met through division of labour.

Income: Women largely do not have control over income, even if they have laboured for it, except in a few instances. For example, in some cases women control the income they earn from selling the surplus of their own crops. These are commonly food crops. But when women work in the field and cultivate cash crops, only the husband has control over it. The women do not get access to and control over the income earned on its sale. These patterns emerge from tradition. When men migrate for work, women take on their tasks and get some control over income, but there is always an elder person in the household who takes charge. In some cases, even in

their absence, men continue to control the income although their wives provide all the labour.

Health: Access to food is controlled, even though women are responsible for distributing it. Tradition demands that women eat after ensuring that others have eaten. Such practices lead to possible food shortage, and women either eat what is left over or go hungry. This affects their health. Further, a woman has no control over her reproductive rights, and if she has borne many children in succession, the outcome is ill or compromised health. Work in hazardous industries may compromise the health of both men and women. Pesticide use in agriculture may differentially affect men and women, depending on whose task it is to apply the pesticide.

Transport: The time and energy it takes to move things from one place to another can make a very big difference in the returns realised from productive activities. Transport is essential for some functions. Where travel is expensive (economic factors), or limited to males who dominate travel patterns (cultural factors), women may find themselves disadvantaged in other economic activities. Access to transport can also affect access to health or education if it is necessary to travel long distances to reach health clinics or schools.

Information: Access to information can be gender biased. Culture might dictate that male extension workers can reach out to men in villages, but they might not meet with women in their homes. Better access to education gives boys greater literacy and language skills, thereby increasing their access to information.

Political power: The sources of power are law, tradition and culture. Therefore, those who are in power have control over it, have access, and are able to influence allocation of resources such as credit, where schools are to be built, where roads and infrastructural facilities are to be constructed, etc. Despite the fact that in law, women and men have the same rights, women are often denied this power as tradition and culture define their roles.



MODULE 5

Institutional Mechanisms



Objectives

- To understand the institutional mechanisms within the DAY-NRLM framework—like Gender Point Person (GPP), Sakhi Manch, Village Organization Social Action Committee, Cluster Level Federation Social Action Committee, Gender Forum and Gender Justice Centre, which would enable intervention and action on gender equity and equality.
- To understand the constitution, roles and responsibilities of institutional mechanisms and the scope for convergence.
- To develop an understanding about the role of the VO and CLF in supporting the institutional mechanisms.
- To understand strategy, action and intervention on social issues.



Materials Required

- White board
- Chart paper
- Markers



Content

- Institutional mechanisms within DAY-NRLM to address gender concerns and issues
- Roles and responsibilities of the Gender Forum
- Eligibility, roles and responsibilities of the GPP, Sakhi Manch, VO, CLF SAC
- Role of the Gender Justice Centre



Time: 3 Hours



Notes for the facilitator

The facilitator will explain the institutional mechanisms through group discussion and presentation. The institutional architecture, composition, roles and responsibilities will be explained by drawing the institutional architecture and conducting discussions.

The need for each institution at all levels can be elaborated. There will be two exercises: one explaining the composition, roles and responsibilities of the GPP and Sakhi Manch, and the other about the composition, roles and responsibilities of the VO SAC, CLF SAC, Gender Forum and Gender Justice Centre.



Institutional Mechanisms

Session 1

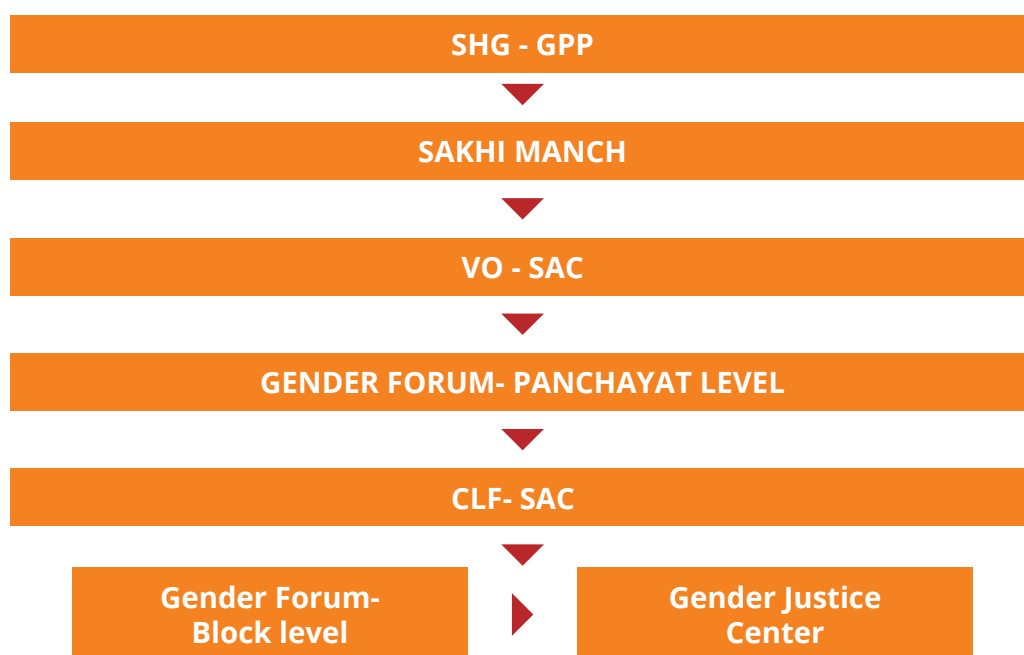
GPP and Sakhi Manch (GPP collective)



Exercise-1:

The facilitator will draw the following structure to help participants understand the institutional mechanisms within DAY-NRLM.

The facilitator will explain the eligibility criteria of the GPP and Sakhi Manch through discussion. Other topics of discussion and explanation will include-



The facilitator will now divide the participants into two groups:

Group 1 will discuss the following-

- Who will be the GPP?
- What are the roles and responsibilities of the GPP?
- How will the GPP intervene in an issue at the SHG level?
- What are the support systems to address the issues?



Group 2 will discuss-

- What is the Sakhi Manch?
- Who are the members of the Sakhi Manch?
- How will it function?

The groups will make their respective presentations. The facilitator will consolidate the points and explain the role of the GPP and her selection from the SHG. The SHG can be oriented on the selection of the GPP by the VO SAC. After the VO SAC is trained by the Community Resource Person, they can train the SHG on selection of the GPP keeping in mind the essential pre-requisites.

The composition, role and responsibilities of the Sakhi Manch (gender collective) will also be explained. She will explain how two to three members of the Sakhi Manch can also serve as ex-officio members of the social action committee and look into social issues. The Sakhi Manch is a solidarity forum which is a consolidation of GPPs at the village level.

The facilitator will explain the support system to address different issues, such as toll free numbers, gender forum, Social Action Committee,

children's helpline, women's helpline, women protection officers, one stop crisis centre, integrated child development officer, police station, etc.

Points to facilitate discussion

- Group 1 and group 2 to together discuss institutional mechanisms like the GPP and Sakhi Manch to take up the social development agenda.
- Both the groups to revise and discuss the constitution, roles and responsibilities of the GPP and Sakhi Manch.

Session 2



Exercise-2:

The facilitator will divide the participants into two groups and ask them to perform role plays on the functioning of the VO SAC and the CLF SAC. The first group will depict how the VO SAC would deal with practical gender issues, and the second group will show how the CLF SAC can deal with strategic gender needs. Practical gender issues of priority can be taken up for role play. The exercise will include other activities such as fixing up the agenda, undertaking discussions, finalizing strategy and action points, writing the minutes and recording the intervention in the register. The second group can similarly depict the CLF SAC, select strategic gender needs of priority, fix the agenda, discuss strategy, activity and intervention, write minutes and maintain the register.

Roles and responsibilities of the VO SAC

Consolidating comments on the role play, the facilitator can explain the composition, role and responsibilities of the Social Action Committee, and how two to three members of the Sakhi Manch can serve as ex-officio members of the Social Action Committee and look into these issues. The Social Action Committee can take up different issues such as retention of children in school, child marriage, domestic violence, asset creation in women's name, human trafficking, etc., with respective departments for redressal and convergence to ensure attainment of rights and entitlements.

Members of the Social Action Committee also need to be trained on the preventive legal mechanisms, legal provisions and the various services, schemes and institutions for convergence. The need for gender sensitization and training at all levels can be explained.

The Social Action Committee focuses on social inclusion, gender, vulnerability reduction, social security, social development and convergence in the village. It offers special support to SHGs, People with Disabilities (PwDs), the elderly and other vulnerable groups, and their vulnerable collectives. It works with children, adolescent girls, women, PwDs, elderly and other vulnerable groups to meet their special needs. It also facilitates vulnerability reduction planning and gender responsive convergence planning and their roll-out, works with the Gram Panchayat, MGNREGA, social security schemes and other departments.

The facilitator will also explain the composition, role and responsibilities of the social action committees at the CLF level. The CLF SAC can take up practical gender needs and strategic gender needs. The CLF SAC can work with block level officials like the BDO, CDPO, ICDS supervisor, police department and education officer on higher order issues or issues which have escalated from the VO level. The method of conducting meetings, documents like the agenda, minutes and register will be explained. The issues explained earlier can be reiterated.

Gender Forum (Panchayat level)

The facilitator will further discuss the composition, role and responsibilities of the gender forum.

The gender forum at the panchayat level comprises the VO SAC, elected representatives, anganwadi workers, ASHA, police beat and school principal. The gender forum will be chaired by the VO SAC and the gender issues from the level of the SHGs will be taken to the gender forum. The gender forum can be oriented on basic gender concepts, gender discrimination, gender issues and institutional mechanisms for gender integration, and the role of the gender forum in taking action and resolving issues. Practical and strategic gender needs can be addressed by the gender forum.

Gender Forum (Block level)

The facilitator will further discuss the composition, roles and responsibilities of the gender forum.

The gender forum at the block level comprises the CLF SAC, elected representatives of the Block Panchayat, BDO, education officials, police department, revenue department, etc. The gender forum will be chaired by the SAC. The gender forum can be oriented on basic gender concepts, gender discrimination, gender issues and institutional mechanisms for gender integration, and the role of the gender forum in taking action and resolving issues. Practical and strategic gender needs can be addressed by the gender forum, and issues can be escalated from the Panchayat level gender forum to the Block level.

Gender Justice Center (Block level)

The facilitator will discuss the composition, roles and responsibilities of the Gender Justice Center.

The Gender Justice Center is a virtual and physical space at the block level to deal with practical and strategic gender needs. The Gender Justice Center is managed by a cluster level federation in order to enable women to access their rights. The model CLF or any other CLF can manage in rotation. The issues can be dealt with the support of block level officials. The issues at the Gender Justice Center range from dealing with accessing entitlements to violation of rights.



Questions for discussion

- What is the role of the GPP in the SHG?
- What is the composition, role and responsibility of the Social Action Committee in the VO and CLF?
- What is the composition, role and responsibility of the Gender Forum at the Panchayat and Block levels?
- What is the role and responsibility of the Gender Justice Center?



Points to remember

- The institutional mechanisms developed for intervention and action in the field are the GPP at the SHG level, the Social Action Committee at the village organization and cluster federation level, the Gender Forum at the Panchayat and Block levels, and the Gender Justice Center at the Block level.
- The GPP is an SHG member, socially sensitive, and will take on the responsibility of training SHGs, putting gender on the agenda in SHG meetings, taking a gender pledge, and undertaking action and intervention on gender issues.
- The VO SAC will comprise two to three members from the VO Executive Committee and will look after social development issues. The agenda for social development will be ensured in the VO every month. They will discuss, intervene and initiate action on social development issues. They will work with village level institutions like elected representatives, Anganwadi workers, ASHA, police beat, Auxiliary Nurse Midwife, school principal, etc. They need to maintain documents like the agenda, register and minutes.

- The CLF SAC will comprise two to three members from the CLF EC and will look after social development issues. The agenda of social development will be ensured in the CLF each month. They will discuss, intervene and initiate action on social development issues at the block level. They can work with block level institutions like the BDO, education officer, ICDS supervisor, health officer, police officer, etc. They need to maintain documents like the agenda, register and minutes.
- The gender forum at the Panchayat level comprises elected representatives, Anganwadi workers, ASHA, police beat, ANM, school principal and VO SAC. The VO SAC will chair the session and take up practical and strategic gender needs ranging from water,



food and nutrition, job card, ID card to access to assets and resources like land, house, equipment, etc., retention of children in school, prevention of child marriage, etc.

- The Gender Forum at the block level comprises the BDO, education officer, ICDS supervisor, health officer, police officer and the CLF SAC. The CLF SAC will chair the meeting and take up practical and strategic gender needs at the block level. The issues escalated from the VO SAC can be taken up.
- The Gender Justice Center is a virtual and physical space at the block level managed by a cluster level federation to look into access to entitlements and rights. The Gender Justice center will be managed by the CLF on a rotational basis and the CRPs trained on gender issues would provide continuous support at the field level in resolving issues. Issues related to violation of rights and violence against women will be taken up. Registers will be maintained and documentation of all cases and interventions will be undertaken. Capacity building and knowledge dissemination will be undertaken on acts and laws.

Roles and responsibilities of the team

Staff

- Create an ecosystem to ensure the development and functioning of the institutional mechanisms.
- Build capacity and create gender sensitization trainings of the team at different levels.
- Establish a convergence platform with different departments like Women and Child Development and the police department.
- Strengthen the gender forum and social action committees to address various social development issues.
- Integrate the gender action plan with the vulnerability reduction plan.

Community Cadre

- Strengthen community institutions.
- Train office bearers and EC and SAC members.
- Create convergence with different institutions and departments.
- Provide technical support to the team.
- Conduct timely reporting and information transfer to the mission.
- Link with other departments and agencies through the GPP and gender forum.

Handout

Who is a gender point person (GPP)?

GPP can be a woman who is:

- Member of a self-help group (SHG).
- Sensitive to gender issues, raises her voice to deal with gender issues, has addressed or overcome gender related issues in a positive manner.
- Can serve as a role model.
- Has basic literacy skills.

Roles and responsibilities of GPPs

The GPP will be responsible for:

- Initiating discussion and dialogue on gender issues and continuous sensitization process of women in SHGs.
- Intervention in gender issues:
 - a. Initiate the gender pledge in her SHG.
 - b. Set the agenda on social development in her SHG.
 - c. Conduct training of SHGs.
 - d. Mobilise women to participate in the Gram Sabha.
 - e. Intervene on gender issues.
 - f. Take issues to the Sakhi Manch, Gender Forum or VO Social Action Committee (SAC)/SDC which cannot be solved individually at the SHG level.

Composition and roles of the Sakhi Manch

The Sakhi Manch is a collective of GPPs at the village level. It is a solidarity forum that would ensure:

- Space for discussion and deliberation on gender issues.
- Facilitate discussion on the social agenda in all meetings of their respective SHGs, and also record the discussion and resolutions taken in the minutes' book of the SHG.
- Facilitate the gender pledge in every meeting of SHGs.
- Meet once a month to discuss the issues and actions taken at the SHG level.
- Intervene in issues at the SHG level.

1. Role of the Village Organization (VO)

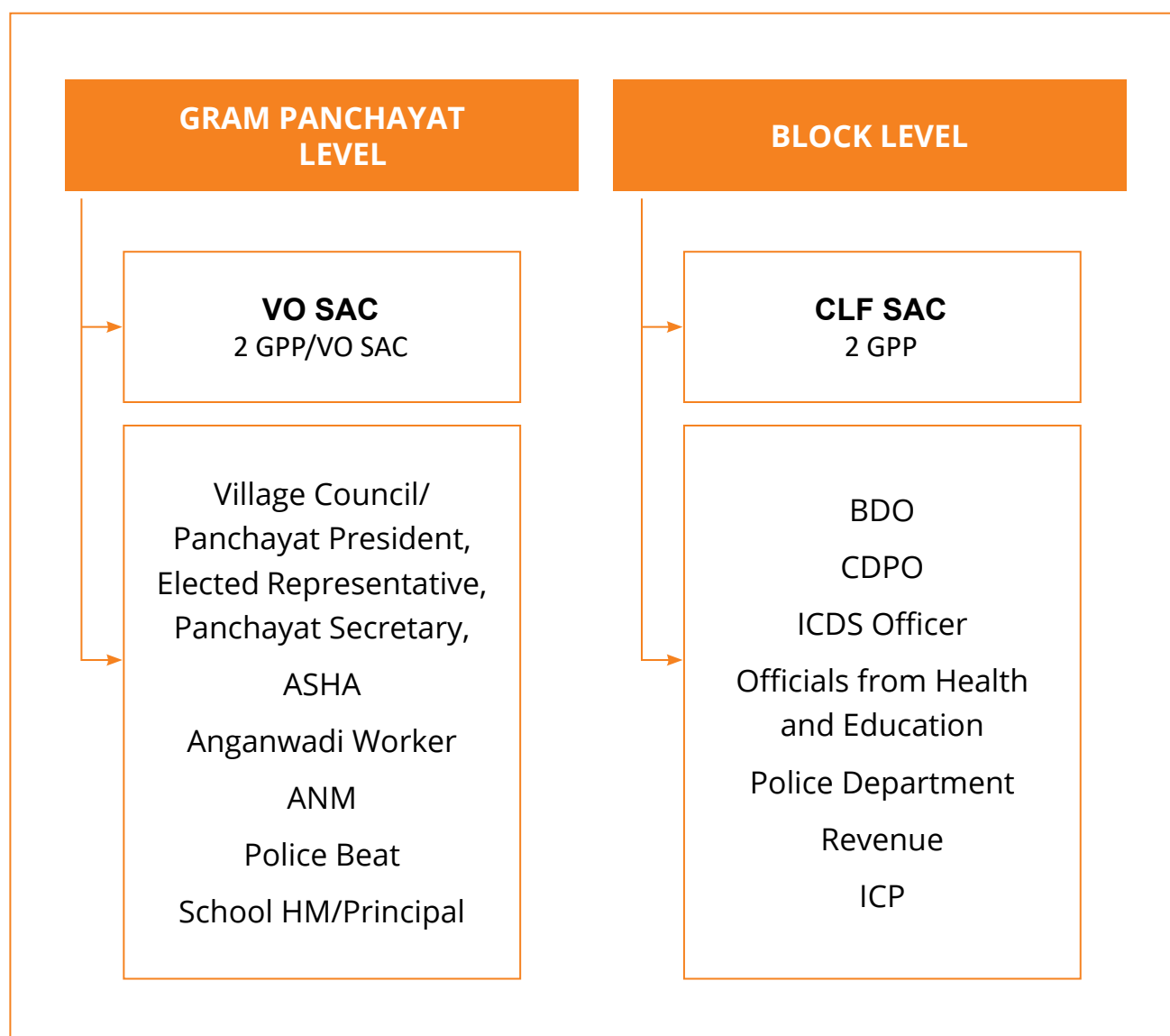
- Form a SAC within a month of VO formation with three to five members from SHG leadership.
- Facilitate identification of one person as GPP at the SHG level.
- Ensure training of SAC cadre, SHG members, adolescents, orientation of anganwadi workers, ASHA, ANM, etc., as per the module developed by the Mission.
- Develop a gender action plan with the support of the SAC and gender forum.
- Monitor the progress of reported cases.
- Encourage SHG members to participate in the gram sabha and aam sabha.
- Review, support and monitor the work of the SAC and GPP.

2. VO SAC's composition and responsibilities

- Form a SAC within a month of VO formation with three to five members from VO EC.
- The SAC should be articulate, sensitive to gender issues and have communication skills.
- Develop an agenda based on gender action plan.
- Facilitate the gender pledge in every meeting of the VO.
- Facilitate discussion on the social agenda and issues in all meetings of the VO.

- Maintain records of discussion in the meetings, responses received and action taken at the VO level.
- Provide psychosocial counselling to the survivor.
- Resolve the cases received.
- Refer cases to the cluster level federation (CLF) if they cannot be resolved by the VO.
- Conduct discussion with various stakeholders like the principal of a school, ANM, ASHA worker, Anganwadi worker, police beat, panchayat elected representative, public distribution system (PDS) shops.
- Visit the institutions and make observations on the amenities and their access.

Gender forum at two levels:



What is the Gender Forum?

Gender Forum—Panchayat/village council

- Comprises Panchayat/village council members, school principal, Anganwadi worker, ANM, ASHA worker, police beat, etc.
- Meets once a month and resolve issues raised by the VO SAC.
- VO SAC and two GPPs are represented in the gender forum.
- Registers are maintained for agenda, minutes and resolutions.

Gender Forum meeting

- All SAC members, GPPs and frontline workers should be seated at the same level.
- The SAC should initiate the meetings and chair them.
- It can begin with a welcome and prayer or the SHG song.
- All members can be introduced along with their positions.
- There can be a pledge.
- The agenda can be set and read out by SAC members.
- Each issue can be raised and discussed in detail.
- The concerned official stakeholder can respond with suggestions.
- Resolutions can be made with action to be taken.
- Time frame can be set for completion of action.
- There can be a vote of thanks.
- The gender forum can first be invited by the BMMU, followed by the VO summoning the meetings.
- Raise practical and strategic needs with stakeholders at the gender forum.
- Clearly state the agenda set up by the VO SAC on the needs as brought forward by the GPP to be clearly stated.
- Ask each frontline worker/official to take action on needs raised.
- Share the agenda with the frontline workers.

- Record action taken in the minutes, and take up pending action in the next meeting's agenda.
- Escalate each unresolved issue to the Gender Forum at the block level.

Gender Forum—Block level

- Comprises elected representative of the Panchayat, Block Development Officer (BDO), CDPO, ICDS supervisor, health official, education official, police, etc.
- Gender Forum to meet once a month and resolve issues raised by the VO SAC.
- CLF SAC and two GPPs to be represented in the gender forum.
- Register to be maintained for minutes and resolutions.

Gender Forum meeting

- All SAC members, GPPs and frontline workers should be seated at the same level.
- The SAC should initiate the meetings and chair them.
- It can begin with a welcome, a prayer or the SHG song.
- There can be an introduction of all members and their positions.
- There can be a pledge.
- The agenda can be set and read out by SAC members.
- Each issue can be raised and discussed in detail.
- The concerned official stakeholder can respond with suggestions.
- Resolutions can be made with action to be taken.
- Time frame can be set for completion of action to be taken.
- There can be a vote of thanks.
- At the Block level, the Gender Forum and the DMMU can initiate the session, followed by the CLF.
- Practical and strategic needs can be raised with stakeholders at the gender forum.
- Agenda to be clearly set by the VO SAC and CLF SAC on the needs as brought forward by the GPP.

- Each frontline worker/official to be asked to take action on needs raised.
- Share agenda with the frontline workers.

Gender Justice Center

- The Gender Justice Center (GJC) is a virtual and physical space at the Block level managed by the CLF to look into access to entitlements and rights.
- The office space can be in the block office building and premises.
- The GJC would be managed by the CLF on a rotational basis and the CRPs trained in gender issues would provide continuous support at the field level in resolving issues.
- Issues related to violation of rights and violence against women will be taken up.
- Registers will be maintained and documentation of all cases and intervention will be undertaken.
- Capacity building and knowledge dissemination will be undertaken on acts and laws.

The facilitator has to explain the role of the institution in different matters through discussion and referral and intervention of the institution at different levels.

Sl. No.	Theme	Role of different institutional mechanisms	Role of other stakeholders
1	Enrolment and retention of children	Ensure attendance and track dropouts	Principal and SMC to ensure attendance and prevent dropout
		Identify reasons for dropout	SAC to be made part of SMC
		Discuss with SMC and be part of the SMC	School authorities to ensure mid-day meal, uniforms, books, toilets, etc.
		Discuss with parents/ guardians	The SMC to support the SAC in ensuring retention
		Discuss with children	
		Discuss with school authorities and look into basic amenities in the school like mid-day meals, books, uniform, toilets, etc.	
2	Prevention of early marriage	Discuss and train SHGs	The CDPO and ICDS supervisor to support the SAC in prevention
		Discuss with children and adolescent groups	Training of SHGs, VO EC
		Discuss with the CDPO and ICDS supervisor	Discussion of and sessions in adolescent groups to prevent early marriage
		If required, contact police	Rescuing children
			Referral to NGOs for short-stay facilitation and rehabilitation
			Referral to police

Sl. No.	Theme	Role of different institutional mechanisms	Role of other stakeholders
3	Asset creation in the names of women	Train and sensitise SHGs on the significance of asset creation	Financial Inclusion team to ensure sensitization of CRPs to facilitate decision making during micro-planning and MCP
		Engender micro-credit and micro-level planning process, and ensure decision making in the planning process	Capacity building on gender integration in IB, and disbursement processes of community funds to enhance women's decision making in their utilization
		Review access to National Rural Livelihoods Mission (NRLM) products like RF, VRF and CIF, and ensure asset creation in women's name	Train Bank Sakhis and Bank Mitras through gender integrated FI modules for decision making in utilization and asset creation through bank loans
		Review access to bank linkages and ensure asset creation in women's names	Train CRPs in matters related to livelihoods like Pashu Sakhi, Krishi Sakhi, etc., and utilizing facilities and ensuring decision making in asset creation
		Review access to facilities like farmers' facilitation centre, custom hiring centre, and asset creation in women's names	Train leaders of CLF, VO on micro-credit processes, decision making related to NRLM products, access to custom hiring centre, farmers' facilitation centre, decision making in areas of production, types of crops, income, asset creation

Sl. No.	Theme	Role of different institutional mechanisms	Role of other stakeholders
4	Violence against women	Train SHGs in various forms of gender based violence: domestic violence, child sexual abuse, harassment at workplace, etc. Discuss the issue as part of the agenda of the SHG and its institutions	WCD to support institutions with the help of a Protection Officer
		VO SAC to talk to the survivor, listen patiently, and with empathy without being judgemental, and maintain confidentiality	SHGs and GPPs can seek the support of Anganwadi workers to refer the issue to the protection officer
		VO SAC, GPPs to talk to the perpetrator, especially in cases of domestic violence, and ask them to stop this behaviour	Solicit support from police and AHTU when talking to survivors in an empathetic manner, register cases of sexual abuse and other forms of violence
		VO SAC, GPP to talk to the child and woman concerning issues of sexual abuse and refer them to the police station, NGOs, etc.	Police to be oriented on institutional mechanisms with other stakeholders
		VO SAC to support short-stay facilities	NGOs to be identified in blocks for support
		VO SAC to conduct follow-up and refer issues to CLF SAC for escalation	BMMU and DMMU to provide an ecosystem for training and raising the issue

महिला प्रशिक्षण श्व रोजगार



MODULE 6

Gender and Mobility



Objectives

- The participants will internalise and understand that men and women have equal rights for mobility.
- The participants will be aware of the present situation and understand the barriers to women's mobility.
- The participants will be able to articulate the factors (internal and external) that hinder women's mobility and the importance of mobility for women's growth and empowerment.
- The participants will prepare an action plan to increase their mobility.



Materials Required

- Chart paper
- Mobility map prepared by ANANDI
- AV projector
- Drawing sheets
- Marker/sketch pen



Content

- | | |
|----------------------------------------------------------|-------------------------------------------|
| • Mapping the present situation of mobility | impact on the empowerment of women |
| • Identifying factors inhibiting or restricting mobility | • Identifying the stakeholders and places |
| • Importance of mobility and its | • Action plan to increase mobility |



Time: 3 Hours



Notes for the facilitator

The methodologies used in this module are physical game (socio-gramming), mobility map, audio-visual material, sub-group discussion and input session. The facilitator will go through each exercise carefully and lead the activity based on the key points given in each exercise.

Gender and Mobility



Video

 https://www.youtube.com/watch?v=jv_gSMi9M2c



Exercise-1:

Socio-gramming: Socio-gramming means ‘social mapping’. In this exercise, questions will be asked or statements made to get a picture of the participants in any domain of life—education, mobility, marriage, community, violence, etc.

- These questions tell us about the process of socialization and the status of women in terms of how the participants actually live through the gender identities assigned to them.
- The participants will stand in a circle. The facilitator will make a statement and ask those who agree or appear to belong to that group to come to the centre. Not all statements should be taken. One can pick a few.



Questions for discussion

- Those who are married.
- Those who are literate/10th pass/12+.
- Those who can travel alone at any time.
- Those who need not take permission but merely inform their families when they go out.
- Those who have no restrictions within the family to participate in any ritual.
- Those who have no restrictions to move in any place of the village.
- Those who have no restrictions to move in any place within the family.
- Those who can use bicycles or motorcycles to commute.
- Those who have encouraged their daughter/daughter-in-law to use a bicycle/motorcycle to commute.
- Those who can go to the Panchayat, Block and market for different reasons.

Points to facilitate discussion

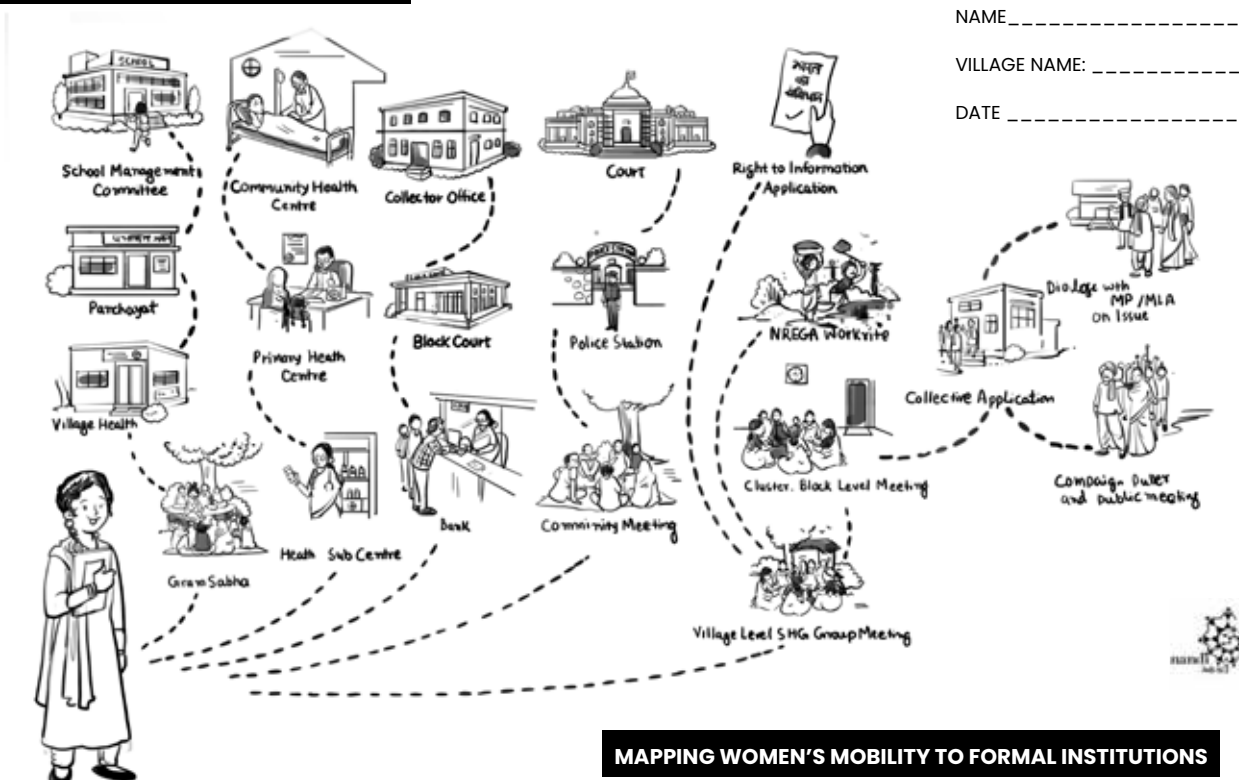
- This exercise helps one understand that many of us face different barriers in our day-to-day functioning, and these barriers are often due to the process of socialization.
- Gender roles, norms and relations are taught through socialization. Socialization is a process of informal education which imparts certain values, attitudes and behavioural codes to individuals. These behavioural codes are different for men and women. They often put greater restrictions on the freedom of choice, expression and movement for women in comparison to men in most societies.
- Socialization is a continuous process. Several institutions, starting with the family into which a child is born, help in the process of socialization. The sources from which we learn gender based behaviours are family, friends, tribe, peer groups, society, religion, culture, traditions, schools, customs, proverbs, media, legal provisions, etc.



Exercise-2: Mobility map

- In this exercise a mobility map (picture below) will be given to each participant and one banner or a larger map will be carried by the facilitator. The map will have the names of the public places commonly

COME FORWARD, NEVER LOOK BACK



Prepared by ANANDI Organization www.anadi-india.org

accessed by women. The facilitator will ask the participants to identify the visuals in the map and whether they have been to these places. After a free-flowing discussion for a few minutes, the facilitator will provide information on the various types of government institutions, their locations, their role in governance and service delivery marked on the map.

- Women participants will then be asked to map their present mobility to different places as well as places where they have restricted mobility, and reasons for this.
- Through the sharing of information and lateral learning, a differentiation may emerge between women merely going to a particular institution to access a service, and those going to seek redressal or put forward a demand. In this scenario, the participants may mark a tick or draw a symbol of their choice to indicate this differentiation against the institution they have engaged with, as well as the nature of engagement. For example, if she attends a Gram Sabha meeting, does she sit quietly, does she speak up and voice her opinion, does she set the agenda?
- The facilitator will then mark on the banner the total number of participants who approach each institution based on women's own markings. Against each visual on the banner, there will be two types of numbers— one depicting the total number of participants accessing the institutions, and the other depicting the number of women who have been able to engage, seek redress or to influence. These numbers reflect the mobility of the collective, and can be shared as community data.
- If the participants have approached institutions that are not a part of the tool, these are added to the banner and women are asked to do the same on their own sheets. After the participants have seen the collective markings on the banner, the facilitator will ask the participants to comment on what they make of the most visited places, the least visited places (the institutions with which they engage the most and the least).
- A discussion will be held on their perceptions of barriers to access institutions and if these barriers can be removed. The perception that women can be in public space only if they have a purpose or a task also needs to be challenged. The participants are asked if they would like to change the situation by planning to go to the least or never visited place, and to create an agenda to influence some of the institutions.



Questions for discussion

- Why have you not gone to some of the places?
- What were the barriers?
- What were the restrictions?
- How did you feel?
- How did it affect your life?
- How did you manage to go to the places which you have marked?
- What are the places you are able to go with permission/with information/without information?

Points to facilitate discussion

- Mapping the places women have access to, and places to which they do not, helps to understand the root causes of such denial or points of access (family, village society, market and governance).
- The exercise also brings out the inequality existing in society in terms of the mobility of men and women.
- It also helps bring out the internal block in the minds of the women due to the various socialization processes and external factors in the form of social norms, safety and security.
- The constitutional provisions which grant equality to women also empower the state to adopt measures of positive discrimination in favour of women to neutralise the socio-economic, educational and political disadvantages faced by women (e.g., protection of women's dignity, equal wage for equal work done by men and women, provisions for education of the girl child, maternity benefits, reservation of seats in elections).
- The exercise also enables linking mobility to age, social category, religion and abilities/disabilities. Without ramps in public places, women with disabilities may not be able to access certain public places. A young woman may be restricted in accessing certain public

institutions whereas an older woman would be able to access. Women from certain social categories may be restricted from certain public institutions due to their caste or religion.

- The provisions, like reservations in bus seats, and transportation facilities, like providing cycle to girl children, may be provided by state governments to improve mobility.



Exercise-3:

Video of the Know Fear project:



<https://www.youtube.com/watch?v=62AQQztzjEM>



<https://www.youtube.com/watch?v=7jOuyiTFolo>



Exercise-4:

Through this activity women will be able to understand their rights related to mobility and to identify key stakeholders and places impacting their growth and empowerment. This exercise comprises a lecture, subgroup discussion and presentation.

In the lecture session, the facilitator will emphasise equal rights for women and men and explain the importance of mobility and its impact on the lives of women. The facilitator will also explain their constitutional rights, and finally talk about the societal influences, barriers and other restrictions within the family and the community.

In the sub-group discussion, the participants will be divided into sub-groups of 7 to 10 and asked to discuss and identify the stakeholders and places impacting their lives. The participants will then be asked to come up with a matrix with a list of stakeholders, their role, and places they can visit individually and in groups.

In the presentation session, the sub-groups will present and the facilitator will consolidate the list of stakeholders and places with purpose and through discussions.





Exercise-5:

Preparation of action plan to increase mobility

Having understood the restrictions on their mobility with actors and factors and the importance of mobility in their life, they can now plan along with other participants to increase mobility.

Planning individually and in groups will give them the confidence to overcome existing barriers. The facilitator can trigger the question on increasing mobility to the identified places and stakeholders, and also consolidate the review indicators set by the participants for themselves.

For this exercise, the participants will be divided into groups and asked to discuss:

- What steps can they take to bring about a shift in women's mobility?
- How will they increase individual and group mobility? This can be done separately on two chart papers.



Points to remember

The participants should be able to-

- Express their view points without any hesitation.
- Map their mobility and understand their status vis-a-vis their own aspirations and gaps in terms of mobility.
- Understand the internal and external factors (social norms) for such restricted mobility.
- Share internal blocks like fear of society/family.
- Express self-reluctance due to various socialization processes.
- Inform about their access to important institutions and places in their life.
- Assert themselves in the family for mobility of self and girl children.
- Ensure safe mobility for women and girls to participate in public life (enabling freedom of expression).

Roles and responsibilities of the team

Staff

- Create a women friendly atmosphere in the office by instituting ICC at Mission level, developing infrastructural facilities like crèches, toilets, etc.
- Ensure opportunities for upper occupational mobility through reservations, equal opportunities, promotions at various Mission level.
- Ensure a safe and friendly environment, especially for women to travel.
- Ensure safe mobility for women and girls to participate in public life (enabling freedom of expression).

Community Cadre

- Women friendly ecosystem at all levels of organizations through capacity building and enhancement of negotiation skills.
- Policy which ensures the community cadre's movement to public institutions.
- Ensure safe mobility of the community to all institutions through training on women related laws, rights and entitlements.
- Ensure steps to reduce drudgery through ensuring access to devices and assistive equipment.
- Decrease the drudgery of fetching water, food, cooking fuel, etc., and ensure access to amenities.
- Develop an ecosystem which ensures the mobility of single women, trans community, ostracised women, etc., to the public domain.

Handout

Mobility:

The dictionary meaning of mobility is physical access to different places outside the home for such purposes as education, health, livelihood, well-being, politics and entertainment.

Gender based mobility defines who can travel where and who cannot. There are specific rules for mobility of men, women, boy child and girl child. These rules of mobility are not set only by households, but also by the community and often by the market and state. A few examples follow to understand gender based mobility.

Mobility related to education:

A boy is allowed to go out of the home and study if facilities in his village or town are lacking. However, a girl is not allowed to go out on grounds of safety and security, and it is assumed that girls will have to leave educational opportunities after marriage. Girls are not expected to make any choices.

Politics related to mobility:

Even though the share of women's vote is at par with men in some cases, only a few are visible as elected representatives in Indian politics (state legislature and parliament). Even if women are also elected for reserved and unreserved seats in village Panchayats, their participation in decision making is insignificant. Influential people capture power and restrict women's mobility, assuming that women are incapable of taking decisions. It is also the fear of losing the privilege that men and especially those in position of power experience.

Mobility related to well-being and governance:

There are several places a person needs access to for their own well-being and other community related purposes. In both cases, women are found to have less access and are therefore more disadvantaged than men in terms of well-being as well as decision making. Often the state also plays a pivotal role in restricting women's mobility as it considers a man as the head of the household. As a result, women are formally restricted in admitting children to school, availing credit from PACS, government departments, etc.

Mobility related to entertainment/recreation:

Women's mobility for purposes of entertainment is hugely restricted as compared to men, not only for concerns of safety and security, but also because of their household burden and their role as caregivers, and sometimes just because they are women. Women need to justify their presence in the public space for a productive purpose. The 'bad woman-good woman' trope also creates a moral pressure for women to abide by the norms. Along with household norms, norms of community are strictly imposed on women and not men. Even if women go out, they do so with permission from the stated head of the house, be it for entertainment or any other purpose. It is also the fear of losing the privilege that men and especially those in position of power possess.

Women's constitutional rights:

The rights and safeguards for women enshrined in the Indian constitution are:

1. The State shall not discriminate against any citizen of India on the ground of sex [**Article 15(1)**].
2. The State is empowered to make special provision for women. In other words, this provision enables the State to make affirmative discrimination in favour of women [**Article 15(3)**].
3. No citizen shall be discriminated against or be ineligible for any employment or office under the State on the ground of sex [**Article 16(2)**].
4. Trafficking of human beings and forced labour are prohibited [**Article 23(1)**].
5. The State should secure for men and women equally the right to an adequate means of livelihood [**Article 39(a)**].
6. The State to secure equal pay for equal work for both men and women [**Article 39(d)**].
7. The State is required to ensure that the health and strength of women workers are not abused and that they are not forced by economic necessity to enter avocations unsuited to their strength [**Article 39(e)**].
8. The State shall make provision for securing just and humane conditions of work and maternity relief [**Article 42**].
9. It shall be the duty of every citizen of India to renounce practices derogatory to the dignity of women [**Article 51-A(e)**].
10. One-third of the total number of seats to be filled by direct election in every Panchayat shall be reserved for women [**Article 243-D(3)**].
11. One-third of the total number of offices of chairpersons in the Panchayats at each level shall be reserved for women [**Article 243-D(4)**].
12. One-third of the total number of seats to be filled by direct election in every Municipality shall be reserved for women [**Article 243-T(3)**].
13. The offices of chairpersons in the Municipalities shall be reserved for women in such manner as the State Legislature may provide [**Article 243**]



MODULE 7

Gender and Livelihood



Objectives

- To understand the concepts of gender and livelihood and understand how gender impacts livelihood.
- To understand livelihood as a right and access to all irrespective of gender.
- To ensure food and nutritional security along with economic justice through a gender transformative livelihood approach.
- To create awareness on access, control over resources, asset creation, decision making, and equal opportunity in livelihood decision and ownership.



Materials Required

- Charts
- Marker/sketch pen
- A weighing scale and pebbles (if possible)



Content

- Concept of gender transformative livelihood
- Division of labour and drudgery reduction
- Equal access and control over resources, assets, market, credit,
- technology, opportunities, asset creation and equal say in livelihood decision making
- Nutrition sensitive agriculture
- Collective approach to farming



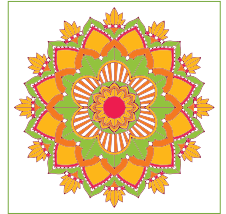
Time: 2 Hours



Notes for the facilitator

This session has three participatory gender analysis exercises-

Exercise 1 has two parts. The first part (Exercise 1a) will be a discussion on understanding livelihoods and the various factors that affect livelihood. There will be sharing of personal experiences in this exercise. The second part (Exercise 1b) will be a story with further discussion. The second and third exercises will be in the form of activity which will be followed by discussion.



Gender and Livelihood



Exercise - 1 (a):

Evolving a new and common understanding of 'livelihood' in today's context.

This will be an open interactive session.

- The facilitator will ask the participants what they understand by 'livelihood'.
- The participants will share their understanding and the facilitator will capture the sharing on chart paper.

Points to facilitate discussion

- How do we ensure access to enhanced income and asset creation?
- How will we invest in securing a more viable future and sustain the next generation?
- How do we address current needs and problems of the family?
- How do we secure better well-being of the family and self: health, nutrition and redistribute gender division of labour?
- How do we enhance skills and continue to work intensively?
- How do we enhance the dignity of women and others, all people and self?







Exercise - 1 (b):

Story reading and further discussion based on the questions and the facilitator's notes. The discussion has to lead to equal access, ownership and control, opportunity, technology and asset creation.

The facilitator will read this story aloud and lead the discussion based on the following questions-

Lata and a few of her SHG members were very good at baking and cooking. They used to prepare delicious food items at home and supply them to customers. Because their food was so delicious, they started receiving many orders from supermarkets and bakery shops. Therefore, all the members decided to start a small bakery shop close to their residential area. When they started the business, they were unable to manage it due to lack of skills in accountancy. Unaware of the technical part of business, they decided to ask their husbands or brothers to assist in managing. The men took command of the business. The women functioned as staff of the unit. They were only engaged in cleaning, washing, baking and preparing food. The financial aspects were controlled by men and the women could not clear any doubts related to finance. Lata and her friends were reduced to daily wage staff. They dropped out one by one.



Questions for discussion

- What do you see in Lata's story?
- What are Lata and her co-members' skills?
- Which skills do the team not have?
- Who had access and control over the business?
- Who had the opportunity to create assets?
- Which are the rights denied to Lata and the team?
- What are the consequences?

Points to facilitate discussion

- Lata belongs to an SHG so there is a collective.
- They started a small business and there is a local market.
- They had support and financial assistance from the SHG.

What was lacking in Lata and her team members?

- The team did not have the skill to manage business, especially finance/ accounts and technical aspects.
- They were unable to raise their voices when men took control.
- They could have approached/hired skilled female accountants and management staff.

What happened to the team when they started the shop?

- They got the platform to utilize their talent and skills.
- They started getting regular income.
- They were able to create assets and opportunities and it would have helped other women in their circle.
- They became popular and got exposure.
- They all had joint liability and ownership.
- They were able to manage the bakery.
- They had access to the local market.

What happened to the team when they took the support from the male members of the family?

- The male members took control of the unit.
- The unit members became paid labour instead of owners.
- They were not allowed to undertake their own financial matters.
- They did not have the courage to raise their voices as the male members belonged to their own family.
- They lost interest in working in the unit.

What consequences did the women members of the unit face?

- As they were unable to manage accounts and finance, they lost their confidence.
- They were unable to raise their voice as they were part of a patriarchal system.
- They lost their mobility as the market and orders were controlled by others.
- They were denied a business opportunity.
- They become labour in their own unit.

What could have been done to avoid this?

- Lata and her team could have learned new skills and business techniques.
- They could have hired a person on salary to retain their ownership over the unit and assets.
- When things were getting out of control, they could have taken a strong decision and raised their voices.
- Instead of dropping out, they could have started asking questions and stood up for their rights.

The facilitator will ask the participants how the COVID-19 pandemic and lockdown have affected the livelihoods of their family and others in the area. What are the challenges they are facing and what are the opportunities available?

Some of the participants will share their experiences. The facilitator will listen and ask whether they all face the same challenges. She will summarize the discussions which will cover–

Food security, work opportunity, cash/remittance issues, purchasing of crops, access to social protection schemes like PDS, Jan Dhan Yojana, Pradhan Mantri Garib Kalyan Yojana, Mukhyamantri Didi Kitchen, return of migrants, MGNREGA, etc.

She will then explore how this has affected the lives of women in terms of workload, different forms of violence, restriction on girls mobility and their increase in workload at home when schools/colleges are closed. She will share some helpline numbers for women. Consider sharing these helpline numbers as part of the session debrief.



Exercise - 2:

Aiming at both health and wealth: Nutrition sensitive farming and farmers' collectives.

In this activity the facilitator will ask the participants to list the crops they grow in their field, and both the facilitator and the participants will note them on paper cards (crop-chits). After noting down all the crops, the facilitator will ask the participants to refer to Handout 1 and place the food items according to the colour and nutritional value in the box below

Crop	Colour	Nutritional Value



Questions for discussion

- What meaning can they infer from this placement of crop-chits over the colours?
- Which nutrients are missing and are not being produced in their field?
- What are the health and financial implications of this gap?
- Can we not grow crops of nutritional significance in our kitchen garden?

Points to facilitate discussion

- Many crops (like green leafy vegetables, drumstick, papaya, etc.) can be easily grown in our own field or kitchen garden.
- Motivate participants to re-think their crop strategy.
- Make plans to include nutrition sensitive kitchen garden for the well-being of the family and especially for women's and girls' health.
- Introduce the group approach to farming where small holder women can collectivise their social and financial capital; this is cost effective in accessing inputs as well as in selling produce.
- Enhance their negotiation power so that they can get the benefit of scale of economies.



Exercise - 3:

Enhance understanding on (i) how the gendered division of labour impacts men and women in the agricultural sector and how it can be addressed; and (ii) what are some elements of discrimination experienced by women in decision making in agricultural processes.

Tool: *Kiska Palla Bhari*

The facilitator will ask the participants to discuss women's participation, decision making and ownership of livelihood, specifically 'agriculture'.

Group process: The facilitator will divide the participants into two groups. One will play the part of men's groups and the second will play the part of women's groups.

Groups 1 and 2 will share work undertaken by men and women during different agricultural seasons.

Gender disaggregated tasks will be listed in two columns; these will include works in agriculture, household work, care work, etc. (this can be done with a weighing scale and placing a pebble on each side if available).

Work/activities done by women in the agricultural season	Work/activities done by men in the agricultural season

The facilitator will then ask what decisions are taken by men and women in the family and will list them in two columns on chart paper (this can be done with a weighing scale and placing a pebble on each side if available)

Types of decisions taken by women	Types of decisions taken by men

The facilitator will facilitate the discussion by taking some examples from the following: Who takes these decisions in agricultural work in the family:

- Which crops will be cultivated on which land?
- From where will the funds come?
- How much labour is to be engaged, or not?
- Which seeds are required and from where?
- Are any instruments/assets and products to be purchased, like agricultural equipment, fertilisers, etc.?
- How much produce will be used for home consumption and how much will be for sale?
- Who will go to the market? Which market will be visited by whom?
- Is a loan required? How will it be utilized?
- How will the income be utilized?

Points to facilitate discussion

- The facilitator will summarize the work done in different agricultural seasons (kharif, rabi and summer, and for different crops).
- Focus on how important, difficult and heavy these tasks are, and how they can be addressed and changed.
- The facilitator will facilitate discussions on how women understand the value and weight of their work, which tasks are difficult on the body, what the repercussions are on their health.
- It will also help initiate a discussion on the restrictions and taboos on women's work as well as valuing women's work. The facilitator will facilitate discussion on how women are discriminated against in important decision making within the household.
- Gender transformative livelihoods focuses on women's sustainable livelihoods to build women's voices and agency.
- It is important to recognize, reduce and redistribute women's unpaid work.

- It is important to develop women's skills, and create decent work opportunities in non-traditional domains.
- It is important to protect and promote women's resource and their rights to land, water, forests, technologies and finance.
- It is important to ensure women's rights to social protection.
- It is important to ensure freedom from all forms of violence for all women.



Points to remember

- The participants can analyse the reasons behind gender-based division of labour.
- Understand the need to reduce the gender gap on investment over technologies to reduce women's drudgery.
- Appreciate that men and women are equally entitled to access, control and ownership over knowledge, technology, credit and resources (private and community).
- Understand the need for equality in access to opportunities, intra-household control over cash and expenditure, along with equal say in decision making.
- Understand the relevance of nutrition and gender sensitive agriculture to address food and nutrition insecurity.
- Understand the relevance of a collective approach to farming to address unequal power relations.

Roles and responsibilities of the team

Staff

- Understand nutrition sensitive agriculture and promote the practice.
- Understand gender division of labour and drudgery.
- Capacity building of staff on gender division of labour and drudgery.
- Incorporate access to assets and resources in livelihood modules.
- Incorporate access to credit, market, value addition in the modules.

- Ensure skill development of women in non-traditional occupations and enhance business and managerial skills.

Community Cadre

- Understand the concepts of nutrition sensitive agriculture, gender division of labour and drudgery, and incorporate the components in CLF and VO training.
- Capacitate institutions to access assets, resources, credit, market, etc.
- Skill development of women in non-traditional occupations.
- Enhance the business and managerial skills of entrepreneurs.

Handout 1

Colours in your plate

Source: health.harvard.edu

Following are the fruits and vegetables sorted by color, along with the nutrients they contain, and which foods you'll find them in.

Red: Rich in the carotenoid lycopene, a potent scavenger of gene-damaging free radicals that seems to protect against prostate cancer as well as **heart and lung disease**.

Found in: strawberries, tomatoes, cherries, apples, beets, watermelon, red grapes, red peppers, red onions.

Orange and yellow: Provide beta cryptoxanthin, which supports intracellular communication and may help prevent **heart disease**.

Found in: carrots, sweet potatoes, yellow peppers, oranges, bananas, pineapple, mango, pumpkin, apricots, winter squash (butternut, acorn), corn.

Green: These foods are rich in **cancer-blocking chemicals** like sulforaphane, isocyanate, and indoles, which inhibit the action of carcinogens (cancer-causing compounds).

Found in: spinach, avocados, broccoli, cabbage, kiwi fruit, green tea, green herbs (mint, rosemary, sage, thyme, and basil).

Blue and purple: Have powerful antioxidants called anthocyanins believed to **delay cellular aging** and help the heart by blocking the formation of blood clots.

Found in: blueberries, blackberries, elderberries, Concord grapes, raisins, eggplant, plums, figs, prunes, purple cabbage.

White and brown: The onion family contains allicin, which has **anti-tumor properties**. Other foods in this group contain antioxidant flavonoids like quercetin and kaempferol.

Found in: onions, cauliflower, garlic, leeks, parsnips, daikon radish, mushrooms.

Handout 2

Livelihood is an economic activity which ensures the standard of living and addresses the needs of people.

Promoting gender equality is an integral part of women's livelihood. Women have different experiences, needs and interests which have to be taken into account.

- Recognition, reduction and redistribution of women's unpaid work by promoting access to social protection; reducing women's drudgery; advocating for equitable share of income and work by women—within and outside the household—and freeing their time from domestic chores, care responsibilities and household maintenance activities.
- There is a need to ensure doorstep access of women/households to water, fuel, fodder, electricity, sanitation facilities.
- Ensure access to child care facilities.
- Ensure access to health care and insurance for all family members.
- Ensure procurement of produce, products, services of women's producer groups and/or women's enterprises by public and private stakeholders.
- Provide gender training to the VO and CLF livelihoods sub-committee, and ensuring they monitor any new gender transformative livelihood activities.
- Gender sensitization of livelihoods stakeholders e.g., agriculture/ horticulture/ fisheries/livestock/Micro/Small and Medium enterprise (MSME) departments.
- Create avenues for peer learning to share best practices among women entrepreneurs.
- Build strategic partnerships guaranteeing sale of produce with key local stakeholders, and ensuring bulk purchase of produce/products at higher, standardized prices.

Community institutions level

- Strengthen women's identity as a citizen, farmer, economic actor.
- Possession of identity proofs/entitlements in women's names for claiming social protection:
 - Aadhaar card
 - MGNREGA job card
 - Kisan credit card
 - Minimum support prices
 - Crop insurance/life insurance
 - Bank account (PMJDY/other)
 - Land title deed
 - BPL number/card
 - Ration card
 - Maternity benefit (PMMVY)
 - Women and child card
 - Institutional delivery (JSY)
 - Health and accident insurance (PMJJBY and PMSBY)
 - Old age pension
 - Widow pension
 - Disability pension
 - Housing (PMAY)Toilets (SBM)
 - LPG connection (Ujjwala Yojana)
 - ICDS/take-home rations (THR)
- Promote access to, creation and ownership of assets in women's names.
- Promote women's decision making and control over income, resources and assets.
- Make all livelihood related payments into individual bank accounts of women.

Promote women's participation and decision making in livelihood planning and processes:

- Pre-production (e.g., land to be cultivated, cropping decisions, techniques and tools to be used).
- Post-production (e.g., decisions related to branding, value addition, branding and marketing).
- Women's intra-household decision making (e.g., expenditure of income— including for self— investment in girl child education and skills).
- Recognize, reduce and redistribute women's unpaid work.
- Women's access to labour saving tools and technologies that reduce drudgery.
- Adoption of gender sensitive livelihood activities, balancing time use and labour intensity.
- Advocate for intra-household sharing of unpaid work with male/other family members (e.g., domestic chores; care of children, elderly and sick; and subsistence/maintenance activities).

Women's participation in/as:

- Agriculture and non-timber forest produce (NTFP), including CRPs as livelihoods.
- CRP-EP and entrepreneurs (SVEP).
- Livelihoods producer organizations (e.g., farmer producer organizations [FPOs]/farmer producer collectives [FPCs]).
- Monitor membership of vulnerable communities in livelihoods cadres.
- Recognize and preserve women's traditional knowledge of sustainable farming practices.

Build women's skills and knowledge on:

- Technical knowledge and techniques in agriculture/livelihoods, including sustainable farming.
- Mechanised tools/implements.
- Digital technologies.
- Online marketing.

Challenge gender division of labour through women's participation in:

- Marketing, post-production, facing market roles and engaging with economic institutions in higher order activities in farm and non-farm value chains.
- Non-gender stereotypical trades/economic activities.
- Livelihood plans/opportunities/cadres.
- Make linkages between gender based violence and ensure access to entitlements and livelihoods to reduce dependency and improve women's economic independence.

Farm

- Nutrition sensitive agriculture (e.g., kitchen garden).
- Availability of drudgery reducing equipment for women in Custom Hiring Centers (CHCs).
- Technology dissemination (demonstration and training), including farmer field schools for training of women farmers/Mahila Kisan.
- Promotion of women's farmer institutions:
 - Women led Custom Hiring Centers (CHC).
 - Women producer groups/producer enterprises/ Farmer Producer Collectives/ Organizations (FPCs/FPOs).
 - Access to common property resources (CPR)/community assets under MGNREGA for vulnerable communities.

Non-farm

- **Focus on nurturing women led and women owned enterprises/ entrepreneurs through:**
 - Access of women and vulnerable groups to credit, technology, business skills and training in entrepreneurial skills.
 - Ensure linkages for procurement of raw material, processing, branding and marketing.
 - Promote ease of financing for women led/owned enterprises/ entrepreneurs through the community enterprise fund (CEF).
 - Business plans for women by Block Resource Center (BRC).
 - Onboarding new women entrepreneurs by mentors.

- Promote women mentors/CRP-EPs, including members belonging to the most vulnerable categories (e.g., SC/ST/minorities).
- Promote women's operation and ownership of public transport services.
- Promote women's/SHG participation in SARAS melas and/or exposure visits.
- Promote women's/SHG products to be sold in SARAS melas.
- Promote linking women's/SHG products with GeM/e-commerce/digital marketing platforms.
- Develop exclusive brand identity for products/services of women's enterprises.
- Promote women's participation and decision making in higher levels of value chains (e.g., value addition/processing, marketing, women's use of technologies, including digital technologies).
- Promote women's participation in non-traditional and non-gender conforming skills/ enterprise sectors.
- Promote women led/owned enterprises/ entrepreneurs from among members belonging to the most vulnerable categories (e.g., SC/ST/minorities).
- Ensure ecosystem support services for the needs of women entrepreneurs:
 - Simplify processes in the banking/e-commerce space for recognising/ registering/ onboarding women entrepreneurs.
 - Build capacities of women on digital literacy and digital applications (Apps), and provide handholding support to enable women to access the digital marketplace for sale of products online.
 - Conduct confidence building sessions with women entrepreneurs through exposure and platforms of engagement with other women entrepreneurs/women led businesses.
 - Promote access to and ownership of assets by women.
 - Build women's capacities in skilling and vocational training opportunities on soft skills, marketable skills, and on product/ design innovations.

- Engage with family/spouse of women entrepreneurs to earn buy-in for women led enterprises from family/spouse, thereby ensuring sustainability of enterprise.
- Link women entrepreneurs with existing government programs for child care support services to relieve women from shouldering the burden of disproportionate household care.



MODULE 8

Gender–Rights and Entitlements



Objectives

- To understand the concept of rights and entitlements.
- To enable women to access their rights to overcome their deprivation and impoverishment.
- To facilitate SHGs and their federations to act as pressure groups to demand for and access services.



Materials Required

- Charts
- Markers/sketch pens
- Charts cut into small, medium and large rounds like chapattis
- Charts with information on rights, entitlements and services



Content

- | | |
|----------------|-----------------------------|
| • Rights | • Services |
| • Entitlements | • Related laws/legislations |



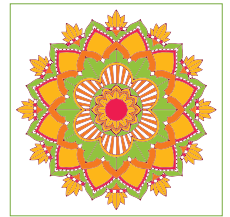
Time: 3 Hours



Notes for the facilitator

This session will be about mapping and analysing the services required and responsible institutions that provide these services. This will be captured through a venn diagram. It will be an interactive session on -listing out needs, discussion on entitlements and services, and information dissemination using charts and handouts.

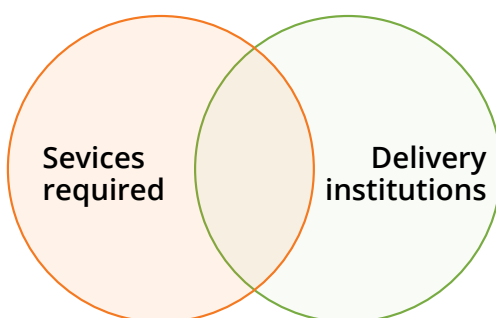
Gender—Rights and Entitlements



Exercise-1: Venn Diagram

The facilitator will ask the participants to-

- Roll out the plain chart paper on the floor and write the name of their village in the middle of the chart.
- Use the already cut chapatti shaped chart papers to write the services required like the gas scheme, SBM toilet payment scheme, Swachh Bharat Mission, Awas Yojana, Sukanya Yojana, among others 181, 1098, SMC, CPCs etc., and place it within the venn diagram.
- The size of the chapatti s represents the degree of importance of the institutions and issues.
- The distance of the chapatti from the village on the chart paper depicts accessibility of the services.
- The closer the chapatti is the better the accessibility, and the farther the chapatti is, the worse the accessibility.
- This exercise should be done from the women's perspectives of needs and accessibility.
- Even if the services are available within the village, there are many hurdles for women to access those services on their own. For example: access to school/educational institution, Panchayat office, market yard, hospital, post office, etc.



Points to facilitate discussion

- The participants will mark the service delivery institutions that are important and accessible, and those that are important but not accessible.
- They will mark those that are not so important but easily accessible, and those that are neither so important nor accessible.
- The facilitator will discuss the reasons for this situation and ask the participants what needs to be done to access the inaccessible institutions so as to get the benefit of the schemes/program of these institutions for improved quality of life.
- Facilitator should write the responses from participants on a chart paper.
- The facilitator will further explain how class, caste, sex and religion play a major role in accessing of rights.
- The facilitator will highlight that although one cannot be denied basic facilities and entitlements based on these criteria, women are nevertheless still discriminated against and deprived of opportunities.
- Finally, the facilitator will talk about NRLM and its mandate to bring a change in this situation by creating opportunities for women to access all their rights and entitlements.





Exercise-2:

Game—Tiger and the goat

This game helps to further understand how the rights of a vulnerable/ marginalized group can be protected from exploitation. To play this game the group should–

- Identify one person as a tiger/eagle.
- Identify one person as a goat/chick.
- The remaining members will hold each other's hands and form a big circle surrounded by a chain. The goat/chick will be inside the circle and the tiger/eagle will be outside the circle, moving around it, and will then try to barge into the circle from the weak link.
- The chain should not be cut and should keep protecting the goat/chick.
- If at any point the tiger/eagle succeeds in entering the circle, the goat/ chick should be sent outside the circle immediately, and then continue to be protected from capture by the tiger/eagle.
- In this game the power-centric person/official/ service delivery institution is depicted as the tiger/eagle and the marginalized/women/ subordinate/beneficiary is depicted as the goat/ chick.
- The members of the SHG/VO/CLF/CBO are the protecting chain/safety net who identify and protect the vulnerable from exploitation through collective action.







Points to remember

- Economic, social, civil, cultural and political rights are human rights enshrined in the Constitution. They enable every citizen to lead a life of dignity and freedom irrespective of race; colour; sex; language; religion; political, national or social origin; property; birth; disability; marital status; family status; and place of residence.
- Entitlement is a provision made in accordance with the legal framework of a particular society. An entitlement is a government program providing benefits, such as funds, tools, materials, etc., to the members of a specified group to enable them to attain social equality. It is typically based on the concept of 'Rights'.
- Entitlements are known as second generation rights to address inequalities in society. Hence, entitlements need to be narrower and better targeted.
- Institutions like SHGs, VO and CLFs need to work in solidarity to demand their entitlements and access schemes and services of various departments and agencies in a collective manner.

Roles and responsibilities of the team

Facilitator should now mention these to the participants as relevant:

Staff

- Sensitization on existing entitlements and services.
- Preparation of handbook on state wise schemes and services.
- Capacity building for demand generation by the institutions.
- Plan for integration with GPDP and VPRP.
- Convergence with various departments to ensure access to services and schemes.

Community Cadre

- Strengthening of Social Action Committee and Gender Forum at all levels.

- Convergence between the Gender Justice Center and other departments.
- Demand creation in the Gram Sabha and different forums, and avail services and entitlements.
- Capacity building to demand rights and entitlements, and sensitization on different services and entitlements.

Handout

Rights: Economic, social, civil, cultural and political rights are human rights to live a life of dignity and freedom, irrespective of race, colour, sex, language, religion, political, national or social origin, property, birth, disability, marital status, family status and place of residence.

Fundamental Rights as per the Constitution:

- Right to equality
- Right to freedom
- Right against exploitation
- Right to cultural and educational rights
- Right to property
- Right to freedom of religion
- Right to constitutional remedies

Social and Cultural Rights:

- Right to education (basic and higher education and sport)
- Reproductive rights (contraception, abortion, family size)
- Right to protection from exploitation (protection from sexual mistreatment, rape, trafficking, prostitution)
- Control over her body
- Choice of dress
- Choices regarding roles and responsibilities within the home and children
- Right to participate in traditional, cultural and religious activities

Economic Rights:

- Property rights (ownership, disposal, inheritance, control)
- Forest rights (collection and sale of forest produce, jhum cultivation)
- Right to work (wage, income, access to jobs, professions, trades)
- Equal opportunities for work
- Equal pay for equal work
- Minimum wages, working hours, safe work environment
- Own bank accounts, savings
- Equal treatment at work (maternity benefits, social security, pension, safe environment, protection from sexual harassment)
- Right to job protection during maternity leave
- Access to credit, tools, machinery, technology

Civil Rights:

- Freedom of speech
- Freedom of religion
- Equality of citizenship
- Equality of rights under the law
- Right to fight for justice in the court of law
- Marriage rights
- Divorce rights (equal ability to initiate divorce, right to child custody and property)

Political Rights:

- Active participation in the Gram Sabha, Gram Panchayat/Village Council
- Voting rights
- Right to be a member of decision making bodies
- Right to be a member in any association/cooperative/sangam/federation

Entitlement:

- This is a provision in accordance with the legal framework of a particular society. An entitlement is a government program providing benefits, such as funds, tools, materials, etc., to members of a specified group to enable them attain social equality. It is typically based on the concept of 'Rights'. Entitlements are known as second generation rights to address inequalities in society. Hence, entitlements need to be narrower and better targeted. Examples:

1. Ration per month at a subsidized rate.
2. Maternity leave.
3. Separate toilets for women at the workplace.
4. Pensions.
5. Scholarships.
6. Nutrition supplements and take-home rations from ICDS.
7. Immunisation.
8. Institutional delivery.
9. Reservation in higher education and jobs.
10. Reservation to contest for election to local government institutions.
11. Subsidies under government schemes and programs.
12. Mid-day meals, uniforms, drinking water, functional toilets in schools.
13. Forest rights—NTFP collection, utilization and sale, firewood collection.
14. Common lands for grazing, firewood collection.

Institutions such as the village council/Gram Panchayat, Gram Sabha, Anganwadi, health centre, school, police station, government departments, financial and other institutions have a prime responsibility to ensure that no poor or vulnerable women are left out in accessing their rights and entitlements.



MODULE 9

Gender-Food and Nutrition



Objectives

- To create awareness about improvement of nutritional status of women.
- Ensure food security at the household level.
- Create awareness on the importance of the intake of nutritious food at all stages of the life cycle.



Materials Required

- Charts
- Markers/sketch pens
- Charts cut into small, medium and large circles like chapattis
- Charts with information on rights, entitlements and services



Content

- Importance of nutritious food
- Intra household gender equitable food distribution



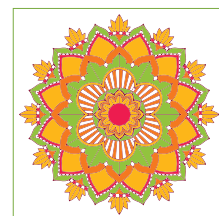
Time: 3 Hours



Notes for the facilitator

This session will be interactive, listing out the needs and discussing entitlements and services. At the end of this, there will be information dissemination using various charts and handouts.

Gender-Food and Nutrition



Video

 <https://www.youtube.com/watch?v=Omfx-XXxW0Q>



Exercise-1:

Group discussion: Importance of nutritious food.

Discuss the video and the importance of food and nutrition.



Questions for discussion

- What is food and what is nutritious food?
- Why is food important for an individual?
- What are the food items they (the participants) prepare at home?
- How is the prepared food served among the family members?

Points to facilitate discussion

After eliciting responses from the participants, the facilitator should sum up as follows-

- Food is any edible substance consumed by any individual to satisfy their hunger.
- Nutritious food contains vitamins and minerals that are essential to the body's growth and functioning.
- Nutrition which gets assimilated through digestion will sustain life.
- Nutritious food generates energy and growth; therefore, it helps in the maintenance and health of the individual.





Exercise-2:

Intra-household gender equitable food distribution

Divide the participants into two groups and discuss with following question:

Group 1: The household dynamics of eating and serving food

Discuss:

1. Who among family members usually observe fasts?
2. What are the different forms of fasting?
3. What the implications of fasting on health?

Group 2: Traditional beliefs related to fasting

Discuss:

1. Who among family members usually observe fasts?
2. What are the different forms of fasting?
3. What the implications of fasting on health?

Points to facilitate discussion

After eliciting responses from the participants, the facilitator should sum up as follows-

- Ask the participants who is given preference while serving food at home.
- How in many cultural settings, boys and men traditionally eat first, and girls and women often eat leftovers.
- In many households, when there is a shortage of food, females have very little, or nothing at all, to eat.
- Due to gender norms, many women have limited access to and control over resources and are excluded from household decision-making.
- Women with low decision-making capacities within the household and community are often unable to guarantee fair food distribution within the household.
- Many women also have low ability to visit health clinics when their infants and children are sick.

- They also have paucity of time to interact with their infants and other children.
- However, it is important to realise that reduction in such gender asymmetries benefits the entire family.
- A nutritious diet is very important for women and girls as it is for men and boys. It is especially important for women during menstruation, pregnancy and lactation.
- Poor nutrition in girls and women is not only the result of inadequate quantity and quality of food, but also of nutrition insecurity, which can have many causes like limited access to quality healthcare services; lack of safe water, sanitation and hygiene; and unsafe food preparation practices.



Video



<https://www.youtube.com/watch?v=asNax0ZpcMs>



Exercise-3:

Gender dimensions of iron deficiency anemia

Discuss the gender dimensions of iron deficiency anemia

Facilitator to ask participants to discuss–

1. What are the implications of anemia on women and girls?

Facilitator to write the responses on a chart paper and take the discussion forward linking to the previous discussion about decision making, women's autonomy to decide about her meal/health requirements, culture of food consumption for women etc.

Points to facilitate discussion

- Anaemia is a condition in which the number of red blood cells is not sufficient to meet the physiological needs of the body. Women of reproductive age and pregnant women are at high risk of anaemia, which in turn may contribute to maternal morbidity and mortality.
- There is a link between women's decision making autonomy regarding food habits and food culture and anaemia.
- The high prevalence of anaemia suggests the need for substantial improvement in the nutritional status of women.
- Women's health status also improves with greater empowerment in agriculture related decision-making, information and control over agricultural resources.



Points to remember

- An important reason for poverty is a combination of poor health, nutrition and WASH status.
- It reduces productivity and quality of life.
- Nutrition interventions will be implemented through behaviour change at the family level, and through convergence with the National Health Mission (NHM), the Integrated Child Development Services (ICDS) and the Swachh Bharat Abhiyan (SBA).
- Food security is important for women's productivity and for the elimination of hunger.
- Women and their families benefit from the Public Distribution System and the Mahila Kisan Sashaktikaran Pariyojana.
- Women and their families need access to the Vulnerability Reduction Fund and Insurance.
- The participants need to realise the importance of equitable distribution of food among all members of the household.
- Participants understand the major ailments that occur due to improper or inadequate nutrition in their life cycle, more particularly during periods of adolescence, pregnancy and lactation.

The Mission staff and the institutions can take on the following responsibilities to ensure intervention and action on gender integration in DAY-NRLM-

Roles and responsibilities of the team

Staff

- Proper implementation of FNHW vertical.
- Sensitization on food and nutrition among the staff.
- Create convergence platform with different verticals and departments.
- Issue guidelines to strengthen different forums like SAC and gender forum.



- Create sensitization on concepts of equitable distribution of food and nutrition within families both in terms of quantity and quality.
- Understand gender barriers in food and nutrition.
- Develop mechanisms for changes at the familial and community levels.
- Create convergence with various departments like PDS, WCD, education, etc., to ensure access to food and nutrition.
- Conduct training on Agri-nutrition gardens for implementation and ensure linkages with departments like agriculture, horticulture, etc., for inputs.

Community Cadre

- Create sensitization of the institution on food and nutrition.
- Create convergence with other verticals and departments.
- Ensure the entitlements of frontline workers.
- Strengthen SAC and gender forum and their initiatives.
- Sensitise on concepts of equitable distribution of food and nutrition within families both in terms of quantity and quality.
- Understand gender barriers in food and nutrition.
- Understand behavioural changes by SHG members and monitoring by GPP, VO SAC.

- Ensure access to PDS, anganwadi and mid-day meal, etc., to improve nutritional status
- Ensure access to Agri-nutrition gardens with the support of line departments. Ensure consumption of food grown in the Agri-nutrition gardens.



Handout

Nutrition and women's empowerment

Improvement in nutrition is important to achieve gender equality and to empower all women and girls.

Young age at marriage is a sign of gender asymmetries in power. Such a marriage is followed by young age at first birth which tends to be detrimental to the health of the baby and the mother, who herself, is still a child. In addition, married girls are more likely to be taken out of school if they are enrolled.

When women exert more control over household resource allocation, the nutritional status of the children and others in the household improves at any given income level. Gender equality is fundamental to justice, and it is fundamental to nutrition. Women are critical to food and nutrition security due to the enormously important and innumerable roles they play in their family, at work, in agriculture, and in their communities as workers and producers.

Women are, more often than not, the primary caregivers in homes and have a great deal of responsibility in defining their children's eating patterns. But it would be unfair to stop there and to ignore the broader power and decision-making dynamics that govern and influence food security and livelihoods of families and communities. Educating men to buy the right kind of food, in undertaking home gardening, rearing cows, poultry farming, using safe water, building sanitary latrines and hygiene is as important as educating women on food and nutrition security issues.

Important steps to improve the nutritional status of women

- Ensure food security at the household level.
- Improve women's/girls' access to education. Not only does education improve literacy rates, but it also lowers fertility rates and enhances the chances that girls will participate in the economy at a higher level.

Essential nutrients

Nutrients are substances necessary for an organism to survive, grow and reproduce.

- **Carbohydrates** are energy giving foods.
- **Proteins** are required for the structure, function and regulation of the body's tissues and organs.
- **Fats** are energy reserves of the body.
- **Vitamins** help in the body's metabolism and to develop immunity.
- **Minerals** are important basic building blocks for proper nutrition and health.

Chaturanga Bhojan'—Include the four colours of food: white, red, green and yellow, in the diet.

The participants can list the various kinds of food in their area (village, district or state) against each colour.

Some examples are:

- **White:** Rice, wheat, onion, potato, mushroom, egg, milk, banana, etc.
- **Red:** Red meat, beetroot, tomato, pomegranate, carrot, orange, red capsicum, apple, water melon, etc.
- **Green:** Green leafy vegetables, all gourds (bitter gourd, bottle gourd, snake gourd, ridge gourd, etc.), cabbage, green peas, fruits like grapes and guavas etc.

- **Yellow:** Banana, papaya, yellow capsicum, lemon, mango, orange, sweet corn, etc.

The facilitator should reinforce that the day's meal for everyone should consist of all four coloured food items.

Iron deficiency/ anaemia:

- Improper nutrition and insufficient food always lead to malnourishment and anaemia.
- Anaemia is lack of blood, or a condition that develops when the blood does not contain enough healthy red blood cells or haemoglobin.
- Iron deficiency anaemia is the most common type of anaemia.
- Iron is required to make haemoglobin, the part of the red blood cells that transports oxygen to the body's organs.
- Without adequate iron, the body cannot produce enough haemoglobin for red blood cells. The result is iron deficiency anaemia, which can be caused by the following-
 - ⦿ An iron-poor diet (inadequate iron intake), especially in infants, children, adolescents and vegetarians.
 - ⦿ The metabolic demands of pregnancy and breastfeeding that deplete a woman's iron stores.
 - ⦿ Menstruation.
 - ⦿ Frequent blood donation.
 - ⦿ Internal bleeding.
 - ⦿ Inability to absorb iron.
 - ⦿ Certain drugs, foods and caffeinated drinks.

Prevention and management of anaemia is important for both mothers and children

During pregnancy, anaemia increases the risk of complications and is also the main cause of maternal death.

Anaemia can lead to heavy blood loss during delivery, and the chances of infection are high.

Discuss with the participants how anaemia is diagnosed. The important means are-

- Checking the conjunctiva
- Blood test for haemoglobin

The symptoms of moderate to severe iron deficiency anaemia include-

- General fatigue
- Weakness
- Pale skin
- Shortness of breath
- Dizziness
- Craving to eat non-food items such as dirt, ice or clay
- A tingling or crawling feeling in the legs
- Swelling of the tongue or soreness
- Cold hands and feet
- Rapid or irregular heart beat
- Brittle nails
- Headaches

Potential health consequences of iron deficiency anaemia include pregnancy complications, delayed growth in infants and children, maternal mortality and infant mortality.

The facilitator should now focus on gender discrimination in families.

- Gender inequality contributes to inadequate nutrition and food insecurity among women and children, particularly in poor families.
- In many households, women do not have the power to decide how food and other resources should be distributed among household members, including their children and themselves.
- Inadequate nutrition for women and their children is the underlying cause of maternal and infant deaths around the world every year.

Prevention and management of anaemia is important for both mothers and children.

- During pregnancy, anaemia increases the risk of complications and is also the main cause of maternal death.
- Anaemia can lead to heavy blood loss during delivery, and the chances of infection are high.

The facilitator should discuss with the participants, how anaemia is diagnosed. The important being:

- Checking the conjunctiva
- Blood test for haemoglobin

How is iron deficiency anaemia treated?

- Regular deworming
- Intake of iron and folic acid tablets
- Dietary intake of iron-rich foods

A diet high in iron-rich foods include-

- Red meat
- Beans
- Pumpkin
- Leafy greens, such as spinach
- Dates and other dried fruit
- Egg
- Fish and shrimp

Foods high in vitamin C include-

- Citrus fruit such as orange, grapefruit, strawberry, kiwi, guava, papaya, pineapple, melon and mango
- Cauliflower
- Tomato
- Leafy greens

The facilitator should explain minimum haemoglobin levels as below-

- 11: 6 months to 6 years of age, and for pregnant women
- 12: 6 years to 14 years, girls aged 14 years and above, non-pregnant women
- 13: boys 14 and above, and men

Human life cycle stages and nutrition

Nutrition plays a critical role in every stage of our lives. From conception through pregnancy, birth, childhood and into old age, good nutrition supports health and wellness, improving quality of life.

At every stage of the life cycle, the nutritional needs of every individual changes. Children must grow and develop into adults, while older adults must counter the effects of aging. The importance of age-appropriate nutrition cannot be overlooked. Making sure that we are getting what we need at a particular stage in life can help ensure that we will remain healthy as we grow older.

Nutrition during pregnancy

The health of a child is inextricably linked to the health and nutritional status of the mother. An undernourished woman will give birth to a baby with low birth weight, causing the cycle of under-nutrition and poor health to continue. The physical development of the baby begins in the womb. If the diet of a pregnant woman is not nutritious, or if the quantity remains the same as before the onset of pregnancy, the chances are that the foetus will not grow as required and the mother also will remain undernourished.

- During pregnancy, a woman should gain a minimum weight of 10 to 12 kg. This is important so that the mother as well as the foetus stay healthy.
- At the time of birth, the weight of a new-born baby should be at least 2.5 kg. This is possible only if the mother eats nutritious food. This ensures that a foetus also receives the required nutrition and grows well.
- If pregnant women find it difficult to eat large meals at one sitting as pregnancy advances, and/or they experience a feeling of fullness and discomfort, they should avoid eating two big meals, and eat five or six small meals in a day.
- She should also eat the daily Take Home Ration which is the ready-to-eat food mixture received from the Anganwadi centre under the ICDS program. A pregnant woman must avoid toxins such as alcohol and tobacco, as also excessive amounts of sugar.

Composition of diet during pregnancy

A healthy diet at this time encourages optimal foetal development. A pregnant woman's diet should be balanced, comprising all food groups like cereals, pulses, vegetables, dairy products, green leafy vegetables,

seasonal vegetables and fruit, meat, fish, egg, milk and curd. Six to eight glasses of water a day and other fluids are essential. The pregnant woman should also consume a part of the THR received from the anganwadi centre under the ICDS program. Also, one IFA tablet must be given each day for 100 days.

Nutrition of the lactating mother

A breastfeeding mother will continue to provide her baby with much-needed protein and calcium, as well as Vitamins A and C. Hence, nutritious food from all food groups like cereals, pulses, milk and milk products, meat, fish, egg, vegetables and fruit are very important for her. She should avoid excessively fatty or sugary foods. If a lactating mother is deprived of a nutritious diet post-delivery, especially the first 42 days, she will still be able to produce milk but her own health will be adversely affected. In such a situation, a mother will not be fit to take good care of her growing baby.

Nutrition of newborns

Newborns require minerals for strong bones and the immune system. Breastfeeding is the ideal way to ensure that a newborn is getting what s/he needs. The first milk, called Colostrum, should be fed to the newborn child within an hour of birth. Exclusive breastfeeding for the first six months is to be encouraged. The practice of feeding honey or water needs to be discouraged. If for some reason the mother is unable to breastfeed, buffalo milk can be an alternative. Vitamin D is important for bone formation, so the newborn child should be exposed to the early morning sun for some time.

Nutrition of babies and toddlers

Although nutrition is important at every stage of life, as mentioned, a healthy diet is most important for children. A child needs a healthy, balanced diet to achieve its full growth potential, and good nutrition influences his/her social and cognitive development as well. Just as proper nutrition during childhood helps shape the health of adults, poor nutrition may contribute to unhealthy eating habits and problems later in life, such as obesity and heart disease. Children should be fed solid foods by the time they are 6 months old, along with breast milk. Although many parents give their babies cereals first and then vegetables, fruit and pureed meat or poultry might be the best foods to introduce early as they are sources of iron and zinc. Introduce one food at a time, and stop giving them any new food if they show signs of an allergic reaction such as a rash or diarrhoea. As the baby grows older, he/she can be given whatever the family eats.

Childhood and adolescent nutrition

Nutrition for children and adolescents should focus on a balanced diet with activity levels factored in. Children and teens tend to be active and usually require more calories than infants and the elderly. All kinds of food items prepared at home, including fruit, raw vegetables, green leafy vegetables, milk and milk products, meat and egg can be given to adolescent girls and boys. During adolescence, girls have a higher risk of anaemia, and iron deficiency increases due to growth and menstruation. Iron deficiency and anaemia slow their growth and increase fatigue, leading to lower performance in school.

Adolescent girls particularly should be fed iron-rich foods such as date, groundnut, dry fruit, jaggery (gud), etc., due to blood loss during menstruation, which leads to anaemia. Nutritious dietary intake during menstruation helps in creating more blood to make up for the loss.

Adult nutrition

Adults, both young and older, need to focus on preventing diet-related health problems such as diabetes and heart disease. Getting essential vitamins, minerals, fibre and protein while limiting unhealthy fats and excessive sugar are important. Limiting fast foods and processed foods are just as important at this stage of life as they are during childhood. Exercise also plays a crucial role in remaining healthy.

Geriatric nutrition

Our metabolism slows with age, and adequate nutrition is as essential as appropriate exercise to maintain it. Foods high in nutrients are preferable to foods with more sugar and fat. Regular medical check-ups at this age will help timely detection of health problems and can be addressed immediately through dietary restrictions or through regular medication.

Food security

Food security means having reliable access to a sufficient quantity of affordable, nutritious food. Food security and nutritional status are influenced by the interaction of income and gender. Household food security is influenced by total household income.

Gender inequality is an important underlying cause of women's under-nutrition and is further exacerbated by poverty and lack of access to resources. There is a selective neglect of children with certain sex and birth order combinations that operate differentially for girls and boys. Both girls and boys born after multiple same-sex siblings experience poor outcomes, suggesting that parents want some balance in sex composition.

However, the preference for sons persists, and boys born after multiple daughters have the best possible outcomes. In order to improve children's nutritional status, women's nutrition needs to be addressed at all stages of the lifecycle.

Topic: Entitlement to food security

Content:

The National Food Security Act, 2013 (NFSA 2013) gives legal entitlement to the existing food security programs of the Government of India. It includes the mid-day meal program, Integrated Child Development Scheme (ICDS) and PDS. Further, the NFSA 2013 recognizes maternity entitlements. The mid-day meal and ICDS schemes are universal in nature, whereas the PDS reaches about two-thirds of the population (75 per cent in rural areas and 50 per cent in urban areas).

Use of ICDS supplementary food:

- Every pregnant woman is entitled to THR.
- The distribution of THR is undertaken on a fixed day of the week.
- Every child between the age of 6 months and 6 years is entitled to the supplementary food at the Anganwadi centre.
- Children between >6 and 36 months receive THR at home, while children >3 to 6 years receive hot cooked meals at the Anganwadi centre.
- Pregnant and lactating women should consume a portion of THR every day to supplement their meals. It helps mothers acquire additional energy, protein and micro nutrients required for their health, and for promoting optimum physical and brain development of the foetus in the womb.
- THR, when fed to a baby, is ready to be consumed merely by mixing hot water or milk to make a feed of soft consistency. If affordable, the addition of a small amount of oil/ghee and sugar/jaggery is recommended.
- It is a good practice to divide the weekly ration of THR into seven portions to facilitate consumption of a fixed portion daily by a child or pregnant/lactating women. THR should not be shared with other members of the family.
- THR fed to a child or consumed by mothers should be in addition to the daily diet prepared by the family and should not be a substitute.

Entitlement to the mid-day meal

- The mid-day meal scheme is a school meal program of the Government of India, designed to enhance enrolment, retention and attendance, and simultaneously improve nutritional levels among children.
- The entitlements under this scheme include-
- Every child within the age group of 6 to 14 years studying in Classes I to VIII, who enroll and attend government managed schools, is provided a hot cooked meal at the school.
- The mid-day meal is provided free of charge every day, except on school holidays.
- Food items under the scheme consist of cereals, pulses, vegetables (including green leafy vegetables), and oil, salt/spices.
- Every school should ensure that children wash their hands with soap and water before eating
- The mid-day meal is a supplementary meal, i.e., the food is 'in addition' to the family food and should not be considered a 'substitute'.

Entitlement under the PDS:

- Under the PDS scheme, subsidized food items (wheat, rice and sugar) are made available to the target population in a community at a highly subsidized rate.
- Families below poverty line (BPL), or as identified by the state government, as well as the poorest of the poor among the BPL families, are entitled to receive food grains. The latter are covered under the Antodaya Anna Yojana (AAY).
- Under the National Food Security Act, about 75 per cent of rural households are entitled to subsidized food at a cost not exceeding ₹ 2 per kg for wheat, ₹ 3 per kg for rice and ₹ 1 per kg for coarse cereals. The entitlements include ₹ 5 per kg for wheat /rice/coarse grains per person per month. AAY families are entitled to a minimum of 35 kg of cereals per family per month.
- Under the PDS, some states supply cereals at an even lower cost than the minimum prescribed cost.
- In some states, besides cereals, other items such as pulses, sugar, kerosene and iodised salt are also supplied at a subsidized rate.



MODULE 10

Gender and Decentralization



Objectives

- To understand the significance of the Panchayati Raj system and its role in development.
- To enhance proactive political participation of women.
- To enhance women's vision about the development of their village.
- To enable demand generation and raising of voices in an organized manner.



Materials Required

- Chart papers
- Drawing sheets
- Marker/sketch pen
- Audio-visuals



Content

- Three tiers of PRIs and the functioning of the Gram Panchayat
- Role of women in development
- Functioning of the Gram Sabha
- Women's role in the Gram Sabha



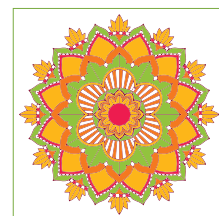
Time: 2 Hours



Notes for the facilitator

This module has three exercises: village map preparation, role play and sub-group discussion, and a video presentation. The sessions focus is on the significance of decentralization, role and responsibilities of the Panchayat, role of women in development, and functioning of the Gram Sabha and women's role in it.

Gender and Decentralization



Exercise-1:

Village map preparation by women

This exercise is to enable the women to think about the concept of development, how they envisage the development of their own village, and to develop confidence in their capacity to think about the development of their own village.

The facilitator will ask the participants to prepare two maps of their village: one showing the present situation and the other showing the village of their dreams.

- One map depicting the present condition (natural resources, social institutions, poverty, vulnerability, social and economic issues like livelihoods, water, land, toilets, houses, electricity, roads, schools, health center, Panchayat, police station, access to services of schooling, immunization, reproductive health, institutional delivery, access to credit and market, etc.).
- The other map depicting their dreams about the development of their village (access to and control over natural resources, access to institutions and services, etc.).



Points to facilitate the exercise:

Map 1

1. Ask the participants to draw a map of the village showing all households. It can be shared that it will be helpful to first draw roads and significant landmarks of the village.
2. Discuss whether the total number of households has increased or shrunk during recent years. If there were any changes, ask why and whether this has caused any problem for certain families or for the village.
3. Ask the participants to also show institutions and places that offer some kind of social service, or which are popular places to meet (e.g., schools, churches, health service, traditional healers, local administration office, village leaders, shops, places where people frequently meet to socialize, etc.).
4. Ask the participants to show on the map the different ethnic or religious groups living in the area.
5. Ask the group to indicate female-headed households. Make sure that everybody has the same understanding of the characteristics of a female-headed household.
6. When someone has given an answer, ask the others whether they agree, disagree or want to add something. Encourage discussions throughout the exercise.

Map 2

1. Ask what changes they would like to make in the already existing map. How do they want the map to be different?
2. What are the changes they want in access to and control over natural resources, access to institutions and services?

Finally, the facilitator will compare both the maps and discuss briefly how the map on the dream village is different from the first map of representing the present situation. Discuss-

1. The idea of 'development' presented by the group.
2. How SHGs could play a role in developing confidence among their members for the development of their own village.
3. How the Gram Sabha can be identified as an institution for bringing development in the village.

4. The plan / dream that can benefit all social categories of the population.



Exercise-2: Plenary discussion

Video on the functioning of the Gram Sabha:



<https://www.youtube.com/watch?v=Alh3slpTt68>.

The duration of the video is 10 min.

Points to facilitate discussion:

The facilitator will moderate the discussion on 'roles of the Gram Sabha and of the participation of women therein' to make the participants aware of the PRI system. After the discussion, the facilitator will try to consolidate the points around the following areas-

The video portrays the importance of the special Gram Sabha and women's enhanced participation in it. In the video, women had decided to take up the issue of skewed sex ratio and discrimination towards girl children.

Special Gram Sabha can be held for issues like consciousness building activity on health, sanitation, water, violence against women, etc.

The facilitators have to read the handouts to discuss these specific points-

- The role of the Grama Sabha is very significant in ensuring citizen's participation in decision making with respect to the development of the village.
- Decentralization would enable enhanced participation and decision making with respect to the development of the village.
- Reservations lead to positive discrimination in favour of the marginalized communities to enable them to participate to voice opinion regarding the development of their villages through Gram Sabha and implement development programs by contesting elections and becoming elected representative.
- The tri-structure system comprises of Gram Panchayat, Block and Zilla Panchayat and the decision of the Gram Sabha is considered as supreme in developing developmental design.

It is necessary to have the freedom to express opinions about our life.



Exercise-3:

Role play (1 hour)

The objective of this exercise is to understand the significance of Panchayati Raj through role play.

- The participants will be divided into two groups-
- **One group will enact how the Gram Sabha is held at present**, the behaviour and attitude of elected representatives, women's lack of knowledge about the significance of the Gram Sabha, and their notions and fear of participating in the Gram Sabha.
- **The other group will present an ideal Gram Sabha** adhering to procedures, elected representatives and officials interested in participatory planning, and women's proactive participation in planning.

To help in preparing the groups to enact their roles, the facilitator will remind them of the following situations-

- Role of elected representatives, different sub-committees on local economic development and productive sector, infrastructural

development, social welfare and development (house, water, electricity, sanitation, education, health, etc.); discussion in sub-committees, presentation of the discussions, recording in the minutes and incorporating in the plan.

- Women's hesitation to articulate, notions about women's entry into public spaces, Gram Sabha and Panchayat, and how these notions are contested and changed.

Points to facilitate discussion:

- The first map enables the participants to understand the issues of their village.
- The second map of their dreams enable the participants to present the vision of development.
- It also enables the participants to understand that they have a voice and say regarding the development of their village.

After the role play, the facilitator will ask the following questions-

1. What are the differences in the first role play and the second role play?
2. What are the changes they want in the functioning of the present Gram Sabha in their village?
3. How can they contribute and help in bringing about those changes?



Exercise-4:

Role of VO/CLF in Gram Sabha participation method: Sub-group and discussion (1 hour 15 min)

The objective of this exercise is to understand how the VO/CLF will come up with an agenda for members' participation in pre Gram Sabha meetings at the village level, and how to prepare the agenda for the Gram Sabha.

The facilitator will divide the participants into two sub-groups. The groups will engage in discussion for 20 minutes and make their presentation in the next 10 minutes. They will discuss-

- How can the VO/CLF facilitate women's participation in the Gram Sabha?
- What would be the critical area as per the day's discussion?

- What actions would they be taking forward from their VO on those areas?

The facilitator will help them make their plans for these aspects-

- Mahila Gram Sabha for preparatory work for the preparation of the plan of their village.
- Ensure women's participation in the Gram Sabha meeting.
- Position agendas in the Gram Sabha meeting.
- Women's participation in their own development to be envisaged and enhanced.
- Capacity building in preparation of the plan by the institutions to be integrated into the Panchayat development plan.
- Capacity building of the institutions to attain rights and entitlements through convergence.
- Proactive engagement of institutions to develop gender responsive institutions and plan.
- Women's participation from all social categories - castes, religion, age groups, abilities, wealth status - should be ensured. Also, there is a need to facilitate women to plan for any push back or backlash.





Points to remember

- Explain that women's participation should be enhanced in the Gram Sabha.
- Increase awareness and information about the Panchayat's role in development.
- Enhance the ability of women to articulate their opinions in the Gram Sabha
- Increase the capacity to prepare a vulnerability reduction plan.
- Build knowledge about integration of vulnerability reduction plan into village poverty reduction plan and Gram Panchayat development plan.
- Enhance the capacity to demand rights and entitlements and increase access to services.
- Develop women leaders from diverse social categories.

Roles and responsibilities of the team:

Staff

- Preparation of the gender and social development plan as part of the village poverty reduction plan.
- Orientation on the participation of women and community in the Gram Sabha and local development process.
- Identify different projects and preparation of projects under the women's component plan and other sectors.
- Promote women's livelihood activities through the poverty reduction plan.

Community Cadre

- Preparation of the gender and social development plan as part of the village poverty reduction plan.
- Participation of the community cadre in the Gram Sabha and in different planning processes.

- Propose different projects and plans which address the practical and strategic needs of women and the marginalized.
- Suggest and initiate women's livelihood activities through the Panchayat plan.

Handout

Panchayati Raj Institution

Panchayati Raj has been a formidable step in the history of free India (73rd and 74th Amendments) in devolving power to the people. Article 243G of the Indian Constitution mandates the preparation of plans for economic development and social justice by Panchayats through this process. There are three tiers in the Panchayati Raj system—the Gram Panchayat, the Block Panchayat and the Zilla Panchayat. There is 50 per cent reservation for women and Scheduled Castes/Scheduled Tribes (SCs/STs) for the position of elected representative and reservation for the position of Sarpanch on a rotational basis. Over the years, there is transfer of funds, functionaries and functions to the Panchayati Raj Institution to a great extent in some states.

Gram Sabha

The Gram Sabha is considered to be the foundation on which the Panchayati Raj system is based. Therefore, we need to participate in the Gram Sabha and articulate our needs. The Mahila Sabha can serve as the preparatory stage for the women in the Village Organization (VO) to be able to express their needs.

Role of the Gram Sabha

The Gram Sabha is the fulcrum and the foundation of the Panchayati Raj and village development. This forum is used to discuss local governance and development issues, and make need-based plans for the village. The Panchayat implements development programs under the overarching mandate, supervision and monitoring by the Gram Sabha, and all decisions of the Panchayat are taken through the Gram Sabha; no decision is official and valid without the consent of the Gram Sabha. The decisions taken by the Gram Sabha cannot be annulled by any other body. Individuals above 18 years of age who live in the village and whose names are included in the electoral rolls for the Panchayat at the village level constitute the members of the Gram Sabha. The development of the village infrastructure like roads, electricity, water, sanitation, houses and livelihoods; productive sector like agriculture, animal husbandry, forest, fishery and MGNREGA; and the social development sector like education, health, etc., has to be decided by the people.

Convening the Gram Sabha

According to the State Panchayati Raj Acts, the Gram Sabha must meet at least two to four times a year. They can meet according to the needs of the village. Gram Panchayats are free to convene the Gram Sabha on other dates according to their convenience. The Gram Sabha should be conducted within the purview of the Gram Panchayat and at a location convenient for all members to sit. The Gram Sabha can be conducted during day time, i.e., after sunrise and before sunset. For convenience, in most states four national/international days have been identified as reference dates for these meetings. They are: Republic Day (26th January), Labour Day (1st May), Independence Day (15th August) and Gandhi Jayanti (2nd October).

Decentralization

Decentralization is recognized as a process which involves the transfer of powers (decision making, revenue raising, etc.), responsibilities (service delivery) and resources (financial, human and administrative) from higher levels to a lower level. Decentralization places more power and resources at a level of local government which is closer to and more easily influenced by citizens. The concept and notion of decentralization as a part of good governance is to promote a more democratic society where decision making is more participatory and is being brought closer to the people affected by the decision.

Gender and decentralization

Decentralization (as a part of good governance), which respects principles of gender equality and social inclusion, involves not only the vertical transfer of power, responsibility and resources, but also ensures a more inclusive horizontal process that ensures that power, responsibility and resources are equally shared by both women and men. The process cuts across different sectors of activity. It is reflected more in decentralised service delivery in health, education, agriculture, water and sanitation, etc.

Women's participation in decentralization

The possibility of stimulating women's participation in local decision making has increased. Development has been partial and lopsided due to the orchestrated denial of participation of women in development. Women are deprived of participation in political forums like the Gram Sabha, and also of the opportunities to express their opinion on development agenda. Distribution of resources is inequitable and women have been denied access to resources, assets, services, institutions, capital, etc. It is therefore essential to build women's leadership to gain skills

of articulation for prioritizing women specific demands enabling better provisioning of public services.

Enhancement of women's participation in the Gram Sabha

Presence of elected representative in the Gram Sabha is significant for development plan preparation and to ensure participation in decision making. There will be a variety of steps to redress the existing imbalances. Women's institutions will make the Panchayati Raj system effective in delivering services and enhance accountability and transparency. Transparency will be ensured when all people are informed and have the capacities to avail the benefits of the schemes. Accountability will be ensured when the services reach the deprived.

Positive discrimination: reservation for women and SCs/STs

The policy of positive discrimination has been adopted by the Government of India as a constitutional safeguard to strengthen the social and economic status of marginalized communities like SCs/STs and women who were oppressed for a long period. Therefore, a fraction of seats at the Gram Sabha and other levels of the Panchayati Raj system are reserved for these different social categories.

Activities of the Panchayat

The funds, functionaries and functions have been transferred to the Panchayati Raj to a great extent in some states. For example, officials of various departments like Integrated Child Development Services (ICDS), health, education and MGNREGA have to work in tandem with the Panchayats. Housing, electrification, road construction, developing ponds and checking soil erosion are implemented by the Panchayats. The Panchayats receive budgetary allocation from the Central and State Governments, grants from the Union Finance Commission, a share of the revenue of certain taxes, and collection and retention of the revenue it raises. The Panchayat has the responsibility for the preparation of economic development plans in line with principles of social justice, and the authority to levy and collect appropriate taxes, duties, tolls and fees to that end.



MODULE 11
Adolescent
Well-Being and Health



Objectives

- To equip cadres to train adolescent girls and boys in two exclusive groups on adolescent stages, sexuality and reproductive healthcare.
- Promote adolescent health, menstrual hygiene and care, with awareness about sexual abuse.



Materials Required

- Chart papers
- Marker/sketch pen
- Audio-visuals
- Technical devices for audio-video presentations



Content

- Adolescent stages
- Menstrual hygiene
- Child sexual abuse



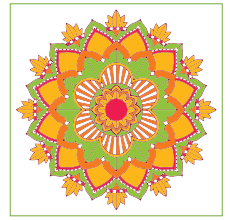
Time: 2 Hours



Notes for the facilitator

The facilitator will conduct four sessions. It will begin with viewing a documentary video on life cycle stages; the second session will be a discussion on physical changes during adolescence; the third will focus on life cycle changes, followed by a session on myths about menstruation and menstrual hygiene; and the last session will be on child sexual abuse and POCSO, the legal mechanism to counter child sexual abuse.

Adolescent Well-Being and Health



Video

 <https://www.youtube.com/watch?v=CDnbN69R20E>



Exercise-1:

The facilitator will initiate discussion and ask the participants for their observations and comments on the documentary. After the observations have been made, the facilitator will conclude the discussion.

Points to facilitate discussion

- Explain life cycle stages to adolescent girls and boys in separate groups.
- Understand the concepts of growing up, sexuality, etc.
- Interactive session explaining the feelings and biological changes taking place in the human body.
- Help the parents and young women to understand different stages.



Exercise-2:

Group discussion (30–45 min)

Following the discussion on the video, the facilitator will briefly introduce the topic to be discussed and help the participants form two groups. To form the two groups, participants will be numbered 1 and 2. All those who are 1 form one group and those who are 2 form the other group. The facilitator will then provide a sheet of chart paper each with sketch pens and ask one group to list out what they understand as signs of adolescence for girls, and similarly the other group for signs of adolescence in boys.

The facilitator will ask each group to identify from among themselves a rapporteur to write on the chart paper and select one person to present the group work to all.



The same exercise can also be adopted with adolescent groups (girls' and boys' groups separately).

Points to facilitate discussion

- The physical changes can be explained by the facilitator.
- The importance of articulating these changes with adolescents can be spelt out.

Physical changes in boys

- Shoulders broaden
- Facial hair develop
- Voice deepens
- Sperm production and ejaculation
- Wet dreams

Physical changes in girls

- Hips widen
- Breasts develop
- Ovulation and menstruation begin

Physical and emotional changes in both

- Grow in size
- Gain weight

- Pubic and underarm hair
- Genitals enlarge
- Acne
- Sexual feelings
- Changes in mood
- Feel embarrassed easily
- Feel closer to friends than family
- Feel shy
- Better able to reason and solve problems
- Rebel against parents, want to be independent
- Concerns about being normal
- Experimentation



Exercise-3:

This will involve discussion and listing of the different life cycle stages and events. Facilitator to divide participants into 5 groups. Each group will be given a different stage in the life cycle like infancy (birth to 3 years), childhood (4 to 12 years), adolescence (13 to 20 years), adulthood (20 to 50 years) and old age (50+ years).

Points to facilitate discussion

After each group has presented its discussion, the facilitator will use the following chart to summarize.

Infancy (birth to 3 years)	Childhood (4 to 12 years)	Adolescence (13 to 20 years)	Adulthood (20 to 50 years)	Old age (50+ years)
Bonds with parents	Learns gender roles	Onset of sexual desire in both males and females	Forming long term sexual relationships	Need for touching and affection
Get early needs met	Begins independent behaviour	Wet dreams in boys	Building closeness in a relationship. marriage, etc.	If healthy, continuing interest in sex and ability to perform
Learns to trust	Childhood sex play	Strong need for independence with difficulty giving up dependent status	Setting long term goals and making plans to reach them	Menopause or when women reach the stage where they can no longer become pregnant
Experience touching by another person	Same sex friendships	Emotional ups and downs	Possibility of family planning decisions	Grandparenthood
Develops gender identity	Masturbation or the sexual stimulation of the genitals usually done with hands or fingers	Worry	Possibility of pregnancy and childbirth for women	Death of a loved one
Inherits society's ideas of gender roles	Family life education may be taught	Learning through radio, advertising, television ways to be an adult man or woman	Possibility of fathering children for men	
Boys and girls touch private parts and wonder why girls and boys have different private parts	Beginning of puberty	Masturbation	Family life	
Toilet training	Vaginal discharge in pre-pubescent girls	Experimentation with boyfriends/ girlfriends	Education for one's own children	
Erection of penis in boys		Having sex	Reduced possibility of pregnancy for women	
		Possibility of family planning decisions		
		Possibility of pregnancy or impregnating someone		

Video



<https://www.youtube.com/watch?v=cgTYc0fzHsI>



Exercise-4:

Menstruation—period myths and practices

The participants will watch the video below and discuss the myths and practices about menstruation followed in their area or in their family.

Points to facilitate discussion

- The facilitator will explain and clarify the myths around menstruation and encourage women/adolescents to come out with all the myths and practices they have encountered around the same.
- The facilitator will use a sheet of chart paper and request one of the participants to write down the different practices around menstruation being shared by the participants: for example, cannot touch the pickle as it will go bad, cannot enter the kitchen and cook, cannot go to temples or other religious places.
- The facilitator will explain the various barriers imposed on adolescents during menarche in terms of consumption of food items, mobility, dress, and other behavioural norms.
- The notions of purity and pollution around menstruation will be explained.

Video



https://www.youtube.com/watch?v=c7xld_jPaiA



Exercise-5:

Menstrual hygiene

The participants will watch the video below and discuss the myths and practices about menstruation followed in their area or in their family.

Points to facilitate discussion

- Discuss what is used by women and young girls during menstruation.
- How affordable are pads and are they distributed in schools?
- If they are distributed, are they adequate in terms of quantity and quality?
- How do they dispose pads and cloth pads?
- What are the consequences of not maintaining good personal hygiene during menstruation and otherwise?
- Requirement of privacy and security especially in the toilet, as well as to maintain reproductive health. It is important to ensure women and adolescents are not victims of UTI/RTI.
- The facilitator will also discuss the kind of diet recommended for adolescent girls—healthy, nutrient rich food, especially rich in iron.
- The facilitator can also discuss the importance of sex education for adolescent children.
- Discuss the security of adolescent girls and women who become easy prey to sexual violence, especially when they may be rendered vulnerable in some specific situations - example, stepping out to answer nature's call.



<https://www.unicef.org/wash/files/UNICEF-Guide-menstrual-hygiene-materials-2019.pdf>

Child sexual abuse

The facilitator will show the video and initiate discussions on child sexual abuse, their responses to the issue and its impact. She will explain the issue, the role of the institutional mechanisms in prevention, and the salient features of the POCSO Act. Facilitator to discuss, other reasons for girl's vulnerabilities in both families and communities. Then facilitator should discuss the different laws to protect safety and rights of children, especially girls.

Child sexual abuse is a crime against children which has a severe physical and emotional impact. Both girls and boys are victims. Child sexual abuse can be at the hands of relatives and family members, teachers, acquaintances and other known people. Silence and secrecy shroud the incident. Sexual abuse can be prolonged or limited to one incident. It can range from staring, stalking, molestation to rape. As sex and all things sexual are considered taboo, children are not able to reveal such incidents. Power dynamics lead to sexual abuse and the perpetrator is often highly powerful.

The facilitator will explain the POCSO Act for prevention of child sexual abuse.

Protection of Children from Sexual Offences (POCSO) Act

- The Act is gender neutral and regards the best interests and welfare of the child as a matter of paramount importance.
- It defines a child as any person below 18 years of age.
- It defines different forms of sexual abuse, including penetrative and non-penetrative assault, as well as sexual harassment and pornography, and deems sexual assault to be 'aggravated' under certain circumstances, such as when the abused child is mentally ill or when the abuse is committed by a person in a position of trust or authority vis-à-vis the child, like a family member, police officer, teacher or doctor.
- People who traffic children for sexual purposes are also punishable under the provisions relating to abetment in the Act.
- It prescribes stringent punishment graded by the gravity of the offence, with a maximum term of rigorous imprisonment for life, and fine.
- It defines 'child pornography' as any visual depiction of sexually explicit conduct involving a child, which includes photograph, video, digital or computer-generated image.

Points for discussion

- Child sexual abuse is a crime against children with severe consequences for the mental and physical health of children.
- It may range from staring, molestation to rape, and any visual depiction of sexually explicit conduct involving a child which includes photograph, video, digital or computer-generated image.
- Institutional mechanisms like CLF SAC, VO SAC, GPP, SHGs can ensure awareness about child sexual abuse and act towards its prevention.
- Adolescent girls' groups can be trained and asked to inform if there are any abusive experiences within the home, public institutions or in public spaces.
- POCSO defines a child as any person below 18 years of age and different forms of sexual abuse, including penetrative and non-penetrative assault.
- The VO and CLF SAC can support in registering cases under POCSO and protection of children.



Points to remember

- Understanding life cycle stages is very important to address barriers to adolescent development.
- Menstrual hygiene is important for reproductive well-being.
- Do not hide sexual abuse/violence as this will only encourage such abuse.
- A confident adolescent grows into a responsible adult.
- Child sexual abuse needs to be prevented through awareness creation and functional means of redress.

The Mission staff and the institutions can take on the following responsibilities to ensure intervention and action on gender integration in DAY-NRLM.

Roles and responsibilities of the team

Staff

- Orientation on CWC and its services.
- Guidance to ensure the CDPO provides help to adolescents.
- Guidelines for the formation of adolescent groups.
- Skill development for adolescent groups.

Community Cadre

- Sensitization on different issues related to adolescent health and well-being.
- Community sensitization on menstrual hygiene with the support of WCD.
- Formation of adolescent groups in collaboration with WCD at the community level.

Handout

Concept of adolescence

Adolescence (persons in the age group 10 to 19 years) has recently gained recognition as a distinct phase in life with its own special needs. This phase is characterised by acceleration of physical, psychological and behavioural changes that bring about the transformation from childhood to adulthood.

Physical growth and development are accompanied by sexual maturation, often leading to intimate relationships.

It is important to note that adolescents are not a homogenous group. Their needs vary with their sex, stages of development, life circumstances, and the socio-economic conditions of their environment.

Characteristics

- Adolescents have to cope not only with changes in their physical appearance, but also with associated emotional changes, and emerging and compelling sexual urges.

- Bodily changes cause emotional stress and strain, as well as abrupt and rapid mood swings.
- Hormonal changes are likely to result in thoughts pertaining to sex, irritability, restlessness, anger and tension.
- Attraction to the opposite sex leads to a desire to mix freely and interact with each other. However, in reality, this may not always be possible, partly due to societal restraints on pre-marital sexual expression, and also because of other priorities during this period, such as education, employment, etc.
- It is necessary for adolescents to learn how to deal patiently with the turbulence they face. It requires development of a sense of balance and self-imposition of limits on the expression of one's needs. Adolescence is also marked by the development of the faculty of abstract thinking that enables them to think and evaluate systematically, and detect and question inconsistencies between rules and behaviour. Parents as well as service providers often overlook this development, one of the basic reasons for the popular term 'generation gap'.

Social/behavioural

- Searching for identity, influenced by gender, peer group, cultural background and family expectations.
- Seeking more independence.
- Seeking more responsibility, both at home and at school.
- Looking for new experiences. May engage in more risk-taking behaviour.
- Thinking more about 'right' and 'wrong'.
- Influenced more by the behaviour of friends; sense of self and self-esteem.
- Starting to develop and explore their sexual identity.
- Communicating in different ways; communication with peers through internet, mobile phones and social media.

Issues of adolescence

India has the largest adolescent population in the world. Some of the issues relating to adolescence are as follows-

- **Educational status:** Girls drop out before completing secondary education due to household responsibilities, marriage, child labour,

limited relevance of education for employment and employability, distance to school and/or lack of sanitation facilities at the school.

- **Menstrual related hygiene issues:** Menstruation disrupts the lives of girls in ways that are unimaginable in many countries. 42 girls out of 100 girls in India use cloth rather than disposable sanitary napkins.
- **Economic compulsions force many to work:** Nearly one out of three adolescents in the 15 to 19 age group is working. Despite adult unemployment, employers prefer to engage children and adolescents as they are cheap labour.
- **Crimes against adolescents are prevalent:** Sexual abuse of both boys and girls cuts across economic and social classes. Crimes against girls range from eve-teasing to abduction, rape, prostitution and violence to sexual harassment. Unfortunately, social taboos prevent these crimes from being registered. Even when they are registered, the cases are rarely prosecuted.
- **Unmet need for contraceptives:** Knowledge of contraception is quite high among adolescents, but there are gaps between knowledge and usage. Only 23 girls out of 100 married girls reported using any contraceptive method.
- **Trafficking and prostitution have increased:** Extreme poverty, low status of women, relaxed border checks and the collusion of law enforcement officials has led to an increase in commercial sex work. Expansion of trafficking networks and clandestine movement of young girls has also increased across national and international borders. Misconceptions about HIV/AIDS are widespread.
- **Child marriage:** A deeply rooted social norm, it provides glaring evidence of widespread gender inequality and discrimination. Estimates suggest that each year, at least 15 lakhs girls under 18 years get married, which makes India home to the largest number of child brides in the world, accounting for a third of the global total.
- **Pregnancy at a young age:** Girls who become pregnant as adolescents are at a higher risk of maternal and new born disease and death. Babies born from an adolescent mother are at increased risk of being stunted in early childhood. This further leads to cognitive and physical deficits in young children and reduces productivity in adults.

Critical game changers in leveraging the potential of adolescents in India include postponing marriage, improving the health and nutritional status of adolescent girls, generating better education, skill development, work and citizenship opportunities for adolescent girls and boys (Source: UNICEF).



MODULE 12

Child Marriage



Objectives

- To understand the consequences of child marriage and prevent the same.
- To intervene at the individual, community (norms and values) and policy levels for prevention.
- To enable capacity building through adolescent groups to access opportunities.
- To understand barriers in families and communities in realising child rights.
- To equip girls with the skills and analytical ability to engage with their peer group and to influence decisions made on their behalf (by parents, family or society).
- To understand the consequences of teenage pregnancies.



Materials Required

- Charts
- Handouts
- Sketches
- Markers
- Short video
- Pins



Content

- Child marriage and its consequences
- Causes of child marriage
- Teenage pregnancy and its impact
- Prevention of child marriage



Time: 2 Hours



Notes for the facilitator

This session will be an interactive one on the causes and consequences of child marriage. There will be five exercises. The first exercise will be a self-reflection to help the participants relate to and understand the importance of preventing child marriage. The other sessions will include a video and a case study discussion.

Child Marriage



Exercise-1:

Self reflection

The facilitator will ask the following questions and instruct the participants to respond. They do not have to write their names.

Questions to be asked:

- How many of you married before the age of 18 years (for men, 21 years)?
- Did you know what is the legal age of marriage?
- Did you stop/drop out of education to get married?
- Did you make an informed decision?
- If you had not married (so early), what do you think would have happened?
- Do you think forcing children into marriage is justifiable in certain situations?
- Do you think it is a tradition which your community strongly believes in that should not be questioned
- What would you do if you come to know about a child marriage in your area?

Points to facilitate discussion

- **Child marriage:** Child marriage refers to any formal marriage or informal union between a child under the age of 18 and an adult or another child. Child marriage is a form of violence against children below 18 years. Child marriage is a sensitive topic and one that some people might find difficult to talk about.
- Sometimes there can be differences of opinion on the issue of child marriage and difficult situations or challenging comments could come up in discussions. Here are some possible responses the facilitator can make to the groups in such a situation–

I appreciate you for sharing your opinion with us. Can you tell us why do you feel this way? Please do also try to understand that not everyone has the same opinion as you. If you would like to discuss this more, I am happy to sit with you after the workshop to talk about it, or to introduce you to people who have more information for you.

- Remember not to let any potentially harmful views and comments go unchallenged or unexplained. For example, some people might say that it is fine for girls to get married at a younger age than boys. The facilitator can respond in the following way:-
- Thank you for sharing your opinion. What do the rest of you think? Does anyone here have a different opinion?
- If another point of view is not offered, then make sure to offer one yourself. If you can, draw on facts and evidence to make your case in this way-
- I know a lot of people who will disagree with this statement. The fact is that international law says that girls should not be married under the age of 18 because of the many harmful consequences. This is a human right for everyone.

The facilitator can ask the participants to have group discussions and make presentations on the consequences of child marriage. After the presentation, the facilitator can consolidate the discussion.

Video



<https://www.youtube.com/watch?v=EqQaLXM7mA0>

Duration: 1 Min



Exercise-2:

Group discussion on the causes of child marriage

The facilitator will divide the participants into groups of six or seven and provide them with charts. She/he will ask them to discuss the reasons for and causes of child marriage. The participants will discuss these issues and prepare a 10-minute presentation.

While making the presentation, if any point is repeated in the presentations of the different groups, that point has to be noted only once.

After all the group presentations, the facilitator will sum up the causes mentioned in the chart, and also sum up the consequences of child marriage with the help of the chart from Exercise 1.

Points to facilitate discussion

- **There are some myths that promote/cause child marriage such as:** it increases a young girl's safety; provides a girl economic security; when girls show signs of puberty, it is dangerous for them to be unmarried.
- Girls have the right to determine if when and whom to marry.
- Girls are most affected by child marriage, and it is a violation of their rights.
- It happens in almost every country around the world and across all religions and ethnicities. This does not mean that child marriage should be accepted as normal.



Exercise-3:

In this exercise, the facilitator will use the points from the foregoing discussion. She/he will play a short video and initiate discussion about the consequences of child marriage and its prevention.

Points to facilitate discussion

- A girl child must have the same education and amenities as a boy child. Limited education and economic options for girls is an important driver for families to marry off their daughters too young.
- Gender inequality is the root cause of child marriage. The way girls and boys and women and men are treated in society is not equal, and often girls are not valued and are seen as a burden.
- Lack of awareness: many people, particularly young girls, are not aware of their rights or how to protect themselves.
- If a family is poor, marrying off their daughter early is seen to reduce the burden on the family and on limited resources, as there is one less person to feed.
- Families believe that getting daughters married off early is a way of providing them safety.



Questions for discussion

- Based on the video, do you believe that Mithi was a curse for her family?
- Is it right to take away the childhood of girls, deny them education and other aspirations?
- Are child marriages stoppable? Is it possible to initiate some steps towards stopping this practice?
- What are some of these steps?

The facilitator will now sum up the points from the discussion and encourage the participants to report to the nearby police station and also call the child helpline in order to handle such situations. He/she will explain that child marriage is illegal and how a girl's future will change for the better with our intervention.



Exercise-4:

Impact of teenage pregnancies (group discussion)

The facilitator will now focus on the impact of teenage pregnancies. He/she will divide the participants into groups of three to four and instruct them to map the impact of teenage pregnancies in a chart. Once the group work is completed, then he/she will instruct the participants to sit in a bigger circle (all members, not just from the group) with group members sitting nearby. After the presentation of the groups, he/she will facilitate the discussion and prompt them to talk about the various problems that teenage pregnancies can cause for individuals, community and the nation at large.

Points to facilitate discussion

- Maternal malnutrition causes inter-generational malnutrition.
- There are greater chances of complications in such pregnancies which include anaemia, hypertension, haemorrhage, unsafe abortions, etc.
- There are chances of sexually transmitted diseases.
- There are higher chances of cervical cancer.
- They can cause psychological problems.

- It is not just about the health of the children who become mothers, but also the repercussions on social and economic life.
- What does child marriage bring to girls?
 - Poverty.
 - Lower rate of literacy, barriers to higher education.
 - Malnutrition, health issues.
 - Inequality, discrimination.
 - Violence.
 - HIV/transmitted diseases.



Exercise-5:

The facilitator will form three groups and hand over one case study to each group. One group member will read out the case study and then the group will discuss the questions below:

Case study 1:

Sabitta was in the 8th standard when her marriage was fixed with a man twice her age. Although she wanted to continue her studies, as the eldest daughter with two more sisters after her, she was convinced to marry to reduce the burden. After her marriage she did not like the intimacy of the relationship but was pressurised to get pregnant as they wanted a male child as heir to the family. She did not have a choice. Not only did she become pregnant, but also had the responsibility of caregiving for the husband's grandparents and most of the household work. She miscarried in the 5th month. She was blamed for the miscarriage and pressurised into conceiving soon. She began slipping into depression.

Case study 2:

Heera was in the 12th standard when she fell in love and married an auto-rickshaw driver. Her mother-in-law started harassing her for dowry which she wanted to use for her own daughter's marriage. Heera's parents were not happy with the marriage and had not given anything in dowry. Her husband regretted the marriage and started beating her for money.



Case study 3:

Meena was only 12 years old and worked in the cotton fields. She had to drop out of school so that brother could continue studying. As her parents migrate seasonally, they wanted to marry her off as soon as she started menstruating. Soon after her marriage, she got pregnant and gave birth to a still born baby due to sexually transmitted diseases. Now she is HIV affected.

After reading out the case studies, the facilitator will initiate a discussion with the help of the following questions-

- Who is responsible for this situation?
- Do you believe that girls should always marry? What does/would it look like if a girl chose not to marry at all?
- If you were in that position, would you have made a different choice? How and why?
- Would the situation differ in the case of boys? Explain.
- If a girl's education is important, why do such large proportion of girls drop out of school to get married?
- If girls have a chance to be educated, would they have more choice to live a better life? Explain
- What are the negative consequences of early marriage and pregnancy for individuals, family and the community?
- What could be the role of the SHG in preventing early marriage? Are there any other stakeholders involved in prevention of child marriages?

Points to facilitate discussion

- Child marriage affects both girls and boys, but it affects girls disproportionately in terms of compromised opportunity for young women to education, economic productivity, socio-economic independence and health.
- The reasons for child marriage are poverty, dowry, patriarchal norms, family honour, illiteracy, traditions, migration, love affairs, threat of sexual violence, etc.
- This practice is rooted in low status of girls and women in society. This further undermines their self-confidence and self-esteem and also leads to physical, psychological and sexual abuse.
- There are serious consequences of teenage pregnancy and abortions. They are difficult and risky at that age and are likely to result in low weight/malnourished babies, still births and sexually transmitted diseases.
- Child marriage pushes families into further poverty with health problems, low earnings, violence and low levels of education. This would be further inherited by the next generation, thereby continuing the vicious cycle of poverty.
- Child marriage negatively impacts mental and physical growth.

Points for discussion on the consequences of child marriage:

- It prevents girls from accessing their basic rights to survival, health, education, development and protection.
- Marriage under the age of 18 is a violation of human rights, including: right to education, right to life, right to freedom of expression, right to equality.
- Child marriage often means the end of education for girls, their power to negotiate and control their own decisions.
- It leaves her with little or no access to information or services to prevent either pregnancy or infection, and she is likely to have more children without proper gapping leading to deterioration of her health.
- Marriage often results in girls becoming socially isolated, and sometimes separates them from their friends and family.
- Child brides may end up in a polygamous home, especially as a second, third or fourth wife.

- Child marriage victims are more vulnerable and exposed to HIV/AIDS, and can find themselves unable to negotiate safe sex practices.
- It also increases her chances of physical, emotional or verbal abuse.

Points for discussion on ways to end child marriage:

- Empower girls at risk for early marriage with information, skills and support networks.
- Educate and mobilize parents, religious/traditional leaders and community members.
- Enhance accessibility and quality of schooling for girls.
- Offer economic support and incentives for girls and their families.
- Foster an enabling legal and policy framework.
- The best way to get information on child marriage is schools and SHGs.



Points to remember

- Families should be convinced that efforts to prevent child marriage must be made at an early stage rather than at a later stage after such marriages have been fixed or conducted.
- Social pressure yields better results and, hence, can be used as deterrent to child marriages in communities.
- Awareness generation for all stakeholders and departments to act as per law is compulsory.
- Schools and teachers are the most effective tools in prevention of child marriage.
- Information on the judicial system to prevent child marriage should be easily made available and disseminated actively among all key stakeholders and institutions in a community.

The Mission staff and the institutions can take on the following responsibilities to ensure intervention and action on gender integration in NRLM.

Roles and responsibilities of the team

Staff

- Material and module development on child marriage.
- Sensitization on child marriage at different levels.
- Convergent action with WCD.
- Understand child rights, causes and implications of child marriage, and the need for prevention.
- Convergence with WCD to ensure prevention of child marriage.
- Ensure training of institutional mechanisms like VO SAC and GPP in prevention of child marriage.

Community Cadre

- Strengthen adolescent groups.
- Conduct sensitization and intervention on child marriage with Anganwadis.
- Interact with adolescent groups.
- Ensure training for all institutions like CLF, VO SAC, GPP to understand the causes, implications and need for prevention.
- Conduct convergence with frontline workers like Anganwadi workers to prevent child marriage.
- Promote education through rallies, demonstrations and cultural programs.

Handout

Child marriage, early or forced, is a violation of children's human rights. Despite being prohibited by international law, it continues to rob millions of girls under 18 years of their childhood around the world. Early marriage is a harmful practice that denies girls their right to make vital decisions about their sexual health and well-being. It forces them out of education and into a life with poor prospects, with an increased risk of violence, abuse, ill health or early death.

Reasons for child marriage

- Inequalities between boys and girls that are driven by social and gender norms.
- Laws protecting girls are not enforced.
- Parents think marriage will protect girls from violence, particularly in times of crisis or insecurity.
- Younger wives are considered to be more obedient and malleable.
- Poverty and the added stress of a higher dowry for older girls or women.

What are the consequences of child marriage?

- Early pregnancy is one of the most dangerous causes and consequences of this harmful practice.
- Girls who are married early are more likely to experience violence, abuse and forced sexual relations due to unequal power relations.
- They are more vulnerable to sexually transmitted diseases (STIs including HIV).
- Denial of girls choice to further study and become more responsible for household chores.
- Married girls are often denied of expression both at public spaces as well as in home However, to address these issues, girls should be motivated to continue school education as this results in opening of choices and opportunities in life, allowing them to play an active role in their communities and break the cycle of poverty. Married girls are unlikely to be in school. Education, including comprehensive sex education, is essential for girls to be able to make informed decisions about their sexual health and well-being.



MODULE 13
Child Labour



Objectives

- To understand the causes, types and consequences of child labour.
- To realise the importance of prevention of child labour.
- To understand how prevention can lead to children's development.



Materials Required

- Charts
- Markers
- Pictures on child labour



Content

- Types of child labour
- Causes and consequences of child labour



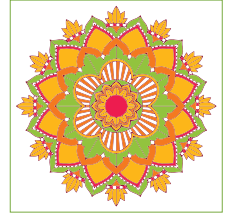
Time: 3 Hours



Notes for the facilitator

There will be two exercises. The first will be a group discussion on the types of child labour. In the second exercise, the participants will write their opinion on the charts on the wall on the causes and consequences of child labour.

Child Labour



Exercise-1: Discussion

Methodology: The facilitator will divide the participants into groups and ask them to discuss various forms of child labour in their area. The groups will write on chart papers and make their presentations.

Consolidating the discussion, the facilitator will explain the various forms of child labour.

Points to facilitate discussion

- The Census 2011 found an increase in the number of child labourers from 11.28 million in 1991 to 12.59 million in 2001.
- According to the 1991 Census, 85 per cent of children are employed in different sectors of agricultural and allied activities.
- Domestic work includes taking care of siblings; doing household work; fetching water, firewood, etc., and domestic help, where female children have to bear the burden.
- Non-domestic work includes grazing of animals, working in the fields, etc.
- Secondary sectors play a predominant role in the case of urban child labourers in India.
- More than one-third of urban workers are children and more than one-fourth of them belong to non-household industries and construction work.
- Children are found employed in many other sectors like hotel, firework, glass, carpet weaving, automobile, etc.
- In urban areas, a considerable number of girl children are found to be employed in household work, cottage industries, etc.
- Children are engaged in many unorganised sectors like shops, pavement selling, dhabas, vendors, porters, scavenging, etc.



Exercise-2:

Methodology: Charts will be hung on the walls with pictures of child labour. Two charts will be on the causes and two on the consequences of child labour. The participants will move around and write their opinion on the charts. The facilitator will read the opinions and then consolidate the discussion.

Points to facilitate discussion

Causes of child labour

- Child labour is caused by factors like poverty. Children who come from poor families may be forced to work to support their siblings and parents, or supplement the household income when expenses are more than the parents' earnings.
- Due to acute poverty, parents' are unable to aspire beyond their limit.
- The demand for unskilled labour is another cause of child labour. Children are mostly unskilled and are a cheap source of labour, making them an attractive option for many greedy employers.
- Illiteracy on the other hand makes it difficult for many people to understand the importance of education. They may not provide support for children to go to school and build solid foundations for future success.
- Marrying at an early age is a major contributing factor to overpopulation. Having many children with little or no resources to support them leads to child labour.

Many parents who live in abject poverty give priority to providing food for the family; education is too expensive, especially when there are many children.

Consequences of child labour

- There is a loss of quality in childhood. Children will be deprived of the opportunity to enjoy the amazing experiences that come with being young.
- Child labour can also lead to health complications due to undernourishment and poor working conditions.

- Employment in places such as mines and badly ventilated factories may result in lifetime health issues for children.
- Issues such as bullying, sexual exploitation and unfavorable working hours may result in mental trauma in children.
- The lack of education and illiteracy results in limited opportunities as far as employment is concerned.
- It is a violation of child rights.



Points to remember

- Child labour should be prevented as it has grave consequences for the mental, emotional and physical development of children.
- The CLF and VO SAC can play an important role in preventing child labour.
- Women in the SHGs and federations need to understand the rights of children and the opportunities to be created for their growth, education, play and development.

The Mission staff and the institutions can take on the following responsibilities to ensure intervention and action on gender integration in NRLM.

Roles and responsibilities of the team

Staff

- Sensitization of staff on prevention of child labour.
- Types of child labour existing in the particular area can be understood and action can be taken in respective areas.
- Strengthen institutional mechanisms to take action and intervention.
- Create convergence with various departments like labour department and WCD to prevent child labour.

Community Cadre

- Create sensitization of CLF, VO and SHGs on prevention of child labour.
- Ensure prevention of child labour through the intervention of the SAC.

- Ensure education of children by enrolment and retention in schools.
- Prevent engagement of children in domestic work like fetching water, fuel, fodder, cooking and cleaning which lead to malnourishment, anaemia, etc.

Handout

One in every 10 workers in India is a child; a child who is guaranteed protection under Indian law, and guaranteed education and mid-day meals, till the age of 14- UNICEF

The laws

India has been trying to combat this plight prior to becoming a Republic with the passing of the Employment of Children Act, 1938. Post-independence, the Factories Act, 1948 and the Mines Act, 1952 banned the practice of hiring children below the ages of 14 and 18 in their respective production processes.

This set the tone for the Child Labour (Prohibition and Regulation) Act of 1986 which prevents the employment of children below the age of 14 years in life-threatening occupations and finally, the Juvenile Justice (Care and Protection) of Children Act of 2000 which made the employment of children a punishable offence.

The Juvenile Justice Act made the offence punishable with imprisonment from three months to one year, or with a fine no less than ₹10,000–20,000, or both.

Evolving nature of child labour

With the onset of urbanization, child labour has fallen in rural regions, but it has increased in urban areas. Child labourers remain invisible, employed in homes as domestic help, and paid wages that are nowhere near what is stipulated by Indian law.

Work continues to be gendered, with UNICEF noting that girls are often deployed in household domestic labour while boys are sent out to the fields and into mines. In several cases, child labour is almost akin to modern-day slavery, with children only being fed enough for their subsistence and receiving little to no other compensation for their work. Children spend their lives working for the same household, with work hours increasing as they grow older. As a result, they grow up stunted and with health problems.

‘Economic Justice’ for the child laborers and their families is an important subject of attention in this context.



MODULE 14

Equality and Equity in Education



Objectives

- To understand the importance of girl child education and right to education.
- To create an opportunity to understand discrimination, denial of rights and their consequences.



Materials Required

- Charts
- Markers, pictorial charts
- UNICEF film— *Meena school jana chaathi hai*



Content

- To stress the right to education as a constitutional right
- To stop discrimination against girls and deny them the opportunity for education



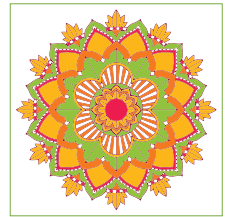
Time: 2 Hours



Notes for the facilitator

This session will involve multiple methodologies like literacy mapping, group discussion, drawing an ideal school with active involvement of the participants. The steps for the different activities have been clearly indicated below and these will be followed by the facilitator.

Equality and Equity in Education



Exercise-1: Literacy mapping

The facilitator will ask the participants to do literacy mapping, which is a PRA exercise, with the help of the handout (given below). The mapping will involve the participants drawing pictures of where the schools are located and marking the areas with the help of the prompts. The facilitator will initiate an interactive session and encourage the participants to draw the types of child labour in the area.



The facilitator will ask someone from the group to summarize the mapping exercise and conclude the activity by reminding everyone of the things to further reflect on.

The facilitator will make drawings of BPL cards, MGNREGA cards, a house/toilet, etc. She will ask the participants who put their hands up to indicate that they attended the Gram Sabha whether they received any of these benefits.



Questions for discussion

The facilitator will lead the discussion on infrastructural facilities and other amenities, and how they will impact inclusive and child friendly education, such as-

1. Are there sufficient number of classrooms to accommodate the students?
2. Are there an adequate number of toilets with proper water supply and facilities to address the needs of menstruating girls (like easily accessible and affordable sanitary pad dispensaries, facilities to dispose of used sanitary products)?
3. Number of schools and their locations (primary, secondary, high)
4. How many students are there in each class, approximately? What is the teacher-student ratio, sex ratio of teachers?
5. Do all children sit together and eat or are there different seating arrangements?
6. Are mid-day meals provided of good quality?
7. Does the school function properly?
8. Do the teachers come regularly and on time?
9. Do they know what the SMC is?
10. Has the SMC been formed in the schools? Is it functioning properly?
11. Do you attend any parent-teacher meetings held in the school?

12. Is there any caste-based discrimination? If yes, please explain (the participants can also use the time to share their personal experiences in this regard).
13. Do teachers beat the children? Can some examples be shared?
14. Do you feel that the school has a child friendly environment?
15. Are all children in school? Who are not in school?
16. Why do children drop out of school? (Who are more vulnerable to this, boys or girls? Girls from lower castes? The facilitator should try to prompt discussion on various aspects that make children more vulnerable to such situations).
17. What reasons keep children out of school (both girls and boys)?



Exercise-2:

Group discussion: Education is our Fundamental Right

The participants will be divided into two groups and will discuss the given topics for 10 minutes. They will have to write down their observations/ opinions on a chart and present them.

Group A: Advantages of education

Group B: Disadvantages of not being educated

Points to facilitate discussion

- Education is the most relevant right for the advancement of human beings.
- It enlarges, enriches and improves the individual's growth.
- It recognizes the importance and significance of the right to education, the nation made it a constitutional goal and placed it in the Constitution of India.

- The commitment is enshrined in the Preamble and various articles of the Constitution such as-
 - Article 15 (3) enables the state to make special provisions.
 - Article 21A deals with the Right to Education.
 - Article 24 prohibits the employment of children below the age of 14 years in hazardous jobs.
 - Article 39 (f) recommends the protection of childhood against exploitation and moral and material abandonment.
 - Article 45 directs the state to provide free and compulsory education to all children under the age of 14 years.
 - Article 46 declares that the state shall promote with special care the education and economic interests of the weaker sections of the people.
- After the presentation, the discussion should continue to question the existing conditions of education for girls and women. The facilitator can use the 'Handout on Advantages and Disadvantages of Education', especially education of the girl child, provided towards the end of the module.



Video

 <https://www.youtube.com/watch?v=duT3gwXVc9k>



Exercise-3:

The facilitator will show the UNICEF video on Meena to inform the SHG members about the importance of girl child education, and this can progress into a further discussion on the same issue.

Discuss:

Who is given preference for education and why? Try to add to the discussion by questioning the role of other social institutions like family, marriage, religion, caste, etc., in the present context.



Exercise-4:

Group discussion: Education is our Fundamental Right

The facilitator will ask the participants to draw on chart paper what makes an ideal school, or what is necessary to make a school better—example, infrastructure, SMC, child friendly curriculum, clubs, etc. The exercise will be followed by a discussion of the drawings.



Roles and responsibilities of the team

Staff

- Create sensitization of staff on prevention of child labour.
- Understand and take action on various types of child labour existing in a particular area.
- Strengthen institutional mechanisms to take action and intervention.
- Create convergence with various departments like labour department and WCD to prevent child labour.

Community Cadre

- Create sensitization of CLF, VO and SHGs on prevention of child labour.
- Support the SACs to ensure prevention of child labour through proper intervention.
- Support the CLF and VO-SAC to ensure education of children by enrolment and retention in schools.
- Support the CLF and VO to prevent the engagement of children in domestic work like fetching water, fuel, fodder, cooking and cleaning which lead to malnourishment, anaemia, etc.

Handout

According to UNICEF, approximately 13 per cent of our workforce, or, in other words, 1 in every 10 workers in India is a child; a child who is guaranteed protection under Indian law, and guaranteed education and mid-day meals till the age of 14.

The laws

India has been trying to combat this blight prior to becoming a Republic with the passing of the Employment of Children Act, 1938. Post-independence, the Factories Act, 1948 and the Mines Act, 1952 banned the practice of hiring children below the ages of 14 and 18 in their respective production processes.

This set the tone for the Child Labour (Prohibition and Regulation) Act of 1986 which prevents the employment of children below the age of 14 years in life-threatening occupations and finally the Juvenile Justice (Care and Protection) of Children Act of 2000 which made the employment of children a punishable offence.

The Juvenile Justice Act made the offence punishable with imprisonment from three months to one year, or with a fine no less than ₹ 10,000–20,000, or both. The Right to Education Act, passed in 2009, was supposed to go beyond punishing people for child labour to creating a conducive environment for building the capabilities of all Indian children for a complete transition to a well-rounded adulthood.

Points to facilitate discussion

While the above exercises and discussions are for formal schooling, it would nevertheless be useful for the facilitator.

- Inform the members if there are any non-formal education (NFE) classes being held in their village.
- It would be useful for those children who are unable to get into mainstream education to attend NFE as it will give them knowledge and skills for their future life.
- This information can be imparted to the participants, with the underlying message that any form of education is necessary, and no child should be deprived of gaining education and knowledge.

The Mission staff and the institutions can take on the following responsibilities to ensure intervention and action on gender integration in NRLM.

Roles and responsibilities of the team

Staff

- Convergence with the Education Department.
- Guidelines and orientation to the SAC to work in collaboration with the School Management Committee, Education Officers and the Education Department.
- Ensure training of institutions like CLF, VO SAC on the importance of education for children, especially girl children.
- Convergence with the Education Departments at the block, district and state levels to ensure educational attainment.
- Convergence with the Tribal Department and social welfare to ensure education of tribal and marginalized children.

Community Cadre

- Collaboration between the SAC and School Management Committee.
- Gender forum has to work with school Head Master/Principal.
- SAC participation in the School Management Committee (SMC).
- Convergence of the Gender Forum at different levels with block and district level education officers.
- Community level intervention of the SAC with the HM of the school.
- Ensure education of differently abled and children from marginalized sections of the community in convergence with the Education Department.
- Ensure training of adolescent groups on the importance of education.
- Ensure convincing parents and mothers through the VO SAC, CLF SAC and GPPs.
- Convergence with the Education Department and schools for retention in school.

Handout

Right to education

The Indian Constitution has provisions to ensure that the State provides education to all citizens. India is also signatory to various covenants and international instruments, which is binding on its commitment to make education a reality for all children.

The Constitution has made education a Fundamental Right for children in the age group 6 to 14 years by declaring that-

‘The State shall provide free and compulsory education to all children of the age group six to fourteen years in such a manner as the State may, by law determine.’

Education with focus on girls and women:

This is defined by access to knowledge and information. Formal education includes access, availability, opportunity, facilities (books, uniforms, sufficient teachers, classrooms, functional toilets), quality, inclusion, protection and other factors which might deter children from exercising their right to education.

(India ranks 112th in the case of educational attainment although the Constitution guarantees the right to education as a Fundamental Right (for more details see http://www3.weforum.org/docs/WEF_GGGR_2020.pdf).

Advantages of education:

- a. An educated girl has a chance to grow into an informed woman.
- b. She will not have to depend on anybody to understand what her rights and entitlements are.
- c. She will be aware of relevant laws and, if needed, can use them to protect herself from violence and other atrocities.
- d. As an educated individual, she will be able to seek employment and contribute to the family income and her own needs.
- e. She will be in a better position to manage money, savings and credit without having to rely on anybody in monetary matters.
- f. She will understand better not to discriminate between a girl child and a boy child.
- g. She will access health care, and as a mother, will give attention to the health of her children and not discriminate against the girl child.
- h. She will understand the importance of education and encourage the education of her children, especially the girl child.
- i. Education of the girl child will help bring down cases of child marriage and early motherhood.
- j. Education can help prevent child labour, including caring for siblings and domestic chores in the house, which girl children are usually burdened with.
- k. An informed woman will be empowered and confident.

Disadvantages of the lack of education:

- a. An illiterate woman will find it hard to access information.
- b. There is no or less opportunity to earn a decent livelihood.
- c. She will be more vulnerable to child marriage and early motherhood.
- d. She will be dependent on others to read letters, bus numbers, entitlements/schemes, news, etc.

- e. She will not be able to fully understand the health needs of, and health practices affecting the growth of children.
- f. She will be more vulnerable to different forms of violence against women, such as trafficking and prostitution, and find it harder to find help.
- g. She will lack self-esteem and confidence.
- h. She will find herself unable to contribute to her children's studies or be an active member in parent- teacher meetings.
- i. Due to lack of information, she can be easily deceived.

For further reference:

<https://www.thehindu.com/data/data-gender-disparity-in-early-education/article30625234.ece>

<https://www.un.org/en/chronicle/article/gender-disparity-primary-education-experience-india>



MODULE 15

Gender Based Violence



Objectives

- To enable members of CBOs to understand violence against women, and its social and cultural acceptance in society.
- To help the participants prevent Gender-based Violence (GBV) in their own and other's lives.
- To create awareness about how GBV is normalized, and that there should be zero tolerance to it.



Materials Required

- Chart paper
- Picture cards
- Drawing sheets
- Markers (different colours)
- Double sided tape, scissors



Content

- Gender based Violence (GBV)
- Causes and consequences of GBV
- Life cycle of violence
- Myths and facts about GBV and domestic violence
- Intervention



Time: 3 Hours

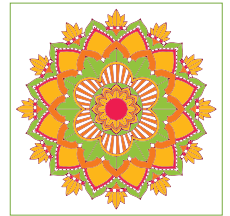


Notes for the facilitator

The module is presented by categorising it into four sub-themes which are facilitated with the help of interactive exercises. Each activity mentioned has to be done through the allocation of time for the successful completion of the module.

- Does society treat men and women equally?
- Who experiences violence more and why?
- Myths and facts about GBV and domestic violence.
- Can we change the situation?

Gender based violence



Video



<https://www.youtube.com/watch?v=UpgZ5PCuf8A>



Exercise-1:

Discuss whether society treats men and women equally.

As an introduction, the facilitator will reflect on the gender concepts and remind the participants about the exercise, they did on the gender division of labour and its acceptance in society.

Does society treat them equally when they do equal work?

Tools – Picture cards – 5 pairs

1. Young boy looking after his siblings and a young girl looking after her siblings.
2. Boy's family giving dowry to the girl's family and the girl's family giving dowry to the boy's family.
3. Little boy being married to an old woman and an old man getting married to a young girl.
4. Wife eating more and better food than her husband, and the husband eating more and better food than wife.
5. Man working hard to manage a baby and cooking, and woman sitting idle and smoking & women working hard to manage baby, cooking, man sitting idle & smoking.

With the help of these picture cards, the facilitator can initiate the discussion. She will show cards 1 to 5 showing men/boys doing the activities described, and put this question to the participants: Is it fair on the man/boy? Does it happen in our society?

The facilitator will now show the second set of cards of women/girls doing these activities and ask the same question: Is it fair on the woman/girl? Does it happen in our society?





Points to facilitate discussion

The facilitator will conclude the discussion by explaining the following-

- What we accept as normal in society often appears ridiculous, unfair and outrageous if the gender role is interchanged.
- If the situation above is unacceptable for men, why should it be acceptable for women?
- Society values men more than women and allows men to impose their will on women. Why?
- Men and women should enjoy equal rights but society discriminates against women, which is the root cause of violence.

Video



<https://www.youtube.com/watch?v=ltEBXbdliVA>



Exercise-2:

Who experiences violence more and why?

For this exercise, the facilitator will pin four drawing sheets on the wall with the headings-

'Violence' we have- (a) heard (b) seen (c) experienced (d) addressed

He/she will ask the participants to write the type of violence they have heard, seen, experienced or even addressed. He/she will ask them to circle 'Violence Against Women'. Further, the facilitator will, in between, cite examples of invisible violence that may not get reported in newspapers:

- Have you seen/heard/experienced/addressed the husband hitting/ scolding/throwing food/utensils at his wife because the food is not good?
- Husband forcing the wife to have sex/marital rape.
- Young girls raped and made pregnant.
- Husband finding a second wife as the first wife could not have children/ gave birth to girls.
- Young girls and women being trafficked.
- Women being sexually harassed at the workplace.
- Women being stopped from attending meetings/visiting their maiden home/maintaining a relationship with their parental family.
- Women not allowed to spend their own earnings/not given money for household expenses.





Questions for discussion

After all the participants have written one or more forms of violence, the facilitator will generate a discussion among them for 15 minutes on-

- Who is facing violence disproportionately?
- When talking about violence, why is the survivor mentioned but not the perpetrators who remain invisible?
- Why do we use passive language in cases of violence?
- Who is being violent/who is the perpetrator? What makes them think they can violate another person? Can it be justified?
- What excuses do people give to justify different forms of violence? Are these excuses acceptable?

Points to facilitate discussion

- The facilitator needs to explain that no person deserves to suffer violence and it is not their fate.
- Much of the violence occurs because of the gender of the person, with women/transgenders being more on the receiving end of violence by men.
- Society perceives men as superior and gives them power, which manifests in different forms of violence.
- People often try to justify the violence, which normalizes the inequalities even more in our society. Hence, we need to challenge the justifications given in support of the perpetrators of violence in order to end violence against women and transgenders.



Exercise-3:

Life cycle of violence

The participants will be divided into five groups—pre-natal, childhood, adolescent, young adult and old age—and write down the kind of violence that occurs in these stages in 10 minutes.

After this, the facilitator will ask them to circle the violence that they think occurs only/mostly to women/ girls. He/she will also explain how patriarchy and gender roles impose Violence Against Women (VAW) which is preventable. Many women find it difficult to protest when they face violence, more so when they face violence in the family or domestic violence.

Initiate a discussion:

Why are women forced to suffer violence? What are the justifications made to support VAW so far?



Exercise-4:

Social and cultural sanction of violence

This is a small exercise to understand the social and cultural sanctions of the excuses/justifications for violence. The facilitator will write the following statement on a sheet of paper and ask the participants to circle whichever appears correct to them.

A husband beating his wife is justified as per the following statements-

- The food was not properly cooked.
- Never informed before going out.
- Has gone out with friends without finishing the household chores.
- Does not give husband money when asked.
- Returned home quite late from work site/office.
- Does not take care of the children properly.
- Often scolds husband.
- Wife's family is richer than husband's family.
- Has not brought enough dowry with her.
- Behaves badly with husband's parents.
- Could not become a father of a son because of wife.
- Answers husband back.

Points to facilitate discussion

- Explain how violence is not justifiable under any circumstances. Ask the participants to reverse the gender and rethink the same situation. For example: If the husband cooks something tasteless, can a wife justify hitting him? Yet, in the same situation with gender is reversed, it is justified and accepted without any challenging our families.
- Violence not only affects the women, but it also affects others in the family, especially children and old people. Further, there is every chance that the violence witnessed by a son will be repeated towards the women in his life, and the cycle goes on. A daughter growing up in a violent family also normalizes this and considers it to be a woman's fate and continues to suffer without protest.
- It is important for women and transgender people to understand that they are not responsible for the violence they face, be it domestic or public violence like rape and sexual harassment. It is also important for men to be held accountable for their actions and there is a need to break the SILENCE ON VIOLENCE.
- The facilitator can encourage the participants to list out possible practices in their family and society that encourage men to believe that they are more powerful than women. Example: a 5-year-old boy escorting his elder sister to the shop, etc. The lesson the boy takes away is that he is more powerful than the elderly woman.



Exercise-5:

Myths and facts about GBV and Domestic Violence

The facilitator will divide the participants into two groups and read out five to six statements to each group. She will instruct them to discuss and decide which is right, along with a short explanation. She will provide a paper along with adhesives (use double sided tape) and ask the participants to write each statement and the explanation on separate sheets. The facilitator will display two large brown paper sheets with headings 'True' and 'False'. The participants will be asked to form a group and read out one statement at a time, and to then place them under true/false as per the group's opinion. The same will be done with the next group and the action repeats until all the statements are displayed.

The following statements will be read out to the participants–

1. Women allow intimate partner violence to happen to them and if they really want to, they can leave their abusive partners.
2. Conflicts and discord are a normal part of any relationship.
3. Men and women are equally violent to each other.
4. Domestic violence happens only to a certain type of women.
5. GBV only includes physical abuse (hitting, punching, biting, slapping, pushing, etc.).
6. GBV is always because of substance abuse such as alcohol and/or drugs.
7. Women should tolerate violence to keep the family together.
8. Domestic violence is a private/family matter, in which the State has no right to intervene.
9. Sex workers cannot experience rape.
10. A man cannot rape his wife.
11. GBV is mostly perpetrated by strangers.
12. Transwomen do not face GBV.



Exercise-6:

Can we change the situation?

The facilitator will ask the participants to list the changes they observed in their surroundings from 20 to 30 years ago. Mostly changes in physical infrastructure will be reported, like good roads, electricity connection, schools, PHCs in the locality, mobile phones, etc. Changes such as many girls going to school, women accessing health services, etc., will also be reported by the participants. The facilitator will then ask–

- How did these changes take place?
- What is common among the things that have changed?

The facilitator will then ask the participants to list some of the things that have never changed and ask why has it not changed.

Points to facilitate discussion

The facilitator will explain: Our society is constantly changing. Some changes like infrastructure is more noticeable and takes a shorter time. Changes in our own attitudes, behaviors and practices take longer to change.

Things that have not changed till now need to change. In some places, some behaviors and practices have changed such as wearing different kinds of clothes and eating different foods, which indicates that change is possible even in circumstances we have been habituated to.

The facilitator will then ask-

- How many of you believe that cooking is not a woman's job, but anyone can cook at home? (participants to raise their hands).
- Those who have raised their hands, how many of you will allow/ask your husband to cook at home? Those who said no, why is it not possible? (male participants can be asked if they can share household chores with their wives/mothers).
- Do you think transgender and other non-binary persons do not have the right to live with dignity? Why are they socially ostracized?

The changes that we have practiced need to be further reinforced within ourselves. For example:

- Someone might allow their son to help in the household chores but will not tolerate/like if he does the same for his wife.
- Someone can allow their daughter to go to school but may not like/allow her to pursue professional education or choose her partner.
- There are men who realised their violent behaviour and has stopped beating their wives, but might not still allow the wife to make decisions related to their household.
- When it comes to eve teasing or sexual assault, people often see if it is their daughter/sister/wife/ any woman/girl's fault, It needs to be understood that a girl being assaulted sexually is not about her/her family losing honour, but rather the perpetrator losing honour.
- Equal relationships are free of violence and based on mutual respect and understanding.
- Patriarchy and caste violence exist in our society as we have never questioned them and never tried to change the situation. Change is only possible when we understand there is a need for change.



Points to remember

- The internal socialization process makes members of society treat/see men and women, girls and boys, differently.
- It is important to understand that there is no valid justification for Violence Against Women.
- By justifying any kind of violence, one shows their support to the violence and the perpetrators.

Roles and responsibilities of the team

Staff

- Convergence with WCD, police department, Nirbhaya homes, one stop centres, various NGOs and Civil Society Organizations.
- Orientation of CRPs on GBV, different services available to address it and convergent action.
- Sensitization on GBV.
- Formation of an internal complaints committee to address sexual harassment at the workplace.
- Awareness building on sexual harassment at the workplace.
- Information on helpline numbers and services to the VO SAC and CLF SAC.
- Ensure sensitization of SMMU, DMMU and BMMU on GBV and POSH.
- Ensure sensitization of institutional mechanisms like VO SAC, CLF SAC and GPPs on the reasons, types and impact of VAW.
- Ensure behavioural changes in SRLM staff in domestic and public domains.
- Ensure a functional internal committee at the SMMU, DMMU and BMMU levels.
- Ensure sensitive and gender responsive environment for inclusion of marginalized communities.

Community Cadre

- Create sensitization on GBV and sexual harassment at different levels.
- Ensure formation of a sexual harassment committee at CBOs.
- Ensure distribution of helpline numbers to all levels of CBO, CRPs and the community.
- Exhibit services and helpline numbers at CBOs.
- Create sensitization of institutions like CLF SAC, VO SAC and GPPs to understand the reasons, types and impact of VAW.
- There should be action and intervention through VO and CLF SAC to reduce violence by creating an environment conducive to express experiences in the SHG.
- VO SAC and CLF SAC to engage in campaign level activities like street theatre, wall painting, etc.
- Exert pressure by counselling the survivors of violence and men involved in violence.
- Create convergence with police and CDPO, protection officer, etc., to ensure support for intervention and lodging of cases.

Handout

Definition of Gender-based Violence

Gender based Violence is defined as any harmful act that is perpetrated against a person's will and that is based on socially ascribed differences between males and females.

Gender based Violence has been divided into the following categories-

- Sexual violence.
- Physical violence.
- Emotional violence.
- Economic violence.
- Harmful traditional practices.

Case study

Kavita, 21-year-old scheduled caste (SC) woman got married at the age of 18 years to a man much older than her. Kavita's in laws demanded a huge dowry at the time of marriage, some of which her parents could not meet. Kavita's in-laws and her husband keeps bringing it up in the day-to-day affairs and blames her for their family's economic instability. She is scolded, abused for not cooking well, for not dressing well etc. Her husband resorts to beating, kicking, dragging her by her hair. He beats her regularly for something or the other.

He also uses abusive words, call her names and blames her for not bringing in dowry and their family's economic situation. He sells her jewellery for meeting household needs and also forces her to have sex with him.

Sexual violence:

Rape, sexual assault and sexual harassment are all part of sexual violence. In Kavita's story, her husband forces her to have sex with him. It is a form of sexual violence called marital rape.

Physical violence:

Striking, beating, kicking, dragging, etc., are examples of physical violence. Here, Kavita's husband beats her daily.

Emotional violence:

This is behaviour that seeks to control an individual by inflicting emotional harm which can include threat, intimidation, humiliation, coercion, etc. In her story, Kavita's husband scolds her by using abusive words that affects her emotionally. Blaming, name calling and other verbal abuse are all forms of emotional violence.

Economic violence:

Economic violence occurs when one intimate partner has control over the other partner's access to economic resources, which diminishes the victim's capacity to support herself and forces her to depend on the perpetrator financially. Economic violence is also a crime. In this story, Kavita's husband sells her jewellery and assets, and is therefore guilty of economic abuse.

Harmful traditional practices:

Harmful traditional practices are forms of violence that are committed primarily against women and children in certain communities and societies

for so long that they are considered or presented by perpetrators as part of accepted cultural practices.

Examples:

- Forced early marriage.
- Female genital mutilation.
- Honour based violence.

Facts and myths

1. There are no valid justifications for Violence Against Women. The international community has recognized violence against women as a violation of human rights that cannot be justified and requires a comprehensive State response. The perpetrators use a combination of tactics of control and abuse that makes it very difficult for women to escape the violence. It is also important to understand that women who experience violence from an intimate partner and seek to leave the relationship in order to ensure their own and their children's safety, paradoxically face an increased risk of repeating and even escalating violence. Women are also prevented from leaving violent relationships due to feelings of shame and guilt, lack of safe housing, or the belief that divorce is wrong for children.
2. 'Everybody can lose control', is the common excuse to justify intimate partner violence. However, violence is not about 'losing' control. Violence in a relationship is not normal, but is a manifestation of historically unequal power relations between men and women.
3. The majority of those affected by Gender-based Violence, in particular intimate partner violence, are women and girls. Worldwide, almost half (47 per cent) of all female victims of homicide in 2012 were killed by their intimate partners or family members, compared to less than 6 per cent of male homicide victims (UNODC 2013).
4. According to NHFS data (NHFS 4 or 5?), 45 percent of women face domestic violence from their intimate partners across all socioeconomic strata of society. While Violence Against Women in poor families is often visible, women from middle and rich families tend to suppress it due to family honour and shame.
5. Gender based Violence is not limited to physical violence, but also includes emotional, sexual and economic violence. The Protection of Women from Domestic Violence Act (PWDVA) recognizes violence as emotional, sexual and economic, along with physical violence.
6. Substance abuse and alcohol might be contributing factors in some cases but it is not the reason for violence. For example, an alcoholic

may hit his wife while drunk but not at other times. However, the violence is primary and gets aggravated under substance and alcohol influence.

7. Every woman has the right to safety, dignity and a life free of violence. Every woman survivor of Gender- based Violence has the right to self-determination—she can decide to stay with her abusive partner or to leave him, and either way she is entitled to support and protection from the State. The argument that women should stay in an abusive relationship is often justified for the well-being of the children. However, it is well established that the safety and health of children are negatively affected when children experience or witness domestic violence.
8. Violence against women is a human rights violation, regardless of whether it occurs in the family or public sphere.
9. When a man forces a woman to intentionally and unlawfully conduct sexual intercourse without her consent, it is called rape. Sex workers conduct sexual acts with consent, but they also have the right to say 'NO' to any sexual act they object to. Hence, this can also be termed as rape.
10. As mentioned earlier, the forced sexual intercourse is rape, irrespective of whether the woman survivor is married to the perpetrator or not.
11. A vast majority of women experience domestic violence which is a common form of Gender-based Violence at the hands of a person close to them, as confirmed by the 2013 Global Study on Homicide and NFHS.
12. According to UNDP, 'Transphobia is prejudice directed at people whose gender identity or gender expression does not conform to social norms and expectations. It is a reaction to the real or perceived difference between the biological sex attributed to a person at birth and their gender identity or expression.' A transphobic attitude boosts violence against the transgender community. It is a form of Gender-based Violence because they are violated for being transgenders.



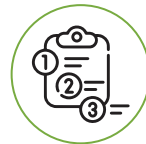
MODULE 16

Women's Literacy



Objectives

- To enhance the understanding about women's literacy.
- To increase women's enrolment in adult education/non- formal education.
- To ensure women are informed and moving towards empowerment.



Materials Required

- Charts
- Handouts
- Markers/sketch pens
- White board



Content

- Scope of continuing women's education
- Importance of socio-economic development for women's development
- Women's capacity and confidence enhanced through knowledge building and life education
- Awareness and information make women access their rights and entitlements and check Violence Against Women (VAW)



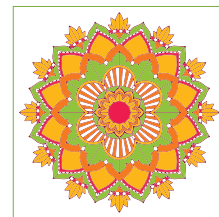
Time: 2 Hours



Notes for the facilitator

This session will be an interactive one that will help the participants to realise the need for women's education. The facilitator will explain that there is no age bar for learning anything. The methodology involved consists of a group discussion and role play so that the issues are easily understood by the participants and they are able to relate these to their daily life needs. Through this session, it is expected that the participants will express how they would like to equip themselves and provide pointers for the program to address these requirements to enable them to become aware and confident.

Women's Literacy



Exercise-1:

Group Discussion: What women wants to learn

The facilitator will initiate a discussion and take note of the points made by the participants on the white board. She will prompt them to list out what they want to learn. After the women's responses, the facilitator will consolidate the points. Some are mentioned below–

1. To be able to sign their names.
2. To be able to read basic numbers and basic information.
3. To be able to check whether the right amount of ration is being given in the PDS.
4. To be able to acquire some skills to enhance their livelihood.
5. To be able to voice their concerns in the Panchayat.
6. To be able to read documents they are asked to sign.
7. To help the children and other members in their community to read and understand things.

The facilitator will then summarize the points that are listed and try to explain how they can impact our daily lives even more.



Exercise-2:

Role play

The facilitator will divide the participants into two groups and instruct them to do the following role play-

Group A: Uninformed women

- Blindly follow all the conditions that society forces on them.
- Lacks courage or confidence to question or put their point forward, which results in the stereotypical gender roles and makes them more vulnerable to VAW.
- Even though they face all kinds of problems in the village such as not getting MGNREGA job cards, the liquor shop in their village, ignorance about the benefits of the NRLM program, etc., they are unaware how to find solutions to these problems.



Group B: Women who have the information

- Regularly attends SHG meetings.
- Knows the importance of coming together to voice their needs.
- Groups are associated with the NRLM.
- They can take their needs to the VO. For example: if the issue is water scarcity or non-functioning health center they can persuade the SAC committee to address their concerns.

After these role plays, the facilitator will initiate a discussion among the participants. He/she can either use two charts or the white board and note down the points–

- What was lacking in Group A and how is Group B different and why?
Note the point about Group A on one chart and about Group B on the other. She will then summarize what is written on the chart.

He/she will conclude the session by generating discussion on issues that keep women behind and prevent them from coming forward and speaking out; factors that limit women and are barriers to their development; factors that enable women to progress socially, economically and as decision makers in society; and the importance of education, the key role that information plays, and that information is power.



Exercise-3:

Group discussion to gather information on traditional practices and local knowledge

Points to facilitate discussion

The facilitator will conduct a discussion with the participants to gather information on traditional practices. For example, knowledge on local herbs, usage of methods of seed preservation etc. This is a wealth of knowledge, so it is important for the facilitator to tell them that this precious knowledge is the source of their education through lived experience, which is something many lack. While this is to be treasured, there is need to learn and be informed about many other issues, so that their agency can be strengthened, and they become independent and confident women.

The facilitator will conclude the session by stressing that although literacy helps women acquire a skill, they already have the strength within them

that they need to recognise and trigger, so that they are fully empowered, socially, economically and politically. Only then can each one of them become a strong collective voice through their SHG, a platform of them, for them and by them.



Points to remember

- The participants understand that equality and equity are achieved through education.
- The participants understand the importance of women being literate and confident.
- The facilitator can highlight the superstitions or other cultural practices women are forced (or 'destined') to be part of and try to critically reflect and analyse on these practices.
- The facilitator can try to convey that education helps in more critical thinking and that it would make their lives better.

The Mission staff and the institutions can take on the following responsibilities to ensure intervention and action on gender integration in NRLM.

Roles and responsibilities of the team

Staff

- Plan literacy programs with the Education Department.
- Ensure literacy for women through the support of the National Literacy Mission or literacy missions of various departments.
- Train institutions like VO SAC and CLF SAC and GPP on the importance of literacy.

Community Cadre

- Execute different literacy programs for women.
- Ensure that women are literate.
- Encourage CRPs for higher education.
- Train SHG women on the importance of literacy.
- Convergence with the Literacy Department for supporting literacy.

Handout

Education is regarded as a key instrument for the empowerment of women. Education changes their world view, improves their chances of employment, facilitates their participation in public life, and also influences their fertility. Several studies indicate that educated women have, on average, fewer children and they take good care of their socialization.

Literacy rates among women

Although considerable progress has been made with regard to literacy and education, the overall picture still remains unfavourable for women. At the beginning of the 20th century, the country as a whole was largely illiterate with just 5.3 per cent of the population counted as literate. Only 0.60 percent women were then literate. In 1951, the first Census taken four years after independence, the situation was not much better.

Female literacy rate stood at 7.93 per cent, as compared to 24.95 per cent for men. Even today, it is not evenly spread throughout India. There are 12 states and union territories that are below the national average for female literacy.

The states of Bihar and Jharkhand have the lowest female literacy rates (33.57 and 39.38 per cent, respectively). This data suggests that nearly half of India's female population is still illiterate. This is not a small number. A massive program is needed to help the numbers rise in women literacy.

It is also to be noted that most of these women are located in rural and tribal areas. Another point to remember is that most of the women included in the literate category have not had education beyond the primary level.

Women in higher education

The number of women decreases at higher levels of education. However, women are to be found in all professions, including medicine and engineering. Calculating the percentage of females by the number of years of schooling is a good indication.

Education is regarded as a key instrument for the empowerment of women. It changes their worldview, improves their chances of employment, facilitates their participation in public life, and also influences their fertility. Several studies indicate that educated women have, on average, fewer children and they take good care of their socialization.

Simultaneously, there is also a need to take measures to reduce the dropout rate, which is fairly high, particularly among village girls. The government realises the importance of education in bringing about basic change in the status of women. Initially, the policy thrust was on welfare, which changed to development in the 1980s, and is now redefined as empowerment. Education is seen as a major contributor to the empowerment process.



MODULE 17

Women Specific Legislations and Existing Laws



Objectives

- To increase women's literacy.
- To increase women's enrolment in adult education/non-formal education.
- To ensure women are informed and moving towards empowerment.



Materials Required

- Charts
- Markers



Content

- An overview of Articles 14 and 15 of the Constitution provides for equality for both men and women
- Rights and entitlements
- Important legislations enacted with the purpose of providing legal protection for women



Time: 3 Hours



Notes for the facilitator

This module has two parts. Part 1 is on rights and entitlements and Part 2 is on important legislations providing legal protection for women. The facilitator will read the following situations and lead the discussion. This will be followed with a question and answer session.

Women Specific Legislations and Existing Laws



Exercise-1:

Rights and Entitlements

The facilitator will open the session by briefly informing the participants about the Indian Constitution. This is important to help them individually and to take action collectively, as these laws enable their access to benefits to which they are entitled.

The facilitator will then divide the participants into four groups, giving a different situation to each group. The participants will be informed about several laws that have been introduced, and details about each law will be provided.

The facilitator should allocate 10 minutes for the discussion. She/he can also pose the following questions to each group for discussion.

Situation 1: Public Distribution System (PDS)

Geetha and her husband are daily wage labourers and have three children. It is very hard for them to raise their children. When Geetha and her husband are without work, they are not able to feed their children three meals a day.

Situation 2: Right to Education (RTE)

Maya and Manoj lost their parents in their childhood and started living with their uncle and aunt. Maya and Manoj were not sent to school, but their cousins are in school. Manoj was sent to work in a motor garage and Maya was responsible for all household chores.

Situation 3: Right to Information (RTI)

Rani and Ravi applied for a food licence to run a hotel. They submitted all the papers and paid the fee. After a few days Ravi got the licence, but Rani's application was rejected. She went to all the relevant offices but did not get a clear response for why her application was cancelled.

Situation 4: Maternity Benefits Act 1961, amended 1917

Garima has been a teacher in a private school for six years. This year she got married and continued to work. On conceiving she informed the

school administration about her pregnancy. Soon she received a mail informing her that she was no longer eligible to work in the school.

Questions and discussion points for each situation–

Situation 1

1. Do you know if the ration shop is functioning properly?
2. Do you have the right to take any action?

If the women answer in the affirmative, the participants will be asked to explain to the other members what they know about the law related to the PDS. To provide the participants the right information, the facilitator can use the handout.

Situation 2

1. Why is learning important for children?
2. Why are girl children often denied education?
3. Why is there a lack of awareness and ignorance among the poor communities?
4. What is it that they are deprived of?
5. What is essential to find a decent job?
6. What is most important for social development?

If the group answers that education is important, the facilitator can ask the participants if they are aware of any law related to education.

The facilitator will then underline the importance of education, especially for girl children. It is important to explain to the women the merits of educating their children so that they can grow into informed citizens. Information about the RTE should be given to the participants. The facilitator can use the handout.

Situation 3

1. Have you experienced such a situation?
2. What action can Rani take to get the information?
 - Any person can file an RTI.
 - If government school teachers do not attend school regularly, an RTI can be filed to get information on the required number of teachers and their responsibility towards the students.

- The women can be asked to list areas of concern where facilities or services are not being properly administered by the line departments or even the Panchayat. Based on the emerging issues, the facilitator can ask them to draw up an action plan on issues they would like to address through the RTI.
- The facilitator should inform the participants that it is useful to use the RTI as it is their Right.

Situation 4

1. How can we support Garima in this situation?

The facilitator can provide the participants information about this Act. S/he has to inform them that this Act is only applicable to women working in the organised sector, such as government jobs, companies, educational institutions, etc.

A discussion will follow to consolidate basic knowledge about the Act and its importance.

After the discussion the facilitator will explain the salient features of the Act.



Exercise-2:

Important legislations providing legal protection for women

There are some important legislations enacted with the purpose of providing legal protection for women. The facilitator has to read these case studies aloud and follow it with a discussion.

Case Study 1

Priya and Praveen live in a city. They have two daughters. Praveen gradually began drinking alcohol and fighting with Priya. He started living with his co-worker, but whenever he comes home, he fights with Priya and hits her. He has stopped paying for their children's education and household expenses. Priya feels very uncomfortable in engaging with him physically when he is drunk, and most of the time she refuses him. This makes him more violent and he abuses her verbally and physically. This happens constantly, but Priya has decided to keep silent to maintain peace in the family. Her husband has sold all her jewellery to buy alcohol. She has no assets now. Priya is fed up with her life and does not know what to do.

The facilitator will now lead the discussion on **Protection of Women from Domestic Violence Act, 2005**.



Questions for discussion

- If the husband, father or brother perpetrate violence on women, will it be considered domestic violence (DV)?
- Who are the victims of DV? Who will be the accused in a DV case?
- Is it essential for a victim of DV to reach/call the police directly?
- Apart from the police, who can the women approach in a case of DV?

Points to facilitate discussion

- The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) ratified the enactment of the Protection of Women from Domestic Violence Act, 2005.
- The Act is intended to protect women from violence arising out of domestic relationships. In this context, the definition of DV includes not only physical violence, but also emotional, economic or sexual abuse.
- The law is a civil law and not a criminal law.

Case Study 2

Gayatri fell in love with **Rahul** and wanted to get married. When her parents and brothers came to know about this relationship, they beat her brutally. After some months Gayatri and Rahul got married, and a few weeks later Rahul's family began torturing her for dowry. She shared this with her family, but they turned their back on her. Rahul also kept silent, and within a few months her in-laws started abusing her and even Rahul started beating her. Gayatri does not know what to do.

The facilitator will lead the discussion on **Dowry Prohibition Act, 1961**.



Questions for discussion

- If the parents are willing to give dowry, will it be considered a crime?
- If women refuse to marry someone who asks for dowry, how will society treat that woman?
- Can women get their dowry back? Who has the right over the dowry?

Points to facilitate discussion

- In India, dowry is given by the family of the bride (it could be money or jewellery or property) to the family of the groom. The Dowry Prohibition Act, 1961 penalises the giving, taking and demanding of dowry.
- Eventually the system resulted in dowry deaths (the murder of women in the name of dowry), and punishment is prescribed for demanding, giving or taking of dowry.
- The Dowry Prohibition Act, 1961 is applicable to all religions.
- Dowry includes goods, property, money which are given by either party to the marriage.

Case Study 3

Neetu and Nitin work in the same office. At a party celebrating the company's annual day, everyone was enjoying themselves. Nitin looked at Neetu and commented on her dress, 'ohh wow looking beautiful'.

She thanked him, but he kept repeating himself and tried to touch her. Neetu was uncomfortable and embarrassed in front of her colleagues. He used to send her text messages wishing her good morning, good night and good afternoon with a kiss emoji. In the beginning, Neetu replied to his morning messages but later she started to ignore him and his messages.

The facilitator will lead the discussion on **Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013**.



Questions and points for discussion

- Is this a form of sexual harassment at the workplace?
- The party was held outside the office, then how can this incident be considered workplace harassment?
- Have you ever been in such situations, or heard about such situations?

- What should Neetu do in this situation? If your manager/boss sends you romantic messages with smiley emojis, will it be considered sexual harassment? If someone at the workplace comments on your dress, asks you about your sexual life/interest, touches you without your consent, will it be considered as sexual harassment?
 - ⦿ Is sexual harassment perpetrated only by men?
 - ⦿ If you are invited by your work colleague to a party outside the office, say a hotel, and he misbehaves, can you still report this as sexual harassment at the workplace?
 - ⦿ The Act aims to protect women from sexual harassment at the workplace.
 - ⦿ Sexual harassment at the workplace also includes words being spoken or touching with sexual intention.
 - ⦿ If the sexual harassment takes place in rural areas and in unorganised sector, the women can register their complaint in the local committee under the sexual harassment Act.

The Mission staff and the institutions can take on the following responsibilities to ensure intervention and action on gender integration in NRLM.

Roles and responsibilities of the team

Staff

- Have information on state specific schemes of all states.
- Conduct awareness building on different laws.
- Develop a handbook on different laws for CRPs.
- Conduct training on laws and legal mechanisms

Community Cadre

- Conduct awareness building on different laws and schemes among SHG members.

- Support women who are undergoing any type of violence and exploitation through the gender forum GJC or SAC.
- Conduct training on laws, legal procedures, mechanisms and instruments.
- Build convergence with various legal authorities like the police, ICDS, WCD and social welfare department to ensure implementation.

Handout

In India, there are a lot of legislations enacted with the aim to protect women from sexual abuse or exploitation or any form of discrimination on the basis of gender. The Domestic Violence Act, the Dowry Prohibition Act, Protection from Sexual Harassment at Workplace Act are some of the important legislations and all are working toward the betterment of women's lives. The Indian Penal code provides provisions that indicate the offenses and punishments for the protection of women. So, it is a woman's right to have an understanding about her rights, privileges, and legal protection.

Dowry Prohibition Act, 1961

Points for discussion:

- In India, dowry system is a system in which the family of bride has to give dowry (in cash or ornaments or as property) to the family of bride groom. The Act named Dowry Prohibition Act, 1961, penalized the giving and taking of dowry. Demanding dowry is also an offence as per the Act.
- The Dowry Prohibition Act, 1961 is applicable to all religions and as per the Act, dowry includes goods, property, money which are given by either party to the marriage.

Protection of Women from Domestic Violence Act, 2005

Points for discussion

- Convention on The Elimination of All Forms of Discrimination Against Women (CEDAW) made ratification of the enactment of The Protection of Women from Domestic Violence Act, 2005.
- The Act intended for the protection of women from the violence that arises out of domestic relationships. Here the definition of Domestic Violence includes not only physical violence but also emotional, economical or sexual abuse.
- The law is a civil law and not a criminal law.

Medical Termination of Pregnancy Act, 1971

- In India, there were a time in which, all the parents wanted boy child and it caused for the increasing number of abortions. Due to the lack of awareness and education, women are tended to be forced to abort the child in the womb.
- The Medical Termination of Pregnancy Act 1971, intended to reduce illegal abortion and maternal mortality and morbidity.
- The Act clearly provides provisions on the conditions to be fulfilled for the abortions and qualifications required for the person conducting the same.

Equal Remuneration Act, 1976

- There are wage differences existing in many sectors in India, in which the women employees are not given equal wages as that of male employees.
- The Equal Remuneration Act, 1976 clearly prevents the discrimination in terms of wages in the places of work.
- The Act provides provisions for penalties to be imposed on the employer for discriminating women workers.
- It provides for the payment of equal remuneration for equal work for both men and women.

Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act 2013

- The Act aims to protect women in workplace from sexual harassment.
- "Sexual harassment" includes any one or more of the following unwelcome acts or behavior (whether directly or by implication) namely: (i) physical contact and advances; or (ii) a demand or request for sexual favours; or (iii) making sexually coloured remarks; or (iv) showing pornography; or (v) any other unwelcome physical, verbal or non-verbal conduct of sexual nature.

Family and Law

Special Marriage Act, 1954

- A marriage under the Special Marriage Act, 1954 allows people from two different religious backgrounds to come together in the bond of marriage.
- The Special Marriage Act, 1954 lays down the procedure for both solemnization and registration of marriage, where either of the husband or wife or both are not Hindus, Buddhists, Jains, or Sikhs.

- According to this Act, the couples have to serve a notice with the relevant documents to the Marriage Officer 30 days before the intended date of the marriage.

The Hindu Marriage Act, 1955

- The persons getting married must be unmarried and must not have a living spouse from their previous marriage.
- The legal age for a woman is 18 years and for a man is 21 years.
- The sanity of mind is necessary for both the parties and they must be capable to give their consent to the marriage freely.
- The persons getting married must be mentally fit for the marriage i.e. they must not be suffering from any mental illness.
- Both the bride and groom should not be 'sapindas' of each other except if it is allowed under their respective religious laws.

The Indian Christian Marriage Act, 1872

- As per the Act, the solemnization of the wedding takes place in the presence of priests, clergymen or ministers in a church and as per the defined regulations of the Indian Christians community.
- The age of bridegroom and bride should be 21 years and 18 years respectively.
- Both bride and groom must give their consent voluntarily and under no compulsion from anyone.
- Both the parties to the marriage should not have an existing partner from any former marriage at the time of marriage.
- Both parties to the marriage must be sane.
- The marriage is required to be performed before the presence of at least 2 trusted witnesses and before a registrar of marriage, who has the license and authority to register a marriage and issue a marriage certificate in India.

Divorce Acts

1. Hindu/Sikh/Jain/Budhist

Grounds for Divorce as per Section 13 of the Hindu Marriage Act, 1955

- If any person after the solemnization of marriage had voluntary intercourse with any person other than his or her spouse.

- Has treated the other with cruelty.
- If one of the parties to the marriage has deserted the other for a continuous period of two years.
- If wife/husband has ceased to be a Hindu by converting to any other religion, after the solemnization of marriage.
- If either is of unsound mind and cannot possibly be cured or has been suffering continuously or temporarily from mental disorder.
- If any person, after the solemnization of the marriage is not heard as of being alive for a period of seven years or more.

2. Christian

- Christian marriage in India can be dissolved under the Indian Divorce Act of 1869, under three conditions-
 - ⦿ Both parties can file for a divorce by mutual consent.
 - ⦿ Either party can file for divorce on the grounds that the other party is of unsound mind.
 - ⦿ The party must be medically certified as 'incurable'.
- Women can request a divorce under Section X (II) on three exclusive grounds: rape, sodomy and bestiality.

3. Muslim Personal Law (Shariat) Application Act, 1937

Discussion Points

- This act deals with circumstances in which Muslim women can obtain divorce.
- The Shariat Act was enacted by the British government in India in 1937, and, after India became independent from Britain, the Shariat Act (MPL) was maintained in Indian society.
- Protects the rights of Muslim women who have been divorced by their husbands and to provide for related matters.
- These laws are not applicable to Muslims who married under the Special Marriage Act, 1954.
- A woman can ask for divorce in the following circumstances-
 - ⦿ If the husband has not been known for four years.
 - ⦿ If the husband has not provided for her maintenance for two years.

- If the husband has been sentenced to imprisonment for seven years or more.
- If the husband has failed to perform his marital obligations for three years.
- If the husband was impotent at the time of marriage and remains impotent.
- If the husband has been insane for two years or is suffering from leprosy or virulent venereal disease.
- If the husband treats the wife with cruelty, even if absent physical violence.
- If the wife has been given in marriage by her father or guardian before she reached age 15.
- If the husband associates with women of evil repute or leads an infamous life or attempts to force her to lead an immoral life.
- If the husband disposes of her property or prevents her exercising her legal rights over it.
- If the husband obstructs her in the observance of her religious profession or practice.
- If he has more than one wife, or does not treat her equitably in accordance with the Quran; or carries out any other ground recognized as valid for the dissolution of marriages under Muslim law.

The Immoral Traffic (Prevention) Act, 1986 (PITA) has been amended as The Immoral Traffic (Suppression) Act, 1956 (SITA). This Act is the premier legislation only for the prevention of trafficking for commercial sexual exploitation i.e. for the purpose of preventing and ultimately prohibiting prostitution for women and girls. In 2006, the Ministry of Women and Child Development proposed an amendment bill i.e. the Immoral Traffic (Prevention) Amendment Bill, 2006 that has yet to be passed.

Indecent Representation of Women (Prohibition) Act, 1986 prohibits indecent representation of women through advertisements or in publications, writings, paintings, figures or in any other manner.

Commission of Sati (Prevention) Act, 1987 provides for the more effective prevention of the commission of practice of Sati or the voluntary or forced burning or burying alive of widows, and to prohibit glorification of this action through the observance of any ceremony.

Child Labour (Prohibition and Regulation) Amendment Act, 2016

prohibits the engagement of children in all occupations and of adolescents in hazardous occupations and processes, where adolescents refer to those under 18 years and children to those under 14 years.

The Protection of Children from Sexual Offences (POCSO Act), 2012

was formulated in order to effectively address sexual abuse and sexual exploitation of children. It defines a child as any person below the age of 18 years and provides protection to all children under the age of 18 years from the offences of sexual assault, sexual harassment, and pornography.

National Food Security Act (NFSA)

This Act was introduced to provide food security to the most marginalized and vulnerable sections of society. It clearly states that every individual has the right to food and that no one should go hungry.

The facilitator can explain the salient features of the Act.

- The Act also states that ration cards for poor families will be in the name of women.
- It covers the mid-day meal scheme, ICDS and PDS.
- NFSA 2013 recognizes maternity entitlements. Under the PDS, each person is entitled to 5 kg of cereal. Pregnant women, lactating mothers and certain categories of children whose health condition is fragile are entitled to free cereals every day.
- Families falling under the Antodaya Yojana will get 35 kilograms of rice per month.
- The most important aspect of this Act is that from the current welfare approach it is now a rights based approach, and in a country where almost 40 per cent of children are undernourished, the importance of the scheme is significant.

Right to Education (RTE)

What is RTE?

- The Right to Education Act clearly provides for free and compulsory elementary education in schools in their area.
- Government schools are bound to admit all children and ensure that no child in the age group 6 to 14 is out of school. It states that the local authorities and parents have the responsibility to ensure that children are admitted into schools.

- The Act demands that the school should run properly, with regular attendance of teachers, and the teacher to student ratio such that every child receives attention.
- Private schools have to allow enrolment of 25 per cent of students from vulnerable sections to give them the opportunity to get a good education.
- Schools have to function by providing a non-discriminatory environment and equal treatment to all, in order to help the overall development of students.

The facilitator can inform the participants that they have a responsibility to see that no children are out of school. If they find that children are not in school, they can inform the VO so that collective action can be planned to ensure that no child in the village is out of school at an age when they should be studying.

Right to Information Act (RTI)

This Act was introduced to ensure that all citizens can get information from any government office/ officer about any issue related to the functioning/ provision of facilities that come under the purview of a particular government department.

This Act also makes it necessary for the department/office to maintain all records in computerised form so that when requested, the information can be provided by the department/office.

The facilitator needs to inform the SHG members about the RTI Act. This is a very important tool that women can use to question the government when services are not being implemented properly. It is an Act that makes the government and officials accountable to the people. The facilitator can provide examples to make the working of this Act clear to the participants.

Any person can file an RTI and the application can be downloaded. The fee for this service is a reasonable ₹10. The information requested in the RTI has to be provided to the RTI applicant within 30 days.

Mahatma Gandhi National Rural Employment Guarantee Act, 2005 (MGNREGA)

Key Points:

- It has been developed on a rights-based framework, and is meant for adult members of a rural household willing to do unskilled manual work.

- It provides a guarantee of 15 days employment, or an unemployment allowance.
- It provides up to 100 days of work in a financial year per household, depending on actual demand.
- In this job, no machinery will be used that will replace human power.
- The job cards for the work are issued by the Panchayat.
- Thirty per cent of workers must be women.
- Crèche, drinking water, first aid and shade must be provided at worksites.
- Payment is made only through banks or the post office.
- Under MGNREGA, individuals can work on their land as marginal farmers, etc.

Maternity Benefits Act 1961, amended 1917

- Under this Act, women working in the above-mentioned institutions are entitled to 26 weeks paid maternity leave. This is a recent change from only 12 weeks. It also allows mothers who adopt an infant less than 3 months of age to benefit from this Act. Such women can avail of 12 weeks' maternity leave.
- Women with up to two children can get 26 weeks' leave, but from the third child onwards, leave is reduced to 12 weeks.
- It also allows the pregnant woman to work from home, if this is mutually agreed with the employer.
- A crèche is compulsory in any establishment that has over 50 women employed.
- It is in the interest of the mother's health and proper care of the infant that these measures have been introduced.

Senior Citizen Act, 2007 (revised in 2016)

- This Act makes it a legal obligation for children and heirs to provide maintenance to senior citizens and parents in the form of a monthly allowance.
- This Act also provides simple, speedy and inexpensive mechanisms for the protection of life and property of older persons.
- The main attraction of this Act is that there are provisions to protect the life and property of such persons.

Facilities available for senior citizens:

- Provision of health care in government and private hospitals for cardiac problems, diabetes, kidney problems, blood pressure, joint pains and eye problems. There is also a provision for a separate queue for reservations for hospital beds.
- Concessions for both women and men for train travel and separate queues for purchasing tickets. There is also the option for lower berths.
- Government old age homes for the elderly.
- There is a higher interest rate on savings in post offices and banks.

Rights of a Person with Disability Act

It covers 21 disabilities. To name a few-

- Blindness
- Dwarfism
- Impaired hearing
- Acid attack
- Mental illness
- Speech and language disability
- Thalassemia

What is important is that along with the family, the government too has the responsibility to see that a person with disabilities can enjoy all their rights as given in the Constitution equally with others.

Entitlements:

- Provision of benefits of reservation in higher education (not less than 5 per cent), government jobs (not less than 4 per cent), in allocation of land, poverty alleviation schemes (5 percent allotment), etc.
- Every child with disability in the age group of 6 to 18 years has the right to free education.
- Government funded educational institutions as well as government recognized institutions will have to provide inclusive education to children with disabilities.
- To strengthen the Prime Minister's Accessible India Campaign, it has been stressed that accessibility to public buildings (both government and private) is ensured in a prescribed time frame.

The Prohibition of Employment as Manual Scavengers and their Rehabilitation Act, 2013

Manual scavenging is a caste-based occupation involving the removal of untreated human excreta from bucket toilets or pit latrines, that has been officially abolished by law in India as a dehumanising practice.

It involves moving the excreta with brooms and tin plates into baskets, which the workers carry to disposal locations which are sometimes several kilometres away. The workers, called scavengers, rarely have any personal protective equipment.

The Act clearly talks of the Right to Life with Dignity, and to move out of such dehumanising jobs as manual scavenging.

The key points in the Act are-

- Prohibit the employment of manual scavengers and hazardous manual cleaning of sewers and septic tanks.
- Demolition of all dry toilets or toilets that require manual disposal of human excreta.
- Maintain a survey of manual scavengers and their rehabilitation.

This information is important and can be used both personally and collectively through the VO to access the benefits and entitlements provided in these legislations. The facilitator can impress upon the SHG members how this information can help them.

<https://www.latestlaws.com/articles/all-you-need-to-know-about-offences-against-women-under-indian-penal-code-1860-read-article>

Deendayal Antyodaya Yojana - National Rural Livelihoods Mission (DAY-NRLM)

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