

GENDER SENSITISATION OF ADOLESCENTS

A HANDBOOK FOR COMMUNITY FACILITATORS







Gender Sensitization of Adolescents:
A Handbook for Community Facilitators
Kanasu Kishsori Sanghatana (KKS/Visthar)

Handbook developed by:
Roshen Chandran
with Rajkumari Nimbale & Vijayashanthi Murthy

Drawings:
Sanchita Satyadas
Design and layout:
M V Rajeevan

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-  KRC Road, Kothanur Post, Bengaluru - 560 077. INDIA
-  +91 80 28465294 / 28465295
-  @visthar.org
-  visthar.org

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*Bring me all of your dreams
You dreamer
Bring me all your heart melodies
That I may wrap them in a blue cloud-cloth
Away from the too-rough fingers
Of the world.*

~Langston Hughes

PREFACE

No country has yet achieved full gender equality. Women across the world continue to suffer from discrimination and unequal rights and opportunities. Globally, one in four girls does not attend secondary school and one in five girls is married before her 18th birthday. As per the Global Gender Gap Report 2021 published by the World Economic Forum, India is ranked at 140 out of 156 countries. In a context such as this, how do we advance the goal of Gender Equality (SDG 5)?

Gender Equality basically begins in the mind; in our perceptions, attitudes and behaviour patterns, in our relationships and in the way we share power and decision-making. The idea of gender equality is something that we need to internalise and put into practice. Gender sensitization facilitates the process of internalisation by analysing and challenging values, norms, perceptions and practices which reinforce stereotypes and produce inequalities. It is the first step towards ushering in equitable, inclusive and just homes and communities.

Visthar has been involved in facilitating gender sensitization and capacity building for mainstreaming gender and diversity for over two decades now. From the very outset we were aware of the limitations of a 'banking approach' to learning. We have been following a 'problem-posing' method which builds on lived experience of the participants, analyses root causes of the problem, and evolves a transformative agenda or action plan. We believe that mechanical transfer of concepts and information do not inspire social change. Recognition of the barriers, within ourselves and in the social institutions we are a part of, are crucial for transforming unequal power relations. Obstacles and resistance need to be carefully considered and addressed at personal and institutional levels.

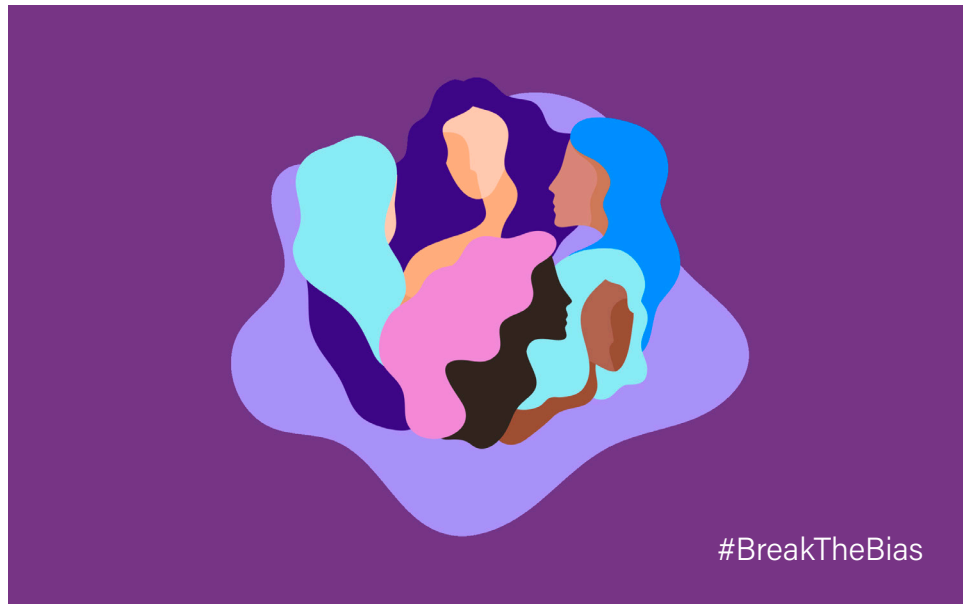
This handbook is specifically tailored for the Community Facilitators of Kanasu Kishori Sanghatana (KKS). KKS works in 57 villages, spread over 15 Panchayats in Kukanoor Taluk of Koppal district in North Karnataka. The program aims at collectivizing 5000 adolescent girls in 250 Kishori Sanghas. The primary objectives are to empower collectives of adolescent girls between the ages 13 - 18 to resist violence and claim their rights and to sensitize multiple stake-holders in the community to support the empowerment of adolescent girls. The project is supported by Azim Premji Foundation.

The handbook aims at raising consciousness on gender justice, sexual and reproductive health and rights, and developing perspectives through social and gender analysis. Adolescent girls, who are conscious of their rights, will claim their rights individually in their homes and collectively in their communities. They will develop leadership skills and participate in campaigns. In the process, they will gain a sense of self, bodily integrity and greater confidence. This is our hope. If we believe in our dream (kanasu) and are passionate about it, sooner or later it will become a reality.

We place on record our appreciation for the team, Roshen Chandran, Rajkumari Nimbale and Vijayashanthi Murthy, who worked on this handbook. Sanchita Sathyadass, a budding artist who interned at Visthar, did the mandala drawings. Thanks also to M V Rajeevan for the design and layout. Asha V and Nazar P S for their passion and commitment to training and mentoring the Community Facilitators.

Mercy Kappen
Director
Visthar





“Imagine a gender equal world.
A world free of bias, stereotypes, and discrimination.
A world that is diverse, equitable, and inclusive.
A world where difference is valued and celebrated.
Together we can forge women’s equality.
Collectively we can all break the bias #BreakTheBias.”

<https://www.internationalwomensday.com/theme>

INTRODUCTION

We are making history. After centuries of inequality, women and men are questioning how we have seen ourselves and each other. Together we are changing the structures that have kept women down. We are dreaming a new society where all of us can walk hand in hand as equals.

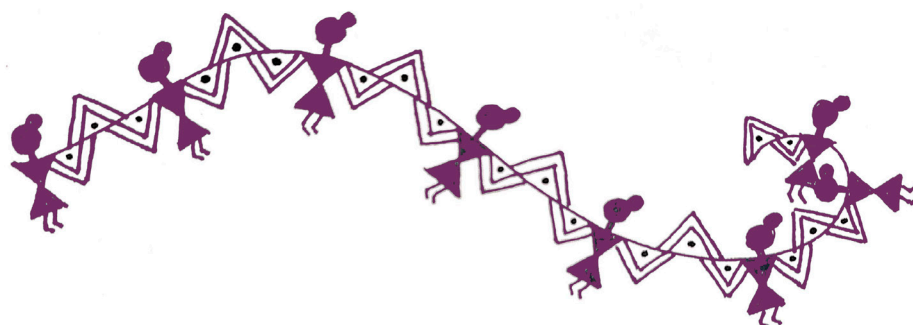
This handbook supports those conversations and dreams in our villages. It encourages girls in Kishori Sanghas to reflect and question those practices which have been oppressive. We thus develop a clear vision of the society we want to build.

This handbook is organised in 20 lesson plans, each of one-hour duration. The lessons combine discussions, stories, games, role plays, debates, and other activities. These lessons are built on the philosophy and methods of Paulo Freire, a Brazilian educator. Freire pioneered a teaching method to promote education for justice. Active participants analyse, discuss and plan for the change they want to see, in this method. The facilitator's role is to support them in their discussions, not to "teach" them.

Each lesson plan is structured into different parts. The Methods section first summarizes in a box item the steps to be followed in the session. It then lays out in greater detail how the session can be facilitated. The Notes section contains the answers that are likely to come from the participants, any relevant background theory, and the stories to use in the session. The final section Frequently Asked Questions discusses doubts and clarifications that the facilitator or KKS members might have.

Most lesson plans support us to think deeply, share experiences and understand the issues better. As we learn more about these injustices, we will want to take action to change it. Hence, a few lesson plans support us to plan and implement collective action.

The Resources section of the manual includes collections of energisers and games that the facilitator can use when she/he needs to. That section also contains discussions on common myths related to gender that facilitators might face. The Resources section strengthens the knowledge and understanding of the facilitator. The facilitator becomes better prepared once she/he has studied that section too.



Remember Me?

*I am the girl
with the dark skin
whose shoes are thin
I am the girl
with rotted teeth
I am the dark
rotten – toothed girl
with wounded eye
and melted ear.*

*I am the girl
holding their babies
cooking their meals
sweeping their yards
washing their clothes
Dark and rotting
and wounded, wounded.
I would give
to the human race
only hope*

*I am the woman
with the blessed dark skin
I am the woman
with the teeth repaired
I am the woman
with the healing eye
the ear that hears.*

*I am the woman: Dark
repaired, healed
Listening to you
I am the woman
offering two flowers
whose roots
are twin:
Justice and hope
Let us begin*

~Alice Walker



GUIDELINES FOR FACILITATORS

Our Approach to Facilitation

- » As gender sensitization facilitators, we are enabling participants to think who are participating in our sessions **to think and analyse their own lives**, attitudes, and worldviews.
- » Thus, a facilitator **asks open-ended questions**. These questions enable participants to think and analyse. Examples of such questions could be:
 - a. What do you think about this?
 - b. What are the consequences of this happening?
 - c. Why is this happening?
 - d. What can we do to change this?
- » We are **not teaching participants** what is right and what is wrong – they arrive at that themselves based on the analysis we facilitate.
- » We are trying to kindle a **sense of justice** among the participants. Let us enable them to recognize and express the injustice they see and experience.
- » Traditionally, teachers use their power and authority to teach; we meet our participants as equals and invite them to think along with us. Thus, we are **not teachers**.
 - a. Let us talk less and listen more.
 - b. Let us use simple language, with minimum technical words
 - c. Let us not claim to be superior/experts

Our Method of Facilitation

- » Arrange the seating so everyone **sits in a circle**
 - a. Everyone can see each other, and are at the same distance from the “center”
 - b. There is no “head” of the circle, we are all equals in the circle
- » Please **sit as part of the circle** in a place where everyone can see your face. Do not sit/stand in the center of the circle – your participants behind you will not be able to see your face.
- » Speak **slowly, clearly, and gently**. We are not giving a public speech; we are inviting our friends to reflect on their own lives.
- » When we pair up as facilitators – a female facilitator and a male facilitator – we can **model gender equal behaviour** and influence our participants deeply
 - a. The facilitators can take turns leading the facilitation on different days
 - b. When one person is leading the facilitation, the other person can support her/him
 - c. The supporting facilitator can help with writing on the whiteboard, arranging materials, etc.
- » Encourage the group to share; show how to speak in few words by your own example.

- » **Listen politely** when a participant shares their life story and acknowledge their feelings
 - a. Please thank them for sharing and affirm their story. It takes courage to share personal stories in a group.
- » **Do not ignore a person** who is talking; listen to them.
- » As far as possible, **do not interrupt or cut off** a person who is talking. Their views matter.
 - a. If they are taking more time to explain their point, request them to be brief so others can also share.
- » Our sessions challenge our participant in a deep way; many will feel vulnerable. **Never make fun of anyone or pass adverse comments.**
- » After we ask a question, there might be silence from the group. **Do not panic by the silence!** People might need time to think and frame a response. Count slowly till 10. You almost certainly will get responses.
- » Give **enough time for group work**; Group work enables each person to think and is important for their growth.
- » Sometimes you can turn around questions that come to you. You can ask the group itself to respond to questions that arise from the group.
- » During small group discussions, please listen and **move from group to group**. If a group is stuck, enable them to understand the concept through a series of simple questions.
- » Consider using a **short energizer** if the group's energy goes down. The Resources section of this manual has a collection of energizers you can use.
- » When your group has persons with disabilities, be sensitive to their specific needs. Adapt the activities in the lesson plans to **include participant with disability**. You can take the help of your mentors too for redesigning the activities.
- » To keep track of time, please have a watch or phone with you. If you use a phone, please keep it on silent mode.

Facilitation and the Content

- » Be thorough with the lesson plan you are facilitating. Mentally rehearse all the questions and possible answers.
- » When we ask questions, we are not 'testing' participants; we are inviting them to think. Since our experiences will differ, there is no "right answer".
- » If we get a response which we never thought of, acknowledge that viewpoint and respond in a way that you think is most appropriate.
- » When a person gives an answer that does not fit with our view, do not force them to see things our way. Gently ask a few more questions that enable them to think more deeply.
- » If examples from religion are discussed, make sure that it is not from just any one religion. Discuss examples from Hinduism, Christianity, and Islam.
- » Please avoid statements like "I want to teach you...", "I want you to know...", etc. As a gender sensitization facilitator, we are not "teaching" or "telling"; we are inviting participants to rethink some of their beliefs and assumptions.

MODULE 1:

SEX AND GENDER

1. WHO AM I?



OBJECTIVES

- To become aware of the various elements that constitutes one's own self
- To feel greater confidence and acknowledge worthiness in oneself
- To speak in public with confidence



MATERIALS

- A stick or chalk to draw the circle symbol on the floor
- A4 sizes sheets to distribute to the group
- A copy of Padma's story from this manual



TIME

- 60 Minutes



METHOD

The Steps

- Draw a small circle near the facilitator before the session begins
- Please do the Attitude survey from previous page before starting this session.
- Read Padma's story aloud, dramatically - twice
- Ask: "How do you feel after listening to the story?"
- Walk dramatically to the circle, and share that Padma is trying to discover "Who am I?" Give 2 examples so everyone understands our question.
- Invite your participants to think who Padma is, and come to the circle and speak
- After everyone speaks, you add "I am Padma... I am everything you all have shared; I am also a human being worthy of dignity and respect"
- Request the group to think who they each are
- Play the game "Finding You, Finding Me"
- Invite every person to make a short speech introducing their friend
- Thank and clap for each person who shares

- Encourage your participants to maintain a “Gender Journal” for the next few months – they can inaugurate it with their new “Who am I?”
- Conclude by asking the group why we are asking ourselves “Who am I?”

Before the session begins, draw a small circle near you, some steps away from where you are sitting. We will be using that circle later as a space for people to stand and speak.

This session is in **three** parts:

- 1. Attitude Survey**
- 2. Storytelling and discussion**
- 3. The Game “Finding You, Finding Me”**

PART 1 – ATTITUDE SURVEY

Before you start the first session, please get the responses for the questionnaire given below. Clarify that they do not have to write their names on the paper. They need to only tick the agree or disagree column.

After the session, please prepare a summary score of the answers.

Do you agree or disagree with these statements?

No.	Statements	Agree	Disagree
1	Girls are better secretaries and assistants, as they are more careful		
2	Boys are better leaders, as they are good public speakers		
3	Taking care of children should be the responsibility of women		
4	A man must be the head of the household		
5	Brothers have the responsibility to discipline their sisters		
6	Women are women’s worst enemies		
7	Boys don’t cry because they feel strong		
8	Girls who dress inappropriately are inviting rape		
9	Sometimes women are to blame for the kicks they get		
10	When there is a fight at home, women should give in to maintain the peace at home		
11	Girls should not get reserved seats in buses		

PART 2 – STORYTELLING AND DISCUSSION

Please read aloud Padma’s story “The Save” from below. You can read the story like a drama with emotions and feeling.

THE SAVE

“Akkaaa!” I spin around as Sekar’s terrified scream splits the air.

My friends and I had just started playing. As always when I left home, my grandmother warned “Padma, don’t go near the river, the current is very strong today” Her words irritated me. I was already late after all the work at home. And Sekar had gone with his friends long ago. “You didn’t tell Sekar not to go near the river. You think he is Superman and I am a little flower?!” I shot back as I ran to join my friends. I think the many months of lockdown have made me funnier.

As we walked around the main village to our usual play place, we crossed the dominant caste boys playing football in the field. I really want to play football, and not just the games we girls are supposed to play. I want to run and kick the ball. Or dive and save a goal. “Padma has big dreams!”, Saroja teased me. “These aren’t BIG dreams, please! I just want to play football like everyone else” I answer back.

When we reached the riverbank, I saw Sekar and his friends from our part of the village playing on the little bridge upstream. They play there often; the other boys don’t let them join in the field. I smiled to myself. Sekar is a loving and gentle boy. And he enjoys these games with his friends.

Today my friends and I are playing throw ball. I love running to catch the ball and throwing it back quickly. I catch a difficult throw when Sekar’s voice spins me around.

“Akkaaa!”

There is terror in his voice. I can see him and his friends on the bridge - frightened and paralyzed. Sekar’s eyes are looking towards me, but his hand is pointing at the river.

There! On the fast-flowing waters, a kid is struggling to float. It’s Sekar’s friend Jeevan. The current is carrying him fast. He is losing control.

I don’t lose a moment; I sprint across the riverbank as my friends look on in shock. My eyes are watching the river, I speed up. In my mind, I thank Appa for teaching me to swim. I dive into the river, the water is icy cold, I have never felt so much energy. I try to swim towards Jeevan. The current is so strong, and I must use all my strength. I kick my legs hard to swim forward.

I can see Jeevan, his arms flailing, as he comes down the river. I must catch him when he crosses me. I feel fear, but I won’t give in. I must save him.

Days later, they will tell stories of how I plunged into the river to save a young boy, how I braved the roaring river when everyone was afraid. They will forget that I also had to overcome my fear.

When I finally bring Jeevan to safety that evening, there is already a crowd at the riverbank. Sekar comes running and hugs me. Tears swell up within us. I hug him tightly.

When we come out to play the next day, my grandmother warns “Sekar, don’t go near the river, the current is very strong today.”

After you read it aloud once, invite one more person to read the story out aloud. That way, everyone gets to hear the story twice. The second reading enables them to listen more closely and relate to Padma even better.

Ask the group “How do you feel after listening to the story?”

This question is informal and just a warm-up. There are no right answers. We just want our participants to share what their immediate reaction is.

Then, walk to the circle you have drawn earlier, and then act like you are making a public speech:

“I am Padma, and I am wondering who I am. Who am I? Yes, my name is Padma, but who am I?”

Step out of the circle, point your hands towards the circle and tell the group:

“Please help Padma discover who she is...take a moment to think who Padma is...then please come here and tell us who Padma is...when you step into the circle, you are Padma... you can say who Padma is... for example, you might say – I am Padma, I am a bold person, or you might say – I am Padma, I am a person who wants to play football”

You are inviting your friends to think about Padma and to come and speak on her behalf inside the circle. The above lines state your expectations clearly, with two examples. Give the group time to think. After a minute of silence, let them come up and speak – one by one. Their statements might include:

- I am Padma...I am smart and bold
- I am Padma...I am a swimmer
- I am Padma...I am a dalit
- I am Padma...I am a sister to Sekar
- I am Padma...I am funny
- I am Padma...I love games and sports
- I am Padma...I am strong and courageous
- I am Padma...I am intelligent
- I am Padma...I have many rights

Let as many people share as they want. After everybody has shared, you can step into the circle and add:

- I am Padma...I am everything you all have shared; I am also a human being worthy of dignity and respect

Thank everyone for helping Padma discover who she is.

Share that this is also a good opportunity for each of us to think “Who am I?” Suggest that everybody take 5 minutes (yes, 5 minutes) to think and write down who they think they are.

Give each person a paper to write down their answer – half an A4 page is sufficient. Please request everyone not to write their names on the paper.

PART 3 - “FINDING YOU, FINDING ME”

For the game, request everyone to fold their paper into two. Collect all their papers in a small basket/bucket. The facilitator can also join the game by adding their “Who am I?” to the basket/bucket.

Tell the group that everybody will be pulling out a different person’s paper from the basket/bucket. They need to read and understand it clearly. They do not yet know who wrote that.

The goal of the game is to find the person who wrote the paper. Everyone may walk around and ask questions to their friends to find the person. But there are some rules.

- Players may ask questions like “Do you like singing?”, “Do you feel you are bold?”, “Are you caring?”, etc.
- But players may not ask directly “Did you write this?”
- The person replying may only answer: “Yes”, “No”, or “Yes, but that’s not my paper”
- Players move around and find the person whose paper they have.
- When a player has been found, they sit down wherever they are.
- The game is over when everybody has been found and sits down.

Once the game is over, invite each person to make a short speech to introduce their friend whom they found through the game.

In their short speech, they can include everything their friend wrote about herself/himself; encourage the speaker to add more about the person too. For example, they might add, “Muthu is also very humorous and makes us laugh all the time”, or “I also know that Sonia never gives up when she faces challenges.”

When we hear other participants describe us, our sense of self is further affirmed. When a friend adds more about us, it helps us to reflect more about who we are.

Practising simple short speeches also increases our confidence to speak in public.

After the first person speaks, clap your hands loudly and thank them for coming first.

Applaud each person who comes and speaks.

After everyone has finished speaking, encourage participants to maintain a “Gender Journal” over the next 4 months. They can use the journal like a private diary - to note down their thoughts, to doodle their ideas, to reflect on their growth etc. It can be a simple 100-page notebook where they write periodically. Suggest that they could inaugurate the gender journal by expanding their own “Who am I?” now that they have been thinking about it.

Conclude the session by inviting everyone to reflect on why we are having this discussion. A few people can share their thoughts on why we are asking ourselves this question “Who am I?” and playing the game “Finding You, Finding Me”.

Please note that we have not yet begun discussing the concept of gender; hence, do not use that term in this session. We will introduce that and further concepts step-by-step in upcoming sessions.

Most of us develop our sense of self during our adolescent years. The teenage years are a time of struggle partly because we are in the process of discovering who we are. That process of discovery is affected by our life experiences. Some experiences help us strengthen our sense of self, while some experiences weaken it. When a young person is recognised and appreciated for the work she or he does, that discovery process becomes easier. But, say when an Adivasi girl is insulted and humiliated by her teacher, she might have to struggle harder to discover her sense of self.

This session enables everyone to think through their own sense of self in a safe environment. By repeatedly asking ourselves “Who am I?” during this session, participants begin to think the answer for themselves.

The answer to the question “Who am I?” cannot be fully discovered during this one session; that is a journey all of us go through, beginning in our adolescent years. This session makes that journey more intentional and deeper.

Our participants should feel safe before they can think and share openly. Hence, please take extra care to create trust.

As the facilitator will also be playing in the game “Finding You, Finding Me”, keep your “Who am I?” ready too. It’s good to have 8-10 points in that, so everyone can see how much more they could also have written for themselves. In your “Who am I?”, please include one line that’s like “**I am a person with dignity and rights**” Here is a sample of one facilitator’s “Who am I?”

“I am Sukanya... I am a person who cares about animals and plants; I am a very kind and loving person; I am a student, a daughter, a sister; I love drawing pictures; I like to take long walks; I value freedom and mobility; I am a Covid-19 survivor; I am a dalit girl who has experienced discrimination because of my caste and gender, I am a person with dignity and rights.”





NOTES



FREQUENTLY ASKED QUESTIONS

1. Why are we opening the training program with this question?

We begin this training program with the “Who am I” question purposely. We can promote gender equality only when we ourselves – facilitators and participants – develop our sense of self deeply. By recognizing I am a human being worthy of respect and dignity, I recognize that others are also human beings worthy of respect and dignity. That is the foundation on which ideas of gender and social equality are built.

Many of us come from communities that have been oppressed for centuries – Dalits, Adivasis, Fishing communities, etc. Dominant society tries to devalue and disrespect the sense of self of oppressed communities. Destroying a people’s sense of self is a tool of oppression. That is why it is important to support and affirm everyone as they recognize their sense of self.

2. Why is it important that we develop a sense of self?

We can be happy only when we have self-respect and are respected by others. If we don’t know who we are, if we don’t develop our sense of self, then we will not feel any self-respect. A sense of self is the foundation for building self-respect. Other people will also respect us only if we respect ourselves. Hence, developing our sense of self is important for enjoying our life. Recovering our sense of self is also critical in the fight for dignity and justice.

3. Isn’t it selfish to develop our sense of self? Isn’t it better to be selfless and care for others?

Developing our sense of self is not being selfish, at all; it is discovering who we are and taking care of ourselves. And that is vital for our survival. Unless we develop our sense of self, we cannot care for others. Unless we accept and love ourselves first, we cannot genuinely accept and love others. Let us also remember that for centuries women, dalits and adivasis have been repeatedly told that they should care for others, and not themselves. Is that fair?





*There is a deep interconnectedness of all life on earth,
from the tiniest organisms, to the largest ecosystems,
and absolutely between each person.*

~Bryant McGill

2. THE INTERCONNECTEDNESS OF ALL LIFE



OBJECTIVES

- To recognize how all of us are interconnected and interdependent
- To foster respect and care for all beings and things
- To develop the skill to make quick connections between different things



MATERIALS

- Small pieces of paper with the roles written on it
- Whiteboard, marker pens



TIME

- 45 Minutes



METHOD

The Steps

- Prepare small pieces of paper with the words from the table
- Open the session by recollecting the previous session
- Let each person pick a piece of paper you have prepared
- Describe how the Interconnections Game is played, with examples
- Play the game for 3-4 rounds
- Ask: "What did we discover from this activity?"
- Ask: "Can any one of this exist alone, by itself?"
- Ask: "When all of us support and depend on others, aren't all of us valuable?"
- Encourage everyone to reflect on how they are interdependent with the world and write it in their gender journal later
- Conclude the session by sharing the quote from Thich Nhat Hanh.

This session is in **two** parts:

1. The Interconnections Game

2. Processing the game

Before the session, prepare pieces of paper with the words from the table below. Write one word in each paper. If there are more people in the group, add more words. Each person should get one word. These words are roles that the person will assume for this session.

Farmer	Driver	Tree	Rice
Sportsperson	Construction worker	Water	Butterfly
Teacher	Vegetable seller	Paper	Road
Doctor	Priest	Sheep	Flower

PART 1 - INTERCONNECTIONS GAME

Open the session by recollecting the discussion on “Who am I?” in the previous session. In this session, we are going to expand that sense of self by seeing our interconnectedness with others. We are going to use the Interconnections Game for that. Here is how the game is played.

Let each person pick a piece of paper as we begin this game. Tell the group that they will be assuming that role for the rest of this session. Give them a minute to reflect quietly on who they are.

Describe how the game is played with the group:

- When you announce, “Let us walk”, everyone must start walking randomly, without banging into each other.
- When you announce, “Form groups of 5”, everyone must quickly form themselves into groups of 5 with the people nearest to them. (If there are say 13 participants, then two groups of five friends each will get formed first. The three friends who are not yet part of a group can become a new group.)
- In the group, they share who they are- the role they have been assigned for this game. The group must quickly find connections between all its members. When they have found connections with all their members, they can announce “ready”
- When all groups are ready, you invite them to explain how everyone in their group are connected
- After all groups have shared, announce a new instruction, say “Let us run”. You will again call out to form new groups, maybe of a different size, and with new members as far as possible. We will continue this for a few rounds. (You can vary your announcement each time: “walk”, “run”, “skip”, “walk backwards”, “roll on the ground”, “walk on your knees”, etc.)

The group might want a clarification on what you mean by the term “connection”. Give them a few simple examples, without using the words you have already assigned them. Here are some examples you can give:

- Are “rain” and “river” connected? Yes, rivers get water from rain. We can connect them.
- Are “fish” and “sea” connected? Yes, fish live in the sea. We can connect them.
- Are “fish”, “sea” and “wrestler” connected? Yes, fish live in the sea; wrestler can become strong by eating fish. We can connect them.

Note that every member in the group need not be directly connected to every other member. For example, we did not find a direct connection between “sea” and “wrestler” above. Every member must be connected to at least one other member. The more connections they can make, the better.

In case a group is unable to find a connection even after everyone else is ready, the facilitator can interact with the group and enable them to find connections.

Play the game for 3-4 rounds. Vary the number of people in the group each round. Reducing the number of people in a group makes the game more challenging; it's more difficult to connect two random roles, than find some connections between say 5 roles.

PART 2 – PROCESSING THE GAME

After the game, invite your friends to share what they discovered from the activity.

They might share:

- “We were able to connect everybody and everything”
- “It was fun to imagine the connections, sometimes it was tough”
- “Though we are different, we are all connected”
- “The farmer is easy to connect; everybody needs food!”
- “Water is also easy to connect; everybody needs water”
- Etc.

Ask: “Can any one of this exist alone, by itself?”

The group will acknowledge that none of these can exist by itself. They might share.

- The doctor needs the farmer for food
- The flowers need the butterfly to pollinate them
- The farmer needs the construction worker to build her/his home
- Etc.

Ask: “When all of us support and depend on others, aren't all of us valuable?”

The group is likely to answer that all of us are valuable.

Encourage everyone to reflect on how they are interdependent with the world and write it in their gender journal in the coming days.

Conclude the session by sharing the following quote from the peace activist and Vietnamese monk, Thich Nhat Hanh:

“

If you are a poet, you will see clearly that there is a cloud floating in this piece of paper. Without a cloud there will be no water; without water, the trees cannot grow; and without trees, you cannot make paper. So the cloud is in here. The existence of this page is dependent on the existence of a cloud.

~ Thich Nhat Hanh

”



NOTES

Our sense of self grows by engaging with others, recognizing our place in the world, and seeing how we are connected to others. Hence, this lesson plan tries to expand our sense of self by enabling us to see the interconnectedness of all life.

We all are deeply connected parts of the world, even as we are separate individuals. That understanding is vital to expand our sense of self, experience solidarity with others, and empathise when others are treated unfairly.

Today's capitalist society values some people and devalues others. For instance, the doctor and engineer are valued; the farmer and construction worker are devalued. When we see how interdependent we all are, we realize that everyone is equally valuable. We begin to question the system of values that the dominant society has taught us.



FREQUENTLY ASKED QUESTIONS

1 How is this activity on interconnectedness connected to gender equality?

If we see ourselves as disconnected from others, we do not feel a sense of solidarity with others who are also experiencing injustice. We feel alone and helpless in the face of a huge injustice, like gender injustice. When we recognize we are interdependent, we feel greater responsibility and gain power to address injustices like gender inequality. That is why we are discussing interconnectedness even before we discuss gender inequality.

2. In the activity, when sub-groups are formed, should each person be connected directly to everybody else in the group? Example, if there are 3 people Akhila, Balu and Chandra, should we find connections between the roles of Akhila and Balu, Balu and Chandra, and Akhila and Chandra?

If each person can be connected to everybody else in the group directly, that is great. But that is not essential. It is enough if each person is connected to at least one other person directly. Thus, it is enough if we find connections between the roles of Akhila and Balu, and then Balu and Chandra. (Note that we have not directly connected the roles of Akhila and Chandra in this example. They are connected indirectly through Balu.)

3. Is it enough if we find connections between the roles of Akhila and Balu, and then Chandra and David?

That's not enough. We need to try and find connections that link all of us, at least indirectly. In the above, there is no connection between the roles of Akhila and Chandra even indirectly. We need at least one more connection between these four roles so that they may all be connected indirectly.



3. SEX AND GENDER



OBJECTIVES

- To understand the conceptual difference between sex and gender
- To feel and acknowledge that one is not limited or defined by one's own gender
- To learn how to critically question one's own attitudes and beliefs about gender



MATERIALS

- Whiteboard, marker pens, chart paper and sketch pens



TIME

- 60 Minutes



METHOD

The Steps

- Invite the group to go outside and pick up two things - one symbolizing women, and the other symbolizing men
- Clarify what a symbol means
- Request participants to show their symbols and share why they chose that for women, and why they chose the other for men
- Record on the whiteboard the keywords they say
- Ask for more attributes of women/men if the list seems small
- After all keywords are recorded, enable the group to think critically with gentle questions
- Switch the titles of the table, and ask "which ones are not possible at all?"
- Point out those which are biological - those are called sex differences
- Point out rest are socially constructed - those are called gender
- Conduct a quiz to clarify the concept of sex vs gender

This session is in **three** parts:

1. **The symbols activity**
2. **Introducing the concepts of Sex and Gender**
3. **Clarifying quiz**

PART 1 – THE SYMBOLS ACTIVITY

Open the session by inviting everyone to go outside and pick up two things - one symbolizing women, and the other symbolizing men.

Sometimes, they might not understand what you mean by “symbol”; you can repeat that you mean symbols they associate with women and symbols they associate with men. Symbols are open to interpretation; they can interpret a symbol any way they like.

Give them 5 minutes to walk around, pick two symbols and come back to the group.

Invite them to think about the symbols they have chosen. Soon, they will have to explain why they chose that specific symbol for women, or for men.

Divide the white board into two columns, one to record terms about women and the other to record terms for men.

Invite your participants to show each of their symbols and briefly tell the group why they chose that. For example, someone might say: “I chose a flower for women as they are soft; I chose a rock for men as men are hard;”

After each person shares their symbols, invite them to place their symbols on the floor - symbols for women on the left, symbols for men on the right.

Once everyone has spoken and placed their symbols on the floor, give them time to look at the symbols.

- Frequently, symbols on the women side are flowers, leaves, twigs, pebbles, etc.
- Symbols on the men side are often: stones, chappals, money, bottle, etc.

Read out all the words that you have recorded on the white board.

Here is an example of how the board might look, at this point.

Women		Men	
Gentle	Kind	Strong	Leader
Mother	Hard-working	Hard-working	Spends money
Jealous	Cooking	Earns money	Trustworthy
Gossip	Beautiful	Alcohol	Angry
Long hair	Breast-feeding	Intelligent	Aggressive
Wears bindi	Gives birth	Travels	Irresponsible
Sacrifice	Spiritual	Aggressive	Violent
Loving	Caring	Moustache	Short hair
Peaceful	Uses make-up	Wears shirts	Uses perfume
		Courage	

Enable the group to think critically with gentle questions. Here is a series of questions that we have found useful:

1. Do we all agree with the words on the board?

Take a few words from the “women” side of the table, and ask:

2. Are all women gentle? (pause) Are no men gentle?
3. Are all women caring? (pause) Are no men caring?
4. Are all women good cooks? (pause) Are no men good cooks?
5. Do all women gossip? (pause) Do no men gossip?
6. Do all women use make-up? (pause) Do no men use any make-up?

Then, take a few words from the “men” side of the table, and ask:

7. Are all men aggressive? (pause) Are no women aggressive?
8. Are all men drunkards? (pause) Are no women drunkards?
9. Are all men leaders? (pause) Are no women leaders?
10. Do all men earn money? (pause) Do no women earn money?
11. Are all men irresponsible? (pause) Are no women irresponsible?

Then focus a bit on the word “**mother**” on the women’s side:

- What exactly do we mean by “mother” here? Do we just mean “giving birth”?
- People might say, “no, we also mean taking care of children”
- Good, then let us write both “giving birth”, and “taking care” near the word “mother”

Finally, focus on the word “strong” with this series of questions:

12. Aren’t women physically strong? No? What does physical strength mean? Is it just muscle? What about the ability to endure pain? The stamina to work long hours? Isn’t that strength? Don’t most women have that?

Let the group engage in arguments and disagree with you. That is part of the learning. Smile. Do not get angry with anyone.

You might receive unexpected, non-stereotypical answers too. For example, words like “strong”, “leader”, etc. might come for women’s column, and words like “loving”, “caring”, etc. could come for the men’s column. That is an opportunity to examine those words deeper. Invite the group’s reaction to those words being in those columns. “Are all women leaders? (pause) Can women also be leaders?”, or “Are all men caring? (pause) Can men also be caring?”.

PART 2 - INTRODUCING THE CONCEPTS OF SEX AND GENDER

As your peers continue to think deeper, tell them that you want to swap the headings of each of the columns. Thus, the column which previously said “Men” now reads “Women”, and vice versa. Continue with the questions below.

Here is how the board will look now, after switching the titles:

Women Men		Men Women	
Gentle	Kind	Strong	Leader
Mother (taking care, gives birth)	Hard-working	Hard-working	Spends money
Jealous	Cooking	Earns money	Trustworthy
Gossip	Beautiful	Alcohol	Angry
Long hair	Breast-feeding	Intelligent	Aggressive
Wears bindi	Gives birth	Travels	Irresponsible
Sacrifice	Spiritual	Aggressive	Violent
Loving	Caring	Moustache	Short hair
Peaceful	Uses make-up	Wears shirts	Uses perfume
		Courage	

“Now that I have changed the headings, tell me which words are absolutely wrong. Which words don’t make any sense in that column now?”

Slowly, they will identify that words like breastfeeding and bearing a child cannot be true for men. All the other words could be correct. Point out that breastfeeding and bearing a child are biological and men cannot do it. Everything else, both men and women can do/be. Circle the words that are biologically different.

Gender is used to describe the characteristics of women and men that are socially constructed, while sex refers to those that are biologically determined. (WHO)

Repeat that “breastfeeding” and “childbearing” in the above list are biological, whereas all the others are socially created. Give some time to let the idea sink in.

Sex is biological; it is the same across the world; it is the same throughout history. That men cannot bear children applies to every part of the world, and throughout history. It does not change.

Gender, on the other hand, is learnt behaviour. It varies from place to place, and from time to time. Society's expectations of women and men change across cultures, and across time. Dress is a good example - the dress women wear differs from country to country, and time to time. Because gender is learnt behaviour, it can also be unlearnt.

PART 3 - CLARIFYING QUIZ

Conduct a short quiz to see if everyone is clear about the distinction between sex and gender.

Place a card titled "Sex" on the left side of the room, and a card titled "Gender" on the right side of the room. The group will hop back and forth between these sides of the room as part of this quiz.

Ask the group if the statements you are reading aloud reflect sex or gender. If they think the statement is about "Sex", they must quickly hop to the "Sex" side of the room. If they think it is about "Gender", they must quickly hop to the "Gender" side of the room. The last persons to reach each side must explain why they chose that side. If a person is uncertain, they can stay in the middle - that signals "I am not sure".

Remind them you are not asking if they agree/disagree with the statement, you are just asking them if the statement is about biological difference, or socially constructed differences. After each statement, ask a few people to justify why they chose that answer.

1. Girls do not play cricket, boys play cricket
2. Women can breastfeed, men cannot
3. Women are paid less than men for the same work
4. Boys have penis, girls have vagina
5. Men drive tractors in our village, women do not
6. Most land is owned by men, not women
7. Boys do not cry, girls cry
8. Girls menstruate, boys do not
9. Girls are considered impure when they menstruate





NOTES

Dominant society teaches us a set of stereotypes about women and men:

- Women are supposed to be gentle, caring, affectionate, kind, sacrificing, emotional, jealous, manipulative, cunning, gossipy, etc.
- Men are supposed to be hard, tough, strong, earning, aloof, hard-working, etc.

Maybe, some women are gentle or caring or sacrificing. Not all women are. Moreover, there are some men who are gentle, caring or sacrificing too.

Similarly, maybe some men are hard, aloof, tough, etc. Not all men are. And there are some women who are hard or aloof or tough too.

These qualities cannot be partitioned between women and men; after all, they are human qualities.

Stereotypes reduce people to a few things, and only those things. They tell us who we are expected to be, just because we are a girl or a boy. Stereotypes affect all of us.

We live in a society where stereotypes are so common that we cannot recognize them. Just as fish living in water cannot see the water, we don't see the stereotypes we have accepted without thinking.

The terms sex and gender offer us a method to recognize stereotypes; they enable us to question and challenge stereotypes.

Sex refers to the biological differences between females and males; gender refers to the socially constructed differences that lead to unequal power relations between women and men.

The socially constructed differences result in unequal power and unequal outcomes for women and men. Hence, gender is unfair and unjust. In the upcoming sessions, we will look at these aspects.

Both Gender and Caste are socially constructed inequalities. Both lead to some people suffering, for the benefit of others. We will look at these also in greater detail in upcoming sessions.





FREQUENTLY ASKED QUESTIONS

1 Aren't there biological reasons behind the socially constructed differences too?

We agree that there are biological differences between women and men: only women can give birth, breast-feed etc. What we are concerned about are the wide variety of socially constructed differences that lead to inequality between women/girls and men/boys. We are questioning the validity of those differences.

As an example, consider driving. For decades, it was believed that men are better drivers than women, because of biology. We all know that one becomes a better driver through practice and experience. When women began driving more, and gained more experience, we realize that the earlier idea was only a prejudice. Today, data from the US and UK show that male drivers are far more likely to be involved in fatal road accidents than women. So, clearly men are not better drivers than women biologically. We need to question the biological assumption behind social differences.



DID YOU KNOW?

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4. THE CONSEQUENCES OF GENDER



OBJECTIVES

- To understand how gender leads to unequal outcomes for girls and boys
- To feel a sense of injustice at the way the world is unequally structured
- To develop the skill to articulate why gender is unfair



MATERIALS

- An open space, or a large hall where everyone can walk freely



TIME

- 60 Minutes



METHOD

The Steps

- Prepare strips of paper with the roles to be assigned to each person
- Select a space that is large enough for everyone to move forward and back
- Open the session with the game “Linking hands, Linking legs”
- Next, invite everyone to stand in a line for the Power Walk
- Share you are going to assign each person a role for the next 15 minutes
- Give each person a slip of paper with their role – let all the girls get a “male role”, and all the boys get a “female role”, if possible
- Give a few practice instructions for moving forward and back
- Read aloud each instruction from the Power walk list; pause 5 - 10 seconds before reading the next instruction
- Invite participants also to create/add their own statements for the activity
- Ask: “As you look at where you are in this hall, what do you feel? How does this make you feel?”
- Ask: “What do you see here in front of us?”
- Point out how gender is not only about socially constructed difference, it is also about unequal power, and unequal outcomes for girls and boys
- Conclude by asking: “Is gender fair or unfair? Why?”

This session is in **three** parts:

1. A short game called “Linking hands, Linking legs”
2. An activity called “Power Walk”
3. A discussion analysing the “Power Walk”

Before the session, the facilitator must prepare slips of paper indicating the role each person will assume in the Power Walk. The facilitator also needs to ensure beforehand there is sufficient space for this activity. The session will not have the same impact if it is done inside a small room.

PART 1 – LINKING HANDS, LINKING LEGS – A GAME

Open the session with the short game “Linking hands, Linking legs”. This is a “running race” – with a difference.

First, pair everyone randomly. For half the groups (again chosen randomly), tie together one leg of each pair with a cloth or rope – like legs are tied in a 3-legged race. For the remaining groups, ask the pairs to just hold their hands.

Announce that this is a running race from one end of the hall to the other. The first three pairs which reach the other end will win the prizes.

Line all the pairs up at one end of the hall. If the hall is not wide enough for all the pairs to stand in a line, consider conducting this race in two rounds. Each round will include both types of pairs, some whose legs are tied, and some who are just holding hands.

When the race is run, all the winners will be pairs who are holding hands; the ones with their legs tied will take longer to reach the other end.

Once the game is over, make a mock “serious announcement” announcing who got the “gold”, “silver” and “bronze” medals.

Invite your friends to share what they think of this race. They are likely to share:

- This is an unfair race; we lost because our legs were tied
- If our legs were not tied, we would have won
- Holding hands is easy, I want them to try and win if their legs were tied
- Because their legs were not tied, they had more freedom
- Etc.

Acknowledge that when our legs are tied, we cannot win against those who are just holding hands. Suggest that we shall go deeper into this in today’s session and move to the next part.

PART 2 – POWER WALK

For the second part of this session, the “Power Walk”, request everyone to stand in a line, facing the front. Leave 3-4 feet space between each person. Let the line be towards the middle of the hall/open space.

In the Power walk, everyone will assume one of 4 roles. Give each person in the line a slip of paper with their role. The table below lists the 4 roles.

Note that the girls are assigned a male role, and boys are assigned a female role, if possible. That is done purposely. In case the group includes, say mostly girls (or mostly boys), we will not be able to assign this way. Then, assign the roles randomly.

No.	The two roles to be assigned to Girls in the line
1	You are a young dalit boy; your parents are manual labourers.
2	You are a young boy from a dominant caste, land-owning family; you live in a large house.
The two roles to be assigned to Boys in the line	
3	You are a young dalit girl; your parents are manual labourers.
4	You are a young girl from a dominant caste, land-owning family; you live in a large house.

Prepare enough copies of the above 4 roles so that you can give one slip to each person in the line. Ensure that you are giving girls the paper slip of a “male role”, and that you are giving the boys the paper slip of a “female role”.

Tell the group that for the next 10 – 15 minutes they need to imagine themselves in the role you have assigned them. Let them take a minute to think about who they are.

Share that you will be giving a series of instructions that might require them to sometimes take one step forward, and sometimes one step backward. Since we want the length of everyone’s step to be roughly the same, let’s first practice it a few times.

- “All of us, please take one step forward.”
- “All of us, please take one step backward.”
- “All of us, please take one more step backward.”
- “All of us, please take one final step forward.”

These practice steps above serve as a warm-up; they allow everyone to get a sense how long their steps should be.

The actual Power Walk begins now. Read the following statements aloud. After reading each statement, give enough time for everyone to think and move if they need to.

1. If society encourages you to study well and get a good job, please take one step forward.
2. If you must spend a lot of time doing household chores, please take one step backward.
3. If the village treats you with respect because of your caste, please take one step forward
4. If your parents were denied college education, please take one step backward
5. If you will be given lesser wages because of your gender, please take one step backward
6. If you are at risk of being married off before the age of 18, please take two steps backward
7. If you regularly play with your friends in the big playground, please take one step forward.
8. If society expects you to always sacrifice due to your gender, please take one step backward
9. If you can walk around the village freely after sunset, please take one step forward
10. If your parents lost their daily wages due to Covid lockdown, please take one step backward

11. If people from your caste are in positions of authority, please take one step forward.

12. If you are not allowed to drive bikes because of your gender, please take one step backward

After the 12th statement, invite your participants to think of 2-3 similar statements themselves. Share that aloud and let each person move forward or backward.

After you have finished saying aloud all the statements, invite everyone to look around and see where they are.

Starting from the front of the room, ask each person to read aloud who their character was.

For example, the person in the front of the room might read aloud her slip “You are a young boy from a dominant caste, land-owning family; you live in a large house”.

Like that, ask each person to read aloud the role they were playing. Most likely, the male roles will be towards the front of the hall; the female roles will be towards the back of the hall. Within the female and male roles, the dominant caste roles will be “ahead” of their Dalit counterparts.

PART 3 – ANALYSING THE POWER WALK

Once everyone has read out the role they were playing, ask them:

“As you look at where you are in this hall, what do you feel? How does this make you feel? “

Emphasize the word “feel”. This first question is about our feelings and emotions when we see the inequality in front of us. Our later questions will be about thinking, but right now give a few minutes for people to express how they feel. They might share:

- I feel angry
- I feel sad
- I am frustrated seeing how we are all separated
- I am shocked how far behind the “girls” are

Next, ask: “What do you see here in front of us?”

People are likely to share:

- There are a lot of barriers in the lives of women and dalits
- Men, especially dominant caste men, can move forward easily
- Child marriage is a huge barrier for women
- Not only gender, but caste also affects how much we can go forward
- A dalit boy can sometimes go forward more easily than a girl; but he can’t go as much as a dominant caste boy
- This is like our legs being tied in the previous game; girls have their legs tied, and boys have freedom

Point out that gender is not just about socially constructed difference, it’s also about unequal power in our society. The socially constructed differences lead to unequal outcomes. Gender has significant consequences.

Conclude the session by asking: “Is gender fair or unfair? Why?”

The group will almost certainly say “No, this is not fair”. Encourage them to express why they feel gender is unfair. They might share:

- Gender is unfair as a person is treated differently, just because of the gender (or caste) they are born into
- Gender is unfair because it denies freedom to girls and women
- The gender and caste we are born into is just chance
- Everybody should be treated equally – that is fairness. Any discrimination is unfairness.
- It is unfair because society has already created these rules, even before we are born. We did not “choose” to be born a girl or boy.
- Like the “race” we ran in the beginning, tying some people’s legs alone is unfair. Either everybody should hold hands, or everybody’s legs should be tied.
- Etc.

In upcoming sessions, we will be going deeper into these inequalities and how to change them.

Suggest that they could observe and note down in their Gender Journal in the coming days the barriers that different girls and boys face.



FREQUENTLY ASKED QUESTIONS

1 Are we saying that all girls are disadvantaged?

Yes and no. Yes, all girls are disadvantaged in some important ways compared to boys. No, all girls are not equally disadvantaged. The advantages and disadvantages each girl experiences also depends on their caste, their economic status, etc. Similarly, while all boys have important advantages compared to girls, we are not saying that every boy is equally advantaged. As the power walk shows us, a dominant caste boy has more advantages than a dalit boy. It is important to recognize that gender differences create huge disadvantages for girls.

2. All human beings are different; no two people are the same. Why then are we against inequality?

We are talking about two different concepts: diversity and inequality. Diversity is about people being different – some people like songs, some people don’t; some people are tall, some are short, etc. Diversity is part of humanity; it is part of nature. There is nothing wrong with diversity.

Inequality, on the other hand, is about unequal power that society gives different individuals. Some people are treated differently because they are different. If fair-skinned people are given preferences just because they are fair-skinned, that’s unfair. That’s the inequality we are against.

Even though we are all diverse, we can agree that we are all human beings worthy of dignity and respect. When girls, dalits, adivasis are treated as less worthy than others, it is a violation of that principle. Hence, we are against inequality.

3. Aren't successful people successful because of their hard work?

While hard work is necessary to become successful, that alone does not explain "success". As we saw from the "Linking Hands, Linking Legs" game and the Power Walk, girls and boys face different barriers. Those barriers also play an important role in determining success. If our legs are tied, we cannot win the race against someone whose legs are not tied - irrespective of the hard work we put in. In such cases, people whose legs are not tied can become successful with much less hard work than us.

4. Could it be that people are unequal because of the sins of their past lives?

Blaming "karma" from past lives for the inequality in our society is a strategy used by those who have power to justify their position. We need to question how that power was obtained, and whether it is unfair. So long as people believe in "karma", those in power don't have to worry about being questioned. We need to reject ideas that justify and promote human suffering - ideas like gender, caste, etc. We need to recognize that all of us are worthy of equal respect and dignity.





*I am a bright girl child
Born for intellectual flights
To set the dark skyways alight
To brighten the world all the way*

...

*I am the fountain of wisdom
And the mountain of knowledge
I soar in the clouds of understanding
Off the wailing woods and weeping waves*

*I am the mustard seed
Planted for a bumper harvest
To soften the soils and season the souls
I am the promising golden-eyed girl child*

~Adeola Ikuomola

MODULE 2:

SOCIALIZATION

AND PATRIARCHY

5. HOW WE LEARN GENDER



OBJECTIVES

- To identify how one has learnt how girls should be, how boys should be
- To feel the need to bring change in the institutions of family, education, and religion
- To develop the skill to evaluate and plan what changes one can initiate in one's own homes



MATERIALS

- White board and markers



TIME

- 60 Minutes



METHOD

The Steps

- Revise the concept of "Gender", reminding everyone it's learnt from society
- Ask where all in society we learn that from. List that down.
- Ask an example for how religion taught us a "gender" rule
- Divide into 3 groups with a game from the Group Dividers Collection; give each group a different social institution
- Ask each group to discuss and first list down how their social institution taught us rules about gender
- Then tell the groups to prepare a skit to present their ideas.
- After each skit, invite the audience to share what they saw, and whether this really happens
- After all the skits, summarize and ask: "Is this fair?",
- Ask: "Change begins from us. What is one thing each of us promise to do, say in our home, to change this?"

This session is in **three** parts:

1. **Everyone reflects in small groups how they learnt how girls should be, how boys should be.**
2. **Each group prepares a short skit (role play) and presents it to the others.**
3. **The group reflects on what they saw and promise to initiate one change.**

PART 1 – SMALL GROUP DISCUSSION

Open the session by reviewing the basic concepts of sex and gender. Point out that “gender” is socially constructed; it is about rules we learnt.

Ask the group where we learn those rules from. Where in society did each of us learn those rules? They might respond with:

- “Family”, “Neighbours”, “Community”
- “School”, “College”, “Education system”
- “Religion”, “Scriptures”, “Mythologies”
- “Media”, “Movies”, “TV”, “Ads”
- “Workplace”, “Job”, “Market”
- “Laws”, “Government”, “State”

Point out that these are various social institutions where we live our lives: Family, Education, Religion, Media, Market, and the State, respectively.

Ask for an example of how we learn about gender from any one of these social institutions, say “Family”. “What’s an example of how we learn how girls should be, how boys should be from “Family”?” They might respond with:

- “In family, girls are taught they should not laugh loudly”
- “Boys learn that they don’t have to do household chores, girls will do it.”

Share that we are going to spend the rest of the session going deeper into some of these social institutions.

Divide the class into 3 groups with a game from the Collection of Group Divider games in the Resources section of this training manual. You could use the “Let Us Cook” game with 3 recipes to play the game.

Assign Family, Education and Religion to the different groups. Each group will work with one of the social institutions.

Ask each group to discuss and come up with the many ways their social institution teaches us how girls/women should be, how boys/men should be. Give them 10 - 15 minutes to prepare their list, working in their group.

Some of our friends might be deeply religious, and we are going to critically look at religion in this session. Let us be sensitive that this analysis will not be easy for them.

(For the religion group: encourage the group to reflect on all major religions they are familiar with. Point out that it is easy to look critically at other religions; but it is more useful to look deeply at our own religion.)

PART 2 – PREPARATION AND PRESENTATION OF SKITS

After 10 - 15 minutes, tell the groups that you want them to present their findings through a short, interesting skit. Ask them to make a 2 - 3 mins role play bringing together the ideas they have listed. Give the groups 20 minutes to prepare their skit.

Once the groups have prepared, invite each group to perform their skit. After each group's performance, ask the rest of the group what they saw. Encourage them to briefly describe what they saw in the play. Note down the keywords on the white board.

When you list keywords on the white board, you can use words that express what is happening. Some examples are given below.

- Discrimination
- Domination
- Discouragement
- Denial
- Division of space
- Division of roles
- Deprivation
- Desperate/helpless
- Demonizing
- Devaluation
- Dehumanization

Ask the bigger group if they have still more points to add for how that social institution teaches us the rules of gender. Add your own points too.

Just before moving to the next skit, ask the audience if what they saw in that play seems real or imaginary. Most people will say "yes, this is really what happens"

Some may say 'no'. Invite them to share what they think does not happen. Acknowledge that we all have different experiences and how our experiences are limited. It is important to listen to other experiences, though we might not have experienced it ourselves.

Move on to the next group and repeat the same steps: let the group perform; then discuss the skit; ask if it's real.

PART 3 – DISCUSSION AND PLEDGE TO MAKE ONE CHANGE

After all the performances, summarize aloud what is on the white board.

Ask: "Is this fair?" Many in the group are likely to say "No, it's not fair" as they have been thinking about this now. A few might disagree or be silent, as they are still thinking. These are deeply held beliefs that take time to change. It is enough to ask whether this is fair, and let people think on their own time.

This is an opportunity to initiate change, in small and meaningful ways. Our friends will also feel that they can bring change, that they are not helpless beneath the weight of these social institutions.

Ask: "Change begins from us. What is one thing each of us promise to do, say in our home, to change this inequality?"

Give the group a minute to think. Request them to share with the person sitting next to them what they promise to do. Let them share in pairs for a few minutes. Request a few girls and a few boys to share with the larger group what they promise to do.

Their responses might include:

- I will speak up when my sister is being discriminated
- I will share with my sister in household chores
- I will learn to prepare tea, as a first step
- I will not be dominating and controlling
- I will speak against my sister being married off early
- I will speak up for my rights as a girl
- I will see myself as equally valuable as boys
- I will not consider myself impure
- I will talk to my brother/sister about this
- I will respect and understand my mother more
- I will ask my father why he is restricting my mother
- I will ask my mother why she is accepting this unfairness

NOTES

Society teaches us how we should be, how girls/women should be, how boys/men should be. These norms and expectations also vary across caste. The social institutions of family, education, religion, media, market, and state are the locations of that informal training. Each of these institutions strengthen and reproduce the rules of gender in our society. This session enables us to see deeply how we have imbibed ideas about gender from those institutions. While the group will be focused on gender, people's lived experiences as dalits, adivasis etc will bring insights into how caste also plays a role in establishing social norms and expectations.

Group: 1 – Family

“How did we learn in the family how girls should be, how boys should be?”

The group might come up with examples like the following.

We learnt in the family that:

- The father is the head of the household
- Women are expected to serve others all the time
- Boys are more valuable than girls
- Girls should cook and take care of the home; boys can play and have fun
- Girls should get married off very young
- Girls are a burden, boys are a boon
- Girls should not laugh aloud, or spread their legs widely
- Boys should not cry or play girls’ games
- Men are supposed to be strong and dominating
- Men are expected to be the decision-makers always
- Women do more household work when the family is home everyday due to Covid-19
- Some men share in household work, especially when they are home more
- Women’s voices don’t count as much as men’s
- Girls should be protected more than boys

Group: 2 – Education

“How did we learn in our schools/colleges how girls should be, how boys should be?”

The group might come up with examples like the following.

We learnt in the education system that:

- Nursery rhymes reinforce stereotypes, like the mother cooks, and father works outside
- The textbooks feature the contribution of men much more than that of women
- Most of the stories and poems in the textbook are written by men
- In events at school, boys are given more leadership roles
- Girls education is given less importance
- Boys are expected to have a career; for girls, motherhood is emphasized more.
- Girls and boys are expected to sit separately
- Boys and girls are supposed to play different games
- Girls are expected to clean the toilets and classroom; boys are expected to lift the benches.

- Girls are expected to be better at crafts and arts, boys in Maths and Science
- Girls are expected to discontinue education after an early marriage
- Teachers give more encouragement to boys, than girls
- Teachers often value submissiveness and diligence in girls, but boldness and courage in boys
- Punishments are given out unevenly – harsher punishments for boys, lighter for girls
- Often, teachers in lower classes are women – we don't see male nursery teachers
- When female teachers are teaching classes online, we see they have household work too
- In college, some fields like mechanical engineering are considered better for boys
- In college, some fields like nursing are considered better for girls
- When an educated girl speaks her mind, she is considered arrogant in the community

Group: 3 – Religion

“How did we learn from religion how girls should be, how boys should be?”

The group might come up with examples like the following.

We learnt from religion that:

- Priests are almost always men
- Women are supposed to be impure
- Women are expected to follow fasts and rituals for their families
- Women should obey their husbands
- Women are secondary to men
- Women are natural temptresses
- Men, especially dominant caste men, are supposed to be closer to the divine than women
- Only men are allowed into certain spaces
- During festival celebrations, decision-making power is with men
- Women are expected to follow the men's decisions in organizing festivals
- Girls are expected to get married early and serve their husband's family
- Religion imposes a code of conduct on women and men
- There are stronger dress codes for women
- Religion imposes greater control over women's body
- Chastity is expected from women



FREQUENTLY ASKED QUESTIONS

1 Are we saying that all girls are disadvantaged?

Not at all. There are many good things in family, education, and religion. Families can be places of caring and support; education can expand our knowledge; religion can guide us spiritually. However, there are also unfair practices in these social institutions. If we become aware of and consciously change those principles and practices that subjugate women, dalits and adivasis, these social institutions can become even better at what they do.

2. Can these institutions/practices really be changed?

It's difficult, but it's possible. All these institutions/practices are made by human beings, and human beings can change them. We have been changing these institutions always. In the last hundred years, for example, here are some changes that happened in families – girls and boys get married later, more girls go to school, more women go outside the home and work, women's mobility has increased, etc. So, change is possible. We must work individually and collectively for that.

3. Is it good to criticize religion?

Religion is an important social institution that influences most of us. We should understand how religion affects us. As every religion has evolved over time, it contains aspects that are liberative, and aspects that are oppressive. When we look at religion both appreciatively and critically, we can find opportunities to correct unfair ideas and practices in this institution. That will make religion a better social institution for all of us.

4. What's the purpose of all these discussions and skits?

Here is the internal logic of this session: the discussions enable us to reflect about our own experiences – how did we learn to be a girl or boy. By working in groups, we pool our experiences together and help each other see more examples. The skits visibilize that and show us the consequences of gender on girls and boys. We realize that this is unfair and should be changed.



6. HOW THE MEDIA TEACHES US TO BE A GIRL/BOY



OBJECTIVES

- To understand the many ways media teaches us to become girls/women, boys/men
- To question one's attitude towards the "reality" presented by the media
- To learn how to critically analyse the representation of women and men in media



MATERIALS

- The videos for analysis - accessible from this manual's online page
- One or three smartphones with internet connection that groups can use



TIME

- 60 Minutes



METHOD

The Steps

- Open the session with an Antakshari game
- Revise how family, education and religion teach us how to be girls/boys
- Share that today we will go deeper into how media influences us
- Divide the class into 4 groups; assign them different questions.
- Show three groups the sample videos they will work with; the fourth will work with the songs sung in the Antakshari
- Give each group 15 minutes to work on their presentation
- After each presentation, invite more thoughts from the group
- After all the presentations, ask: "what are the consequences of women and men being represented this way?"
- Ask: "What can we do to prevent these consequences?"
- Let the group "share in pairs" their initial thoughts
- Request everyone to think about the film Bahubali when they go home

This session is in **two** parts:

1. An Antakshari game

2. Group work to analyse and discuss media

Before the session, check whether you can access the YouTube videos the groups will be analysing. It would be ideal if you can download them to the smart phones ahead of the session.

PART 1 – ANTAKSHARI GAME

Open the session with a game of Antakshari (Paattukku Paattu). Divide the class into two halves and let them play 4 – 5 rounds of Antakshari. One of the facilitators can note down the first lines of the songs being sung – we will be using that later.

After 7 – 8 minutes of Antakshari, invite everyone to recollect what we discussed in the last session. Remind them that the media was one social institution where we learn how girls/boys should be. In today’s session, we shall go deeper into that social institution.

PART 2 – GROUP WORK TO ANALYSE MEDIA

Divide everyone into 4 groups, and assign them the following questions:

No.	Question	Assigned Video/Songs
1	How are girls/women, boys/men represented in <u>Songs</u> ?	Songs from Antakshari
2	How are girls/women, boys/men represented in <u>Ads</u> ?	Cooking Oil Ad
3	How are girls/women, boys/men represented in <u>Music videos</u> ?	Music video
4	How are girls/women, boys/men represented in <u>TV series</u> ?	Scene from a TV series

Tell the groups the question assigned to them. For example, we are assigning group #2 the question: “How are girls/women, boys/men represented in Ads?”

For the first group, ask them to recollect the songs that were sung in the Antakshari earlier in the session. Request them to analyse the lyrics of those songs for how girls/women and boys/men are represented.

Let each of the other three groups watch the sample videos mentioned above. If the class has 3 smartphones, each group can watch their video on a different smartphone. If the class has only one smartphone/tablet, groups can take turns watching the video assigned to them.

Give everyone 15 – 20 minutes to discuss in their groups and to prepare their response.

The groups are free to discuss and analyse other similar songs/videos they remember also. They do not have to limit their analysis to just the sample we have given them. For example, group #2 might analyse not only the ad we have assigned them, but also other ads they have seen. Similarly, other groups may also remember and analyse other videos/songs.

Invite each group to explain their analysis to everyone. After each group presents their analysis, ask if others would like to add more points to that group’s presentation. Get as many points as possible. The facilitator can also add more points briefly, if necessary. The points likely to come from the groups are mentioned in the Notes section of this lesson plan.

After all groups have presented, ask: “If this is how women/men are represented in the media, what are the consequences of that? How are women/men affected by this?”

List down on the white board the various consequences everyone shares. This is a key step, so give enough time for this. Let your friends think through and describe in what all ways women/men are affected.

The consequences identified might include:

- Girls and women are valued less
- Girls/women also feel they are inferior and weaker to boys/men
- Girls lose confidence and self-worth
- Girls become conscious of their own bodies
- Girls try to appear beautiful for boys
- Girls feel their bodies are never beautiful
- Girls begin to under-estimate their own capabilities
- Girls devalue their own intelligence
- Girls feel they are valuable only as “wife” to some man
- Girls accept they should get married early
- Girls become frustrated
- Girls suspect other girls are their enemies
- Girls experience more violence in their lives
- Boys feel they must be aggressive
- Boys try to project they are strong
- Boys devalue girls
- Boys see girls as sexual objects, not as full persons
- Boys feel it’s okay to bully girls
- Boys don’t realize they have to share in work at home
- Boys grow in confidence and self-esteem
- Boys feel bad to accept girls as leaders
- Boys expect girls and women in their lives to serve them
- Boys expect sacrifice from girls and women, but not themselves
- Boys feel pressure to always be successful – in studies, at work, in sports, etc.

Ask: “What can we do to prevent these consequences?”

Their responses might include:

- We need to “think” when we watch TV series and movies; we should not just accept them
- After we watch a movie, we can discuss it like this with our friends
- We need to become conscious what movies are doing to us
- Most movies are like this, so we might not be able to stop watching movies. But we can try to watch more movies that show girls and boys as equals

- We should stop singing some of these songs
- Maybe we should come up with new lyrics for some of these songs!

As you conclude the session, request your participants to think about how women and men are represented in the movie Bahubali when they go home. In a future session, we shall discuss how women and men are shown in Bahubali. Suggest that they could write their analysis of Bahubali or any other movie in their Gender Journal in the coming days.



NOTES

When we analyse different types of videos, we gain insights into how girls/boys, women/men are represented.

When we analyse movie songs, we see that:

- Women are shy and submissive
- Girls are beautiful and attractive
- Men are active and the ones following girls
- Men are attractive, stylish, and glamorous
- Women are compared to flowers and other gentle things
- Men are compared to mountains and other strong things
- Women's bodies are objects of desire
- Men are there to protect women
- Women expect they need to be protected

When we analyse ads, we see that:

- Women do all the household chores
- A good wife must be a good cook
- The ads feature women and men who are rich and fair-skinned
- Men can just enjoy the work done by their wives
- Women's bodies can be used to sell almost anything
- Women and men should dress in particular ways
- Women exist to please men

When we analyse music videos, we see that:

- Men are active and enjoy freedom
- Men are strong and bold
- Men have mobility and can travel widely

- Women exist only in relation to men
- Women are not important as themselves
- Women's bodies are objects of desire
- Women's bodies exist for the pleasure of men

When we analyse TV programs, we see that:

- Women are presented as women's worst enemies
- Women are jealous of each other
- Getting married is women's main goal in life
- Men are the leaders in the house, in business, everywhere
- Women exist only in relation to men, as wives and mothers. They don't have their own existence.
- Men's opinions are the most important to hear
- Women are shown as manipulative
- In News programs, most experts shown are men
- During Covid-19, far more men spoke as experts in panel discussions

When we analyse movies, we see that:

- Men are dominant and powerful
- The leaders and heroes are mostly men
- Men fight to protect and safeguard "their" family
- Men are violent and aggressive towards women and other men
- Men's opinions are the most important to hear
- Women are supposed to be women's worst enemies
- Women and men should dress in particular ways
- Women exist to please men
- Women are expected to be gentle and passive
- Women's bodies are objects of desire
- Women are shown as manipulative



7. WHO DOES WHAT?



OBJECTIVES

- To become aware of the various work women have been doing daily
- To value and respect the work women do, and their need for leisure
- To feel a sense of injustice that women's work has not been valued
- To be able to articulate why women's work should be recognized and valued



MATERIALS

- Chart paper and sketch pens for working in groups
- White board and markers



TIME

- 60 Minutes



METHOD

The Steps

- Open the session with the game "What am I doing?"
- Introduce the "24-hour activity profile" exercise
- Divide the class into groups and let them work on it.
- Let each group display and describe their charts briefly.
- What do we see? Is there a pattern?
- What all work do women do? Men?
- Who works longer hours, women or men?
- Is the work women do important? Could we survive without that work?
- Who gets more rest and leisure?
- Who does the work that brings money? Why? Is that fair?
- What can we do to change this?
- Conclude by introducing the 3 different types of roles, and a short quiz.

This session is in **three** parts:

1. A game called "What am I doing?"
2. An exercise called "24 Hour Activity profile"
3. A ysis, reflection, and Quiz

PART 1 - "WHAT AM I DOING?"

Open the session playing "What am I doing?". The purpose of the game is to recollect the various work that happens in our homes.

Here's how the game "What am I doing?" is played.

- Everyone stands in a circle. Request the group to recollect a few activities that happen in their house.
- The first person moves to the centre and begins acting an activity, say sweeping the floor.
- A second person enters the circle and asks, "What are you doing?"
- The first person continues acting, but answers with a different activity, say "I am grinding chillies for lunch"
- The second person then starts acting "grinding chillies for lunch"; the first person leaves the centre.
- Another person enters and asks, "What are you doing?"
- The person in the centre continues acting, but answers with a different activity, say "I am bathing the cow"
- Now, the new person must perform this new activity.
- This continues until everyone comes to the centre, asks the question and acts.

Encourage everyone to really act. They don't have to think too much. They can be spontaneous. This will generate a lot of laughter as we begin this session.

The facilitators can start the game by going first. They can be the first and second person to come to the centre and act. That will help our friends understand how the game is played better.

PART 2 - 24-HOUR ACTIVITY PROFILE

Introduce the exercise "24-Hour Activity Profile". Draw the template for the exercise on the white board, with a few sample entries.

Woman	Time	Man
Wakes up, bathes, prepares tea	5:00 - 6:00 am	Sleeping
Cleans the yard, cooks breakfast, wakes up children	6:00 - 7:00 am	Wakes up, drinks tea
	...	
	...	
	...	
	10:00 - 11:00 pm	

Everyone works in groups for this exercise. Each group is a different household. They can choose a household they are familiar with or imagine a sample household from their experience. Please ensure the groups are mixed gender groups. You can use an activity from the Collection of Group Divider games in the Resources section of this manual.

Share chart paper and sketch pens with the groups. Give the groups about 30 minutes to discuss and prepare their 24-hour activity profiles. Your friends can share their own experiences within their group to prepare their chart.

Once the groups are ready with their charts, invite them to display their charts next to each other's. If the charts are displayed on the floor, let the entire group walk around the charts.

Request each group to describe their sample household and to summarize their chart in a minute or two. For example, the group's presentation might be:

- "The household we discussed is a poor, dalit household with 5 cents of land. The family comprises of the woman, her husband, and two young children"
- "Our household is a dominant caste family with 5 acres of land. The family has 3 generations - children, parents, and their grand-parents. Our chart shows the work done by the parents."

Let the group also respond to any questions others might have.

PART 3 - ANALYSIS, REFLECTION AND QUIZ

After all the groups have presented, enable the group to think deeper with these questions:

- What do we see? Is there a pattern?
- What all work do women do? Men?
- Who works longer hours, women, or men?
- Is the work women do important? Could we survive without that work?
- Who gets more rest and leisure?
- Who does the work that brings money? Why? Is that fair?
- What can we do to change this?

Briefly, introduce the concept of different types of labour and how they are valued in our society:

- Reproductive labour
- Productive labour
- Community labour

Invite the group to reflect on who performs which labour. (The three types of labour are described in the notes section in greater detail.)

Conduct a short quiz to verify whether participants have understood the difference. Ask them to identify which type of labour each of these are. (For your reference, the answers are also given in the table.)

As always, invite participants to create and add a few questions to this quiz.

As you conclude the session, suggest that in the coming days they could observe and note down in their Gender Journal how much rest and leisure women get.

No.	Activity	Reproductive	Productive	Community
1	A person washing the family's clothes	✓		
2	A person working at the factory		✓	
3	Me facilitating sessions in this club			✓
4	A person fetching firewood for the home	✓		
5	A person fetching firewood to sell and earn money		✓	
6	A person cooking at home	✓		
7	A person cooking at a restaurant from 6am - 3pm		✓	
8	A person cooking for their neighbour when there is a death in that family			✓

NOTES

We define 3 categories of work, to help us see the differences:

- Reproductive labour
- Productive labour
- Community labour

Reproductive labour is all the work that goes into sustaining and reproducing human beings, especially at the family level. This includes childbirth, breastfeeding, cooking, cleaning, washing, fetching firewood and the many household activities essential to reproduce human society. Reproductive labour is unpaid, is done mostly by women in patriarchal societies, is devalued and not recognized as labour.

Productive labour is the work done to produce an output for other people outside one's family. This includes working at a farm, factory, office, school, etc. It also includes work done at home to earn an income - bathing and milking the cow, growing a vegetable garden to sell vegetables, etc. Productive labour tends to be paid, includes participation of both men and women and is often the only kind of work recognized as labour. In the country's economy, when economic activity is counted, only productive labour is accounted, even though productive labour cannot happen without the underlying reproductive labour.

Community labour is all the voluntary work done at the community level to sustain and develop the community. This includes volunteering time for local village councils, organizing festivals, community labour to clean the lake, etc. Both women and men perform community labour; in most societies there is a subtle division of community labour with the women doing work closer to home and the men doing work that requires more mobility and has greater decision-making power. For instance, women are expected to pitch in for sweeping, cleaning, cooking even at religious festivals, while men handle the finances and construction. Community labour is unpaid and is usually not recognized as work.



FREQUENTLY ASKED QUESTIONS

1. Why are we doing this activity?

Women's work is often unrecognized even though many women work very long hours at home and/or at their jobs. When asked what they do, many Indian women themselves say "I don't do anything", even though they might be working exceedingly long hours. The purpose of this session is to challenge those ideas and raise our own awareness about the work women are *already* doing.

2. But men also do a lot of work!

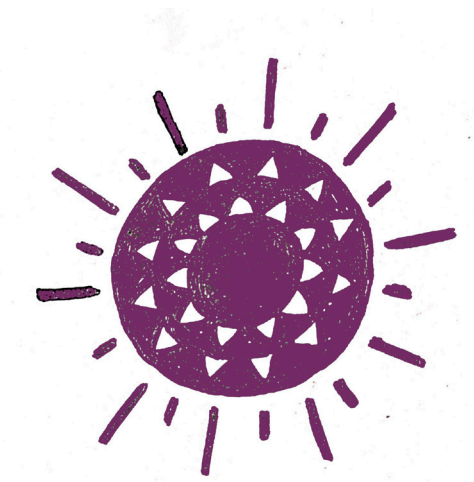
Yes, men also work. Some men work a lot, some men less. We all know that. And there is no doubt in our minds whether men work. But there is a common belief that women don't work much, though in practice they often work more than men. The purpose of this session is not to devalue men's work, but to highlight and make visible the work women are *already* doing.

3. What can we do to change this?

We could do multiple things to change this imbalance:

- Women and men could share in the household work
- Women and men could take turns doing household work
- Girls and boys can be taught household work equally
- Respect that women also need rest and leisure

For a start, participants could initiate changes in their own homes. Boys could share in the reproductive labour that women and girls in their homes are doing. Girls could invite and teach their brothers to be involved in household work. Everyone could respect household work.



8. UNDERSTANDING PATRIARCHY



OBJECTIVES

- To understand the concept of “patriarchy”
- To feel a sense of injustice at the patriarchal ordering of the world we have accepted
- To enhance one’s skills to analyse movies, and to explain how they reproduce patriarchy
- To recognize how patriarchy could get embedded in our postures and interactions



MATERIALS

- Whiteboard and marker pens



TIME

- 60 Minutes



METHOD

The Steps

- Revise the key ideas from the earlier session on gender and media
- Invite the group to share a summary of the movie “Bahubali”
- Ask: Who is given more power and importance in the movie?
- Ask the series of questions on who has more ____ in Bahubali
- Ask: “how does it feel that one of our most popular movies gives all the above to men, and very little to women?”
- Introduce the term “patriarchy”
- Play the game “Walk like a Man, Walk like a Woman” and process it
- Ask: Can we write a new story for Bahubali 3 that is anti-patriarchal?”

Before the session, the facilitators can prepare themselves by watching the Bahubali movies.

This session is in **three** parts:

1. **Analyse the Bahubali movies to assess who is given more power and importance**
2. **Introduce and discuss the concept of Patriarchy**
3. **Play the game “Walk like a Man, Walk like a Woman” and process it**

PART 1 – ANALYSE THE BAHUBALI MOVIES

Open the session by recollecting how we looked at media critically earlier. Remind everyone that we ended that session by suggesting we all begin to think critically about the movie “Bahubali”.

Since all of us might not have seen the movie Bahubali, invite the group to share a summary of the movie’s story. For simplicity, request that just the story of the first Bahubali movie be shared.

As a warmup, gently ask everyone “How are women and men represented in the Bahubali movies?” Let’s remember that Bahubali might be the favourite movie of some of us, and we are going to critically look at that movie. That will not be easy for many of us; so, let’s be gentle and kind.

Participants might respond with observations like:

- “Men are shown as bold, strong and courageous”
- “Dominant caste men are shown as powerful, as leaders, as kings”
- “Dominant caste men are heroes and oppressed caste men are shown in poor light”
- “Women are beautiful, attractive to men”
- “Oppressed caste women are shown as being of bad character”
- “Women can also be bold; they can also be warriors”
- “But men are stronger and better warriors”
- “The farmers, manual labourers are all men from oppressed castes”
- Etc.

Thank them for their initial observations on how women and men are represented in Bahubali, how there are subtle differences in the way people of different caste are portrayed.

Share that you are going to ask a series of questions about the Bahubali movie, and you would like their answers to that:

- Who has more skills in Bahubali? Women or Men?
- Who has more strength in Bahubali? Women or Men?
- Who has more prestige in Bahubali? Women or Men?
- Who has higher position in Bahubali? Women or Men?
- Who gets more attention in Bahubali? Women or Men?
- Who is heard more in Bahubali? Women or Men?
- Who has more property in Bahubali? Women or Men?
- Who is valued more in Bahubali? Women or Men?
- Who are the priests and religious leaders in Bahubali? Women or Men?
- Who has more control over others in Bahubali? Women or Men?
- Who is dominating others more in Bahubali? Women or Men?
- Who has more power in Bahubali? Women or Men?

Skills	»	Men	Property	»	Men
Strength	»	Men	Value	»	Men
Prestige	»	Men	Priests	»	Men
Position	»	Men	Control	»	Men
Attention	»	Men	Domination	»	Men
Heard	»	Men	Power	»	Men

When people respond to each question, invite them to explain or give an example why they think so. Check if the entire group agrees. Discuss disagreements. Finally, write the answer for that on the whiteboard.

The whiteboard might look like this, as all the answers are certain to be “Men”

Ask: “how does it feel that one of our most popular movies gives all the above to men, and very little to women?”

PART 2 - INTRODUCE THE CONCEPT OF PATRIARCHY

Ask: “what can we call a film or society where all the importance is given to men?”

Let your friends come up with their own terms. They might say: “male dominated”, “male biased”, etc. Acknowledge the value of those terms. Introduce the term “**patriarchy**” to describe the above film and society.

Patriarchy is defined as “an ideology and practice which exercises control over women’s fertility, sexuality, labour, and resources”. This formal definition of patriarchy shows that it is both an ideology and a practice; that it is about controlling various aspects of women’s lives.

Ask: Is patriarchy a belief that only men have? Or do women also believe “boys/men are more important”?

People will agree that women also often believe in patriarchy; that women have also internalised patriarchy. Ask them for a few examples. Examples might include:

- “Mothers give better food to their sons, because they believe boys are more important”
- “Mothers encourage boys to study and get good jobs”
- Etc.

Acknowledge that patriarchy is an idea that we all grow up with. Hence, we all believe it, until we start questioning it critically.

Ask: “So, what do we want? Do we want an opposite world, where women are given more importance than men? A matriarchy?”

Patriarchy is a system of social structures and practices, in which men are in authority over women in all aspects of society.

Participants will quickly respond “No, we want a world where women and men are both equal”.

Acknowledge that we are working for an equal world. We don’t want anyone to dominate others. We want everyone to have equal freedom and rights. Matriarchy is discussed in greater detail in the section below.

PART 3 – WALK LIKE A MAN, WALK LIKE A WOMAN

Play the game “Walk like a Man, Walk like a Woman” – it’s both an energizer, and an opportunity for us friends to reflect on how patriarchy might have influenced the way we interact with others.

Request everyone to stand, and announce “Walk like a Man”, putting emphasis on the word “Man”. The facilitator can walk exaggeratedly like a man, and everyone will pick up on the cue. After 5 seconds, announce “Walk like a *Woman*”, and begin walking exaggeratedly like a woman now. (Most women and men do not walk like this; the exaggerated style is for fun and to make a point; we will question this stereotype in the processing stage.)

Every 5 seconds make a new announcement. Here are some actions you can announce:

- Walk like a “Man”; walk like a “Woman”
- Laugh like a “Man”; laugh like a “Woman”
- Shake hands like a “Man”; shake hands like a “Woman”
- Sleep like a “Man”; sleep like a “Woman”
- Sit like a “Man”; sit like a “Woman”

Once everyone has sat down, you can process the game briefly with the following questions:

Ask “What did we see?”

Your participants are likely to share:

- “There are differences in the way we walk, laugh, etc.”
- “Men take more space everywhere”
- “Girls are taught to be small and quiet”
- “Girls are not even given enough space to sit or sleep!”
- Etc.

Ask: “Do we girls and boys really walk/sleep/etc. like this?”

Participants are likely to share:

- “No, this is just an exaggeration”

- “Maybe we exaggerated, but there is some truth to it”
- “Some of us walk and laugh like this, not all of us”
- “My brother takes a lot of space when he sleeps, just like this”

Ask: “Why do we adopt some of these styles?”

- “We see this is how men and women walk in movies”
- “Because of patriarchy - men are supposed to show more power”

After processing the game, initiate the exercise for the next session.

Ask: “Okay, Bahubali 1 and 2 were very patriarchal. But, how do we want Bahubali 3 to be? Can we write a new story for Bahubali 3 that is anti-patriarchal?”

Continue: “As we conclude the session, we have a group homework for the next session. Let’s divide into groups. Each group must write your vision of the next Bahubali movie, the gender equal Bahubali movie. You can make it as different as you want. You just have to write the story idea; you don’t have to write the dialogues or lyrics. Fit your story in 1 - 1 1/2pages”.

Divide the class into groups using an activity from the Collection of Group Divider games. Ensure each group includes both girls and boys.

Tell them the next session will begin with them reading out their story.

They can start discussing now itself, in the time remaining in this session.





FREQUENTLY ASKED QUESTIONS

1. Dominant caste men have all the power in our village; so, how can we say that patriarchy gives importance to all men?

That's a very good observation. Patriarchy and caste intersect in our daily lives. Dominant caste men usually have more power than others in our society. But, dalit and adivasi men have more power than dalit and adivasi women, in the home and in public spaces. That is what we are referring to when we say that patriarchy gives importance to men. Because patriarchy and caste are intersecting, we see that there is a caste hierarchy among the men in patriarchy also.

2. What is Matriarchy? Why are we against that?

Matriarchy is the idea and practice that gives importance to women. In that sense, it is the inverse of patriarchy. In a matriarchal society, women would hold most power – over land, over resources, over the household, etc. Just because men have been dominating women for centuries, inverting it does not make it just or fair. We want a society where women and men are equals. That is why we are against matriarchy. Some people use the term matriarchy to mean an equal society. If the term is used in that sense, we have no objection with it.

3. What is Patrilineal and Matrilineal?

Patrilineal and Matrilineal refer to how property is inherited in a society. In a patrilineal society, inheritance is from father to sons; in matrilineal societies, inheritance is from mother to daughters. Most societies have been patrilineal. A few societies (especially among Adivasi communities) have been matrilineal. Please note that a society could be matrilineal and still be patriarchal. Property might be inherited from mother to daughter; but if the decisions in the household are made mostly by the male elders, the society is still patriarchal.

4. I have heard some societies are matriarchal; is that true?

Modern research has not found any matriarchal societies. Several matrilineal societies have existed at various times; but all of them were also patriarchal. Control stayed with men (usually the maternal uncle), even when inheritance followed from mother to daughter.



9. IMAGINING A GENDER EQUAL WORLD



OBJECTIVES

- To identify the elements of an anti-patriarchal, gender-equal world
- To examine one's own patriarchal attitudes, and to try to reject them
- To be able to explain why some common attitudes are patriarchal and unfair



MATERIALS

- Results of the attitude survey conducted at the beginning of the training series



TIME

- 60 Minutes



METHOD

The Steps

- Give 15 – 20 minutes for the groups to finalize their Bahubali-3 story
- Invite the groups to read aloud their story.
- After each story, give a round of applause
- Ask: "What all did you notice in this story?"
- Gently, ask a question if there are hidden patriarchal ideas
- Ask: "How did you feel writing these stories?"
- Ask: "Why are we writing these stories? Is this important?"
- Suggest our group can produce a book with re-imagined stories
- Lead a short energizer before moving to the next part.
- Read aloud and discuss each statement from the "Attitude Survey Questionnaire".
- Introduce the concept of equality vs equity with the story of fox and crane.

This session is in **two** parts:

1. **Groups prepare and present their story of Bahubali 3**
2. **We discuss the statements and results of the "Attitude Survey Questionnaire"**

PART 1 – BAHUBALI 3

Ideally, the groups would have prepared their version of Bahubali 3 before they come to the session. But it is also possible that they might want some more time to work on their story to complete it. Give 15 – 20 minutes so that they can finish their story.

Invite the groups to read aloud their story. After each group presents their story, give them a round of applause.

Ask: "What all did you notice in the story?"

The audience might comment on the things that struck them. Depending on the stories, these might include:

- "I loved that the latest Bahubali is a dalit girl"
- "The girls are also leaders and commanders like boys in this version"
- "Adivasi Girls are shown as strategists and thinkers"
- "Girls and boys are all shown to work together"
- "Boys are shown to support girls, and treat them as equals"
- "A person's capability is not just about fighting, but also in helping others grow"
- Etc.

Ensure that all the anti-patriarchal and anti-caste ideas in the story gets recognized. There will often be a lot of laughter and fun during this session, as groups can come up with ideas that sound crazy.

There could still be hidden patriarchal ideas in the story. Gently, ask a question about that. Here's an example: "The heroine is in search of a husband. Is marriage the ultimate goal for every girl and boy?"

There could also be ideas promoting war and violence. Ask whether women and men both fighting wars is the kind of gender equal world we want to see, or whether we could imagine a world where neither men nor women engage in war and domination.

After all the groups have presented, give another round of applause for everyone's creativity.

Ask: "How did you feel writing these stories?"

Your friends are likely to share how positive they felt creating these stories, and how much fun it was.

Ask: "Why are we writing these stories? Is this important?"

Your friends will think through the purpose and benefits of writing these stories. They might respond:

- "Yes, it's important we come up with new stories that are gender equal"
- "We need to imagine a new world that's equal. That's the first step to getting there."
- "Only if we have movies like this, our society will change"
- "Writing this helped me understand how difficult it is to come outside our usual thinking"
- "I found it easy to imagine that different world"
- "Now that we wrote it, this helps us to recognize patriarchy and caste in films more easily now"
- Etc.

Before moving to the next section, consider doing an energizer if necessary. You can choose an energizer from the collection of energizers in the Resources section of this manual. Consider a short energizer like "The Orchestra" or lead an action song that's anti-patriarchal.

PART 2 - ATTITUDE SURVEY QUESTIONNAIRE

Remind the group that we all responded to a set of statements in the beginning of this training series. This is a good time to discuss and debate that.

Read aloud each statement from the "Attitude Survey Questionnaire". Ask if they agree or disagree with that statement. Most of your friends will now shout "Disagree" for each answer.

Ask them why they agree or disagree. Discuss for a minute or two, if necessary. Share how many of us had written "Agree" some weeks ago when the survey was conducted.

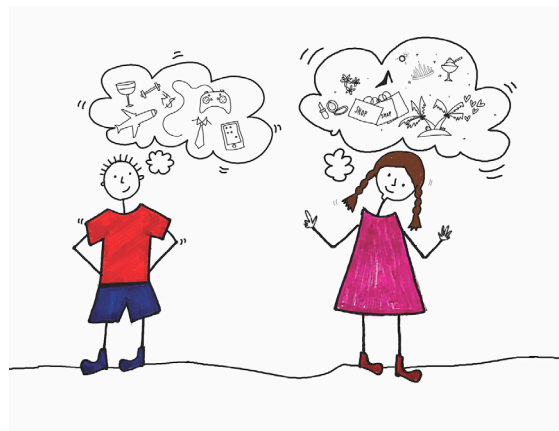
No.	Statements
1	Girls are better secretaries and assistants, as they are more careful
2	Boys are better leaders, as they are good public speakers
3	Taking care of children should be the responsibility of women
4	A man must be the head of the household
5	Brothers have the responsibility to discipline their sisters
6	Women are women's worst enemies
7	Boys don't cry because they feel strong
8	Girls who dress inappropriately are inviting rape
9	Sometimes women are to blame for the kicks they get
10	When there is a fight at home, women should give in to maintain the peace at home
11	Girls should not get reserved seats in buses

In our analysis, "disagree" is the answer that promotes gender equality. "Agree" is based on a patriarchal belief, that men are more important than women.

The last statement on whether girls should get reserved seats in buses will trigger a debate. Give more time to discuss that. Introduce the story of the Fox and Crane to explain the concept of equality vs equity.

Conclude the session by mentioning that the common idea underlying all those statements is patriarchy.

Suggest that participants could write their reflections on patriarchy in their Gender Journal in the coming days.





NOTES

The Fox and Crane Story

The fox and crane were friends. One day, the fox invited the crane to dinner. The fox prepared tasty soup for dinner. The fox drinks soup from a shallow plate. So, the fox served the soup in a shallow plate for both. During dinner, the fox enjoyed the soup. With her long beak, the crane tried her best to drink from the plate; but the crane could not drink and was unhappy.

Next week, the crane invited the fox over. The crane also served very tasty soup, in a tall jar. During dinner, the crane enjoyed the delicious soup, while the fox struggled to get even a sip!

Both learnt a lesson. Nowadays when they have dinner, they serve the same soup in different vessels - in a shallow plate for the fox, and in a tall jar for the crane. Both can enjoy the soup now.

We learn from this story that just serving soup in the same vessel does not ensure equal ability to enjoy the soup. Different people are different; it is not enough to provide the same things for all of them; we need to ensure that it is provided in a way that everyone can access it.

Providing the same things to everyone is called “formal equality”; there is equality only in form.

Providing things so that everyone can enjoy it equally is called “substantive equality”; there is equality in the outcome. This is also called “equity”.

Reserving seats for women in buses is trying to ensure equal mobility for women. It is about equity.



FREQUENTLY ASKED QUESTIONS

1. Should girls get reserved seats in buses?

After all, we are saying there should be gender equality everywhere.

Ideally, in a world where we already have gender equality, all seats should be equally open to girls and boys. Unfortunately, we have not yet reached that world. Today, most girls experience sexual harassment from boys in buses. That reduces their mobility and freedom to travel. That is unfair. The equality we are working for also includes the equality to travel freely. To ensure equal mobility, we need to temporarily reserve seats for girls in buses, until the barriers for their travel are removed. Once boys also become gender sensitive and treats girls as equals, we don't need to have separate seats for girls. Gender equality is not so much about “equal seats”; it's more about “equal mobility”.

2. What is Matriarchy? Why are we against that?

Matriarchy is the idea and practice that gives importance to women. In that sense, it is the inverse of patriarchy. In a matriarchal society, women would hold most power - over land, over resources, over the household, etc. Just because men have been dominating women for centuries, inverting it does not make it just or fair. We want a society where women and men are equals. That is why we are against matriarchy. Some people use the term matriarchy to mean an equal society. If the term is used in that sense, we have no objection with it.

2. Aren't women really women's worst enemies?

This statement implies that all women are enemies of other women, that there can be no solidarity

between women. The examples most often cited as evidence are how some sisters-in-law might fight with each other, how there might be conflict between some mothers-in-law and daughters-in-law, and how some women neighbours fight with each other. Let us remember that these are small conflicts compared to the much larger conflicts men indulge in – wars, business rivalries, political rivalries, etc. Yet we don't immediately conclude "Men are men's worst enemies", and we shouldn't. There have always been strong female friendships that most women have relied on, just like men have relied on male friendships. Both women and men have conflicts and friendships. The idea "women are women's worst enemies" is a patriarchal idea to divide women and suggest that women can never unite.

3. But "sometimes" aren't women also responsible for the kicks they get?

No. This assumes that men are justified to hit women "sometimes", when a woman does something that provokes men. Who gives men the right to hit any women or other men? Our body is important to all of us. We all need to be safe. Nobody has the right to hit anybody else and hurt them. Neither men, nor women may hit others. Some men think that marriage is a license to hit their wives; that is a patriarchal idea we need to challenge. If a man is provoked by what another person says, he can talk to them and resolve it. He may not hit the other person. So, it is the man who is responsible for any violence he inflicts, not the woman who supposedly "provoked" him.

4. If women don't give in when there is a fight at home, how will there be peace at home?

Both women and men can give in when there is a fight at home. After all, both desire peace at home. When women are always expected to give in, women's views will not be valued – everyone knows that she will anyway give in when there is a fight. Men should also learn to give in – it's not only their desires that matter. When both persons views are valued and listened to, the couple might arrive at a decision which meets both persons' needs. One side giving in is not the only way to resolve a fight.

5. Shouldn't taking care of children be women's responsibility?

Both women and men should share the responsibility for taking care of children. Only women might be able to breastfeed a child. But both women and men can bottle-feed the child, bathe the child, wash the child's clothes, play with the child, etc. The child and the father also become closer when the father is involved in the care of the child. Sharing the responsibility also enables both women and men to get some rest.

6. Are we saying that women should be the head of the household?

While women can certainly head a household, it's even better when leadership of a household is equally shared between the partners. Both wife and husband can take decisions in joint consultation. They can also consult children on issues that affect the children. Isn't that a more democratic way of living together?

7. What is wrong in acknowledging that women are better assistants? Isn't that praising women?

Is that statement really praising women? Or is it suggesting that when an assistant is required, it should always be women? Both women and men can be good assistants, and good leaders. To suggest that women are better assistants, (and that men are better leaders) is a patriarchal idea that gives men more power and control. Let's reject that such ideas.

MODULE 3:

GENDER BASED

VIOLENCE

10. RECOGNIZING AND LABELLING VIOLENCE



OBJECTIVES

- To recognize violence in everyday lives
- To strengthen the ability to oppose all forms of violence, not only physical violence
- To question the idea of restricting the mobility of girls in the name of their “protection”
- To develop the vocabulary to label different types of violence



MATERIALS

- 4 envelopes with strips of paper for the Mix and Match activity
- Whiteboard and marker pen



TIME

- 60 Minutes



METHOD

The Steps

- Read aloud different situations from below.
- Invite the group to decide and explain if the situations are acts of violence or not
- Ask: “Based on what we have discussed so far, what is violence?”
- Record and categorize the ideas
- Summarize the discussion by reiterating a few key ideas
- Play the Cat and Mouse game and process it
- Ask: “The dangerous cat had the freedom to roam around. And the mouse had no freedom because your fence kept the mouse inside. Is that really what we want?”
- Ask: “Does this happen in real life?”
- Play the Mix and Match game in 4 groups
- Once the groups are ready, request them to display their charts
- Give clarifications on the terms, if necessary
- Invite the participants to guess the name of the movie each incident is from.



This session is in **four** parts:

- 1. The activity to distinguish violence from non-violence**
- 2. Brainstorming to develop a shared understanding of what constitutes violence**
- 3. The Cat and Mouse game to question whose mobility should be restricted**
- 4. The Mix and Match exercise to learn the names of different types of violence**

Open the session by inviting the group to respond to some situations you will read out. People who feel that the situation you have read is an act of violence must move to the left of the room. People who think it is not an act of violence must move to the right. If someone is not sure, she/he can stay in the middle¹.

Read the situations listed below. For each situation, some people will move to “Yes, it’s violence”-side, some to the “No, it’s not violence”-side, and some will stand in the middle.

Invite each group to explain their reasoning.

Let the groups share their thoughts for each situation.

In case no one stands in the “No, it’s not violence” side for a situation, the facilitator can ask the group to explain why they all have chosen “Yes, it’s violence side”. The same can be done for a situation if nobody stands in “Yes, it’s violence” side too.

As far as possible, let participants discuss and resolve among themselves if a situation involves violence or not. At times, their conclusion might differ from ours; that is alright. As the session progresses, participants might rethink their stance; what is most important is that everyone is thinking critically about these situations. Sometimes, the groups might reach a stalemate. Then, the facilitator can also add her/his thoughts on why a situation can be called violent, or not.

Once all the situations are analysed, we move to the next part of the session – to develop a shared understanding of what makes up violence.

Ask: “Based on what we have discussed so far, what is violence?”

Your friends will share different ideas and keywords. That will not be framed as a full-fledged definition, as everyone is trying to brainstorm and put their ideas together. One of the facilitators can record key ideas/ words on the whiteboard.

The ideas from the group can be categorized into three: what is behind violence, the visible form of violence, and the consequences of violence. So, please record the keywords on the whiteboard in 3 columns accordingly. The table below illustrates how this could be done.

1. This activity is adapted from the training manual “Psychosocial Activities for Teenagers Promoting Gender Equality and Violence Prevention”, by Oak Foundation and Terres Des Hommes, downloadable from <https://childhub.org/en/child-protection-online-library/psychosocial-activities-teenagers-promoting-gender-equality-and-these-notes-have-been-adapted-from-the-knowledgebase-articles-at-WebMD-on-the-Female-Reproductive-System,-and-the-Male-Reproductive-System>
<https://www.webmd.com/sex-relationships/guide/your-guide-female-reproductive-system#1>
<https://www.webmd.com/sex-relationships/guide/male-reproductive-system#1>
 Bagemihl B (1999). Biological Exuberance: Animal Homosexuality and Natural Diversity (Stone Wall Inn ed.). New York City: St. Martin’s Press. ISBN 9780312253776. “Homosexual behavior occurs in more than 450 different kinds of animals worldwide, and is found in every major geographic region and every major animal group.”
 The World Health Organization adopted the above definition of Child Sexual Abuse following the WHO Consultation on Child Abuse Prevention in 1999, Child Sexual Abuse, https://www.who.int/violence_injury_prevention/resources/publications/en/guidelines_chap7.pdf
 This is adapter from Summary on: The Protection of Children from Sexual Offences (POCSO) Act 2012, by Biswaranjan Panda <https://www.lawyersclubindia.com/articles/Summary-on-The-Protection-of-Children-from-Sexual-Offences-POCSO-Act-2012--8978.asp>



What is Violence ?

Using power	Physical	Harms
Force	Verbal	Injuries
Dominance	Emotional	Death
Prejudice	Bullying	Suffering
Intentional	Threat to use force	Fear
Control	Discrimination	Pain
Desire to harm	Harassment	
Desire for money		

Once you have recorded all the ideas, point out the pattern in which you have recorded the ideas from the group.

If there are words/ideas that are not a part of our understanding of violence, you can point that out too. For example, if someone mentions “accidental” as violence, then you can ask the group if something “accidental” can be called violence. Your friends can exchange their thoughts first; you can also add at the end.

The notes section of this lesson gives more details on violence, including formal definitions.

You can summarize the discussion on “what is violence?” by reiterating a few key ideas:

- Violence is about the intentional use of power or force
- It can take multiple forms, and is not only physical
- The threat of violence is also violent, as it causes emotional hurt
- It can be against an individual, group or community
- It results in harm, injury, suffering and sometimes death

Next, play the Cat and Mouse game and process it. The game is described in the Notes section of this lesson plan.

Process the game with a few simple questions:

- Mouse, how did it feel being chased?
- Cat, how did it feel chasing the mouse?
- Fence, what were you all doing?

The members of the fence are likely to say, “We were protecting the mouse”, and similar ideas.

Ask: “The dangerous cat had the freedom to roam around. And the mouse had no freedom because your fence kept the mouse inside. Is that really what we want?”

Gradually, participants will rethink the strategy they had adopted. They are likely to respond:

- We should have put the cat inside the fence, and allowed the mouse to be free
- The mouse ran inside the fence for protection; then we kept protecting the mouse inside
- Even when the cat came inside, we quickly allowed it to go outside
- We put the mouse back inside the fence!

Ask: “Does this happen in real life also?”

Participants are likely to share:

Next, move to the final part of this session, the Mix and Match activity.

Divide the participants into 4 groups and give them each an envelope, a chart paper, and some glue. The envelope contains strips of paper containing the keywords and statements from the table below. The keywords are various types of violence. The statements give an example of that type of violence. The group must match the statements to the keywords – they must find the right label for the type of violence the statement describes.

Give the groups 10 – 15 minutes to do this activity.

Once they are done, request them to display their chart paper for everyone to see. If your friends have doubts, give clarifications. You can invite more examples to describe violence if there is time.

All these examples are from the movies. As a fun exercise, invite the participants to guess the name of the movie each incident is from. The names of the movies are given at the end of the Notes section, for the facilitator’s reference.

1. Physical Violence	When Anitha does not return the attention of the young man, he pours acid on her face as revenge.
2. Emotional Violence	Lakshmi’s husband keeps suspecting her ‘character.’ He doubts her when she goes to the temple, hides to check if she is having an ‘affair.’
3. Financial Violence	Mano refuses to find a job and share family expenses. He lies to his wife and takes money for his personal expenses.
4. Sexual harassment	Shruthi and her mother are threatened by a police officer. He makes sexual advances towards Shruthi, and demands she has sex with him.
5. Cyber bullying	People make fun of and humiliate Vasanthi on Youtube and Facebook
6. Corporal punishment	Chellamma is made to kneel down in the staff room for clapping hands at a wrong moment in the school assembly.
7. Marital Rape	Kokki Kumar forces his wife Selvi to have sex with him. He threatens to kill her brother otherwise.
8. Stalking	Kadambavel Raja follows Selvi wherever she goes – temple, bus stop, field and her workplace though she doesn’t want to talk to him.



NOTES

Violence is defined by the World Health Organization as “the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation”.

This definition gives importance to the intention of the act, irrespective of the outcome it produces. Any intentional act to cause injury, damage or suffering may be described as violence. Violent acts can be physical, sexual, psychological, or emotional. Note that accidental actions are not considered as violence. For instance, if a lorry accidentally skid on a wet road and hit a cyclist, that would not be considered violence.

Violence in many forms is preventable. There is a strong relationship between levels of violence and the inequalities in society - gender, caste, class, disability, etc. It is also linked to modifiable factors like the harmful use of alcohol, and the absence of safe, stable, and nurturing relationships between children and parents. Strategies addressing the underlying causes of violence can be effective in preventing violence.

The Cat and Mouse Game

The Cat and Mouse game is about the mouse trying to escape from the cat, and the fence helping the mouse. Let the group stand in a circle. Request two volunteers. Assign one of them as “Mouse”, and the other as “Cat”. The rest of the group is the “fence”. Explain that the fence must prevent the Cat from catching the Mouse. The fence can hold hands, they may move, and they can help the mouse be safe. They may not hit the cat or be violent towards the cat. The game starts only when you announce “Start”.

Before you announce “Start”, make sure both the Cat and the Mouse are outside the circle, maybe at a safe distance from each other. Give the group a few seconds to understand the rules you have shared. Then announce “Start”.

When you announce “Start”, the cat will chase the mouse. Most likely, the mouse will enter inside the circle of the fence, and then the fence will try their best to prevent the Cat from coming in. The cat will roam around the room trying to break into the fence. If the cat is able to break in, the fence will let the mouse out quickly, then a few seconds later they will let the cat out - with the intention to let the mouse in again and “protect” the mouse. Let the game continue for a few minutes. There will usually be a lot of laughter as the fence tries to prevent the Cat from coming in. The game is over when the cat catches the mouse, or after a few minutes you can call “Stop”.



FREQUENTLY ASKED QUESTIONS

1. Don't we compliment our friends? Is complimenting girls violent?

Complimenting a girl need not be violent; but when it is done in a way that makes her uncomfortable and feel bad, then it is violence. For example, if you think your friend's work is excellent, or that they look good in a specific dress, you can express that directly. That is different from staring, whistling, hooting or making uncomfortable remarks about their body. Those are all forms of violence. Whether a compliment is appropriate or not also depends on the relationship between the friends and how close they are.

2. Humour and jokes help siblings to bond well. Are all jokes violent?

It depends on the “jokes”. Some jokes do not put anybody down; they can help the friends bond over shared laughter. But if the “jokes” are intended to put the other person down, to reduce their confidence and self-worth, and to hurt them, then those jokes are violent. If only one side is laughing, and the other side is hurt, those jokes do not help siblings bond either.

3. Isn't physical violence more painful than the emotional violence?

All forms of violence are painful. Since physical violence can be seen, we recognize the pain it causes easily. Emotional violence cannot be seen; we also hesitate to talk about it due to a culture of silence. We then fail to see pain emotional violence causes. Many times physical and emotional violence are also linked. What begins as emotional violence could get aggravated by physical violence, and vice versa.



11. DOMESTIC VIOLENCE



OBJECTIVES

- To understand domestic violence and its consequences
- To look at and question the norm that domestic violence is a private affair
- To become skilled in engaging with and countering domestic violence



MATERIALS

- Whiteboard, markers, chart papers, sketch pens



TIME

- 60 Minutes



METHOD

The Steps

- Divide the class into 3 groups to go deeper into Domestic Violence (DV)
- Request friends to share stories/experiences of DV in their groups
- Play the “Speed Regulator” game, ending with a freeze frame
- Introduce image theatre, let the groups display their image

Facilitate the session with a series of questions such as;

- “What do we see here?”
- “How do these people feel?”
- “If this happens, what are its consequences for each person here?”
- “Why does this happen?”
- Play Forum Theatre to rehearse strategies for countering violence
- “What change did she/he make?”
- “Will this change stop the violence? Why? Why not?”
- “Is this realistically possible?”
- Conclude by asking: “Is domestic violence a private issue that should stay within the home?”

This session is in **three** parts:

- 1 Experience sharing and discussion in small groups**
- 2. Image Theatre to show freeze frames for discussions**
- 3. Forum Theatre to rehearse strategies to respond to domestic violence**

PART 1 – EXPERIENCE SHARING

Open the session by revising the key ideas from the previous session – the various types of violence. Share that we will go deeper into one of those forms of violence – Domestic Violence – today. Acknowledge that all of us have some experience and understanding of Domestic Violence. Today we are going to pool that knowledge together and try to build on that.

Divide the class into 3 groups. Consider using a game from the Collection of Group Divider games in the Resources section of this training manual.

Request that participants share stories of domestic violence they have heard, seen, or experienced in the group. These could be examples they have heard happening in the neighbourhood or experienced in their own homes. They can share to the extent they are comfortable. There is no pressure to reveal more. And they don't have to share names of the people involved.

Initially, the groups will hesitate to share as domestic violence is seen as such a private topic, as a matter of shame. Slowly, one or two people will share stories they have heard in the neighbourhood. As your friends become confident sharing more, they might also share examples from their home. There could be emotional outpouring in this session. Be prepared to acknowledge and handle such situations. Encourage participants to listen to and empathise with their friends who share life stories. The facilitator can model such empathetic listening: listening attentively, making eye-contact with the speaker, nodding the heads to indicate understanding. Where appropriate, the facilitator can touch the speaker on her/his shoulders to signal solidarity.

Once the sharing has picked up and several stories have been shared in the groups, request that we take a break and play a game called “The Speed Regulator”. With this game you are transitioning to the next part of the session.

The Notes section of this lesson plan describes how the “Speed Regulator” Game is played. At the end of the game, everyone will be frozen in mid-step – like a tableau.

PART 2 – IMAGE THEATRE

When your friends are “frozen”, introduce the next part of this session. Point out that what we have before us is an “image” of the group – a freeze frame image of the group playing this game. Request that participants prepare a freeze frame image of one violence they have been discussing in their groups. Your friends will laugh when they see the connection. Unfreeze them from the game.

Let participants go back to their original groups. Repeat the instruction asking them to plan and produce one image – not a role play – of one violence they have been discussing. Though they discussed several stories in their group, we are asking them to pick just one story and show just one scene from it.

Give the groups 5-7 minutes to prepare their image. Encourage them to show the emotions of the “actors” clearly, so the audience can understand well.

Once the groups are ready, invite each group to come and display their image. Request them to stay in freeze frame for a few minutes while the audience processes the image.

Process each image with the following questions:

- “What do we see here?”

- “How do these people feel?”
- “If this happens, what are its consequences for each person here?”

If the processing is taking time, you can request the actors to unfreeze after the group has responded to the second question.

Thank the actors for their image and confirm if the audience interpreted their freeze frame correctly. The group might point out small variations – “that other person was the neighbour, not the grandfather”, etc. Give the group a round of applause and move on to the next group.

For all three groups, ask the same three preliminary processing questions as the above. The Notes section of this lesson plan lists examples of answers you might get as you process the images with the three questions above.

After all the groups have presented, ask a common question for all the groups:

“Why does this happen?”

Let the groups share their analysis of why such violence happens in homes.

The group might respond:

- Because of patriarchy
- Because men have the power
- Because this is what boys learnt seeing their father
- Because women are not resisting
- Because the grandparents are silent
- Because the neighbours are silent
- Because nobody else cares about the woman’s suffering
- Because they are treating this like an issue of just that home
- Because men learn from other men that it is ok to be violent
- Because women learn from other women to be silent
- Because nobody supported the wife
- Etc

We then transition to the third part of the session – forum theatre to think through and rehearse how best to counter domestic violence.

PART 3 – FORUM THEATRE

You will be able to demonstrate this step only with one image. You can choose the image which you feel most appropriate for this step and invite that group to present their image again.

Once the group displays their image, invite the audience to share how we can change this. The audience will start sharing ideas aloud. Say that it is good that we are sharing ideas aloud; we also need to take action to bring change. Share that in this step we can try out different responses and see how it works.

Acknowledge that domestic violence is a complex issue and trying to bring change is not easy. Let us rehearse different strategies to try and bring change.

Propose the following rules for this theatrical activity, called Forum Theatre:

- Any one person from the audience can raise their hand and come forward
- They should touch one of the actors on their shoulder, and exchange places
- The audience member thus becomes the actor in the tableau
- She/he can then show the action they will do to bring change
- The other actors can then respond to the action – as they feel appropriate
- The audience will review/discuss the change that was tried
- The audience member returns to the audience, and the original actor goes back into the tableau
- We repeat this a few times with different audience members

Please repeat the rules twice. Share that Forum Theatre will become clear once we try it out once. Invite the first volunteer from the audience to try and bring change. Let them touch an actor and change places with them. Let them make a new action or take a pose. Invite the audience to reflect on this change with the following questions:

- “What change did she/he make?”
- “Will this change stop the violence? Why? Why not?”
- “Is this realistically possible?”

Discuss these questions for a few minutes and invite the next person to try out a change. Usually, there will be hesitation initially. But after the first trial, your friends will get excited to try out different changes.

Point out that the audience can touch any person in the group and change places.

For instance, if the image shows a husband beating a wife, with children clinging on to the mother, and grandparents in the background, then audience members can take various roles: that of the wife, the children, the grandparents, and even the husband. They can rehearse different actions these players could use to bring change.

The new actor can show a new pose – say the wife standing up and looking at the husband’s eyes. Or, they can break the “freeze frame” and begin acting – say the child running out to get the neighbours to intervene. The other actors can follow the cue of the new actor.

Sometimes a friend might take the place of the husband and show him as becoming kind and caring. While it is good to see a kind and caring husband, we need to ask if it is wise to expect that a violent person suddenly becomes kind and caring “automatically”. Our processing question “Is this realistically possible?” is a good opportunity to enquire deeper.

The group can try out various options. You do not have to dismiss or embrace any one action. This is not about finding the one correct action. As we rehearse various strategies, we become clearer what all can be tried and its possible after-effects.

One of the facilitators can also try out a strategy.

Conclude the session by asking: “Is domestic violence a private issue that should stay within the home?”

Your friends are likely to respond:

- The wife is not the husband’s private property to be treated violently – she has her rights. If anyone’s rights are violated, it is a public issue.
- It is a public issue as so many people are affected by the violence inside one home – the woman, the children, the neighbours, other men who learn to become violent, etc.
- Patriarchy teaches us to believe domestic violence is only a private issue, so that we will not intervene and try to stop it
- How can injuring or murdering another person be a private issue? Any violence is always a public issue. We should be responding against it as a society.

Point out that many people stay away from intervening to stop domestic violence because they think the outside world has no role in a purely private matter. Invite your friends to share their thoughts. By now, your friends will be clear that domestic violence is not just a private issue. Support them to articulate their reasons.

NOTES

This notes section is in **two** parts:

- Responses you might get processing the Image Theatre
- Description of the Speed Regulator Game

Responses you might get while processing the Images

The violence shown in the image could be:

- Husband violent towards wife
- Violence against children
- Drunk husband violent towards wife and children
- Violence against elderly
- Etc.

Ask the audience: "What do we see here?"

Let the audience will describe in detail what they see. They might say:

- "We see a husband beating his wife"
- "The wife is crying"
- "I see the children are terrified"
- "Those people - maybe they are his parents - are not doing anything"
- "The wife is just accepting the violence; she is not resisting"
- Etc.

Ask: "How does each of these people feel when this scene is happening?"

Start with the feelings of the direct victim of the violence, and then move on to the feelings of a few others in the scene. For instance, you could process how the wife and the children feel.

The group might respond for the direct victim:

- The wife is horrified
- She is feeling helpless
- She is afraid
- She is worried for her life, and that of her children
- Etc.

For one of the others in the scene, the group might respond:

- The daughter is also afraid
- She is feeling bad for her mother
- She is angry towards her father
- She hates her father
- Etc.

Ask: "If this happens, what are its consequences for each person here?"

For the direct victim, the group might respond:

- The wife will be living in fear of the husband
- She will be injured
- She will be unhappy
- She might die
- She will hate him
- She will be worried for her children

- She will have no freedom
- She will have no self-confidence
- Etc.

For one of the others in the scene, the group might respond:

- The child will always live in fear
- The child will not see the home as a safe place
- The child's behaviour will be affected
- The child's performance in school will be affected
- The child's relationship with her father will be strained
- The boy will learn this as the way to treat women
- He will repeat this when he grows up
- The girl will be afraid of getting married
- Etc.

The Speed Regulator Game

Here's how the "Speed Regulator" game is played:

The facilitator will announce the speed and direction at which everybody should walk. People have to adjust their speed and avoid bumping into each other.

The speeds vary from 1 - 10. Speed 1 is very, very, slow walking. Speed 10 is very, very, fast walking. Speed 5 is normal walking speed.

Start by announcing "Walk in any direction at Speed 5" to get the group moving.

Then, go through a series of speed changes and direction changes to energize the group. Here is an example:

- Turn to your left at Speed 7
- Turn to your right at Speed 8
- Turn to your right at Speed 4
- Speed 0 - Freeze
- Turn to your left at Speed 2
- Any direction at Speed 9
- Turn to your left at Speed 10
- Speed 0 - Freeze

End the game with a Speed 0 - Freeze. Participants must stay in the exact position they were in when you announced "Freeze". If they were mid-step, they must stay in mid-step.



FREQUENTLY ASKED QUESTIONS

1. Why do women stay in marriage/any relationship even though it is abusive?

There are many reasons that might keep women in an abusive marriage. These include fear, the lack of safe options, lack of money and the skills to earn a living. Sometimes men threaten to harm their wives or even the children if they leave. The most dangerous time for a victim is when she attempts to leave the relationship, or when the abuser discovers that she has made plans to leave. We need to build support systems for a woman who chooses to leave an abusive marriage. Only then can a woman exercise their choice whether to stay in an abusive relationship or not.

2. Sometimes, when neighbours intervene during Domestic Violence, the wife suddenly supports the husband who is beating her!

Yes, unfortunately that could happen. We see that pattern when both women and men believe that domestic violence is a private matter, and that the husband has a right to beat his wife. That belief leads to more violence. Sometimes women choose to accept domestic violence from the husband as they fear greater violence outside if she leaves him. This is a complex issue, and there is no easy answer. Raising the consciousness of the woman that everyone has a right to live a life free from violence could be the first step.

3. Does domestic violence always have to be physical?

Domestic violence could span various forms of violence – physical, sexual, psychological, emotional, financial, etc. For instance, a husband forcing himself on his wife is sexual violence. When either husband or wife passes jokes to undermine the confidence of the other person, that is psychological violence. When either husband or wife humiliates the other person in front of friends or relatives, that is emotional violence. The husband taking away his wife's earnings is financial violence. All of these are forms of domestic violence.



12. CHILD MARRIAGE



OBJECTIVES

- To understand the role of gender in child marriage and its consequences for girls
- To build perspective to question the imposed norm of child marriage for girls
- To be able to clearly articulate why girls should avoid child marriage



MATERIALS

- Whiteboard, markers, chart papers, sketch pens



TIME

- 60 Minutes



METHOD

The Steps

- Open the session with the Miming game
- Please read aloud the story “The Music Stopped”
- Ask: “How do you feel after listening to the story?”
- Please introduce the term “child marriage” to label what Sangita-akka experienced
- Ask: “Have we seen young women like Sangita-akka?” Do not ask for examples.
- Ask: “What all are the consequences of child marriage for young girls?”
- Divide the participants into groups with the game Homecoming
- Ask: Why does child marriage happen?
- Ask: What can be done to prevent child marriage?
- Let everyone work in groups and present their answer

This session is in **two** parts:

1. **Playing the Miming game and getting interrupted**
2. **Storytelling and discussion of “The Music Stopped”**

Playing the Miming Game and getting interrupted.

Play the Miming Game described in the Notes section below.

Start the game with the rules you announced for Groups A and B. When Groups C and D get their turn, interrupt them after only 2 players have mimed. Tell them the group’s turn is over.

Groups C and D will not be happy that you didn’t allow them to complete their game. Pretend not to see it. Announce the score and declare the winners.

Ask everyone how they feel about this game.

They are likely to say:

- “The actions were easy to mime”
- “Writing a song was difficult”
- “It was very unfair – you didn’t let us complete our turn”
- “Yes, only two of us in our group could do it”
- Etc.

The moment one of your friends say that this was unfair because their Group could not complete their turn, share that you would like to read a story.

Transition to the storytelling part of the session. Your friends will see the connection as they listen to Sangita Akka’s story - how her life was suddenly interrupted by child marriage.

Storytelling and discussion of “The Music Stopped”

Please read aloud the story “The Music Stopped” from below. You can read the story like a drama with emotions and feeling.

After you read it aloud once, invite one more person to read the story out aloud. The second reading enables the participants to listen more closely and relate to Sangita-akka better.

Ask the group “How do you feel after listening to the story?”

This is a warm-up question. Let our friends share their immediate reactions.

Please introduce the term “child marriage” to label what Sangita-akka experienced.

Ask: “Have we seen young women like Sangita-akka?”

Almost certainly, the group will nod “Yes”. Do not ask for examples. Please move on to the next question.

Ask: “What all are the consequences of child marriage for young girls?”

Divide the class into 3-4 groups to discuss this question. Consider using the game Homecoming from the Group Dividers Collection in the resources section of this manual.

Give them a chart paper to list down all their points. Give the group 15 - 20 minutes to share and record their answers. Your friends will remember Sangita-akka’s story in the background; they will also bring in insights from the experiences of other young women whose stories they have heard. That’s why we are giving them 20 minutes for this discussion.

Let the groups display their chart papers, next to each others’.

Invite a volunteer from each group to present the answers. When the first group presents their list, the other volunteers can tick off items on their sheet that have already been mentioned. Then the second group needs to read out only those points that have not yet been mentioned. Following that process, all the groups read out those points which have not yet been mentioned.

The responses from the group might include:

- The girl's education will be stopped
- Her freedom will be over
- She cannot grow
- Her confidence will be affected
- She will not be able to earn an income
- Her dreams will be crushed
- She will be forced to do all the work for her husband
- She will have no voice in the husband's house because she is so young
- She will have no power in the husband's house
- She will be a slave in the husband's house
- There is higher risk of facing violence from the husband
- She will be forced to have sex whenever her husband wants
- She will become a mother very young
- There is higher risk of maternal mortality when the mother is young
- The chance of the infant dying is also higher when the mother is young
- She will be disconnected from her own home at a young age
- She will not have many friends
- She will not have support networks
- She will not have any male friends
- She will be stuck inside the home
- She will not get adequate food because she has less power in the husband's home
- The husband will think of her as his property
- The husband and his family will use her for their needs

Ask: Why does child marriage happen?

Let the full group brainstorm together the causes behind child marriage. Record their answers on the white board. The facilitator can also add their points.

Participants' responses might include:

- Because of tradition and cultural norms
- Because of poverty
- Because the girl's labour can be used by the boy's house
- Because there is fear for the safety of girls in the village - that they might be raped, molested,

stalked, etc.

- Because of ignorance of the problems that girls might face
- Because of Patriarchy – that girls are the property of men/husbands
- Because nobody cares for the interest/wishes of the girl
- Because child marriage could lessen dowry
- Because there is no resistance from the community
- Etc.

Ask: What can be done to prevent child marriage?

Let the participants go back into small groups again to discuss ideas for how to reduce child marriage.

Responses might include:

- We can raise awareness of parents on the problems experienced by girls in child marriage
- We can make girls aware that child marriage adversely affects their interest and well being
- As child marriage is illegal, we can alert CWC and Child Helpline
- We can sensitize boys on why they should not marry girls who are below 18 when they look for a bride
- We can do an awareness raising campaign in the village
- We can get the support of those community elders who are also against child marriage
- We can strengthen and encourage girls to resist
- We can sensitize teachers so that they discuss this in school
- Etc.

In the next session, the class will be planning a collective action. The ideas from this session could flow into the next session when they decide which issue to intervene in and how.

The Miming Game

This is a popular game but played with a slight twist in this session. Participants must compete in groups;



NOTES

The Music Stopped

“Akkaa!”, I look up as Sekar comes running, “Did you hear about Sangita-akka?” My blood freezes. Oh no, what happened now?!

Sangita-akka had been my hero growing up. 3 years older than me, Sangita-akka was like my elder sister; her own younger sister Saroja and I are best friends; their family stays just 3 houses away.

Sangita-akka taught me to ride the bicycle. She held my hand when I learnt to climb trees. And it was Akka who recognized when I had my first periods – even before my mother. Above all, Sangita-akka

was amazing with the parai. They say she got her father's talent; she could play the most difficult beats as we girls danced crazily - and uncle would look on proudly. Sometimes I was envious Saroja had such a wonderful sister.

When Akka was 17, they forced her to get married. In Saroja's family, everyone marries early. I don't think Sangita-akka wanted to marry then. She always wanted to become a teacher, and those dreams were dashed. And she also knew how her elder sister's life had changed after marriage. So, no I don't think she wanted to get married then. Maybe she didn't have a say. Luckily, Akka's husband was a nice man.

That was two years ago. We haven't seen Sangita-akka much, since then. The first time she visited the village, she had become very thin. She looked tired and quieter. Her confidence was gone. When I begged her to play the parai for us, she shook her head gently. Later, Saroja told me that her husband's family doesn't like Akka playing the parai. When I told Amma, she just said that most women have to give up their freedoms when they go to their husband's house. That is so unfair!

Then there was her first delivery a year ago. There was some complication, but luckily the baby survived. And Akka's life became harder. There was more work at home now and she had to take care of the baby almost alone. Her husband complained she was not giving him enough attention, and her in-laws blamed her for giving birth to a girl child. "Sangita-akka has no voice in that house" Saroja said one day "She has become quieter and hasn't talked to us for months." Amma shook her head sadly "This is the experience of most women; Sangita is just a child, so it's even worse!"

Sekar can't see the memories crowding me. As Sekar catches his breath, my mind runs to Malathi-akka, Sangita-akka's closest friend. Malathi-akka is now studying science in the district college. She always refers to Sangita-akka as "My Brilliant Friend". She was disappointed when Akka could not continue her studies.

Malathi-akka had also lost touch with Akka after the marriage. But she met her a few times when Akka went to the district hospital. "I am really worried about Sangita's health, Padma," she said the other day. "We are not yet ready for all the changes and stress that come with motherhood. Childbirth changes us physically, mentally, and emotionally." Malathi-akka feared that Sangita-akka might be experiencing depression.

"Sangita-akka is pregnant again", Sekar says jumping up and down happily.

I become numb with confusion and sadness. Another baby should be reason to celebrate. But I know it's not that simple. I stay home the whole day. Then I boost myself up and go over to Saroja's next morning. We walk to the school in silence. Finally, I ask "How is Akka?" Saroja trembles, she is trying not to cry. "Akka didn't have a choice, she is not even 19" she says visibly upset. "Padma, I don't think Sangita-akka even wants to live in that house." I don't know what to say.

Some days later, we cross Saroja's aunt on our way to school. "Ah, look at you girls!", she says, "You must be eager to leave for your new homes soon!" Saroja looks at me in silence.

each group tries to recognize the action their teammate is miming to them. However, some groups are interrupted and not allowed to complete their chance to play properly.

Before the session, prepare slips of paper with an activity written on it. Fold the slips and put them all in a basket/jar. The table below suggests the actions you can write on the slips of paper.

Divide the participants into 4 groups. Consider using a game from the Collection of Group Dividers in the Resources section of this manual.

Milking the cow	Jumping	Thread a needle	Singing	Grinding chilly
Making dosa	Dancing	Play cricket	Sneezing	Social distancing
Walk in the field	Playing drums	Writing a song	Swim	Play basketball
Jogging	Fly like a bird	Throwing a ball	Washing clothes	Somersaulting

Announce the rules of this “competition” to the group.

- Each person must come forward, take a slip of paper from the basket, and mimes that out as an action for her/his group.
- The group must guess what the action is from seeing the mime, and then the entire class must mimic that action.
- If the group guesses right in 10 seconds, they get 10 points.
- We shall go group-by-group.
- Group A will go first; everybody in Group A will pick a paper and act it.
- Everyone in Group B will go next. Then Group C, and finally Group D.
- The team with the most points wins.

Start the game with the rules you announced for Groups A and B.

When Group C gets their turn, interrupt them after only 2 players have mimed. Tell them the group’s turn is over.

Invite Group D to start. Again, interrupt them after only 2 players have acted. Tell them the group’s turn is over.

Groups C and D will not be happy that you didn’t allow them to complete their game. Pretend not to see it. Announce the score and declare the winners.

Ask everyone how they feel about this game.

The moment one of your friends say that this was unfair because their Group could not complete their turn, share that you would like to read a story.

Transition to the storytelling part of the session. Your friends will see the connection as they listen to Sangita Akka’s story - how her life was suddenly interrupted by child marriage.



FREQUENTLY ASKED QUESTIONS

1. **Girls get boys easily when they are young. Later they might not get a man. Isn't it better to get married early?**

Child marriage puts a lot of strain on a young girl who is not yet ready. That she might have got a husband easily will not be a solace when she is undergoing a lot of struggles. It is also a myth that all men want to marry girls who are 16 - 17 years old. Many men also wish to marry girls who are emotionally prepared. As more boys become sensitive to gender inequality and the injustice of child marriage for girls, they will also prefer girls who are better prepared for marriage.



13. COLLECTIVE ACTION - PLANNING



OBJECTIVES

- To practise planning, organising, and implementing a collective action democratically
- To feel a sense of agency by being involved in meaningful social action
- To learn how plans can be made jointly



MATERIALS

- Whiteboard, markers



TIME

- 90 Minutes



METHOD

The Steps

- Introduce the purpose of the session - to plan and initiate collective action
- Invite participants to propose topics
- Organize a Ranked Choice Voting game to decide on the topics
- Generate ideas for planning, working in small groups
- Provide a simple framework for planning: What, Who, Why, How, When, Where?
- Let each group present their plans and pool the ideas
- Develop consensus for a plan, building on everyone's ideas
- Play the Paper Chain game and ask: "What are our learnings from the game?"
- List all the major activities planned
- Form small groups who agree to take responsibility for the major activities
- Let the small groups propose their preliminary timeline
- In the larger group, resolve overlaps and conflicts in the timeline
- Let the small groups revise and finalize their timeline
- Once the final plan is ready, let its implementation begin

This session is in **three** parts:

- 1. A voting game to decide on the theme**
- 2. Group work to generate ideas for planning**
- 3. The Paper Chain game, deciding responsibilities and a timeline**

This lesson plan can be facilitated as one long session, or as two shorter ones. If the facilitators choose to lead this over two shorter sessions, the first two parts can go together in the first session.

Introduce the purpose of this session – to plan and initiate collective action to address a gender issue that is on the top of our minds.

We have thought, discussed, and reflected on a range of gender issues over the last many sessions. Most of us have also initiated small steps in our individual lives. Now, let us work together to plan and execute a collective action.

Point out that there are many issues we could choose to work on. For this initiative, let us work on any one topic we care about very much. As a first step, let us identify the possible topics, and then decide on democratically which one to work on.

Invite your friends to propose topics we could initiate collective action on – they could be broad or narrow. Let the group propose. Record all the topics proposed on the whiteboard.

The group's suggestions might include:

- Child Marriage
- Child Labour
- Domestic Violence
- Sensitizing Boys
- Harassment in public transport
- Games and sports for girls
- Discrimination in schools
- Girls access to local reading room/library
- Etc.

For each of the planning framework questions, facilitate a discussion to develop a consensus on the plan. Once the objective is clear, then the groups will be able to develop consensus on the remaining questions more easily. Note that we are not automatically selecting one group's presentation because we chose their objective. We are jointly agreeing on a new plan that builds on ideas from all the groups.

For instance, if the entire group jointly decided on the objective to reduce child marriage in the village, the final plan might look like the following. Note that they have added and modified the plans of the first group to arrive at this more detailed plan.

At this stage, invite as many ideas as possible. We shall narrow it down through a democratic process.

Once all the topics are on the whiteboard, request participants to take a few minutes and to rank their top 4 choices in their notebook.

Tell them that we shall decide on the topic which gets the most support. We shall use a Voting Game to determine that. The game is described in detail in the Notes section of this lesson plan.

Once the topic has been chosen, we move to the next step of generating ideas for planning. We shall work in small groups to generate ideas, and then pool them together.

Share the framework we will be using to generate ideas. These are a set of 6 simple questions each group will work on:

- What should our objective in this topic be?
- Who should we engage with?
- Why should we engage with them?
- How should we engage with them?
- When should we engage with them?
- Where should we engage with them?

Give the groups 20 minutes to generate their initial ideas. Request them to record their ideas on a chart paper and present to the larger group.

For instance, if the topic chosen democratically is “Child Marriage”, here is how one group might present their ideas.

Child Marriage	
<u>What</u> should our objective be?	To reduce child marriage in our village
<u>Who</u> should we engage with?	Girls in the age group 12 - 15
<u>Why</u> should we engage with them?	They are at highest risk of getting married early; many times they do not know the dangers of child marriage; it is essential they also say “No”
<u>How</u> should we engage with them?	Organize sessions in the school and invite all young girls to it - one class at a time. Sensitize young girls on why they should wait until 18 before they get married. Share stories/experiences of girls who got married as children
<u>When</u> should we engage with them?	On a school day afternoon, for 1 hour - one class at a time
<u>Where</u> should we engage with them?	We can request a classroom for our meeting

Invite each group to present their ideas. The audience can listen closely and ask clarifications. Note that different groups might present different ideas for each of the questions. That’s good; the purpose of the exercise is to generate different options.

After all the groups have presented their approaches, facilitate a discussion to pool these ideas together. Start with building a consensus on what the objective should be. Encourage discussion and sharing of different views. Your friends might decide to choose the objective defined by one group that everybody liked; alternately, they might combine ideas from different presentation to arrive at a new objective.

For each of the planning framework questions, facilitate a discussion to develop a consensus on the plan. Once the objective is clear, then the groups will be able to develop consensus on the remaining questions more easily. Note that we are not automatically selecting one group’s presentation because we chose their objective. We are jointly agreeing on a new plan that builds on ideas from all the groups.

For instance, if the entire group jointly decided on the objective to reduce child marriage in the village, the final plan might look like the following. Note that they have added and modified the plans of the first group to arrive at this more detailed plan.

Child Marriage - A Plan for Collective Action	
<u>What</u> should our objective be?	To reduce child marriage in our village by engaging with young girls
<u>Who</u> should we engage with?	Girls in the age group 15 - 17
<u>Why</u> should we engage with them?	They are at highest risk of getting married as a child; many times, they do not know the dangers of child marriage; it is essential they also say "No"
<u>How</u> should we engage with them?	Organize small meetings and invite all young girls to it. Sensitize young girls on why they should wait until 18 before they get married. Share stories/experiences of girls who got married as children Invite a few elders who support us also to share their voice Display posters against child marriage
<u>When</u> should we engage with them?	Two meetings in the afternoon on two Saturdays
<u>Where</u> should we engage with them?	We can request the community hall for our meeting

After the groups have arrived at the final plan, play the Paper Chain game and then move to the third step of the planning exercise - deciding responsibilities and agreeing on a timeline.

The Paper Chain game is described in the Notes section of this lesson plan. Supply paper, glue and scissors for the game to be played. Give about 10-12 minutes for making the paper chains. Process the game with a question.

Ask: "What did we learn from this game?"

Participants are likely to respond:

- We were able to do it, even though we thought it was impossible at first
- All of us have different limitations, but if we join together we can do it
- We had to really explain to each other what needed to be done
- For our collective action also, we must support each other like this
- Some people can do some things very fast; but that doesn't mean they should do everything
- We must understand and be patient with each other
- Everybody's skills and voices matter

After you process the game, transition to assigning responsibilities for the collective action. Here's how you could facilitate that.

List the activities proposed on the whiteboard. Point out that one way to move forward is to form small groups to take responsibility for the different activities. While all of us are committed to the entire initiative, we shall give different groups primary responsibility for different activities.

Invite volunteers for joining different activity groups. Ensure that everyone is in at least one group. Some of us may join more than one group, depending on our interests and skills. Please ensure that no one is over-committing.

Once the groups are formed, request them to meet for 15 minutes and decide on a preliminary timeline. That will require them to breakdown their activity into smaller activities, with milestones for each smaller activity.

Invite the groups to share the preliminary timeline they are proposing with the larger group.

At this stage, the groups will see that some of the timelines from different groups are overlapping or conflicting. For example, two important activities that require everyone's participation might be scheduled for the same day. Let the groups discuss and figure out how to resolve the conflicts in timelines between the groups.

Once the high-level conflicts are resolved, let the smaller groups convene again to finalize their revised timeline.

The plan is finalized after everybody agrees on the responsibilities and the timeline. Now, the groups can move to implementation.

The role of the facilitator is to enable the collective action to move forward. She/he supports the team to make decisions democratically. That could be by calling for a discussion, or calling for a vote, etc. when necessary. The facilitator might also suggest ideas during a brainstorming discussion; but she/he does not make decisions for the team.



Ranked Choice Voting Game

The traditional voting system chooses the candidate that gets most votes, even if they do not have the support of the majority. Thus, in a field with 6 candidates, the winner might just have 30% of the vote, while the rest is divided across the others.

Ranked Choice Voting is a system that tries to correct that limitation of traditional voting systems. Voters may give their preferences. And the first person to be preferred by over 50% of the voters wins. This game is a physical representation of that voting system. Here is how it is played.

Request your participants take a few minutes and to rank their top 3 choices in their notebook.

When the group is ranking their top 3 choices in their notebook, stick cards for each topic on various parts of the room. For instance, if there are 4 topics to choose from, then place 4 cards in different parts of the room. Let the cards and the topic they represent be clearly visible.

When the groups are ready, share that the goal of the game is to find which topic gets over 50% of the vote first. Show the groups the 4 parts of the room that represent each topic.

When you announce “Vote”, request participants to move to that part of the room which represents their first choice. The group will scatter to the different parts of the room.

Here is how the vote might look like.

Topic A	Topic B	Topic C	Topic D
30%	30%	25%	15%

Check if any topic has got over 50% of the vote. If no group has a majority, identify the group with the lowest number of votes. Request them (and only them) to “vote” for their second preference by moving to that part of the room. In this example, Topics D has only 15% of votes. Request those people alone to cast their second vote. Here is how it might now look after that 15% used their second vote.

Topic A	Topic B	Topic C	Topic D
35%	30%	35%	-

Since no topic has still received over 50% vote, play another round. Identify the group with the least votes, Topic B in this example. Invite them to cast their second vote by moving to that part of the room. Here is how it might look now.

Topic A	Topic B	Topic C	Topic D
45%	-	55%	-

Topic C has over 50% of the votes now, hence topic C is selected.

Note that if we had followed the traditional voting system, Topics A or B would have won with just 30% of the vote. In the Ranked Voting System, the election recognizes that in reality 55% of the group preferred Topic C over Topic A, when their preferences were considered.

The Paper Chain Activity

The goal of the game is for the group to make as many paper chains as possible - with some team-mates blindfolded, and others unable to use their hands. The game is about co-operation and creativity. Here is how the game is played.

Divide the participants into groups of 4. In each group, request that 2 people be blindfolded.

After the blindfolding, announce that each group must make paper chains with 6 links using the materials provided - sheets of used paper, scissors, glue. Using your fingers, show how the links in the chain could be formed. Let the groups explain to their blindfolded friends what is expected; let them discuss among themselves how they are going to do it.

Before the activity begins, add another surprise barrier. Tie the hands of the remaining teammates behind their back, so that they cannot use it.

Now each group must make paper chains - with 2 of their team-mates blindfolded, and the other 2 unable to use their hands.

Give the groups 10-15 minutes to prepare their chains.

If you have only one scissors, the groups can share the scissors. Remember the goal is for the entire group to make as many paper chains as possible.

After 10-15 minutes, untie the blindfolds, etc and process the learnings from the game. The processing question is: "What did we learn from the game?"



FREQUENTLY ASKED QUESTIONS

1. We already have a simple voting system. Why do we need to learn other types of voting systems?

The voting system we commonly use is called First Past the Post (FPP). It is only one of many ways to vote. The FPP is simple, everybody casts one vote - they don't indicate any preference. The person with the maximum vote wins. Traditionally, when all voting was paper based, FPP was the only system that could be used on a large scale. However, FPP always had a limitation. The person who won the election might not have a majority of the voters supporting him/her. They just had to get more than anybody else in the fray. In a field with multiple candidates, votes could get divided across many candidates. Thus, the winner only had to get more than anybody else. That need not be a clear reflection of the voters' desires. Alternate systems, like the Ranked Choice Voting (RCV) system we use in the game above, consider the preferences of voters. They require that at least 50% of the electorate prefer the winner over any other candidate. With the increasing popularity of electronic voting machines, it has become possible to implement fairer systems like RCV on a large scale.



14. COLLECTIVE ACTION - MONITORING THE IMPLEMENTATION



OBJECTIVES

- To make course corrections by periodically reviewing the progress of the collective action
- To recognise shortfalls in the implementation and make changes
- To feel a sense of ownership in the progress of the collective action



MATERIALS

- Whiteboard, markers,
- Chart papers, sketch pens



TIME

- 30 Minutes x multiple times



METHOD

When we are executing the collective action, we need to keep track of our progress. Keeping track enables us to review our progress and make corrections. We use the term “Monitoring” to refer to the progress tracking.

Monitoring can be done through short, structured review meetings with everyone’s participation. These review meetings can be done weekly, or at a frequency the group thinks most appropriate.

The facilitator can set the pattern for the review meetings by moderating the first review meeting. She/he can invite others to take turns and chair subsequent review meetings.

The moderator invites the different groups who are responsible for the various activities to present their progress with respect to the planned timeline.

- Are they on schedule as per the planned timeline?
- If they are behind schedule, what needs to be done to get back on schedule?
- What support do they need from the bigger group?
- What are their next steps?

Sometimes a group might request a change in timeline, or a change in the activity. Discuss their suggestion in the wider group. Let the group decide together. Hold a vote if necessary.

The moderator facilitates the discussion and enables decisions to be made democratically. She/he is not the boss making the decisions. The moderator may also vote on decisions the group is taking together.

In addition to the moderator, we also need a recorder to keep a written record of each meeting. Group members can take turns to play the role of the recorder. The written record can include the decisions taken, the next steps planned, a summary of the groups’ presentations, and who all participated in each review meeting.



Achieving gender equality requires the engagement of women and men, girls and boys. It is everyone's responsibility.

- Ban Ki-Moon

MODULE 4:

SEXUALITY

15. BASIC REPRODUCTIVE BIOLOGY



OBJECTIVES

- To understand the basics of human reproductive system
- To feel comfortable talking about our own bodies, without any taboo
- To develop the vocabulary to speak about reproductive biology



MATERIALS

- Chart paper, sketch pens, whiteboard, marker pens



TIME

- 60 Minutes



METHOD

The Steps

- Before the session begins, prepare two chart papers with the drawing of the female and male reproductive system shown in the Notes section below
- Open the session with the Touching Exercise
- Once everyone opens their eyes, ask: “How did it feel touching different parts?”
- “Were we comfortable touching every part of our body?”
- “Which parts were we uncomfortable touching?”
- “Why are we uncomfortable touching our breasts, or vagina or penis?”
- Divide everyone into groups and give each group two chart papers and marker pens.
- Request them to draw outlines of female and male bodies.
- Ask them to draw and label the organs that are different for girls and boys.
- “What differences come to us, girls and boys as we began growing?”
- “What is the function of each of these organs you have drawn?”
- “You all mentioned menstruation. What happens during menstruation?”
- Give the short lecture on menstruation with the pictures you have prepared

This session is in **three** parts:

- 1. An exercise where everyone touches and feels their own bodies (10 minutes)**
- 2. A drawing activity where the group draws and labels reproductive organs (35 minutes)**
- 3. A short lecture where the facilitator traces basic human reproduction (15 minutes)**

Before the session begins, prepare two chart papers with the drawing of the female and male reproductive system shown in the Notes section below. Don't display it to the group yet. You will be using it in the third part of the session.

The Touching Exercise

Open the session by requesting everyone to stand in a circle. The facilitator can move to the center of the circle.

You will be giving instructions, and the group is requested to follow that.

Request everyone to close their eyes for the next few minutes. They should all keep their eyes closed until you ask them to open it.

Slowly, and in a calm tone, read the following instructions... pause for a few seconds after each instruction... give your friends time to follow the instructions. The facilitator can observe how the group is doing the exercise.

"Let's all take a deep breath and bring our attention to our body... please touch the top of your head with your right hand... please touch and feel your forehead... please touch and feel your nose... your throat... please touch and feel your breast... your stomach... please touch and feel your vagina, or the penis... your thighs... your knees... your feet... please touch and feel your head again... take a few moments to feel your whole body... when you are ready, gently open your eyes."

Once everyone opens their eyes, ask: "How did it feel touching different parts?"

Your friends might respond with a variety of answers:

- "It was very relaxing"
- "It was very soothing"
- "I felt uncomfortable at times"
- Etc.

Look out for someone to say that they felt uncomfortable or shy or something similar.

Ask: "Were we comfortable touching every part of our body?"

Participants might laugh, some might say "No".

Ask: "Which parts were we uncomfortable touching?"

The group will say or indicate "breasts", "vagina", "penis". Some of them would still be shy saying those words aloud. Be gentle.

Ask: "Why are we uncomfortable touching our breasts, or vagina or penis? Aren't they also parts like the rest of our body?"

As the group thinks and nods their heads, some might say:

- "We are not used to touching them in public"
- "We are told not to touch them in front of others"
- "We are taught those parts are dirty and bad"
- Etc.

Ask: "Are those parts really dirty? Aren't they important parts of our body?"

Let participants think and reflect. Slowly, move on to the next part of this session.

The Draw and Label Activity

Participants already have some knowledge about the difference between girls and boys. The purpose of this activity is to pool that knowledge together. We will be building on this knowledge.

Share that we are going to spend more time learning about these and other parts in our body in the next few sessions.

Divide everyone into groups and give each group two chart papers and marker pens.

Request them to first draw the outline of two human bodies - one female, the other male.

Inside that outline, ask them to draw all the organs inside our body that are different for girls and boys. Encourage them to label the parts they already know.

After everyone has finished their drawings, request them to display the pictures.

Ask: "What are the differences that came to us, girls and boys as we began growing?"

They might respond:

- "Girls began growing breasts"
- "Periods began for girls"
- "Both girls and boys began growing pubic hair"
- "Voice started changing for boys"
- "Boys started getting attracted to girls"
- "Girls started getting attracted to boys"
- "Sometimes boys became attracted to boys, and girls to girls also"
- "We became more emotional"
- Etc.

Add to their responses if they have missed anything.

Ask: "What is the function of each of these organs you have drawn in your pictures?"

Encourage different people to voice their understanding of the various parts.

Ask: "You all mentioned menstruation multiple times. What exactly happens during menstruation?"

Let participants share their understanding. It might not be complete, but their sharing is a good start for you to move to the third and final part of this session.

The Short Lecture on Menstrual Cycle

After the group shares their understanding of menstruation, unveil the pictures you have prepared based on the diagrams below.

Share that we shall go over the menstrual cycle, as it's important for all of us to know.

Here is the content for the short lecture. You can say these points in your own words.

When a girl is born, her body contains a tiny uterus with two ovaries on either side. At birth itself, the ovaries contain thousands of eggs, arranged next to each other like the hives of a honeycomb.

When the girl grows, her sexual organs, including the uterus begins to grow. This growth is mediated through the working of several hormones in our body. The endometrium is a thin layer of tissue on either side of the uterine wall.

Remember the ovaries and eggs we mentioned earlier? As the girl grows, the eggs crowded inside the ovaries also begin to grow. They don't all grow at the same time. One egg from any one of the ovaries grow to maturity at one time. The egg that matures comes out of the ovaries. On either side of the uterus, there is a small organ flapping like two arms just above the ovaries - this is called the fallopian tube. The egg that comes out of the ovaries is caught by the "arm" of the fallopian tube.

This egg is tunneled through the fallopian tube. When the egg mates with a sperm from a man, it forms an embryo that develops into a fetus and ultimately a baby.

When a guest comes to our home, we prepare to receive them. Similarly, the uterus has been preparing to receive the egg through the fallopian tube.

Remember the endometrium we spoke about - it is a thin layer of tissue on either side of the uterus. When the egg is approaching the uterus, this endometrium develops new blood vessels so that more fresh blood can pass through it. This blood contains nutrients (including oxygen) to support the growth of the egg into the fetus and the child.

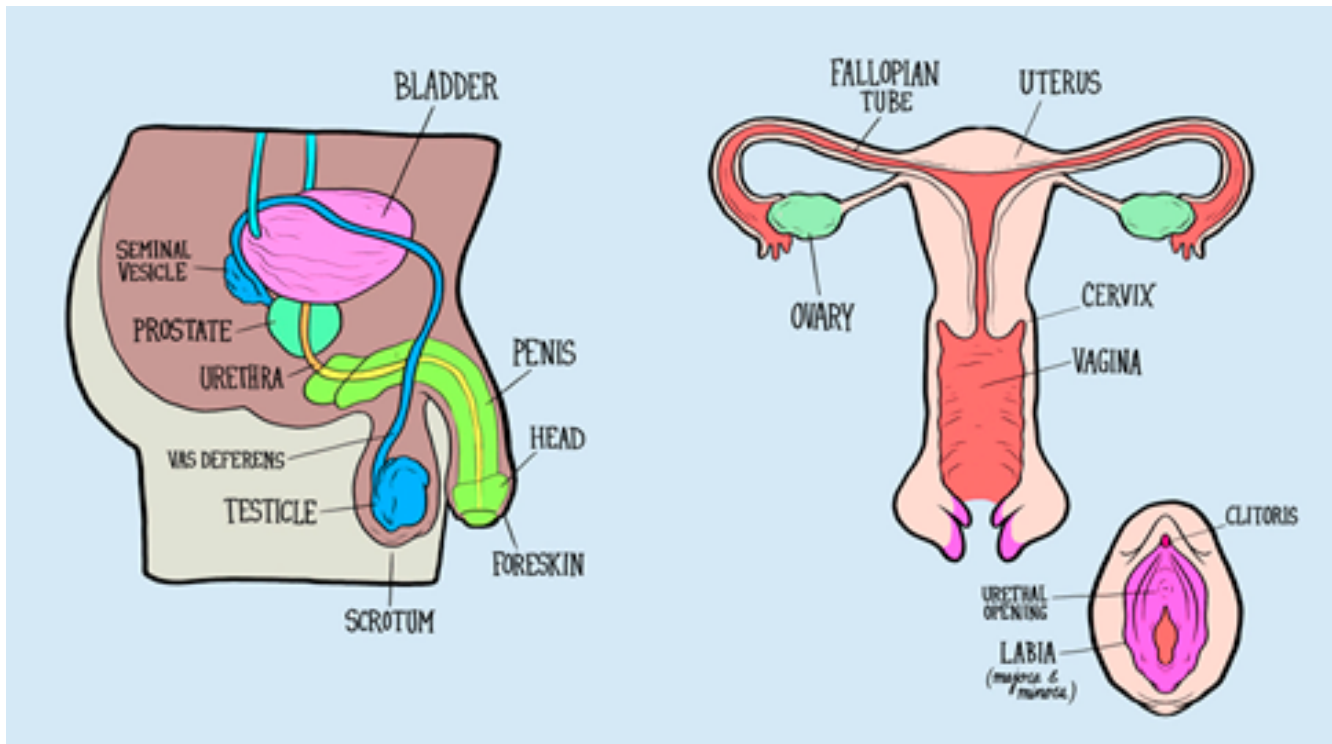
But if the egg does not get a sperm to mate with, it travels all the way down into the uterus and gets destroyed. The preparations the endometrium has done are not needed anymore. The remains of the unfertilized egg, along with all the nutrient-rich blood the endometrium had collected goes out through the vagina.

This cycle repeats itself every month and is called Menstruation.



NOTES

These notes are for the reference of the facilitator. They describe the function of each of the organs of the female and male reproductive system².



The Female Reproductive Organs

The female reproductive system does several functions.

- It produces the female egg cells called ova that are necessary for reproduction.
- It transports the ova to the site of fertilization.
- Conception, the fertilization of an egg by a sperm, normally occurs in the fallopian tubes.
- The next step for the fertilized egg is to implant into the walls of the uterus, beginning the initial stages of pregnancy.
- If fertilization and/or implantation does not take place, the system sheds the uterine lining every month – that is called menstruation.
- It also produces female sex hormones that maintain the reproductive cycle.

The main external structures of the female reproductive system include:

Labia majora: The labia majora enclose and protect the other external reproductive organs. Meaning “large lips,” the labia majora are relatively large and fleshy. The labia majora contain sweat and oil-secreting glands. After puberty, the labia majora are covered with hair.

2. These notes have been adapted from the knowledgebase articles at WebMD on the Female Reproductive System, and the Male Reproductive System
<https://www.webmd.com/sex-relationships/guide/your-guide-female-reproductive-system#1>
<https://www.webmd.com/sex-relationships/guide/male-reproductive-system#1>

Labia minora: Meaning “small lips,” the labia minora can be very small or up to 2 inches wide. They lie just inside the labia majora, and surround the openings to the vagina (the canal that joins the lower part of the uterus to the outside of the body) and urethra (the tube that carries urine from the bladder to the outside of the body).

Clitoris: The two labia minora meet at the clitoris, a small, sensitive protrusion that is comparable to the penis in males. The clitoris is covered by a fold of skin, similar to the foreskin at the end of the penis. Like the penis, the clitoris is very sensitive to stimulation and can become erect.

The internal reproductive organs in the female include:

Vagina: The vagina is a canal that joins the cervix (the lower part of uterus) to the outside of the body. It also is known as the birth canal.

Uterus (womb): The uterus is a hollow, pear-shaped organ that is the home to a developing fetus. The uterus is divided into two parts: the cervix, which is the lower part that opens into the vagina, and the main body of the uterus, called the corpus. The corpus can easily expand to hold a developing baby. A channel through the cervix allows sperm to enter and menstrual blood to exit.

Ovaries: The ovaries are small, oval-shaped glands that are located on either side of the uterus. The ovaries produce eggs and hormones.

Fallopian tubes: These are narrow tubes that are attached to the upper part of the uterus and serve as tunnels for the ova (egg cells) to travel from the ovaries to the uterus. Conception, the fertilization of an egg by a sperm, normally occurs in the fallopian tubes. The fertilized egg then moves to the uterus, where it implants into the lining of the uterine wall.

The Male Reproductive Organs

The organs of the male reproductive system perform the following functions:

- They produce, maintain, and transport sperm (the male reproductive cells) and protective fluid (semen)
- They discharge sperm within the female reproductive tract during sex
- They produce and secrete male sex hormones responsible for maintaining the male reproductive system

Most of the male reproductive system is located outside of the body. These include the penis, scrotum, and testicles.

Penis: This is the male organ used in sexual intercourse. It has three parts: the root, which attaches to the wall of the abdomen; the body, or shaft; and the head, which is the cone-shaped part at the end of the penis. The head of the penis is covered with a loose layer of skin called foreskin. This skin is sometimes removed in a procedure called circumcision. The opening of the urethra, the tube that transports semen and urine, is at the tip of the penis. The head of the penis also contains many sensitive nerve endings and is comparable to the clitoris in females. The penis is filled with blood when the man is sexually aroused and it becomes rigid and erect allowing for penetration during sexual intercourse.

Scrotum: This is the loose pouch-like sac of skin that hangs behind and below the penis. It contains the testes, as well as many nerves and blood vessels. The scrotum acts as a “climate control system” for the testes. For normal sperm development, the testes must be at a temperature slightly cooler than body

temperature. Special muscles in the wall of the scrotum allow it to contract and relax, moving the testicles closer to the body for warmth or farther away from the body to cool the temperature.

Testicles (testes): These are oval organs that lie in the scrotum. Most men have two testes. The testes are responsible for making testosterone, the primary male sex hormone, and for generating sperm.

The internal organs of the male reproductive system include the following:

Vas deferens: The vas deferens is a long, muscular tube that travels from near the testes into the pelvic cavity, to just behind the bladder. The vas deferens transports mature sperm to the urethra, the tube that carries urine or sperm to outside of the body, in preparation for ejaculation.

Urethra: The urethra is the tube that carries urine from the bladder to outside of the body. In males, it has the additional function of ejaculating semen when the man reaches orgasm. When the penis is erect during sex, the flow of urine is blocked from the urethra, allowing only semen to be ejaculated at orgasm.

Seminal vesicles: The seminal vesicles are sac-like pouches that attach to the vas deferens near the base of the bladder. The seminal vesicles produce a sugar-rich fluid that provides sperm with a source of energy to help them move. The fluid of the seminal vesicles makes up most of the volume of a man's ejaculatory fluid.

Prostate gland: The prostate gland is located below the urinary bladder. The prostate gland contributes additional fluid to the ejaculate. Prostate fluids also help to nourish the sperm.



FREQUENTLY ASKED QUESTIONS

1. Is there a specific healthy size of breast and penis?

No, there is no "one" healthy size for breasts or penis as our bodies vary widely. We do not have a healthy size for eyes, hands, legs, fingers, etc. Similarly, the sizes of breasts and penis also vary from person to person. We need not be worried if our breasts or penis are small or big. If your breasts and penis do not have any pain and it does its function, we need not be worried.

2. Our bodies are private. Is it okay to talk about our private parts?

We learn about parts of our body like eyes, ears, legs etc. Similarly, it is essential to know about our private body parts too. As young people we may also have doubts about the private parts. A culture of silence will discourage us from asking those doubts openly and clarifying them. Lack of knowledge will lead to poor health and hygiene. Hence, let us talk about it openly and freely. Let us also remember that there is nothing dirty about our private parts.



16. MENSTRUAL HEALTH AND HYGIENE



OBJECTIVES

- To clarify basic doubts about menstruation
- To change the attitude that talking about menstruation is taboo
- To develop the vocabulary to talk about reproductive health



MATERIALS

- Whiteboard, marker pens



TIME

- 60 Minutes



METHOD

The Steps

- Read aloud the story “A Culture of Conversations” from below.
- Ask: “What are your thoughts after listening to these conversations?”
- Ask: “Why is there a culture of silence around menstruation?”
- Ask: “What are the consequences if we don’t talk about it openly?”
- Play the “Chinese Action Whisper Game”
- Ask: “What does this game teach us about communication?”
- Ask: “How can we promote a culture of conversations around these topics then?”
- Divide into group for brainstorming and presentations
- Ask: “What are other doubts/questions we all have about menstruation? Let’s talk.”
- Clarify the doubts/questions your friends might have.

Revise the key points from the last session. Indicate that we are going to build on the last session with a story today.

Read aloud the story “A Culture of Conversations” from below. Modulate your voice like your acting out the dialogues and the narration. After you read it once, check if the group would like you to read it again. You can request one of your friends to read aloud, if a second reading is necessary.

Follow up the reading with an opening question.

Ask: “What are your thoughts after listening to these conversations?”

Participants might respond:

- These are important topics and we don’t talk about it
- It was informative for me
- We all have similar questions

- I am hearing these topics for the first time, I only knew that girls have periods
- Yes, I didn't know it could be so painful, that's bad.
- Etc.

Ask: "Why is there a culture of silence around menstruation?"

Your friends might respond:

- These are supposed to be dirty topics
- Everybody is uncomfortable talking about periods
- We are told we will learn from experience
- Our society sees periods as impure, that's why we don't talk about it
- As boys we don't have periods, so we/they don't talk about it
- Etc.

Ask: "What are the consequences if we don't talk about it openly?"

Participants might respond:

- We won't have accurate information
- We will have wrong ideas/information about menstruation
- We might not follow safe and hygienic practices
- That could lead to health problems
- We might not seek medical care when it is necessary
- We will feel that we are dirty when we menstruate
- We will discriminate against girls
- Boys will have no idea what is happening in the lives of girls
- Etc

Play the "Chinese Action Whisper Game" from the Notes section of this lesson plan. Play two rounds so that the group realizes that the action message received at the other end is distorted every time communication is not open.

Ask: "What does this game teach us about communication?"

Participants might respond:

- When a message is passed from one person to another, to another, it will go wrong
- Instead of hearing directly from the source, we hear it after so many hops
- Even a simple action will get miscommunicated
- This is how we often talk about topics like menstruation - very indirectly

- This is a clear example of why there is so much misinformation on menstruation
- Etc.

Ask: “How can we promote a culture of conversations around these topics then?”

Divide the participants into small groups and let them brainstorm ideas. Give the groups 5 – 10 minutes to come up with their suggestions.

Invite the groups to share their recommendations on how to promote a culture of conversations. Your friends’ recommendations might include:

- We should feel comfortable talking about menstruation and other topics
- We should start talking about it more openly
- We can teach this to our younger sisters and brothers
- We should educate ourselves more about menstruation, only then we can talk about it
- We should not make fun of people asking questions about it
- We should talk about this session to our mothers and fathers
- We should talk about this in our school more
- Etc.

Thank each group for their ideas after they present. Encourage them to begin practising the ideas they have suggested.

Our friends might have many more doubts related to menstruation. Open the floor now to doubts and questions they have.

Ask: “What are other doubts/questions we all have about menstruation? Let’s talk.”

There might be initial hesitation to ask questions. The facilitator can mention some of the doubts she/he had when growing up and invite answers from them. That will enable the group to see that even you had doubts, and their answers are also valued.

If you know the answers for the doubts your friends ask, answer them clearly and simply. Sometimes you might not know the answers, or you might not be sure yourself. Respond that you will find the answer for the question and note it down. You can answer it the next session after consulting with your mentors or researching online. There is no shame in indicating that you don’t know the answer; none of us know all the answers. It takes courage and honesty to say that you don’t know, but that you will find out the answer.

Conclude the session when you feel most appropriate. If there are too many questions still left, consider adding a session for just questions and answers. You can even invite somebody like Malathi-akka to respond to our friends’ questions in that session.



NOTES

A Culture of Conversations

“Why did Lakshmi go home in the afternoon?” An awkward silence met my question. The girls suddenly became shy, and the boys looked away. Sonia was about to change the topic when Malathi-akka walked over to us. “What are you all gossiping about?”, she asked cheerfully. I love Malathi-akka, she is so friendly.

“Akka, I was asking why Lakshmi left school early today.” I answered. I don’t know why everyone is so secretive now. “And did you get the answer, Shankar?” asked akka looking around. “She had her periods today, and it was paining. So that’s why she went home.”, said Malathi-akka calmly.

“Periods? What is that?”, I could not hide my curiosity. Lakshmi has something I don’t?!

Akka looked at all of us gently. She saw the girls twirling their hair shyly, and the boys pretending to be far away. “Maybe we should talk about periods today” she said, as if arriving at a decision. “How many of us can talk comfortably about periods?” she asked with a smile. Nobody raised their hands.

“Periods are something girls experience every month, Shankar.” Malathi akka began. “When girls’ bodies grow, it prepares an egg each month to be ready for a pregnancy. If there is no pregnancy, it discharges the egg along with some blood and tissue through the vagina. That’s what we call periods.”

I was not the only person stunned to know girls discharge blood every month! Akka saw the shock in Raju’s eyes. “Don’t worry Raju. We lose only about 30 - 40 ml of blood each month. That’s about 3 - 4 tablespoons over 3 - 5 days.”

“Akka, should we talk about this in front of boys?” Sonia always wants to keep secrets from us. “Yes Sonia, definitely. Shouldn’t all of us know about this? It’s such an important part of our life.” Akka said affectionately.

“I had my first periods around my 12th birthday”, continued Akka. “And I didn’t know what was going on. I was scared and worried. Nobody told me what was happening.”

“Me too, Akka”, chipped in Padma-akka. “I had my first period when I was 11, and I thought I was going to die! It was so confusing.”

“And the blood just flows out?” Raju is focused on the blood! “We use a clean cloth pad to absorb the blood, Raju. And we change the cloth pad about every 8 hours.” Looking at the girls Akka continued “We should wash it with warm water after every use and put it out in the sun for drying. It is not good to use moist or unclean clothes.”

“Why does it pain so much Akka?”, Rathi asked with a moan. “The lining of the uterus is getting ripped out from the body. That would be painful, rt.?” Akka began. “Also, our intestines and urinary systems are tightly packed near the uterus. So, there might be pressure and pain when we poop. The pain also varies from person to person, Rathi. But if the pain is unbearable, it’s better to consult a doctor. They might prescribe a medicine.”

“We can come to you for medicines?”, asked Padma-akka. “No, silly! You should go to a proper doctor. I am still a medical student,” Akka said smiling.

“I got my periods last year. But it’s not regular, Akka. Is there something wrong? My friend said I might be pregnant. I got really scared, but next month I got the periods again.” I could feel the tension in Sreedevi’s voice.

But Akka was calm “Sreedevi, our body is adjusting to the many changes happening inside. We get our menstrual cycle through a cycle of hormones. It takes time for them to settle into a regular pattern. For some of us, it takes about a year before it becomes regular; for some of us it takes longer. That is all.”

“Also, we don’t get pregnant by just touching or kissing a boy,” Akka continued as we blushed. “Pregnancy happens when a male’s sperm mates with a female’s egg. The male sperm comes from his penis. The sperm enters the female body only during sexual intercourse when the penis enters the vagina. That’s why we don’t get pregnant by just touching or kissing.” We all laughed.

“Girls, you might have noticed a white fluid coming out, right?”, Akka continued. “That’s called vaginal discharge. Don’t worry, it’s our body’s cleaner. It carries away dead cells and bacteria and keeps the vagina clean. The amount, texture, and smell can vary. Sometimes it is clear and watery; sometimes it is whitish, thick, and sticky. It can also be reddish-brown just after the period. If the colour changes from white to yellow, yellowish green or pink, that could be due to an infection, vaginal irritation, or bleeding. You might also feel itching and irritation. Then it is better to consult a doctor.”

“My sister was moody and angry yesterday. Is that because of her periods?”, asked Ramesh. I already knew the answer “No, you fool. She was angry with you for dropping her notebooks in the water!”

But Akka was more polite “Not necessarily, Ramesh. We become moody and angry for different reasons,” she said. “Don’t you become moody when you are stressed? Similarly, there might have been many factors that made Sheela moody. Having a period is quite difficult and painful. Instead of saying a girl is moody during her periods, we can be sensitive to her. We can ask her what support she needs. That will make her also feel better.”

“What I hate most about periods is the way I am treated,” said Padma-akka. “Everybody treats me like I am impure, and there are so many restrictions. Don’t touch this! Don’t touch that!”

“Isn’t that unfair?”, I asked boldly.

“Exactly, Shankar!” Malathi-akka joined me. “This is normal and regular for girls. We start menstruating around 9 - 14 years of age, and that continues till about the age of 45. There is nothing impure or bad about periods. Like everything else in life, we should follow hygienic practices. Do we discriminate against a person when, say they have a cut in their finger? No, we just tie a clean cloth around it.” We could all see Malathi akka was quite angry about the injustice. I am happy I asked that.

“Maybe people don’t know all this?”, Sonia said. I think she also did not know this before Akka shared this. But I kept quiet. “Yes Sonia, there are a lot of vague ideas about menstruation. We are not taught the science behind it. It’s not just young people who don’t know. Even some grandmothers who have produced so many babies might not know what’s happening, because there is a culture of silence around these topics. We need a culture of conversations instead.”

“Like what we are having now!”, said Padma-akka. And we all laughed.



The Chinese Action Whisper Game

The purpose of this game is to see how much a message gets distorted when it travels through many people. The message in this game will be an action that the facilitator gives one of her/his friends in the class. Here is how the game is played.

Let your friends stand in a line with about 2 feet between them. Let the entire group face to your right, so that each person can see the back of the person in front of them.

Ask the person on the extreme left alone to face in the reverse direction - that is, to face left.

Tell the group that you will be showing the person on the extreme left an action. She/he will turn around and call the name of the person next to them. The next person can now turn around and face the first person. The first person shows the action to the next person. Both of them turn around - the first person facing left, the second person facing right. The second person then calls their neighbour and conveys the action to them. Both turn around again. This process repeats, until the message reaches all the way to the person on the very right.

After the group has understood the rules of the game, please go to the person on the left and show an action. For maximum fun, show an action that involves moving several parts of your body - arms, legs, head and hips. This video has an example: <https://www.youtube.com/watch?v=mKLYyF0gmb4>

Request the person on the very right to come and show the entire group the message she/he understood. Usually, that message will be far different from the message the facilitator gave.

So, the facilitator can show the whole group the original action message that she/he gave the first person.



FREQUENTLY ASKED QUESTIONS

1. Only women menstruate. Why are boys also involved in this session?

In our lesson on interconnectedness, we saw how we all coexist. Boys are connected to many women in their lives - female friends, mother, sister, wife, female co-workers, etc. It is important that boys understand what is happening every month in the lives of all these people too. Remember how closely pregnancy and menstruation are connected. Isn't it good for boys also to know how they are born?

2. Is it okay if women do physical work during their periods?

It varies from person to person. Some people have severe pain which might not allow them to do any physical work. Some feel very stressed due to the uneasiness of periods, and might not be able to concentrate on their work. That's why we said it varies. If a person does not have pain and she wishes to do physical work, it is okay for her to do it.

3. In some places girls are allowed to take bath on the first day of the periods and in other places they are not allowed. What is correct?

These are practices and traditions developed by different societies. There is no "one correct approach" here. A girl who is on her periods can decide whether she feels physically well to take a bath or not. If she feels better by taking a bath, then she should be allowed to take bath. If she is tired and wishes to take a bath later, that should also be allowed to them.



4. Advertisements show sanitary pads are safer than cotton clothes. Is it true?

Both sanitary pads and cotton clothes have different benefits. Neatly washed cotton cloth will be soft and avoid rashes and one can clean it in hot water and reuse it. Sanitary pads might have more absorbing capacity. Girls can try out both and decide what is best for them.



17. SEXUALITY - INTRODUCTION



OBJECTIVES

- To understand human sexuality, and question some myths surrounding it
- To break from the culture of silence surrounding sexuality
- To become skilled to talk about human sexuality in a simple, routine way



MATERIALS

- Copies of the questionnaire for each person



TIME

- 60 Minutes



METHOD

The Steps

- Before the session, prepare enough copies of the questionnaire
- Open the session by requesting your friends to fill the questionnaire
- After everyone has finished their answers, divide the class into 4 groups
- Request they discuss and arrive at the group's position on each statement
- Compile the stances of all the groups on the whiteboard
- Read each statement out aloud and invite the groups to explain why they took their specific position
- Encourage everyone to share their thoughts; do not call out anyone by name
- After all the statements are discussed, give your friends time to ask their questions/doubts.
- You can start by sharing some doubts that you had while growing up

This session is in **two** parts:

- 1. Discussions around the statements in a questionnaire**
- 2. Clarifying doubts on sexuality your friends might have**

Before the session, prepare enough copies of the questionnaire provided in the Notes section of this lesson plan. Let each person have their own copy to mark their answers.

Open the session by distributing copies of the questionnaire. Request your friends to take 5 minutes to answer them on their own. They don't have to write their names. They can keep the copies with themselves.

After everyone has finished their answers, divide the class into 4 groups. Consider using a Group Divider game from the Resources section.

Request your friends to discuss the statements in their group, and to try and arrive at the group's position on each statement.

(The purpose of the small group discussion is also for participants to become comfortable talking about these topics without shame or awkwardness. Some people might feel shy to talk openly about sexuality in the beginning, that might gradually change as the session progresses. The facilitator also becomes a model for them on how to talk about sexuality respectfully and healthily.)

Give the groups about 20 minutes to discuss and arrive at their position.

Encourage everyone to share their thoughts, but do not call out a quiet person by name. Everyone is just becoming comfortable talking about this openly; if we call a quiet person out by name, that might put too much pressure on her/him now.

After the groups have discussed a statement, you can summarize and share your views too. The notes section below has a discussion on each of the statements. That can help you frame your response.

Give 3-5 minutes to discuss each statement.

After all the statements are discussed, let your friends ask you any questions/doubts they might have.

If people still hesitate, you can start by sharing some doubts that you had while growing up. Ask them for their answers and share your understanding too. Keep it light and on point. When they see you discuss sexuality comfortably, their own discomfort will slowly fade.

Conclude the session after discussing a few doubts. There will be more time for discussions in the future too.

NOTES

This section discusses each of the statements used in this session.

1. We should not have sexual feelings - they are dirty

Disagree. Sexual feelings are human feelings, just like joy, sadness, anger, etc. They are natural and universal. There is nothing dirty about them. Almost everyone feels sexual attraction - women, men, people with disabilities, young, old, people of all religions, races, countries. To suppress that feeling and to not acknowledge it to ourselves makes us unhappy. We don't have to feel guilty about our sexual feelings. Like other human feelings, sexual feelings also give meaning and value to our lives. A small percentage of people identify as asexual - they do not feel sexual attraction. That is also part of human diversity. There is nothing dirty in being sexual, or asexual.

2. Sex should only be for reproduction

Disagree. Reproduction is only one function of sex. Sex is also about human connection, love, care, pleasure, and joy - all the things that bring meaning to our lives. The idea that sex should only be for reproduction usually goes hand-in-hand with the idea that women should not enjoy sex. In this patriarchal view, men may enjoy sex, but women must have sex only for bearing a child. Women then feel guilty about enjoying sex. Let us reject these patriarchal ideas.

3. Homosexuality - attraction to people of one's own sex - is unnatural.

Disagree. Homosexuality has been recorded in over 450 species of animals, and in every geographical region³. Homosexuality is natural among human beings too. What is unnatural is the fear and hatred of homosexuality that is prevalent in many societies. We grow up in a society that shows heterosexuality - attraction to people of a different gender - as normal and good; hence, we come to fear homosexuality. Some of our friends (and we ourselves) could be homosexual. It is deeply unfair to discriminate against homosexuals. In 2018, the Indian Supreme Court ruled that homosexuality is legal. 25 countries now accept homosexuality as legal; but it is still considered illegal in 70 countries.

4. Persons who are fat are also sexually attractive.

Agree. Sexual attractiveness cannot be reduced to a single body type. The sexual attractiveness we feel towards a person is a combination of the way we connect to them, the way we feel about them, their physical appearance, etc. That is why we all are attracted to different people. There is no one standard size that is sexually attractive. Movies and ads present only one type of person as sexually attractive. That is usually the thin, fair complexioned model for women, and muscular, fair complexioned model for men. Our own experience tells us that is not true. Persons who are fat, tall, short, dark coloured, fair coloured, person with disability - everyone can be sexually attractive. Persons who are fat are often bullied and made fun of that they are not sexually attractive. They are made to feel ashamed for being sexually unattractive. Such body shaming is a form of violence which causes a lot suffering for the person who is fat.

5. Women do not have sexual feelings

Disagree. Sexual feelings are human feelings that both women and men experience. The popular media depicts men's sexual feelings as natural and in detail. Women are presented as objects of men's sexual desire, and rarely as subjects with their own sexual desires. That patriarchal presentation leads to the misconception that women do not have sexual feelings or desires. It also leads to a lack of respect for women's sexual autonomy.

6. Women's sterilisation is the only good contraception to prevent unwanted pregnancies

Disagree. Contraception refers to any method used to avoid unwanted pregnancies. There are many methods of contraception available for both women and men. Some of them are temporary, some of them are permanent. Men can use condoms as a temporary contraceptive; condoms do not have side effects, and they also protect against sexually transmitted diseases. Men can do vasectomy - a simple surgical procedure - for permanent sterilization. Temporary contraceptive options for women include Copper - T, and the pill. Copper - T is a small device that is inserted inside the woman's uterus and prevents pregnancies for about 5 years. It is inexpensive, but has side effects like untimely bleeding, cramps, allergies, and automatic ejection. The contraceptive pill is a tablet that can be taken daily to avoid pregnancies; that has side effects like weight gain, tenderness in the breasts and nausea for some people. Sterilisation is a permanent contraception for women. Insisting that women's sterilisation is the only good method is making contraception the sole responsibility of women. Both women and men have a responsibility in family planning - in deciding the number of children, the spacing between children, and the methods of contraception to use. Men should adopt contraceptive methods more; the options for men are simpler and have fewer side effects.

3. Bagemihl B (1999). *Biological Exuberance: Animal Homosexuality and Natural Diversity* (Stone Wall Inn ed.). New York City: St. Martin's Press. ISBN 9780312253776. "Homosexual behavior occurs in more than 450 different kinds of animals worldwide, and is found in every major geographic region and every major animal group."

7. Masturbation (stimulating oneself for sexual pleasure) is a sin.

Disagree. This is a common misunderstanding. Stimulating one's own genitals for sexual pleasure (masturbation) is natural and healthy. It is a normal and safe way to explore your body, feel pleasure and release built-up sexual tension. It is not a sin or disease. Like any other act, masturbation can also become unhealthy if done excessively. Both women and men masturbate. Masturbation is treated with a lot of stigma in our society, especially women masturbating. We need to remove this stigma.

8. Girls and boys can have friendships that are not sexual at all.

Agree. It is common for girls and boys to have a wide range of healthy friendships. While a few friendships might later lead to romantic or sexual relationships, most friendships will not be romantic or sexual at all. We develop friendships studying together, working together, playing together, etc. Those friendships bring a lot of meaning and value to our lives. To reduce all relationships between girls and boys to sex is to deny and devalue the wide range of friendships possible.

9. Sexuality includes feelings, emotions, desires, physical connection, and is not only about sexual intercourse.

Agree. Feelings, emotions, desires, and physical connection are also an integral part of the human sexual experience. Those experiences might or might not lead to sexual intercourse. There is a misconception that the physical act of sexual penetration is the only sexual experience that matters. That is a limited understanding of our sexual experience. While sexual penetration might give intense pleasure for a short time, the other experiences also give sustained joy and happiness.

Questionnaire

Please indicate whether you agree or disagree with each statement below. You don't have to write your name, nor show this to anybody.

No.	Statements	Agree	Disagree
1	We should not have sexual feelings - they are dirty		
2	Sex should only be for reproduction		
3	Homosexuality - attraction to people of one's own sex - is unnatural.		
4	Persons who are fat are also sexually attractive.		
5	Women do not have sexual feelings		
6	Women's sterilisation is the only good contraception to prevent unwanted pregnancies		
7	Masturbation (stimulating oneself for sexual pleasure) is a sin.		
8	Girls and boys can have friendships that are not sexual at all		
9	Sexuality includes feelings, emotions, desires, physical connection, and is not only about sexual intercourse		



FREQUENTLY ASKED QUESTIONS

1. What do we mean by the term Sexual Orientation?

Sexual orientation refers to the direction of a person's sexual interest – to people of a different sex, to people of the same sex, or to both. Sexual orientation is about the enduring pattern of a person's romantic or sexual attraction. We use the term heterosexual to refer to females who are attracted to males, and males who are attracted to females. We use the term homosexual to refer to females who are attracted to females, and males who are attracted to males. Some people are attracted to people of both sexes; they are called Bisexual. People who does not feel sexual attraction are called Asexual. All of these are different sexual orientations, and all of them are natural.

2. Are homosexual men attracted to all men?

No. Just as a heterosexual person is not attracted to everybody of a different sex, a homosexual person is also not attracted to everybody of the same sex. Sexual attraction is very personal. Many factors play into the attraction we feel towards another person – how we connect to them, our feelings for them, their appearance, etc. The same applies to homosexual, heterosexual and bisexual attraction too. The misconception that homosexual men are attracted to all men feeds the popular fear that they will want to have sex with all their male friends. That is not true.

3. What do we mean by Gender Identity?

Gender identity refers to a person's sense of self as a member of a particular gender. Thus, if I feel I am part of the group women, my gender identity is "woman". This might seem obvious – after all, if I am born with a vagina and uterus, am I not a woman? But we need to question if vagina and uterus are what makes one a woman (and whether having a penis make a person a man). One's sense of being a woman (or a man) is more about membership in the social group women (or men) that one identifies with. Whether one has a vagina or penis need not be what makes one identify oneself as member of the group. For instance, some people who are born without a vagina self-identify as women. And some people who are born without a penis self-identify as men. These two groups of people are also referred to as transgender people. The gender identity of transgender people do not conform to the dominant social expectation.



18. UNDERSTANDING CHILD SEXUAL ABUSE



OBJECTIVES

- To understand child sexual abuse
- To identify the ways in which a child is vulnerable to sexual abuse
- To learn skills for keeping safe boundaries
- To let go of guilt any participant might have about being abused



MATERIALS

- Whiteboard, marker pens, chart papers, sketch pens



TIME

- 60 Minutes



METHOD

The Steps

- Play the game “Finding our Boundaries”
- Divide into groups and give each group a case study on Child Sexual Abuse
- Request them to prepare Before - After pictures to tell the story from their case study
- Invite each group to share their story to the other groups.
- Ask: Who are the perpetrators of child sexual abuse?
- Ask: Who are the victims of child sexual abuse? Which children?
- Ask: Where all could child sexual abuse happen?
- Ask: Why does child sexual abuse happen?
- Ask: Is the child responsible for the violence that happens to her/him?
- Conduct the quiz

This is the first of two sessions on child sexual abuse. This session enables your friends to gain clarity on child sexual abuse; the next session prepares them to resist child sexual abuse in the community.

This session is in **four** parts:

- 1. Sensing Our Boundaries**
- 2. Before - After Pictures and Storytelling**
- 3. Processing and Discussion**
- 4. Quiz**

PART 1 – SENSING OUR BOUNDARIES

Open the session with the game “Sensing our Boundaries”. The game is described in the Notes section of this lesson plan. After the game, let your friends share their immediate reflections.

Ask: “What did we learn from the game?”

Your friends might respond:

- I knew when Akhila was uncomfortable by just looking at her eyes
- It was easy to see Raju’s discomfort when I got closer
- I became uncomfortable when Muthu got very close
- I don’t think Lakshmi understood when I became uncomfortable; she kept coming closer
- Even though we are close friends, I became uncomfortable when Karthik came too close

Thank your friends and share that we will be going more deeply into space and boundaries between us today.

PART 2 – BEFORE – AFTER PICTURES AND STORYTELLING

As we move to the next part, let us remember that some of our friends could be victims of child sexual abuse. This is a sensitive topic that could trigger painful memories. The purpose of this session is to address that pain, by enabling our friends to gain more clarity on their experience. We will not ask anyone to share their personal experiences during this session. In case a friend shares their experience in the class without being asked, let all of us listen attentively and respectfully. Thank the friend for sharing their experience.

Divide the participants into 4 groups and give them one of the caselets from below. Request them to read the caselet aloud in their groups and begin discussing what happened to the child.

After the groups have settled into their discussions, announce that you would like every group to share their child’s story with the other groups using Before – After pictures. Explain what Before – After pictures are.

As the name suggests, Before – After pictures show the child before the event in the caselet, and also after the event. Each group can take two chart papers from you. On one chart paper, they should draw/paint the child’s life before the event. In the second chart, they should draw how the child looks after the event. They may not use words/labels in the picture.

The groups will use these two pictures when telling the child’s story to their friends.

Give the groups about 20 minutes to prepare their Before – After pictures.

When a group is preparing their Before – After pictures, they will themselves automatically discuss the questions we usually ask in every session – how does the child feel? what are the consequences of this? How did this happen? etc. We do not have to ask these questions again in the larger group.

Invite each group to share their story to the other groups.

After each picture-storytelling, let the audience ask clarifying questions. Give a round of applause to the team that presented and invite the next team.

PART 3 - PROCESSING AND DISCUSSION

After all the groups have presented, process the presentations with the following questions.

Ask: What do we call the violence that was inflicted on the child?

The group might recollect the term “Child Sexual Abuse” from the earlier session. Otherwise, introduce the term “Child Sexual Abuse” as the label for the violent behaviour shared in the stories.

The next three questions enable participants to organize their thoughts from all the stories they have heard. The Notes section gives the likely answers.

Ask: Who are the perpetrators of child sexual abuse?

Participants might respond:

- Older friends
- Cousins
- Uncles/aunts
- Teachers
- Shopkeepers
- Security guards
- Priests
- Strangers

The key point is that perpetrators could be anybody with power over us.

Ask: **Who are the victims of child sexual abuse? Which children?**

- Girls and boys
- School children and children out of school
- Child labourers
- College students
- Children of all castes and religions

The key point is that any child could be a victim.

Ask: Where all could child sexual abuse happen?

Participants might respond:

- Outside the home
- Inside the home
- In school, college

- In the playground
- In restaurants, movie halls
- In public toilets
- In temples, churches, mosque

Again, the key point is that child sexual abuse could happen in almost any location.

Next, we dig deeper into two questions that might be troubling our friends. These questions bring clarity to victims of child sexual abuse on their role in the abuse. The Notes section outlines likely answers we might get.

Ask: **Why does child sexual abuse happen?**

- Because adults have power over children
- Children are seen as powerless
- Because children don't know enough about child sexual abuse, so they are victims
- Children don't know because we don't talk about this openly
- Because our society does not talk about this openly
- Because everyone is "ashamed" to talk about it
- Because children also don't dare to report it to elders
- Because some adults can't control their sexual desire
- Because of patriarchy - that's why so many perpetrators are men
- Some abusers were also abused as children
- Etc.

Ask: Is the child responsible for the violence that happens to her/him?

Participants might respond:

- No, she/he is the victim of the violence
- No, she/he did not bring the violence on herself/himself
- The responsibility for the violence is with the person who did the violence
- The child feels guilty because she/he does not understand what happened
- The abuser has made the child feel guilty
- The child feels guilty also because the child has been taught that sexuality is a dirty thing

Give enough time for the discussion, as friends might bring up other variations to seek clarity whether the child is at fault. Example: Is the child at fault if she/he enjoyed the attention they were getting? Finally, transition to the quiz part of this session.

PART 4 - QUIZ

Conduct a True - False quiz with the statements below.

No.	Statement	True/False
1	Over 50% of children say they have experienced some sort of sexual abuse	True
2	Only girls experience sexual abuse; boys do not.	False
3	The perpetrator is known to the child in 9 out of 10 cases	True
4	“Physical contact” is necessary for child sexual abuse	False
5	Child sexual abuse only happens outside the home	False
6	The abuse is not reported to the police or child helpline in 9 out of 10 cases	True
7	There is a “culture of silence” around child sexual abuse in our society	True
8	Most children are comfortable talking about abuse to their parents	False
9	9 out of 10 child rape cases are pending before the courts	True
10	Less than 1/3 rd of cases result in a conviction against the perpetrator	True

CASELETS

Caselet - 1

It was a simple action that overturned Kamala’s life. The shopkeeper reached out and caught her breast – just like that, as if it were very natural. Kamala felt ashamed, she wanted to run away. Instead she paid for the groceries, her hands shivering. He pretended not to notice, and said calmly “If you tell anyone, no more for groceries for your family, not even salt. You know how much your father owes me?” Kamala broke down crying when she reached home. What had she done to invite the shopkeeper’s attention? Were her breasts too big? Should she have hid them better? What if anybody else heard about this? The next day she avoided the road in front of that shop. The day after that when her mother asked her to buy groceries, she tried to find an excuse not to go. She doesn’t trust people anymore, especially men.

Caselet - 2

“Your little legs are very strong, Shiva”, said Lakshmi Mami massaging Shiva’s calf muscles. “Let me press them for you, and your pain will go away.” 9-year old Shiva had come limping home after he scraped his feet playing football. He felt happy that Lakshmi Mami was taking care of his feet. But now he was getting confused. Why was Mami massaging his legs? And why were her hands coming higher and higher? Shiva knew something was not right, there was nobody else at home too. As he looked wide-eyed at her, Lakshmi Mami pulled his face towards her and kissed his lips. When Shiva pulled back, Mami said in a secretive voice “Don’t tell anyone about our games, Shiva. They will think you are a bad boy.” That was three months ago. Even now, Shiva is afraid to be in a room with another person alone.

Caselet - 3

Devi was the smartest kid in the class. Everyone loved her ready smile and sparkling eyes. She worked hard and helped her friends too. Devi’s favourite teacher was Manoj sir. His classes were so funny, and he never beat anyone. She hoped she was Manoj sir’s favourite student too – he always praised her in front of others and encouraged her to study hard. That day when Manoj sir called her to the staff room to help him clear some papers, she didn’t think too much. The clearing work was going smoothly when Manoj sir casually unzipped his pants, took his penis in his hand, started rubbing it and began making sounds. She froze, she

didn't know what to do or say; she felt ashamed. But he smiled at her; he was enjoying himself. After a time that seemed like eternity, he zipped his pants back. "You are a good girl, Devi. We like each other. I hope you will not cause any trouble for me." Confused and guilty, Devi's life crashed that day. Today, six months later, Devi is a stressed and nervous young girl. She is scared whenever Manoj sir calls her to the staff room, but she is afraid not to go. Her marks have fallen, her confidence broken.

Caselet - 4

Paul loved Balu Anna. He was so funny and cheerful. All the kids loved him and his bike. So Paul was happy when Balu Anna gave him so much attention. Every evening, Anna would tell him stories and adventures from his life - his successes and failures. When Paul did something well, Anna would pat him on the back, play with his hair. Paul was clearly Anna's favourite. Slowly the pats turned into affectionate caresses. Paul noticed, but didn't think much about it. After all, his own parents didn't seem to care about him. Only Balu Anna seemed to like him and respect him. Paul was confused that evening when Anna hugged him tightly. Maybe, Anna also needed Paul's affection he thought. But he became uncomfortable when Anna began stroking his thighs. And he almost threw up when Anna slid his hands inside his trousers. But how to tell Anna to stop?! Paul became worried and anxious. He tried to avoid Balu Anna, but it wasn't easy. Another day, Anna told Paul that he was the only person who cared for Anna. He hoped Paul would not betray him, would not tell about their closeness to anybody else. Everyone would blame Anna, and he would have to commit suicide.



NOTES

Child sexual abuse refers to the involvement of a child in sexual activity that violates the laws or social taboos of society and that he/she⁴:

- does not fully comprehend
- does not consent to or is unable to give informed consent to, or
- is not developmentally prepared for and cannot give consent to

Sensing Our Boundaries Game

- The purpose of this game is to develop players' ability to sense and respect the boundaries of others.
- Divide the group into rows at either end of the room. Let the groups face each other.
- Pair each person in the first group with a person in the opposite line. If possible, form mixed gender pairs.
- Let all the pairs face each other; they are separated by the width of the room initially.

Explain the rules of the game:

- When you say "Start", both rows of people may begin moving towards each other
- Each person must keep looking at the face of their partner
- As they get closer, some people might feel discomfort that their personal boundaries are being violated

4. The World Health Organization adopted the above definition of Child Sexual Abuse following the WHO Consultation on Child Abuse Prevention in 1999, Child Sexual Abuse, https://www.who.int/violence_injury_prevention/resources/publications/en/guidelines_chap7.pdf

- When a person senses discomfort in their partner, they should immediately stop.
- The game is over when all of us have stopped.

Play the game once. This usually takes only 2-3 minutes, including the instructions.

Our personal boundaries are dynamic and contextual. They vary from person to person, time to time, and depends on the context. That is why we need to sense the boundaries of each other regularly.



19. PREVENTING CHILD SEXUAL ABUSE



OBJECTIVES

- To recognize the signs that a child could be sexually abused
- To break the culture of silence around child sexual abuse
- To develop skills to prevent and be protected from child sexual abuse
- To acquire adequate knowledge and skills to protect other children from sexual abuse



MATERIALS

- Whiteboard, marker pens, cards/papers with keywords



TIME

- 60 Minutes



METHOD

The Steps

- Revise the key learnings from previous session.
- Ask: "What could be the challenges in following the legal path?"
- Ask: "As children, how can we organize and protect ourselves and other children from being sexually abused?"
- Ask: "Are these suggestions realistic? Will they be effective to reduce child sexual abuse?"
- Ask: "Can we share what all we should teach younger children to protect them?"
- Ask: "How do we teach young children Safe Touch vs Unsafe Touch?"
- Ask: "What are some signs that a child might be a victim of sexual abuse?"
- Ask: "What can we do if a person comes and tells us she/he has been abused?"
Let this be discussed in groups.
- Practice the "Active Listening" activity

This session is in **three** parts:

- 1. Introduction**
- 2. Brainstorming Ideas and Strategies**
- 3. Recognising and Listening to Victims**

PART 1 – INTRODUCTION - WHY WE NEED TO BUILD OUR OWN COMMUNITY RESILIENCE

Open the session by revising the key learnings from the previous session on child sexual abuse. Share that today we shall continue from the previous session and look at how to resist child sexual abuse.

Point out that India has a strong law against Child Sexual Abuse - The Protection of Children from Sexual Offences (POCSO) Act 2012. This law can be used to ensure justice. The Resources section of this manual has a short Guide to the POCSO Act which summarizes the key features of the POCSO Act. The facilitator need not discuss those details here, unless someone asks questions/doubts regarding the law.

Ask: “What could be the challenges in following the legal path?”

Your friends might respond:

- Court cases are difficult to fight, they will take time and money
- Most children will not want to file a case against the abuser
- If the abuser is a cousin/uncle, then family will not want to file a case
- We have to report to the police/government and that is a bit scary
- There is no guarantee that the court case will be in favour of the child
- Filing a case is after the abuse; it does not prevent the child’s abuse
- Etc.

Acknowledge that there are real challenges to pursue a legal path. We should use that when we have exhausted other options.

As this is a problem that affects so many children, maybe we should initiate steps to prevent child sexual abuse in our communities. Our children’s clubs already have experience responding to issues collectively.

PART 2 - BRAINSTORMING IDEAS AND STRATEGIES

Ask: “How can we organize and protect ourselves and other children from being sexually abused?”

Divide the participants into 4 groups to come up with ideas on how best we can protect ourselves and other children. Consider using a game from the Group Dividers Collection to divide into groups. The “Hand in Hand” game might be a good choice, if social distancing protocols are not in force.

Request the groups to list their ideas on a chart paper to present to everyone else.

Once the groups are ready, invite them to present their ideas.

The ideas the groups propose might include:

- Talk about child sexual abuse with other children
- We should break the culture of silence
- We can promote a culture of conversations

- If I am abused, I must share with my friends and get their support
- We should listen to and support our friends who tell us they have been abused
- We should not make fun of them, or humiliate them further
- We should tell our parents that this is a real problem
- Younger children are at higher risk – so we should educate them
- We should all talk to our younger sisters/brothers/cousins/neighbours
- We could do a poster campaign to raise awareness
- We can educate ourselves more about child sexual abuse
- We need the support of navigators – older people who can guide us navigate through this
- We can get the support of our mentors when we hear about an abuse
- We can bring experts from outside to talk to us
- We can report perpetrators to the Childline, or CWC
- Etc.

After each group's presentation, invite the audience to share if they think these suggestions are realistic and could be effective.

Ask: "Are these suggestions realistic? Will they be effective to reduce child sexual abuse?"

After all the groups have presented, point out that "educating younger children" was a theme that has come up frequently. Request the group to take a few minutes to think and write down in their notebooks what to teach younger children. This is an individual exercise.

Ask: "Can we share what all we should teach younger children to protect them?"

Your friends might respond:

- First of all, we should have regular conversations with children
- We should teach them such abuse exists
- That some adults might behave badly with them
- That it is not the child's fault – she/he should not be guilty
- We can teach them safe touch/unsafe touch to recognise abuse
- We can teach them abuse is possible even without touch
- Tell them the various types of child sexual abuse
- We could tell them stories
- We can tell them to inform us if anybody behaves badly with them
- Etc.

It is possible that some of your friends have already heard about the concept of Safe Touch vs Unsafe Touch, and some haven't. So, revise the topic to make sure everyone in the group is clear about it.

Ask: "How do we teach young children Safe Touch vs Unsafe Touch?"

The group is likely to share:

- Unsafe Touch is any touch that makes us uncomfortable
- Any touch which make us feel awkward, yucky, confused, shameful is unsafe touch
- If we feel bad about a touch, then it is unsafe. Feelings are our best defense.
- Somebody else touching my breasts, vagina, penis is definitely unsafe touch
- It also depends on who is touching - the doctor touching my stomach is okay, but my cousin touching it is not
- Make sure that young children know the correct names of all body parts
- When they experience unsafe touch, encourage the child to speak up and say "Stop, I don't like that" We can rehearse/role play that with children
- If a person continues to touch the child, ask her/him to share with a trusted older person - their mother, or with me
- Encourage a culture of conversations
- When we demonstrate unsafe touch, we should show by touching ourselves - not the child.

Remind them that not all sexual abuse involves touch. And many times, abusers begin with safe touch like patting gently at the back to groom children. They progress to unsafe touch only later, by which time the child is afraid to protest.

PART 3 - RECOGNISING AND LISTENING TO VICTIMS

Ask: "What are some signs that a child might be a victim of sexual abuse?"

The group might share based on their own experience. You might also need to supplement their answers. These could include:

- The child is afraid of a person she/he was previously friendly with
- The child is avoiding one street, or some parts of the village
- We see a sudden change in behaviour of the child
- The child has become nervous and worried suddenly
- The girl child is complaining of stomach pains
- The child's grades are falling, and there is no involvement in classroom activities
- The child starts smoking/drinking suddenly
- A child has suddenly become depressed
- Etc.

Ask: “What can we do if a person comes and tells us she/he has been abused?”

This is a difficult question. Let the participants go back into their groups to confer and share their ideas.

Give the groups 10 minutes to discuss; let them come back and share their ideas with the larger group.

The ideas they suggest might include:

- Listen closely and respectfully to the child
- After the child has shared, ask clarifications where we are not clear
- Thank the child for sharing it with me
- Affirm the child that she/he is not a bad child; that what the abuser did is wrong
- Assure the child that you will work for her/his safety
- Respect the privacy of the child – do not flash the news
- Consult my mentor on what needs to be done
- If the child approves, consider telling the child’s parents
- Consider forming a group with the support of adults to go and warn the perpetrator
- Warn the perpetrator that the group will report the abuse to the police if it continues, or if the perpetrator does anything against the child

Most groups will emphasise listening carefully and respectfully to the person telling you about the abuse. Hence, practice an “Active Listening” activity to strengthen our listening skills.

Share that we are going to do an exercise that challenges our listening skills. Here’s how the activity is done.

1. All of us are paired and we sit facing each other.
2. The listening activity involves sharing a personal experience with your partner. So, take a minute to think of what you want to share. It can be any experience.
3. The first person in the pair shares their experience with their partner for 3 minutes.
4. When the first person is speaking, the second person listens carefully, looking closely at the speaker’s face.
5. The listener may not interrupt, may not ask questions, and may not look away for the entire 3 minutes. Just listen carefully.
6. After the first person has spoken for 3 minutes, it is the second person’s turn.
7. The second person shares their experience for 3 minutes. Now, the first person listens carefully, looking at their face, and without interrupting. Again, no questions.
8. After both people have been listened to for 3 minutes each, the activity is over.
9. Everybody comes back to the bigger group

When the “Active Listening” activity is over, ask your friends to share how they felt listening to the other person.

Ask: “How did it feel being the listener?”

Your friends are likely to share:

- It was tough initially, but after two minutes, I became riveted to what Priya was saying
- I felt I could understand Lakshmi so much better as I listened carefully
- Now I understand that I usually do not listen carefully at all
- I felt like interrupting and asking questions all the time; but I am happy I did not
- Initially I was distracted as I was thinking what I should say on my turn, but then I became really involved

Ask: “And how did it feel being listened to?”

Your friends are likely to share:

- It felt very unusual; usually, nobody listens to me properly
- I felt very happy Balu was listening to me so well
- After two minutes, I felt what I was saying is important to Muthu
- I wish we all listened to each other like this
- Etc.

Acknowledge that active listening is tough, but that we can improve it through practice. Share a few guidelines for active listening:

1. Face the other person and keep eye contact
2. Be attentive and relaxed
3. Keep an open mind, do not judge them
4. Don't interrupt or cut the other person off
5. Try to feel what the speaker is feeling
6. Pay attention to non-verbal cues
7. Ask questions to clarify what they are saying
8. Ask questions and summarise to ensure understanding
9. Give the speaker regular visual feedback

Conclude the session by repeating that we must be proactive in preventing child sexual abuse in our communities. Let us reach out to other children and promote a culture of conversations. Let us listen actively.



FREQUENTLY ASKED QUESTIONS

1. Should I stop going to homes of relatives to avoid child sexual abuse?

No, not everyone is a child sexual abuser. Be aware that child sexual abuse exists. Learn to identify warning signs early. And when you feel uncomfortable with the touch, language or gaze of any family member, be cautious and avoid their company if possible. Alert an adult or a person you trust.

2. What if I misunderstand an adult's touch as abuse?

Trust your instincts. Any touch that makes you uncomfortable should be stopped - even if the adult did not intend to abuse you. Say that you feel uncomfortable and ask them to stop. By communicating early and clearly, we reduce the risk of abuse significantly.

3. Will our younger friends understand if we talk about abuse?

Talk to them in a way they can understand. Start with the basics like safe touch and unsafe touch. Encourage them to talk and share their experience with you or others they can trust. If they have already faced abuse, they might find it hard to express what they are going through. Listen to them closely.



20. SAFE AND HEALTHY FRIENDSHIPS



OBJECTIVES

- To understand the elements of safe and healthy friendships between girls and boys
- To appreciate the need for equal and mutually respectful friendships between girls and boys
- To develop the skill to identify and respect personal space and boundaries



MATERIALS

- Whiteboard, marker pens, cards/papers with keywords



TIME

- 60 Minutes



METHOD

The Steps

- Open the session with the Mirroring game
- Invite the group to individually reflect on the benefits of safe and healthy friendships between girls and boys for a few minutes
- Ask: how will a perfectly healthy and safe friendship between girls and boys look?
- After your friends have thought for some time, let them share in small groups
- Give each group a paper (or card) with 4 keywords
- Request each group to write a story that includes all the ideas they came up with
- There is one rule, though - the story should include all the keywords mentioned in the paper you have given them
- Once their stories are ready, invite the groups to read their story out aloud
- After each group's reading, invite the others to share what they noticed
- Record the key ideas the audience point out on the whiteboard
- Ask: Can we develop safe and healthy friendships like what you have envisioned?

Before the session begins, prepare 4 strips of paper (or 4 cards). On each paper, write the 4 words from the table below. You will be giving these papers to the group when they are doing their group activity.

Open the session by playing the Mirroring Game. The game is described in the Notes. Process the game with the following questions:

Ask: "How did you feel playing the game?"

Your friends might respond:

- It was easy in the beginning, but the last round was tough

- I liked the last round, though it was challenging
- It was initially fun following my partner, but soon it became very difficult
- All of us prefer to be the leader during the first two rounds
- My partner was very kind, he always moved in a way that was easy for me to follow
- Etc.

Ask: "What are our learnings from the game?"

Your friends might respond:

- When only one of us is the leader, we might dominate over the other person
- Our friendships in real life are also like this - sometimes we follow, sometimes we lead, but it's best to be in sync together
- We should understand and respect each other
- If friendships are not equal, then one person will suffer more
- We should listen and understand our friends
- We should respect their needs also
- Etc.

Invite the groups to recollect what we discussed in the last discussion on unequal relationships and early marriages. This is just a refresher.

Request the group to individually reflect on the benefits of safe and healthy friendships between girls and boys for a few minutes. They can think and write their thoughts down in their notebooks.

Ask: How will a perfectly healthy and safe friendship between girls and boys look like?

Give time for everyone to think and write down their thoughts. Then, divide them into small groups and request them to share their thoughts with each other. Please ensure that all the groups include both girls and boys.

In their group discussions, your friends might arrive at some of these points:

- Mutual respect, treats each other as equals
- Encourages and supports each other
- Trusts each other
- Shares their thoughts, interests, with each other
- Maintains confidentiality of details shared with them in confidence
- Has each other's back, protects each other

- Does not bad mouth each other, or gossip about the other
- Does not dominate each other
- No patriarchy between them
- Does activities together – playing, studying etc
- Respects each other’s freedom
- Etc.

After the groups have discussed for about 5-7 minutes, tell them that you want them to present their discussions to everyone through a story. Maybe they could tell the story of a group of friends, it’s up to them. They must bring all their ideas about safe and healthy friendships through their story.

But there is one rule! Their story must also include all the words from the paper you are giving them. Then, walk over to each group, and give them a paper with 4 words.

The table below lists the keywords to give each group.

Group 1	Group 2	Group 3	Group 4
Rain	Flower	Bananas	Grass
Child Marriage	Disability	Smartphone	Secret
Bus	Clouds	Touch	Sea
Hug	Kiss	River	Movie

Give the groups 20 – 30 minutes to develop their story and write it down. Remind them that the purpose of the story is to bring out all the ideas they discussed in their group about safe and healthy friendships.

Invite the groups to read their story aloud to the others.

After each group’s reading, invite the others to share what they noticed, what they liked about the story. When the audience is sharing, record the keywords related to safe and healthy friendships on the whiteboard. Give the group a round of applause.

After all groups have presented, read aloud all the keywords about safe and healthy friendships from the whiteboard.

Ask: Do you think we can develop safe and healthy friendships like what you have envisioned?

Let everyone share their thoughts. Some might feel very enthusiastic and positive, others might be a little more cautious. Encourage everyone to express their thoughts. It’s good for all of us to hear each other’s thoughts. That will increase everyone’s confidence to develop such friendships, even though we are not sure.

Thank everyone for their stories and conclude with a final round of applause to everyone.



NOTES

The Mirroring Game

This is a theatre game played in pairs. The game requires each partner in the pair to “mirror” the other’s action, to follow their hand. This is played in 3 rounds, with the leader changing in each round.

Divide the group into pairs. Wherever possible, form mixed gender pairs.

Request the pairs to stand facing each other, about 2 feet apart. Assign one person in each pair as the leader, and the other person as the follower.

Ask the leader to raise her/his hand. Request the follower to mirror the leader by raising their hand as if it is the mirror image of the leader’s hand.

Announce that the leader may move her/his hand, and the follower must continue mirroring that movement too. Let the pair do this mirroring for about a minute. Usually, the leader does simple movements initially; they then start doing complex movements to make it more difficult for the follower.

After about a minute, switch roles. Announce that the leader now becomes the follower, and the follower becomes the leader. Let the group play this for about a minute.

Once both partners have played the role of leader and follower, announce that in the third and final round, both people are leaders and followers simultaneously. They must mirror each other, observing each other.

Let the third round also be played for about a minute.



FREQUENTLY ASKED QUESTIONS

1. Won’t girls get “spoiled” if they have friendships with boys before marriage?

This is a patriarchal idea which sees girls as property of men, especially as property of their husbands. We all grow as individuals by developing healthy friendships with a variety of people. Our lives will be smaller and restricted if we have only few friendships, and that too only with people from our gender. Let us promote equal, healthy friendships between girls and boys so that all of us grow.

2. Won’t their future husbands be angry with girls if they had male friends in their adolescence and youthhood before marriage?

Some husbands feel anger and jealousy when their wives have healthy friendships with other men; they try to control what friendships their wives may have. That is an unequal and unhealthy marriage. Both the wife and the husband suffer when men/women have this attitude. We need to sensitize men and women to the unfairness of their stance. Maybe it is because they have not experienced healthy relationship across gender, they feel this way. The solution is to promote healthy friendships from adolescence.

3. Are “love” relationships bad?

No, “love” relationships are not bad. They can be good when it is equal, and both people have grown in maturity. Otherwise it can be abusive and exploitative. In a patriarchal society like ours, girls are exploited and blamed for “love” relationships. Such “love” relationships are clearly bad for the girls, and for the boys.



RESOURCES

COLLECTION OF GROUP DIVIDER GAMES

Hand in Hand

This activity divides people into groups after they touch each other with different parts of their body. As you call out a number and a part of the body, your friends should group in that number, touching each other with the part of the body you called out.

First, request the group to walk randomly. After a few seconds, call out a part of the body and a number. For example, you may call out "Three fingers"; then three people who are close to each other should get together and touch each other with their fingers to form a team. Keep using different numbers and different parts of the body - hands, knees, toes, elbows, and leg. If you want five people in a team finally, end the activity after a few rounds with 'Five Hands'. Once you say 'Five Hands' participants will hold hands of five participants who are close to them. Those are the teams for the next exercise. (Source: Training for Change, USA)

Home Coming

Friends who get the same animal names call out to each other and come together in this activity. If you want four teams, prepare enough slips of paper with names of four animals, say Monkey, Dog, Goat and Cat. Let your friends pick one slip of paper. They must now make the sound and movement of that animal to find their family. Once they find their family, they remain to be a team for the next exercise.

Materials: Slips of paper with names of animal, and a small bowl/basket

Being Colourful

This activity divides your friends into four teams based on the colours they pick from a basket. In the first stage ask your friends to form their own teams with four people in each team. Request them to stand in different parts of the room. Walk to each group with a basket containing slips of paper with different colours written on them. Let each person pick a slip of paper. Now, everyone regroups based on the colour they have picked. Everyone with red colour forms a team, etc. For best effect, put only 4 slips of different colours, each time you walk to a group with the basket. Then everybody in that group gets a different colour and will end in different groups!

Materials: Slips of paper with names of colours written on them, and a small bowl/basket. If there are 20 participants, then prepare five sets of slips; let each set have four different colours written on them.

Let us cook

Your friends form groups in this activity based on the ingredients for popular dishes. The ingredients of popular dishes are written on slips of paper. Each person gets to pick one slip of paper. They must now figure out which dish they are part of and find their team. If there are more than 3 teams, you can make it easier by writing the names of the dishes on the whiteboard (only the names of the dishes, not the ingredients)

The table below could be used to prepare the slips of paper with the names of ingredients for some dishes. Please adapt this with dishes and ingredients popular in your village.

Team	Dishes	Ingredients
1	Biryani	Biryani Rice, Chicken, Chilly Powder, Oil, Spices, Salt
2	Payasam	Milk, Semiya, Sugar, Elachi, Kismis, Extra sugar
3	Sambar	Dal, Onion, Tomato, Sambar powder, Curry leaves, Salt
4	Puli Saadam	Rice, Tamarind, Oil, Garlic, Salt
5	Parippu Vadai	Dal, Onion, Oil, Jeera, Salt

Materials: Slips of paper with the names of ingredients written on it, and a small bowl/basket

Bring it together

Friends form groups matching the fragment of a flower's picture they have with others. Before the session, draw pictures of different flowers on different A4 size sheets. If you want 5 teams, you could draw and colour Rose, Marigold, Jasmine, Neelambari, and Lotus. Cut each sheet into pieces. If you want 4 people in a team, cut the sheet into 4 pieces, etc. Fold the pieces and put them in a bowl or a small basket. Request your friends to pick a slip of paper. Tell them that the other parts of their flower are with their group mates. They must find the other pieces and bring them together to form a flower. Once they bring all the pieces together, they remain as a team for the exercise.

Materials: A4 size paper to draw, crayons, small bowl or basket.

On our Wheels

This group sorting activity is based on the number of passengers in different modes of transportation. This game can be used to form teams with 4-5 people.

Remember the number of people who can travel together in each of these modes of transport.

Mode of Transport	# People
Walking, Running	1
Bicycle	1 - 2
Motorbike	2 - 3
Car	4 - 5
Auto-rickshaw	Any number!
Bus	Everyone

Start the game by requesting your friends to move freely in the room. Every few seconds call out a mode of transport. Your friends should first form a team to fit the right number of people for that mode of transport. They must then act traveling in that vehicle as a team until you call out the next mode of transport. Keep calling out different options to keep the pace moving swiftly. After few rounds, call out car, participants will make a team of 4 - 5 members. Let them know that they are now in their teams for the next exercise.

Hold it closer

Friends form teams based on the colour of the balloon each person picks and inflates. Put enough balloons in a basket. If you want 4 teams, put enough balloons of four colours. Before you announce the rules of the game, request each person to pick a balloon and blow it. Request them to form teams with others who have the same colour balloon. Let them come together and hold the balloons close together for a moment; they then remain to be a team for the next exercise. If you can't get balloons, you can use chocolates with different wrappers, or any other simple things.

Materials: Balloons/Chocolates.

COLLECTION OF ENERGISERS

Greetings

Let your friends stand in a circle with some space in between for movement.

Usually we might greet each other with 'Hi', 'Vanakam' or 'Namaskaram'. Tell your friends that this time they should greet everyone as creatively as possible, and the rest of us shall repeat that greeting back to you too. For example, one person might say "Hurray" and jump as their greeting; the others repeat the same. A second person might do a small dance movement as their greeting and the others repeat

The Sky has Fallen

The facilitator dramatically exclaims to the group "Oh no! Something terrible has just happened!" Then, before the group gets too worried explain "The sky has fallen! But its okay, I've been there when that happened before, and I know how to fix it. What we need to do is all stand up, reach down, and grab a piece of the sky. Then on the count of three we will all throw it back up into the air. The trick is that we need to make a lot of noise, as that's what makes it stick. Okay? Ready? Let's go!" (Source: Training for Change, USA)

Laugh out Loud

Request your friends to choose a partner. The pairs face each other. The goal of the game is to make the other person laugh. Your friends may make funny faces, noises and do creative actions, but they may not touch their partner. Each partner takes turns trying to make the other laugh. Suggest a one-minute time limit for each person to try and make the other laugh. In the end, if there are some people who haven't laughed at all, make them sing or dance for the team as a reward.

Orchestra

Explain that the group is going to form an orchestra. The facilitator starts off making a sound, then go around in a circle with each person adding a sound until everyone is making different sounds together. Then return around the circle, with each person stopping their voice as you travel back to the starting point, so that the 'music' happens as a wave. Practice the orchestra 2 - 3 times.

Be the Animal

Keep a mental list of different animals and birds ready with you. Animals/birds with lots of movements are best. Examples include Snake, Elephant, Deer, Peacock, Monkey, etc. Request your friends to stand in a circle, with some distance between them. When you announce the name of an animal, everyone should move like that animal while also making the sound of that animal. Keep changing the animal/bird every few seconds depending on the energy and pace in the team. Keep it going until most parts of the body have been moved and stretched.



The Big Wind Blows

Let the participants sit in a circle or a chair. Keep one less chair. So, one person will not have a chair. They get to be in the middle of the circle; they are the “Big Wind”. Whoever they blow on has to move. Instead of blowing, they call out dramatically, “The Big Wind blows on everyone who...” and then add their own description. They might say, “The Big Wind blows on everyone who has short hair.”, or “The Big wind blows on everyone who likes vadai.”, and so on. Everyone who fits the description must get up and change their seats; in the general commotion, the person in the middle should also try to get a seat. Whoever is left standing gets to be the Big Wind next. Play as many rounds as you want and encourage the participants to come up with humorous statements. (Source: The Change Agency, Australia)

Action Songs

Choose a popular local action song. Let your friends stand in a circle. Let’s all of us sing the song and do the action together. Here’s an example:

“I’m river Kaveri or Godavari; I flow zig zag in the field.

I’m a scissor; I cut the paper chak chak, chakka chakk.”

Revolution

Explain that the group is going to be starting a revolution. Here is how that will happen. Everyone will close their eyes and the facilitator will then place her/his hand firmly on one person’s shoulder. Now that person is the spark of the revolution. Everyone will then move around the space with their eyes closed, bumping into each other. When you come across someone else, you ask “Are you the revolution?” If the person is not the revolution, they say “No”. If they are, they stay silent. This indicates that they are part of the revolution. When you find a revolutionary, link arms with them. Now you are also part of the revolution and will stay silent when people bump into you. Eventually, the whole group will have joined the revolution. Request 1-2 persons to be the health and safety volunteers to help ensure no one wanders too far away or bump into trees, steps, etc. Play. This energiser finishes once everyone has been revolutionised. This exercise needs space, so it is best to go outside if possible.

Form an Elephant or a House

The facilitator points to a person in the circle and shouts either “Elephant” or “House”. That person, and the persons to their immediate left and right must immediately form themselves into an elephant, or a house. If the team is asked to become an elephant, the person in the middle should be the trunk of the elephant and those on the left and right should become the ears of the elephant. If the team is asked to become a house, the person in the middle should sit down inside the house, and those to their left and right become the sloping roofs of the house. If they do it right, the facilitator moves on to another person in the circle. If they do it wrong, the person who did it wrongly, should now point at somebody else in the circle and shout “Elephant” or “House”. Keep a fast pace.

Find Them

Let your friends stand in two lines facing each other. Give 30 seconds for each side to observe their friends on the other side. Then ask one side to turn away and look in the opposite direction; your friends in the other side gets 30 seconds to change different things about themselves (switch bangles, change hair style, switch watch to other arm, trade clothing, etc.) as long as they are all things in sight. The first group then turns back around and must identify at least 10 changes. Keep a scorecard of the changes they identified. After they identify the changes, it’s their turn to change things while the other side turns in the opposite direction. Repeat this two times, so the groups become creative in changing things.



A GUIDE TO THE POCSO ACT

The Protection of Children from Sexual Offences Act 2012 (POCSO) is intended to protect the child through all stages of judicial process; it gives paramount importance to the principle of “best interest of the child”. This note summarizes the key features of the POCSO Act 2012⁵.

POCSO Act defines child as any person below 18 years of age. (Section 2)

There are five types of sexual offences against children under POCSO Act. These are: penetrative sexual assault; aggravated penetrative sexual assault; sexual assault; aggravated sexual assault; and sexual harassment; (Sections 3, 5, 7, 9 & 11)

Abetment of an offence or an attempt to commit an offence is also punishable under the Act. (Section 16)

Using a child for pornographic purposes is a punishable offence under POCSO Act (Section 13). These include representation of the sexual organ of a child, usage of a child engaged in real or stimulated sexual acts, the indecent or obscene representation of a child.

Any person including the child can inform or make a complaint under POCSO Act to the SJPU or Local Police (Section 19).

A child's statement can be recorded even at the child's residence or a place of his choice and should be preferably done by a female police officer not below the rank of sub-inspector. Under no circumstances the statement of a child can be recorded in the police station.

The POCSO Act has special provisions for recording of evidence of a child who has mental or physical disability. (Section 26).

The child has a right to take the assistance of a legal practitioner. If the parents or guardian of the child is unable to afford a legal counsel, the Legal Services Authority shall provide a lawyer (Section 40).

Any person, who knows an offence has been committed or is likely to be committed has a mandatory obligation to report the matter to the local police.

The Act provides punishment for failure to inform the SJPU or Local Police if a person comes across any material which is sexually exploitative of the child. (Section.21).

If a person makes a false complaint or provides false information against any other person, she/he shall be punished with imprisonment up to six months or with fine or with both (Section 22).

It is mandatory for police to register an FIR in all cases of child abuse.

The child's medical examination can be conducted even prior to registration of an FIR, based on the discretion of the Investigation Officer (IO). The IO must get the child medically examined in a government hospital or local hospital within 24 hours of receiving information about the offence. This is done in the presence of and with the consent of the child or parent or a competent person whom the child trusts.

5. This is adapter from Summary on: The Protection of Children from Sexual Offences (POCSO) Act 2012, by Biswaranjan Panda
<https://www.lawyersclubindia.com/articles/Summary-on-The-Protection-of-Children-from-Sexual-Offences-POCSO-Act-2012--8978.asp>

Child Welfare Committees (CWC) play a vital role under the POCSO Act. Cases registered under this act need to be reported to the CWC within 24 hours of recording the complaint.

The CWC should consider the opinion of the child to decide on the case within three days and conclude whether the child should remain in an institution or be with the family.

The CWC should nominate with the consent of the child parent / guardian / other person who the child trusts, a support person to assist the child during the investigation and trial of the case.

A Special Court is to be set up for providing speedy trial and to try the case in a child friendly atmosphere. The Special Court shall complete the trial within a period of one year from the date of taking cognizance of the offence (Section 35).

The roles of the Special Court under POCSO Act during the trial include:

- Create a child friendly atmosphere by allowing a family member, a guardian, a friend or a relative in whom the child has trust and confidence, to be present.
- Permits frequent breaks for the child.
- The child is not called repeatedly in the court to testify.
- Aggressive questioning and character assassination of the child are not permitted.
- The dignity of the child is maintained.
- The identity of the child is not disclosed (Section 33).

The Special Court shall try cases in camera in the presence of parents of the child or any other person in who the child has trust or confidence (Section 37).

The POCSO Act prohibits the media from disclosing the identity of the victim including his/her name, address, family details, photograph, school, neighbourhood etc (Section 23).

If a person discloses the identity of a child, she/he shall be punished with imprisonment up to six months extendable to one year or with fine or with both (Section 23).

