

Training of Trainers Workshop for Federations (South)

17th To 21st December, 2018

At

Indian Social Institute, Bengaluru



A Report

By

Best Practices Foundation



Introduction and Background

A five-day Training of Trainers (Southern) Workshop was held in Bangalore from 17th to 21st December, 2018 at Indian Social Institute, Bangalore. The broad objective of the workshop was to build the capacities of federations on strengthening their collectives, Violence against Women, Gender and Sexuality and issues faced by Adolescent Girls. The intention is for federation representatives to take this training forward by replicating the training in their constituencies at state and district levels, thereby facilitating the larger goal of achieving institutional sustainability and autonomy.

Participants included federation members from the three states (Karnataka, Telangana and Kerala), staff from partner organisations, and key resource persons (Please see Annexure 1 for participant list). The key facilitators all of whom are Mahila Samakhya (MS) alliance partners. Various interactive activities were carried out, to guide the federation members towards the common goal of the project.

The participants were divided into groups by state, and asked to iterate their expectations from the workshop. As Karnataka had a large group, its participants were divided into two groups based on their federations. The expectations that emerged were as follows:

Telangana

- Adolescents issues - Gender and sexuality
- Financial strengthening of the federations
- Revitalisation of the six federation committees in legal and its operational issues
- Strengthening of federation structures and its leadership
- Strengthen the second-level leadership
- Life skills for adolescent boys and girls

Karnataka Groups

- Formation of kishori groups and organising their trainings
- Revitalisation of defunct SHGs, formation of SHGs in new villages, and Arogya Sakhis
- Financial strengthening of the federations and their six committees
- Identify dropouts and help them get admission in schools
- Dealing with adolescent issues like primary and secondary level school dropouts, love affairs, child marriages, honor killings and issues of gender based violence
- Strengthen of the federation and its financial status
- Revival of sanghas and systematising federation processes
- Address various social issues
- Formation of kishori groups and organise their trainings
- Creating an environment where SHGs and federations work together and improve relations between SHGs and federation
- Restore social women's movement

Kerala

- Being a new federation, they want to learn from others states how to strengthen the federations and about their activities
- How to apply a feminist ideology in their work at grassroots
- New way of addressing adolescent issues
- Redesign MS federation activities and explore innovative ideas from other states

Objectives of the Workshop

To build capacities of federation leaders from three states (Karnataka, Kerala and Telangana)

- To strengthen women’s collectives
- To mobilize and empower adolescent girls

Institution Building

1. Vision Building

Introduction: The participants were divided into groups where they carried out an exercise to build a vision for each of their federations and then a collective vision for all federations. The objective of this exercise is to form a common vision statement for all the federations to move towards. The facilitator explained the meaning of ‘vision’, which was to see in your mind for the federation. Federation vision is a road map which indicates what the federations wants to become and guide transformational initiatives by setting a defined direction for the growth.

Institution Building Module 1: Vision Building (Please see Annexure 2 for instructions)

Vision - Group 1

Perspective building & values	Structure	Issues
Thinking and attitude	Net working	Adolescent boys and girls
Voice	Pressure group	Girl child
Safety and security	Hostel	Dowry and child marriages
Weak and marginalised	Resource centre	Higher education to girls
Collective	Bank	Anemia and malnutrition
Accountability	Legal	Trafficking, Abuse
Decision making	Governance	Devdasi
Information		Working with men
Rights and entitlements		Income generating activities

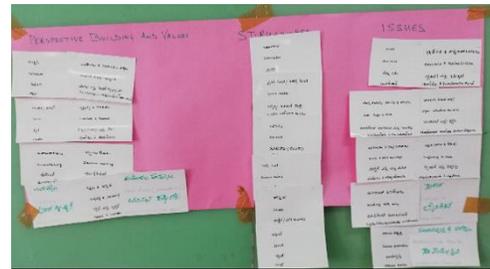


Vision of Group 1

Vision Statement - Group 1: Organisation with unique and powerful pro-gender perspectives

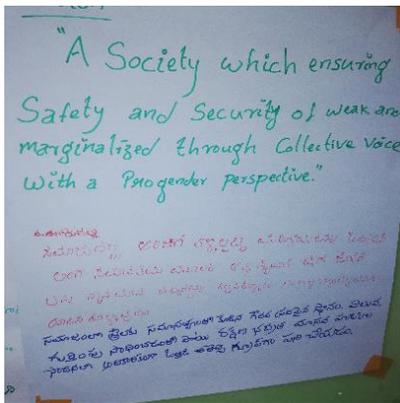
Vision Group 2

Perspective building & values	Structure	Issues
Collective	Information	Girl child
Voice	Crisis centre	Adolescent girl
Accountability	Net work	Dowry, Child marriage
Gender	Resource centre	Working with men
Weak and marginalised	Hostel	Income generation
Identity and respect	Bank	Anemia and Malnutrition
Decision making		Higher education of girls
Safety and security		Sexuality
Human rights (Women & child)		Reproductive health



Vision of Group 2

Vision statement - Group 2: To ensure safety and security, we have to develop our information about rights and entitlements of weak and marginalised people, that way we can change our attitude and thinking.



Common Vision

Common Vision

The federation members had selected two members from each state and formed a committee to come up with a common vision statement based on the presentation of both the groups.

“A society which ensuring safety and security of weak and marginalised through collective voice with a pro gender perspective”.

Analysis and Feedback: There was some misunderstanding among the participants, when placing their flash cards under the correct heading (perspective building and values, structures and issues) on the chart.

- The word “*accountability*” was put placed under structure instead of the sub-heading under perspective building and values. Accountability is a value, it is a thought process and ideology and hence comes under perspective building and values. Accountability is a responsibility and federations are needed to be accountable to sanghas.
- “*Women and children rights*” was put placed under strength of federation. Women’s rights are first a perspective and then an issue, and comes under perspective building and values.
- “*Birth of a female child*” is an issue and starts with related issues in her education and dowry and family abuse and many more so came under the issue head.

Kalyanmma, Karnataka said, “*When we picked the cards, I was confused and could not understand where I have to place the cards. But after discussion in the group, I got clarity about perspective building and values,*

structures and issues. In the federation situation too, there is confusion but when we discuss in a group, we develop clarity on how to work and execute the plan. Any work is possible when we are united.”

Federation member, Gangamma Huvin Hadagali Bellary, Karnataka said, *“Though we are from different states and do not know languages, through body language I have come to realise that our thinking is all the same.”*

Venela, Telangana said *“What are the issues within federations and how should these issues be prioritised, is easy to solve through group discussion with federation members.”*

2. Women’s Federations, Social Relations and Institutions

Introduction: The objective of this exercise was to become familiar with the social relations and institutions vis-à-vis gender within their own organisation, and reflect on which strategy could be appropriate for strengthening the process. For the exercise, two concentric circles were drawn. In the inner circle, five markers were placed equidistant from each other, and called sex, gender, class, caste and religious identity. In the outer circle, five more markers were placed, one each for the institutions of household, community (including religion), state, markets, and inter-state. Then the facilitator read out the story of Nagavalli Mahasangha (see Annexure 3), to the participants.

Institution Building Module 2: Women’s Federations, Social Relations and Institutions: Please refer to Annexure 4 for methodology used.

Analysis and Feedback: The exercise resulted in the women having a better understanding of linkages between federations, and other institutions.

The federation women were asked why the Mahasangha only comprised of women. Is it sex or is it gender? It was also asked for what purpose have the women formed the Mahasangha? Answering the question, Kalyanamma, one of the federation members said, *“We formed our federation to solve gender issues.”*

“We have to ensure that there is representation of different castes such as Muslims, Christians, SC and ST, Widows, Transgender, sex workers, disabled. In federations, if there is one dominant religion in the area then obviously their representation in federation is also dominating. Hence, it is important to ensure the representation of all communities in the area, within the sanghas and federations. We must ensure that other communities are also part of the sanghas and federations because they do not feel that these federations are not for them but are for the Dalit and the landless communities only.” *Observation by a federation members who had participated in the workshop*

The participants also observed that in MS federations in Karnataka, Telangana and Kerala there are proportionate number of EC based on their caste. Discussion was also held on how important it is to include representatives from all regions in the community. It is the tendency of EC members and the old sangha members to get more benefit or more resources from the federations. In EC of Telangana federations, the SC members are more in number than the OBC and the upper caste community.

Sangeetha Purushothaman from BPF Bangalore said to imagine this situation experienced by a woman, without the support system of sanghas and federations. She said, *“In India there are many women with no collectives or support systems. Though you belong to a collective, you are discriminated against by societal systems, and by*

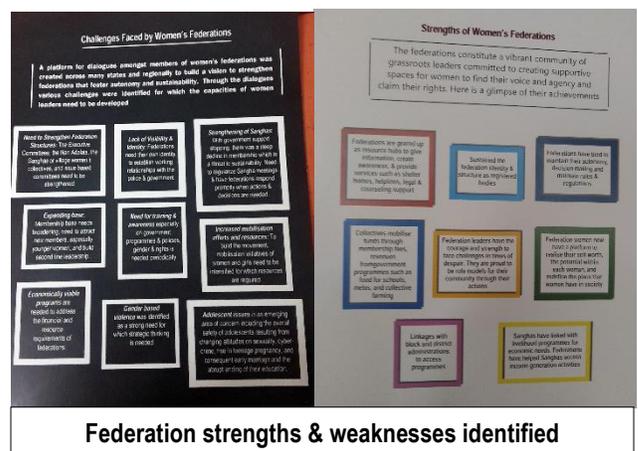
your families. So think about single women without any supportive system. The intensity of discrimination is much more. We must think of this and inculcate it into our sanghas and federations. In comparison to them you are in better position and this exercise brings out this strength”.

Participants were asked what they understood after hearing the Nagavalli Mahasangha story

- We have known that we are discriminated against but we do not know the reason behind it. Nagavalli case study open our eyes
- We must be conscious then only we are able to see the discriminations by societal systems but it cannot be seen by the eyes. Discrimination is happening without our knowledge. When we analysed through this case study by using thread method we come to know more clearly.
- Federation is a mirror of the large society, but still women are behind in local governance. Federation does not know that we are discriminated, though we are empowered, we have mobility, we are come out but we are discriminated.
- Federations are there but they do not know what is happening with them.
- In family also women are discriminated by inner and outer social atmosphere.
- These issues are due to patriarchal system of society
- We are with the federation for the last 25 years and have improved economically, but we feel that we have to do much more because the condition of women has not improved
- We have to focus on adolescent girls and boys
- If we are united collective we will solve the problems.
- Through federations we have to disseminate information to the sangha members and other women in the society.
- There are so many influences federations are fighting for the status of women, identity, dignity and self-respect of women.
- Telangana state - Narrating the story of the Nagavalli –We have to go back at see the EC memberships and all meeting with all state level and impress the need to be proportionate to the caste and all religions
- Khirubmi, Huvini Hadagali, Ballari - We have to involve all communities in our sangha and federations. There are four languages that are being spoken but I am able to understand through body language.
- Labeela, Kerala - Today we are in Bangalore and not from any particular state. All topics are very relevant and interesting.

Capacity Building Needs of Federations

Introduction: Through group work, the participants were instructed to discuss and assess the internal capacities of their federations, their strengths and weaknesses, and to identify areas where their capacities needed to be built.



Institution Building Module 3: Capacity Building Needs (Please refer to Annexure 5 for methodology used).
The three questions identified for discussion and then a brief presentation were:

1. What are the core strengths of a federation in the state?
2. What are the weaknesses and challenges federations face?
3. What would be the 3 priority areas for capacity building

Analysis and Feedback: Presentation by each group is given below

Kerala	
Strengths	Capacity Building Needs
Federations are registered bodies and have independent rules, regulations and bi- laws.	Need training in income generating activities. There is no income generating activities for landless and poor families. Traditionally, women were farmers but not practicing innovative ideas in the field Some of the women’s groups have land on lease, but are not using it because they are not from farming community and not comfortable with agriculture.
Some federations have own offices and resource centers	Unable to independently mobilise funds from other departments and require help from state officer or district officer for convergence
Federations have membership fees and bank accounts and are receiving funds from KMSS, State office and DIO office	Need to properly impart Mahila Samakhya ideology in field to strengthen the federations and its structures.
There are many success stories about interventions in cases related to women especially, domestic violence and child sex abuse.	Feel a lack of visibility and identity. Concerned about the exit policy, sustainability and autonomy of federations. For this, an increase in efforts for mobilisation of resources needed
They have inculcated the ability to settle the cases themselves by forwarding cases to the women cell of police, abuse protection officer, and produce the police status. They identify candidates, who may be summoned by the courts, and they have to produce their identity by carrying the register/copy of minute books. Women are 100% satisfied with dealing of cases.	Federation do not feel independent due to lack of capacity after the withdrawal of DIO. They feel that they may require support from DIO/State office and former MS staff.
Expanding Base - Handing over charge to others is working well	Increased mobilisation efforts of resources for more visibility, independence and autonomy
Strong interventions in dealing with domestic violence, child sex abuse, Nirbhaya centers. Karnataka and Telangana can replicate these activities in their states. This is good for cross learning	Want to learn from Karnataka and Telangana, their exit strategies and activities, which will help them after withdrawal of MS in Kerala.
Kerala federations have service providing centers, short stay homes, awareness programmes, shelter homes	Mixing of grown up adolescent leaders with women collectives will be more effective
Adolescent girls vacation camps, awareness programmes, convergence programmes, are carried out regularly	Programmes must be established systematically. Planning, monitoring and evaluation should be carried out
	Need of economically viable programmes to address the financial and resource requirements of the federations
	Needs training, networking, monitoring. They have to network horizontally and vertically within the federation, at state level and national level

Team Building

Introduction: Usha from Telangana facilitated the session. She said that when talking about collective strength, we are actually referring to federations’ sustainability, autonomy and identity. Only if a team is established can we successfully achieve these parameters. To reach this goal, team building is required. Saying is easy but doing is very difficult and we need to overcome this.

Institution Building Module 4: Team Building – Three teams were asked to create trophies. They were evaluated against their teamwork skills. Please see Annexure 6 for details

Analysis and Feedback



Trophy – Group 1

First Group - We had the resources but we were confused about where to start making a trophy. After discussions, we took help from other members on how to create a trophy. Then we planned and managed to complete the task within the targeted time. In the initial stages of federation activities, we faced the same situation. But after taking help from EC members and MS staff we were able to execute our work as planned. This help from others cleared our thinking process and vision.



Trophy – Group 2

Second group - We were confused but we knew that Ms Basamma had skill of creativity as she does embroidery works. We planned around her skills and took help from other members and were able to make the trophy.



Trophy – Group 3

Third group - We selected a leader first and then planned how to do. We took suggestions from everyone and accordingly built a trophy.

As a team we must follow the five parameters which are, planning, cooperation, coordination, time management and leadership. We think about it and improve on it

Vandana, ToT Facilitator

If there is problem in the federation, discuss it, come to consensus and work together.

Gangamma, federation member, Karnataka

Gender Based Violence

Introduction: Vandana Mahajan facilitated the session. She said that new forms of violence were taking place at present times. Federations in all states, were doing good work and were involved in solving violent cases against women, over the last twenty years. She instructed the participants to come up with a story which captures all the complexities they have to deal with regards to violence, and do a role play. The stories need not to be “success story. (For example, domestic sexual abuse of a father-in-law with his own daughter-in-law). The participants were asked to discuss and reflect on two points:

1. What are the tensions and possibilities of working with adolescent girls
2. Do we need to revise our collective’s vision when organising adolescent girls and differentiate between how we work as a women’s collective and how we have to work at forming girls collective.

Gender Based Violence Module 1: The groups chose stories around situations their federations are dealing with in the present year.

- The domestic sexual abuse of a father-in-law with his own daughter-in-law
 - A 65 year old lady raped by 25 year old boy, and then threatened saying he would post recorded videos of the rape on Facebook and Whatsapp
 - Child marriage and trafficking
 - Inter-caste affair between adolescents, where the girl is from an upper caste and the boy is from lower caste
- Each group either enacted or role played the different situations with regards to Gender and Violence.

Analysis and Feedback

Role Play 1 - Domestic sexual harassment

Every day the father in-law used to act inappropriately with his daughter in-law, by touching her. She reported the happenings to her husband but he did not believe her. The harassment continued but the woman was as her whole family did not believe her. When she approached her mother in-law for help, she instructed her not to disclose or share this with anybody because it was a matter of the dignity of the family.

One day she narrated her story to her friend who is also a sangha member in the village. When the situation was placed before the federation, the members decided to present her case at the Nari Adalat. The woman went to the Nari Adalat along with her mother, and they heard her case in detail, after which they decided to help her. When the Nari Adalat questioned her mother in-law, she initially denied that whole situation. But the Nari Adalat members were not deterred and instructed the mother in-law to look into the matter and ensure that her husband did not sexually harass the young woman, and she must be treated with respect. The women also threatened the woman saying that if she did not take action, they would approach the district level federation, and this would make it very hard for her live in the village. They also said that they would lodge a police complaint against her husband. Finally, the mother in-law succumbed to the pressure and agreed to take action.

Feedback on Role Play 1

- Women must should know their rights and be given the support by other women in the community, to have the courage to stand up for themselves.

- If the men do not follow the Nari Adalat, get the police involved.
- We must stop blaming the woman and casting aspersions on her character. This is not a permanent solution in such cases.
- Teach adolescent girls about their rights and train them in life skills in special trainings and meetings. Awareness must be created among adolescent girls to how to stop sexual abuse and girls must be given the space to share such happenings with adults.
- Conduct awareness campaigns at Kishori sanghas
- Girls must be part of sangha discussion so that they are in the mainstream. Sanghas/federations must empower them of knowledge of their rights so that they can challenge oppression in their lives from the onset.
- Community must be aware of the importance of girl's education and give them a safe space for self-expression

One participant from Telangana shared an incident of rape that happened in her village with a 5 year girl. When the case came to the federation, they called the police and even the deputy commissioner. People brought the rapist naked to the panchayat office. Villagers wanted to punish him but his father arrived. When he heard the entire story he himself gave punishment to his son by cutting his hand.

Role Play 2 – Rape of a 65 year old woman by a 25 year old man

This is an incident happened in Anjanpura of Periyapatna block of Mysore district four days back. A 65 years old woman was raped by a 25 years old boy, who recorded the incidence in his mobile phone. He said that if he divulged the incident to anyone, he would upload the clip on Facebook and Whatsapp. The old woman was injured both mentally and physically. She is unable to walk or speak to her husband and son. She told the story to her friends who is the member of her sangha. After holding discussions, sangha members decided to go to the police station. They took her to hospital for medical treatment. The sangha members gave support and courage to her. The police had arrested boy.

Rape victim - I want to commit suicide because I cannot face society, family members or my relatives. I have no courage. What will my family members, including my son and husband think about me? But they gave me courage. All federation members and all sangha members supported me. Now I want to live and I wants to fight for justice. I do not want to live in constant fear.

Husband - I was not there when the incidence happened. But I have given courage to my wife and told her that it is not her fault. We will face the issue together.

Son - I know it is not any fault of my mother's. I have given my support to her. The sangha members are with us. I will fight for my mother with federation and sangha members. All villagers are supportive of our family.

Federation members - We have visited police station with the members of victim's family. We will give support and courage to her and unitedly, fight for justice.

Feedback on Role Play 2

Through group discussions, it was realised that there were different forms of violence against the woman.

Mental: Though she is 65 year old and staying with her husband and son, she is not protected. The incident has left her fearful and mentally disturbed. She wants to commit suicide.

Physical: She has pain in her body

Sexual: She has pain in genital area

Social: She was worried about what her son, her husband, the villagers and the community would say about her. She felt that they would blame her for the incident

Role Play 3 – Inter-caste Marriage

The college authorities came to know that two students from pre-university, were not attending classes regularly. They realized that the reason for this was that the boy and girl (who belonged to different castes), were having an affair. They requested the girl’s mother to come to college. Since both students were minors (below 18 years), they could not get married. A year later, when they come of age, they got married, but very soon separated. Now both families are removed from their respective castes.

The sangha members and President travelled to the next village for support and solidarity from their sangha and village sarpanch. They first spoke with the sarpanch and then the boy’s mother. The mother instructed her son to come to village where the girl is.

Feedback on Role Play 3

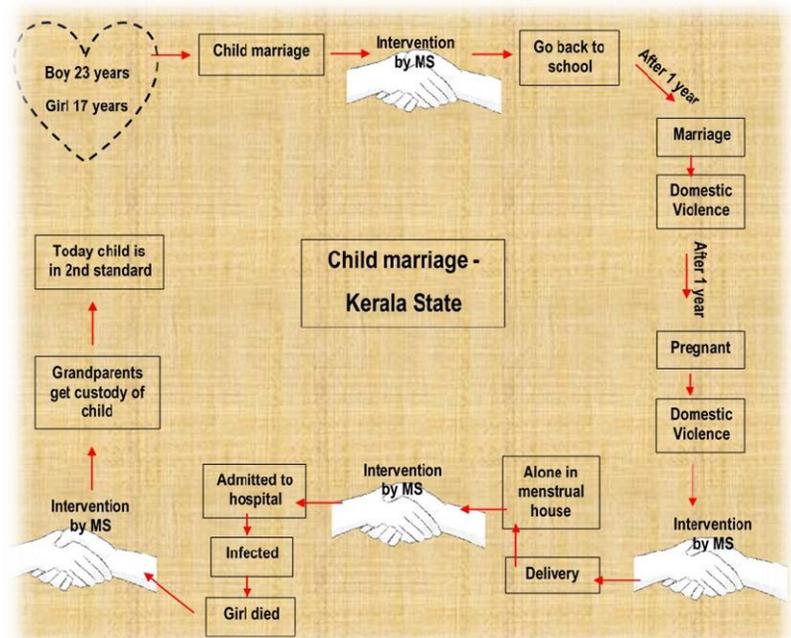
The groups have suggested the following:

- Identify paralegal volunteers and provide trainings to them through Lok Adalat
- Organise melas, kalajathas, rallies, CD players, role plays at village, cluster and block levels
- Display posters in schools about good touch and bad touch.
- Conduct cluster level meetings and trainings for Nari Adalat members
- Awareness programmes at village level meetings for women, EC and GP members at village, cluster and block levels
- Trainings for the youths to disseminate information and messages

Presentation by Kerala Team - 4

Diagram depicts the story of child marriage

At the end of the exercise, the participants were asked to identify all the new types of violence against women that were taking place in today’s society. Given below is their list.



The opinions of the girl is not considered	Internet allows connection between individuals across a wide geographic area
Older women cannot get pregnant, and can therefore be a victim	Honor killing
Using social media platforms like Facebook and Whatsapp to threaten rape victim and family members	Throwing acid on girls face and body.
One side love affairs that lead to trafficking	Anxiety, depression, pressure from schools, leads to suicide cases
Women in the family like mother in-laws and sister in-laws are unsupportive when domestic sex violence occurs	Homosexuality and sexual secrecy
No age limit for violence against women. They can be 1 year old or 90 years old.	Inequality in caste – Society does not allow inter-caste relationships
Perception is that only women are blamed.	Domination of power over women & girls in the form of caste, physical force, lies, political, financial, all leads to sexual violence and rape
Access of internet and porn sites for adolescent boys and girls	No age factor for marriage, old man can be marry very young girl

It was also suggested that sangha members, Nari Adalat members, federation members and EC members from sanghas across villages, along with gram panchayat members, must collectively form a pressure group in solidarity to stop violence against women.

Understanding Adolescent Issues

Introduction: The session was facilitated by Prashanthi, and began with ice breaker to nudge women to go back to their adolescence and reflect upon their growing up years.

Modules on Adolescents

- (a) **Understanding Adolescence Module 1:** Participants were instructed to imagine their childhood days and think of one or more word to describe why they loved their childhood friend
- (b) **Memories of Adolescence Module 2:** Each participant was asked to share one thing they loved and one thing they hated about being young
- (c) **Institutions' Impact on Women Today and Potential for the Future Generations Module 3:** Photo frame Module
- (d) **Family restrictions on young girls and grown women Module 4.** Participants were asked to create a list of restrictions made on them at different ages.

(Please refer to Annexure 7 for methodologies used)

Analysis and Feedback on Module 2: Each participant was asked to share one thing they loved and one thing they hated about being young. Given below are some of their responses about what they loved and disliked about their adolescent years.

Happiest moments of adolescent	Saddest moments of adolescent
<ul style="list-style-type: none"> • Freedom • Play and fun • Being able to express emotions without being conscious of others • Innocence • Hostel life • Being with friends and playing • Doing creative hobbies • Drawing and embroidery rangoli • Getting ready to going to school • Going to school with flowers in the hair • School life is golden life • Loved reading books • Being the school leader • Taking part in sports, boys gave me a treat for winning the trophy • Singing songs • One-sided crush • Stealing eatables from home kitchen 	<ul style="list-style-type: none"> • Hated loneliness • Mother meeting with an accident • Pain of losing teeth in an accident • Losing beauty • Guilt about punishing a young couple without reason • Sexual abuse by a relative • Rape to a mentally challenged relative at the age of 13 • Husband died when she was four months pregnant

Prashanthi – The presentations show that everything which is painful is related to the family. Each person’s responsibilities within the family is the main cause for sadness. But we cannot separate ourselves from our family.

Vandana – Women do not have their own autonomous identity in the society Women are identified as a mother of the children, wife of husband but never as an independent entity. Roles are defined as per relationships with family members.

Prashanthi - Happy memories are more during childhood and adolescent life which is related to each individual and not related to the family. This constantly decreases as we grow older because women are losing some things. What is being lost? Why? Who is responsible for this? Is it the patriarchal system of society who is responsible?

Venkatratna - are very heart touching. The intensity of painful memories decreases when shared with the group. I have come to know that, my colleagues have experiences much bigger hardship than me.

Who gives pain and who gives happiness? Our mental attitude is such that we are always thinking of the happiness of our family. Society is to blame for the pain felt by women

Who does society consist of? Society consists of us all. Marriages are happy but after marriage pain come from the husband, mother in-law, father in-laws and sister in-law and even the children.

Who has put restrictions on women? Where is it written? In IPC it is mandatory to follow the law. But in religion women are forced to abide by restrictions on age, caste, gender etc. In earlier times, there was no concept of family. People lived in groups and followed orders given by the leader. Most leaders are women. The groups required more male children to fight. Men realized that he is responsible for giving birth. From this, the disparity began. Man started believing that woman was his property. These groups then became kingdoms. When one kingdom fought against the other, during victory, the winning king took the queen and property. For protecting girls, child marriages are started. Agriculture was actually started by the knowledge of women.

Can women express her desire? Ninety percent (90%) women cannot express their desire; they are busy with puja, fasting etc. She has no say about how many children to have. Older family members control her and force her to follow their norms. To be a ‘good’ women or a ‘good’ daughter, she has to agree.

What all are controlled? Reproduction, desires, mobility, decision making, knowledge, productivity, wisdom, education, information, vision, earnings, mind, thinking, are all controlled.

Who are controlling this? Father, brother, husband, own son, “My son calls me daily from Mysore asking about my safety. But I know that it is not due to love for his mother but because he is trying to control me

We must improve our thinking ability, gather information and improve knowledge. To do this, there are many alternative systems and spaces like Nari Adalat sanghas and committees

Analysis and Feedback on Module 3 (Photo frame exercise): Presentations by each group

Education System	
	
Present situation of girls in schools	After intervention situation in school
<ul style="list-style-type: none"> • Rangoli being done by girl student • Girls are home because colleges are far away • No time for playing. • Flag hosting by boy student 	<ul style="list-style-type: none"> • Both boys and girls are going to college • Both boys and girls are playing • Flag hosting by girl student

Judiciary



Present situation in judiciary

- Rape victim is alone
- No support from anyone
- Family is away and not supporting
- Federations and sangha are not supporting
- Deprived from getting information and accessibility
- Powerlessness and away from police, gram panchayat, court caste panchayat. More stress.

After intervention of federation



All are supported to rape victim, sangha, federation, gram panchayat and judiciary, family, men and women sanghas, police, court, caste panchayat

Family System

Present situation



Family and surrounding social relations are restrictions before adolescent training

After intervention



No family restrictions after adolescent training. Permitted for combine study

Religious System	
Present situation	After intervention
	
Restriction to enter in temple	After protest entry of women is permitted God is one and all must have opportunity to enter temples. We must know women rights

Analysis and Feedback on Module 4: Given below is a list, made by participants, of the restrictions made by their family members on them when they were young girls.

Do not go to outside	No combine study	Do not play with boys
No movies at night	Don't laugh	Control on mobility
Choose this course	Get married	No express your desires
No park	Do not cut hair	Have children
No love marriage	Wear mangalsutra	Family members want to control me
No boy friend	Wear traditional clothes	Help in kitchen to your mother (Kamalavva helping mother in kitchen & Basappa helping father in the field)
No mobile phone	Stay inside the house	
Be keep quiet	No choice	

- As an adolescent I was happy and courageous, and was always able to come out from the home. In the initial stages of the federation, we felt fear when approaching different departments and even the village panchayat. But now we have courage and approach any department including the deputy commissioner

- From birth there is control from family members not only for me but all women. As a member of a women's collective, I will help women to come out.
- I am courageous to face anything because I know that a legal system supports women
- I have not experienced adolescent stage because at that time, I got married and became a mother at the age of 14 years. I am happy now and experiencing as an adolescent
- Children must be educated and must not be married off during their adolescent stage
- Why does mother in-law from within the family pressurize despite being a woman? We cannot change the attitude of the older generation. We are not discarding them but we are convincing them.
- Change/transformation cannot happen in isolation but through groups
- I learned but cannot express but can replicate in field.
- I was not happy with my adolescent age but now I am experienced
- Memories of college and hostel life taught me to guide kishories
- Law is for everyone anybody can access it. There must not be marriages for adolescent girls. They must join collectives and learn about all issues and only after 20 years can they get married. I will support to do this.

For being a good woman we have to follow family restrictions

Shankamma, Ballari

If we follow family restrictions then only we are safe, and there will not be violence

Gangamma federation

In initial stages we are also restricted our daughters not to wear pants and shirts, but now we are not restricted them.

Kayanamma, federation member

Gender and Sexuality

Introduction: Mobilising adolescent and understanding intergenerational work.

Major stages of Life

Vandana and Archana facilitated the session where she explained the four stages of life, namely, child, adolescent, adult and parents or teacher. It is very important to understand each stage if we want to engage in intergenerational relationships. As adults, we are responsible for our children and hence we try to control them by wearing the parent cap. This leads to conflicts between parents and their adolescent children. She said that we need to *feel* like a child or adolescent first, before dealing with them. Only then can we understand them and close the intergenerational gap.

I don't like to stay in parental stage, and I will change as per the age I am dealing with

Shankamma. Ballari

The participants were asked to discuss and reflect on two points:

1. What are the tensions and possibilities of working with adolescent girls
2. Do we need to revise our collective's vision when organising adolescent girls and differentiate between how we work as a women's collective and how we have to work at forming girls collective.

Age as an identity

Parents are punishing their children saying if you do not do this today you will be spoilt, it does not come always from place of negativity it also comes from of place positivity but it is a power relationship due to age. We think that anyone over 25 years is a mature person and those below eighteen are immature with nothing to contribute. The age is the ways a marker of intelligence and wisdom because we thinks that this comes from experience. When we work with new generation young girl then we have to understand from the point of her age, all identities are operating same their class, caste the only differentiate is age. AGE is a new area which needs more understanding. We have to empower ourselves to first understand age of before working with young people. (Please refer to Annexure 8 for methodology on all four Modules below)

Gender and Sexuality Module 1: Understanding Age as an Identity - In order to understand the age factor better, the participants were given an exercise to better understand how age is also an identity that must be understood, if we are to work with adolescent girls.

Analysis and Feedback: The participants enacted their communication with the person in front of them, based on the age pinned on the person's back. For example, when standing face-to-face with a young girl, participants acted out braiding her hair. When faced with an old man, participants touched his feet, twirled an imaginary mustache. This made them understand that society judged and interacted with each other based on age also.



Discussions were also held on the idea of adolescence and what kind of vulnerabilities are exacerbated by age, gender and sexual norms versus desires. The participants concluded that sexual relations between a man and woman who are both of a legal age, is what is acceptable by society.

Gender and Sexuality Module 2: Women's Sexual Choices (Boat Man story)

Analysis and Feedback: The participants debated and concluded that the woman must not agree to have sex with the boat owner, in order to keep her purity, self-respect and dignity and to safeguard her husband's trust in her. They said that it was wrong for the boat owner to ask her for sex.

Gender and Sexuality Module 3: Desires of Women and Girls - What women and girls want.

Analysis and Feedback: Presentation by each state

Telengana: Desires of Women and Girls	
Women wishes	Girl wishes
<ul style="list-style-type: none">• Equal participation in decision making in family – level• Respect women sexual desires.• Respect in all life stages of society.• Violence free society.	<ul style="list-style-type: none">• Protect child rights.• Home, family society will without fear and violence.• Encourage for higher education• No discrimination against children especially girls.

For both Karnataka groups the points are combined and presented by only one group and remaining points are added to the list of first group.

Karnataka: Desires of Women and Girls	
Women's wishes	Adolescent girl's wishes
<ul style="list-style-type: none"> • Employment • Handsome husband with good character • Equal opportunities towards sex and sexuality with men and women • Good property for women • Gold • Have children • Good clothes • Freedom, mobility & independence • Protect their health • Property for children • Tours in airplanes & trains • Horse riding • Respect for their decisions • Live happily with husband and children 	<ul style="list-style-type: none"> • Education. • Should support, information and guidance from parents • To be an air hostess and pilot • Good life partner • Be beautiful • Freedom to wear anything • Freedom to be mobile • Spend time with loved one • Freedom to roam with loved one in park and cinema hall • Marriage with person who loves me • No restriction for education. Freedom to choose my interested course • Love from family members • Stay with loved one permanently

Kerala: Desires of Women and Girls	
Women wish	Adolescent girl wish
<ul style="list-style-type: none"> • Free from family bondage • Good clothes • Equal opportunities • Giving birth to child • Mobility • Choice of sexual partner • Urinate where ever we want • Fly like a butterfly • Helicopter • Groom selection by bride • Flat opposite to Niagara Falls • Cash and bank balance • Night partying • Become Kerala Chief Minister • Sleeping any time we want 	<ul style="list-style-type: none"> • Good clothes • Mobile phone • Partner must look like a film star • Be a celebrity • Act in movies • Outing in pubs • Participate in beauty contest • Be a sports winner • Space tourist • Own car and van • Flat in Disneyland • Don't get bleed • Cash



Kerala Women Desires

Analysis and Feedback

- Learnt about discriminations and restrictions made on women by society at different stages of life in different areas like decision making, mobility, education and we can overcome it. Women said that they would share this in their village sanghas and federation when they return
- The wishes of women and girls are always in women's thoughts, but through the exercise, women got opportunity to express themselves in large group. They said that now they would collectively work upon to fulfilling these wishes
- Learnt how society discriminating against women, in sexuality. Participants said that they now understood hierarchy and liked the whole exercise.
- Talking about how people behave as child, adolescents, adult and parents, in all aspects of life, made them better understand the feelings of an adolescents.
- One participant said that she would replicate the session on sexual desires with adolescent girl's groups when she goes back.
- Watching the film made them see how young girls share their feelings with friends, but not with parents. From movie they said that they felt that even marginalised adolescent girls have the same desires and wishes. These learnings must be taken to them and they must be helped reach their goals and fulfill their wishes.
- The changing emotional status from adolescents to womanhood, and how society reacts was an important lesson learnt
- Understood the desires and wishes of both women and adolescents, the interaction between them and how to overcome the gaps. They want to share all these learnings in the field

The participants understood that the aspirations of girls and women are different, but important to know for a better intergenerational relationship. Adults know that to have a house near Niagara Falls is only a dream and adolescent girls know that employment, money, job, education are the real issues adults struggle with daily. Both need to articulate clearly. The participants were told that the next activity will be to prioritise which issues they want to work on, and the strategies to do this.

Gender and Sexuality Module 4: Planning for Women's and Girl's Collectives

The participants had to plan about how to work together with adolescent people, and strengthen intergenerational relationships through a better understanding of gender and sexuality. Sangeetha said that the groups had to plan how federations were going to strengthen institutions (sanghas, federations and adolescent girls groups), by increasing members in sanghas, widening base of sanghas in different villages and improving the financial status of federations by mobilising the membership fees and increasing the individual membership contribution amount.

Analysis and Feedback

1. Ballary district, Kamdhenu Mahila Mahasangha

- To strengthen sangha along with regular activities, they will increase members by including other sangha members and youth groups and also increase the membership fees.
- Use activities like team building, trophy exercise and analysis of Nagavalli case study and focus on gender and sexuality

- Do sensitisation in adolescent issues like child labor, child marriages and skill education. Include age, power hierarchy and gender and sexuality.
- There are many HIV+ children, children of Devadasi and incidences of child marriages are more in the area. Hence, identify and mainstream school dropouts and include learnings from the case study for strengthening Kishori sanghas
- Rotation of leadership in federation and strengthening of federation, which has already begun in Huvin Hadagali federation of Bellary district. They will adopt the strategy of combining old and new federation EC committee members, and include perspective building exercise, photo frame exercise and analysis of Nagavalli case study.
- They want to start center like Pallavi centre after networking with others organisations.

2. Telangana Group

This group shared that their issues are now trafficking, love marriages, child marriages and adolescent issues. They had Bal Sanghas (collectives of both boys and girls between 12 to 18 years) in project area. But the adolescent children are now adults.

- They plan to form Bal Sanghas for both boys and girls between 12 to 18 years and motivate them on their rights and adolescent girls issues
- Talk to previous members of Bal Sanghas, use their learnings, experiences and views to strategise
- Have meetings with federation women to discuss adolescent issues and their desires, and strategise on how to support them
- Needs to conduct regular meetings, and EC members must take responsibility for attending sangha and cluster level meetings, identify issues of committee members and act as resource persons to other sanghas, other programmes and government departments
- Sanghas are scattered and needs to be systematically organised and revitalised
- Regular rotation of EC members and leadership. Old committee members and leaders can act as a mentor/adviser to new committee members
- Work with local government departments and other programmes
- Most sangha members work on an individual capacity as Anganwadi helpers, school members and school mid-day meal members. Now they must work through the sanghas, which will help in strengthening the sanghas. The sangha members can act as members of committees like local school committee, Anganwadi committee, health committee.
- Include women from all castes religions and those not in our sangha. Make them join the sangha by conducting meetings with other women groups, and take a membership in our sangha
- Conduct village-level awareness meetings to increase collective strengths
- There are strong, active and functioning sanghas who have regularized the collection of membership fees. We want to increase membership contribution to Rs 100/month/members. (Rs 1200 individual membership contribution per member per year). There are 30 to 50 members in one sangha.
- Collection of service charges by renting out farm and tent house equipment to farmers and villagers
- Federation members and EC members help in auditing and maintaining records for each sangha are paying Rs 500/to the federation.

- Some people are identified as a resource person they have to contribute from the fees/honorarium they are getting 10 % to the federation.
- Federation is paying 3500/month to CRPs to rejuvenate sanghas and strengthen adolescent girl's sangha in 7 villages, like Bal Sangha. They have to pay Rs 250/ month to the federation
- There are some income generating activities at sangha level in villages like vermicompost pits and petty businesses like vegetable vending poultry and sari rolling, contributing Rs 100 monthly to the sanghas and federations.

3. Kaveri Mahila Mahasangha - Periyapatana

- Forming of Kishori sangha are in process. The issue of dropouts in tribal areas are due to schools being far away from the tribal hamlets. So, survey will be done to identify dropouts in each hamlet and village and through the federation, help them get admission in nearby schools or get admission in residential schools at taluka headquarters or Mahila Shikshan Kendras
- Strengthen the Kishori groups and giving awareness, in their issues like trafficking, cheating cases and child marriages.
- Two days training to the newly formed planning committee members, EC members and Nari Adalat committee members
- Conduct General Body meeting to change old EC members
- For institutional strengthening, use Nagavalli case study analysis in women groups to create awareness regarding the control of women by the community and family at sangha and federation levels.
- Strengthen sanghas through gender and sexuality analysis using the photo frame role play in every sangha. Incorporate this exercise for committee wise issues.
- Strengthen adolescent girls and boys groups by using the exercise on age and sexuality photo frame.
- Incorporate the learning from case study of cotton field to mobilise adolescent girls on child labor issues
- Share analysis of women and adolescent girls' wishes with sangha members and federation members.

4. Kapila Mahila Mahasangha - Nanjunguda

- Sangha strengthening and rights and entitlements in social, economic, political and cultural aspects.
- Ensure EC members visit sanghas regularly and discuss committee wise issues along with issues of adolescent girls' and issues of gender and sexuality.
- Use analysis of Nagavalli case study, gender and sexuality case study, photo frame exercise with sanghas, federations and groups of adolescent girls and boys to sensitize them about their rights and entitlements
- Use trophy exercise for team building
- Incorporate learning from case study to strengthen the sangha and federation members

5. Kerala

Sangha strengthening as well as capacity building perspective building and clear vision and values. Kerala presently has federations in only in Trivandrum and Idiky district and looked after by the state office. They were attending the ToT to learn from Karnataka and Telangana federations. Due to presence of micro-finance

women hold memberships in MFIs and do not join sanghas. Loans are given easily by MFIs but women do not realize that they are losing all profit from income generating activities. From 2015 there is no financial support from the Kerala government and hence there have been no programmes for federations.

- Federations are totally dependent on state office and are not empowered. They want to strategise on how to strengthen them but before this, they want to learn about the principles of Mahila Samakhya.
- Presently, federations are not working with sangha members because meetings are irregular due to women saying they are losing wages
- Identify volunteers from sangha and federations for committed work and conduct EC meetings two times in a month.
- Identify new tribal areas and form new sanghas
- We learn some strategies from Karnataka and Telangana to make federations self-sustaining
- Organise capacity building training programmes every three months in the following:
 - Income generating activities,
 - Feminist ideology to the federation. This will be different from MS ideology.
 - Training in gender and sexuality
 - Awareness creation regarding Mahila Samakhya principles for sangha and federation members.
 - Updated information on women's laws, child rights and violence.
 - Over 200 cases have been solved but not documented and published. We have to take training in documentation and updating records
- Strictly monitoring and evaluate federations.
- Awareness among women in Mahila Samakhya approaches and how it is different from the other organisations.

Overall Feedback of participants on the ToT Workshop

- Collectivisation of adolescents by using the Gulabi sangha case study
- Learnt how adolescent girls can discuss sex and sexuality with adults
- Use of Nagavalli case study in women groups and story of Gulabi in Bal sangha groups
- Form adolescent groups and make them aware about their rights
- Use methodologies from ToT for training in federations
- Learnt about the desires of adolescent girls, which will be used when mobilising adolescent children
- Learnt how to strengthen federations, weak sanghas and forming of Bal sanghas
- Learnt how women were controlled, from the Nagavalli case study. Also learnt about what girls wish for and about gender and sexuality. This will be used in further training.
- All five days training were useful and will replicate in Yadgir Ramanagara and Kolar federations, for further strengthening
- The five days training were very useful for strengthening of Periyapatna federation. I will share with all sanghas and adolescent girls and boys of Periyapatna taluka
- Liked case studies the empowerment of adolescent girls
- I have been empowered and likewise I will empower all members of sanghas and adolescent girls' federation.

- Liked all activities which I will use in trainings of federation, sangha and EC members in Chikbalapur district and Mysore district.
- I learned and liked the gender and sexuality case study and also case study of Calcutta and will use it in training and share with sangha members.
- Liked Nagavalli exercise, gender and sexuality, age of Kishori, learnt new things.
- Liked team building exercise for trophy and the united cross-learning from federations and inclusion of other community women in MS sangha
- Nagavalli exercise and gender and sexuality case study. Will share with new members and sangha members. I compare this with previous one.
- I liked girls and women's wish list and photo frame exercises and video showing feelings of adolescent girls.
- Liked all activities and methodologies used including control of women, violence against women, sex abuse, child rights and honor killing, age and gender and sexuality. I will use these learning for trainings in Bellary and Chitradurga districts.
- There are three languages used at ToT but I can understand through body languages. I learned Nagavalli case study and gender and sexuality I will share in sangha members and federation members' adolescent girls groups.
- I adopt team building exercise for strengthen the sanghas and federations, and adolescent girl's group. It will work as a bridge between adolescent girls and women.
- I will do all activities and exercises in the field. We have no federations but I will share it with sangha members and adolescent girls.
- Though I do not know the language, but through translations, I understood all activities which will be useful in our training.
- Got ideas on how to strengthen the federation and how to form federation in my district in Kerala. Training concept and activities and methods adopted are super.
- I work as a district programme officer I know all participants by names. I learnt and liked the concepts taught, very much.
- I have experience of twenty five years like my sisters and daughters. When we women gather in a place, we get lot of love from you.
- This is new experience for me and I liked all activities which were helpful to change my attitude towards women.