



**Understanding Masculinities & Working With Men And Boys
For Gender Justice In India**

Experiences of Practitioners in India

**Forum to Engage Men (FEM) National & Regional Conclaves
2015-16**

Report prepared by SUTRA in collaboration with FEM & CHSJ

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Dear All

It gives immense pleasure to us for presenting this report on National and Regional Conclaves of the *Practitioners Working with Men & Boys for Gender Equality*. After success of 2nd *MenEngage Global Symposium - Working with Men & Boys for Gender Justice* that was held in November 2014 in New Delhi, it was felt that as a follow-up of this, we should organize conclaves of *Practitioners* who were not able to partake in the Symposium as well as who intend to start working with men & boys for Gender Equality along with participants of the Symposium. Thus creating an opportunity not only for widening of our understanding on various practices that are used by friends across the country but also learn the challenges they are facing. The idea of inviting groups / organizations who intend to initiate work on Gender Equality was to create an opportunity for mutual learning.

We thank UNFPA, New Delhi for providing SUTRA support for this endeavor.

SUTRA thanks its partner in this endeavor – CHSJ and SAMYAK for their contribution.

SUTRA also thanks all the Regional Coordinating Organizations for taking up the challenge of organizing Regional Conclaves successfully.

Of course, these Conclaves would have not been possible without active support of various community based Organizations, Research oriented Organizations and Universities, we thank all of them.

We look forward to carry on the processes that have been initiated during these conclaves and strengthen the work on Understanding Masculinities and enhance our capacities and outreach to Men and Boys for Gender Equality.

With regards



Subhash Mendhapurkar

Working with Men for Gender Justice

Highlights from the Regional and National Conclaves

An Introduction

In the last ten years or so there has been an increasing recognition that it is necessary to work with men and boys to address issues related to gender. Starting with issues like HIV/AIDS and violence against women there was an increasing identification that women's vulnerabilities can be addressed by addressing men as well. The need to integrate work with men as a conceptual issue has been established in a greater range of development interventions including maternal health, child care and protection of children's rights and use of contraceptives to name just a few areas. Similarly moving from violence against women, the need to understand men and 'masculinities' has also been recognised as societies recover from violence and conflict.

The 2nd MenEngage Global Symposium organized in New Delhi in November 2014 brought together over 1200 practitioners, thinkers, activists, NGOs, international agencies and donor community from over 90 countries and they discussed a wide range of issues concerning men and masculinities. The Delhi Declaration and Call to Action emerging from this global event gave a significant boost to the work in India where there has been a long history of men coming together to promote the agenda of women's rights and their demand for gender equality and a life free of violence.

Since 2007 the work with men has been getting consolidated in most of the regions in India. The Forum to Engage Men (FEM) is a national forum and space for individuals and organizations engaging with men and boys for gender equality. Launched across India in 2007, the FEM network comprising hundreds of activists, researchers, academicians, practitioners and those working towards movements for gender equality, community development, public health, education and the arts, has advocated interventions in the area of masculinities for bringing about meaningful and durable changes. Grassroots level practitioners come together regularly through the FEM platform for sharing their work and experiences on work with men; discuss learnings and challenges; and inform policy and practice at the national and South Asia region levels too.

During 2015 – 2016 a series of five FEM Conclaves were held - four in the Regions and one National Conclave in Delhi. These five conclaves generated rich discussions on almost all aspects of masculinities and gender and the different strategies of engagement that have been adopted. The following is a summary of highlights culled from the discussions and a list of organisations and participants who contributed to it.

Understanding Masculinities & Working With Men And Boys For Gender Justice In India - *Experiences of Practitioners in India*

Highlights from the Discussions at the Conclaves

The Need for Working Men and Masculinities Now

- The current social context, the growth of consumerism by the neo liberal economy, the rise of nationalism and militarisation and the emergence of new forms of violence gives urgency to the need to work on masculinity and gender equality
- The work on masculinities and gender equality assumes significance in current political environment when role of women being politically manipulated and Hindutva re-established
- The conversations on men and masculinities should also focus on the intersections with caste, class, disability and religion
- The ghettoisation of social issues needs to end. There is a need to find out how to introduce inter-sectionality in masculinity; link the men's movement to wider social movements of caste, land, economic rights, food rights, the environment movement, labour rights etc.
- There has been a shift in attitude of women's groups, there is much more openness to this approach and greater trust
- We need to build new solidarities as there is a sea change in society as collectivisation reduces and individualisation increases. We need to review our strategies of social engagement

Results Obtained and Lessons Learnt

- A range of results have been obtained through working with men from personal change to collective changes, as well as in the growth of individual.
- Individual personal changes and changes in domestic interpersonal relations set a big example to rest of society
- There are examples where work in one domain – men's involvement in prevention in domestic violence has led to a whole range of changes in gender relations in the community including structural issues like joint property and increased women's participation in Panchayats.
- Impact of MASVAW's work in Kashi Vidhyapeeth University in Varanasi is visible after 10 years where campus is largely free of harassment
- The impact of messages of trust by gender-sensitised auto drivers has advanced the mobility of women in Delhi
- Programmes have clearly demonstrated the joy men and boys feel when they become 'free' from shackles of masculinity that prevent them forming equitable relationships at home with their female family members
- There is evidence that work with men has had an impact outside the gender domain, for eg. on issues of farmers suicides, caste, religion and livelihoods. This needs to be examined more rigorously.

- Earlier men were not involved in social programmes, now when they are involved they are also willing to discuss issues of masculinity unlike before
- Working with men needs to be long-term engagement, a process oriented qualitative strategy rather than aiming to reach out to large numbers
- Projects alone will not change the situation: need to discover ways to continue engagement beyond projects
- To be sustainable, change must be encouraged to extend from the individual level to wider societal level
- Both strategies have been successful – encouraging change at the personal level and change at the collective level
- Over past two decades there has been deepening of the work with men, through collaborations with students, other campaigns, political parties and discussion is also taking place on issues like nationalism and militarisation

Successful Strategies

- Work with men and masculinities cannot take place in the absence of women's empowerment, which is multidimensional and includes skills and livelihood building of women along with the ability to negotiate other freedoms
- Addressing the families and communities around the issue of women empowerment is essential as is working with an individual
- Promoting the role of an individual as a change-maker in society is very important
- Mentoring must be taken very seriously to ensure second and third tier leaders are created
- To be sustainable, change must be encouraged to extend from the individual level to wider societal level
- Both strategies have been successful – encouraging change at the personal level and change at the collective level
- Individual personal changes and changes in domestic interpersonal relations set a big example to rest of society
- Mix of three crucial strategies recommended for any campaign – media, training and community mobilisation
- Social sector needs to leverage advantages of social media; campaigns and messages remain the same, only medium is different; the challenge is to link digital world with real world
- In the age of internet and digital media, there is a need to shift from building a community, which is now easier, to amplification and engagement
- Multidimensional strategies needed to impact social norms, media being one of them

- Need to address the masculinity being promoted in online space including Twitter and through Whatsapp groups

Anticipating Challenges

- Working with men needs to be long-term engagement, a process oriented qualitative strategy rather than aiming to reach out to large numbers
- Projects alone will not change the situation: need to discover ways to continue engagement beyond projects
- Attitudes easier to change than behaviours: but often donors want to see visible behaviour change within a short space of time. Behaviour change requires sustained engagement with men and boys over several years
- Sustainability beyond donors' funding is cause for concern: long term processes are needed
- When we do advocacy for social norm change who do we raise our 'demands' with? Who will address these demands?
- Scale versus quality doubts – the numbers game is a pressure. Do short 'gender sensitisation' sessions really work?
- Scale along with quality is essential and it can be achieved with hard work and collaborations
- Bringing about institutional and structural changes is very challenging as state institutions are often very resistant

Next Steps

- Taking cue from the women's movement, great deal of effort needs to be put in by men's 'movement' too in order to ensure the discourse keeps moving forward
- The talk about men and masculinities should now focus on the intersections with caste, class, disability and religion: appropriate strategies to be drawn up to strengthen the dialogues
- There is a need to build new solidarities - collaborations with students, political parties, social campaigns. It is important to involve new stakeholders and go beyond gender binaries in this work
- We need a new language to talk to men
- More reading material needs to be developed through writings of activists and those in the field
- Regional conclaves should go into greater depth on issues
- The current social context gives urgency to the need to work on masculinity and gender

- We need to be concerned about – focus on complexity without depoliticisation of the issue; need for sustainability; ways to work with government; how to deal with scale

Capacity building of SUTRA

It was the first time that SUTRA initiated an action at national level, so there were many learnings, however, here we list how this helped SUTRA to build up its capacities:

1. SUTRA staff by participating in Regional Conclave, enhanced their understanding on how to take this work (working with Men and Boys for Gender Equality)
2. This resulted in holding detail discussion with Panchayat leaders on how to involve men from their areas in removing various gender based discrimination and SUTRA staff helped many Panchayats to develop a charter for the same.
3. As Panchayat leaders realised that this work has to start with adolescent boys, so they took initiatives to talk with local Highschool and Senior Secondary School teachers to provide opportunities for SUTRA to `talk` with students of class IX and XI. Many teachers agreed and thus SUTRA was able to organise debates on Violence against Women amongst 13 schools in which 390 students took part as `speaker` and total participation was 1,933.
4. In fact this was first time SUTRA directly worked with school authorities and SUTRA staff felt very confident to initiate this intervention which is now evolving SUTRA's work with adolescent boys and girls.
5. Please watch <https://youtube/jCCeloitVNk> . This short film shows us how girls were very articulate whilst boys were very hesitant and this gives us energy oontinue working with boys

Participants from the following organisations were involved in these Conclaves

- Akshara, Mumbai
- Anandi, Gujarat
- Astitva, Maharashtra
- Azad Foundation, New Delhi
- Bharat Gyan Vigyan Samiti (BGVS), Odisha;
- Breakthrough, New Delhi
- Centre for Health and Social Justice, New Delhi
- Community for Legal Aid to Poor (CLAP), Odisha;
- CREA, New Delhi
- Ek Soch Foundation, Uttar Pradesh
- Ekta, Tamil Nadu
- Enfold India Trust, Bangalore
- Forum to Engage Men (FEM), Jharkhand;

- Gender Park, Kerala
- Gharoa, Assam
- Girls Count, New Delhi
- Grameen Purannirman Sansthan, Uttar Pradesh
- Halo Medical Foundation, Maharashtra
- HID Forum, Bangalore
- International Centre for Research on Women, New Delhi
- ISD, Odisha
- Jagori, New Delhi
- Kolkata Rista, West Bengal;
- Manas Foundation, New Delhi
- Manav Seva Foundation
- MASUM, Maharashtra
- MASVAW, Uttar Pradesh
- Media Action with Youth and Adolescents, Kerala
- Men Against Violence and Abuse, Mumbai
- Men's Action for Stopping Violence Against Women, Uttar Pradesh
- Nari Samata Manch, Maharashtra
- National Youth Project (NYP), Odisha;
- Olakh, Gujarat
- Oxfam India, Odisha.
- Parichiti, Kolkata
- Parivartan Counselling, Research and Training Centre, Bangalore
- Patang, Odisha;
- Rachnatmak Sangharsh Samiti, Maharashtra
- Sahaj Society , Baroda, Gujarat
- Saheli Sangh, Pune, Maharashtra
- Samarth Foundation, Uttar Pradesh
- Samyak, Maharashtra
- Sangama, Bangalore
- Sarthi, Gujarat
- SATHIYA, Madhya Pradesh
- Sewa Foundation, Gujarat
- SPARK, Jharkhand
- SPEED, Uttar Pradesh
- SWATI, Gujarat
- SWAYAM, Kolkata
- Swayam, West Bengal;
- Tarun Chetna Manch, Uttar Pradesh

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- Training, Editorial and Development Services Trust, Bangalore
- UNFPA, Maharashtra
- UNFPA, Rajasthan
- United Nations Population Fund (UNFPA), Odisha;
- Uthan
- Vikalp Sanstha,
- Vimarsh, Uttarakhand
- Vimochana, Bangalore
- YP Foundation, New Delhi

And Independent experts and activists like Ms. Srilata Batliwala, Ms Vandana Mahajan and Prof. Sanjay Srivastava,

Schedule of Conclaves

Working with Men on Masculinities and Gender Equality

- **National Conclave**
New Delhi, December 4th and 5th, 2015

- **Eastern Regional Conclave**
Bhubaneswar, 28th and 29th March, 2016

- **Northern Regional Conclave,**
Lucknow 25th and 26th July, 2016

- **Southern Regional Conclave,**
Bengaluru, August 23 – 24th, 2016

- **Western Regional Conclave,**
Vadodra 23 – 24th September, 2016

A detail narrative report is attached herewith.

We thank UNFPA for providing us this opportunity. We also thank CHSJ and SAMYAK for their support and various Regional Conclave organizers.

Context In the last ten years or so there has been an increasing recognition that it is necessary to work with men and boys to address issues related to gender. Starting with issues like HIV/AIDS and violence against women there was an increasing identification that women's vulnerabilities can be addressed by addressing men as well. The need to integrate work with men as a conceptual issue has been established in a greater range of development interventions including maternal health, child care and protection of children's rights and use of contraceptives to name just a few areas. Similarly moving from violence against women, the need to understand men and 'masculinities' has also been emphasised as societies recover from violence and conflict.

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Since 2007 the work with men has been getting consolidated in most of the regions in India. The Forum to Engage Men (FEM) is a national forum and space for individuals and organizations engaging with men and boys for gender equality. Launched across India in 2007, the FEM network comprising hundreds of activists, researchers, academicians, practitioners and those working towards movements for gender equality, community development, public health, education and the arts, has advocated interventions in the area of masculinities for bringing about meaningful and durable changes. Grassroots level practitioners come together regularly through the FEM platform for sharing their work and experiences on work with men; discuss learnings and challenges; and inform policy and practice at the national and South Asia region levels too.

In the course of one year over 2015-16, FEM Regional Conclaves were held in all four parts of the country and a National Conclave & Stakeholder Consultation was also organised. The five conclaves generated rich discussions on almost all aspects of masculinities and gender and the different strategies of engagement that have been adopted. In addition to FEM members the conclaves included participation from the media, government representatives, donors and other stakeholder groups.

This report '*Understanding Masculinities & Working with Men and Boys for Gender Justice In India- Experiences of Practitioners in India*,' has been put together from documentation of the proceedings of the five conclaves and reflects the depth of the work with men and boys for gender justice. It contains conceptual discussions on the construction of masculinities as well as detailed sharing of organisational strategies, challenges and innovations. The report is expected to be an addition to the information and knowledge resources on men and masculinities in India.

National Conclave on Working with Men & Boys for Gender Equality

Potentials and Possibilities of Working with Men and Boys

Date : December 04 – 05, 2015

Venue: United Schools Organisation of India (USOI House), Qutub Institutional Area, New Delhi

Introduction

A range of organisations and individuals engaged in working on men and masculinities and gender justice came together for a National Conclave on the 4th and 5th of December 2015 to examine the different areas on engaging men and boys and the approaches that seem to be yielding results.

The Stakeholder Consultation was planned as an interface between different stakeholders working on issues related to development and gender justice. It was held as an immediate follow up to the National Conclave where the lessons around work with men and boys and the possibilities of such work were shared with a larger range of development stakeholders from UN Agencies, bilateral organisation and other development organisations who shared their views and experiences on the idea of engaging men and boys on interventions related to gender justice.

HIGHLIGHTS OF DISCUSSIONS

- Analysis of different areas of engaging men and boys and approaches that seem to be working
- The work on gender equality assumes significance in current political environment when role of women being politically manipulated and Hindutva re-established
- Shift in attitude of women's groups: from hostility ten years ago, to trust now
- Change brought about by men's groups like MAVA taking a concrete stand on issues
- Sea change in strategies of social engagement: as collectivisation reduces and individualisation increases
- Attitudes easier to change than behaviours: but often donors want to see visible behaviour change

- Sustained engagement with men and boys over several years finally filters down to behaviour change
- Programmes clearly demonstrate the joy men and boys feel when they become 'free' from shackles of masculinity that prevent them forming equitable domestic relationships
- Impact of MASVAW's working visible after 10 years in Kashi Vidyapeeth where campus is largely free of harassment
- Important to translate change at the personal, family level too for self growth
- Significant psychological impact of messages of trust by gender-sensitised auto drivers, advancing the mobility of women in Delhi
- Working with men needs to be long-term engagement, a process oriented qualitative strategy rather than aiming to reach out to large numbers
- Projects alone will not change the situation: need to discover ways to continue engagement beyond projects
- To be sustainable, change must be encouraged to extend from the individual level to wider societal level
- Both strategies have been successful – encouraging change at the personal level and change at the collective level
- Individual personal changes and changes in domestic interpersonal relations set a big example to rest of society
- Examining if the work with men has had an impact outside the gender domain, for eg on issues of farmers suicides, caste, religion and livelihoods
- Sustainability beyond donors' funding is cause for concern: long term processes are needed
- Social sector needs to leverage advantages of social media; campaigns and messages remain the same, only medium is different; the challenge is to link digital world with real world
- Difference is that earlier men were not involved in social programmes, now they are, and are also willing to discuss issues of masculinity unlike before
- Communities have now taken ownership of their own issues, instead of depending on social activists from outside to come in
- In the age of internet and digital media, a shift from building a community, which is now easier, to amplification and engagement
- Multidimensional strategies needed to impact social norms, media being one of them
- Empowerment had many components and skills and livelihood building of women must be accompanied with ability to negotiate other freedoms
- Addressing the families and communities around the target women was therefore essential
- Working with the community is important in working with an individual

- Experiences from their grassroots work are the backbone to forming policy, when organisations are active in both policymaking as well as field interventions
- Promoting the role of an individual as a changemaker in the social context was very important, as brought by impact of Bell Bajao campaign
- Mentoring must be taken very seriously for organisations to ensure second and third tier leaders are created
- Doubts within the movement: those who are not service providers but do advocacy for norm change have doubts if the 'demands' they have raised are being addressed by someone? Scale versus quality doubts – the numbers game is a pressure. Do short 'gender sensitisation' sessions really work?
- Bringing about institutional and structural changes is very challenging as state insitutions are often very resistant
- Scale along with quality is essential and it can be achieved with hard work
- Mix of three crucial strategies recommended for any campaign – media, training and community mobilisation
- Expectations from the women's movement –that men will leave behind their masculinity in all spheres
- Need to find out how to introduce intersectionality in masculinity; link the men's movement to wider social movements of caste, land, economic rights, food rights, the environment movement, labour rights etc
- Ghettoisation of issues needs to end
- Religion should be entirely kept out of the gender rights discourse
- Need to address the masculinity being promoted in online space including Twitter and through Whatsapp groups
- Technology being viewed as the solution to all challenges
- Taking cue from the women's movement, great deal of effort needs to be put in by men's movement too in order to ensure the discourse keeps moving forward
- The talk about men and masculinities should now focus on the intersections with caste, class, disability and religion: appropriate strategies to be drawn up to strengthen the dialogues
- The neo liberal context and emergence of new forms of violence to be kept in mind now
- Over past two decades there has been deepening of the work with men: through collaborations with students in particular, other campaigns, political parties, rural interventions and by raising issues of nationalism and militarisation
- Need to build new solidarities
- Space for growth of consumerism is expanding even as very little space is available for promoting issues of equality
- Important to involve new stakeholders and go beyond gender binaries in our work
- Need a new language to talk to men

- All social causes are interlinked, we cannot say we are working only for one cause
- All departments work separately in government, it's a challenge to work with them
- 'Instrumentalism' is the word for engaging with men
- No 'external' stakeholders, all are stakeholders, period
- Need for clear strategies of work with men that can integrate with other programmes like ongoing government health programmes
- More reading material needs to be developed through writings of activists and those in the field
- Regional conclaves should go into greater depth on issues
- The current social context gives urgency to the need to work on masculinity and gender
- Some major challenges identified were: Intersectionality; Institutional structure; Depoliticizing of issues; Need for sustainability; How to work with government; Complexity of issues and how to deal with scale

Introductory Round: After general instructions by **Satish K Singh, Additional Director, CHSJ**, an introductory round was conducted by **Anand Pawar, Executive Director, SAMYAK**, Pune, Maharashtra, by asking participants to share their experiences in 2015. This was an icebreaker helping the group to bond together, as people passed the mike from one to the other.

Opening the event, **Subhash Mendhapurkar, Director, SUTRA, Himachal Pradesh** welcomed the fact that this conclave had brought together people from different sections in the social sector which was significant given the current political environment. He said the conclave was aimed at tackling challenges and expanding existing and potential partners, and seeing how one can meet challenges especially in an environment where the role of women was being politically manipulated and Hindutva being re-established.

He said there were two objectives – “How to expand our work and how to develop regional conclaves. That’s the calendar for 2016.”



The Changing Tools of Social Engagement

Moderating the first session, '*Sharing of Experiences on Working with Men and Boys on Different Issues eg: GBV, SRHR, HIV, Adolescents, Governance etc*' **Abhijit Das, Director, Centre for Health and Social Justice (CHSJ), New Delhi**, reflected on the nature of work with men and boys and why the work is necessary. He opened the session with an invitation to the panelists to talk about what challenges they face and what success they have tasted.

The pioneer of starting work with men in the 1990s, **Harish Sadani, Chief Functionary, Men Against Violence and Abuse (MAVA), Mumbai, Maharashtra**, described the journey they set out on 24 years ago. He said today he was mentor to 600 people. “In this journey of 24 years, what have been your experiences and results that have served as inspiration?” questioned Das.

Sadani said he faced many trials, hiccups and tribulations. "*There was a lot of scepticism from women's groups earlier but now they are working together with us as collaborators We remained in touch with the women's groups and kept them abreast of our work.*" He said though there were challenges in the early 90s, but the men who began working on masculinity had been working on issues of women's empowerment for a long time and that helped in smoothening the path eventually.

Referring to the changes that have taken place in methods of social engagement, he said now activist groups have their own solutions and it was interesting to see how their methodologies worked in this age of individualization and ICT. "Unlike old times when large crowds of 100-150 could be mobilised easily, now in a rally there may be hardly 15 to 20 people but there

are many more people giving support and ideas online, and there is a lot of innovation in the way they function and come up with solutions. It is inspiring," he said

Das agreed that people were changing and the tools of social engagement have also changed with individualization increasing and collectivization reducing.

Madhumita Das, Senior Programme Specialist, International Centre for Research on Women (ICRW), involved in implementing ICRW's gender related school interventions, described how its programmes are rigorously planned and shared their results.

She said, "*Our evaluation showed there are no shortcuts to achieving results. Donors want change in one year, but that is not possible. Attitudes do change and there are small changes that are visible but sudden drastic changes will not be seen.*" She said in its work with girls in Rajasthan ICRW found, "You can't ignore boys while trying to involve girls in sports. So we bring everyone together. Our emphasis is on projects where men and boys are also involved." Abhijit Das summed up that attitudes were easier to change than behaviour.

Abhijit Das raised this point with **Shashikant Ahankari, Chief Functionary, Halo Medical Foundation (HMF), Maharashtra**. Did he agree it was difficult to change behaviours and if so, what evidence did he have to support it?

Ahankari said that since the time they got the opportunity to work with men in 2010, they have been working mainly on the issue of violence perpetrated by men. He said they started with questioning what should be done to change men's attitudes so that they treated their wives as friends. In the first year of their work it was very difficult to change mindsets. There were both married and unmarried men in the groups set up under the project. Group members viewed women as having secondary status. Over time the programme resulted in some successful instances where men did change. "*We found it was necessary to work not only for stree mukti (freedom for women) but for purush mukti (freedom for men). Specifically, rearing of children is not done by men. To take children out and rear them is seen as women's responsibility. HMF tried to introduce men to the concept of spending time with their children, it encouraged men to bathe their children, take them to school, and spend some time engaging with the family. Men and women helping each other and doing small things together were encouraged. Over time, men's dialogue with their wives increased and it*

was seen that couples' were enjoying more intimate moments."



He narrated the incident of a man who had sex with his wife but never spoke to her about it, but after he started talking with her about it he said he felt their intercourse was better as both of them felt happier with the increased dialogue. One man had a baby daughter and he distributed sweets in the village at her birth. Such small changes have come with the programme run by HMF and its partners, said Ahankari. Men found it very joyful to roam around in the village with their children openly, to take them to school and to other activities, to play with them; they also had a sense of mukti (freedom) in working in the kitchen, establishing a rapport with their wives and having greater communication with them including sexual relations that were consensual and therefore more fulfilling. The togetherness they experienced in their relationships and the sense of identity and self it helped the men to build all led to emotional and behavioural changes in them. Ahankari said it was a process of four years that led to filtering down of the changes.

Abhijit Das asked youth activist **Manak Matiyani, Executive Director, The YP Foundation**, what changes he saw in young men and women over the time period of the spectrum of his work, as the larger social environment was changing. Matiyani said, *"I have worked in many urban spaces in Delhi and have seen how young people across genders now relate to each other. There has been a spate of new social movements in urban areas. They have taught young women to say 'no' and that retaliating firmly against violence in relationships is legitimate, that it's okay to do so. Teaching about the joy of consensual relationships, there have been a lot of changes and in Delhi I've seen the emergence of campaigns like 'Happy to Bleed' and 'Pinjra Tod.'"* He said he believed that men should now occupy a backseat when it comes to taking roles of social leadership, allowing other genders to come up and lead in several spheres.

Taking this thought forward, Abhijit Das questioned if men were now learning to leave space and said that it was an interesting process. He asked **Dr Sanjay Singh, founder member, Men's Action to Stop Violence Against Women (MASVAW), Uttar Pradesh**, who is a professor at Kashi Vidyapeeth (KVP), Varanasi, about the changes that have taken place in the university after he started working there through MASVAW. Singh said over ten years MASVAW had worked with 300- 400 postgraduate students, both boys and girls, from different backgrounds, trying to introduce them to social activism. Giving a background to the situation at the time in 2002 when he started working in KVP on issues of gender, Singh said KVP was a state university known for producing political leaders and also the students' union in the region in eastern UP was very crude and fearless in a hegemonic masculine way. It had traditionally been anti-women. Eve teasing by students, teachers and non teaching staff was common on the campus, said Singh. After he started working on gender rights issues, several women facing harassment came to him. He took many of these problems to the Vice Chancellor of the university and gradually the environment started to change. As students interacted with MASVAW workers and their involvement in the network grew, the situation started changing. Through regular film screenings, seminars and discussions the students' attitudes were influenced, and many students emerged as role models on gender issues.

Specifying some changes that have taken place, Singh said, *"Some of the former students who are now married have implemented at a personal level what they understood through their work with MASVAW and have very equitable relations with their wives. This has inspired others also to change. It is important to change things even at the personal level and issues of social justice existing in families and households need to be tackled first."* He said it was important for him to break the hierarchy and patriarchy that existed in families, and he had done this by analysing his own family instead of glorifying it, which helped him to question matters and resist injustice even though it resulted in him having to stay separately from his parents. Linking this to his own personality development, he said this also helped him become more passionate about the gender work that he does. About the university campus, he said though it's not 100 percent women friendly but definitely teachers and staff cannot eve tease any more. The president of the students' union is now a girl. These were some specific changes that took place in KVP due to MASVAW's work over the years.

Abhijit Das commented that change could also be rooted personally.

Shuchi Goel, psychologist, Manas Foundation, New Delhi, was asked about Manas' campaign in the city under which auto rickshaws on the streets carry the message, *'Ye auto mahilaon ka samman karta hai'*

"Is this only a hoarding or is it actually an agent of change?" Abhijit Das enquired. Goel said the campaign started in 2013, after the 2012 rape case took place in Delhi and there was a widespread sense of fear. *"Mobility and public transport is very important in Delhi as many women work here. So it's not just an auto hoarding, we have sensitization programs under which 85,000 auto drivers and 42,000 taxi drivers have been sensitized. We are also working with DTC bus marshals. It's a mindset we are targeting. Faith in the city's safety is less and*

we have fear, we always wonder will people help us? So we are making sensitized people visible and this is a medium." The auto rickshaw was a personal space, she said, and the messages created a dialogue between the auto driver and the commuter which introduced trust and faith. As many people did not have personal vehicles, there was considerable scope for change with such messages. She clarified that Manas was a mental health organization and that cognitively the messages had a psychological impact. "We learn what we see. It's a powerful impact. We chose this medium of transport to work upon because in Delhi connectivity is such an important issue; if we can secure our roads then we can ensure women are able to work outside their homes, they can be independent and there is hope," said Goel.

Shift in Attitude of Women's Groups and Others

Abhijit Das questioned Sadani, who had earlier said that scepticism by the women about the work of men's groups had changed over time. He asked what made this attitudinal change possible that created trust and participation in MAVA's work?

Sadani replied that the shift occurred because MAVA had proven that it could take a stand on issues of gender justice and not just talk about it – it had taken a stand both collectively and at the personal/individual levels.

MAVA undertook one to one counselling, collected money for victims of gender violence, supported jilted lovers etc. Right at its inception MAVA had to take a stand on contemporary issues of gender equality and not just talk about it, even though they were not equipped to do so at the time, said Sadani. The first case MAVA took up was of a 19-year old acid attack victim.

Describing the incident, Sadani said the five goons who had been sent to carry out the attack were supposed to attack Salma, a wife seeking divorce, but mistakenly attacked Deepti whom they took to be Salma. Deepti underwent 15-16 plastic surgery operations. When MAVA reached the burns ward where she had been admitted, her mother told them the attack was meant for Salma, not her daughter. To which Deepti replied, '*Salma ka kaya kasoor hai?*' The incident was a turning point in MAVA's work. Prisoners from Nashik central jail sent letters to Deepti saying though they had committed severe crimes they could not think of doing something so heinous. Bhanwari Devi, when she visited Mumbai, also said, "I can't think of any other men's support group like yours." Thus MAVA was born and it showed it was important to take a stand. Sadani said they also started a unique magazine by men for men that encouraged and showcased changes by them at the personal level. In the past ten years the first batch of MAVA's mentors has got married, had children and is talking to everyone about these issues. He opined that both the things worked – encouraging change at the collective and individual level.

Sadani cautioned, "This work should be process-oriented. Five to seven years we remain persistent and then it becomes successful. To jump and try to reach huge figures isn't the way to go. Just bombardment of messages is not enough, we must work with men qualitatively."

Bringing About Change

Abhijit Das next asked Madhumita Das what were the lessons learnt from matured projects at ICRW and what they had done with these lessons? Also, did she agree with Sadani that a more engaged, long-term process was required to bring change?

Das opined that sometimes it was felt that maybe ten programmes or sessions with the target community would bring about behaviour change. For instance, in the Parivartan programme the concept was to bring change with the help of sports. "Then we found we had to discover a way of continuing to engage the youth as we moved on beyond our programme. Also, that change must be encouraged not just at the individual level but also at the larger societal level. Thus, as we move on, the young boys who were with us in the first phase have become community mobilisers now," she said.

It had been very effective to see what happened to these people later and go back to the communities, said Madhumita Das. She said it was in programmes at the school level that they saw the attitude that sustained itself. Boys who had supported the initiatives actually felt more secure to sustain the changed behaviour even after the programme was over, rather than in families where fathers didn't follow such changes anymore.

Abhijit Das said it was clear that, "Projects alone will not change the situation. Not everyone has a permanent institution like Dr Sanjay Singh has at Kashi Vidyapeeth. There is a need to find a way to keep relationships going beyond projects." He asked Ahankari if he had any examples where attitudes had changed and seeped out from family to other spaces. "Due to changes in interpersonal relationships are there other larger changes that have occurred?" he enquired

Ahankari explained how in small groups in villages, if there was an example in one family it made a big difference in society. Supporting this by narrating an incident, he said, "In a project village the animator and his father were working in the fields. One day when the father came home unexpectedly, he saw a man leaving from the back door as he entered. He abused his daughter-in-law and picked up a stick to beat her. The animator was called. His wife hugged him. The animator stood up against his father in front of others in the village and said, 'Who are you to abuse my wife and ask her who entered here?' The boy who had come was actually there to use a mobile phone charger as their house had electricity. This example, where the animator took his wife's side, stood out in the community. Thus changes in interpersonal relations lead to other changes too."

Abhijit Das enquired if HMF's work with men and boys had brought about changes outside the gender domain too, for instance, had it had any impact on the farmers' suicides that are rampant in Maharashtra, or on issues of caste, religion or livelihood? Ahankari responded that while it was difficult to make a direct correlation, no cases of farmers' suicides had occurred in the villages where they worked. Also, "The leadership role taken by the men and boys who are members of our groups has led to their participating in village Dispute Resolution Committees and in other matters in the area related to land and property, for instance. While joint ownership of property between couples has become quite an established norm in the area, the group members have played a role in ensuring that the environment in

the villages is inclusive and moderate and minority communities like Muslims are accepted," said Ahankari.

Abhijit Das then questioned Matiyani and Dr Sanjay Singh, who work with young men, if they addressed heterosexual men only? How did their work play out in relations of men with men?

Singh said through academic seminars for instance they engaged gay people and transgender and female sex workers in discussions, supported them in admissions and gave them space to interact with other students. Gender based violence that existed in the LGBTQ community was also a subject of discussion.

Matiyani stated that he wanted a feminist consciousness for men as well. "It means a lot of things to be a man. You can be bullied as a man too. It is important to know that. We are hence seeing changes as such conversations are coming up in different spaces. The intersection of class, caste and sexuality are also automatically linked, we must understand this."

Possibility of Deep Impact along with Huge Scale

Abhijit Das questioned Matiyani and Goel, who he pointed out, had scale on their side, if their model of gender sensitization was leading to the kind of results they desired and also what were its limitations?

Goel elaborated that it was not only about numbers and that in their gender sensitization programmes the changes did not occur in just that one hour of interaction. Manas went back to the drivers to check their progress. She shared that even when funding for the project had been completed, they continued with the work. There is also an 'auto sahara' helpline and the auto rickshaw drivers came back through the helpline with questions. After every one year the drivers returned to them for booster trainings.

Abhijit Das inquired if they had any dropouts, to which Goel replied that it was mandatory for the drivers to undergo the gender training when they came to renew their vehicles' license. Manas also undertook home visits. She explained, "We have formal monitoring and evaluation. We have a questionnaire and we also got statistical analysis done. There was 81% behavioural change in the drivers according to that evaluation. For example an auto driver said if he lives in south Delhi and is approached by a woman commuter who has to go to the west and it's night time, he still takes her. We get calls from the drivers and one driver has even starting taking feedback from his commuters."

Creative Methods of Project Sustainability

Abhijit Das pondered over the long term engaged processes of projects. He said there were projects with 50 percent donor ownership and there existed uncertainties of funding and time. He questioned how the long term nature of these projects was being negotiated in order to ensure sustainability.

Ahankari stated that it was clear a process should be sustained for at least 3-4 years. Building motivation among the community and group members was required. The social status of workers went up in the villages and their involvement in social life increased as they worked on projects. These expansions in their perspective and world view gets people addicted to working on social issues; community members also become motivated to stand for various elections. This growing interest in social work brings group members to a stage where they are willing to continue the work in some way even if the project ends. "A process of internal sustainability, therefore, can save projects," noted Abhijit Das.

Madhumita Das added that ICRW had been institutionalizing these processes, for instance in the schools where it worked. "We try to work through local organisations which have other ongoing projects too with which our projects are interlinked for sustainability. These are some ways of developing ownership of the issue in the community, which by then knows what to do next and avenues are created," she said

Dr Sanjay Singh said it was ultimately a voluntary activity. There were sustainability avenues in KVP where they had developed a continuous process of capacity building of teachers and forums had been created for discussions and bringing about attitudinal change. He said, "We organise seminars and people come and join. Students also increase their marketability and livelihoods by joining with us."

Abhijit Das concluded the session by adding that in these difficult times it was necessary to create a new discourse and make smart new projects.

Changes, Challenges and Pathways

The second session on '*Sharing of Experiences: What Approaches Seem to Work eg – community mobilization and capacity building, networking and campaigning, role modeling and mentoring, mass media and social media, alliance building and partnership with women's groups etc*' was moderated by **Poonam Kathuria, Founder and Director, Society for Women's Action and Training Initiative (SWATI), Ahmedabad, Gujarat.**

Requesting a critical look at the work being done by the session's panelists, Kathuria began with questioning **Milind Chavan of Masum** about the difference in the approach to its work with men now from when it had started out.

Chavan explained that Masum, which works with backward communities in rural areas of Maharashtra on issues of health and violence and is associated with programmes for mitigating communal violence, used to dialogue with men about why they were not intervening in programmes. Today however they were working with men. Masculinity and patriarchy talks are changing, the patriarchal mindset now thinks women are very empowered, but on the whole the talk was more positive today, he opined. "*Earlier men felt threatened by women's empowerment. Now they are willing to discuss issues of masculinity and examine it.*" He also said the difference between the work earlier and now was that

earlier paid workers from outside would come in and work for the community, whereas now the community is working for itself and has taken ownership of its own issues.

Crossing Boundaries with Internet

Kathuria then asked **Sonali Khan, Breakthrough**, “The impact of social media appears to be temporary. Every day I am signing campaigns on change.org. So much of your work is with the media, so what is its impact and is it really temporary?”



Khan agreed that these were critical questions. She said that it was important to reach out to the youth using social media today. It was a medium with had negative impacts and challenges too. With digital and social media there was two way communication, which was important. One could amplify. The audience can also share material and give feedback. She said, “It reaches scale beyond geography.” It was easier to build communities today. The shift was from community building to amplification and engagement. The important thing was to connect the digital and real world, she felt. “*We mobilize digitally and in the real world. They spill over, it’s interconnected. These boundaries are not applicable anymore. It is a continuum. The ways to engage are the same and today the digital medium has cut the costs.*”

Khan said the social sector should make use of the digital and social media for these four opportunities that it afforded:

- Engaging people and having a two-way conversation (as opposed to television, for eg)
- Amplifying and going to scale, beyond geography. Google hangouts, webinars etc help in widening conversations
- User-generated medium, in which audience can upload visuals, text etc
- The digital medium helps in cutting costs

"The challenges in using this medium is that its fast-moving and transient; however, according to me the only real challenge here is how to connect the digital world to the real world," said Khan. "For Breakthrough, a campaign is a continuum online and offline; the messages are the same, there is no difference in the campaign itself." She ended by saying it was up to the sector to leverage the opportunity of digital media as efficiently as possible.

Empowering through Livelihood

Kathuria next asked **Shrinivas Rao, Azad Foundation**, if it was only a skill building organization or reaching beyond that?

Describing Azad's Sakha cabs programme where taxis are operated by women drivers trained by the organisation, Rao opined that empowerment should be connected to livelihood. There was not much income in small Self Help Group (SHG) programmes and traditional income generation methods promoted for women like papad-making, he felt. Azad wanted to feminize the masculine spaces related to livelihood and so it started a programme for livelihoods with dignity. Women on wheels were seen as agents of change and revolutionary. "The components of women's empowerment include many things. To be assertive, self development and skills are needed. Hence Azad provides skill and livelihood as one component but it's a part of their empowerment," said Rao

He said Azad realised the women drivers would not be successful despite their skill development, they needed to be empowered too. He described how the women they have trained can negotiate better now at home – *"They can say they will work for 4 hours to 12 hours outside and hence won't be able to work at home. These women have set norms; they take economic decisions, marriage decisions, and decisions about the education of their children. They can assert themselves."*

Connecting Grassroots to Policy Making

Kathuria asked **Snehal from Akshara, Mumbai**, an organisation that works on issues of gender and violence with students and others in the city and is running the successful 103 helpline, how the work was undertaken at the policy level and how its grassroots work impacted its policymaking.

Snehal said all Akshara's policymaking work had its backbone in the grassroots work. The information gathered and the community experiences link on a macro level. The need of the hour is what forced policy to change. Data-gathering and analysis help. *"In the 12-13 years we worked in colleges, we talked about women's empowerment, focussing on harassment in public spaces. The Safe City programme is one such example that was conceptualized to tackle the issue that emerged during our work in the colleges. Working with boys is important. We conduct concept-building workshops and make films and videos too. We conducted interviews in BEST buses in Mumbai, in which 95 percent of the 4000 women interviewed said they experienced sexual harassment. We approached several organizations with this data and they joined us. We have given exposure and visibility to them as well, we don't just use people for data gathering. That is why it's important to engage at the grassroots level,"* said Snehal.

Challenging Community and Individual Mindsets

Kathuria then questioned the panel about two aspects – the changes brought about by the fact that a lot of the work in the social sector seemed to have shifted to individual-based work, and the kind of mentoring that was needed for NGOs to sustain and build leaders in the community.

Chavan felt that the knowledge and understanding that had been built in communities would stay and it did not matter if the people they were training were educated or not. Violence was an issue for everyone. Support groups tried to solve such issues. They intervened and worked. "There is a sense of ownership that has developed in the last 28 years," he added.

Khan said the role of an individual in the social context was very important. Issues like domestic violence, sex selection and sexual harassment were complex and interconnected. There could be no uni-dimensional strategy to address them. Breakthrough was clear that it was trying to impact social norms by strategizing through the media. Ultimately the journey of social change had to be taken by an individual. The number of people reached was not so important. Breakthrough's successful campaigns were those in which it said something positive and actionable could be done to tackle a social norm. For instance, its Bell Bajao campaign succeeded in creating a conversation around the issue of domestic violence and also made change possible by placing an effective tool in the hands of an individual. "How does an individual connect to the big story – that needs to be brought out," said Khan.

On the issue of mentoring, she said central to Breakthrough's work was how to build democratic internal functioning and leadership and the ability to take risks. "We talk with the staff about celebrating failure and learning lessons from it." She added that mentoring must be taken very seriously and it was important to create second and third tier leaders in every organisation.

Rao said, "*Kyun darein zindagi main kya hoga, kuch na hoga toh tajurba hoga.*" People's passions needed to be nurtured and they needed to be decisive about what they were doing. He added, this had been the ethos of their organisation, which focussed on an individual. He stated that a woman, who decides to become a driver, influences others and it then became a collective movement. "We have the strength of a collective and the individual also has things to take back to the family. So, an individual goes out into a community where they won't be accepted so easily. Without working with the community, therefore, the individual cannot work. In our trainings, we invite parents. There are family faculty meets because we understand that the family's stake is also important," he added.

Talking about the importance of social media, Snehal said, "Young people associate with issues on social media and not just with groups on social media. They associate in an individual manner in the digital world. Moreover, the tempo of issues online is maintained very briefly, only for a few hours, and then it drops." However, she pointed out that the digital world catered to only one class, with those from poorer socio-economic environments being left out. She also felt young people were more interested in jobs and issues of livelihood rather than issues of gender and social change.

Balancing Scale - Quality and Dealing with Raising Demand:

Kathuria enquired, "What are the doubts we have regarding our own work?" What was the expertise involved in changing society and was it easier to raise one's voice on some issues? She also raised questions on the inclination of the state.

Khan responded that as Breakthrough did not do 'service delivery' but instead engaged people through advocacy and awareness to 'create demand' for changing social norms - for instance break down the walls created around domestic violence through the Bell Bajao campaign – it faced doubts sometimes as to what this change would lead to? Were there systems in place to take care of the 'demands' among people that an organisation like Breakthrough was creating? She added, "We don't offer services, we don't have a shelter or helpline. We at best create demand. Raising demand means they also have to be redressed and there we have a drawback."

"The doubt for us is - how do we in our work and mandate ensure the intersectionality of issues?" she enquired. "How do we link structures and systems like those of land rights and inheritance laws, for instance, with tackling patriarchy?"

Talking about Azad, Rao said the organisation had been grappling between issues of scale versus quality. It had been able to make only 250 women work out of the 500 that had been trained by it for five years. He said, "We need to make donors and others realize this journey is qualitative and not based on scale. However, it's a pressure on us, money is being spent and the results have to justify it. There is a numbers game. Scale and quality is always a problem. Another challenging issue is, as the women assert themselves there is a backlash. These are stories of aggressive behaviours. We see that these women are becoming masculine rather than bringing femininity to the space. We are bothered by this as well."

Snehal said Akshara conducted BEST driver training programmes and trained 1000 drivers. But there were many challenges and they question if the two hour training is really working. They don't call it gender sensitization; it's only a training to prevent sexual harassment.

Challenging the Masculine and Feminine Space

Kathuria asked Khan if there was any empirical evidence on the impact of digital campaigns on the ground at the grassroots level. And from all the panelists she enquired if institutional change could be linked to individual change.

Rao said their programmes were at first for women only till they saw these were not working so well. Just changing the women's behaviours was not enough. They realized it was important to engage with men in the community and with the women's families also. Thus Azad started working with men. They called men and had sessions with them twice a month. In 2012 after the Delhi rape case, issues of violence were also raised in these groups. Azad thus developed an agenda of working with men in the community and with families. It had also identified 50 men who were role models in the communities and it worked with them.

Narrating Azad's experience of working with the Delhi Transport Corporation (DTC) to describe how difficult it was to bring about institutional change, he said "There were no norms for women in the DTC. It was laid down that the driver can only be one who is at least 5'7 inches tall while all the women we worked with were shorter than that. The doctor said 5'3" can be applicable. However as the DTC seats are fixed, short people can't drive them. We wanted a lever to be put in to adjust the seat and make it higher, but they declined and so

our proposal to have women bus drivers in the DTC fell through. They would have become role models.”

Are multiple strategies the Answer?

Khan shared how no one gave money at one time for the digital campaigns and media mobilisation that they wanted to do but the situation has changed now. “Empirical evidence is possible today, the ICRW has been our partner in creating it. We didn’t always have money however for empirical research. There was very little money for doing a proper baseline and endline of the Bell Bajao campaign. But today the narrative has changed.

Our ongoing studies on empirical evidence show that no single strategy works. These are complex social problems we are dealing with. In Bihar we have a programme where we have seen a combination of strategies working, no single strategy can bring about change. It has to be a mixture of three primary elements – a crucial media component; training component; and community mobilisation. So, multiple strategies are required.”

She added, “For me it’s not a question of scale verses quality, it’s a binary that can’t exist after a point. We cannot have the option of saying we are working at depth so we cannot achieve scale. We can’t live in the cocoon that we do depth only and we can’t do scale, we must try and scale. Breakthrough goes through many battles to achieve this balance. For instance we do trainings with 18,000 children in Haryana, and we don’t compromise with quality - each child has to be reached twice a month. You can’t immediately see transformations, yet we need to bring in trainers, we need time, and we need evidence. It’s a lot more work than imagined.”

Snehal agreed with Rao that bringing about structural change was very challenging because it meant engaging with systems like the government which can be obdurate as the DTC

experience has shown.



Group Discussions & Recommendations

Participants at the conclave were divided into five groups, each of which came out with recommendations and observations on the issue allotted to them.

- Group 1 discussed 'Addressing issues related to gendered social norm change eg. early marriage, declining sex ratio, gender based violence and discrimination etc.'

The following points emerged:

In child marriage, commodification of women, practices of dowry and notions of purity one aspect is common: there are certain norms of masculinity which lead to this. There are economic issues that force women into early marriage. A related issue in child marriages is that they are unregistered. Girls are not the only victims, young boys are also affected. Mobility is also seen as a reason for girls to stop going to school. In a village when 15 buses were arranged for girls to go to school it was seen that this reduced early marriages. Action research and understanding the target communities also helped in tackling the problems.

Those with trans-identities have no effective method to tackle their issues and problems.

Regarding how effective was legislation, there was a sense among the group that legislation wasn't enough to bring reform. For example: harassment is still rampant despite laws. There are instances when laws can be used to persecute women, for example sex selective abortions are banned and at times women are not allowed to abort even though they require it.

- Group number 2 discussed "Supporting women's empowerment – eg. Economic empowerment, political empowerment, land and property rights etc."

The following points emerged:

Women's movements have often evolved as SHG groups which have become very commercialized- obtaining and paying off loans.

Hostility towards men has been counterproductive as violence against women has been found to increase when only women have been addressed without an enabling environment created through approaching men too. Men's involvement is important.

For example, in UP there are youth groups in which masculinity training programmes take place. There was communication between women's and men's groups and Dalit groups also were added. 150 peer leaders were trained. 100 leaders came out and took it forward. The impact was such that it seeped into their own families. There were spaces for women in panchayats.

Another example is of Assam where an intervention addressed land rights issues. Men there get a farmer card and they were told that if they share the land with women they will get two cards. So they got ready to divide it.

It was also mentioned that in engaging men, trainers don't generally begin with masculinity. They begin with issues of social hierarchy.

- Group 3 discussed 'What approaches are effective and their potentials and limitations – lessons learnt.'

The following points emerged:

Violence in families needs to be examined; people need to reflect on their personal experiences, pressures and privileges etc. Can men give up their privileges? Informal peer to peer dialogue and sharing can also help in learning. Capacity building and follow ups are helpful. Building role models is another way of transforming attitudes and helps in mentoring. Collective action is very effective. Alliance building of people, NGOs and media is helpful. Campaigning helps in breaking myths. Negotiating with a gate keeper also helps. Simplifying laws also helps.

There is a possibility to develop diverse strategies. The challenges are intersectionality and diversity. Political correctness somewhere keeps us in a vulnerable state and could also give people double faces.

- Group 4 discussed how institutions engage different institutions through 'Addressing the private and public –potential for addressing different institutions and structures.'

The following points emerged:

There are various possibilities that can be explored around educational institutions, the Panchayati Raj and youth related issues. It was felt policies, marriage, education, media and political and economic institutions need to be looked at. It was felt that there is a need to

think differently and be sensitive about these issues in urban spaces. The youth for instance is now challenging the institution of marriage – so how can one engage with them on this now.

There is a need to talk about rigid systems, and how to bring about change which is not easy. Caste and religious orientation affects people. Saffronization of education is also leading to gender based segregation. In Kerala it has been suggested that girls and boys be kept apart in classroom with a curtain between them. This ideology was not there in the 1980s and 1990s. There are fewer people talking about gender equality now. The face of the media is changing for the worse, with programmes such as Marathi soap operas for instance coming out against abortion.

Capacity building of teacher is recommended. There is need to find new material and new media to reach out to students and teachers. New media and messages that are relevant are needed.

Working with political parties is also important. There is a need to research and find linkages between corporative, economic decisions, masculinity and farmer suicides.

- Group 5 discussed 'Is there a role for men in addressing men's issues. – e.g. Men's health, interpersonal and community level violence and conflict, suicide prevention etc'

The following points emerged:

Yes, there is a needed space for men to work with men on men's issues (in the way women address women). It was felt that issues of men's health that are generally raised in discourses are very narrow, dealing only with sexual and reproductive health. A wider view is needed. There is a possibility for men to be engaged in talks about body literacy, removing misconceptions and HIV awareness. At all help lines, mostly men call. Roadside doctors are spilling over and they earn up to Rs 5,000 per day from adolescent men wanting to know about problems like sexual 'weakness'.

Regarding the issue of farmers' suicides, it was suggested men should be engaged to build closer bonds with their families.

Getting resources to work with men is a challenge, particularly to work on issues of men's health and well being, as health-related funds are already scarce. It would be a challenge therefore to translate such ideas of engaging men into projects with a budget, as donors would look upon it as another additional expense in health budgets.

The issue of men's violence against men is not gaining enough attention and space. It is important to define the impact of violence on people. The conflict in domestic spaces and men killing men in conflicts is important to discuss. There is silence in this area and there is need to widen the discourse. The UN security resolution talks about women and war and security, but is disassociated with men. Men's violence on men hasn't received its due

attention. There is also a need to include transgender men in discussions and the violence they go through and there is also a need to focus on their health.



Expectations and Skepticism Related to Men

On the second day of the conclave, **Prof Sanjay Srivastava, Jawaharlal Nehru University**, moderated the first session 'Working with Men: Experiences and Expectations of Women's and other Social Movements'

Prof. Srivastava started by asking **Madhu Bala, Senior Manager, Jagori**, about what expectations they had from the men in the women's movement.

Madhu Bala said, "It is not only in cases of violence that men need to leave their masculinity, but as a citizen, at home, with partners, in their behaviour in public places, in their attitudes and gaze. A talk between men to men talk is different from other conversations and it is in such spaces that issues of masculinity that need to be addressed emerge."

In the colonies of Madanpur Khadar and Badarpur in Delhi, Jagori was working with youth and there had been change. But the process of socialization will not change with a three year long project, said Madhu. She said they realized that only training women was not going to help. There has to be an engagement with men too in order to check hegemony and so Jagori adopted the methodology of involving men. Jagori was involved with MenEngage and in one of its projects it was training DTC bus drivers. She added that the bus drivers did not like lectures from younger women, so there were men to talk to the men. However, she opined this was a pattern that needed to be broken.

Struggles to Join Hands

Nasim Ansari, MASVAW, Uttar Pradesh, said they observed internal changes after they started working with MASVAW. "We worked with each other's families as well and saw what changes came in them. These changes now need to be reviewed." Saying that MASVAW was working in 22 districts in UP, he said the district MASVAW forums discussed cases of violence that came up and action was taken collectively. Women were added to the groups to see if there was real change.

Ansari added that as a Muslim he tried to introduce changes in his community too but it resulted in fatwas being issued against them. A national level Maulana recently said women and men can never be equal. So to maintain this secondary status of women, they are not given property rights even though there was no law in religious texts that said women cannot be given property. He said MASVAW had not been able to make much progress in these communities and it was looking for people who could do so.

Anchita Ghatak, Secretary, Parichiti, West Bengal, working for the rights of domestic workers, said the women's movement had challenged the work division in households. When workers talked of domestic violence then they were given support, but issues like work conditions and education of the children of workers were rarely given importance. Women who commuted from suburbs to the city faced a lot of harassment. As they explored these issues a lot of questions kept coming up.

"Can men make a difference? Initially, we thought they can't. But then we found women say there is no point talking to them alone, talk to the men too. We have to start a dialogue with men and we think issues of mobility of the women and girl domestic workers' is a good place to begin. There are academicians who think we need to confront these issues. We had discussions in August and we hope to take this forward," said Ghatak.

She also said the queer and trans movement was breaking binaries. There were solidarity attempts from trans groups. In the campaign 'Take Back the Night', the queer groups played a major part. So they were keen to break binaries. However there was some hostility from women that was hindering this process, she opined.

Santosh Giri, Secretary, Kolkata Rista, West Bengal, a group that started out by working for transgender rights but now works on issues of gender, differed with some of the other panelists, saying, "We have worked with men for 5-6 years. Masculinity is not only applicable on men. Dominance can be anyone's nature."

Giri added, there was a poster on sustainable goals at this venue that talked about men and women being equal, and it did talk about trans people. Santosh questioned the impact of this, adding, "I feel good that men talk about women, but there are very few men who speak about transgenders. Why don't people talk about trans people? There is a need for change. Women's institutions are supporting us but they don't come out in our support in public platforms. Why keep trans issues out? If you write 'gender' why do you exclude trans? It is important for everyone to unite and there is no point working alone. If you support us we will support you."

Finding Intersectionality in Masculinity

Prof Srivastava said that masculinity was also the relation between men and men. The history of feminism was different. Intersectionality was an important part of it. But how will masculinity that had emerged from feminism find its own history? How to introduce intersectionality in masculinity? Vandana Mahajan said it was important to reflect how the men's movement linked to wider social movements. For example how to involve economic and ecological movements and work with men and what were the expectations at the wider spectrum. She said, "We need clarity if in our work we are only looking at changing men or are we looking at integration and linkages with issues like the agrarian crisis, farmers' suicides, the environment crisis etc." The agrarian crisis and the pressures that men faced were important issues that needed to be talked about.

Ghatak said there were many caste-based discriminatory practices in Bengal and it was important to enter the whole dialogue around caste. Then also, there are issues like Muslim women not being employed in Hindu households. Anand Pawar said unless the men's movement became a close part of the andolans/campaigns of other rights groups it would not be able to enter into their problems and integrate with them. Mendhapurkar said, "Ghettoization of issues needs to stop. In the 1970s when men talked about women and there was a backlash to it, so we understood the need to create a dialogue. In the same way there is urgent need now to sit down and work diligently with those working on issues of environment, the farmer and agrarian crisis, and do our homework for the next few years."

Prof Srivastava said it was important to get out of the project mode of working. Madhu Bala agreed that gender norms cannot be changed by undertaking a project of a few years. Ansari responded that MASVAW UP never saw its work as related to any project rather, it was a constituent of its work in all activities and this is what has resulted in creating changemakers and role models. Giri too said, "We have learnt that projects will come and go, but we as activists have to stay. With an institution some money comes and we can do a few campaigns. This time during Durga Puja we did an awareness campaign and then a person approached us within a week. We need to see how to take projects forward without money as well."

Ansari said religion was being misused by the maulanas to promote discrimination and hegemonic masculinity. Prof Srivastava added that in the 300 versions of the Ramayana there was no version that promoted gender equality so it was dangerous to justify one's views through religion. Speaking further on religion, he said it was not necessary to say it's wrong because it's wrong in my religion, then we would also have to say it's right because my religion says so. No matter what religion says, if it's wrong it's wrong. He suggested religion should be kept out of the gender discourse.

Madhu Bala pointed out women were not allowed in mosques; women when they menstruate were not allowed inside temples. All religious leaders were men. "Age old practices of masculinity don't change with small projects. So how do you check masculinity? There is a

need to change daily behaviours," she said. Opinions were expressed that religion made women goddesses or slaves but not friends.

Prof Srivastava expressed concern over how in feminism there was a shorter spectrum of change and how would masculinity make its way to a similar change? He also opined that in the academic world issues of masculinity are being raised and they seem to have connected but what about in other fields?

Critical Look at Different Forms of Media

The next session was on 'Popular Media, Gender and Masculinities: Experience from Hindi, Marathi and Malayali Language Media,' moderated by Sonali Khan.

Khan said, "The previous panel dealt with a critical issue, intersectionality. Much of the violence is embedded in structures in a systemic manner. The media has a role in both creating systemic violence and also undermining it. We want to see now how does media look back at the discourse of gender equity? How do we use and abuse media? In wanting to change systemic violence, how do we tackle the social media?"

Analysing the medium of films in Kerala, which have a huge impact on popular culture, **Santosh KC, Media Action with Youth and Adolescents (MAYA)**, Kerala, said that in Malayalam movies one can find split personalities. Most times, the hero has to emerge as a 'man' in society. In one case in a movie a boy showed transgender behaviour but he had to become a man at the end of the day. Various tools are applied to make him a man. The popular actor Mammooty has always been depicted as a man with the help of his caste, class and institutions. In Kerala, the ultimate attainment one can have is to be defined as a man. The trajectory of certain stars is such - they start with small roles and act to be a star. Superhuman roles define masculinity in these films. There is a certain construction of manhood. When it comes to women in their lives, they are always seen as characters they can go back to and have children with. The woman is always waiting. The man may lust for someone else but comes back to the wife and this split personality works not only on reel men but on real men too, opined Santhosh.

Political Economy of New Media

Anand Pawar, SAMYAK, Pune, Maharashtra, felt that media was an umbrella term and masculinities and the media were related to wider forms of media. The media used masculinity to create messages about many things like caste, class etc. A simple discourse on masculinity was not enough. For instance, no one says they believe in the caste system, there was an illusion around all of us regarding it, yet we do follow caste. The media itself was an intervention and not just a tool of intervention. He said there was need to have a feminist analysis of the content NGOs' produce as well. NGOs' review others but there was a need to also review its internal mediums. The media, he said, was not a standalone institution. He clarified that the image of the six pack man was not only created by the media but by a larger economy, and the media was a part of a larger private profit. "Media is in hands that need to

keep the masculine and feminine images separate. We need to analyze macro structures to get the bigger picture,” he urged.

Nasiruddin Haider, an independent journalist and activist, said he was from the print media and began his presentation with some misogynistic jokes. There was some laughter from the audience.

Haider then asked, “What is this and why are we laughing? Whatsapp is a part of our life. I accumulated sexist jokes and analyzed them. Every month 90 crore people use Whatsapp. After FaceBook it’s the most used platform. It’s modern and can be used in smart phones. You hope the people using these phones will be modern and believe in equality. But Whatsapp jokes say that married women rule over husbands, decide money matters, they gossip, they have a sharp tongue, they are dumb, they are confused, they aren’t confident. Also jokes about how women should be ideal are in abundance. Women are shown as jealous and objects of desire. Also, modern women are seen as home breakers.”

He added that men in these jokes were seen as victims. Marriage meant slavery to them. Men were seen as smart but abused. The Whatsapp users were hence patriarchal. He urged, “We need to question who is making these jokes? What is the political economy of this media? And is it a tactic to increase users?”

Khan questioned the particular kind of humour people enjoy. Moving away from popular culture and stereotyping was a great thing but much of the digital space was still masculine. Twitter was masculine too.

Haider said language was not only used but it stayed with us. He urged us to examine the images being created about women and the language used. 'Honour killings' was one such term. There was a need to create an alternative language, he said.

Pawar added that we needed to have some pressure and advocacy. Santhosh said there was rise of a certain kind of new films that are looking at masculinity critically. At the peak period of their career, women actors moved out to get married. But there were role models who broke the mould and came back to work. Haider suggested there must be active interventions by people themselves, for instance people should be encouraged to write to newspapers, demand press laws saying one can’t have sexist language and can use the law to intervene.

Dialogue with Audience

Participants agreed that misogynistic public/social groups were all over and one is often a part of them. No one thinks about things like these messages that keep impacting our consciousness till a big violent incident happens in one’s own personal space and family.

Need was expressed to undertake gender sensitization programmes with the media; and also to come out with a concise booklet of media laws. There was also a need to closely examine

what narratives media allowed and disallowed; the bans and conversations. Media was a strong tool to bring people together and also to keep them away.

There was lack of awareness about cyber law. Market economy needed to be challenged.

Future Plans and Current Challenges

The challenges that were listed in the next session, ‘Identifying Key Contemporary Challenges and How They Can Be Addressed?’ were:

Intersectionality; Institutional structure; Depoliticizing of issues; Need for sustainability; How to work with government; Complexity of issues and how to deal with scale. Market dominance, how to denounce commodification, to be in touch with the aspirations of the people also came up as challenges.

Mendhapurkar stressed, “We need four more conclaves, not only with existing but with potential partners. Our focus now is how to connect with regional perspectives. From regions in the north, west, south and east people need to take responsibility. We need to do this by 30th September, 2016. We need to build a forum.”

A task force was then built with the following partners from five regions:

Southern Region: Santhosh KC, Harita, Vandana Mahajan and Bimla Chandrasekhar

Northern Region: Dr Sanjay Singh, Rajdev, Ajay Trivedi

Eastern Region – Hussain Imam Fatmi, Bhawani Prasad Nayak, Santosh Kumar Giri and Anchita Ghatak

Western Region - Poonam Kathuria

North East Region – Santosh Kumar Giri, Ashish Dey

Prof Srivastava expressed concern that though workshops and conclaves were regularly held very little literature had been developed, for instance, there was need to have books/booklets so that there is reading material on issues of masculinities, of which there is currently a dearth. He felt though there was academic material on the subject, there was however a lack of material on work being carried out at the regional level and on the work by activists.

Abhijit Das exhorted participants to reflect and write extensively about their work, saying nobody else would be able to do so.

Stakeholder Consultation

Venue: Development Alternative Conference Hall, 2.30 – 5.00 pm.

The session started with the release of a book brought out by CHSJ, ‘Windows to Working with Men and Boys - A Compendium of Interventions and Research from the 2nd MenEngage

Global Symposium.' The volume was released by Dr Shashikant Ahankari, Vandana Mahajan and Santosh Giri.



Rimjhim Jain, CHSJ, shared that the volume has been brought out from CHSJ's Resource Centre on Masculinities and Gender Justice. The 74 case studies of on-the-ground interventions with men and boys in this volume went through a rigorous process of selection before they were chosen for presenting at the symposium. The material and experiences in the volume give insights and direction to others working in the field. It includes for instance experiences from Kenya, Vietnam, Norway, Estonia and other places. Practically every significant research or activity with men and boys has been included and there is a wider applicability beyond the local context of the interventions.

Abhijit Das added, “We have tried to make the book user friendly. We have mentioned if it is research or intervention, what issues it covers, if it's global or regional and the findings are all mentioned. It is in seven sections and easy to read.”

Concluding Reflections

At the session on concluding reflections, moderated by Prof Srivastava, Kathuria said the major thing that struck her was that the whole nation was facing change. The women's empowerment and development work started with charity, then it became welfare, then development, then empowerment and now it has reached agency. This is the paradigm shift that has happened. Without people putting in effort in this discourse, it wouldn't have been possible. She added that it had also struck her how technology was now seen as a solution to all the challenges.

Ghatak said one of the things that emerged was the neo liberal context and how forms of violence are much more brutal now. Domestic violence continues. In the last few days they have been talking about men and the talk now has to intersect with gender, caste, class, disability and religion. For this they are looking at strategies which will strengthen the dialogue.

Pawar mentioned that they worked on gender issues for two decades and it is now that it is happening in depth. Gender equality started by working with women and now it also means working with men. In colleges and universities they have engaged more. Health is a dimension that needs focus. NGO collaboration and publications, campaigns, rural intervention and collaboration with political parties through talking on issues of masculinity, nationalism and militarization has led to a deeper discourse.

Prof Srivastava agreed that now we were all in a difficult situation where the meaning of politics has changed. He also added that One Billion Rising started in a mall in Delhi. “Neo liberalism that we all are so scared of also includes politics. Is it possible to change the world then? What kind of change are we expecting?” he expressed. He questioned if the old politics is possible now and till what limit can the word neo liberalism be avoided as this word is very close to everyone.

Dialogue with Audience

Patriarchy was also re-bouncing like the economy. Violence was becoming more brutal day by day. Something had changed. This world was giving space for consumerism but is it giving space for issues of equality?

There was sadness about the ending of old politics but there was a lot falsehood there too. Left politics had many drawbacks, for e.g. outsourcing. Was the liberal state good? Is there no equality in capitalism? There was a need of new ways to think around these issues and think about new politics.

Mendhapurkar expressed, “Media is coming up with new words now. Intolerance is one such new word. Why don’t we say that inclusion is ending? But the truth is there was no inclusion ever. There is no one saying we need to include. Is tolerant masculinity what we are expecting in the future?”

Men Masculinities and Gender Equality

Eastern Region Conclave

Bhubaneswar, Odisha

Date: 28-29 March 2016

Venue: Hotel Suryansh, Bhubaneswar,

Context

The Institute for Social Development, (ISD), Odisha organized a two day “Regional Conclave on Working with Men and Boys for Gender Equality”, with a view to understanding challenges faced in the work and at the same time expand the caravan and increase the number of members in the small group of organisations working with men.

The conclave was attended by representatives from Kolkata Rista, West Bengal; Swayam, West Bengal; Bharat Gyan Vigyan Samiti (BGVS), Odisha; National Youth Project (NYP), Odisha; Patang, Odisha; Community for Legal Aid to Poor (CLAP), Odisha; Forum to Engage Men (FEM), Jharkhand; United Nations Population Fund (UNFPA), Odisha; and Oxfam India, Odisha.

Highlights of discussion:

- Discussion on gender equality and gender based violence
- Broader definition of masculinity and gender in today’s society
- Broader definition of patriarchy and conditions existing in society in name of patriarchy
- Involvement and role of men in gender equality
- Working for the rights of the LGBT community
- Discussion on various relevant government schemes
- Sharing of experiences by various partner organizations

Overview

Ms Subhashree Das, director, ISD Odisha said the objective of the conclave was to throw light on issues that affect society so as to deepen the understanding of challenges faced in working with men and boys for gender equality.

Mr Bhawani Prasad Nayak, ISD and FEM Odisha, introduced the objectives of the workshop.

Defining the Construction of Masculinity, Patriarchy and Gender Transformation

Mr Subash Mendhapurkar, Director SUTRA, Himachal Pradesh traced back to 1986 when the first gender sensitization workshop was organized and was attended by only 20 persons of which 17 were female.

He appealed to men to put a stop to violence against women because men too are accountable to society. Sharing a childhood memory, he said that during his school days he spent most of his time playing with a cousin sister because he was not very good at sports or in fighting. His friends used to tease him and question his masculinity because he chose to play with a girl.

Mr Mendhapurkar proceeded to speak about the "Construction of Masculinity and Gender Justice". He described the meaning of Masculinity as a system of defining manhood or a process of producing superior men to other men. "Hegemonic masculinity" is a term used to refer to particular culturally privileged ways of being or acting in what is seen as masculine or manly ways. The word has different meanings in different cultures. He explained patriarchy as a system that 'makes' men superior, cuts across all institutions and gives power, control and privileges to all men across cultures. "Patriarchy" is a term used to describe social orders or systems of organizing societies in which men dominate women. This includes male dominance in politics, social relations, the economy and culture, typically through hierarchical masculine power relations. Importantly, this is replicated at the level of the family where males especially the father have traditionally held power over women, children, property and resources. Male centeredness, privilege and supremacy are all flip sides of the marginalization, discrimination and subordination of women. There is an intrinsic relationship between masculinity and patriarchy as both feed each other and through this and strengthen each other.

Men suffer from a deep sense of insecurity and a fear of powerlessness. The fear of loss of 'Power, Control and Privileges' creates insecurity amongst men and they feel powerless when they are not in control as they know that a powerless man is treated like garbage by his peer group. The only way he can be superior to other men is by either strength or success. Hence men are not equipped to deal with failure in a constructive way and refuse to accept and respect independent and assertive women as equal partners. The only way men know to

overcome the fear of powerlessness and vulnerability associated with it is to be violent or take risks.

Quoting Bell Hooks he said, "Boys, masses of boys and men have been programmed from birth on to believe that at some point they must be violent, whether psychologically or physically to prove that they are men." Understanding how a patriarchal construction of masculinity contributes to violence against women is critical for our march towards a gender just society.

Men use violence against women due to various reasons but essentially due to the fear of losing control, becoming a 'loser,' like fear of losing control over a woman's sexuality/fertility or being rejected by a woman because a so-called 'winner' man cannot accept "No" from a woman. In all these cases men are actually losers as violence dehumanizes men.

However, violence in men is not genetic as we can find that a large number of men have never committed any violent act against women. This is because there is no "violence gene" in the biology of men. What we need to do is to change so that there is individual dignity as well as collective well-being.

Patriarchy defines women in a relational manner to men ie, father-daughter, brother-sister, son-mother, husband-wife, etc. Inequality is inbuilt in such relations. The space for evolving a relationship based on 'citizenship' does not exist as any relationship based on citizenship demands that men treat women as 'equal citizens' of the nation. The preamble of our Constitution aims at doing so but the socialization of men does not allow it.

The process of socialization has evolved around symbols. Our attitudes towards ourselves and to others are shaped by the discourse built around these symbols. Therefore if we want to make structural changes within the construction of masculinity then either we have to change the discourse around these symbols or create new symbols. For example, a house is the symbol of ownership and an ability to provide shelter. In patriarchy, men are the owners of house and property. In an exogamous system of marriage, women become shelterless.

Husbands provide shelter to women and thus he becomes the *Maalik / Dhani* (*owner/wealthy*). The government of Maharashtra decided to change this discourse through a government order on converting single ownership over the house to joint ownership because when the house is owned by both husband and wife inequality gets destabilized.

For example, he said, the *Jat* Panchayat is a symbol denoting that it is the men who have the wisdom to undertake community-level dispute resolution and arrive at a right decision. The counterpoint is that women's wisdom lies around the kitchen and the backyard (*Chulha and Chowki*). The government of Himachal Pradesh and community-based groups took certain initiatives to change this discourse. The government brought out a notification recognizing Mahila Mandals as a third party to take cognizance of offenses committed against women at their in-laws' house. Each Mahila Mandal got an identity card signed by the Superintendent of Police. The community then took certain initiatives to change the discourse. Women used this card to get entry into the *Jat* Panchayat. In numbers of *Jat* Panchayats, both men and women now sit together to listen and arrive at a decision on the cases before them. Once there are *Jat* Panchayats of both men and women the discourse around traditional symbols gets changed. It now says both men and women have the wisdom to settle disputes and the woman's wisdom going beyond *chulha* and *chowki* is recognized.

So what is required is that we either change the symbols that perpetuate hegemonic masculinity and creates unequal power relationship between men and women or change the discourse around these symbols or create new symbols that denote equality. For example, the Ekal Nari Shakti Sangathan initiated *Behen Teej*, where the women tie armbands to each other assuring each other of their support in difficult times. This is to replace *Bhaiya Duj*, a patriarchal symbol that makes women dependent upon their brothers.

Educational institutions can play a big role in removing, adding or changing symbols. Academicians would be able to list the symbols society uses to create hegemonic masculinity and replace them with new symbols that can be used for shaping masculinity or changing the discourse around these symbols, or do both. Through such efforts, we can achieve a society that is based on equality. We will then be in a position to translate into reality the spirit of the Preamble of the Constitution - it defines relationships based on 'citizenship' where every citizen irrespective of 'sex' is treated as equal.

A society that provides the environment for men and women to define the relationship between them based on 'citizenship' is a healthy society. This will help men to create a positive response to their 'fear of powerlessness or vulnerability' and enable boys and men to understand that some failures and rejections are part and parcel of life. Peer group counseling will help them not to take unnecessary risks and revenge. This will generate positive energy within the relationships – not only between men and women but also between men and men.

He also said that gender is about relations between women and men, embedded within institutions and specific cultural contexts. Men and women need to be considered separately and also together, with opportunities for exchange and collaboration. Initiatives designed in this way might include for instance safe learning spaces where women and men come together to discuss gender inequality, harmful gender norms and challenge inequalities to build more positive behaviors. Gender inequality is related to other issues of social justice, class, race and age, which converge with gender to compound disadvantage and discrimination, or power and privilege. Gender inequality cannot be tackled in isolation from other inequalities, so it is important to understand the implications of being in a particular age, ethnic and racial group.

He focused on gender transformation that often begins at a personal level and grows into political change at community and institutional levels. There are initiatives that engage men at an individual level to reflect on their personal relationships, for example, create single-sex spaces where men can come together to reflect on the issue and take action to address unequal gender power relations in their home lives. These group spaces provide peer support that can enable collective mobilization for wider change, including working with women. It can also create role models within communities who act to promote positive masculine norms.

The Samajdar Jodidar project in rural Maharashtra works with local men's groups to provide spaces where men can begin to build more supportive relationships in the home. They then go on to act as role models in the community and in public. The project has led to a marked move toward more gender equitable beliefs among male participants. The Samajdar Jodidar project utilizes government legislation that reserves 50 percent of seats in local governance bodies for women, promoting its implementation and challenging efforts to circumvent it. In doing this, it helps to bridge the gaps between policy and practice. The project has resulted in a greater number of women claiming political space and taking on public leadership roles.

Exploring the Broader Term of Masculinity, Patriarchy and Transformative Gender Equality

Mr Satish Kumar Singh, Additional Director, CHSJ and a founder member of the FEM network said that we can go to a gym or take medicines to develop a masculine physique but masculinity is not about having a good physique or a beautiful face. He emphasised on the

ability to work with anyone, everywhere and breaking the barriers with the LGBT community in particular.

He said there has been a change in society. Women now face new problems. At home they are overworked. Lots of women are educated but they are unemployed and they have few opportunities compared to males. There needs to be an effort to bring them into the mainstream of society. He also emphasised that the LGBTQI community must be brought into the mainstream. He said patriarchy is a social system in which males hold the primary power as they dominate in roles of political leadership, moral authority, social privilege and control different aspects in society.

In Indian society there is a struggle between providing justice to women and the perpetration of violence against them. After the Delhi gangrape case there was a mobilization throughout the country protesting violence against women and this case successfully united people from different castes, classes and religions to fight VAW. He emphasized that much work remains to be done in achieving transformative change towards gender equality. Women and girls have fewer opportunities, rights and freedoms than men and boys. Women are paid less than their male counterparts for the same work, and they spend significantly more time in caring for children or older people than men do and remain under-represented in positions of power across business and government sectors. But gender equality will not be achieved without engaging men and boys. The agreement and finalization of the Global Goals for Sustainable Development recognize the importance of working with men and boys to promote gender equality and driving momentum on the empowerment of women and girls. Engaging men and boys in works for gender equality is important because it helps to achieve positive impacts for women and girls, it addresses the gendered nature of the socioeconomic or structural drivers of many social and development problems and it highlights the fact that harmful masculinities are bad for men and boys, as well as women and girls, and are a key driver of poor health and education outcomes for men.

Initiatives should be designed with a clear understanding of the groups with whom we are aiming to work. Concepts around intersectionality should be made practical and concrete. It is important to recognize different strategies and approaches that are more appropriate in working with boys, for example through tailored approaches in sectors such as education.

Working Towards Gender Equality with Different Section of Society Through Networks.

Dr Bikas Das, President, CLAP, Cuttack chaired the session on “Working with institutions, organizations, networks, campaigns.” He said, all are equal before the law of nature and that is why every human being has equal rights. Yet in our society most men are still not ready to work with females because men are egoistic and have a skewed idea of self-respect. They are also not ready to work with transgenders. Dr Das advocated working together to bring about unity and equality in society.

Understanding the Rashtriya Kishor Swasthya Karyakram

Mr Manish, UNFPA, Odisha said UNFPA works for the overall development of adolescent girls, youth, and women. It works with government, civil society, community based organizations and the media. He said women survivors have to go from door to door to get justice. Instead, we should create a single door to help them get justice. In our society, the participation of men is very important in enacting changes.

He then talked about the Rashtriya Kishor Swasthya Karyakram (RKSK), the National Adolescent Health Programme launched by the Ministry of Health and Family Welfare (MOHFW) as a programme for adolescents in between 10-19 years targeting nutrition, reproductive health and substance abuse, among other issues. The RKSK was launched on January 7, 2014. The key principle of this program is adolescent participation and leadership, equity and inclusion, gender equity and strategic partnerships with other sectors and stakeholders. The program envisions enabling all adolescents in India to realize their full potential by making informed and responsible decisions related to their health and well-being and by accessing the services and support they need to do so. To guide the implementation of this program, MOHFW in collaboration with UNFPA developed a National Adolescent Health Strategy. It realigns the existing clinic-based curative approach to focus on a more holistic model based on a continuum of care for adolescent health and developmental needs. RKSK expects to comprehensively address health needs of 243 million adolescents. It introduces community-based interventions through peer educators and is underpinned by collaborations with other ministries and state governments.

The objectives of the program are to improve nutrition, sexual and reproductive health, enhance mental health, and prevent injuries and violence and substance abuse.

Ms Nibedita Patnaik, ISD, chaired the session, speaking to participants about the problems of gender discrimination and male dominance even though there are equal rights and equal justice in law.

Understanding Gender Discrimination & Role of Oxfam India

Ms Ranjana Das, Programme Coordinator, Oxfam India, Odisha talked about Oxfam's initiatives on gender discrimination and issues of domestic violence. One of Oxfam's first interventions was establishing a Women's Support Centre (WSC) within police stations to support women facing domestic violence. Today, there are six WSCs in Odisha working to aid distressed women. Apart from counseling and other linkage services, the centres have been effective in helping women to access benefits.

She said Self Help Groups (SHGs) and Anganwadis are present in every village. These institutions should be educated on ideas and different laws of the Constitution related to gender issues.

She said we need to understand concepts of masculinity. Nowadays youth treat violence as a normal part of life; instead, they should come forward to campaign against violence, she exhorted. Community interventions to end gender discrimination need to be introduced.

She said gender inequality is the most serious and pervasive form of discrimination in the world. While this affects everyone, it is women and girls who face discrimination the most. This is a key driver of poverty and a fundamental denial of women's rights. Women form the majority of those living in poverty. They have fewer resources, lesser power and less influence in decision making compared to men. They are exposed to various forms of violence and exploitation and experience further inequality because of their ethnicity, age, race, class, marital status, sexual orientation and (dis)ability. Transforming gender and power relations and the structures, norms, and values that underpin them are critical to ending poverty and challenging inequality. Women taking control and taking collective action is the most important driver of sustained improvements in women's rights and is a powerful force to end poverty not only for women and girls but for others too.

Ms Ranjana Das described the vision and approach of Oxfam and said the vision for women's rights and gender justice is that many more women will gain power over their lives and no longer live in poverty and that both men and women will challenge inequalities and benefit

from less restrictive gender roles. Oxfam has three program priorities that focus on women's participation and transformative leadership, ending violence against women and girls and women's economic empowerment. Additionally, Oxfam mainstreams gender throughout all its programs.

Odisha State Youth Policy

Mr Prithviraj, representative of the Department of Sports and Youth Services, Government of Odisha talked about the Odisha State Youth Policy which was drafted in 2013. This policy promises to create more opportunities for young women and men through quality education, enhanced opportunities for entrepreneurship and employment with emphasis on social inclusion and gender equality. The policy provides for the creation of several new institutions and facilities and provision of financial assistance and incentives to youth. It also envisages convergence of efforts by all government departments having to interface with the youth.

The Policy caters to young people in the 13-35 age group. Almost 42 percent of the state's population consists of youth. The Odisha State Youth Policy (OSYP) 2013 aims to address people in the 13-35 year age bracket as three separate sub-groups. The first sub-group is from 13 to 19 years and comprises adolescents whose needs and concerns are different from those of the young in the other age group; the second sub-group of 20-25 years includes those who are in the process of completing their education or are outside the education system and are engaged in unpaid or paid work within the household or in the workforce; the third sub-group from 25-35 years comprises young women and men most of whom are expected to have been fairly settled in their lives.

The department is providing several components like posters, leaflets, youth diary, and youth manual and audiovisual also for active citizenship. Toolkits have been developed with technical support from UNFPA.

The Active Citizenship Programme (ACP) in the state's educational institutes covers five lakh youth in 2,500 educational institutions comprising, colleges, technical institutes and schools. Outside educational institutes the ACP covers slums and tribal habitations.

The campaign for active citizenship has engaged in media partnerships, published newsletters, shared e-newsletters with colleges/universities, National Service Scheme, NYK, youth clubs etc, put up small advertisements, jingles, case studies, bytes etc in electronic and print media, initiated programmes for cross-sharing and learning among youth through online platforms and used social media like facebook, twitter, mobile applications and bulk SMS.

The policy provides education and life skills by integrating the formal education system in secondary schools with life skills based sexual and reproductive health education, raises understanding of one's body and sexuality, health promoting behavior, reproductive health, hygiene, nutrition, engages in career counseling and guidance, enables better communication and behavioral skills and interpersonal skills.

Girls were provided with self-defense training at the school level in the entire state. Mr. Prithviraj highlighted the challenges of providing girls with employment and entrepreneurship. The government, he said, sought to provide vocational training in typically male oriented trades, an annual scholarship for girls belonging to BPL/SC/ST families and an equivalent amount of soft loans to girls from lower economic segments of society, and placement-linked skill development training programmes targetting school dropouts. The program has trained 22,588 girls in 65 skill sectors under 1500 skill modules.

Odisha Youth Innovation Fund was launched in 2015 to encourage innovative ideas. Four technology incubation centers, 10 livelihood business incubation centers, 10 food parks, 10 rural industrial clusters, five food processing corridors and 38,000 MSME units are planned to be established. As of now women, entrepreneurship and startups have been encouraged with 21 young entrepreneurs being awarded for innovative ideas and startups in 2015-16.

Community engagement among young boys and girls included enrolment of one lakh youth as National Service Scheme volunteers annually.

The Policy also provides for services such as safe public transport for women, strengthening of systems and structures to address violence against women, establishment of Young Women's Hostels, gender sensitization training to administrative and key public service officials and disaster preparedness training.

Mr. Prithviraj ended his presentation with the words of Vivian Onano, UN Women GCSAG Member, and Youth Activist. He quoted, "Achieving gender equality is more than 50-50

representation; it is also about recognizing and respecting women's rights as human rights, treating women with dignity, offering them equal opportunities to participate fully in the socio-economic and political development of their individual countries."

Mr Surya Kumar, FEM Jharkhand, rued the fact that while the state of Jharkhand was formed on November 15, 2002 and a State Youth Policy drafted soon after it is yet to be implemented in the state due to government apathy. However, he said the matter has not been laid to rest as civil society, students and the youth have joined together to demand implementation of the policy. About 5000-7000 social activists organized the "*Jagrut Samiti*" in Bokaro demanding implementation of the policy.

The Nehru Yuva Kendra (NYK) has a strong presence in Jharkhand and it has taken a number of steps to address gender issues.

Understanding Gender Equality

Mr Bhawani Prasad Nayak, ISD gave a presentation on the work done by the organization. He highlighted the mission and vision of ISD its work structure. He gave a glimpse of ISD's work with men and boys and the strategies, challenges and innovations of the organization.

Mr Bhawani Prasad Nayak said ISD is a women's organization that was started in Odisha in 1997. The organization works on gender-based issues and violence against women in five districts – Cuttack, Kalahandi, Kandhamal, Khordha and Rayagada, with its head office in Bhubaneswar.

ISD seeks to reduce social acceptance of violence against women and bring a positive change in policies and in individual, community and institutional levels. It works on issues of domestic violence, trafficking of women and girls and sexual harassment at the workplace through community mobilization in workplaces and by creating awareness at the village level.

ISD organises village level awareness meetings on gender-based violence issues, street plays, wall paintings, marriage registration camps at the block level, helps in forming a vigilance committee in every intervention village, works towards community-based reintegration of VAW survivors, provides institutional support to them, campaigns for awareness and advocacy for rights and justice, works with adolescent girls on health and migration issues,

forms *Kishori Groups* in the name of SARGI and works with boys in colleges on gender-based violence.

At the institutional level ISD has established women support centers at the District Police Headquarter, Kandhamal; it has successfully established relations with the Commissioners of Police Bhubaneswar-Cuttack and has signed an MOU with the police department for taking necessary action in time for VAW cases.

ISD has conducted several signature campaigns, awareness campaigns in school, colleges, villages and at the community level on gender-based violence and rights, organised mobilisation activities in the 16 days of activism every year and campaigns for 33 percent reservation for women in the legislature.

“*AWAAZ DO*” is a major campaign of ISD which aims to engage youth in addressing gender-based violence in society. ISD reaches out to 90 colleges in 18 districts of the state for regular interventions with students through gender sessions. Around 300 youth from different colleges in both urban and rural areas of Odisha are members of this forum. Every year ISD organizes a state level youth convention called '*AWAAZ DO*' with a view to engage youth for addressing violence against women in conjunction with observation of International Day to Eliminate Violence against Women.

AWAAZ DO works towards creating an enabling environment for youth groups to share their views, opinions and attitudes. It hopes to motivate and create awareness among youth on critical issues in society and find out and recognize youth talent at an early age and use it to promote a gender equitable society.

Challenges and Strategies in Working towards Gender Equality

Mr Mujibul Arfin, from SPARK and Forum to Engage Men (FEM), Jharkhand spoke about the organizational strategies, challenges and innovations of partner organizations and the work the network has undertaken with men and boys.

FEM Jharkhand was formed on December 20, 2012 with the support of 16 organizations working on gender-based violence and child rights issues in Jharkhand. FEM envisages a just society by focusing on empowerment of women and by creating space, opportunity and mitigating incidences of violence against women and ensuring child rights.

The objectives of the network are to strengthen the state level network on issues of violence and child rights, build the capacities of NGOs / CBOs on gender equality and child rights through the active involvement of men, reach out to a larger mass through awareness building and sensitization of community and stakeholders, undertake liaisoning and network building with like-minded organizations working around larger women's issues and to make advocacy efforts for execution of laws and policies to reduce VAW and ensure child rights.

FEM's 16 partner organizations work in 225 villages in 10 districts of Jharkhand. The organization has trained these 16 member organizations through TOTs', held district level orientations in 10 districts covering 641 participants, organized 46 Panchayat level events covering 1679 participants, organized 20 programmes at the school/college level, published and disseminated IEC materials and organized wall writing and nukkad sabhas at the village level.

Currently the organization is engaged in intensive work in 10 villages each in three districts on "Enabling men as responsible partners and caring fathers," campaigning in 12 districts of Jharkhand through partner organizations, building alliances with networks, academicians, media and NGOs on the issue of men's role in gender equality and advocacy at district and state level on the issue.

In the future ISD plans to form men's groups and sensitize them on the issue of gender, VAW and child rights, work with youth and students and make them aware of gender. It plans to focus more on schools/colleges/ universities, strengthen PRIs to make gender issues popular at the village level and incorporate them in village plans, publish learning materials on gender related to laws and policies and disseminate these throughout the state.

Understanding the Aim of Gender Equality

On the second day of the conclave, **Mr Subash Mendhapurkar, Director SUTRA,** Himachal Pradesh, said the aim of reframing work on gender equality is to achieve better policies to support effective ways of working with men and boys in alliance with women and girls for gender justice. A range of lessons has emerged from evidence on the dynamics of men's and boy's roles in work on gender equality. In order to more effectively support change for gender equality the following principles need to inform analysis and strategies:

- Get the right frames to see the problem - Gender is relational; it is socially constructed through interactions between men and women, girls and boys.
- Gender is “interactional”, as we have multiple identities and investments across different axes of power, and across movements for justice.
- Whilst social norms influence individuals’ behaviour, they are shaped by trends and embedded in evolving institutions.

He then said that both men and boys work and face challenges in the work area, but the important thing is how both of them should come forward to work with each other. Both of them should work against violence, they should encourage each other not only to focus on girls and women but also to focus on boys. He highlighted his previous words that muscle making is not masculinity. We all should follow the Constitution which is the real source of the law and preamble of the state. He said no one should follow the violence of masculinity and this should be discussed at the community level, individual level and in the media for changing society. Documentary films can be made to get this message across. We need to change the way we think to bring about gender equality. It is the task of the government to think seriously about it and to take steps to eliminate gender discrimination. Not only men and boys but also transgender should be given special importance because they are a part of nature. Their rights and security should be strengthened and this message spread throughout the state right from the grass root to the very top level. He said we should understand masculinity as a complexity and try to establish changes at the community level because there is very little chance of individual changes taking place. We should make society understand that masculinity does not play any role in achieving success or failure.

Sharing of Experiences on Gender Equality Work

Ms Prema, Kolkata Rista, West Bengal introduced herself as a counselor in the organisation and shared her experiences working there. She said Rista is a nonprofit organization that works for gender equality. Rista works in south Kolkata where workshops on gender issues are organised in schools and colleges. The transgender population faces a number of problems and is fighting for equal rights and equal justice. They are discriminated against in work areas because of who they are and Rista works to make society aware of these issues. Currently, there are 9-10 groups working for gender equality. These groups have organized a football tournament and provided the participants with jerseys emblazoned with

slogans which denounce violence against women and transgenders. They have also created good linkages with the police.

As of now, this marginalized community does not have access to any form of reservation nor is it able to avail of government and corporate services in West Bengal.

Mr Arif and Pinaki, Swayam, Kolkata shared that their organization was established in 1995 and is committed to advancing women's rights and ending violence against women and children. Swayam works at the local, regional, national and global levels. It envisions a non-discriminatory and violence free world where all human beings enjoy equal rights and opportunities irrespective of their sex, gender, sexual orientation/preference, age, class, caste, ethnicity, religion, nationality, language and mental and/or physical abilities. More specifically Swayam works towards establishing the rights of women and children to live a life free from inequality, violence, and fear.

Swayam goes about this in two ways: one is its Direct Support Services (DSS) and the other is the Initiatives for Social Action and Change (ISSAC). The Direct Support Services include one on one counselling, tele-counselling, e-mail counselling, legal advice and aid, psychotherapy for women and children, contact and follow-up with the police, career counselling, case follow up in the court, case follow up with lawyer over phone, family counselling, case follow up with Protection Officer and networking with other groups. Networking and collaboration, capacity-building, organizing campaigns, involving youth, raising awareness, advocacy and research publication are some of its initiatives for Social Action and Change.

Swayam works both in the rural (Diamond Harbour) and urban (Metiaburz) areas. In rural areas, people listen to information about different livelihood schemes but not about violence against women and other issues in society. Swayam engaged in rapport building with youth clubs and the Panchayati Raj Institutions (PRI) but there was little interest in gender and masculinity issues. In schools and communities, Swayam played a game in which the boy was assigned a job traditionally done by a girl and vice versa. The intention was to make it clear that everyone can do all kinds of work whether outside or at home. Swayam also encourages women to participate in community level programs.

Ms Bhumi, Patang, Sambalpur describing the work done by her organization, said it is a nonprofit that works with youth in Sambalpur district. To eliminate gender discrimination

from society, Patang works through its volunteers to organize street plays on the issue. At the school level it forms gender communities to discuss these issues. At the community level, it selects youth leaders. Currently, 60 girls and women are involved with Patang.

Patang works predominantly with rural school and college going adolescents and youth. The organization follows a participatory and experiential approach to realize a society where young people take initiative to create positive social change. Patang has developed the Peer Educator model under which it develops the capacity of young people on life skills and leadership to work with their own community; it forms youth and adolescents groups in the community; and forms peer group members who collectively address community issues. Patang also uses the Anubhab Siksha Kendra (Experiential Learning Centre) which is a youth-led space for both girls and boys led by a core team through shared leadership and focuses on girls' participation to facilitate their leadership development.

The organization offers a certificate course in Youth Facilitation which develops capacities of peer educators through a six-month long distance course, broadens their knowledge on gender and Sexual and Reproductive Health and Rights (SRHR) issues and encourages youth-led social action projects to address youth issues in the community.

A Community Gender Resource Center has been set up. It is a space to debate, dialogue on gender and SRHR issues and contextualization of resources on these issues. The Center facilitates life skills curriculums with a focus on gender and SRHR issues, supports youth-led social action projects and makes resources on the above issues accessible to students, teachers, and organizations.

In its attempts to support Community Youth Leaders, Patang has supported a young girl from the minority community to make a girls' collective, supported a young boy to make films on cultural practices highlighting gender issues and supported a young boy to create awareness on gender issues among peer groups through the social media.

The organisation has supported young people working with women to build their competencies and leadership, young people supporting women in forming collectives and in the identification and formation of Beedi Shramika Sangha and Landless People's Forum.

Ms Usha Devi, Bharat Gyan Vigyan Samiti, Bhubaneswar made a presentation on the work done by BGVS and its work structure. Talking about 'shining India' and 'suffering

India', she said the rich are becoming richer and the poor are becoming poorer due to disparities. There are basically three dividers, and they are growing - the economic divide, the social divide and the knowledge divide. Each divide reinforces the other two dividers. A divided society cannot flourish.

BGVS has attempted to bridge the three divides: knowledge divide, economic divide and social divide in society through its programs. At first, BGVS attempted to bridge the knowledge divide but it soon became increasingly involved in the economic and social divide too.

BGVS also conducted training for economic development and setup Self Help Groups (SHGs) to work for economic development. It has also worked in the field of disaster management after the super cyclone in 1999. Though BGVS works in the education sector, women's empowerment is a big concern for it.

Understanding Gender Discrimination Work with CLAP

Mr Quraish Shaikh, Committee for the Legal Aid to Poor, Cuttack, talked about his organisation's work in tackling gender discrimination.

He praised the idea of setting up SHGs in rural as well as urban areas to empower women financially and felt that community level awareness would be instrumental in bringing development for everyone.

He said that masculinity does not mean indulging in violence but is rather embodied in the act of creating awareness and preventing inequality in society. Masculinity is best used in avoiding violence. CLAP organizes street plays on these topics in slums and other areas for women's empowerment as well as to make the community aware of social justice and social rights. CLAP also uses games as a means of generating awareness.

Discussing National Campaign for Gender Equality

Mr Satish Kumar Singh, CHSJ, facilitated a session on "A National campaign for promoting men's involvement in changing social norms". Elaborating, he government has also started taking steps to address gender discrimination through programs like "*Beti Bachao Beti Padhao*". While these are good, progress is slow. This is the time to make men equal champions of gender equality. If we believe that gender equality is a vision for the

entire society then the entire society must be engaged in championing this change. At the community level, interventions with men for gender justice have led to a large number of changes among men and boys including their participation in domestic chores, supporting their sister's education and mobility, working with families and elders to delay early marriage, refusing dowry, contributing to childcare and family planning and so on. This campaign aims to consolidate and amplify the growing realization and early changes that men and boys are making in their lives and communities across much larger areas. This campaign will also build synergy and support for the various existing interventions that have been launched.

The objectives of the campaign are:

- To ensure active partnership of men and boys to change gender discriminatory social norms in the family, community and in different institutions.
- The campaign will focus on concrete actions that men and boys can take to promote gender equality and to eradicate discriminatory social norms.
- The campaign will be national in nature and will bring together a range of organizations including NGOs, schools, colleges, universities, corporate bodies, UN Organizations, media houses etc.
- The campaign will emphasize concrete and appropriate steps that men and boys can take within that particular space or institution. Thus at the household level, the messages will be targeted to men as fathers, brothers, or uncles with messages for sharing housework, support to the girl's for their education, supporting girls mobility, discouraging early marriage and so on. In a college the focus would be on male youth as colleague and friend with messages around sexual harassment/eve-teasing, campus safety, encouraging women's participation in extra-curricular activities and so on.

The campaign will be implemented across the country and will start in 10 states, covering seven large cities, 25 Colleges, and Universities and over 1000 villages. Over time it is expected more organizations will join the campaign increasing its reach. In each location it is expected the campaign will continue for at least two years giving enough time to initiate concrete changes in social norms in that space. In terms of specific outcomes, one could expect to see different changes in different spaces. At the community level one can expect to see an increase in girl's educational attainment increased nutritional status of girls, increased mobility (riding cycles, going to the market etc., reduction in early marriages, and celebration

of the birth of a girl child and so on. All these changes would be facilitated through active support and partnership of men at the family and at the community level. Changes over the two year period would be measured by participatory assessment exercises which would be conducted as part of the campaign. For colleges and universities, changes would be in greater participation of girls in extracurricular activities, being present for longer periods in the campus, complaints management systems against sexual harassment and so on.

The campaign will incorporate activities at the community level – including street theatre, nukkad meetings, concerts, competitions, wall writings, film show and discussions etc, meetings of the community action groups, school/college level campaigns – competitions, games, gender male/festivals, concerts, other events, film show and discussion, intervention in corporate bodies/offices/workplaces – events, discussions, film shows, competitions and finally city and state collaborative level events – concerts, conventions, festivals.

The campaign will be implemented from country to village level where all the partner organizations will play the main role. Planning, implementation strategy will be covered from the institutional level to the national level. The campaign will try to build linkages with NGOs, colleges and universities, government institutions as well as corporate bodies to join in the campaign so that it can spread further on a rolling basis. CHSJ and partners are also in touch with celebrities like noted film actor Rahul Bose.

Group Activity

A group discussion and presentation activity was undertaken with participants divided into four groups that were assigned tasks and asked to plan among themselves and share the output. Topics like Panchayati Raj Institutions, Youth (both student, community, male and female), Media (Both electronics and press) and Activists was given out by Mr Satish Singh. Each group was given 20 minutes to write down the strategy they would adapt to work against gender discrimination and to present it to the audience.

Media and its involvement

The Media Group was asked about the role of the media in the fight against gender discrimination.

Citing the lack of interest of media houses towards the issue, the team suggested that first there was the need for advocacy with the media in the form of trainings, workshops and IEC

material development and for rapport building/sensitization and interaction to highlight these issues.

Issues from the grassroots level can be highlighted through the social media (Facebook), and other community media. Rapport can also be built with government media houses to host talk shows on government channels like Rajya Sabha TV and FM Radio.

Activists

This group developed its strategy on what role to make Activists play in tackling gender discrimination issues.

The group felt that activists can exist on their own platform or form groups to work together and raise their voices together. It is necessary to overcome challenges of financial resources, society, domestic pressures and gossip and innuendoes that all activists face.

Panchayati Raj Institutions (PRI)

The team PRI prepared a strategy based on the current situation which shows that reservation for women is now at a 50-50 percent level in various states. Women take part in solving women related issues at the PRI level. Gram Sabhas are held in every village and a number of plans and schemes for the benefit of the village are prepared in the Gram Sabhas. While women have a presence in the Gram Sabha they are completely dominated and overshadowed by the male members. In most cases, a male (husband/brother/etc) makes decisions in the name of the female representative at the PRI level.

To bring about gender equality the power should be decentralized from village to district level. IEC material should be provided to women so that they can learn more about the PRI structure and men should be made aware of the seriousness of the situation on issues related to women.

Youth

The Youth group proposed the following activity to work for gender equality. They wanted to include the youth population, which stood at 42 percent, in awareness programs and rapport building exercises with the community. They felt that advocacy measures should be taken up to include such issues in school and college curriculums. Women focused schemes should be promoted and the land registered in the name of the female head of the family.

The group decided to pursue the following strategy to implement their ideas.

- Advocacy for gender equality at the institutional level.
- Advocacy for a new youth policy and raising their voice on human issues.
- Focus on vocational skill building and create entrepreneurship opportunities for women.

Annexure:

List of Participants

Serial No	Name	Organization
1	Dr Bikas Das,	President, CLAP, Cuttack
2	Mr Manish Kumar	UNFPA, Odisha
3	Ms Nibedita Patnaik	ISD, Odisha
4	Ms Ranjana Das	Program Coordinator, Oxfam India, Odisha
5	Mr Prithviraj	Representative, Department of Sports and Youth Services, Government of Odisha
6	Mr Mujibul Arfin	SPARK and Forum to Engage Men (FEM) Jharkhand
7	Ms Prema	Kolkata Rista, West Bengal
8	Mr Arif and Pinaki	Swayam, Kolkata

9	Ms Bhumi	Patang, Sambalpur
10	Ms Usha Devi,	Bharat Gyan Vigyan Samiti, Bhubaneswar
11	Mr Quraish Shaikh	Committee for the Legal Aid to Poor (CLAP), Cuttack
12	Mr Satish Kumar Singh,	Additional Director, CHSJ , FEM
13	Mr Subash Mendhapurkar	Director, SUTRA, Himachal Pradesh
14	Mr Bhawani Prasad Nayak	ISD, Bhubaneswar
15	Ms Bina Mallik	Programme Director, ISD
16	Mr Surya Kumar	FEM Jharkhand
17	Dr Snehasis Das	Kolkata Rista, West Bengal
18	Mr Bikram Keshari Mohapatra	National Youth Project, Odisha

Northern Regional Conclave

Working with Men and Boys on Gender Equality.

Date 25th -26th July, 2016

Venue- Parijat Guest House, Indira Nagar, Lucknow, Uttar Pradesh

Introduction

A two-day Regional Conclave on Working with Men and Boys for Gender Equality was organized in collaboration with MASVAW and SUTRA. The agenda of the conclave was to formulate a national strategy on working with men to bring about gender parity and equality and also to form a national level coordination committee to overlook and carry out the interventions.

Highlights of conclave

- How men associate domestic violence with masculinity**
- Understanding the politics of gender discrimination**
- Impact of globalization on gender equality**
- Importance of the Constitution and its role in today's time on gender equality**
- Definition of masculinity**
- Definition and need to understand Feminism.**
- Work on HIV**
- Working with university students on masculinity and gender equality - changes and challenges**
- Experiences, changes and challenges of working on gender equality and gender-based violence in Uttar Pradesh, Madhya Pradesh, Uttarakhand, Himachal Pradesh and Delhi**

Understanding Masculinity and its Impact

Mr Rajdev, MASVAW activist defined the agenda of the workshop and listed expectations from participants.

The first session was facilitated by **Mr Subhash Mendharpurkar, Director, SUTRA, Himachal Pradesh**. He emphasized on understanding the actual meaning of masculinity and the need to understand it in the current scenario. A detailed discussion was carried out with different participants through whom myriad perspectives on working with men for gender justice emerged:

If men are the problem, can they become a part of the solution?

The biggest challenge was that men, who inflicted violence on women, considered themselves highly masculine. In order to tackle the issue, a 'call to action' was raised in Maharashtra; men who were perpetrators of violence being targeted. Ultimately, men actively came forward and promised to support women and also to share in daily domestic chores. Monitoring the output of the programme, after three months a follow-up was done with the men who accounted for the work undertaken by them. They shared that they helped women by sharing tasks like fetching water from outside etc. But what also emerged as an eye-opener was that in the name of helping women the men hindered the mobility of women by restricting their movements outside the home. A similar situation was shared from Uttar Pradesh. The question raised was, were men able to learn the politics of gender discrimination?

It was discussed that patriarchy bestowed men with special powers, at different levels of society.

Discussing inheritance rights and other male privileges, participants said men were not only heirs to property but they also rightfully took the family name and were the upholders of the honour of their family. They had ownership of resources, both living and material. Control over mobility of women and claim to public spaces was also exercised by the male.

In the light of emerging implications, it is important to understand the true meaning of masculinity. It was discussed that with India moving towards globalization over the past 25 years, new parameters of defining masculinity have emerged as globalization has rendered the traditional definitions of masculinity obsolete.

It was agreed that a country is created but a nation is constructed. The country cannot be constructed by alienating it from the economy. The inequality that is prevalent in the system due to globalization is blamed on structural inequality. To reinforce the point an example was given about education being classified as per class divisions. Privatization of education has brought economic inequality. Globalization has also created other problems such as the increase in competition among people for better living standards that are solely based on material acquisition and this has led to insecurity among people affecting their mental health. Masculinity has survived on the two pillars of religion and market structure which favour men.

Mr Naseem Ansari, MASVAW U.P raised a question about the violence rampant on social media. The traditional concept of masculinity was defined by basing it on some physical parameters. In modern times, masculinity was being upheld by linking it to religion and religious leaders are propagating a definition of masculinity which promotes violence. Religion has always been instrumental in violence.

Working with University Students on Masculinity & Gender Equality - Changes & Challenges

Prof Sanjay, Mahatma Gandhi Kashi Vidyapeeth, Varanasi said that a lot of violence, both mental and physical was prevalent in the university in 2002. To tackle the ontology of violence, mental strengthening was required which he initiated as a prototype with the university's fine arts students. Discussions were held on how society had transformed into a patriarchal one. When one acquires power, one endeavours to be in that perpetual state of power. Masculinity serves as instrumental in maintaining that order. Masculinity is used to serve power with the aid of violence unleashed on others. Feminism poses a threat to society. There is a need to understand feminism in its real meaning. Literature proves to be an important tool to situate feminism and explain it. Work on gender equality is currently in progress in universities in Lucknow, Bareilly and Jhansi, said Dr Sanjay.

He said the intervention in Kashi Vidyapeeth brought out that one of the most important reasons why masculinity is flourishing is because of societal norms which rob women of their rights and projects an expectation from men to behave in a certain manner to meet set parameters of masculinity. There were few males in the course of the intervention in the university who did not support patriarchy. To make a holistic impact, he said, anger management in men needs to be dealt with too, so that their anger does not come out as violence and rage. Men were made aware of myths and beliefs related to sexuality. Change was measured in terms of the difference between initial batches with whom no intervention was carried out and later batches with whom there were interactions on the issue. The men in previous batches were not gender sensitive while the later ones were conscious of the concept of gender sensitivity.

Understanding the broader term 'Gender'

Mr Rizwan, Girls Count shared his opinion that it was most crucial to develop a broader thinking about gender; talking about issues like human rights was not possible without talking about gender. All issues are linked to gender. "Patriarchy victimizes us men first and then forces us to make victims out of others," he said.

Experience Sharing by Practitioners

Mr Satish Kumar Singh, CHSJ asked activists from different regions to share their experiences of working on gender equality and gender-based violence.

Mr Devendra, Samarth Foundation, UP, which works with men in six districts of the state, said Sati system and purdah are still prevalent in society. He observed that change cannot be brought about by working with women only. Participation and involvement of men is necessary. Earlier, men were afraid to talk about these issues for fear of being mocked, and it was observed that men were unable to change their roles even if they wanted to. But with the '*Chuppi Todo*' (Break the Silence) campaign, conversations around the topic started. This led to the birth of the '*Log Kya Kahenge*' (What will people say) movement, which further led to '*Ab To Badlo*' (Now at least change) movement where videos were shown and discussion was started among men on these issues. There were various outcomes of the campaign; for instance, now in almost every school issues like domestic violence are talked about. People who were passive participants in meetings transformed into active agents thus taking forward the movement.

Mr VK Roy, MASVAW shared that in 2002 the network started working in 35 districts as a close knit movement aimed for three agendas - No violence by the self, self-transformation, and providing support to women-led movements. The '*Ab To Bolo*' (Now at least speak up) campaign was started in 45 districts with both government and non-government organizations. Awareness was created by distributing pamphlets and holding street plays and cultural programs which mobilised and united people. Kashi University was made a zone free of violence against women. With the launch of the '*Chuppi Todo*' campaign, government and non-government organizations started working together in colleges and public places. In the '*Zimmedar pitritva*' (Responsible Fatherhood) campaign, the inception of violence was talked through. It was discussed that no one is born violent but one becomes violent in the process of socialization. The aim was to make men responsible fathers.

Mr Dhananjay, MASVAW, SPEED further shared that MASVAW started working in Baliya in 2002. Interventions involved creating awareness through posters, books and videos. A forum was made where colleges and media were made allies and people from all levels were involved and work was undertaken to bring change at the individual level. For successful implementation of the campaign a curriculum on gender was developed. Men participated on issues related to women. Gender became the dominant thread of discussion in colleges. He also shared the challenges faced, such as patriarchal attitudes and traditions, lack of continuity and clashes with patriarchy.

Mr Anshuman added that social media was used to upload videos and focus groups were created in which the issues being taken up by these movements were discussed in depth.

Anuj, YP Foundation shared that the interesting part is that young boys are curious to know the definition of the 'ideal man' so that they can also become one.

Mr Fazal, SATHIYA, Madhya Pradesh who is associated with the campaign 'Men's Action for Equity' in the state, said that the work with men on gender was started in 2013 in 14 districts initially but now it has spread to almost half the state. Discussions on violence against women, gender equality and masculinity were held with college students, organizations, and young people in villages and in Panchayats. Instead of targeting large groups at once, smaller groups were addressed. He said there was media reportage on violence and related issues. The distance between fathers and sons was bridged with the help of the '*Zimmedar pitratva*' campaign. He discussed challenges faced, like patriarchal attitudes, low media interest, lack of financial aid etc.

In Uttarakhand through the medium of community radio stations, work was Carried out in 10 inter colleges with 1500 students. The trading community and the media were actively involved in the campaign. The aim of the campaign was to create an impact by showing relevant videos to boys. Community radio was also used to spread the message in 15 villages in three districts.

In Himachal Pradesh, the major work was primarily in schools and panchayats. **Ms Shanti Swaroop, SUTRA** shared the work carried out in four districts with 20 schools, 500 students and 100 teachers. Efforts were made to make the target groups understand how masculinity is produced and propagated. Questionnaires were prepared and workshops were held in schools where parents also participated. Challenges were faced in making the parents participate; there was also hesitation in school children to discuss these issues; and problems were faced in obtaining permission to conduct these workshops in the schools

Mr Vir Singh, SUTRA shared the work done with panchayats where discussions were taken held on issues like domestic violence which were till then considered personal issues. Initially, panchayat members were hesitant but later they started understanding these concepts and the negative impact of VAW.

Ms Bina, SUTRA added that the issue of declining female sex ratio was taken up with 300 panchayats in seven districts. It was observed that men inflicted violence on women in their desire to have birth of boys, and violence by women also came to light. The feature of growing numbers of unmarried men because of the decreasing sex ratio was discussed.

Work On Gender in Delhi

Mr Faraz, CHSJ shared that campaigns on masculinity were conducted in Delhi. Initially, 70-80 people were involved in discussions and talks. Later, mass participation was organised with the collaboration of educational institutions. Youth in colleges were mobilised through street plays and discussions. A gender mela was organized and a three-day long workshop conducted for boys in a shelter home. Surveys were conducted in public places to understand the involvement of shopkeepers in marketplaces with regard to VAW.

Mr Rizwan, Girls Count shared that a 10-day long campaign was organized with around two lakh people engaged in discussions with the help of young people. Interventions were carried out in the media to sensitize people on gender issues and develop a better understanding. A gender related photography competition was organized in which 30 best pictures were exhibited. He spoke about the challenges faced, such as the need for funds to carry out offline activities and the changing political scenario affecting the work.

Concluding notes

New strategies, challenges and learnings from the experiences of people working in different regions were addressed. A group discussion on the problems and challenges was held. Five major challenges were identified and five groups were formed to address these challenges. The challenges were:

- How to bring consistency in the work and its outcomes.
- Need to develop a mechanism to increase sensitivity among organisations working with men.
- Need to develop a mechanism to follow up with the students of schools and colleges.
- Need to address religion and caste along with gender equality.
- A strategy needs to be developed for these challenges

Addressing the challenges

Mr Naseem Ansari presided over this session in which participants, divided into group, discussed one challenge each and developed strategies to work on it:

Bringing consistency in the gender work

Mr Satish Kumar Singh spoke about the importance of having strategies and plans when it comes to interventions and the importance of monitoring projects carefully to see they are in line with projected outcomes.

Mr Subhash Mendhapurkar was of the view that institutionalization leads to continuity, whether it is Mahila Mandals, Yuva Mandals or panchayats. He also said that there are oppositional forces that act as a hindrance towards institutional policies. For the smooth functioning of institutional policies, the organization needs to work in harmony and create an identity and reputation of its own.

Sensitising organisations working with men

Mr Mendhapurkar was of the view that religious organizations follow patriarchal norms. For instance, though they may condemn gender biased sex selection and female foeticide yet they

will always keep the order of society's systems and values, however unequal, intact. They can never go against the system. They are always talking about peace yet they never raise their voice against any issue. He further added that patriarchy gives special rights to men which they don't want to forgo anywhere.

Mr Singh was of the view that organizations should collaborate and work together. He pointed out, however, that generally when there is talk of men there is always a demand (like demand for employment, land etc).

Following-up with students

Dr Sanjay shared that through educational institutions college youth can be engaged to be a part of gender sensitisation programmes and teachers are the connecting dot for it. Even after an intervention is over the teachers are always connected with the students, so follow up can be possible only with the help of teachers and professors.

Addressing Gender Equality through Religion and Caste

Dr Sanjay raised the question of how religious organizations could be engaged to work on issues of gender? Citing the example of Muzzafarnagar, Mr Naseem shared that it is one such sensitive area where it is difficult to raise issues of gender along with religion. Dr Sanjay said looking at the structure and nature of the Constitution, gender equality poses a challenge for systems of religion and caste. Through alternative measures, however, the issue can be addressed.

Mr Mendhapurkar said patriarchy on the one hand makes a person feel stronger by giving them certain rights, but on the other hand it makes them vulnerable by devolving them of others.

Discussion was held on the National campaign for changing gender social norms.

Understanding Gender Discrimination in Various States

Mr Fazal from Madhya Pradesh shared that gender discrimination is prevalent in MP from the moment a girl child is born. It is visible in the following ways:

- Male child is considered responsible for carrying forward the family lineage
- Beliefs and traditions like witchcraft are used to vilify women

- The movement of women outside their homes is restricted
- The norm is for meals to be served to males first and then to women in the family
- Discrimination is practiced against widows who are considered as ill-fated and restrained from socialising with others
- Child marriage, early marriage and forced marriage of girls is very common
- Women are objectified
- There is unequal pay for women's equal work as compared to men
- Menstruation is considered unclean and unholy
- Women are trafficked

Mr Mendhapurkar added that our orthodox society holds the woman responsible for the sex of the child, so men are not considered equally responsible if a male child is not born. He was of the view that gender discrimination needs to be addressed by taking up girls' education, for instance, so that issues like their forced marriage can be countered through it.

Participants from Himachal Pradesh and Uttarakhand shared gender discriminatory practices that start from childhood itself:

- Only boys and men are considered decision makers
- Only boys can inherit the father's property
- Human trafficking is a method of economic activity
- Celebrations over the birth of a boy child but grief expressed over the birth of a girl child - this is a common form of gender discrimination
- Difference in consumption of food and nutritional intake between girls and boys
- Difference in the toys meant for the two genders
- When girls' reach adolescence, restrictions on their mobility, studies and recreation are put into place

Participants from U.P and Bundelkhand shared their experiences of gender discrimination:

- Education of girls is not given importance
- Girls are considered as 'outsiders' in their families as it is expected they will marry and leave, hence families invest less on their education
- Women considered impure during menstruation

- Women are not allowed to wield the plough and are restricted from going into the fields during sugarcane cultivation
- Birth of the girl child is not celebrated
- Restrictions are imposed on widows
- Girls are not given the right to perform the last rites of family members
- Women are expected to remain in purdah
- Girls are given away during marriage through 'kanyaadan'
- Boys are considered responsible for bearing family responsibilities
- It is considered that 'real men' father only boys
- Women are not accorded the role of priests
- Girls are not allowed to do as they wish for their entertainment

Identifying Prospects and Resources for National Campaign

With regard to the National Campaign, it was discussed that compilation of information is important to understand the prospects of the campaign and resources available for it.

Various organizations shared their strengths and challenges with respect to the National Campaign. **Mr Zeeshan, Ek Soch Foundation** shared that they have been working since 2004 on the issue of gender equality. He is working on the capacity building of youth and has undertaken 13 campaigns and seven seminars with the aim of involving youth.

Mr Anuj, YP Foundation, Lucknow shared that they have been working with youth on sexual and reproductive health issues.

Mr Sandeep, Breakthrough, Lucknow shared that they work with youth on gender equality and spread the message through street plays and with the help of the media. He also said Breakthrough is working closely with women and gram panchayats.

Mr Shishir, SAHYOG shared that they have been working on maternal and child health as well as gender equality.

Annexure**List of Participants:**

Serial nos.	Name	Name of the organization
1	Mr Rajdev	MASVAW Activist
2	Mr SubhashMendharpurkar	Director- SUTRA, Himachal Pradesh
3	Mr Satish Kumar Singh	Additional Director, CHSJ
4	Dr Sanjay	Mahatma Gandhi Kashi Vidyapeeth, Varanasi
5	Mr Devender Gandhi	Samarth Foundation
6	Faraz Ahmad	CHSJ
7	Mr Rizwan	Girls Count
	Ms Shanti Swaroop	Sutra
8	Ms Binna	Sutra
9	Mr Virsingh	Sutra
10	Mr Dhananjay	MASVAW
11	Mr Fazal	Sathiya
	Mr Naseem Ansari	MASVAW UP

12

Mr Anshuman

13

Mr VK Roy

MASVAW

South Regional Gender Conclave-Engaging Men and Boys

Human and Institutional Development Forum

August 23rd -24th 2016, Bengaluru, Karnataka

Introduction

The two-day conclave held on August 23rd-24th 2016 in Bengaluru was seen as the space to deepen the understanding of opportunities and challenges faced by practitioners while engaging with men and boys for gender equality and the impact of patriarchy and binaries of stereotyped gendered socialization. This was an engagement which attempts to take us beyond the obvious and created a platform for practitioners for sharing their experiences to sustain the energy, strengthen the solidarity and to show new pathways.

Sharing Objectives, Processes and Outcomes of Conclave

Mr Venkatesh Prasad of HID Forum welcomed the participants to the South Regional Gender Conclave. He said the three broad objectives of the conclave were:

- Creating a platform for practitioners of gender to explore opportunities and challenges involved in working with men and boys
- Strengthen the conceptual base and expand the knowledge of approaches and methodologies of working with Men and Boys
- Strengthening the networking and developing steps for way forward

This was followed by introducing the two-day agenda and a round of introductions of the participants.

National and Global Processes and Campaigns

Engaging Men and Boys for Gender Equality - Initiatives in India

Mr Anand Pawar of SAMYAK said when we talk about the work with men, we have several terms and usages- male involvement, engaging men, working with men, sensitizing men etc, but these seem to suggest that the men were missing earlier and are now being introduced to social justice issues. In reality, men have been everywhere and have been involved in and led various social justice movements. Men like Raja Ram Mohan Roy, Jyotiba Phule and Maharshi Karve

led various social reforms in India and addressed issues like Sati, women's education, child marriage etc.

During the nationalist movement and freedom struggle, men were part of mobilizing various groups for building nationalist consciousness. Men participated in the freedom struggle in large numbers with different political ideologies and means.

Men participated in various social justice movements, caste-based struggles for equality, environment movements, health movements etc. Men also arose in support of the women's movement and women's struggle for equality. In Maharashtra, Purush Uvach (Men's Voice) started in 1986 and a discourse began on the involvement of men in women's health. In terms of social and economic developmental programmes, men were involved in programmes like watershed development, sanitation, rural development and sustainable development and were involved more as decision makers, village leaders, informal leaders in communities etc.

"What is it that we are saying differently when we talk of involving men?" asked Pawar.

"Involving men received a major thrust during the ICPD agenda 1994 and the 1995 Beijing platform. There was a conscious effort for 'male involvement'," said Pawar. There was also a programmatic focus – weak analysis of gender-power relations and structural causes of subordination of women and girls. In the HIV/AIDS programmes, men were seen as 'vectors' and spreading diseases. The risk reduction approach did not address structural issues and causes. Several of these programmes, therefore, advocated involving men in kitchens but that did not prevent men from beating their wives.

During the early 1990's mobilizing men for violence against women started. MAVA (Men Against Violence and Abuse) started in 1992. MASVAW (Men's Action for Stopping Violence Against Women) started in 2002. This period saw a more systemic response by men on violence against women and this helped to bring visibility to the issue. Dialogue with the women's movement started and there was an exploration of strategies to mobilize and work with men.

From 2002 onwards, there was wider involvement of men on LGBTQI movement. Exploring masculinities started. Workshop series in South Asian universities took place. There was academic work in the area of men and masculinities and exploration of linkages with different forms of violence. Consultations and interventions by various NGOs also started. There were

also experiments to locate issues of men and masculinities in different domains of intervention. At the same time response and linkage with larger regional and global processes began. In 2007, the South Asian Consultation of MenEngage took place in Nepal where the India group came away without an action plan and stated that any plan of working with men and boys cannot be made without wider stakeholders. It was then through various consultations in India that the Forum to Engage Men (FEM) was started in 2007.

Over the past couple of decades, there have been different versions of ideas of working with men - key shifts in approaches. These have been:

- Acknowledging the presence of men in women's empowerment
- Gender mainstreaming – opening a window
- Sensitization of men
- Male involvement (ICPD 1994)
- Male responsibility (Contraception)
- Men and Masculinities
- Mobilizing men (to stop violence against women, GBV, primary prevention)
- Men as partners (SRHR)
- Engaging men
- Men as caregivers, fatherhood

There has been engagement through:

- Campaigns and forums (FEM, MASVAW, Kucchh-Sourashtra network, Breakthrough, Ekta) – engaging with social justice movements
- Programs and projects (of IPPF, ICRW, CHSJ, MAVA, TATHAPI Trust etc)
- Capacity building (by MASVAW, SAMYAK, MASUM, MAVA)
- Resource development and dissemination (Training manuals, films, posters, reports)

Mr Pawar highlighted that working with men and working on masculinity are distinctly different.

He provided an overview of working on masculinity in India.

- Women's movements – experiences from grassroots (the 1980s)
- Kamla Bhasin's book 'Exploring Masculinity'
- Academic works on masculinity (for eg by Prof. Sanjay Srivastava, Dr.Mangesh Kulkarni, Radhika Chopra, Dr Dipal Mehta, Dr. Charu Gupta)
- Literature – Diwali issues in Maharashtra
- 2001- National seminar on masculinity –Tathapi Trust, Pune
- 2000-2002 Let's Talk Men project – films by Rahul Roy
- 2002 onwards – travelling seminar on masculinity
- CORO –Promundo-Population Council projects
- FEM – 2007

Mr Pawar stated that the 2nd MenEngage Global Symposium- Men and Boys for Gender Justice took place in Delhi during November 10th -13th, 2014. There were regional symposiums in 5 regions prior to that. There was wider connections with and involvement of civil society organizations, social-justice movements and youth. The symposium went beyond men and SRHR – seven themes including poverty, conflict and economic instability. There were over 900 delegates from 94 countries. The work on masculinities gathered momentum in a few states of India as a result of it.

At present, the discourse is driven by a combination of approaches – donor drove and local discourses. There is widening of the scope to work with men and boys on issues of social justice. There is an effort for linking work with men and boys to transform masculinities. There is male engagement in changing social norms for gender equality.

Mr Pawar said, “A lot of work remains to be done. Nationalism, militarization, cross-border tensions, men in peace building, religion, caste, 56 inch chest, cow protection, ‘producing babies’...these need to be seen through the lens of masculinities.”He asked,” Which version of masculinities do we want to see- the kind espoused by Jyotiba Phule or the kind that celebrates a 56-inch chest?”

National Campaign to Engage Men and Boys for Changing Gendered Social Norms

Anand Pawar then introduced the National Campaign being initiated in approximately 18 states. He pointed out there are several discriminatory social norms and practices including early and forced marriage of girls, restrictions on mobility of girls and women, domestic violence justified as 'family matter' and acceptance of spousal abuse in marriage, education being stopped after girls reaches puberty, menstruation-related taboos and restrictions, branding of women as witches, gender biased prenatal sex selection and sex-determination, denial of property rights to women and many more.

Similarly, he said, there are social norms for men including male socialization, power and control over resources and women's bodies, a sense of 'entitlement,' performance and protection.

If we believe that gender equality is a vision for the entire society then the entire society must be engaged in championing this change. The objectives of the campaign are:

- Changing Gender Norms, ushering new human relations
- To promote men and boys' active partnership to change gender discriminatory social norms in the family, community and in different institutions
- Concrete actions by men and boys to promote gender equality and to eradicate discriminatory social norms

The campaign's vision for change includes:

- Boys and men are engaged in domestic work
- Early marriage becomes an issue of concern for family and community
- Young men hold discussions against dowry and dowry-free marriages become the norm
- Domestic violence is an issue of public concern
- More girls encouraged to engage in paid/wage work
- Increase in the Variety of professions for girls
- Women's public safety becomes issue of public concern and action.
- The issue of sexual harassment is acknowledged and addressed

- Improved relationship between students as well as with teachers and collective action taken on gender issues
- Greater awareness about gender-based violence among market vendors
- Regular Safety Audits conducted and concerns conveyed to public authorities and others

The campaign strategies include working through partnerships. There are existing partnerships through FEM, which has a network of over 100 organizations in 15 states. New partnerships were added during 2nd MenEngage Global Symposium, such as The India Alliance for Gender Justice.

Another campaign strategy is creating networked groups of gender champions. Emphasis on creating community groups of men or 'gender champions' who would like to experiment with the change in their own lives and relationships and promote these among others. These men and boys will be approached through institutions which could be the community, educational institutions or workplaces. They will inform and inspire the larger public through collaborative action and mass media.

The campaign will be implemented across multiple locations – urban and rural locations, communities, educational institutions and public/workplaces using a multiple Campaign Hub approach. Common campaign strategy will help develop a series of common messages and approaches which would be used according to the needs of a specific location. In the messaging process, the emphasis will be on the personal action for social change, keeping in focus the core values. In each Campaign Hub a core 'action committee' will be responsible for planning and monitor the implementation of the campaign at each location.

Following activities will build awareness and identify gender champions:

- Community level campaign events – including street theater, nukkad meetings, concerts, competitions, wall writings, film show and discussions etc.
- School/ College level events – Competitions, games, gender mela/festivals, concerts, other events, film show and discussion
- Intervention in corporate bodies/offices/workplaces – events, discussions, film shows, competitions

Campaign coordination mechanism will include a Campaign Coordination Group at the national level with representatives from NGOs, Women's Groups, Donors, and UN Agencies from across the country which will be responsible for overall planning, common messages, monitoring plan, material development support, media engagement, recruiting more partners and supporters. At the State level, there will be State Coordinating Hubs which will include all partners in a state/city and will be responsible for specific state plans, messages, program coordination, material production, media engagement, recruiting more partners and supporters, collaborative activities, communication coordination.

The Campaign will be implemented from over at least 10 state hubs. Work will be coordinated through these hubs with 100 communities (villages or urban mohallas) reaching to about 300,000 people, 20 higher educational institutions reaching out to 20,000 youth and their families, 10 public places reaching out to a stable population of 10,000 people and 25 workplaces reaching out to 5000 people and their families. This would give the campaign access to over 50,00,000 people in about 10,00,000 families across the 10 campaign hubs and reach out to much more through the social media and mainstream media outreach. This outreach is expected to identify and train between 7,500 to 10,000 male gender champions across these 10 hubs who will be linked directly with the overall communication mechanisms. Through this communication mechanism, the campaign will be able to identify and share stories of their individual and collective action for gender social norm change.

Understanding Masculinities and Gender Constructions With Reference To Understanding Patriarchies and the Rise of Patriarchies

Srilatha Batliwala started her discussion with a story. Srilatha stated that she is a grandmother with four grandchildren and grandmother-hood was a powerful social role in matrilineal societies. The grandmother was seen as a guide, confidant, counsellor, and governance was entrusted to them. Exploring the history of patriarchy, Srilatha clarified that the system of patriarchy has existed for the past 10,000-15,000 years only. It is important to understand the history of the concept as if we know our past, it's much clearer to find the process to understand how we can change our conditions. Patriarchy arose out of very historic social conditions.

Matrilineal societies were the norm for at least 30000-40000 years before patriarchy evolved. Why did patriarchy arise? The human population grew and conflict for land and property arose. Human beings were moving from hunter-gatherers to agricultural societies and conflicts for land and property arose. When conflicts arose, the most dispensable section of the population – the men - were sent to fight. A clan or group which loses a large number of its women is under threat as this is the reproduction pool. Women were indispensable to the survival of the race. This choice was not informed due to any biological or physical superiority of men- this was due to the survival of the species.

This had a fundamental impact on the future of society. It resulted in a concept that didn't exist in matrilineal society- private property. Previously, there were concepts of commonly shared resources. The new concept involved ownership- if I fight for this land; I need a part of the ownership.

In matrilineal societies, no one was bothered who their father was. With the advent of concepts of ownership, other issues emerged. There was the need to ensure that land goes to biological children. The only way to ensure this is to make sure that there is the social compulsion to controlling women's sexuality and reproductive power and to curb their mobility.

Fredrick Engels wrote in 1984 'The Origin of the Family, Private Property, and the State'. Patriarchy also gave rise to slavery- human beings that can be owned and controlled by others. This system was visible as a structured form in Egypt and then during 16th- 17th centuries and later embedded in India in the caste system.

The subjugation of women led to other deeply tectonic social systems that we are still dealing with today. With the birth of patriarchy came the gender roles. The rise of masculinity came as a result of the rise of patriarchy. Men's role in conflict valorised aggression, strength, bravery and courage, domination of other men and sexual prowess and virility, the ability to control and dominate women- these became constructs of masculinity and emerged as new gender identities.

Similarly, a new norm was created for women and we are still dealing with the imaging of a good woman. The same behaviour is okay for a man. The new norms became sexual passivity, sexual monogamy, economic and social dependence on men, controlled mobility, control of interaction with men, placing economic labor under control under men.

Patriarchy was not the only power structure that rose at the time. Side by side with patriarchy, other power structures were emerging and were intertwined- feudalism and monarchy also grew. We also saw the rise of the caste structure in India, embedded in Patriarchy. No one can claim such a clearly conceptualized and deeply divisive structure like the caste structure. Caste and patriarchy intersect and ensure that women's bodies be controlled by men. However, these caste rules cannot be the same for all castes.

Men of dominant caste need to assert themselves over lower caste men. A Dalit man cannot impose the same rules of chastity on his wife and survive. A custom followed in many villages in Karnataka involves girls from Dalit houses going to landlord's/ upper caste men's homes on marriage night and returning the next morning. The message is clear- the Dalit man may be her husband but the upper caste men control her body and have sexual control over her first.

Interestingly, there was no stigma on rape because everyone was raped. There are many ways in which caste intervenes and shifts social norms.

It is important to discuss how power structures arise and sustain themselves. Economists discussed that material resources are the result of power. In the Feminist analysis of power- other resources are seen as leading to power. These are tangible and intangible resources- knowledge and information are tangible and having contacts and network relationships are intangible sources of power.

Power structures usually have a small number of people at the top and yet they manage to survive. Why don't the people at the lower rungs revolt? To understand this, one needs to understand the three pillars of which any power structure survives-

- **IDEOLOGY-** invisible power. The power that is acting on you without you knowing it, like the power of media to create in our head what is important and what is not important- to be fair and lovely. Sometimes, ideology comes out in the form of a book like Manusmriti. We have internalized ideologies of race, gender, caste.
- **SOCIAL NORMS-** Ideology asserts itself in ways in which we behave. Social norms for women are restrictive. Similar norm sets exist for men. From this mechanism, we are every day reproducing the ideology. Through enforcing the social norms, women get constructed as the soldiers of patriarchy. It uses women to police other women.

- INSTITUTIONS- These norms are embedded in other institutes outside the family- in markets, in religious institutes. Therefore, 10,000 years ago all divine forms were "she"- there was no divine "he". The divine "she" was depicted with the large bust and large belly- celebrating and worshipping the power of reproduction. We must differentiate this form of divine and religion from that religion which talks about norms for controlling women, their behaviour, their dress, as this is not a religion but patriarchy being exercised (patriarchy in action).

Power structures use violence and threats to assert themselves (itself). Ideology is embedded in social rules and is embedded in all social institutions. However, when all of these fail, power structures use violence and threats to assert themselves and maintain their hold. There is a fear in experimenting.

Patriarchal structures survive and persist as there is male control of public and private resources. There is greater male access to education and knowledge. There is male control of women's bodies- sexuality, reproduction, mobility, labor/ gender division of labor. There are male networks of influence- this sustains the patriarchal power structure.

Srilatha discussed why there is the need for ideology if men already control bodies and resources. Ideology is needed because there is need to buy your participation in your oppression. A theory/ story needs to be constructed about how this is the only place you can be. This theory can take a form of stories of *Paap-Punya* (good deeds- bad deeds) or- phrenology which measures the size of the cranium as a basis for discrimination between the white and black races.

There are several barriers that poor women must cross to access rights/resources/services. This framework is borrowed from Meera Chatterjee's work on barriers to women's access to health.

- Awareness/recognition that they have rights
- To assert that right the next barrier is Permission (from family/ men/ elders/ to assert or access these rights)
- The third barrier is to have access to the resources to meet the opportunity cost of accessing/ asserting their rights.

- If I get the permission and have the resources, then I have to worry about whether there is availability/ accessibility of enabling laws, justice systems, and services that protect/ uphold their rights.
- Attitude/ reputation/ political power of violators and service providers.

Srilatha stated that there were a few key questions that we must engage with to begin the process of transformation.

- What patriarchal norms have we- both men and women- internalized that we need to confront within ourselves?
- How can we disrupt the everyday practices of patriarchy through own actions and behaviour in our own social spaces? Especially in our own organizations and movements? Srilatha gave the example of her granddaughters conversing. The eight-year-old girl said that she hates boys to which her nine-year-old sibling replied that you shouldn't hate boys, you have to marry one. The eight-year-old girl looked towards Srilatha and replied that she doesn't need to marry a boy; she can marry a girl too, isn't it? Srilatha told the child that the good news is that not only can she marry a girl instead of a boy, but that if she likes, she need not marry at all!
- How can men committed to gender equality learn from and work more closely with women's rights activists, organizations, and movements? Flagging of masculinities as an issue is thanks to the feminist movement.
- What are the other social and economic justice movements with which we need to build strong alliances?

Srilatha also stated that there is a need for self-reflection as the so-called social justice movements, organizations and networks are sometimes themselves deeply patriarchal in terms of staff issues, sexual harassments and dress sense that are followed.

The roots of the deeply dehumanized world can be found in patriarchy and its power structures that promote a kind of consumerism that promote more patriarchy. There is penetration of dowry into parts of society where there was none 50 years ago.

Ending her discussion, Srilatha stated that “The only way to deal with an unfree world is to become so absolutely free that your very existence is an act of rebellion”

Several questions were raised at the end of the sessions:

Question: Is it possible to have a discussion on masculinity, feminism, and patriarchy without making references to men and women?

Srilatha- Yes and No. *Yes* because we need to create a new language for talking about these issues which don't reinforce the old norms or ideology. One easy way to get out of this is to stop using English. *No*, because whether we like it or not, the impact of patriarchy is highly gendered- people are being constructed as men, women, gay, lesbian, intersex, etc. Gender is a fluid identity and we are constantly performing it. These identities are being experienced by people who are constructed as men and women or identify as men and women or other genders.

Anand- If patriarchy is overarching- we must not start our gender training with what is a boy/ girl or what is a man/ woman but start with masculinities and femininities. These are systems of socializing for men and women. We must start discussing spaces where masculinities and femininities are formed/ created. We must remember that everything about masculinity is not always about men.

Question: Is it really true that there was no patriarchy?

Srilatha: Depends on whether you want to believe the alternative story. We are not telling this story enough. We need to document matriline and discuss it and visualize it more. Mahila Samakhya created a play on "Awwa" and it brought out many issues.

Why Study Masculinities? Understanding Gender, Power, & Culture

Prof Sanjay Srivastava, Jawaharlal Nehru University, stated that we have to discuss the idea of performing and gender as performance. We need to ask, why transgender men perform the most hyper-masculine traits. It is important to think of the larger gender identities and the non-heterosexual identities.

Apart from ideology, we need to look at cultural hegemony also. Masculinities and patriarchies have been produced in the context of the Indian national movement. Nationalism deals with women as the tradition itself. They are not followers of tradition, they are tradition themselves.

In terms of nationalism and upheavals- who should remain constant and provide stability- this is women as though tradition in constant.

There was a practice of "female husbands" in African societies- the older woman who cannot have a child would marry a younger woman who would have a child with the husband of the older woman. The older woman would then be a wife of the older man, father of the child with the younger woman as well as the husband of the younger woman. This practice has died down only in the last 100 years. Similarly, the Nair community norms have changed in the past 100 years. These changes came about as these practices were seen as embarrassing to the nation and there was the need for reforming women's behavior in public. Certain ways for men and women to behave is seen as proper gender behavior and these ideas were very western.

Prof Sanjay spoke about the popularity of Lata Mangeshkar. There was no precedence to that kind of a forever infantilised girl child voice. Before Lata Mangeshkar, there was Gangubai Hangal and Shamshad Begum who had a different kind of voice. The rise of Lata Mangeshkar coincided with the setting up of national culture. Her voice is a Hinduised voice instead of the Muslim voices before her. Her appearances show her in a white ensemble- as if slightly apologetic of the fact that she is a public singer- the image of a woman public performer is a bad woman- so here is the woman in the white sari, standing upright and singing the songs. Prof Sanjay stated that it is important for one to make distance from the things that are closer to oneself. It is important to bring under scrutiny all of these things which we are close to.

Prof Sanjay discussed about gender and why should we think of masculinities. Gender is relationship – gender studies are not women's studies. It is relationships- between men and women, men and men, women, men, transgender, etc. Gender is a relationship of power. It is an exploration of power relationships.

When we study masculinities, we realize that there are many forms of being a man, becoming a man, being trained as a man. There are also different sites/ places where masculinities are produced. There are specific sites where you learn to be a man, which positions masculinities as superior to femininity or other ways of being a man.

Are masculinities and femininities opposites of each other- these are not equal and opposite. Femininity is a concept that supports the construction of masculinity. We describe femininity as

exactly the opposite. Masculinity is only able to be described as such because we define femininity as such. These are hierarchical relationships just as the home and public are not equal and opposite.

Prof Sanjay stated that often people say that we have much to learn from the animal world. This is not so and animals have no history of schooling, agriculture, university. Families in human contexts have very well conceived ideas of power and hierarchies. Gender is always about the historical process shaped in time by the agricultural societies and the industrial revolution. The manner in which human power is exercised is very different from the way in which animals exercise their power.

How do boys become men and how do they come to hold certain opinions about the world? There is an investment that men have in their gender and the way the world is constructed. A strand of men's studies is focussed on finding the real man. There is the emphasis on rediscovering the hidden real man inside of you.

Prof Sanjay argued that we need to deal with the issue of biology and the differences between men and women. He stated that Biology does not precede history and the social. The only way to effectively deal with Biology is to state that 'we become human in human history'. We should not prioritize either biology or the social. Biology should not become destiny.

Why focus on masculinities? Gender is about power. Power involves both men and women. To understand women's position we need to understand how male power is produced and maintained. Men were never understood as gender beings- men were the naturalized gendered category. Exploration of women as gendered beings has been more. Gynaecology is a much more developed science than urology. Historically much more attention paid to women as mothers.

We should say masculinity is a process because it allows us to think of change. Patriarchy is a process through which all men are seen to be superior to all women. Men get a patriarchal dividend over women. Masculinity is not just a relationship between men and women but between men and men. Masculinity is a process which produces some men as superior to other men. If I have only sons, I am superior to the man who has a son and a daughter. It produces some men as better than other men. In Hindi cinema, relationships between men are far more

important than relationships between man and woman. Masculinity refers to the socially produced but embodied ways of being male. It concerns ways of talking, behaving, gesturing, social interactions, and the division of tasks 'proper' to men and women and an overall attitude that positions it as superior to its perceived antithesis, femininity.

Prof Sanjay put forward a brief history of masculinities in India. During the British rule, the British recognized 'Martial races' after 1857. The martial races were warriors who were good at making war and were constantly fighting. This was in contrast to the non-Martial races who were thought to be more subdued and effeminate. The British reorganized the Indian Army and the Sikh regiment, Maratha regiment were of the martial category. These ideas then spread across different areas and the gender identities were reproduced in songs, cinemas, etc.

Other histories are histories of our families. Our family photographs need to be analyzed in terms of both the positioning of people and clothing. Women are always in traditional garments while men are allowed to be in western clothing. This is closely linked to how we feel women be portrayed. Women are imagined as tradition hence they should be as they are.

Another history of masculinities derives from the notion of the national family- the Indian nation and who protects the Indian Nation. Around the late 19th Century, the Indian nation started being denoted as a woman. The images of India on posters and calendars showed Mother India with great men leaders and thinkers surrounding her, in a sense to denote that the national mother is being protected by the men around her. These abstract ideas become part of our life. Boys learn that masculinity is – first and foremost – a biological identity: you behave in a particular manner because that is the way you are.

There are several sites where masculinity is learned. The family is the first site where you learn that if women behave in a certain manner, it brings dishonour. It is a site for male privilege. The family is a site where you learn how to normalize violence- among each other and between genders. Laws that check violence at home are very recent. The family is also the site where you learn about sexuality. The family is where you learn about space and gender- who belongs where. You learn about purpose and purposelessness- women and girls need a purpose to go to public spaces. The family is the site for learning about the fragility of masculine identities and the constant battle to project strength. There is continued need to have to prove that masculinity

is not fragile. Masculinity needs detailed instructions on how to be a man and it requires continuous support.

The second site of learning about masculinities is the school. Formal education at the earliest periods of life inculcates normative gendered values and behaviors. Schools teach boys to be 'boys' and girls to be 'girls'.

Apart from school, there is informal learning which teaches how to be an ideal boy and girl. Masculinity, as portrayed as violence and to not take part in it, is to lose one's grip on identity. Violence makes men but also un-makes masculinity if the fight is lost. Sanjay reminded that the connection between violence and masculinity is a social one and should not be 'biological' or psychological.

The community is one more site of learning. It is in the community that one learns about honour. Women's behavior is linked with the honour of the community. When we say that rape is the worst thing that can happen to a woman, it reproduces what men think about masculinities, sexualities, and honour. Rape has no concern with women, rape is concerned with men. Men are supposed to be protectors of women and by raping women, men show each other that they are superior.

Other sites of learning masculinities include institutions and space.

To conclude the session, participants were given a set of questions to be worked upon in groups to further examine masculinities.

Group Work- Questions on Masculinities

GROUP- 1- What are the manifestations of masculinity that you remember growing up? What are the words for masculinities in regional languages?

1. Control over mobility, decision making, and attire
2. Gender stereotyped professions
3. Men's non-conformity to gender roles
4. Discrimination and differential access to resources and diversity of role
5. Protection leading to restrictions and honour

6. Valorising male behaviour
7. Autonomy

Words for masculinities:

Aanatham- Malayalam

Aanthanam- Tamil

Gandasthana- Kannada

Magarayadu- Telugu

Group- 2- Have masculinities changed over the past two decades?

1. Sharing responsibility in household and parenting has increased
2. Increase in violence and aggressive masculinities
3. Acceptance of women's employment, career growth, and mobility
4. Willing to accept decisions in financial decisions- in double income families
5. SRHR has not changed much- responsibility of family planning lies with women
6. Recognition of transgender
7. Grooming for men and beauty treatments
8. Social institution and educational institutions

Boundaries are breaking- men are perforating into women's roles also

Group- 3- Examples of masculinities from popular culture

1. Rajnikanth and his performance of masculinity
2. Decisions in films taken by men
3. Moustache is a symbol of masculinity, songs about it
4. Formal roles have terms like Rashtra Pati and Sabha Pati
5. Great sportsmanship- when PV Sindhu congratulated her opponent
6. The long (sword)- the Long used by women- symbol of masculinity
7. Deodorant ads where women swoon over men
8. Acquiring girls in films- stalking is glorified
9. Body types for men are changing- lean, dark men are accepted

10. Sexual harassment and class- the upper-class woman and the lower class man stalking her.
11. Jayalalitha posters have a large image of her and tiny images of men below
12. Serials show dominating, evil, scheming women
13. Woman-centric films used to be there
14. Film- Dum Laga Ke Aisha kind of films show new norms
15. Bengali new serial- woman detective and male sidekick

Group 4_- Socio-Economic change and masculine anxieties.

1. Losing control
2. Gender division of labor
3. Skill for life- lack of psychosocial support while they are transitioning from boyhood to manhood
4. Unconventional jobs for women- competing with men
5. Role of protector
6. Men to men culture- materialism- market creating anxieties
7. Lack of support in public sphere – masculine anxieties in women who are in public spheres

Making of Youth & Youth hood: Moving Towards More Empathetic & Gender Transformative

Focussing on Special Emphasis on “Role of Media in Supporting the Construction of Hyper Masculinities and in Changing and Challenging it.”

Psycho-Social Issues of Young People from the Counselling Setting

Mr.B N Sharada counsellor from Parivartan counselling, training and research centre, which is a registered, non-profit society and also an organizational member of the British Association for Counselling and Psychotherapy (BACP), thus attracting a lot of people in the urban setting.

When the client walks in, they would like to explore themselves. Society is changing drastically. There are lots of adolescents walking into counselling, children ask their parents to take them for counselling. Men are willing to come for counselling.

Gender, transgender, caste, class, sexuality issues are discussed. Youth is the time when they are forming their identity- who am I and what do I want to be? They want to form a relationship with society. They have a different kind of work identity. What group do I identify with? How do I look? What should I wear? What kind of gadgets should I have? These are psychosocial issues of the youth. This is also a time for relationships, experimentation, friendships. Those who don't have this go through the crisis of loneliness.

There are several triggers when an individual comes to undergo counselling- relationship issues, career counselling, peer group issues: bullying, peer pressure, interpersonal issues, communication issues; Self-esteem; substance abuse; apprehensions for the future; Fear – of failure, losses, direction. Other issues are- achievement and performance challenges – academic/work issues, struggles with focus, concentration, goals and direction, stress, confidence issues, dealing with disappointment and failure; anger, assertiveness skills and negotiation skills; time management; supporting mental health issues – depression, anxiety, sleep disorders; single parent issues; pre-marital counselling; isolation/loneliness. Further issues include- juvenile delinquency; gender / gender identity / missing gender perspective; mental health; sex and sexuality; grief – loss, trauma; suicide, self-harm – Very important to assess suicidal risk with clients, especially regarding relationship issues and work failure and violence.

Parents bring the children- the child may have a sexuality issue- but parents bring them in for career counselling. There is no shame in career issues. The parents say that the child is not academically strong. The issue upon exploration comes out to be bullying. This impacts their self-identity and perception- forget about protecting other people, the boy is unable to protect himself.

A child may be on social media all the time but on exploration, it may be found that they are on a Facebook group that discusses how to kill oneself. So discussions in the counselling room start from discussing poor performance in schools, then moves to the discussion about suicide.

Mental disorders are not considered abnormal for girls but are unacceptable for boys. Discussion about sex and sexuality is difficult. Society lacks acceptance for child sexual abuse and for post-traumatic stress disorder.

Dr. Sharada ended by posing a few questions:

- What is your perspective about young people having mental health challenges?
- Think about the opportunities that can be provided for the youth which will help them grow as individuals.
- What exists? And what more do you think can be introduced?

Experiences from Working on Sexuality and Addressing Sexual Abuse with Young People in Schools

Dr. Shaibya Saldanha a reputed gynaecologist child and adolescent health practitioner and co-founder of Enfold India Trust spoke about the need to have a life skills approach to sexuality. Sexuality is not about sex. Sexuality is not about understanding how sex happens. It is about understanding the wider experiences in a person's life. It is a larger lifecycle- from the time of conception to the time of seeing the child. When parents are unhappy about the birth of a daughter, the child grows up feeling that the child is wrong. The child should have been a boy but is a girl. The child will go through life compromising for this and will be submissive towards any rights violations.

Sexuality training needs to cover body image and relationships. Shaibya narrated an incident during training when some boys stated that they felt that girls are a waste of money as they want clothes and jewellery and you have to take a debt to marry them off. They felt that women's rightful place is at home. When they were asked if all women should stay at home, should their teacher or doctor stay at home, their response was No! However, their mother should be at home. The training should, therefore, discuss the fact that the woman who is not at home- is creating value somewhere else.

There is a value of the human being apart from their body image. Shaibya stated that body should be discussed from class 1 in schools and relationships should be discussed from class 9th onwards.

Shaibya narrated a story that helps her discuss the concept of consent with her students. After work, she was on her way back home as a guest was going to come to her house. However, by the time she reached home, the guest was also arriving a little early. Both of them entered the house together. She made the guest sit in the drawing room and proceeded to the kitchen to give some water. Then she asked her guest whether he wanted a tea or coffee as she would make it. The guest said that he wanted a cup of coffee. So immediately she got busy and started making it. Once the coffee was made, she poured it out into two mugs and was bringing it to the guest but the guest suddenly said, I am sorry I don't want to have coffee. She felt stunned and asked if he wanted the coffee made in any other way or if she had made a mistake in some way. The guest said no but still refused to drink it. Shaibya then discusses this story with the students and asks them what she should do as she is feeling very hurt. Should she force the guest to have the coffee? Most students eventually say that it is not such a big thing and if the guest has changed his mind, he need not be forced. It is okay to change their mind midway. Then Shaibya equates this story with the concept of consent and if it is alright for a woman to change her mind.

Shaibya stated that gender training and trainers should be a-religious, anti-moral and be sensitive.

Speaking about child sexual abuse, Shaibya stated that a child goes through many traumas in their life, which include parents' fighting, parents divorcing, the death of a parent, death of grandparents, a child leaves school and shifts to another school, best friend leaves the school, etc. These traumas are discussed at home while no one ever talks about child sexual abuse. There should be discussion around it and the child must be made to feel that it is okay to talk about it.

Several questions were raised at the end of the session-

Question: What is the role of the media in the life of the adolescents?

Mr .BN Sharada answered that_- There is a big impact of social media on youth and in the way their identity is getting formed. This is connected in a way with post-liberalism. Some television

serials show competition between young children and when the child loses, the parents are seen crying or angry. Who am I is a process in the life of a child and their identity is getting formed by scores.

Question: There is an availability of violent porn, rape porn and what should be done about this?

Shaibya Saldanha answered that - There is need to work with social media. We cannot be as suspicious of it as our parents were of inter-gender mixing. There is need to talk to adolescents about sex and sexuality and not just about career and mathematics.

Taking the discussion forward, Prof. Dr. Sanjay Srivastava stated that masculinity is not just for men. The manner in which you define masculine is dependent on the manner in which you define feminine. We should not say this is feminine quality or this is a masculine quality as this presupposes that there exist qualities that are innately female and male and that biology precedes everything. The Hindu concept of showing God as *Ardhnarishwar*

Having both qualities of masculine and feminine also similarly presumes that some qualities exist as feminine qualities. We should remember that nothing exists- we become men and women, we are always being produced through what is said about us. We are nothing outside discourse. Masculinity is an identity that is constructed through discourse. Softness and emotion-ness are not feminine qualities. They are not qualities that either men or women have. Aggressiveness is not a masculine quality. It is just a quality related with power.

Understanding Men & Masculinities In The Context Of Global & National Increase in GBV : Role of State

When Jungle is at Fire You Cannot Just Save Your Own Tree- Need for Intersectionality Analysis to Work on Gender Based Violence

Mr. Anand Pawar stated that we need to understand that gender-based violence is a component of the wider violence and cannot be seen in isolation.

What is the role of the State in sustaining Macrostructures of patriarchy? Social structures can be depicted through a triangle with the State and Patriarchy as two axioms. There is a connection

between gender-based violence and the way this structure gets constructed. The third axiom to complete the triangle can be anything- religion; culture; race/ caste; nationalism; militarization.

There is pressure on men as protectors of religion, nationalism. There is a culture of violence and the State plays a role in strengthening this culture and sustaining patriarchy. Race and caste-based violence can be seen throughout India, several examples have come out of North East India. Similarly, State has a role in keeping silent on caste-based violence.

Anand stated that the State led nationalism is around superiority over natural resources. The image of a country itself is equated with that of a woman. Citing the popular Hindi film song, "*Yeh Duniya Ek Dulhan, Dulhan Ke maathe ki bindiya- yeh Mera India*", (provide translation) the country itself is portrayed as a young bride.

The idea of peace is different for different people. The meaning of peace may be market led or feminist theory. The idea of violence is different for peacemakers, or feminists or Right wing leader.

Mr Anand described the masculine world view which depends on the axis of masculism, militarization, and macro-economics. Masculinity is shaped by violence, risk, and performance. Macro-economic relies on private profit, market, and exploitation. Militarisation is dependent on the enemy system, control, and power.

This masculine world view must be replaced by a feminist world view which will replace the axis of masculism, militarization, and macroeconomics with the axis of humanism, sustainability and peace.

Humanism sees a world free of violence- it is right to life, sustainability, and peace. Macroeconomics is replaced with sustainability, which is shaped by equality and is people centered and functions on principles of justice. Militarization is replaced with Peace- which is based on love and respect, sharing and active on- violence.

This world view is more peace centred, human-centred. Anand emphasized the need to work on the whole model and not just on isolated issues of violence. It is through this that we can reflect on gender-based violence. We have been talking on GBV in the masculine view and this remains

very focused and narrow. A meaningful response to GBV must now be widened to change our entire world view.

Gender Park- Gender Based Violence and Institutional Responses

Divya Gender based analyst discussed the Gender Park in Kerala in order to understand gender-based violence and the State's response to it. The institutional response can be studied through an analysis of three cases of violence against women.

Case 1- Nirbhaya- The response of the State was highly reactive to the public outrage. The State constituted two commissions of inquiry: Justice Verma Committee and Usha Mehra Committee. The Criminal Law (Amendment) Act, 2013 was passed within three months of the incident in December 2012. Nirbhaya Fund was established for ensuring the safety of women in public transport. Funds were provided to state governments to start shelter homes and most of these remain unutilised.

The key limitation of these laws is in the reproduction of patriarchal ideologies embedded in them that further subordinate women in the name of upholding the family structure; they are still considered to be partially at fault, i.e. victim blaming, for the injustices that occur against them. The government chose not to reform the problematic area of marital rape though the committee report spoke of it.

Case 2- Soumya Train Incident- In 2011, a working class girl was thrown out of a moving train, raped and murdered in Kerala. The public opinion called for capital punishment for the rapist. This incident was the motivation behind setting up the She-Taxi project of the Gender Park.

Case 3- Jisha- In April 2016, a Dalit law student was raped and murdered in Ernakulum district. The public opinion in the days following the crime was numb but soon released a massive outcry. The incident gave birth to a debate over the conditions of women-headed households, women in poverty and issues of caste.

In spite of large-scale institutional responses to such cases, violent crimes continued unabated. The reforms often reproduce patriarchal norms. Women are still blamed for the crime. Responses often also include compensations - house and job provided to the victim/ survivor or their kin.

Over time, there have also been proactive measures, which include the creation of jagratha samitis at the level of the panchayat; The Gender park, which aims to bring together various stakeholders and Kudumbashree which is a poverty reduction project. These projects work on a decentralized model bringing together different stakeholders. Such responses are the first step in enabling transformative change and challenging the existing structures.

Divya stated that institutional responses most often work in an incremental fashion unless there are exogenous shocks to the system, as in the case of Nirbhaya, which creates pressure for transformative action. The responses do not challenge the existing structures of patriarchy and as a result, they will always fall short.

Divya posed a few questions for the participants:

- Do institutions respond to bursts of public passion or engage in incremental processes that proactively question the status quo?
- How do institutions treat the subject and their problem that they respond to?
- Do institutional responses challenge the existing structures of patriarchy?
- Are institutional responses centralized in planning and implementation or is it decentralized in both these stages?

Concerns and Engagements of the Civil Society Organisations

Ms.Bimla Chandrasekhar, EKTA, stated that while working with women through the Ekta Resource centre in Madurai, we ask them their wants. Women say they want a peaceful family- without violence. There should be enough resources in the family and no violence. When they were asked to think beyond that, they said that they wanted India to be a country where they can move freely without violence. Due to the news reporting, every day they are seeing news of violence and war and they want that these should stop.

Ms. Bimla said that there is violence in society and our men are part of this. This violence is normalized- this should end. Violence and aggressive behavior is learned and taught and these norms change over time and society. A series of messages have been developed around gender equality. There are messages for men and boys- violence hurts you too. Addressing gender-based violence benefits everyone.

Bimla stated that many CBOs and NGOs are working on gender; some are also working with communities as partners. These efforts are successful when the programs are not one-time efforts but are coordinated and involve various stakeholders.

It is important to understand that the work with men and boys should be done in culturally relevant ways. Our work and approach need to be contextually sensitive- sensitive to their background, their age group, etc.

We must learn to understand that men and boys are part of the solution. We must dispel the 'boys will be boys' perspective.

Men need spaces to express to heal from their own experiences with violence. Violence is not the solution. Instead of life skills training, there is the need for role skills training. We must begin to make male privilege more visible. Men also feel the pressure of masculinities and say that they feel ashamed of performing domestic chores.

Ms. Bimla talked about the challenges of engaging with men and boys. Training and awareness programs for men and boys are often challenging as getting men into the training is difficult. Men are generally not found in homes and are mostly away in schools, colleges or earning the livelihood. Also, very few trainers actually have the skills to deal with the issues involving a purely male crowd. Our work is It is not just men engaging. We have to engage the entire community

Ms. Bimla ended the discussion with the quote from Kamla Bhasin- Say yes to the power of love and say no to love of power. We cannot see violence as a solution. There is increasing movement towards masculinisation of women- women are in the military, the movement like Durgavahini are gaining momentum. We cannot focus on women's liberation. Gender equality is about human liberation. We need to start with the world where men and women love each other and trust each other and lead a harmonious life.

Several Questions were raised at the end of the session:

Question: Is market economy bad for gender equality or gender relations? Are mobile phones bad for young people or is it good?

Bimla- Market and use of mobile phones have been banned for girls in many villages and colleges across India. One nursing college shut down the girls' hostel after mobile phones came. There is no problem with the youth using mobile phones as long as the phone is used positively for their good and for education. As far as the market is concerned, the market is positive but is impacting the relationship between men and women and the idea of what is an ideal man and woman. The marriage market is booming in today's economy.

Anand- The market is not limited to a particular product. Markets involve the entire production system. There is the promotion of the produced stuff. There is a distribution of the profit. One big problem of the new market is that the local economy is being killed. In that sense, it kills local vendors- reliance selling vegetables and killing the local seller.

The market always exists. The way it is organized right now is exploitative. The way market is bringing technology into human relations must be studied. Human relations are not going towards equality. The ultrasound machine is being used in a patriarchal manner for sex determination. We see new liberalization and the use of the smart phone. However, we also see an abuse of technology. Cases have come to light, where the Husband buys a mobile phone for his wife and takes the Sim card in his name. Yet, on the pretext of taking an office connection, he makes the wife write down the itemized list of numbers whom she called, the duration of the conversation and what they spoke about. While the market cannot itself be blamed for this, market-led technology leads to these issues, though.

Ms.Divya said that - Advertisements perpetuate the gender discrimination.

Several questions were raised like

Question: Even when the government has been proactive in response, how does the government's initiative impact social behavior? How does the creation of space or facility help, when the socially accepted behavior doesn't change?

Divya- The government responses generally don't disturb the patriarchal subset but just put an icing on top with our gestures.

Question: Regarding the alternative world view from masculinity to feministic, is it possible to remove the binaries and move towards a humanistic or pluralistic worldview?

Anand- The model of the masculinity world view to change into a feministic worldview is a work in progress and it should eventually lead to a more humanistic world view.

Working with Identities, Masculinities: Exploring Gender & Sexual Binaries: Its Challenges & Power Dynamics

Gender and Sexual Binaries

Mr .Manohar founder Director Sangama stated that he started Sangama 17 years ago with a focus on the sexual minorities issue and tried to question what sex and gender is. How do we look at sexual preference and sexual identity and what are the models of global south? What discriminations are faced by sexual minorities in our specific region? How do intersectional ties work in sexual minorities?

Mr. Manohar argued that gender is contextual. Most of us understand sex as male and female. Whatever is not male or female is categorized as intersex. Except for reproduction, there is no difference between fully male or fully female bodies or intersex bodies. Do we cease to be males and females once we reproduce?

When it comes to gender, people are either cisgender or transgender. Cisgender people are those whose gender is aligned with the society's acceptance of them. If my sex and gender don't match- if my sex doesn't match what the society expects- it is transgender. Transsexuals are a small part of the transgender community who have had surgery done. Since surgery is a process that cannot be reversed, there are guidelines where the medical health profession will observe the person and then take the decision on whether they should get the surgery done. Persons wanting surgery are also asked to live the gender they want to express. This process is to ensure that only those who are transsexuals go through it. Activists argue that this is interference by the medical system- you are medicalizing sexuality. In the west, everyone has a gender identity as well as a sexual identity or sexual preference or orientation. You can be heterosexual, homosexual or bi-sexual. I can be a homosexual man/ woman or heterosexual man/woman or bi-sexual man/ woman. In the western communities, there are 2 spirited communities who don't worry about these binaries- they have 5 genders.

Manohar familiarized participants with some identities:

- Hijra is a person born as male, having gone through surgery and has sex with men
- Kothi is a person who is similar but has not gone through surgery
- Double Decker is a person who is homosexual by preference and living the gendered role of a male
- Panther is persons who are masculine men who are the partner to homosexual men and hijras.

All four are either homosexual or bisexual.

These similarities are seen in other countries like Brazil, Thailand etc. Same Sex marriage is criminalized in India. People face discrimination in housing, in access to healthcare, they are forced into heterosexual marriages, forced to feel like sinners, they face alienation, discrimination in education and wages, etc.

Homosexual men live better than lesbian women and among them, those belonging to Hindu communities are better off than their Muslim and Christian counterparts. In terms of castes - Yelamma is a Goddess of Dalits and transgender and is of a lower caste. There is more acceptances of Hijras and TGs in lower castes than upper castes.

The LGBTQI community faces the threat of violence from friends, family, and colleagues. People meet partners over the internet and there may be the threat of blackmail as the person may reveal the sexual orientation to others. Mr. Manohar stated that marriage is a big issue. While we have sympathy for gay men in heterosexual marriages- there is also the element of dowry which the homosexual man doesn't mind taking.

Amongst the TG community, the Hijra is respected, wears a Sari and is castrated.

Dalit Identities and the Subaltern Perspective on Gender

Ms. Cynthia President at Training, Editorial and Development Services Trust - Training, Editorial and Development Services Trust stated that she has been a gender trainer and works on Dalit issues. She is a part of the Christian minority community and part of the feminist struggle.

Mahila Samakhya is a well-regarded Government program. It used to be the most notable example of women's empowerment for India. Karnataka also has a rich history of the work. Mahila Samakhya has started working in silos so Cynthia was interested in bringing the wider

debate into it to enrich its work and bring Mahila Samakhya work out into the wider social justice with men. A training resource was developed- men in partnership with women for gender equality. There was the realisation that women in governance need the support of men and not their subversion. Also, there was the need felt on involving men and boys in programmatic themes. Training of boys on negative impact of child marriage, and challenging them about male patterns of behavior is also the focus. There was the attempt to correct the balance on gender equality.

Cynthia stated that 'Gender is not binary' is being talked of because we lost this discourse somewhere on the way. Traditionally, a spectrum of gender identities was well visibility and recognized. Where did this idea of gender as binary come from? This is a western colonial identity. The entire women's movement derives from that background. It has tapped into that stream and not looked to subaltern Indian experiences. Subaltern women's voices have emerged in the last 15 years. In 2009, we had the struggle between two sections of women's groups during the case of the Mumbai bar girls. The backward and Dalit women's groups did not want the bar girls to continue work. However, other women's groups said that the important question is of autonomy and liberation. If women want to use their bodies as a means of survival, they should be allowed to do so. The subaltern women's groups questioned the motives. They questioned why only our caste does this work and if this work is so good and a means of women's liberation, the why don't other caste women join this work.

These difficult questions need to be raised; however, people ask why to raise questions that will divide the movement. People in gender rights movements are also selective and there is a prioritization of agenda. Cynthia asked who should set the agenda and why should one category of people who are not in that category talk about those issues.

Cynthia stated that religion is a tipping point in some senses. It becomes the determining and dividing factor in some cases. Brahminical patriarchy brings the dominant ideology and determines what issues get prioritised.

Cynthia discussed that there is tolerance in Muslim communities towards gender differences. Among the Christians, the experience is more positive than negative.

It is interesting to note that only sexual minorities and Dalits are being forced into prostitution and we argue that their rights should be respected. This is putting the cart before the horse.

Breaking the Gender Binary

Ms. Nandini Murali author A life In Trans Activism began her discussion with a quote from Devara Dasimayya, the 10th-century mystic, and Kannada poet- "Breasts and long hair—is this a woman? Beard and moustache—is this a man? But what of the soul, which is neither man nor woman?"

Nandini stated that these identities are challenging. No one is free when others are oppressed.

Quoting Gloria Steinem, Nandini stated that we have to imagine change before we are ready to move towards it. Bell Hooks, feminist, author and activist stated that Patriarchy has no gender! It is not us versus them, men versus women. We must understand that everyone is complicit in it. Moving to the concept of the Binary Box, Nandini discussed that when we meet a human being, the first distinction we make is, 'male or female?' and we are accustomed to making that distinction with unhesitating certainty. We categorize people into *yes* or *no*- high or low- male or female.

The gender binary has to be negotiated. The first question we usually ask new parents is: "Is it a boy or a girl?" Kate Bornstein had said that -There is a great answer to that one going around: "We don't know; it hasn't told us yet." Personally, I think no question containing "either/or" deserves a serious answer, and that includes the question of gender.

Nandini discussed that gender is a spectrum; a range of expressions; how you relate to yourself and a personal identity. Gender is not Male or female, defined by body parts, determined by chromosomes or sexual orientation. The dangerous thing about binaries is that there is dichotomy- if you are one- you cannot be the other. It is tenacious and deeply entrenched. It follows that if you are born a male, you are a man, and you are masculine and are attracted to women. If you are born female, you are a female; you are feminine and are attracted to men.

The concept of gender binary is also referred to as gender binarism, it is the classification of sex and gender into two distinct, opposite, hierarchical and disconnected forms of masculine and

feminine. As one of the core principles of genderism, it can describe a social boundary that discourages people from crossing or mixing gender roles, or from identifying with three or more forms of gender expression altogether. In this binary model, "sex", "gender" and "sexuality" are assumed by default to align. A further issue with the gender binary is the insistence that men are inherently masculine and women are inherently feminine. This reduces options for people to act outside of their gender role without coming under scrutiny. The assertion that femininity applies solely to women and masculinity solely to men, is fundamentally flawed. It is important to distinguish femininity and masculinity as descriptors of behaviors and attitudes without tying them directly to the genders man and woman.

We need to go beyond the gender binary. The other isolation of other genders is problematic. The conception of gender beyond the gender binary can reframe and redefine masculinity and femininity. Gender is a chosen identity. It needs to be consensual. Gender diversity and intersectionality of gender need to be analyzed.

Nandini discussed the concepts of PAFB and PAMB- Persons assigned gender female at birth and persons assigned gender male at birth. Gender is assigned to us at birth, based on the traditional conflation of sex, particularly external genitalia, with gender. This assigned gender may or may not match a person's own sense of their gender. A cisgender person is someone whose own sense of gender matches the gender assigned at birth. Thus a cisman is a PAGMB who identifies as a man. A ciswoman is a PAGFB who identifies as a woman. Thus to be cisgender implies enjoying a range of cisgender privilege, which a transperson lacks in a gender binary world.

Describing the concept of the traditional hegemonic masculinity, Nandini stated that it is external expectations of what it is to be a man. It is a societal construct. It is 'traditional' because it is rooted in long-held cultural ways of defining what it means to be a man and 'hegemonic' because it places men above women and some men above other men. Male power is not held by individual men but institutionalized in social structures that support the gender order in favour of men.

Nandini ended her discussion with the working definition of sexuality by World Health Organization, 2006 – "Sexuality is a central aspect of being human throughout life and

encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction. Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviors, practices, roles and relationships. While sexuality can include all of these dimensions, not all of them are always experienced or expressed. Sexuality is influenced by the interaction of biological, psychological, social, economic, political, cultural, ethical, legal, historical and religious and spiritual factors.”

Several questions were raised at the end of the session-

Question: With the expansion of information and knowledge about different genders and transgender- it's almost as if people are scared to talk to other people and discuss issues as they feel they will step on toes. This is true of issues of all minorities. How do we take on the responsibility of educating people without being politically incorrect?

Nandini- We haven't reached a stage where these issues can be discussed openly and not just among clusters of people. Trainers also lack the sensitivity. It's not an easy conversation to have at all. Listening is important. We are scared of talking about those issues where we have privilege. That is myopic; however, we all have marginalizations among us. There is competition among marginalizations- about who is most marginalised. However, the issues need to be discussed.

Question: Who sets the agenda and hierarchies on what issues need priority?

Cynthia- Subaltern discourse on masculinities is missing. The feminist discourse has not resolved it yet. The Dalit girl child is the most raped category. Personal safety, food security, and livelihoods are their priority. Their existential struggles are the priority. They are at the helm of land right struggles, livelihood struggles. If a Dalit woman chooses sex work, that is okay. However, we need to ask if there is an exit option if the woman wants to leave this work.

One criticism of feminist struggle is the vision is a dominant male and suppressed woman- monolith male, monolith female. A Dalit feminist is a mutually exclusive term. Instead of a feminist movement, we need a womanist movement- a name of our own. Dalit womanist movement, therefore, will acknowledge that the subaltern women's struggle is not against the

dominant males but against non-dominant males. The unique experiences of these women do not enter the mainstream feminist discourse; therefore, they do not inform the movement.

Manohar- Economics is the push reasons for sex works. Lack of land, livelihood is pushed factor. Around 70% sex work is now street based and there are no hamlets or red light areas. In street-based sex work, it is difficult to do trafficking.

Question: Is the word Queer not insulting?

Nandini- While the word queer was coined to denote someone odd, now the LGBTQI community has appropriated the word to denote themselves.

Manohar- The word has come from the West. The community does not want to use the word sexual minorities, as minorities in our specific context have come to signify Muslim minorities. Also, the word minority itself is not appreciated in the West.

Masters from Sahara organization, working with the Muslim community, spoke about the fact that whenever we talk about gender within Muslim community, we have to place it in the context of the religion. Quran plays a role as it defines norms. Regarding the status of women and the question of gender equality, the awareness is there in the community; however, the larger Indian culture impacts them. When we look at livelihoods issue- barriers are types of livelihood- not able to engage with all professions.

Although the PWDVA 2005 exists, the results of domestic violence have been more problematic for Muslim women. There is fear of talaq if they complain of domestic violence. If they use the law to resolve their problem, the men and institutions will use religion to push them back. Even the government schemes don't have much for Muslim women- these are for Muslim dominant men.

The Role of the State: Enabling and Challenging Aspects/ Processes in Transformation of Gender Roles and Relations in Prevention of the Spiral of GBV.

Ms. Celine, Vimochana stated that in Karnataka though work on women's rights started early, ordinary, everyday women's issues were not finding space in the discourse. At that time patriarchy was not a common word. To realize that Vimochana was talking about feminism took

a long time. More than two decades back, they met a lot of groups like Dalit groups. The women's movement gave space and acknowledged and welcomed different sub-movements.

Vimochana started thinking about working with men to make them understand gender-based violence but the theory has not been translated into practice very well. Celine said that in their work, the perceptions of men went through a lot of change- from stating that the solution lay in killing all men to castrating all men to realizing that these men need help. There was also a patriarchal sympathy towards men, which saw men as victims of patriarchy just as much as women were victims. There is a closeness and lack of a healthy approach towards sexuality and related issues, especially in the case of adolescent boys.

Violence against women is also to do with the lack of knowledge about women's bodies and sexualities. Men know women's bodies in the crudest manner.

Celine stated that there is need to engage both men and women to bring out a genuine transformative change.

Reflections & Response & Challenges of CSOs In Their Experience Of Working On Gender Mainstreaming & Engaging With Boys & Men

Focussing on special emphasis on embedding gender in organizational development and leadership.

Gender Mainstreaming in Organisations: Engaging with Boys and Men

Ms. Anuradha Prasad Gendered Consultant stated that while looking at how to mainstream gender in organizations, the transformative process has to start with the individual. Unless the individual changes, there will be no impact.

Anuradha explained that gender is in individuals. Gender is not only about the relationships between men and men; men and women; women and men; it is also between transgender. She said strength is divorced from feminine attributes.

It is important to understand that gender is also within the person, in the deep structure of 'what I am'. Deep structure is that part of an individual, which is in the unconscious and is not accessible

to them. It is that part of which we are not aware. The deep structure is engrained in us through the socialization and nurturing process at home and various social institutions and compounded by ideologies of social inequality.

Anuradha stated that ideals and norms of gender are deeply embedded. Deep structures or the unconscious is like icebergs. As with an iceberg, just around 15% of the ice is visible on top, the remainder iceberg is invisible beneath the water. Similarly, with human beings, the deep structures contain deep lying ideas and concepts of gender.

Different ideologies across the world talk about two ways of experiencing life- the feminine and the masculine. In India, the concepts of *Prakriti* (the creation, pulse of nature) and *Purusha* (structure) have existed for centuries. In China, there is the wide prevalence of the concepts of Yin and Yang or cool and light. Only when both come together there is wholeness. In our Yoga traditions, there is *Ida and Pingala*- or the moon and the sun- the *prana* within is by them coming together. Anima and Animus concepts by Carl Jung also refer to Anima being the feminine in male and Animus being the masculine in the female. The aim of life is to be in the process of achieving inner balance, integration, and harmony between the feminine and masculine.

Human qualities are divided and qualities like caring, nurturing, being emotional, vulnerable are attributed to women while qualities like authoritarian, logical, objective are attributed to men. The masculine qualities in women and the feminine qualities in men lie deep in the unconscious. Anuradha talked about the concept of Projection. Within women, the masculine qualities that are in the unconscious are projected to the men and within men, the feminine qualities are projected to women. We do not give cognizance to the masculine attributes within women.

At the individual level, the first step for growth as a human being is to claim parts of you that you have projected out there. New attitudes, behavior, skills, values will have to be learned and adopted.

Regarding gender in the organizational universe, there is a need to assess which parts are masculine and feminine within the organization. Deep structures exist in organizations also. We can start with evaluating the structure of the organization and the positions, roles, and responsibilities that men and women occupy. Similarly, policies, decision-making systems and

the ways that skills and knowledge are developed also reflect gender construction. Each part of the organization can be unpacked to see where masculine and feminine exists.

To locate the gender in organizations, there is need to evaluate:

- Invisible/informal decision-making processes that influence/lead to formal organizational decisions
- Informal groupings, “cliques”, that become sites of influence or hold/exercise informal power
- How different kinds of work and roles are actually valued vs. formal norms
- The hidden vs. formal work culture – working late hours, weekends, doing personal errands for the boss, etc.
- Sites where people's reputations or credibility is built or damaged (gossip, rumours, praise, etc.) – i.e., where a lot of "power under" is manifested
- Occasionally, sites where conflict/tension gets mediated or resolved informally

To address gender interventions in organizations, gender must be an essential dimension of organizational development. There is need to intervene with gender focus at different levels, including coaching especially for leaders, open discussions during workshops/ training, exploratory conversations in groups. Within organizations, there is need to conduct gender audits, ensure gender steering groups, look at changes in structures, systems, processes.

Anuradha stressed that there is need to promote continuous gender awareness at the organizational level. Organizations are deeply divided and need this intervention.

Several questions and comments were raised at the end of the discussion:

Comments: In most of our projects and programs, gender is a cross-cutting theme. When working with organizations there is need to create and sustain reflective spaces and provide space for growth and leadership of women.

We talk about gender, but talking about masculinity and femininity without talking about men and women is difficult as it is in our conscious. In organizations, while sexual harassment policy might exist, most women still don't avail of this. The lack of a supportive environment gets played out as an existence of masculinity/ femininity.

Within organizations, women often do not speak their mind, give suggestions or even when they do, their suggestions and feedback is ignored. Government structures also display masculinity when they talk down to local CBOs.

Question: Should we be working with the individual man or should there be a changed community aspiration for gender equality?

Anuradha: The centre is the individual, everything begins with the individual. The first connection is with the family or household and then with the community, then the village. The various ripples go on. What affects the individual, will affect the other communities and societies. If the change in individual values and behaviors doesn't take place then changes in other processes and systems will not be effective.

The way that power and leadership are constructed, lead to sometimes very traditional approaches and constructions of 'everyone is equal'. Everyone is equal is problematic because organizations need rules and hierarchies. People may be relationally equal but people have different work hierarchies. Organizations also sometimes have *aka-anna* relationships- where everyone is a brother- sister. Family as a metaphor comes into play a lot in organizations and we ask- who is the elder son, who is the father, who is the son in law?

To end the session, group work was given to the participants on the basis of participating States. The following questions were asked from all states:

Sharing of Learning from Different States

What Are New Thoughts, Insights, And Learning's From the Conclave?

Andhra Pradesh

- Masculinity includes women also
- Distinction between masculinities, and patriarchy's pillars of ideology - most often never debated
- Gender includes men, women and TGs
- Family has deep structures, patriarchal cultures is to be dismantled

Kerala

- Gender is not connected with the body
- Area specific learnings and experiences on gender and masculinities

Tamil Nadu

- Origins and contemporary manifestations of patriarchy as well as masculinities
- Intersectionality of gender, patriarchy, masculinities, sexualities, class, caste, religion and disabilities
- Positionality- situating self in context
- The idea of masculinities as a power relationship and a performance
- Masculinities affect men as well as women (the idea of superior and subordinates)

Karnataka

- Rise of patriarchy- should there be efforts to change
- Clarity on the fact that we are not speaking of men/ women but masculine and feminine (non-threatening)
- Masculine/ feminine also involves men/ women, trans, intersex
- Understanding “masculinity”- sites of reinforcement
- Understanding power and gender
- Working with men and boys
- Sexuality among adolescents
- Social media

What Are The New Questions In Your Mind?

Andhra Pradesh

- Possibility of an OD process on gender in all educational institutes
- Understanding “disability” in the light of gender

Kerala

- How to overcome the conveniences and privileges of patriarchy?

Tamil Nadu

- How do we situate the changes in policies for transgender in the current discourse?
- How do we redefine masculinities?

Karnataka

- Who decides for whom- inclusion and exclusion How do we understand these concepts
- Are men really ready for such a change
- Feminism and Dalit womanism, these concepts are developed; Work with men needs more theorizing.
- How did the transition from matriliney to patriarchy take place?

Looking At Your Organisational Context Within The State Groups - What Are The 2-3 Steps That You Can Take For Including This Agenda In Your Work?

Andhra Pradesh

- Need for intersectionality analysis on GBV
- Breaking gender binary in all possible forums (workplaces)
- Femininity/ masculinities discussions/ debates at school level
- Creating materials, IEC for media and for public education
- Urgent need for CASH policy to be displayed visibly

Kerala

- Dynamic Action – want to invest in a gender audit
- State level team to take up campaigns
- 16 days of activism on masculinities and GBV
- Gender sensitization camps for youngsters
- Travelling film festivals and workshops using films

Tamil Nadu

- Develop a diversity scan for organizations to assess their position on diversity and then design interventions to address gaps.
- State level advocacy for intersex populations to create more robust opportunities for them
- An integrated approach at the state-level for including men in interventions for sex workers (engaging intimate partners, etc)

Karnataka

- Gender mainstreaming at the organizational, group and individual level and looking to do research in it.
- HID Forum can be a resource for such work and for research
- SAHARA can call district level CSOs for an orientation
- SWASTI can influence policy, work with other partners and collaborate with HID Forum
- Cynthia states that she will be part of this work and be available for this work in training, capacity building, and research
- Mahila Samakhya will create awareness programs

The meeting ended with reiteration of the need for furthering the work on men and masculinities. Haritha, HID Forum, thanked all participants on behalf of HIDF and the organizing committee.

Men Masculinities and Gender Equality

Western Region Conclave

Vadodara 23rd-24th September 2016

Overview

The Western Region Conclave was held on 23rd -24th September 2016. **Ms. Poonam Kathuria Founder and Director, Society for Women's Action and Training Initiative (SWATI), Ahmedabad, Gujarat,** facilitated the introductory session. FEM partner organizations from Maharashtra, Gujarat and Rajasthan attended the conclave.

Prof BM Parmar, dean, faculty of social work, the Maharaja Sayajirao University of Baroda gave a welcome speech, after which **Mr SubhashMendhapurkar, Director, SUTRA** gave an introduction, overview and objectives of the conclave. He mentioned that this was the Fourth Regional Conclave. Tracing the history of women's struggle for gender justice and equality, he mentioned that from 1975 to 1985 the decade of women's empowerment was celebrated. The word 'gender' came to be widely used. 'Gender' is nothing but seeing things from the women's perspective.

Simultaneously it was realized that the responsibility for gender equality is not just that of women alone. It is important to involve men. With this in mind, an organization called MAVA came into existence providing a platform for men to express their views and the problems faced by them and women in society. Understanding the construction of masculinities was of great concern. In 2014 a global symposium was conducted in Delhi to understand gender equality. The papers presented from 94 countries in this symposium generated a great amount of knowledge. In December 2015 representatives from all over the country who worked on gender issues with men were invited for a national conclave.

The Western region conclave, he said, was the last such conclave in the series. Its objective was to share the immense knowledge being collected by experts and representatives in different fields. Ms Kathuria presented the vote of thanks and explained that masculinity and femininity are not about men and women but is a quality present in all of us.

Highlights of the Session

- Importance of gender equality discussed**
 - Impact of violence on health issues addressed**
 - Understanding the concept of Masculinities**
 - Need for working with men on reproductive and sexual health**
 - Impact of father's masculinity and impact on the daughter**
 - Violence and its perpetrators in context of sex workers**
 - Feminism and work with men: Relevance and Challenges**
 - Need to understand gender-based work discrimination**
 - Challenges faced in gender sensitization**
 - Women's role in communal violence In India – a redistribution of masculinities**
 - Sharing of campaign experiences from different states**
 - Objectives of proposed national campaign**
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The Need to Work with Men

The keynote address was given by **Prof. Jagdish Solanki, Faculty of Social Work, Maharaja Sayajirao University of Baroda**, who talked about the importance of the conclave for participants.

Mr Satish Kumar Singh, Centre for Health and Social Justice, Dr Ahankari, Halo Medical Foundation, Ms Renu Khanna, Sahaj, and Dr Bhavna Mehta were the panellists for the ensuing discussion. **Mr Satish Kumar Singh** said gender inequality is a root cause of violence. He shared his experience of promoting campaigns for gender equality, giving an example from Gorakhpur where a man killed himself because of the shame he faced due to his daughter marrying against his will. Similarly, many men are opposed to the Prevention of Women from Domestic Violence Act, 2005, whereas the law is against violence and not against men. "In our society, a lot of men neither participate in violence nor do they perpetrate it, but they never try to stop it." That too is wrong, he said. And hence the network MASVAW began to work with those men who were not violent so that they could change other men.

In the relationship of brother and sister there may be equality but in the husband-wife relationship there is little chance of equality, he said. The husband is always considered superior to the wife.

We need to create an environment for equality and support, he said. Gender equality cannot be based on demand, he pointed out, it has to be a right. Power should not be used to dominate others. He said men gradually began realizing the importance of gender equality when the rights of women were given equal importance. Unfortunately, men are always pressured to succeed. Women also generally look for partners who are superior to them in income, lifestyle, age etc. They don't search for partners, he rued, instead they search for people who can rule over them. He opined that equality cannot come by staying in comfort. Discomfort in the form of pains, struggle etc. is what will lead to equality.

He said an environment should be prepared to strengthen people to come out and promote gender equality through campaigns. When the majority of people work for gender equality a



social norm comes into existence.

Violence Impacts Health

Dr Ahankari, Halo Medical Foundation, spoke about the health issues faced by women due to violence. He said women are not always clear about the definition of violence, thinking of physical violence only as violence. Discussing the Samajdar Jodidar campaign

working with men and boys, he stressed on the need to advocate concepts of gender, decision making, violence, social balance etc to men. The programme stressed on '*purush mukti*' or 'Men's redemption,' with "*Bapanchi Shalas*" or 'Father's Schools' having been set up to work with parents. A documentary depicting men's contribution in household chores leading to healthy family relationships was screened.

Working with Men on Sexual and Reproductive Health

Renu Khanna, Founder member SAHAJ Society spoke of her engagement on working with men that started with the establishment of the organisation Sarthi in 1985. She said when awareness was being promoted on STIs and UTIs among rural women; at the same time some focus group discussions were conducted with boys also to promote awareness among them too on health related issues. However it was found that boys were reluctant to discuss these issues in public due to private insecurities. This revealed the importance of disseminating awareness related to sexual and reproductive health to them, but it was realised that there were many restrictions due to the trainers being females. So the need arose to search for sensitive men and several challenges were faced due to the patriarchal society. Thus a forum was made to spread health awareness.

She said, the norm was that men were not involved and they did not have knowledge on the health systems of women, which created a gap in developing good understanding between men and women. There were many challenges in trying to bring about male involvement in pregnancy and maternal care. These were thus the early attempts to promote the role of men in working towards the health rights of women and developing knowledge among them about related issues.

Importance of Understanding Masculinities

Prof Sanjay Srivastava said there was a need to understand masculinities both conceptually and experientially. He said gender is always a relationship. It is necessary to understand the power of relationships. There are different types of masculinity, and various forms of measuring masculinity. Gender behaviour is biological. Females have been kept away from management tasks because they are considered emotional. It is necessary to know how boys become masculine and why we should focus on this. Masculinity and femininity are not equal and opposite terms but they are hierarchical terms.

Masculinity is a process because it can change to something that it is not today. It doesn't come from birth. Masculinity is a socially produced embodied term. The patriarchal system includes men and their power. Masculinity is a relationship between man-woman and man-man. It produces all men and some woman as powerful. Through the lens of masculinity, we can understand patriarchy in a better way.

Gender has a history. Martial races were considered to be masculine races that were superior in fighting. Gender has to change phases because it has a history. In old photographs, women are always sitting and men are standing in a form of protection. Women are always found wearing traditional dress while men have no restrictions. This depicts that women are always considered as the responsibility and welfare of society. Those who indulge in critical thinking may sometimes be isolated by society. Thus obeying your elders is a significant aspect of masculinity.

The fundamental cycle of masculinity emerges from the family. Masculinity is also significantly defined by feminine behaviour. Family honour depends on how women behave. Rape cases are mostly not registered because males believe it harms their prestige. There is no concern for the woman. The national family - it is the male's responsibility to protect it. The family is expressed like 'mother India'. Obeying elders is a simple example of masculinity.

Prof Srivastava also spoke about the different sites where masculinities is learnt - like, **Family**- the connection between men's honour and female behaviour. Masculinity is seen as a sense of entitlement. Masculinity also focuses on learning that normalizes violence amongst each other and between genders. Girls and women need a purpose to be at public places.

School (an age group of exploration and diverse thoughts) is also a site of learning.

Violence: Violence defines real men and institutions. Masculinity is considered a burden. Why is it said, "Rape is the worst thing that can happen to a woman"?

Because of the rape the man feels the failure to save women and it raise a question on his masculinity. Masculinity is found in some other sites like community and male bonding.

Perpetrators of Violence on Sex Workers

Ms. Tejaswini of Saheli, a union of sex workers, was able to shed some light on the real life people that sex workers are.

She said though the word 'Prostitution' is now replaced with 'commercial sex work,' the word 'sex worker' is still a stigma. Instead the term now used is, 'women in sex'. Sex work and trafficking are also connected in a way, she said. Violence is always related with sex work, which could be perpetrated by partners, agents and brothers, though sexual violence is perpetrated more by the intimate partner. 'Intimate partner' indicates the person with whom the sex worker has a non-commercial relationship that is more permanent in nature. However, this partner contributes considerably to the sexual violence on her. Customers at the red light area are in age group 14-65 years and range from poor to middle class with different educational backgrounds. She said STIs are high due to continued lack of awareness of safe sex.



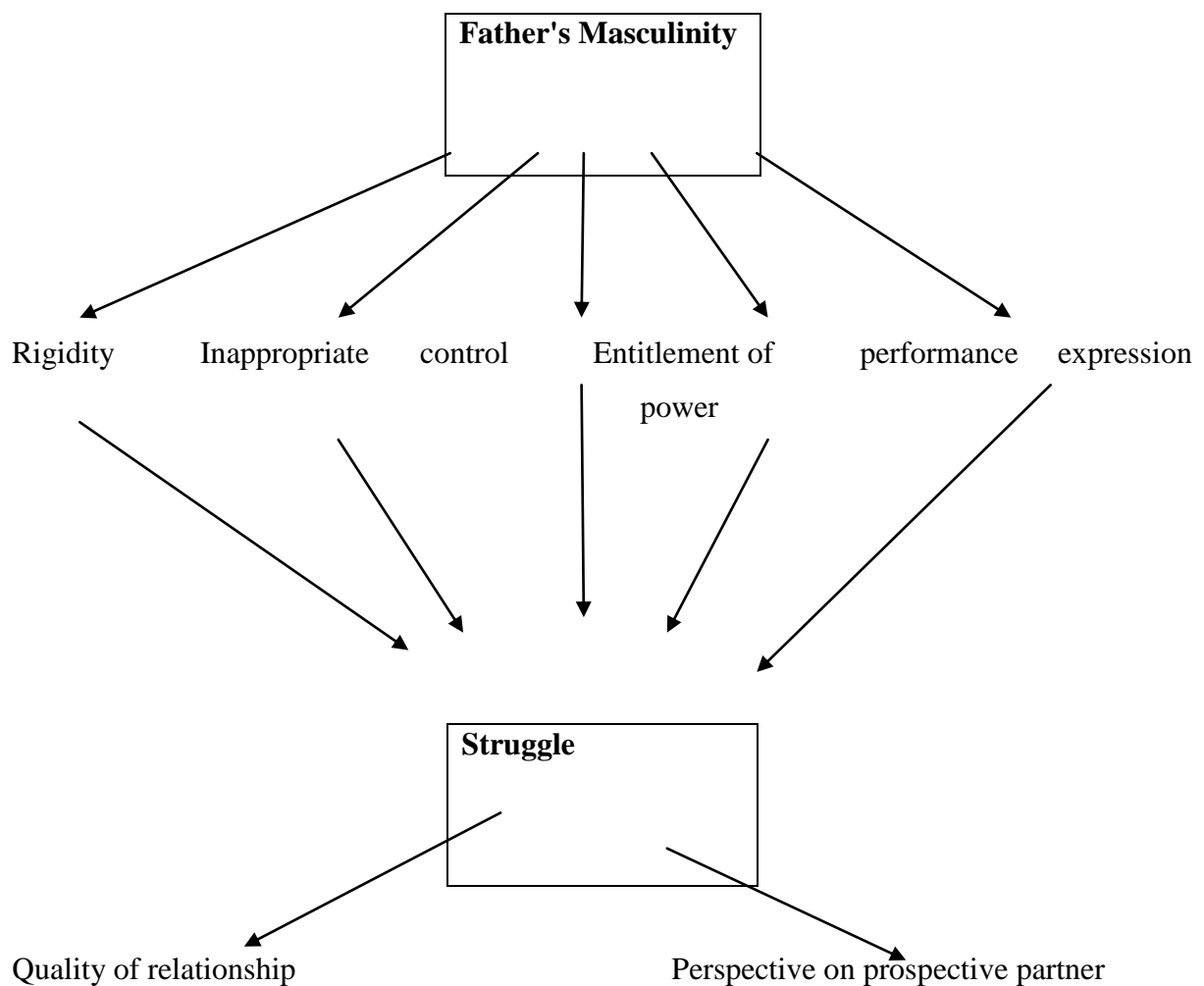
Role of Father's Masculinity

Mr Dhyanasehwar, UNFA Maharashtra gave a presentation on the relationship between fathers and daughters and what daughters feel about the masculinity of their father. What ideal requirements in a boy will a girl wish for?

He said daughters often feel their fathers are rigid, have ego, pride, are adamant in nature and don't express themselves easily though when they do it is generally in an inappropriate manner. Daughters feel they are judged on every small point by their fathers and a father implies strategic control, hetero-normative model etc. They feel that the private and public performances of their fathers are different.

Communication with their father is thus avoided by girls due to the criticism they fear from him. Their self-worth is degraded due to the fear of being judged every time. The father becomes the frame of reference for future partners. Girls already know what they do not want.

He expressed the father's masculinity and the daughter's resultant struggle with life in the following diagrammatic manner:





Mr Ravindra, MAVA (Men Against Violence and Abuse) said masculinity is a monolith and it is dynamic. Films and songs also give it a boost. Religion is one of the building blocks of masculinity. Even hierarchies are made in the corporate world on the basis of gender. Equality is just a myth. There is no complete form of acceptance. The building blocks of masculinity began centuries ago with the espousal of *brahmacharya* and the *naritva* form of the mother. He said we have 5000 years of Indian civilization from which we can instead select aspects of good and follow them for life.

He said JP Narayan's wife, a Gandhi disciple, took a vow of celibacy; JP respected this and they continued to have a harmonious relationship.

Feminism and Work with Men: Relevance and Challenges

Ms Jahanvi Adharia, founder director, Anandi which was started in 1995 and works with rural women in Gujarat, Bihar and Madhya Pradesh supporting and mainstreaming social program), said Anandi has key programs on building women's leadership, ensuring safety and security for women, food security, right to health and livelihood. Fundamentally, she emphasized, there is need to challenge the power in patriarchy and recognize the vulnerabilities women have to face. She said the Anandi experience indicates that it is important to recognize that one cannot talk about masculinity without talking about femininity.

Need to Understand Gender-Based Work Discrimination

Ms Snehal, Akshara Foundation, said that through their 'youth for change' program the organisation works with college youth. Every year 250 youth join this program. There is no segregated approach for male and female, instead they are made to get together and spread awareness. They work on issues like need to abolish the work distribution based on gender. After going through a programme on understanding gender and patriarchy, the students are given an opportunity to express what actions for change they want to do. It is noticed that their needs and aspiration also change with the interactions.

She said youth are developing an understanding about sexual abuse/harassment and the need to address threats and challenges that come in the way of gender equality.

Challenges Faced With Respect to Gender Sensitization



Mr Subhash Mendhapurkar Director, SUTRA discussed the challenges faced in conducting campaigns for girls. Residential camps for girls were not accepted by society. It was observed that youth between 15-18 years of age are very sensitive towards gender issues. The sex ratio is declining in Punjab, Haryana, Rajasthan, H.P as patriarchy is thriving and males are able to dominate the family.



Experience Sharing of Campaigns from Various States

Baliram Jethé, Rachanatmak Sangharsh Samiti, Osmanabad explained the organisation's work in the *Bapanchi Shala* or 'father's parenting' campaign running in Maharashtra. The campaign says just taking care of the school expenses of their children is just not enough as a father. Love and affection are just as important. Fathers have realized the importance of taking care of their children and supporting them through this campaign. They are made to realise that beating the child will not improve the child's behaviour; fathers need to take on gentle roles for the overall development of their children.

Mr Yogesh, Vikalp Sanstha, explained about Vikalp's work with young boys and men. He said efforts are constantly being made to put an end to domestic violence and increase the female sex ratio through various campaigns. He said change should be institutionalized by the campaigns.

Ms Sadhana Dadhich, Nari Samata Manch (NSM), elaborated about the Samajdar Jodidar project, saying it ran campaigns bringing out that it is a misconception many men have that "Softness is a weak sign of masculinity."

Ms Sangita Macwan, SAHAJ Shishu Milaap, Gujarat which is working with urban youth since 2006, said the perceptions of youth on masculinity were gathered by SAHAJ and its campaigns were then designed accordingly. Boys gave different explanations of masculinity and this brought out the need to provide them proper guidance on sexuality. She said SAHAJ used the masculinities framework in the context of the definition of 'real men' – what defines them? Real men: what are his traits like - strong, intelligent? Who does violence commonly mean in the context of 'real men'? Who makes women pregnant? Who bears the impact of sex without using condoms? Violence /insensitivity towards women's pregnancy are discussed. It is taken for normal that women have to give birth, while what is not understood and acknowledged are women's special needs for both emotional and physical support in this period. Men are made to realize that their wives need emotional support during this phase and they then are ready to help them in every issue. Campaigns for healthy couple relationship are also organized. Couples are made to realize the importance of each other and how to provide moral support to each other. Awareness on maternal health, role of men during pregnancy and the privileges of men were discussed.

Satish Kumar Singh presented a documentary on the work of MASVAW followed by a discussion.



Women's Role in Communal Violence in India

Ms. Kathuria made a presentation on 'Redistributing Masculinities: Women's role in communal Violence in India'. She spoke about women's agency – women as agents and instruments of change. She looked at the active participation of women in communal struggles, examining the increasing leadership roles being taken by women public figures like Sadhavi Ritambhara, Uma Bharati, Maya Kodnani etc. "The concept of women's associations now is guided by 'Naavi Shakti' not 'Naavi Mukti,'" she commented.

Objective of National Campaign for Gender Justice

Mr Satish Kumar Singh from CHSJ talked about the national campaign to engage men and boys for changing gendered social norms and the need to work on issues like dowry, early marriage and other discriminatory social norms like domestic violence being condoned as a family matter. The objectives of the campaign he said were: Changing gender norms, ushering new human relations and motivating men and boys' participation in taking concrete action.

Annexure

Men Masculinities and Gender Equality

Western Region Conclave,

23rd-24th September, 2016

List of Participants

Name of Participant	Organization
Subhash Mendhapurkar	SUTRA
Satish Kumar Singh	CHSJ
Poonam Kathuria	SWATI
Sanjay Srivastava	JNU
Yogesh	Vikalp Sansthan
Renu Khanna	SAHAJ
Ravindra R P	MAVA
Dhyanasehwar	UNFA Maharashtra
Tejaswini	Saheli Sangh Pune
Mandakini Desale	Saheli Sangh Pune
Shashikant Ahankari	Halo Medical Foundation
Kranti Rayamane	Halo Medical Foundation
Rohit Kamble	SAMYAK
Snehal Velkar	Akshara
Poornima	Akshara
Shweta Tiwari	Rajasthan (UNFPA)
Divya Santhanam	UNFPA
Jalpa Sharma	UNFPA
Sadhana Dadhich	Nari Samata Manch
Baliram Jethe	Rachanatmak Sangharsh Samiti, Osmanabad
Students	Faculty of Social Work, M S University, Vadodara

Sangitaben	Sahaj
Vivek	Olak
Sandeep	Olak
Nimisha	Olak
Usha Srivastava	Cohesion Foundation Trust
Jahnvi	Anandi
Shahaji	Astitva
Jagadish_Kasabe	Nari_Samata_Manch Pune
Shweta Tiwari	UNFPA
Mr.Dnyanesh_Renguntwar	UNFPA-Maharashtra
Sajedaben	Uthhan
Anuben	Uthhan
Savitaben B. Baria	SARTHI
Dineshbhai Chandra	Sewa Foundation
Calvin John	Manav_Seva_Sansthan



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