

**Two Days Training of Second Batch of Yuva Saathi  
On  
Gender & Masculinities**

**29<sup>th</sup> and 30<sup>th</sup> May, 2017**

**Udaipur District of Rajasthan**



## Training Objective

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- To provide participants knowledge on gender and masculinities and how gender perpetuates gender inequalities at the level of household and community
- To build participants understanding on importance of involvement of boys for achieving gender equality
- To encourage participants to form their personal and community change plan for achieving gender equality

## Background

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Centre for Health and Social Justice has been working with two local partners namely Vikalp and Manjari in districts Udaipur and Bundi respectively of Rajasthan. The initiative aims at changing social norms perpetuating gender discrimination and inducing new equitable norm by creating resonance on gender through mobilization activities in the areas thereby identifying male young volunteers. The project is being implemented for eighteen months stretched in five quarters started with effect of 1<sup>st</sup> January, 2017 and will end on 31<sup>st</sup> March, 2018. The campaign activities have been conducted in each village thereby as screening process mentor yuva saathi have been identified across 60 villages. Two mentor yuva saathi have been identified in each village. The first phase of capacity building training was organized to build understanding of mentor yuva saathi on gender based discrimination and encourage them to change their attitudes towards women and girls and working for gender equality.

## Capacity Building Training

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Two days capacity building training with first batch of mentor yuva saathi was organized on 29<sup>th</sup> to 30<sup>th</sup> May, 2017 at CASA Training Centre Udaipur district of Rajasthan. There were 24 mentor yuva saathi in two days training and two project team members and one representative of Vikalp Sansthan. The two representatives were from Centre for Health and Social Justice named Badar Uzzama and Jagdish Lal, project coordinator and trainer respectively. In this capacity building training, variety of learning methods was adopted to build knowledge, understanding and skills of participants. Methods entailed lecture/discussion, group work, game, songs and exercise. Efforts were made to emphasize participatory processes.

**Welcome and Introduction:** The participants were introduced to agenda of training and its relevance to their lives. They were also realized that their roles are utmost important in the efforts of achieving gender equality. The training started with welcome note given by Mahaveer Prasad, representative of Vikalp Sansthan. CHSJ's representatives introduced themselves and CHSJ's shared their work and purpose of training. Thereafter, in the introduction round, participants introduced themselves and told their one like and one dislike. Current session helped participants know each other and trainers.

**Socio Grammy:** In this session, with view of getting background of participants, they were engaged in a game where in everyone was required to move from one's place when they are asked a query. The queries were to have information regarding participant's education, their marital status, working status and whether they have participated gender training ever before etc. The exercise resulted outputs that participants knew each other in more details and trainer also got to know the participant's background. It helped trainer to customized session accordingly like using local language and respecting culture and using local examples. Outcome of his round helped participants know and mingle with each other and also helped facilitators understand background of participants to conduct and modify sessions accordingly by citing example close to their life.

**Expectations and Doubts:** In this session, all the participants were handed over two clour card sheets in which individual participants were supposed to write down their expectations and any doubts cropped up in their mind before attending the training. Thereafter, expectations were put into three categories categorized named information, understanding and skills. Closing this session, trainer encouraged participants to clear their doubt in the coming sessions of training.

**Setting Up Training Rules:** In this session, there was an emphasis on that sessions are carried out properly and there is no disruption while conducting training, so some rules were formed democratic way and all participants agreed to adhere. Some rules were that all participants will speak, there will not be any mockery on someone and ideas of all will be given due respect etc.

**Gender and Sex:** This session began with brainstorming on gender stereotypes and participants attitudes on women and men's social constructed roles. Thereafter, participants were divided into four small groups. One group was given a task to design a picture of woman and another group of man. Third group was assigned task on listing qualities of good women and fourth was to write qualities of good man. Thereafter, presentation was done by each small group followed by discussion and query other participants raised. From the presentation of picture of women and man following points emerged

Woman is wearing shalwar Kurta while man is wearing pan and t-shirts

Women is slim and fair and man is fat and stout

Women have long hairs while man has small hairs

Women do not have hair on face while man has mustaches and beard

Women are wearing ear ring, bangles and magalsutr etc

After this presentation given by first two groups, participants were cleared that features they told are social constructed features. Relating the picture drawn by them, trainer told them that they have recognized woman by her dress, hairs and ear ring etc and similarly man, by their dress pant, beard, mustaches etc. No one of them recognized man and women by their natural features. In the discussion, only social identity of boy and girl came out, no natural identity



could come up as participants could not recognize in picture. Gender refers to the roles, responsibilities, attributes, and power relations that are socially constructed by and assigned to men and women of a given society or community. These constructs vary greatly by culture, geographic region, socioeconomic status, and context, and they change over time. Thereafter, facilitator tried to make them understand

citing an example that there are two new born babies who are not wearing any clothe. So, how they would recognize that which is one is girl and which is one boy. Coming further, some participants came forward shared some biological differences between girl and boy. Distinguishing biological and social identity of boys and girl, facilitator told this is gender what they have social identity. Facilitator clarified that it is society which given social identity which keeps on changing as per time and situation. Unlike social identity, sex can never change. The facilitator carried out an exercise to test understanding of participants on gender and sex was carried, some questions were asked which are as follows

- Only women can give birth to babies
- Boys are hard and girls are soft
- Assertive women are called “bitches” and “whores”, while men who don’t appear or act masculine are called “sissies” or “wimps” or assumed to be gay
- Boys should not weep
- Woman should speak less
- Men are lazy and messy.
- Women can only take care of their children very well etc

In this session, participants were told that each above statement is gender stereotyping.

They were told that it is overgeneralization of characteristics, differences and attributes of a certain group based on their gender. Gender stereotypes create a widely accepted judgment or bias about certain characteristics or traits that apply to each gender. At the ending of this

session, participants were able to understand gender (Samajik ling) and how gender is different from sex.

**Gender Based Discrimination:** Session started with discussion on gender discrimination and its linkage with gender. Participants were told that from time immemorial, a girl child has been considered as an unwanted entity and a burden. Discrimination against women begins even before her birth. The gruesome evils of female feticide and infanticide prove how brutal the world could be to women. Traditional value system, low level of literacy, more house hold responsibilities lack of awareness, non-availability of proper guidance, low mobility, lack of self confidence and family discouragement are some of the factors responsible to create gender disparity in our society. The most important causes of gender disparity such as poverty, illiteracy, unemployment, social customs, belief and anti-female attitude were discussed. In this session, two groups presented their work what to write features of good woman and good man in which following features were set out

- Good women respects their husbands
- Good man earns for his family
- Good woman never reply to their husband's hard words
- Good man are those who controls their wife
- Good man never cry and they are bold and brave
- Good girls never make friendship with boys
- Good girls are always virgin

With these features, participants were cleared that being a girls and woman, society constructs certain roles to them to be performed and man also are supposed to perform roles expected from them. They were told that women and girls are discriminated in all stages of their lives and gender is root cause of discrimination. Talking social norms set for women also came forth from their presentation; examples were also cited for their better understanding. The session concluded that gender based discrimination puts negative consequences in the lives of women and girls ranging from psychological, health and economic. Gender is discrimination impedes growth, female-to-male workers ratios



significantly reducing total output in both agricultural and non-agricultural sector. Summing the session, facilitator explained how the women gets deprived of opportunities and faces discrimination owing to gender, conservative, deeply rooted thought, social norms and gender biased mentality of society. The facilitators realized the participants that gender based gender

discriminatory social norms have to be transformed into equitable social norm. In addition to these gender discriminatory social norms, other discrimination based on caste, religion, class and race also exists in our society which need to recognize and take action for building society where there is no inequality. Before ending this session, participants put some queries related to session like how gender work in our life and if there is any structure leading to gender. At this, facilitator told that these queries would be answered in following session. The session ended with a talk on the gender box and its social construction followed by a song full of energy and motivation

**Gendered Socialization:** To strengthen understanding of participants on gender and how it works in life cycle of a girl. A story of a boy named Kamal and girl named Kamla who born at the same time was narrated. As a process of participation, two volunteers were asked to come forward to lead the game.

<b>Kamal</b>	<b>Kamala</b>
<p>Born at the time</p> <p>celebration was done were given primary education got higher education</p> <p>went to city for work and started working owned housed and well settled</p>	<p>Born at the time</p> <p>Celebration did not happen Were given primary education Did not get higher education</p> <p>Early marriage Born four children No nutrition High domestic workload No access to resources</p>
<b>Impact</b>	<b>Impact</b>
<p>Well settled</p> <p>Respected in society</p> <p>Owned housed</p> <p>Good job</p>	<p>Highly burdened</p> <p>Subordination</p> <p>Felt ignored</p> <p>Poor health</p>

In this exercise, participants understood how gender works in the life of boy and girls with the help of story narrated. In the story, it was narrated how a son and daughter were treated differently resulted son earned money after seeking education and daughter was married at a very early age. After this story, participant had empathetic feelings for Kamla and felt that gender works in very systematic manner. Moving ahead in the session with the help of gender tree, facilitator drew a picture of a tree and told participants that a tree has a root and

several its branches. Branches get water through its root. Similarly, gender also has root of patriarchy and social institutions like family, religion, media and education etc as its branches. This patriarchy reinforces gender in the lives of women through these social institutions. In this way, participants knew how patriarchy plays a role to strengthen gender in their life and how boys have pressure on them to prove masculinity which is considered a standard model of patriarchal society. At the end of this session, participants understood how social institutions reinforce gender in society. The facilitator also encouraged them to adept it in their own lives and ponder to change this patriarchal society by unraveling gender roles and social institutions. Participants understood that there is required intervention on the part of boys since they have been fed words and action attached to patriarchal and masculine.

**Violence and Gender Based Violence:** This session covered to build participants understanding on violence and gender base violence. On a query of trainer on as what is understood when there is a talk that violence has happened. All participants cited as violence includes physical violence but psychological abuse as well. They classified name calling, verbal abuse, threats, intimidation, sexual harassment, beating, rape, stalking, taunting, hitting, molesting, using abusive language, slapping etc. Stereotypes and myths about violence were quite prominent in the discussions that followed. After brainstorming, participants were asked to frame a definition of violence on the basis of violence and types of violence they have shared. Facilitator further clarified that when any violence is perpetrated against women only it is called gender based violence. The participants cited many examples of gender based violence like domestic violence and rape. Testing their knowledge and moving on another part of this session, participants were engaged in group exercise for listing the violence taking place against women and girls within homes and at the public places. In this exercise, various forms of violence came up which were classified in four category, physical violence, psychological violence, sexual violence and economic violence. This session helped participants understand the definition of violence and gender based violence and forms of gender based violence.

Here, some of doubts cropping into mind of some participants were cleared. Telling that violence against women and girls is manifestation of power and patriarchal masculinity among men, facilitator end this session.

**Privileges and Restrictions:** In this session, facilitator discussed privileges given to men and restriction imposed on women. Using methodology of group exercise, participants were involved in a game which taught participants that all resources and privileges are not for women. Contrary to it, those facilities and services are accessed by men. Moving ahead and engaging participants were divided into four small groups who were assigned task as per following.

Group 1- Which are the facilities given by society to women?

Group 2- Which restrictions are imposed by society on women?

Group 3- Which facilities are given by society to men?

Group 4- Which restrictions are imposed by society on men?

After group discussion and presentation, group shared list of privileges given to men by society and list of restrictions imposed on women. On comparing list privileges given to women and men, it came out that men are given long list of privileges and very less restrictions. On restriction list, long list of restriction on women and small list of restriction on men appeared. Based on list emerged after discussion with four groups, facilitator told participants that men have been enjoying more privileges with less restrictions and women are griped more restriction with meager number of privileges. By showing and comparing list, participants understand there is inequality with women due to socially prescribed roles.

Summing up this, facilitator sensitized participants that for achieving gender equality, men need to quit their privileges and restriction imposed on women need to be stopped. Due to this gender based social phenomenon, women are unable to make their identity in the society and get deprived of opportunities for becoming self confident. They consider themselves as inferior and become dependent on men who harvest dependency of women. The session was closed with encouragement to participants that they need to come out new thought based on fairness for gender equality.

**Masculinity and Norms:** This session witnessed open discussion and group exercise among participants on masculinity and its feature and manifestation. In this open discussion session, facilitator encouraged to participants to what they understand when it comes to be man thereby what it means to be man followed group presentation. After group exercise, man undergo following forms of pressure



- Men are under pressure to earn, if they don't earn good, they face sarcasm
- Man can't do anything as per his will especially at his home. Certain restrictions are there.
- Man can't share their problems with anyone.
- Man are forced to take risks
- Man are always seen with doubt in the
- Those men are weak, they face insult
- Family keeps hope with the eldest man in their family, due to which if he fails to deliver best, he faces sarcasm or sometimes commits suicide.



- Person gets pressurized if he doesn't want to get married
- If any man doesn't reply with others, then too he faces violence from other men and women.
- If a man behaves like a woman, he is considered not being a real man.

At the concluding remarks, the facilitator clarified that men, owing to patriarchy, try to assume power and reflect into behavior expected from them. When such a man does not perform as expected, they are ridiculed among their peers. By nature, no one wants to face criticism and ridicule, so men also try to prevent this ridicule by showing and indulging in specific tasks which are considered appropriate for men.

In this session, the facilitator built the understanding of participants that there is pressure on men to be a real man due to gendered mindsets and patriarchy. Patriarchy repeatedly reminds men to be a real man. At the end of this session, participants knew that men perform socially prescribed roles because they have been told to perform. If those roles are not performed by men, then society does not assume them as real men. Participants knew that these roles and behaviors are constructed by society and society is governed by a patriarchal mindset. The session ended with encouragement to participants that men have to shun this mindset of being a real man.

## **Second Day**

**Recap:** In this session, the facilitator encouraged participants to share learning they gained from the last day. Some of the participants shared as to what they have understood from gender, sex, and discrimination etc and asked for some more clarification they were confused with. A list of topics discussed yesterday was prepared, detailing activities that took place, what they learnt from different issues, which topic was not clear? The facilitator further added up the topics which were left untouched. Participants were asked to discuss their outcomes from the gender equality session.

**Group and Leadership:** Before beginning this session, a brainstorming was done in which participants came up with their understanding they had on groups first followed by leadership qualities. It was observed that participants were of the view that political leaders are the leaders. Taking the session ahead, the facilitator drew three pictures on a whiteboard and then asked participants what they understood from the pictures. Every participant came up that some persons are standing at a bus stop and some are boarding a bus. In another picture, they told a group of people are entering a temple. In the third picture, all the participants were of the view that people are sitting in a circular form and discussing something. On this, the facilitator cleared that in the first picture some persons are waiting at a bus stop with varied objectives and intentions. There is no similarity. In the second, persons are entering a mosque/temple. In this also, persons just came for worship and after doing worships will leave for their own destinations. But, in the third, case in like rest two pictures in which some persons are sitting together in a uniformed manner and discussing something. Taking the session ahead, discussions were done on leadership development and qualities of a good leader followed by presentation of tasks assigned to participants divided into four small groups.

Tasks were as follows

1. What is the definition of group?
2. What is importance of the group?
3. What are qualities of a good leader?
4. How many types of group could be?

After presentation of each group, the facilitator clarified participants that when two or more than people come and join each other with some objectives for specified period then this is called group. Giving reference to the third picture and more examples it was told that groups is always formed for accomplishing some objective and move in that direction. The emphasis was laid on qualities of a leader as there was understanding among participants that person who wins election is leaders. In a group, everyone helps and supports each other and everyone follows their responsibility, which enhances capacity building. That's why it is required to build groups on village level. Clarification was also done sharing with them example of some leaders whom never have been in political parties. Coming on group facilitation and effective facilitation, understanding of participants was developed on what is meaning of group facilitation. Conducting meeting regularly and sharing progress and building common understanding of rest of group members on particular subject or issues and managing conflict arising in group is facilitation. As a mark of good facilitation in group, group should be led by good leader and good leader has to have some specific leadership skills. Giving some examples facilitators told participants that a good leadership always sustains groups.

Before closing this session, facilitator reminded participants that they are expected to form group in their respective villages and will conduct meeting non issues they face in their areas. In this session, participants knew about meaning of group and group importance, group facilitation and qualities of good leader for effective facilitation.

**Communication and Effective Communication:** In this session, facilitators engaged participants in game in which they were made to sit in 3 equal rows. Facilitator gave written note to first person of first row and asked him to share with the person sitting behind sitting and second person is supposed to share with the same person sitting after him. In exercise, it came out that messages given to first person got changed by the end of row and why it happened, participants gave answer like

- Message was not read properly
- 2nd person didn't listen properly
- Given half information to second person
- Couldn't say my words properly
- Was in hurry
- Took in fun

- Mind diverted
- Couldn't read properly
- There was whispering in between etc

This play taught a moral that one should read, listen and speak properly with full concentration so that the message should not interrupt and reach the receiver properly. Facilitator explained that, communication is a process where we share with person or group, on the basis of their background so that person should perceive what actually we want to convey. Therefore, one should keep in mind; the meaning of message should not change. Later, facilitator discussed about the various means of communication takes place in our society, which are as written letter, phone/ mobile, whatsapp, email, facebook, newspaper, Television, message, internet, radio, pamphlet, wall writing, slogans, books, plays, games etc.

**Kishore Varta Stories:** In this session, participants were told four stories have been developed on the issues what has been discussed in two days. Stories have been developed in such using technology to create a platform which is interactive, enjoyable and yet communicating meaningful messages contributing to knowledge creation and a shift in discourse around the issues of gender, sexuality and reproductive health. After training, four stories will be provided to them and their fellows on registered number which can listened dialing a toll free number which will available to them soon. A brief of four stories divided into four episodes covering specific issues was shared them and encouraged to listen by through their basic phone. Before closing this session, one story Lakhan Pur Ka Raju was told them on speaker so that they could have idea of stories and narration. There were query of some participants like whether stories will be available on smart phone and listen stories will affect their balance. Facilitator responded their query and encouraged to listen on their basic phone and conduct sessions with group in schools and communities.

**Role of Yuva Saathi:** Though, in all the sessions covered in two days, there was focus on the roles of yuva saathi to change gender discrimination. However, in current session, yuva saathi were shared roles in details and encouraged to work in achieving gender equality by changing themselves and others. They were reminded that change begins at home so they need to identify and stock discriminatory practices in their homes and need to change their father, brothers and uncle and many other who have gender stereotype mind set. They need to make individual change plan and in group community change plan and start implementing change plans. On a query of one participant, it was clarified that sharing domestic responsibilities in their home is implementation of change plan and encouraging other is advocacy to change gender discriminatory practices.

**Change Plan:** In this session, participants were asked to make their individual change plan who came up with respective changes plan written on page stating that they would start participating in domestic responsibilities, promoting their sister's education, promoting caring bahaviur, raising voice if there is talk arise in their home on their marriage at childhood or adolescent age etc. In this session participants had their change plan ready and

committed to implement them. Participant committed to have equitable attitudes towards women and girls.

**Ek Saath Campaign:** In this session, participants were told about national campaign name Ek Saath already being implemented to change social norms in which yuva saathi have a big role to change social norms. They were told that as they have been identified in their villages similarly in some states yuva saathi have been identified. In this campaign, there is focus to change gender discriminatory social norms so that there is no gender discrimination and women also enjoy equal status in society. This was also shared with them that there will be Ek Saath campaign led by them in their villages and extended villages on social norms.

**Training ended with vote of thanks**

Agenda of training attached

## Two Days Training of Yuva Saathi on Gender and Masculinities

Date: 29<sup>th</sup> and 30<sup>th</sup> May, 2017

### Agenda

S No	Time	Sessions	Mythology	Resource Person
1	09:30 am to 10:00 am	Welcome and Introduction	One to One	Badar Uzzama
2	10:00 am to 10:30 am	Expectations and Doubts	Open Discussion	Jagdish Lal & Badar Uzzama
3	10:30 am to 11:00 am	Socio Grammy	Game	Jagdish Lal
Team break 11:00 am to 11:15 am				
4	11:00 am to 12:30 pm	Social construct of boys and girls	Game and discussion	Jagdish Lal and Badar Uzzama
5	12:30 pm to 01:30 pm	Discrimination between boys and girls	Small group work	Jagdish Lal
Luch Break: 01: pm to 02:00 pm				
6	02:00 pm to 03:30 pm	Violence and Gender based violence	Group work and presentation	Jagdish Lal and Badar Uzzama
7	03: 30 pm to 04:30 pm	Access and control	Open discussion, Group work and presentation	Badar Uzzama
Tea Break : 04:30 pm to 04:45 pm				
8	04:45 pm to 05:30 pm	Gendered Socialization	Story telling	Jagdish Lal
9	05:30 pm to 06:00 pm	Masculinity and Impact on Men	Open discussion and group presentation	Badar Uzzama
Closing words: 06:00 to 06:10 pm				
Day two				
1	09:30 am to 10:00 am	Recap	Open discussion and sharing	Badar Uzzama and Jagdish Lal
2	10:30 am to 11:30 am	Group and importance	Discussion and Group work	Jagdish Lal
Tea Break: 11:30 am to 11:45 am				
3	11:45 am to 12:30 pm	Communication Meaning	Game	Jagdish Lal
4	12: 30 pm to	Means of	Open discussion	Badar Uzzama and

	01:30 pm	communication and effective communication		Jagdish Lal
Lunch Break 01:30 pm to 02:30 pm				
5	02:30 pm to 03:15 pm	Kishore Varta	Discussion	Badar Uzzama
6	03: 15 pm to 04:00 pm	Role of Suva Saathi	Discussion	Badar Uzzama
7	04:00 pm to 04:30 pm	Building change plan	Individual work	Badar Uzzama and Jagdish Lal
Tea Break: 04:30 pm to 04:45 pm				
8	04:30 pm to 05:00 pm	Ek Saath campaign	Open discussion	Badar Uzzama and Jagdish Lal
9	05:00 to 05:30	Kishore varta Test	Storytelling and query	Jagdish Lal
10	05:30 to 05:40	Feedback	Individual sharing	
<b>Vote of thanks</b>				