

Feminist Capacity Building Regional Course in Tamil

13th to 23rd November 2017 at Pallotti Centre, Madurai.

Introduction:

EKTA in its journey towards empowering women for a gender just society has partnered with various NGOs, Colleges, Schools and other networks through various activities. To strengthen this process, Ekta collaborates with SANGAT in organizing the two country feminist capacity building regional course for the Tamil speaking women in Sri Lanka and Tamil Nadu. The main objective developing and strengthening regional/cross border perspectives, programmes and cooperation has always been expressed through Sangat's favorite slogan "I am not a wall that divides. I am a crack in that wall".

This year, the training was organized from 13th to 23rd November 2017 at Pallotti Centre, Madurai. There were 13 participants from Sri Lanka (in the last minute five participants could not make it) and 12 participants from Tamil Nadu (In the last minute six participants could not participate because of dengue in their family either to their children or other family members). It was a mix of NGO representatives working in the field, academicians, lawyers and college / University students who had a passion to work for women and development participated in this training. The Sri Lankan participants and a few Tamil Nadu participants arrived on the 11th / 12th of November and the rest of the participants arrived on 13th morning. Experienced resource persons from Tamil Nadu and Sri Lanka were invited to facilitate the learning sessions. Thought provoking issue based short films and videos were shown to the participants after each day's session. All the resource persons adopted participatory methodology during the course.

Day I – 13.11.2017: Registration, Welcome & introduction of Participants, introduction to Sangat & Ekta, sharing of logistics / programme Schedule, film shows:

The Inaugural session started at 10 am with a warm welcome followed by the good morning my dear friend song greeting one another. Then the members introduced themselves with their name, the organization and the number of years of experience

working with women and children. All the members were asked to stand in a circle and tell their names with an adjective beside their name; like “Successful Sujatha”. Through this method all the participants were able to remember the names of each other with ease.

The team then shared their **expectations** on this training, which is summarized as:

1. Women’s Rights / Education / Political Participation / Laws / Land Rights
2. Financial Literacy / Independence with specific interest on widows and single women
3. To enhance women’s knowledge and empower them or to realize their own potential
4. To learn from other’s experiences
5. Feminism / Gender Balance
6. Complete Knowledge on Gender (Class / Caste / Creed / Religion)
7. SRHR and Family planning for men
8. Small scale businesses for women
9. Feticide / Infanticide / Child Marriage
10. Awareness on Sexual Abuse / Domestic Violence
11. How to develop local resources
12. Social practices / myths
13. After SANGAT what / how to take this forward

The **logistics** like: timing, food arrangements, documenters for all the days, cleanliness managers and the time keepers were shared. In the night 3 documentary videos were screened.

1.2 Overview of Sangat Trainings:

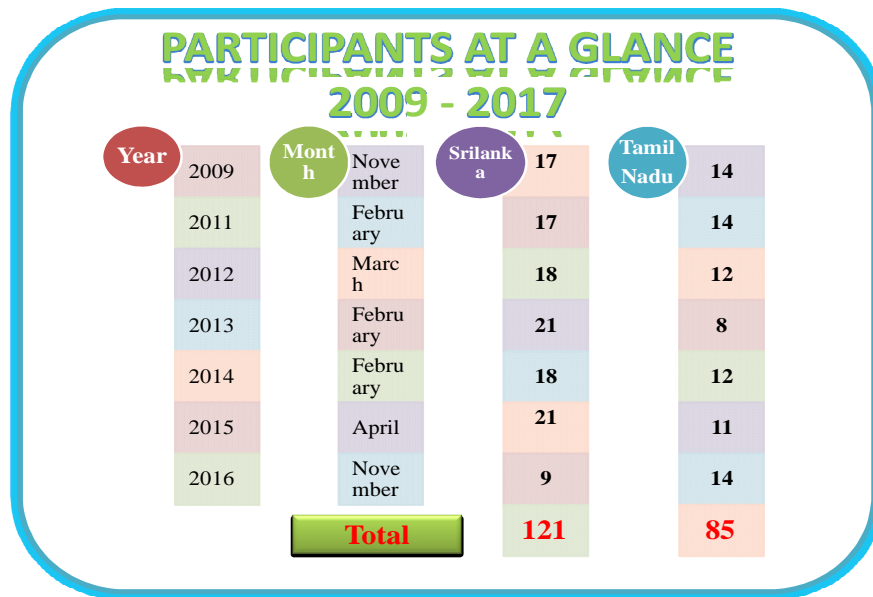
In the afternoon session, Ms. **Bimla Chandrasekar** shared about Sangat and its founder Kamla Bhasin.. Sangat , meaning fellowship, was born out of a realization to create space for transformatory gender work in South Asia in 1998. It focuses not only on the issue of gender and women but also covers a broad area of concern with clear linkages across other related concerns (poverty, sustainable development, livelihoods, to name a few). Various countries in South Asia have been gripped by increasing civil and economic unrest. The war

in Sri Lanka, terror attacks in India, turmoil in Bangladesh, violence in Pakistan with Taliban's stronger foothold have all further rocked the foundations of peace and friendship within and between countries.

It is no longer possible to look at issues of development and women's empowerment in isolation from issues of militarization, increasing communal and ethnic violence, religious fundamentalism, violation of human rights and democratic norms and practices, ecological degradation, economic recession, the impact of rampant privatization, the increasing clout of the market forces, globalization and the role of MNCs in shaping our policies. These forces act in collusion, to redefine and further constrain women's spaces and roles, increase their burden and push them away from participation in social, political and economic processes. They also reinforce existing patriarchal institutions, relationships and values in ways which we are only beginning to comprehend. It is becoming very clear that the present paradigm of development can only further marginalize disadvantaged women and their families.

All this necessitates a major rethinking and restructuring of the vision, objectives and strategies of development, so as to build a new paradigm. This new paradigm should place people at its centre and should work in harmony with nature. This new vision demands that women and other marginalized groups be empowered not to adapt to or serve the present system but to challenge it. Along with this, it also calls for changes in the structures, approaches and ways of functioning of all actors and agencies to make them more participatory, decentralized, inclusive and gender-just. The Sangat training helps participants to strengthen their perspectives on the above and to develop networking linkages.

EKTA has partnered with SANGAT from 2009 in deliberating this 10 days course in tamil language for participants from Sri Lanka and Tamil Nadu. It was shared that so far 121 participants from Sri Lanka and 85 participants from Tamil Nadu have participated in this course.



The participants were divided into three groups and were asked to discuss and write 3 unforgettable incidents of the participants:-during childhood, after puberty and after marriage.

Finally, the participants were asked to share the issues that women face today and to reflect on the programme schedule designed for the course. The session ended with the story of Fox and the Crane to explain the difference between sameness and equality.

Day 2: 14.11.2017: What is development: Gender perspectives in Development - Issue and Concerns?

This session was handled by Ms. Gandimathi, Director of Law Trust, Nagapattinam. With a round of self introduction, she asked the members to visualize a leader who has inspired them and come forward and tell out why that leader has inspired her and end up saying, "I am Ms..... I stand for social justice for me and for all others". Then she started with the question: **What is development?** Development means to bring about sustained improvement in the well-being of the individual and to bestow benefits on all." Because women comprise more than half of the human resources and are central to the economic as well as the social well-being of societies, development goals cannot be fully reached without their participation.

What is gender?

Gender is defined as 'the relations between men and women, both perceptual and material. Gender is not determined biologically, as a result of sexual characteristics of either women or men, but is constructed socially. It is a central organizing principle of societies, and often governs the processes of production and reproduction, consumption and distribution'.

Despite this definition, gender is often misunderstood as being the promotion of women only. Gender issues focus on women and on the relationship between men and women, their roles, access to and control over resources, division of labour, interests and needs. Gender relations affect household security, family well-being, planning, production and many other aspects of life.

Gender Roles and Gender Relations

Gender roles are the 'social definition' of women and men. They vary among different societies and cultures, classes, ages and during different periods in history. Gender-specific roles and responsibilities are often conditioned by household structure, access to resources, specific impacts of the global economy, and other locally relevant factors such as ecological conditions.

Gender relations are the ways in which a culture or society defines rights, responsibilities, and the identities of men and women in relation to one another (Bravo-Baumann, 2000).

Sex" refers to the biological and physiological characteristics that define men and women.

"Gender" refers to the socially constructed roles, behaviours, activities, and attributes that a given society considers appropriate for men and women. It is the hierarchical power relation between men and women. **Patriarchy:** Patriarchy as a power to rule over the powerless was explained in detail.

Gender Planning involves selecting appropriate approaches to address not only Women / Men - practical needs, but also identifies entry points for challenging unequal relations (i.e.

strategic needs) and to enhance gender-responsiveness of policy dialogue Women and Men have different gender roles and gender needs

Practical gender needs are

- The needs women identify in their socially accepted roles
- PGN do not challenge gender divisions of labour or women's subordinate position in society
- PGN are a response to immediate and perceived necessity, within a specific context
- PGN are practical in nature and often concern inadequacies in living conditions, i.e. water provision, education, health care and employment

Strategic gender needs/ interests are

- The needs women identify because of their subordinate position in society
- SGN vary according to the context (gender division of labour, power and control)
- Meeting SGN help women achieve greater equality and change existing roles, thereby challenging women's subordinate position
- SGN are more long term and less visible than PGN
- SGN examples: legal rights, domestic violence, equal wages, women's control over their bodies

Mainstreaming is not about adding a "woman's component" or even a "gender equality component" into an existing activity. It goes beyond increasing women's participation; it means bringing the experience, knowledge, and interest of women and men to bear on the development agenda. It may require changes in goals, strategies and actions so that both women and men can influence, participate in and benefit from development processes. Thus, the goal of mainstreaming gender equality is the transformation of unequal social and institutional structures into equal and just structures for both women and men.

A group discussion was given on the topic: "Socio, economic and political status of women". Each group took one issue and discussed and came forward with their findings.

Implications of gender difference and the resulting violence on women

Women live daily with the risk of physical, emotional, economic and social harm in ways that have no direct parallels for their male counterparts. In virtually every nation, violence or the threat of violence, particularly at home, constricts the range of choices open to

women and girls in almost every area of life, public and private. It limits their choices directly by destroying their health, disrupting their lives, narrowing the scope of their activity and indirectly eroding self confidence and self-esteem. Universally, violence against women is epitomized by several characteristics which include:

Gender analysis helps us to:

- Identify areas for action;
- Design interventions;
- Understand implications of interventions;
- Identify processes and structures that perpetuate disadvantages (e.g. legislative, political, socio cultural, economic);
- Identify potential processes.

A debate was organized on the topic: “The main sufferers of gender discrimination are women or Men.”

Only when we question discrimination and work towards gender equality with the main aim of gender justice, we can achieve a societal change like:

- Gender Equality
- Family maintenance and Child care shall be a shared responsibility
- Assets in the name of women
- Freedom when to have sex and when to bear children
- All denial of rights and suppression can be overcome
- The practical gender needs and interests and strategic gender needs were explained in detail.
- Visible power: Making & enforcing

The session ended with informal discussions.

Day 3: 15.11.2017 - Transitional Justice

This session was handled by Ms. Ramanie Mathew, an independent consultant and a lawyer by profession.

Transitional Justice has been defined as the “range of processes and mechanisms associated with a society’s attempts to come to terms with a legacy of large-scale abuses in order to ensure accountability, serve justice and achieve reconciliation.” Transitional justice policies include prosecutions, truth-seeking, reparations and guarantees of non-recurrence. None of these policies alone can meet all the needs of victims in terms of fulfilling their desire to see justice, their right to know the whereabouts of their loved ones, receive compensation and reparations. Thus, each of the four policies meets the needs of victims and survivors in different capacities.

As we discuss each of the transitional justice policies below, it’s important to bear in mind that each one has to be designed and implemented in a way that takes into account the needs of vulnerable classes of victims. In some countries, transitional justice mechanisms are implemented as part of peace agreements or new constitutional arrangements. In others, the pressure to implement transitional justice measures has been largely led by international and /or domestic actors.

There are five pillars of Transitional Justice. They are:

I. Truth Telling/Seeking : Truth-telling refers to any activity that aims at telling the truth to the public about human rights abuses that took place and their root causes. Truth-telling by an official state mechanism such as a truth-commission can contribute to a common understanding of the nature, pattern and extent of abuses and prevent public denial about abuses that took place. Truth-seeking refers to any activity that aims at uncovering facts about specific events or incidents involving human rights abuses. Truth commissions can be particularly effective at revealing information about violations that took place in remote locations or under a cloak of secrecy. The conclusions and recommendations of truth-commissions can help create social and political pressure which can lead to prosecutions, reparations and institutional reform. The Civil society organizations have an important role to play in both the design and implementation of a truth-commission. They can also help connect victims with the truth commission and facilitate their participation in the work of the commission.

II. Prosecutions: Prosecutions are an important tool in any transitional justice policy, and offer the most direct form of accountability for victims. They send a strong message that the state condemns human rights abuses and will no longer tolerate them in the future. Successful prosecutions also send a powerful signal to victims that the state has broken with abusive patterns from the past. For an effective prosecution, there needs to be a court with jurisdiction to hear cases involving international crimes including war crimes, crimes against humanity and genocide.

Given the widespread nature of the crimes and large number of victims affected, it is virtually impossible to prosecute every single crime committed during an armed conflict or an extended period of State repression. Therefore, key decisions have to be made as to what crimes and who should be prosecuted. When deciding what cases to pursue, the Prosecutor must be careful to demonstrate that his or her decisions are not politically motivated.

III. Reparations: Reparations aim to “repair” the harm suffered by victims due to the violation of their human rights. As far as possible, reparations must restore victims in the position they would have been had the human rights violation not occurred.

Conceptually reparations include the following elements:

- Restitution: Measures that aim to put victims in the situation they were in before the violations took place, for example enjoyment of basic human rights, return to their place of residence, and return of property.
- Compensation: Measures that compensate victims for any damage such as lost opportunities, loss of earnings.
- Rehabilitation: Measures that provide medical and psychological care as well as legal and social services.
- Satisfaction: A broader set of measures that are symbolic in nature such as public apologies, commemoration.

Reparations vs. development projects: At times, developmental assistance is passed off as reparations. However, it is important to distinguish development assistance and reparations. Any reparations program must have a proper reparative component, and it must be communicated effectively to the public at large.

IV. Memorialisation: Memorialisation refers to any process aiming at keeping alive the memory of a person or group of persons, incident or an era. Efforts at memorialization may take permanent or temporary forms. Memorialisation may take many forms: constructed memory sites, found memory sites, art works or activities designed to commemorate events or person. Constructed memory sites include for instance museums, libraries, walls of names of victims and virtual memorials hosted on the internet. „Found“ memorial sites could include graves, locations of mass killings, former torture centers or concentration camps. Activities that amount to memorialisation include anniversaries of coups, battles or other events related to a conflict, temporary exhibits, renaming or dedicating public places, conducting walking tours or parades, demonstrations and vigils as well as public apologies.

V. Institutional Reform and Vetting : Institutional reform refers to the process of reviewing and restructuring state institutions so that they safeguard human rights and are accountable to the public at large. After a period of conflict where public institutions were most responsible for egregious human rights abuses, these institutions must be reformed to restore public trust in them. The process of institutional reform ensures that past human rights, A key goal of institutional reform is to transform members of the public into rights holders, and enable them to hold public institutions accountable for their conduct. Therefore, institutional reform also includes measures for enhanced oversight of existing public offices.

Vetting is the process of administratively excluding individuals implicated in past human rights abuses from serving in public offices. The process of vetting aims at restoring trust in government institutions by removing perpetrators from official positions. It also aims to prevent unqualified and or abusive officials from continuing to serve in public offices. Vetting the police and military is crucial in order to prevent the recurrence of widespread human rights abuses.

After these explanations, the members were divided into five groups and each group was given one topic of the five pillars of Transitional justice and asked to discuss and write down how these pillars can be made to work.

Post lunch session was started with the recap of the previous day. Ms Bimla facilitated the session by helping participants to review their learning from the first day. Certain concepts like Equality, Feminism and Women’s Empowerment was discussed in detail.

Day 4: 16.11.2017: International Instruments and Laws to address VAW

This session was deliberated by **Ms. Mangala from Sri Lanka**. She gave an introduction on Human rights and what is violence against women. Human Rights are: Nationally, Internationally recognized, legally protected, universally applicable, Inalienable and interdependent. The various violence that we women face today are:

- Sexual Violence
- Domestic Violence
- Mental Violence
- Physical Violence
- Violence by the society

She then explained CEDAW, how it was formulated and about signatory Countries. CEDAW is a powerful tool through which women can get justice. It was adopted by the United Nations in 1979, and is the most comprehensive international agreement on the basic human rights of women. The Treaty provides an international standard for protecting and promoting women's human rights and is often referred to as a "Bill of Rights" for women. It is the only international instrument that comprehensively addresses women's rights within political, civil, cultural, economic, and social life.

The Treaty for the Rights of Women is a tool that women around the world are using effectively to bring about change in their conditions. In nations that have ratified the treaty, CEDAW has proved invaluable in opposing the effects of discrimination, which include violence, poverty, lack of legal protections, along with the denial of inheritance, property rights, and access to credit.

The participants were then divided in to groups and were asked to read the book on CEDAW to understand the articles in detail. This was followed by a question and answer session on CEDAW articles.

Day 5: 17.11.2017: Listening to and supporting the survivors of violence

This session was handled by Sr. Clare. When we talk of violence on women and girls we say 1 in 4 women and 1 in 6 men will experience some form of sexual assault in their lifetime - there is a good chance that someone close to you is a survivor. But the participants are from Sri Lanka who are survivors of war and we know how these women would have had a very difficult phase in their life for the past more than a decade. Our support and understanding has an important place in the process of healing them from their assaults. Through listening the Sri Lankan participants, we tell them our willingness and ability to understand the concerns of our friends.

She used a lot of games and exercises to help the participants realize the importance of listening and supporting survivors of violence.

Day 6: 18.11.2017 - Sexual and Reproductive Health Rights of women and girls

This session was briefed by Ms. Geetha Narayan, an independent consultant and researcher from Chennai. She started with the question, what is Sexual and Reproductive Health Rights and informed that it is the state of physical, mental and social well being in all matters relating to the sexual and reproductive system at all stages of life.

Sexual and Reproductive Health Rights deals with:

- Access to sexual and reproductive health care services throughout all stages
- Information related to SRHR
- Sexuality education
- Respect for bodily integrity
- Choice of partner
- Decision to be sexually active or not
- Consensual sexual relationship
- Decision to have children or not

- Pursuing a satisfying, safe and pleasurable sexual life.
- Independent decision making on safe contraception

The participants were grouped into three groups and were asked to draw the body of a woman and mark the parts which give them power, pleasure, shame, fear and other emotions. Then she explained the linkages between politics and women's body and also explained the menstrual cycle of women and explained the same with a small documentary film on reproduction.

Then a group discussion as initiated on the topics:

- Group 1 – The parts of our body that gives us pain / power / shame
- Group 2 – What are all the private and public parts of our body

The various types of family planning and the politics behind it was discussed in detail. Why men who use condom during sex with sex workers and they do not use the same when they are with their wife was also discussed. The documentary film "Something like a War" was screened and detailed discussion was held.

Day 6: 19.11.2017 – Exposure visit to Sakthi Vidiyal

Since it was a Sunday, the participants went for shopping in the morning. In the afternoon, they were taken to Sakthi Vidiyal, a movement for the empowerment of adolescent girls and boys. The main vision of the NGO is empowering the vulnerable children. They work on a rights basis, providing literacy and an all round development of the adolescent girls and boys from the vulnerable communities. The director is the Chair person of the Child Welfare Committee of Madurai district. So they have a short stay home too. When a child becomes a member of the Vidiyal group she / he is expected to be a member for 3 years and within this 3 years they are provided with 16 trainings for their overall development. The children performed cultural programme for the visitors. The visiting team had informal conversation with the children and the organization to know more about their work.

Day 7: 20.11.2017 – Impact of Gender Based Violence on Women and Children, Developing community based strategies to prevent and redress GBV By Ms. Selva Gomathi

The facilitator started the conversation with the question, who am I? and she asked each one to come and write on the board. Then she started a brainstorming session on what is violence? , where does it happen? Who exerts violence on whom?

The term gender-based violence is commonly used to refer to violence against women. This is violence which occurs as a result of women's subordinate status in society. It can be defined as any act of gender-based violence that results in, or is likely to result in, physical, sexual, or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in the public or private life.

Types of violence are: 1. Physical Violence, 2. Sexual Violence; 3. Economic Violence; 4. Emotional Violence. These types of violence's were discussed in detail. A group discussion was organized to discuss how violence affects during Infancy, Childhood, Adolescence, Youth and Elderly women. The participants discussed and shared the outcomes of the discussion.

A group discussion was held on the topics – 1) Violence on Men. 2) Violence on Women. In the end, it was consolidated as to how we can work towards bringing a change in putting an end to these various forms of violence against women and girls.

Day 8: 21.11.2017 – Visit to Gandhigram Rural Trust

The participants were taken to the Gandhigram Trust at Dindigul. The Director of the Trust met the participants and explained to them the history of Gandhigram and how it was started by Thirumigu Soundtharammal in 1947 with the main purpose of helping the marginalized. She was married at the age of 9 and became a widow at the age of 15. Then she got admitted in the medical college and learnt medicine. In 1920 there was death in a large scale due to health lapse among women and children. She then started the hospital where 330 in-patients can be treated. She was instrumental in starting small scale entrepreneurship where 2000 women will be benefitted. At present 330 products are

produced at Gandhigram and all the products are ISI certified. She stood against caste system and she welcomed widow marriage. At present there are 14 children's home which is well taken care of.

Following this orientation, the participants visited all the small scale industries to understand the manufacturing process as well as marketing. The tie-dye unit, and the herbal products units were of great interest to the participants from Sri Lanka.

Day 9: 22.11.2017 - The Need for working with Men and Boys by Ms. Bimla Chandrasekar. She started the session by screening a documentary film, "The Woman Return" and asked the participants to describe the issues reflected in the film like: Mobility, Menstruation, Sexual abuse, patriarchal attitudes of men, not understanding the feelings of women. All these were discussed in detail and understood how this affects the development of women.

The participants were then asked to sit in groups and discuss how women and men express their feelings of happiness, sorrow, fear, anger, sexuality and hatred. It was found that the expression of these feelings is very different among women and men. Women express their sorrow by crying and self harming whereas men took to alcoholism etc. This was linked to the gendered socialization process and patriarchal privileges and sanctions.

The facilitator then described the gender roles of women and men. She asked the participants to do the 24 hour work calendar of women and men. From the discussion that all the groups had done, it was concluded that all paid-work is with men and unpaid care work is mainly with women. The unpaid care work of women makes women invisible and thus less value given to women. Therefore it is very important to work with men and boys to challenge and change the gender stereotypes, to hold them responsible for their own behavior (VAW) and also in the process to help them become law abiding citizens.

The Millennium Development Goals and the process of Sustainable Development Goals were explained. The Sustainable Development Goals (SDGs), are a universal call to action to end poverty, protect the planet and ensure that all people enjoy peace and prosperity. These 17 Goals are built on the experiences of the Millennium Development Goals, while

including new areas such as climate change, economic inequality, innovation, sustainable consumption, peace and justice, among other priorities. The goals are interconnected – often the key to success on one will involve tackling issues more commonly associated with another. The SDGs work in the spirit of partnership and pragmatism to make the right choices now to improve life, in a sustainable way, for future generations. They provide clear guidelines and targets for all countries to adopt in accordance with their own priorities and the environmental challenges of the world at large. The SDGs are an inclusive agenda. They tackle the root causes of poverty and unite us together to make a positive change for both people and planet. “Poverty eradication is at the heart of the 2030 Agenda, and so is the commitment to leave no-one behind”. “The Agenda offers a unique opportunity to put the whole world on a more prosperous and sustainable development path”. Goal 5 Gender Equality is a stand alone as well as cross cutting goal in the SDGs

Day 10: Consolidation of learning / Feedback & Closure by Ms. Bimla Chandrasekar and Ms. Ramanie Mathew

The sessions from the first day were reviewed and once again for more clarity to the participants were briefed by Ms. Bimla. Then the participants were given the feedback forms, got it filled and received. The participants sat in their respective country group to discuss and consolidate how they will take this training forward:- At their individual level, at the organizational level and at the society level.

Sri Lankan Participants	Tamil Nadu Participants
<p>At the Individual Level:</p> <ul style="list-style-type: none"> ✎ The gender stereotype messages about women that we have got in our minds from our parents and elders will be done away ✎ To share all the pros and cons of 	<p>At the Society Level:</p> <ul style="list-style-type: none"> ✎ Awareness creation among the family members ✎ To practice gender equality in family

<p>gender stereotypes with the husband</p> <ul style="list-style-type: none"> ✘ To create awareness among the family members, relatives and friends to treat women alike men 	
<p>At the Organizational Level:</p> <ul style="list-style-type: none"> ✘ To create a network of feminists ✘ To coordinate the sangatias 	<p>At the Organizational Level:</p> <ul style="list-style-type: none"> ✘ Gender sensitization trainings for college students both male and females ✘ To share my views / information from this training among my co-staff
<p>At the Society Level:</p> <ul style="list-style-type: none"> ✘ Awareness trainings for both men and women on gender equality ✘ To make men also indulge in the unpaid care work 	<p>At the Society Level:</p> <ul style="list-style-type: none"> ✘ To coordinate all the men and women and give gender sensitization trainings ✘ To motivate and send at least 4 members for this useful training

In the afternoon, the participants then dressed and came for the valedictory session. They had prepared a Villupattu thanking all the resource persons and the organizers (Ekta and Sangat) for organizing this course. Each participant took a certificate, shared a good thought about the person whose certificate she had in her hand and presented the certificate to her. 7 past Sangatias participated in the last day event and they shared how this training was helpful in their life.

Documentary Films Screened during the Course

S.No	Name of the Documentary Film
1	Meena CD
2	Pink - Film
3	Here is a Solution
4	Satyameva Jayate
5	Mahalir Mattum
6	Beijing Opening Ceremony
7	India's Daughter
8	Agrinaigal
9.	Another World is Possible
10	Woman Returns
11	Menstruation
12	Joy of Fervency

There were many other shot spots like "Ring the Bell" etc



FEMINIST CAPACITY BUILDING REGIONAL COURSE IN TAMIL



12th – 23rd November, 2017 @ Palloti Centre, Madurai.

PROGRAMME SCHEDULE

DATE	FACILITATOR	TOPICS
12 th Sun		Arrival of Participants
13 th Mon	Ms. Bimla Chandrasekar / Ms. Tamil Moni	Registration, Welcome & introduction of Participants, introduction to Sangat & Ekta, sharing of logistics / programme Schedule, film shows
14 th Tue	Ms. Gandimathi	Understanding of gender as a development issue, construction of gender (caste, class analysis with patriarchy) its impact.
15 th Wed	Ms. Ramanie	Transitional Justice
16 th Thu	Ms. Mangala	International Instruments to address VAW and National Laws to address VAW
17 th Fri	Sr. Clare	Listening to and supporting survivors
18 th Sat	Ms. Geetha Narayan	Sexual and Reproductive Health Rights of women and girls
19 th Sun	(2.30pm)	Exposure visit to CWC, Madurai at Muthupatti
20 th Mon	Ms. Selva Gomathi	Impact of Gender Based Violence on Women and Children, Developing community based strategies to prevent and redress GBV
21 st Tue		Visit to Gandhigram
22 nd Wed	Ms. Bimla Chandrasekar	The need for working with men & boys
23 rd Thu	Ms. Ramanie / Bimla	Consolidation of learning / Feedback & Closure





Two-Week Training Course in Hindi/Urdu on Gender, Human Rights, Sustainable Development and Women's Empowerment

Feedback Form - 2017

This form should be completed by each participant on the last day of the course. Please answer each question as thoroughly and honestly as possible. We will be using the information you provide to measure the effectiveness and impact of the course.

Section I: Background Information (Consolidated - 25 participants)
Name:
Sex: <input type="checkbox"/> Male <input type="checkbox"/> Female <input type="checkbox"/> Third sex
Age:
Level of education:
Organization:
Your responsibilities and position in your organization:

Section II: Course Concepts
<p>1. What is the difference between sex and gender?</p> <p>Sex is Biological, not easily changeable and everywhere the same whereas gender is socially constructed, the manifestation changes from place to place, time to time. As it is socially constructed, it can be changed.</p>
<p>Did you know the answer to this question before the course?</p> <p style="display: flex; justify-content: space-between;"> 3 <input type="checkbox"/> I knew this before the course. 13 <input type="checkbox"/> I knew this but understand it better because of the course. 9 <input type="checkbox"/> I learned this for the first time at the course. </p>
<p>2. What is patriarchy?</p> <p>Patriarchy is a system of society in which men hold power and women are largely excluded from it. The system gives privileges to men and puts a lot of expectations on women through a stereotypical lens. It controls women's labour, sexuality, mobility, reproduction and their decision making.</p>
<p>Did you know the answer to this question before the course?</p> <p style="display: flex; justify-content: space-between;"> 3 <input type="checkbox"/> I knew this before the course. 14 <input type="checkbox"/> I knew this but understand it better because of the course. 8 <input type="checkbox"/> I learned this for the first time at the course. </p>

3. How are masculinity and femininity constructed/learned?	
Through socialization process in different institutions like family, religion and the state.	
Did you know the answer to this question before the course?	3 <input type="checkbox"/> I knew this before the course. 9 <input type="checkbox"/> I knew this but understand it better because of the course. 13 <input type="checkbox"/> I learned this for the first time at the course.
4. How are gender and caste related?	
Gender relations cuts across caste, class, religion and ethnicity	
Did you know the answer to this question before the course?	8 <input type="checkbox"/> I knew this before the course. <input type="checkbox"/> I knew this but understand it better because of the course. 17 <input type="checkbox"/> I learned this for the first time at the course.
5. How does patriarchy control women's bodies, reproductive rights, and sexuality?	
Women's body is always a site of violence and oppression in a patriarchal society. It controls women's sexuality by not allowing them to explore and experience their choice over sexuality. The decision with regard to women's reproductive rights is controlled through the various patriarchal institutions like the marriage and religious practices. Women have no decision making control. If they do, violence is used as a weapon	
Did you know the answer to this question before the course?	1 <input type="checkbox"/> I knew this before the course. 10 <input type="checkbox"/> I knew this but understand it better because of the course. 14 <input type="checkbox"/> I learned this for the first time at the course.
6. What is the definition of violence against women? What is the ideological basis of violence against women?	
Violence against women and girls is the most widespread, persistent and devastating human rights violation in our society. It generates from gender based inequality that manifests from the patriarchal nature of the society.	
Did you know the answer to this question before the course?	<input type="checkbox"/> I knew this before the course. 13 <input type="checkbox"/> I knew this but understand it better because of the course. 12 <input type="checkbox"/> I learned this for the first time at the course.
7. How would you describe feminist justice?	
This is a feminist view on morality which seeks to engage with and ultimately transform, traditional universal approach to justice.	
Did you know the answer to this question before the course?	<input type="checkbox"/> I knew this before the course. 9 <input type="checkbox"/> I knew this but understand it better because of the course. 16 <input type="checkbox"/> I learned this for the first time at the course.
8. What is CEDAW	
The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW, or the Treaty for the Rights of Women), was adopted by the United Nations in 1979, and is the most comprehensive international agreement on the basic human rights of women. The Treaty provides an international standard for protecting and promoting women's human rights and is often referred to as a "Bill of Rights" for women. It is the only international instrument that comprehensively addresses women's rights within political, civil, cultural, economic, and social life.	

Did you know the answer to this question before the course?	1 <input type="checkbox"/> I knew this before the course. 10 <input type="checkbox"/> I knew this but understand it better because of the course. 14 <input type="checkbox"/> I learned this for the first time at the course.
9. Why do we need to work with men?	
Men have been socialized through the dominant masculine model prescribed by patriarchy. Most often women face violence from men. If they are the source of problem they have to be made part of the solution. Secondly, the dominant masculine model dehumanizes men. Through this process of engaging men they have to be sensitized to this negative impact of masculinity.	
Did you know the answer to this question before the course?	<input type="checkbox"/> I knew this before the course. 10 <input type="checkbox"/> I knew this but understand it better because of the course. 15 <input type="checkbox"/> I learned this for the first time at the course.
10. What is Transitional Justice ?	
Transitional Justice is a “range of processes and mechanisms associated with a society’s attempts to come to terms with a legacy of large-scale abuses in order to ensure accountability, serve justice and achieve reconciliation.” This is usually done in countries after war.	
Did you know the answer to this question before the course?	4 <input type="checkbox"/> I knew this before the course. 9 <input type="checkbox"/> I knew this but understand it better because of the course. 12 <input type="checkbox"/> I learned this for the first time at the course.
11. What is One Billion Rising? This campaign connects violence against women with what other issues?	
It is one of the biggest global campaign started by Eve Ensler on February 14 th from 2012. Globally, people come together to express their anger and hence dance, strike, dance and rise in consequence to the injustice women suffer, demanding an end to VAW	
Did you know the answer to this question before the course?	4 <input type="checkbox"/> I knew this before the course. 6 <input type="checkbox"/> I knew this but understand it better because of the course. 15 <input type="checkbox"/> I learned this for the first time at the course.
12. Please describe any other key concepts taught during the course.	
Strengthening concepts of equality and justice by using the framework of CEDAW and the SDG process	
Did you know the answer to this question before the course?	<input type="checkbox"/> I knew this before the course. <input type="checkbox"/> I knew this but understand it better because of the course. <input type="checkbox"/> I learned this for the first time at the course.

Section III: Campaigns	
1. Do you feel that your capacity to plan, implement and evaluate campaigns has increased as a result of this course?	25 <input type="checkbox"/> Yes <input type="checkbox"/> No

2. Will you or your organization participate in this year's One Billion Rising campaign?	16 8 1	<input type="checkbox"/> I will definitely participate <input type="checkbox"/> I might participate <input type="checkbox"/> I will not participate
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Section IV: Networking & Solidarity		
1. How likely would you be to reach out to fellow course participant in case you had a work-related problem?	22 3	<input type="checkbox"/> Very likely <input type="checkbox"/> Maybe <input type="checkbox"/> Very unlikely
2. How likely would you be to reach out to a fellow course participant in case you had a personal problem?	8 16 1	<input type="checkbox"/> Very likely <input type="checkbox"/> Maybe <input type="checkbox"/> Very unlikely
3. How likely are you to connect your contacts with fellow course participants?	23 2	<input type="checkbox"/> Very likely <input type="checkbox"/> Maybe <input type="checkbox"/> Very unlikely
4. How likely are you to collaborate with fellow course participants on campaigns and related activities?	21 4	<input type="checkbox"/> Very likely <input type="checkbox"/> Maybe <input type="checkbox"/> Very unlikely
5. How likely would you be to share updates with fellow participants about your work-related activities and other social justice issues?	21 3 1	<input type="checkbox"/> Very likely <input type="checkbox"/> Maybe <input type="checkbox"/> Very unlikely

Section V: Venue, Duration & Facilitators
<p>Please share feedback about the venue of the course, the duration of the course, the sessions, the facilitators, and the language.</p> <p>Course venue: The venue – Pallotti Centre is a very calm and serene place very good for training.</p> <p>Food and other arrangements: Food was provided according to our tastes. Other arrangements for drying clothes, playing and yoga and meditation was fully organized and very nice</p> <p>Jagori support and hospitality: This training would not have been successful if not for the support from Jagori and we thank Jagori for the same. Many of the books that Ekta gave were translated from Hindi and was written by Ms. Kamla Bhasin.</p> <p>Course duration: When we came we thought ten days was too much and we did not know how we will spend these ten days. But we did not know how it passed on. We had ten splendid days of rich information, fun, games and joy. A mixture of two cultures from two countries.</p> <p>Course sessions/topics: The most necessary and useful topics.</p> <p>Course methodology (participatory and experiential) and methods (lectures, films, small group discussions, etc.): All the facilitators conducted the sessions in a participatory manner. There were brain storming sessions, group discussions, documentary films, fun games etc</p> <p>Facilitators: The facilitators were highly knowledgeable, empowered, activists and feminists</p>

Section VI: Other Reflections

Please describe any other positive and/or negative impacts that this course has had on you. How has participating in this course made you feel physically, emotionally and intellectually?

All the ten days time was well maintained. The session started at the planned time.

Section VII: Work-plan

It is important to incorporate what you have learned during this course into your personal life, as well as into your work and activism. In the section below, please describe how you hope to integrate what you have learned at this course into your on-going work and organizational commitments and priorities in 6 months and in 12 months. This will be your work-plan, and help you ensure that you stay on track and implement the concepts that you have learned during the course.

Action Plan:

Sri Lankan Participants	Tamil Nadu Participants
<p>At the Individual Level:</p> <ul style="list-style-type: none"> ✘ The anti-messages of women that we have got in our minds from our parents and elders will be done away ✘ To share all the pros and cons with the husband ✘ To create awareness among the family members, relatives and friends to treat women alike men 	<p>At the Society Level:</p> <ul style="list-style-type: none"> ✘ Awareness creation among the family members ✘ To be gender equal in the family among the children
<p>At the Organizational Level:</p> <ul style="list-style-type: none"> ✘ To create a network of feminists ✘ To coordinate the sangatias 	<p>At the Organizational Level:</p> <ul style="list-style-type: none"> ✘ Gender sensitization trainings for college students both male and females ✘ To share my views / information

	<p>from this training among my co-staff</p>
<p>At the Society Level:</p> <ul style="list-style-type: none"> ✘ Awareness trainings for both men and women on gender equality ✘ To make men also indulge in the unpaid care work 	<p>At the Society Level:</p> <ul style="list-style-type: none"> ✘ To coordinate all the men and women and give gender sensitization trainings ✘ To motivate and send at least 4 members for this useful training