



Active Nonviolence Education Center

FACILITATOR'S MANUAL

PANHRE -I

Participatory Approach to Nonviolence
and Human Rights Education

Supported by SARD, CTA



PARTICIPATORY APPROACH TO
NONVIOLENCE AND HUMAN RIGHTS EDUCATION (PAHNRE-I)2021

TABLE OF CONTENTS

WELCOME TO PANHRE -I (ONLINE TRAINING)	5
ACTIVE NONVIOLENCE EDUCATION CENTER (ANEC)	6
NOTE OF THANKS	7
FACILITATOR’S PROFILE	8
LIST OF COORDINATORS	10
PROGRAM SCHEDULE	11
PROGRAM SHEET	12
ATTENDANCE CUM SURVEY FORM: PANHRE-I	13
PROGRAM DESCRIPTION	14
Objectives	15
Course Duration	15
Target beneficiaries	15
Module outlines	15
Training methodology	16
Training evaluation	16
ORIENTATION	18
MODULE - I	19
1.1. Concepts and Principles of Nonviolence and Human Rights	19
1.2. Concept of Human Rights	20
MODULE - II	21
2.1. Gender and sex: exploring gender through concepts of nonviolence	21
2.2. Power and Gender Based Violence	22
2.3. Consent	23
2.4. Bystander Intervention	24

FEEDBACK FORM	25
PANHRE Evaluation Report	28
 <u>READING MATERIALS</u>	 37
MODULE 1: Concepts and principles of Nonviolence and Human rights	37
Gandhi's Philosophy of Nonviolence	37
1.1 Gandhi's View of Violence / Nonviolence	37
2. Satyagraha, the Centre of Gandhi's Contribution to the Philosophy of Nonviolence	38
2.1 What is Satyagraha?	38
2.2. Gandhi View of Satyagraha	39
2.3. The Basic Precepts of Satyagraha	39
2.4. Satyagraha in Action	41
2.5. Qualities of a Satyagrahi (Nonviolence Activist)	42
3. BRIEF BIOGRAPHY OF ROSA PARKS, MOTHER OF MODERN DAY CIVIL RIGHTS MOVEMENT.	43
CONCEPT OF HUMAN RIGHTS	44
4.1. What Are Human Rights?	44
4.1.1. International Human Rights Law	44
4.1.2. Universal Declaration of Human Rights	44
4.1.3. Economic, social and cultural rights	47
4.1.4. Civil and political rights	47
4.2. Human Rights Conventions	48
4.3. Human Rights Council	48
4.4. UN High Commissioner for Human Rights	48
4.5. Human Rights and the UN System	48
A summary of the Universal Declaration of Human Rights	49
5.1. UDHR Preamble	49
What are the Fundamental Rights?	51
6.1. Why are they called Fundamental Rights?	51
6.2. List of Fundamental Rights	51
6.2.1. Right to Equality (Articles 14 – 18)	51

6.2.2. Right to Freedom (Articles 19 – 22)	51
6.2.3. Right against Exploitation (Articles 23 – 24)	52
6.2.4. Right to Freedom of Religion (Articles 25 – 28)	52
6.2.5. Cultural and Educational Rights (Articles 29 – 30)	52
6.2.6. Right to Constitutional Remedies (32 – 35)	52
6.3. Features of Fundamental Rights	52
6.4. Fundamental Rights Available Only to Citizens	53
MODULE 2: Gender and Non-violence	54
Understanding Gender, Sex and Sexuality	54
1.1. Gender	54
1.2 WHAT IS SEXUALITY?	54
1.3. LGBTQIAP	55
Understanding power: Strategic nonviolence education to Gender Based Violence	56
2.1. What is power?	56
2.2. Methods of exercising power:	57
2.3. Violence	58
2.3.1. Direct Violence	58
2.3.2. Structural Violence	58
2.3.3. Cultural Violence	58
2.4. Role of Power in Gender Based Violence	58
2.5. Forms of Gender Based Violence	59
2.6. Prevention of Gender Based Violence	61
2.7. Perpetrator and survivor	61
3. Understanding Consent	62
3.1. A Story of sexism	63
4. Bystander Intervention	65
4.1. How to support a survivor?	65
References/ Citations	68

WELCOME TO PANHRE -I (ONLINE TRAINING)

We are happy that you are facilitating a day's training on Participatory Approach to Nonviolence and Human Rights Education 2021. The facilitator's manual will introduce you to Active Nonviolence Education Center, its mission and the programs that we lead.

You will also find the program description, program sheet, program schedule, facilitator's profile, coordinator's list and a compilation of reading materials developed by ANEC's team from various sources for the participants to delve deeper into the module's concepts and applications.

Welcome from team ANEC, Dharamshala

The entire ANEC team warmly welcomes you as a participant for a one day online course on nonviolence and human rights.

Since 2007, ANEC has remained steadfast in its commitment to provide a comprehensive educational program for individuals and communities to strengthen and promote the message of nonviolence and peace.

Each year on the birth anniversary of Mahatma Gandhi, a pioneer of the philosophy and strategy of nonviolence; people, governments and non-government organizations observe the day through various activities and events such as developing news articles, broadcasts, public lectures, seminars and discussion.

On the 152nd birth anniversary of Mahatma Gandhi, also widely commemorated as 'the international day of nonviolence', Active Nonviolence Education Center (ANEC) pledges to facilitate an awareness program on concepts and principles of nonviolence and human rights with a special module on gender sensitization for 500 participants from schools, colleges and vocational institutes through the PANHRE within October 2021.

We at ANEC look forward to a healthy working experience with all of you!

Sincerely,

Team ANEC
Dharamshala,
India [www.anec-
india.net](http://www.anec-india.net)

ACTIVE NONVIOLENCE EDUCATION CENTER (ANEC)

The Active Nonviolence Education Center (ANEC) is an NGO registered under the Societies Registration Act of 2006. The Centre was established on the 10th of Sept 2007 and is a non-profit educational organisation dedicated to the promotion of peace and nonviolence.

The Active Nonviolence Education Center was established in order to further the message of nonviolence as taught by His Holiness the 14th Dalai Lama for the purpose of helping people learn the practicalities of nonviolent living and nonviolent struggle.

We provide a comprehensive educational program for the Tibetan community that increases and strengthens the message of nonviolence as the appropriate path for the Tibetan people's struggle and for world peace at large. We believe that active nonviolence is the very foundation of our struggle for the restoration of human dignity and justice for Tibet and other oppressed communities across the globe.

Address:

House no 895, 1st floor
Toepa Community House,
Tipa road, Mcleod Ganj
Dharamshala, Distt
Kangra
H.P (INDIA) 176219

NOTE OF THANKS

As the Executive Director of Active Nonviolence Education Center, I would like to thank the following individuals and organizations for their extensive support and contribution towards the successful development and implementation of PANHRE-I virtual training program:

Funder:

Social And Resource Development Fund, Central Tibetan Administration (CTA)

Head of the schools and Institutes:

- 1) Mrs. Tenzin Nagdon, Principal (Sambhota Tibetan School, Kollegal)
- 2) Mr. Sangpo Rinzen, Principal (Sambhota Tibetan School, Mundgod)
- 3) Mr. Duke Tsering, Principal (Tibetan Children's Village School, Selakui)
- 4) Mr. Tashi Dawa, Director (Industrial Training Institute, Selakui)
- 5) Mr. Dawa Tsering, Vice principal (Dalai Lama Institute for Higher Education)
- 6) Mr. Karma Sherab, Principal (Tibetan Children's Village School, Gopalpur)
- 7) Mr. Passang Dhondup, Principal (Tibetan Home School, Mussoorie)

Coordinators:

Tenzin Desel, Lodoe Gyaltsen, Seichoe Tsephel, Ngawang Nordon, Tenzin Tsephel, Jampa, Norbu Dolma, Kalsang Namgyal, Tamdin Dorjee, Namgyal, Tenzin Deckong, Tenzin Dawa, Tsultrim Sherab and Yangchen Dolker

Participants:

All the training participants from STS Kollegal, Mundgod, TCV Gopalpur, TCV Selakui, Industrial Training Institute- Selakui, Tibetan Homes Foundation, Mussoorie and Dalai Lama Institute for Higher Education.

Facilitators:

- 1) Ms. Tenzin Nordin
- 2) Mr. Ngawang Lungtok
- 3) Ms. Tenzin Dadon
- 4) Mr. Tenzin Yonten

Sincerely,



Tenzin Choezin,
Executive Director,
Active Nonviolence Education Center

FACILITATOR'S PROFILE

Head Consultant



Tenzin Choezin is the Executive Director of Active Nonviolence Education Centre (ANEC) and an independent consultant with over 6 years' experience in the field of training, counselling and administration. She has worked with the Central Tibetan Administration as the Head Consultant for Tibetan Career Centre as well as worked in the non-governmental sector as the Project Officer of Central Tibetan Women's Association.

Choezin has a Master's in English literature from Jawaharlal Nehru University and is an alumnus of the 'Women's leadership for community development' program at the Coady institute, Canada. She is also a certified trainer for gender, entrepreneurship development, leadership development and holds expertise in giving training methodology to budding trainers. Project management, team building and soft skill development are also part of her portfolio.

Over 4000 people across schools, vocational institutes and organizations in Tibetan settlements in India have received her training and counselling services.

Associate Consultant



Tenzin Nordin is a lawyer and a certified trainer with a BA.LLB degree from Symbiosis International (Deemed University), Pune. As a trainer, she has assisted the Women Empowerment Desk (WED), Central Tibetan Administration in creating legal awareness as part of their Sexual & Gender Based Violence (SGBV) guidelines orientation to Tibetan settlements.

Apart from her academic achievements, she has gained experience as a legal professional through various volunteer and internship programs including at the National Human Rights Commission of India and under the guidance of the Additional Advocate General of Jammu and Kashmir in the Supreme Court of India.

She was a senior member at the Centre for Human Rights at her university and has extensively studied international human rights law, refugee law and international humanitarian law as elective courses in her curriculum.

Associate Trainer

Ngawang Lungtok is a senior Trainer at the Active Nonviolence Education Centre and has a master's degree in English Literature from the University of Delhi. He has experience of conducting numerous trainings on nonviolence education for Tibetan and Indian youths. Ngawang has also studied Tibetan Buddhism as a minor subject in his master's education.

Associate Trainer

Tenzin Dadon has a master's degree in Political Science from Lovely Professional University and has studied Peace and Conflict Resolution. She has participated in the Green Schools Programme, organized by the New Delhi based 'Environment Education Unit of the Centre for Science and Environment' and has taken part in practical sessions on auditing natural resources. Dadon has also worked for 'my climate management committee of Switzerland', as a participant in the International Climate Education Project.

Currently, she has been selected for the three month's internship program at ANEC and she will be interning from Sept-Nov 2021.

Associate Trainer

Tenzin Yonten is a lawyer and an aspiring trainer with a degree in LLM from IMS Unison University and has also studied the Alternative Dispute Resolution (ADR) as part of his academic curriculum.

He has served as the President of Regional Tibetan Legal Association (RTLA –M) in 2016-2017, the president of Mysore Tibetan Students' Association (MTSA) from 2017-2018 and as the General Secretary of Federation of International Student Association (FISA-M) from 2018-2019. He has led training on legal awareness for various southern Tibetan schools from 2016-2017.

Currently, he has been selected for the three month's internship program at ANEC and he will be interning from Sept-Nov 2021.

LIST OF COORDINATORS

S.no	Name	School/Institute	Dates	Email
1.	Mr. Tenzin Desel Mr. Lodee Gyaltsen	Sambhota Tibetan School, Kollegal	6th Oct	lodegyaltsen@sambhota.org tenzindesel@sambhota.org
2.	Mr. Seichoe Tsephel Ms.Ngawang Nordon	Tibetan Children's Village, Selakui	9th-10th Oct	seedsphe2603@gmail.com ngawangnordon@gmail.com
3.	Ms. Tsephel Mr. Jampa	Dalai Lama Institute for Higher Education, Bengaluru	13th Oct	tchoezom@dalailamainstitute.edu.in jampa@dalailamainstitute.edu.in
4.	Ms. Norbu Dolma Mr. Kalsang Namgyal	Tibetan Homes Foundation, Mussoorie	16th-17th Oct	norbudolma@hotmail.com itmanager@tibhomes.org
5.	Mr. Tamdin Dorjee Mr. Namgyal	Sambhota Tibetan School, Mundgod	20th Oct	tamdindorjee@sambhota.org namgyal@sambhota.org
6.	Tenzin Deckong Tenzin Dawa	Tibetan Children's Village, Gopalpur	23rd-24th Oct	tdeckong@gmail.com tendawa008@gmail.com
7.	Mr. Sherab Tsultrim Ms. Yangchen Dolkar	Industrial Training Institute, Selakui	30th-31st Oct	sherabtsultrim2202@gmail.com yangdolker1994@gmail.com

PARTICIPATORY APPROACH TO NONVIOLENCE AND HUMAN RIGHTS EDUCATION

(PANHRE-I) - PROGRAM SCHEDULE

Sr. No	School/ Institution	Date	Target Group	Learning Outcomes
1	STS Kollegal	6th Oct, 2021	29 Students	<p>By the end of the course, participants should be able to:</p> <ul style="list-style-type: none"> • Reflect on personal concepts of nonviolence, human rights, its values and principles. • Discuss the concept of gender equality and its applicability in the Tibetan community. • Explore and identify sources of power and have access to an extensive reading material on power and Gender Based Violence. • Have access to reading materials on the framework based on internationally accepted human rights standards and principles to analyze the issues and situations encountered in their daily lives. • Have access to reading materials on fundamental rights under the Indian constitutions. E.g. Rights under the Indian criminal law
2	TCV Selakui	9th - 10th Oct, 2021	43 Students	
3	DLIHE, Bengaluru	13th Oct, 2021	38 Students	
4	THF Mussoorie	16th - 17th Oct, 2021	103 Students	
5	STS Mundgod	20th Oct, 2021	43 Students	
6	TCV Gopalpur	23rd-24th Oct, 2021	70 Students	
7	ITI, Selakui	30th - 31st Oct, 2021	113 Students	

(PANHRE-I) - PROGRAM SHEET

TIME	MINS	TOPIC	PRESENTER
09:30 AM TO 10:00 AM	30	WELCOME/PROGRAM INTRODUCTION/GROUND RULES/ ANEC Promo Video	Ms Choezin & Mr. Lungtok
10:00 AM TO 10: 45 AM	45	Activity- Understanding nonviolence I Popcorn	Ms. Choezin
10:45 AM TO 11:00 AM	15	Tea Break	–
11:00 AM TO 12:00 PM	60	Concepts and principles of Human Rights I Social media	Ms. Choezin
11:45 AM TO 12:15 PM	30	Understanding Gender - Rally Activity	Ms. Nordin
12:15 PM TO 1:00 PM	45	Gender and Sex PPT and Gender or Sex statements I Riddle	Ms. Nordin
1:00 PM TO 2:00 PM	60	Lunch Break	--
02:00 PM TO 02:15 PM	15	Revision/ Zoom Poll	
02:15 PM TO 3:05 PM	50	Power (Activity) and GBV	Ms. Dadon
03:05 PM TO 3:20 PM	15	Tea Break	–
03:20 PM TO 3:30 PM	10	Consent Video I FRIES	Ms. Dadon
3:30 PM TO 4:00 PM	30	Google feedback form and Thank you note	Ms. Choezin and Mr. Lungtok

ATTENDANCE CUM SURVEY FORM: PANHRE-I[illegible]

PROGRAM DESCRIPTION

PARTICIPATORY APPROACH TO NONVIOLENCE AND HUMAN RIGHTS EDUCATION (PAHNRE-I) 2021

“Why is human rights education so important? Because, as it says in the constitution of UNESCO, since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.” - *Mr.Kofi Annan on the occasion of Human Rights Day, December 10, 2000*

Education is a key component to protect and promote nonviolence and human rights, a proponent that fosters an attitude of respect for the rights of others. The essence of the challenge in every region of the world is to embed a culture of human rights through human rights education.

Therefore, the unconventional nonviolence and human rights education plays a significant role in the process of building a global culture for human rights. The Participatory Approach to Nonviolence and Human Rights Education is a participant centered program which will focus on building skills, values, behaviors and attributes based on an adult experiential learning in order to empower individuals and explore the basics of understanding, asserting and defending their rights and as well as the rights of others.

Human rights education is a lifelong process that fosters:

1. Knowledge and skills: learning about human rights and acquiring skills to exercise them in daily life;
2. Attitudes: developing or reinforcing attitudes, values and beliefs that uphold human rights;
3. Behavior: taking action to defend and promote human rights.

This program will provide online participatory human rights education services for up to 500 Tibetan youths. The online course is categorized primarily into two parts; Nonviolence and Human rights concepts, its values and principles; and Gender and nonviolence through discourses on basic human rights from internationally recognized rights to constitutionally guaranteed fundamental rights. The course sessions will be as follow: (Refer the module outline for details)

- a) Nonviolence and Human Rights/Morning
- b) Gender and Nonviolence/Afternoon

The online course describes lessons learned and good practices to strengthen leadership for advancing human rights, with regards to nonviolence and gender equality and in community life; to strengthen human rights movements; and to improve the practice of human rights and nonviolence. These practices are at the core of our human rights education work which aims to contribute to the empowerment of groups subject to discrimination, exclusion and other forms of human rights violations, in particular women, children and youth.

The course will allow participants to engage and discuss with other learners taking the course.

1. Objectives:

By the end of the course, participants should be able to:

- Reflect on personal concepts of nonviolence, human rights, its values and principles.
- Discuss the concept of gender equality and its applicability in the Tibetan community.
- Explore and identify sources of power and have access to an extensive reading material on power and Gender Based Violence.
- Have access to reading materials on the philosophy of nonviolence.
- Have access to reading materials on the framework based on internationally accepted human rights standards and principles to analyze the issues and situations encountered in their daily lives.
- Have access to reading materials on fundamental rights under the Indian constitutions. E.g. Rights under the Indian criminal law.

2. Course Duration

The program will be covered from 1st-31st Oct, 2021 and is estimated to be executed within 30 days.

This course has two modules. The estimated time for completing the modules is 6 hours therefore each batch comprising minimum 30 participants will take part in a day's training.

3. Target beneficiaries

(Up to 500 Tibetan youth)

The proposed activity plan's target beneficiaries are 500 Tibetan youth from different educational backgrounds; school level, vocational trainees and college students.

4. Module outlines

MODULE - I

- 1.1. Concepts and Principles of Nonviolence
- 1.2. Concept of Human Rights

MODULE - II

- 2.1. Gender, sex and sexuality: exploring gender through concepts of nonviolence
- 2.2. Power and Gender Based Violence
- 2.3. Consent

5. Training methodology

The facilitators will use the participatory approach based on the belief that the purpose of education is to expand the ability of people to become shapers of their world by analyzing the social forces. This particular approach promotes and values the sharing of personal knowledge and experience of human rights, encourages critical reflection on individual beliefs and values.

The online training methodology will be applied through individual reflective workbook exercises, video activities, group activities and discussions on cases provided to the participants as well as lecture-based learning activities.

Module 1 & 2 will be activity based with reflective sessions to encourage participation from the beneficiaries.

6. Training evaluation

The training evaluation will be based on the total experience of the project because as part of all the phases of the project, the evaluation will reflect the totality of the Human Rights education through our training and development strategies.

- **Training needs assessment** (Environmental scan, learner's profile and analyzing data to determine training needs):

The Head consultant has, with regards to the on-going pandemic, reached out to the aforementioned schools and institutions regarding the online program and has received an approximate number of beneficiaries for the program. The contents of the online training will be delivered and catered as per trainees' level of understanding. Therefore, the modules will vary among the participants group.

Prepared survey cum attendance sheet for the participants to be submitted back to us prior to the workshop in order to retrieve the learner's profile.

- **Define results and develop objectives:**

The team holds frequent video conference calls and communicates through WhatsApp on a daily basis for the conceptualization of the program, development of objectives and strengthening of module outlines.

- **Formative evaluation via design, expert and learner's review**

A capacity building training for the trainers on “Conducting virtual training” has been scheduled with EventBrite from 29th-30th Sept

The training design as part of formative evaluation has been reviewed by Ms. Jaya Luintel facilitator at Coady International Institute, Canada.

- **Conduct end of training summative and transfer and impact evaluation via reaction & learning level of short-term impact:**

The feedback form for the participant has been prepared and the team has developed an online version for the summative evaluation..

- **Prepare an evaluation report.**

ORIENTATION

Goal: To introduce ANEC, PANHRE program, Facilitators and Trainees.

Recommended Time: 30 minutes

Objectives:

1. **Orientation:** To inform Tibetan youth about ANEC and its program and to give an overview of the PANHRE 21 program. (15 mins)
2. **Ice breaking activities:** To get to know each other and to be more comfortable in working together doesn't only include memorising names, but also involves getting the facilitator familiar with the group members. Getting to know each other games and team ice breakers are therefore a great way to begin, especially with a new group (upto 10 mins)
3. **Communal Agreement:** Before Initiating any activity, it is critical that the group builds communal agreements. Rather than naming these "rules" that are then placed upon the group, we will call these "agreements" because these are the guidelines that will be built by the group. Since it will be built by the group, all members will follow these 'agreements' during the course of the workshop. (5 mins)

Materials required: Favourite item/picture etc.

Methodology: Video, Participatory, Group activity

Steps:

1. Orientation on ANEC, PANHRE-I, and facilitators 10 mins
2. Coordinators from respective schools/institutions will pre-instruct the trainees to bring their favourite item. (Prerequisite)
3. The groups will be subdivided and co-facilitated to introduce ourselves
4. Collective discussion on developing communal agreements.
5. Debriefing on communal agreements.

MODULE - I

1.1. Concepts and Principles of Nonviolence and Human Rights

Goal: To make participants have a basic understanding of violence and nonviolence.

Recommended Time: 35- 80 minutes

Objectives:

1. To introduce basic concepts and differences between what is violence and what is nonviolence.
2. To educate and spread awareness on basic human rights

Materials required: Microsoft Word and PPT

Methodology: Participatory and lecture based

Steps:

Understanding violence:

1. Popcorn (10): What are the words that pop in your mind when you hear the word violence?

Participatory reflection: Participants will share their reflections on why they associated the words with violence. This activity will also allow inclusive discussions on personal concepts of violence and nonviolence.

2. Facilitator's debriefing-PPT (10 minutes): After reflections based on their answers, the facilitator will explore nonviolence and the misconceptions associated with the concept through ppt. And lead a short lecture based on the differences between violence and nonviolence
3. Debrief-PPT (10 mins): On the types and factors of violence and how these instances of violence on international and national scale lead to various human rights violations. For e.g. Political, cultural, economical.
4. Metissage Activity (45 mins): Participants will be divided into small groups with the help of zoom breakout rooms and each facilitator will monitor the activity. The participants will be requested to write about an incident of violence that they experienced, witnessed or inflicted and will be asked to send their story to the facilitator privately through direct message to maintain complete confidentiality. The facilitator will mix and arrange the stories in a way that the collection of different stories will become one complete story, which is read by the representative of each group thus highlighting the similar emotions that everyone goes through irrespective of their different incidents of violence, thereby encouraging a sense of empathy.

1.2. Concept of Human Rights

Goal: The objective is to provide sound, comprehensive yet basic understanding of what is Human rights by exploring the factors of HR.

Objectives:

1. To make the participants understand that Human Right is conceptualised on the philosophy of nonviolence.
2. Discuss basic human rights that every human being is entitled to.

Recommended time: 60 minutes

Materials required: Paper and pen

Methodology: Drawing / Sketch / Lecture based

Steps: Exploring Human Rights:

1. Assignment (prerequisite): The coordinator's will assign the participants to draw any image of Human Rights according to them a day prior to the training session.
2. Group reflection (15 mins): Participants will be divided into 3-4 groups and they will be instructed to identify and share the factors of Human Rights and Nonviolence involved in their drawings.
3. Debriefing-PPT (10 mins): On HR, its Kinds and the foundation of UDHR.
4. Drawing Activity 'Tag us on Instagram' (20 mins): Trainees will be assigned a right under the UDHR and will be asked to draw their understanding of the right. They will then be asked to post their drawings on their instagram stories or post with the hashtag #humanrightsindaytodaylife and tag @anecpeace (By the end of the training and later submit the hardcopies to the coordinators)
5. Final reflections (5 mins): 1 or 2 participants will share their experience of drawing the two images.
6. Debriefing-PPT (10mins): Facilitator will clarify the concepts and will discuss the Human Rights issues such as war, crimes, slavery, terrorism, minorities, children and women. And will specifically discuss the significance of introducing how understanding of gender equality is an underlying concept of human rights.

The session on module one will thus be concluded with handouts /reading materials.

MODULE - II

2.1. Gender and sex: exploring gender through concepts of nonviolence

Goal: The main aim of this session is to introduce an understanding of gender and sex as a concept.

Objectives:

1. To introduce how understanding Gender equality is an underlying concept of Human rights
2. To understand the difference between gender and sex
3. To emphasize on the unconscious stereotyping of men and women by society in general and participants in specific.

Recommended time: 70 minutes

Materials required: Microsoft Word and PPT

Methodology: Brainstorm, riddles, picture activity and lecture based

Steps:

Understanding Gender:

1. Picture activity (5 mins): Pictures on the slides will be used to make participants realize the ingrained societal stereotypes on gender.
2. Gender Adjective Rally (20mins): Participants will be asked to describe a girl and boy using a word and explore the difference between gender and sex through their raw state of mind in this activity.
3. Debrief- PPT (10 mins): Differences between Gender and Sex and its examples.
4. Breather video- gender (5 mins): All the participants will watch a 2 minute video to grasp the context of gender and power dynamics.
5. Sex statements (25mins): Participants will be shown some statements and they will have to figure out if those are gender or sex statements.
6. Riddle cum Case study (5mins): Participants' answer to this question will highlight the unconscious biases we have towards a specific gender and how we presume gender roles.

2.2. Power and Gender Based Violence

Goal: The prime aim of this session is to provide an understanding of power and its relation with gender based violence to the participants.

Objectives:

1. To discuss power
2. To inform participants about the effects of power imbalance.
3. To sensitize participants about the role of power and how socially constructed stereotypes lead to gender based inequality in power, which in turn leads to gender based violence.

Recommended time: 50 minutes

Materials required: Sketch pen, drawing papers and PPT

Methodology: Questionnaires, role-play, lecture based

Steps: Power and Gender based Violence:

1. General question (15 mins):
 - a) Who is a powerful person?
 - b) Can a person in power do whatever they want?
 - c) What if someone refuses to listen to them?
2. Exploring sources of power- PPT (10 mins): Explore power over, to, with and within
3. Roleplay assignment- pre-requisite (15mins): Some participants will be assigned a particular role by the coordinators prior to the session, each of these participants will be asked the following questions which will shed some light on how some people and gender specifically have more power, privilege and freedom bestowed upon them by the society.
4. Drawing Activity (30 mins): Participants will be divided into five groups and each group will be asked to discuss and draw two drawings each; one drawing on a perpetrator and another one on survivor.
5. Presentation/ reflection (20 mins): Two representatives from each group will be requested to present their group drawing and asked to explain their drawing. The facilitator will then highlight on the unconscious biases surrounding perpetrator and survivors.

(This drawing activity will be conducted in place of roleplay activity to the older participants from DLIHE and ITI vocational institutes.)

6. Lecture based- PPT (10 mins): Types of Gender Based Violence
(From these questions, the facilitator will move to the topic of “Gender based violence” and explain the forms of it and emphasize on how to prevent such violence.

2.3. Consent

Video: Consent

For kids: https://drive.google.com/file/d/17CAKi0QaLzRS1JmdtwbBFhYHMIZVM4_J/view?usp=sharing

For adults: <https://drive.google.com/file/d/1cBcqU2UuE6DOzUC9KZRiUZ4Tj76EqPTH/view?usp=sharing>

Duration: 10 mins

The video is highly recommended as an introduction to the concept of consent to the participants. It helps participants understand and differentiate between the various forms of consent and non-consensual acts as well as dialogues.

Facilitator will share the conceptualisation of consent through the “FRIES” acronym.



2.4. Bystander Intervention

Goal: The main aim of this session is to introduce the participants to the many intervention techniques that can be used to stop violence as a bystander.

Objectives:

1. To introduce the concept of bystander intervention
2. To empower the participants to use creative and effective techniques of bystander intervention

Recommended time: 50 minutes

Materials required: Microsoft Word and PPT

Methodology: discussion and lecture based

Steps:

1. Discussion (10 mins): Participants will be encouraged to share what they would do as a bystander to violence and to explain the methods they will adopt.
2. Debrief and lecture (35 mins): The facilitator will categorise the methods given by participants into the 5Ds which are the five techniques of bystander intervention, namely; Direct, Distract, Delegate, Document and Delayed and emphasize on the major Dos and Don'ts when checking in with a survivor of violence. A special emphasis will be given to the topic of "how to support a survivor".
3. Bystander Intervention Video (5 mins): All the participants will watch a 2 minute video to grasp the idea of bystander intervention.

FEEDBACK FORM**PANHRE -21 feedback**

Thank you for participating in our training. We hope you had as much fun attending as we did organizing it.

We want to hear your feedback so we can keep improving our logistics and content. Please fill this quick survey and let us know your thoughts (your answers will be anonymous)

(not shared) [Switch account](#)



* Required

How would you rate your understanding of the concept of nonviolence? *

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How would you rate your understanding of the term 'power'?

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How would you rate your understanding of the term 'consent'? *

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How would you rate your understanding of the differences between the term Gender and Sex? *

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How would you rate your understanding of basic human rights? *

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

How satisfied were you with the session's content? *

Both presented and pre-read material

	1	2	3	4	5	
Poor	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Excellent

How relevant and helpful do you think the training was? *

	1	2	3	4	5	
Not very	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Very much

Should we celebrate Non-violence week in schools ? *

☐ Yes

☐ No

What was the most memorable part of the training? *

Your answer

Do we need similar trainings at school level? *

☐ Yes

☐ No

Any feedback for the training? *

Your answer

Name and School (Optional)

Your answer

Submit

Clear form

PANHRE EVALUATION REPORT

Within the month of October, nearly 500 Tibetan youths aged 12 -30 from schools, a college and a vocational training institute participated in the online training. The training began with Sambhota Tibetan School, Kollegal on the 6th October and concluded with Industrial Training Institute, Selakui on the 31st of October.

The schools and institutes covered are Sambhota Tibetan School, Kollegal; Tibetan Children's Village School, Selakui; Sambhota Tibetan School, Mundgod; The Dalai Lama Institute for Higher Education; Tibetan Homes Foundation, Mussoorie; Tibetan Children's Village School, Gopalpur and Industrial Training Institute, Selakui.

Prior to the program, facilitators attended 'Training of Trainers' from Martha Farrell Foundation on 'Understanding Gender and Gender Based Violence' and 'Session Lab Designs' on how to conduct online training.

Facilitator's manual and reading materials for the session were assessed and reviewed by Ms. Jaya Luintel from Coady Institute. Since reading materials had to be designed for all age demographics, facilitators went through numerous resource materials on nonviolence before finalising, compiling and filtering reading materials for the final draft.

As part of the need assessment for the training program, ANEC retrieved trainees details through coordinators assigned in respective schools and institutes. And in close discussion with the coordinators, the team led a brief online orientation for them prior to the program. The facilitators also conducted an environmental scan of the target beneficiaries to prepare the modules in accordance to the trainees' levels of learning.

The facilitators developed a participatory and experiential hands-on learning platform and ensured maximising activity-based modules over lectures, keeping intact the ethical values needed to facilitate a participatory session.

The team also produced a facilitator and participants handbook including the training design, facilitator's namelist, coordinator's list, modules activity plan and compiled reading materials to enhance the totality of the learning process.

The module activities included ice breaking activities for self introduction where one shares their name, favourite item and expectations from the session. The session was built around communal agreements to successfully run the session based on mutually agreed rules.

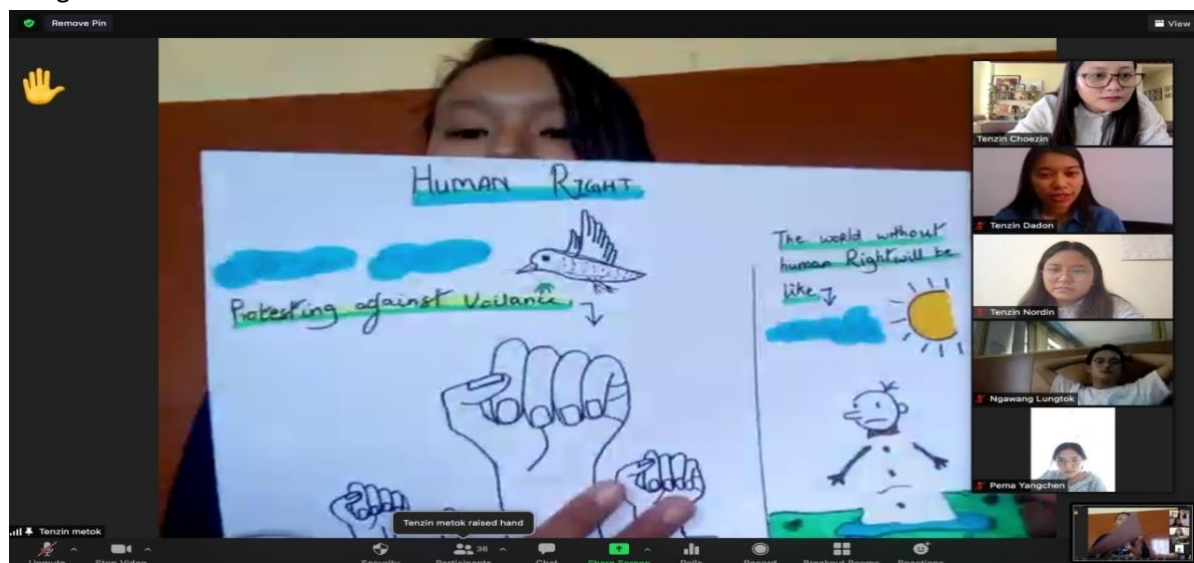
In the beginning of the session, popcorn activity was introduced to collect participant's preconceived notions on what is violence.

Most of the participants related to the direct forms of violence, particularly physical violence during the word popcorn on violence.

The session was further briefed with a lecture on types of violence i.e. Direct, Structural and Cultural and the group also watched a short video on it.

<https://drive.google.com/file/d/14h0do6PlinirFQ-emJnSza4or-J0cISZ/view?usp=sharing>

It was then followed by reflections on individual concepts of nonviolence and human rights through the pre-assigned drawing exercise for the participants, which was one of the key responsibilities delegated to the coordinators.



Tenzin Metok from TCV Selakui shares and reflects on her personal concept of Human rights and its underlying elements of nonviolence.

The facilitator then briefed the session according to the responses received and clarified the misconceptions associated with violence and nonviolence and how nonviolence is a promoter of human rights.

Some schools such as TCV Selakui, DLIHE, Gopalpur and Mussoorie took part in a meditative activity called the 'Metissage' where the facilitators developed a confidential method to allow the participants to share their personal accounts of violence or gender based violence as the survivor, perpetrator or the bystander which was later weaved together as one account of violence.

The session also highlighted the various levels of violence one had to experience according to their age and the environment they live in. For most school children, bullying was discussed as a major issue of violence at school level with age as the factor of perpetration whereas the young adults in college and vocational institutes mostly shared gender based violence as a more prevalent form of violence.

It explored varied individual emotions yet brought together the commonality in various accounts of violence. Most importantly, the session was able to bring out a listening circle, one of the basics for trauma redressals.

A participant wrote in the feedback: "I wish you (Facilitator) were my friend, you guys are great listeners."

According to the online feedback under our summative report for short term impact, a large number of participants have mentioned the Metissage as one of the most memorable parts of the training.

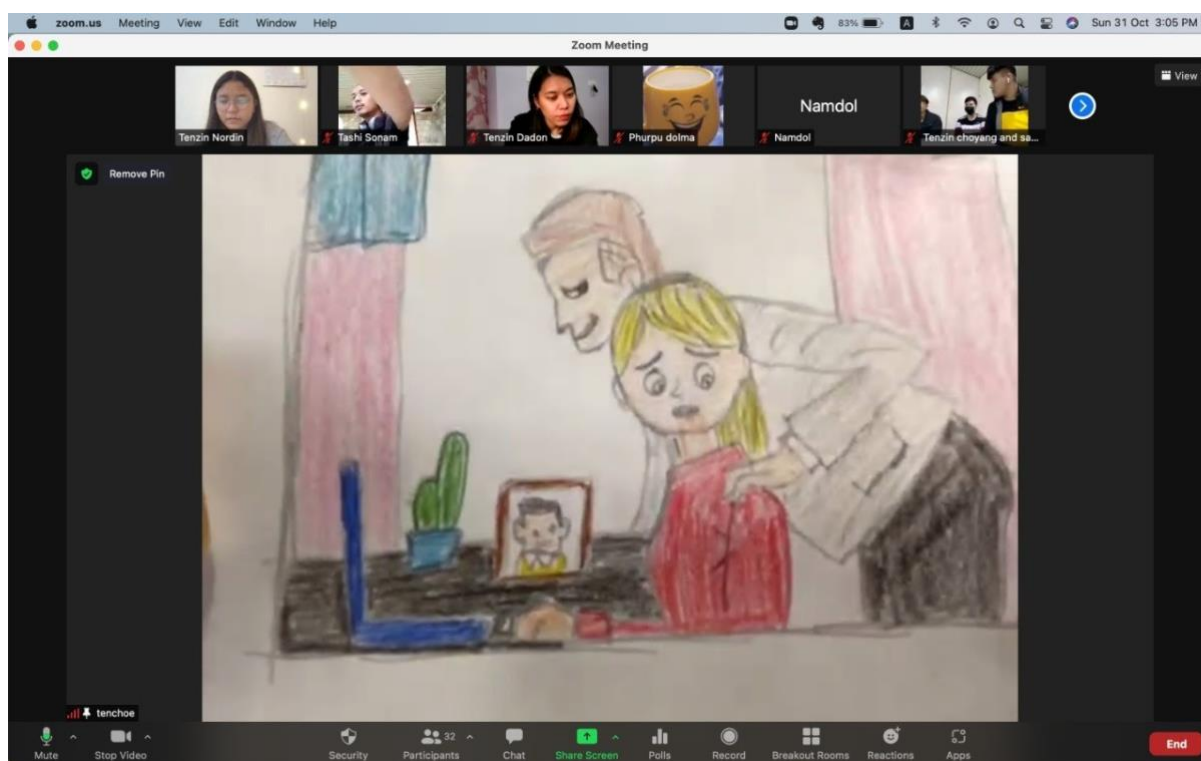
Another participant wrote: "The most memorable part was when we all shared our personal experiences of violence".

28

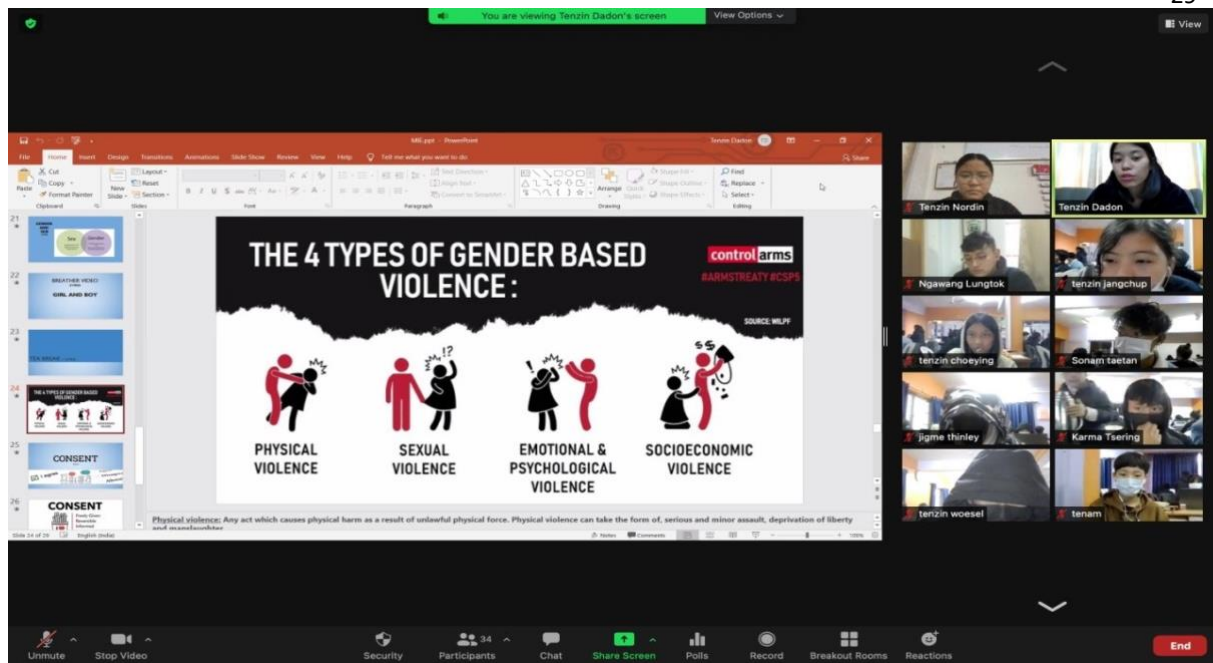
Since the meditative training was sensitive and led to emotional breakdowns, the facilitators initiated some grounding exercises and reassured the participants of the confidentiality. The activity was paused for some refreshment where they were served actual popcorn for snacks.

Other activities including 'Gender adjective rally' was employed to get a glimpse of prejudicial notions participants have of male and female. The group division not only led to a spirit of competition among the students but also brought out their raw understanding of Gender and Sex.

For advanced learners, like DLIHE and ITI- Selakui with mostly young adults, the participants had a more in-depth discussion surrounding perpetrators and survivors by exploring one's unconscious biases. They were also introduced to accessible nonviolence actions as a survivor or as a bystander in any future circumstances of violence.



Although the online training was more focused on the participatory approach, few sections of the program sheet were lecture based including the briefings of each contents and most parts of Types of Gender Based Violence, consent and bystander intervention. However, the participants were engaged in discussions in between the lecture such that a safe space was created, which encouraged the participants to share their own incidents of having witnessed violence and the intervention technique that the participants could materialise as a bystander.



A facilitator shared the creatively developed acronyms of FRIES to inform and educate the participants on the values of Consent, which is by far an important indicator of violence. After which, a short video on consent was shown to them according to their age groups. They were served with french fries as refreshment to remind them of consent whenever they have fries in the future.

Consent For vocational trainees and college students:

<https://drive.google.com/file/d/1cBcqU2UuE6DOzUC9KZrIUZ4Tj76EqPTH/view?usp=sharing>

Consent For school children:

https://drive.google.com/file/d/17CAKi0QaLzRS1JmdtwbBFhYHMIZVM4_J/view?usp=sharing

CONSENT



Freely Given
Reversible
Informed
Enthusiastic
Specific

Planned Parenthood

Video on Bystander intervention:

https://drive.google.com/file/d/1T4vC157uf4QRo_j6iMzW29GcLPfYgao/view?usp=sharing

Group discussions which at times turned into meditative sessions for personal experience, also drew the importance of such education and awareness in our community.



The team conducted end of training summative and transfer and impact evaluation via reaction and learning level of short-term impact through online feedback link shared with the participants.

The purpose of the evaluation is to measure relevance, effectiveness, and impact of the violence, especially gender based violence in our community and how it is in violation of fundamental human rights of all human beings despite differences constructed by society.

A process and outcome evaluation was conducted using a mixed-methods approach of qualitative and quantitative data. Thus, providing information on success of program activities, challenges, outputs, and short-term/long term results. Outcome of evaluation and feedback responses led to exploration of wants and needs of such education in school curriculum or recognition of such education in school design in future.

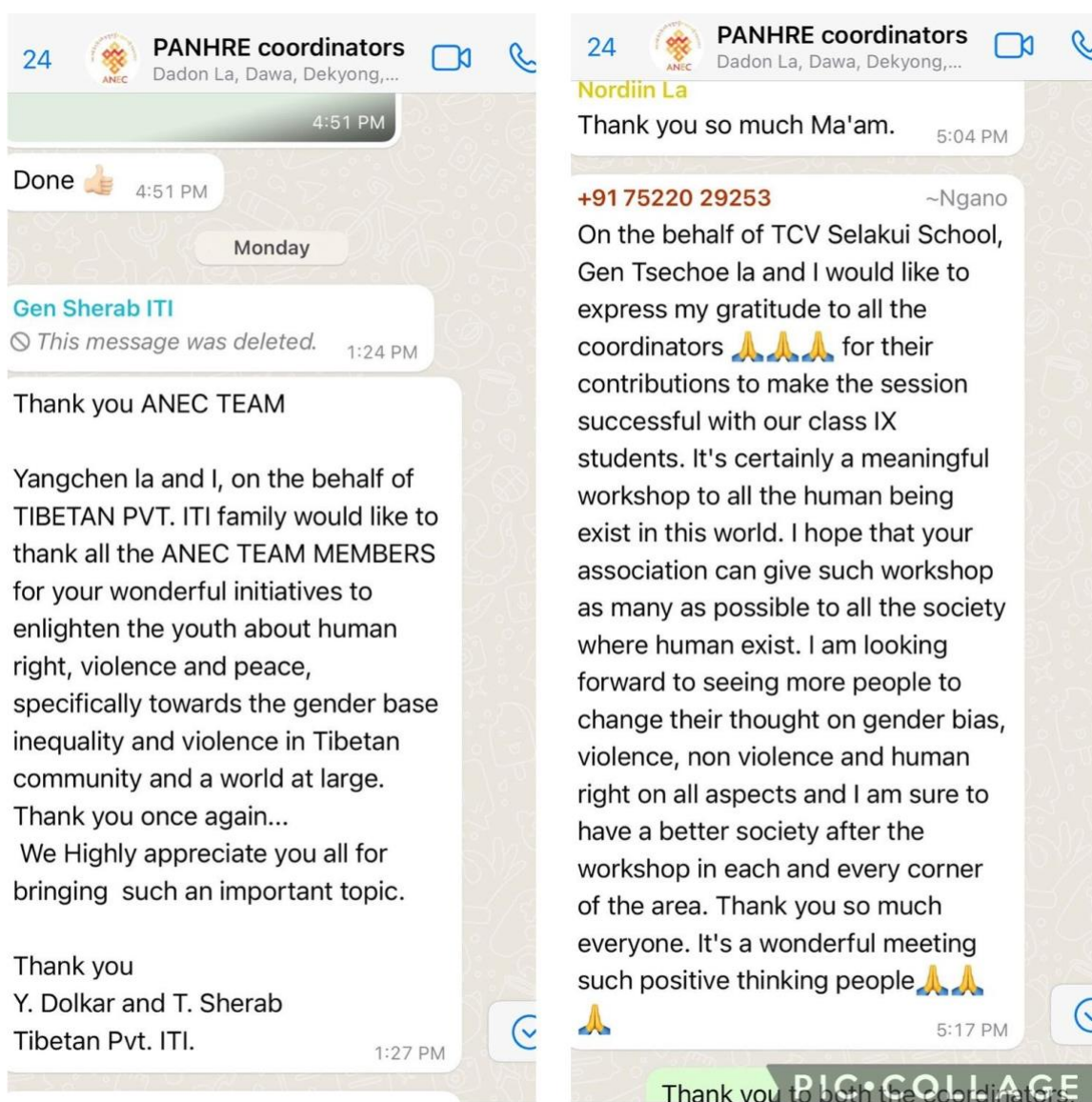
A total of 220 participants responded to the feedback. Out of which, 74% found the session's content to be relevant and helpful and in fact, 94% have positively responded that such training must be held each year and that the schools should celebrate nonviolence week to explore the values and its practices in daily lives.

In a nutshell, PANHRE Program is a step toward reducing the negative consequences of human rights violations and gender based violence by educating and spreading awareness about such issues in community-based institutions that have the majority of the youth populations, such as schools, institutions, and colleges.

The training was made possible with the fundings received from SARD-CTA, support from Head of the schools and institutes in sharing us a slot from the school schedules, the coordinators for

fulfilling all the on-field task delegations, the participants for their active engagement and the facilitators for their tireless effort to ensure the smooth functioning of the PANHRE program.

A note of thanks is available in the facilitator's manual for a more detailed access to the project members profiles, its soft copy will be available on ANEC's website www.anec-india.net and hardcopies will be distributed to each stakeholder.



Messages from PANHRE coordinators after training completion.

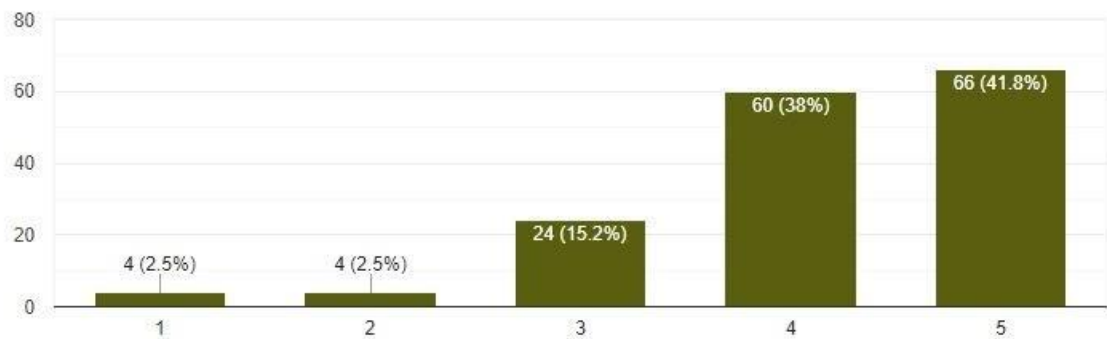
Detailed feedback responses: [Training Feedback - Google Forms](#)

FEEDBACK QUANTITATIVE DATA (NUMERICAL):

How would you rate your understanding of the term 'power'?



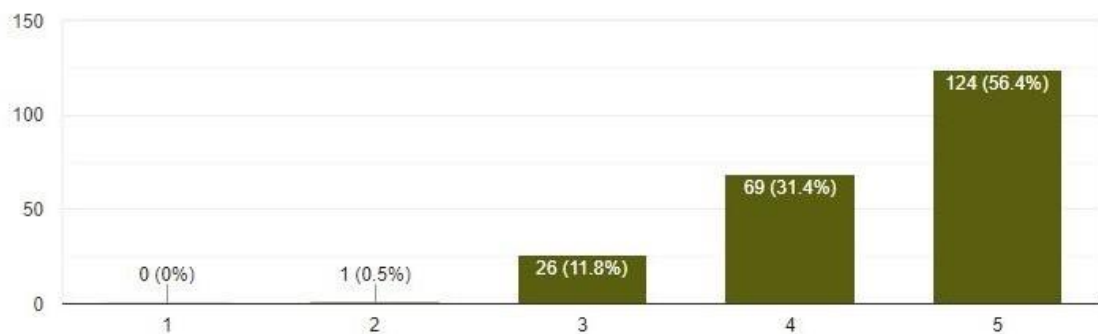
158 responses



How would you rate your understanding of the term 'consent'?

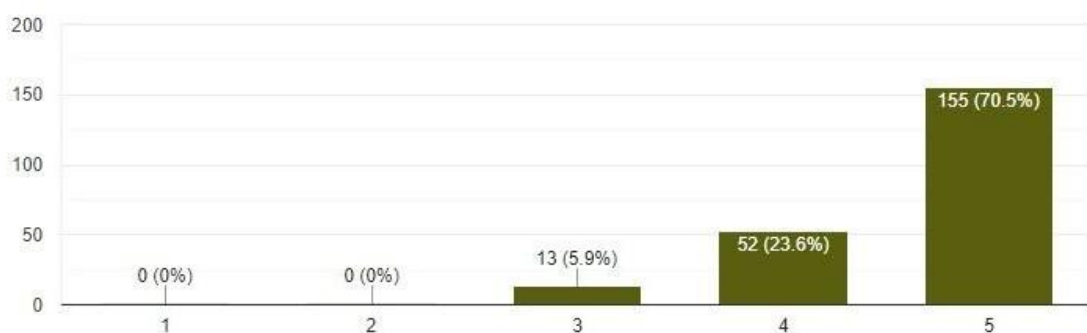


220 responses



How would you rate your understanding of the differences between the term Gender and Sex?

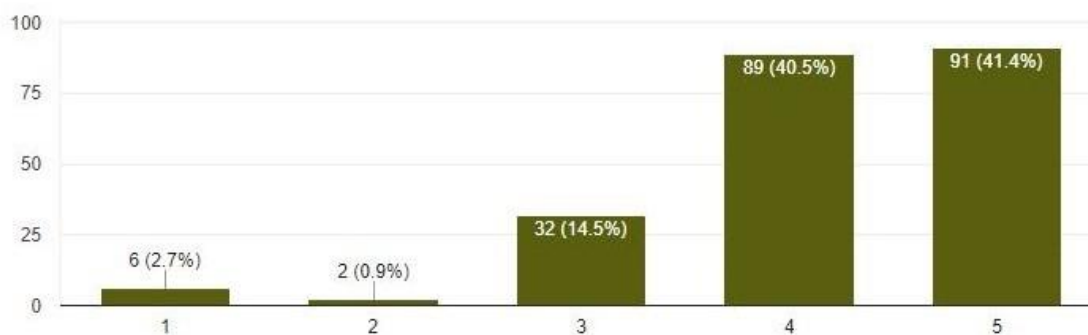
220 responses



How would you rate your understanding of basic human rights?

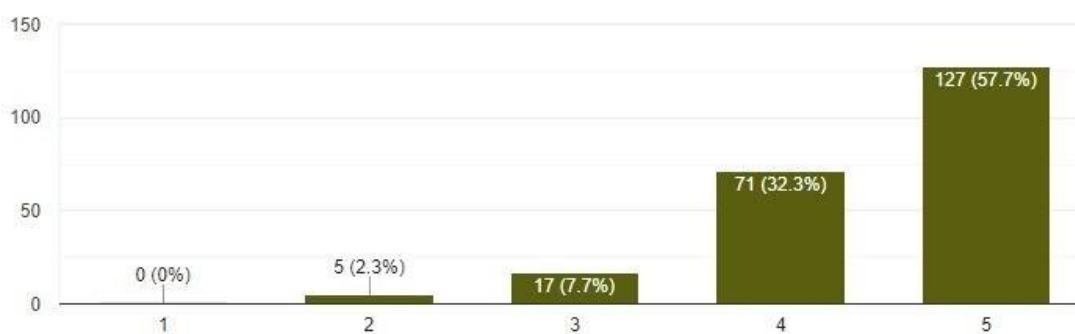


220 responses



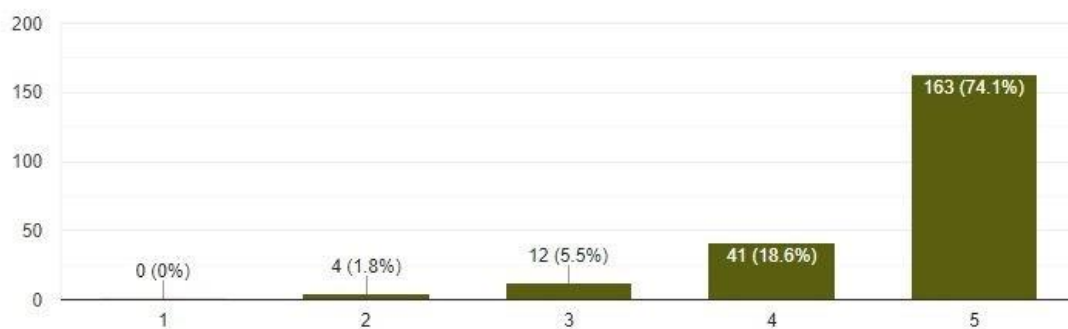
How satisfied were you with the session's content?

220 responses



How relevant and helpful do you think the training was?

220 responses



34

Should we celebrate Non-violence week in schools ?

220 responses



READING MATERIALS

MODULE 1: Concepts and principles of Nonviolence and Human rights

1. Gandhi's Philosophy of Nonviolence

With Gandhi, the notion of nonviolence attained a special status. He not only theorized on it, he adopted nonviolence as a philosophy and an ideal way of life. He made us understand that the philosophy of nonviolence is not a weapon of the weak; it is a weapon, which can be tried by all. Nonviolence was not Gandhi's invention. He is however called the father of nonviolence because according to Mark Shepard, "He raised nonviolent action to a level never before achieved.

1. Krishna Kripalani again asserts "Gandhi was the first in Human history to extend the principle of nonviolence from the individual to the social and political plane."
2. While scholars were talking about an idea without a name or a movement, Gandhi is the person who came up with the name and brought together different related ideas under one concept: Satyagraha

1.1 Gandhi's View of Violence / Nonviolence

Gandhi saw violence pejoratively and also identified two forms of violence; Passive and Physical, as we saw earlier. The practice of passive violence is a daily affair, consciously and unconsciously. It is again the fuel that ignites the fire of physical violence. Gandhi understands violence from its Sanskrit root, "himsa", meaning injury. In the midst of hyper violence, Gandhi teaches that the one who possesses nonviolence is blessed. Blessed is the man who can perceive the law of ahimsa (nonviolence) in the midst of the raging fire of himsa all around him. We bow in reverence to such a man by his example. The more adverse the circumstances around him, the intenser his longing for deliverance from the bondage of flesh which is a vehicle of himsa...

Gandhi objects to violence because it perpetuates hatred. When it appears to do 'good', the good is only temporary and cannot do any good in the long run. A true nonviolence activist accepts violence on himself without inflicting it on another. This is heroism, and will be discussed in another section. When Gandhi says that in the course of fighting for human rights, one should accept violence and self-suffering, he does not applaud cowardice. Cowardice for him is "the greatest violence, certainly, far greater than bloodshed and the like that generally go under the name of violence." For Gandhi, perpetrators of violence (whom he referred to as criminals), are products of social disintegration. Gandhi feels that violence is not a natural tendency of humans. It is a learned experience. There is a need for a perfect weapon to combat violence and this is nonviolence. Gandhi understood nonviolence from its Sanskrit root "Ahimsa". Ahimsa is just translated to mean nonviolence in English, but it implies more than just avoidance of physical violence. Ahimsa implies total nonviolence, no physical violence, and no passive violence. Gandhi translates Ahimsa as love. This is explained by Arun Gandhi in an interview thus; "He (Gandhi) said ahimsa means love. Because if you

have love towards somebody, and you respect that person, then you are not going to do any harm to that person."

For Gandhi, nonviolence is the greatest force at the disposal of mankind. It is mightier than any weapon of mass destruction. It is superior to brute force. It is a living force of power and no one has been or will ever be able to measure its limits or its extent. Gandhi's nonviolence is the search for truth. Truth is the most fundamental aspect in Gandhi's Philosophy of nonviolence. His whole life has been "experiments of truth". It was in this course of his pursuit of truth that Gandhi discovered nonviolence, which he further explained in his Autobiography thus "Ahimsa is the basis of the search for truth. I am realizing that this search is in vain, unless it is founded on ahimsa as the basis."

Truth and nonviolence are as old as the hills. For nonviolence to be strong and effective, it must begin with the mind, without which it will be nonviolence of the weak and cowardly. A coward is a person who lacks courage when facing a dangerous and unpleasant situation and tries to avoid it. A man cannot practice ahimsa and at the same time be a coward. True nonviolence is dissociated from fear. Gandhi feels that possession of arms is not only cowardice but also lack of fearlessness or courage. Gandhi stressed this when he said; "I can imagine a fully armed man to be at heart a coward. Possession of arms implies an element of fear, if not cowardice but true nonviolence is impossibility without the possession of unadulterated fearlessness." In the face of violence and injustice, Gandhi considers violent resistance preferable to cowardly submission. There is hope that a violent man may someday be nonviolent, but there is no room for a coward to develop fearlessness.

As the world's pioneer in nonviolent theory and practice, Gandhi unequivocally stated that nonviolence contained a universal applicability. In his letter to Daniel Oliver in Hammana Lebanon on the 11th of 1937 Gandhi used these words: "I have no message to give except this that there is no deliverance for any people on this earth or for all the people of this earth except through truth and nonviolence in every walk of life without any exceptions."

In this passage, Gandhi promises "deliverance" through nonviolence for oppressed peoples without exception. Speaking primarily with regards to nonviolence as a liberatory philosophy in this passage, Gandhi emphasizes the power of nonviolence to emancipate spiritually and physically. It is a science and of its own can lead one to pure democracy.

2. Satyagraha, the Centre of Gandhi's Contribution to the Philosophy of Nonviolence

It will be good here to examine what Stanley E. Jones calls "the center of Gandhi's contribution to the world". All else is marginal compared to it. Satyagraha is the quintessence of Gandhism. Through it, Gandhi introduced a new spirit to the world. It is the greatest of all Gandhi's contributions to the world.

2.1 What is Satyagraha?

Satyagraha (pronounced sat-YAH-graha) is a compound of two Sanskrit nouns satya, meaning truth (from 'sat'- 'being' with a suffix 'ya'), and agraha, meaning, "firm grasping" (a noun made from the agra, which has its root 'grah'- 'seize', 'grasp', with the verbal prefix 'a' - 'to' 'towards'). Thus Satyagraha literally means devotion to truth, remaining firm on the truth and resisting untruth

actively but nonviolently. Since the only way for Gandhi to get to the truth is by nonviolence (love), it follows that Satyagraha implies an unwavering search for the truth using nonviolence. Satyagraha according to Michael Nagler literally means 'clinging to truth,' and that was exactly how Gandhi understood it: "clinging to the truth that we are all one under the skin, that there is no such thing as a 'win/lose' confrontation because all our important interests are really the same, that consciously or not every single person wants unity and peace with every other"

Put succinctly, Satyagraha means 'truth force' , 'soul force' or as Martin Luther Jr would call it 'love in action.' Satyagraha has often been defined as the philosophy of nonviolent resistance most famously employed by Mahatma Gandhi, in forcing an end to British domination. Gene Sharp did not hesitate to define Satyagraha simply as "Gandhian Nonviolence."

Today as Nagler would say, when we use the word Satyagraha we sometimes mean that general principle, the fact that love is stronger than hate (and we can learn to use it to overcome hate), and sometimes we mean more specifically active resistance by a repressed group; sometimes, even more specifically, we apply the term to a given movement like Salt Satyagraha etc. It is worthwhile looking at the way Gandhi uses Satyagraha.

2.2. Gandhi View of Satyagraha

Satyagraha was not a preconceived plan for Gandhi. Even in his life, culminating in his "Brahmacharya vow", prepared for it. He therefore underlined:

Events were so shaping themselves in Johannesburg as to make this self-purification on my part a preliminary as it were to Satyagraha. I can now see that all the principal events of my life, culminating in the vow of Bramacharya were secretly preparing me for it. 12

Satyagraha is a moral weapon and the stress is on soul force over physical force. It aims at winning the enemy through love and patient suffering. It aims at winning over an unjust law, not at crushing, punishing, or taking revenge against the authority, but to convert and heal it. Though it started as a struggle for political rights, Satyagraha became in the long run a struggle for individual salvation, which could be achieved through love and self-sacrifice. Satyagraha is meant to overcome all methods of violence. Gandhi explained in a letter to Lord Hunter that Satyagraha is a movement based entirely upon truth. It replaces every form of violence, direct and indirect, veiled and unveiled and whether in thought, word or deed. Satyagraha is for the strong in spirit. A doubter or a timid person cannot do it. Satyagraha teaches the art of living well as well as dying. It is love and unshakeable firmness that comes from it. Its training is meant for all, irrespective of age and sex. The most important training is mental, not physical. It has some basic precepts treated below.

2.3. The Basic Precepts of Satyagraha

There are three basic precepts essential to Satyagraha: Truth, Nonviolence and self-suffering. These are called the pillars of Satyagraha. Failure to grasp them is a handicap to the understanding of Gandhi's non-violence. These three fundamentals correspond to Sanskrit terms:

» Sat/Satya - Truth implying openness, honesty and fairness

» Ahimsa/Non Violence - refusal to inflict injury upon others.

» Tapasya - willingness to self-sacrifice.

These fundamental concepts are elaborated below.

1. Satya/Truth:

Satyagraha as stated before literally means truth force. Truth is relative. Man is not capable of knowing the absolute truth. Satyagraha implies working steadily towards a discovery of the absolute truth and converting the opponent into a trend in the working process. What a person sees as truth may just as clearly be untrue for another. Gandhi made his life a numerous experiment with truth. In holding to the truth, he claims to be making a ceaseless effort to find it.

Gandhi's conception of truth is deeply rooted in Hinduism. The emphasis of Satya-truth is paramount in the writings of the Indian philosophers. "Satyannasti Paro Dharma Tu (Satyan Nasti Paro Dharma Ti) - there is no religion or duty greater than truth", holds a prominent place in Hinduism. Reaching pure and absolute truth is attaining moksha. Gandhi holds that truth is God, and maintains that it is an integral part of Satyagraha. He explains it thus:

The world rests upon the bedrock of satya or truth; asatya meaning untruth also means "nonexistent" and satya or truth, means that which is of untruth does not so much exist. Its victory is out of the question. And truth being "that which is" can never be destroyed. This is the doctrine of Satyagraha in a nutshell.

2. Ahimsa:

In Gandhi's Satyagraha, truth is inseparable from Ahimsa. Ahimsa expresses ancient Hindu, Jain and Buddhist ethical precepts. The negative prefix 'a' plus himsa meaning injury make up the world normally translated 'nonviolence'. The term Ahimsa appears in Hindu teachings as early as the Chandoya Upanishad. The Jain Religion constitutes Ahimsa as the first vow. It is a cardinal virtue in Buddhism. Despite its being rooted in these Religions, the special contribution of Gandhi was:

To make the concept of Ahimsa meaningful in the social and political spheres by moulding tools for nonviolent action to use as a positive force in the search for social and political truths. Gandhi formed Ahimsa into the active social technique, which was to challenge political authorities and religious orthodoxy.

It is worth noting that this 'active social technique which was to challenge political authorities', used by Gandhi is none other than Satyagraha. Truly enough, the Indian milieu was already infused with notions of Ahimsa. Nevertheless, Gandhi acknowledged that it was an essential part of his experiments with the truth whose technique of action he called Satyagraha.

At the root of Satya and Ahimsa is love. While making discourses on the Bhagavad-Gita, an author says:

Truth, peace, righteousness and nonviolence, Satya, Shanti, Dharma and Ahimsa, do not exist separately. They are all essentially dependent on love. When love enters the thoughts it becomes

truth. When it manifests itself in the form of action it becomes truth. When Love manifests itself in the form of action it becomes Dharma or righteousness. When your feelings become saturated with love you become peace itself. The very meaning of the word peace is love. When you fill your understanding with love it is Ahimsa. Practicing love is Dharma, thinking of love is Satya, feeling love is Shanti, and understanding love is Ahimsa. For all these values it is love which flows as the undercurrent.

3. Tapasya (Self-Suffering):

It remains a truism that the classical yogic laws of self-restraint and self-discipline are familiar elements in Indian culture. Self-suffering in Satyagraha is a test of love. It is detected first of all towards the much persuasion of one who is undertaken. Gandhi distinguished self-suffering from cowardice. Gandhi's choice of self-suffering does not mean that he valued life low. It is rather a sign of voluntary help and it is noble and morally enriching. He himself says;

It is not because I value life so I can countenance with joy Thousands voluntarily losing their lives for Satyagraha, but because I know that it results in the long run in the least loss of life, and what is more, it ennoble those who lose their lives and morally enriches the world for their sacrifice. Satyagraha is at its best when preached and practiced by those who would use arms but decided instead to invite suffering upon them. It is not easy for a western mind or non oriental philosopher to understand this issue of self-suffering. In fact, in Satyagraha, the element of self-suffering is perhaps the least acceptable to a western mind. Yet such sacrifice may well provide the ultimate means of realizing that characteristic so eminent in Christian religion and western moral philosophy: The dignity of the individual.

The three elements: Satya, Ahimsa, Tapasya must move together for the success of any Satyagraha campaign. It follows that Ahimsa - which implies love, leads in turn to social service. Truth leads to ethical humanism. Self-suffering not for its own sake, but for the demonstration of sincerity flowing from refusal to injure the opponent while at the same time holding to the truth, implies sacrifice and preparation for sacrifice even to death.

2.4. Satyagraha in Action

For Satyagraha to be valid, it has to be tested. When the principles are applied to specific political and social action, the tools of civil disobedience, noncooperation, nonviolent strike, and constructive action are cherished. South Africa and India were 'laboratories' where Gandhi tested his new technique. Satyagraha was a necessary weapon for Gandhi to work in South Africa and India. Louis Fischer attests that: "Gandhi could never have achieved what he did in South Africa and India but for a weapon peculiarly his own. It was unprecedented indeed; it was so unique he could not find a name for it until he finally hit upon Satyagraha." South Africa is the acclaimed birthplace of Satyagraha. Here Satyagraha was employed to fight for the civil rights of Indians in South Africa. In India, Gandhi applied Satyagraha in his socio-political milieu and carried out several acts of civil disobedience culminating in the Salt March. Another wonderful way of seeing Satyagraha in action is through the fasting of Mahatma Gandhi. Fasting was part and parcel of his philosophy of truth and nonviolence. Mahatma Gandhi was an activist - a moral

and spiritual activist. And fasting was "one of his strategies of activism, in many ways his most powerful."

2.5. Qualities of a Satyagrahi (Nonviolence Activist)

Gandhi was quite aware that there was a need to train people who could carry on with his Satyagraha campaigns. He trained them in his "Satyagraha Ashrams". Here are some of the basic qualities expected of a Satyagrahi.

- » A Satyagraha should have a living faith in God for he is his only Rock.
- » One must believe in truth and nonviolence as one's creed and therefore have faith in the inherent goodness of human nature
- » One must live a chaste life and be ready and willing for the sake of one's cause to give up his life and his possessions.
- » One must be free from the use of any intoxicant, in order that his reason may be undivided and his mind constant.
- » One must carry out with a willing heart all the rules of discipline as may be laid down from time to time.
- » One should carry out the jail rules unless they are especially dense to hurt his self-respect.

A satyagrahi must accept suffering in order to correct a situation.

In a nutshell, Satyagraha is itself a movement intended to fight social and promote ethical values. It is a whole philosophy of nonviolence. It is undertaken only after all the other peaceful means have proven ineffective. At its heart is nonviolence. An attempt is made to convert, persuade or win over the opponent. It involves applying the forces of both reason and conscience simultaneously, while holding aloft the indisputable truth of his/her position. The Satyagrahi also engages in acts of voluntary suffering. Any violence inflicted by the opponent is accepted without retaliation. The opponent can only become morally bankrupt if violence continues to be inflicted indefinitely.

Several methods can be applied in a Satyagraha campaign. Stephen Murphy gives primacy to "noncooperation and fasting". Bertrand Russell has this to say about Gandhi's method:

The essence of this method which he (Gandhi) gradually brought to greater and greater perfection consisted in refusal to do things, which the authorities wished to have done, while abstaining from any positive action of an aggressive sort... The method always had in Gandhi's mind a religious aspect... As a rule, this method depended upon moral force for its success. Murphy and Russell do not accept Gandhi's doctrine totally. Michael Nagler insists that they ignore the Constructive Programme, which Gandhi considered paramount. A better understanding of Gandhi's nonviolence will be seen in the next chapter.

3. BRIEF BIOGRAPHY OF ROSA PARKS, MOTHER OF MODERN DAY CIVIL RIGHTS MOVEMENT.

A BRIEF BIOGRAPHY OF ROSA PARKS (1913–2005)



© Bettmann/CORBIS

Rosa Parks became the “Mother of the Modern Day Civil Rights Movement” when she transformed the nation on December 1, 1955 by defying racist policies in defense of her human right to dignity and equal treatment.

Rosa Parks was born Rosa Louise McCauley in Tuskegee, Alabama on April 2, 1913. She was the granddaughter of former slaves and the daughter of James McCauley, a carpenter, and Leona McCauley, a rural schoolteacher. Upon the separation of her parents at the age of two, she moved to her maternal grandparents’ farm in Pine Level, Alabama with her mother and younger brother, Sylvester.

Rosa attended the Montgomery Industrial School for Girls, a private school founded by several liberal women from northern states. She then went on to a laboratory school set up by the Alabama State Teachers College for Negroes (now known as Alabama State University), but was forced to drop out when her grandmother, and later her mother, fell ill.

In 1932, Rosa married Raymond Parks, a barber, who had long been active in the National Association for the Advancement of Colored People (NAACP). While Rosa worked with the organization’s state president, Edgar Daniel Nixon, to mobilize a voter registration drive in Montgomery, Raymond Parks worked to help free the defendants in the famous Scottsboro case, in which nine young black men were accused of raping two white women. An all-white jury convicted the nine boys and sentenced eight of them to death, despite strong evidence of their innocence. All of the Scottsboro boys eventually gained their freedom, but the process took nearly twenty years.

Rosa Parks recalled in an interview, “I worked on

numerous cases with the NAACP, but we did not get the publicity. There were cases of flogging, peonage, murder, and rape. We didn’t seem to have too many successes. It was more a matter of trying to challenge the powers that be, and to let it be known that we did not wish to continue being second-class citizens” (Academy of Achievement, 2006).

By 1955, the segregated seating policies on public buses had long been a source of resentment within the black community. Black citizens were required to pay their fares at the front of the bus only to re-board the bus through the back door. Sometimes white bus drivers would drive away before African-American passengers were able to re-board the bus. When a bus was crowded, typically during peak travel hours, black people riding in the reserved “colored” section in the back of the bus would be forced to give up their seats to white people, or if there was no standing room left, would be forced to leave the bus.

On December 1, 1955, Rosa Parks took her seat in the back of the bus, just behind the “whites-only” section. When she and three other African-American bus riders were told to relinquish their seats to white passengers, Rosa Parks refused. The bus driver had Rosa arrested and taken to police headquarters. She was released later that night on \$100 bond. Parks detailed her feelings at this moment in her autobiography *My Story*:

“People always say that I didn’t give up my seat because I was tired, but that isn’t true. I was not tired physically, or no more tired than I usually was at the end of a working day. I was not old, although some people have an image of me as being old then. I was forty-two. No, the only tired I was, was tired of giving in.”

The Montgomery chapter of the NAACP had been looking for a case to challenge the legality of segregated bus seating and decided to mount a protest in Rosa Parks’s name. In addition, the Women’s Political Council (WPC) led by JoAnn Robinson, had the idea of a one-day bus boycott and wanted to initiate the boycott in protest of Rosa Parks’s arrest.

Within 24 hours, the WPC distributed more than 52,000 fliers asking Black Americans — who comprised 75

1. CONCEPT OF HUMAN RIGHTS

4.1. What Are Human Rights?

Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights, without discrimination.

4.1.1. International Human Rights Law

International human rights law lays down the obligations of Governments to act in certain ways or to refrain from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals or groups.

One of the great achievements of the United Nations is the creation of a comprehensive body of human rights law—a universal and internationally protected code to which all nations can subscribe and all people aspire. The United Nations has defined a broad range of internationally accepted rights, including civil, cultural, economic, political and social rights. It has also established mechanisms to promote and protect these rights and to assist states in carrying out their responsibilities.

The foundations of this body of law are the Charter of the United Nations and the Universal Declaration of Human Rights, adopted by the General Assembly in 1945 and 1948, respectively. Since then, the United Nations has gradually expanded human rights law to encompass specific standards for women, children, persons with disabilities, minorities and other vulnerable groups, who now possess rights that protect them from discrimination that had long been common in many societies.

4.1.2. Universal Declaration of Human Rights

The Universal Declaration of Human Rights (UDHR) is a milestone document in the history of human rights. Drafted by representatives with different legal and cultural backgrounds from all regions of the world, the Declaration was proclaimed by the United Nations General Assembly in Paris on 10 December 1948 by General Assembly resolution 217 A (III) as a common standard of achievements for all peoples and all nations. It sets out, for the first time, fundamental human rights to be universally protected. Since its adoption in 1948, the UDHR has been translated into more than 500 languages - the most translated document in the world - and has inspired the constitutions of many newly independent States and many new democracies. The UDHR, together with the International Covenant on Civil and Political Rights and its two Optional Protocols (on the complaints procedure and on the death penalty) and the International Covenant on Economic, Social and Cultural Rights and its Optional Protocol, form the so-called International Bill of Human Rights.

This is a summary version of the UDHR

Article 1

When children are born, they are free and each should be treated in the same way. They have reason and conscience and should act towards one another in a friendly manner.

Article 2

Everyone can claim the following rights, despite

- a different sex
- a different skin colour
- speaking a different language
- thinking different things
- believing in another religion
- owning more or less
- being born in another social group
- coming from another country.

It also makes no difference whether the country you live in is independent or not.

Article 3

You have the right to live, and to live in freedom and safety.

Article 4

Nobody has the right to treat you as his or her slave and you should not make anyone your slave.

Article 5

Nobody has the right to torture you.

Article 6

You should be legally protected in the same way everywhere, and like everyone else.

Article 7

The law is the same for everyone; it should be applied in the same way to all.

Article 8

You should be able to ask for legal help when the rights your country grants you are not respected.

Article 9

Nobody has the right to put you in prison, to keep you there, or to send you away from your country unjustly, or without a good reason.

Article 10

If you must go on trial this should be done in public. The people who try you should not let themselves be influenced by others.

Article 11

You should be considered innocent until it can be proved that you are guilty. If you are accused of a crime, you should always have the right to defend yourself. Nobody has the right to condemn you and punish you for something you have not done.

Article 12

You have the right to ask to be protected if someone tries to harm your good name, enter your house, open your letters, or bother you or your family without a good reason.

Article 13

You have the right to come and go as you wish within your country. You have the right to leave your country to go to another one; and you should be able to return to your country if you want.

Article 14

If someone hurts you, you have the right to go to another country and ask it to protect you. You lose this right if you have killed someone and if you yourself do not respect what is written here.

Article 15

You have the right to belong to a country and nobody can prevent you, without a good reason, from belonging to another country if you wish.

Article 16

As soon as a person is legally entitled, he or she has the right to marry and have a family. Neither the colour of your skin, nor the country you come from nor your religion should be impediments to doing this.

Men and women have the same rights when they are married and also when they are separated. Nobody should force a person to marry. The Government of your country should protect your family and its members.

Article 17

You have the right to own things and nobody has the right to take these from you without a good reason.

Article 18

You have the right to profess your religion freely, to change it, and to practise it either on your own or with other people.

Article 19

You have the right to think what you want, and to say what you like, and nobody should forbid you from doing so. You should be able to share your ideas – also with people from any other country.

Article 20

You have the right to organize peaceful meetings or to take part in meetings in a peaceful way. It is wrong to force someone to belong to a group.

Article 21

You have the right to take part in your country's political affairs either by belonging to the Government yourself or by choosing politicians who have the same ideas as you. Governments should be voted for regularly and voting should be secret. You should get a vote and all votes should be equal. You also have the same right to join the public service as anyone else.

Article 22

The society in which you live should help you to develop and to make the most of all the advantages (culture, work, social welfare) that are offered to you and to all the men and women in your country.

Article 23

You have the right to work, to be free to choose your work, and to get a salary that allows you to live and support your family. If a man and a woman do the same work, they should get the same pay. All people who work have the right to join together to defend their interests.

Article 24

Each work day should not be too long, since everyone has the right to rest and should be able to take regular paid holidays.

Article 25

You have the right to have whatever you need so that you and your family: do not fall ill; do not go hungry; have clothes and a house; and are helped if you are out of work, if you are ill, if you are old.

if your wife or husband is dead, or if you do not earn a living for any other reason you cannot help. Both a mother who is going to have a baby and her baby should get special help. All children have the same rights, whether or not the mother is married.

Article 26

You have the right to go to school and everyone should go to school. Primary schooling should be free. You should be able to learn a profession or continue your studies as far as you wish. At school, you should be able to develop all your talents and you should be taught to get on with others, whatever their race, their religion or the country they come from. Your parents have the right to choose how and what you will be taught at school.

Article 27

You have the right to share in your community's arts and sciences, and in any good they do. Your works as an artist, a writer or a scientist should be protected, and you should be able to benefit from them.

Article 28

To make sure that your rights will be respected, there must be an "order" that can protect them. This "order" should be local and worldwide.

Article 29

You have duties towards the community within which your personality can fully develop. The law should guarantee human rights. It should allow everyone to respect others and to be respected.

Article 30

No society and no human being in any part of the world should act in such a way as to destroy the rights that you have just been reading about.

4.1.3. Economic, social and cultural rights

The International Covenant on Economic, Social and Cultural Rights entered into force in 1976. The human rights that the Covenant seeks to promote and protect include:

- the right to work in just and favorable conditions;
- the right to social protection, to an adequate standard of living and to the highest attainable standards of physical and mental well-being;
- the right to education and the enjoyment of benefits of cultural freedom and scientific progress.

4.1.4. Civil and political rights

The International Covenant on Civil and Political Rights and its First Optional Protocol entered into force in 1976. The Second Optional Protocol was adopted in 1989.

The Covenant deals with such rights as freedom of movement; equality before the law; the right to a fair trial and presumption of innocence; freedom of thought, conscience and religion; freedom of opinion and expression; peaceful assembly; freedom of association; participation in public affairs and elections; and protection of minority rights. It prohibits arbitrary deprivation of life; torture, cruel or degrading treatment or punishment; slavery and forced labor; arbitrary arrest or detention; arbitrary interference with privacy; war propaganda; discrimination; and advocacy of racial or religious hatred.

4.2. Human Rights Conventions

A series of international human rights treaties and other instruments adopted since 1945 have expanded the body of international human rights law. They include the Convention on the Prevention and Punishment of the Crime of Genocide (1948), the International Convention on the Elimination of All Forms of Racial Discrimination (1965), the Convention on the Elimination of All Forms of Discrimination against Women (1979), the Convention on the Rights of the Child (1989) and the Convention on the Rights of Persons with Disabilities (2006), among others.

4.3. Human Rights Council

The Human Rights Council, established on 15 March 2006 by the General Assembly and reporting directly to it, replaced the 60-year-old UN Commission on Human Rights as the key UN intergovernmental body responsible for human rights. The Council is made up of 47 State representatives and is tasked with strengthening the promotion and protection of human rights around the globe by addressing situations of human rights violations and making recommendations on them, including responding to human rights emergencies.

The most innovative feature of the Human Rights Council is the Universal Periodic Review. This unique mechanism involves a review of the human rights records of all 193 UN member states once every four years. The Review is a cooperative, state-driven process, under the auspices of the Council, which provides the opportunity for each state to present measures taken and challenges to be met to improve the human rights situation in their country and to meet their international obligations. The Review is designed to ensure universality and equality of treatment for every country.

4.4. UN High Commissioner for Human Rights

The United Nations High Commissioner for Human Rights exercises principal responsibility for UN human rights activities. The High Commissioner is mandated to respond to serious violations of human rights and to undertake preventive action.

The Office of the High Commissioner for Human Rights (OHCHR) is the focal point for United Nations human rights activities. It serves as the secretariat for the Human Rights Council, the treaty bodies (expert committees that monitor treaty compliance) and other UN human rights organs. It also undertakes human rights field activities.

Most of the core human rights treaties have an oversight body which is responsible for reviewing the implementation of that treaty by the countries that have ratified it. Individuals, whose rights have been violated can file complaints directly to Committees overseeing human rights treaties.

4.5. Human Rights and the UN System

Human rights is a cross-cutting theme in all UN policies and programs in the key areas of peace and security, development, humanitarian assistance, and economic and social affairs. As a result, virtually every UN body and specialized agency is involved to some degree in the protection of human rights. Some examples are the right to development, which is at the core of the Sustainable Development Goals; the right to food, championed by the UN Food and Agriculture Organization, labor rights,

defined and protected by the International Labor Organization, gender equality, which is promulgated by UN Women, the rights of children, indigenous peoples, and disabled persons

2. A summary of the Universal Declaration of Human Rights

On the 10th of December 1948, the United Nations General Assembly adopted the Universal Declaration of Human Rights (UDHR). It was the first time in history that a document with universal value (it refers to “all members of the human family,” which means all of us) was adopted by an international organization.

The drafting commission was a suitably diverse bunch, with Eleanor Roosevelt (wife of US President Franklin Delano Roosevelt) chairing, and various members from countries such as Lebanon, China, France, Chile and the Philippines, to mention a few.

5.1. UDHR Preamble

The UDHR begins with a preamble. Think of a preamble in terms of a book’s introduction: it explains the Declaration and sets out its underlying values. Rene Cassin, the French member of the drafting commission, compared the Preamble to the steps leading up to a house.

It is a vital part of the UDHR because it places it within a historical context, and explains what it meant to the 48 countries that ratified the document back in 1948 (the UN had 58 members at the time).

Below is the Preamble in full: Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore, THE GENERAL ASSEMBLY proclaims this UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

The Universal Declaration of Human Rights

The UDHR contains 30 articles, and covers the most fundamental rights and freedoms of people (collectively and individually) everywhere in the world. The articles can be divided into 6 groups. **The Preamble**, remember, is like the **steps** leading to a house.

Articles 1 and 2 are the foundation blocks on which the UDHR is built. They reaffirm human dignity, equality and brotherhood.

· **Articles 3-11 are the house's first column.** They are the **rights of the individual**: the right to life, outlawing of slavery or torture, equality before the law, the right to a fair trial etc.

· **Articles 12-17 are the second column.** These are the **rights of individuals within civil and political society**. They include freedom of movement, the right to a nationality, the right to marry and start a family, as well as the right to own property.

· **Articles 18-21 are column number three.** They are the **spiritual and religious rights** of individuals, such as freedom of thought and conscience (i.e. religion), the right to your own opinion, the right to peaceful assembly and association, and the right to vote and take part in government.

· **Articles 22-27 are the final column** to the UDHR house. They are the **social, economic and cultural rights of the individual**. They include the right to work, the right to rest and leisure, the right to a decent standard of living, and the right to education.

· **The final three articles, 28-30, are the pediment** that binds these four columns together. They remind us that **rights come with obligations, and that none of the rights mentioned in the UDHR can be used to violate the spirit of the United Nations** (Remember: the Preamble, or steps to the house, establishes this spirit)

3. What are the Fundamental Rights?

Fundamental rights are the basic human rights enshrined in the Constitution of India which are guaranteed to all citizens. They are applied without discrimination on the basis of race, religion, gender, etc. Significantly, **fundamental rights are enforceable by the courts**, subject to certain conditions.

6.1. Why are they called Fundamental Rights?

These rights are called fundamental rights because of two reasons:

1. They are enshrined in the Constitution which guarantees them
2. They are justiciable (enforceable by courts). In case of a violation, a person can approach a court of law.

6.2. List of Fundamental Rights

There are six fundamental rights of Indian Constitution along with the constitutional articles related to them are mentioned below:

1. Right to Equality (Article 14-18)
2. Right to Freedom (Article 19-22)
3. Right against Exploitation (Article 23-24)
4. Right to Freedom of Religion (Article 25-28)
5. Cultural and Educational Rights (Article 29-30)
6. Right to Constitutional Remedies (Article 32)

6.2.1. Right to Equality (Articles 14 – 18)

Right to equality guarantees equal rights for everyone, irrespective of religion, gender, caste, race or place of birth. It ensures equal employment opportunities in the government and insures against discrimination by the State in matters of employment on the basis of caste, religion, etc. This right also includes the abolition of titles as well as untouchability.

6.2.2. Right to Freedom (Articles 19 – 22)

Freedom is one of the most important ideals cherished by any democratic society. The Indian Constitution guarantees freedom to citizens. The freedom right includes many rights such as:

- Freedom of speech
- Freedom of expression
- Freedom of assembly without arms
- Freedom of association

- Freedom to practise any profession
- Freedom to reside in any part of the country

Some of these rights are subject to certain conditions of state security, public morality and decency and friendly relations with foreign countries. This means that the State has the right to impose reasonable restrictions on them.

6.2.3. Right against Exploitation (Articles 23 – 24)

This right implies the prohibition of traffic in human beings, *begar*, and other forms of forced labour. It also implies the prohibition of children in factories, etc. The Constitution prohibits the employment of children under 14 years in hazardous conditions.

6.2.4. Right to Freedom of Religion (Articles 25 – 28)

This indicates the secular nature of Indian polity. There is equal respect given to all religions. There is freedom of conscience, profession, practice and propagation of religion. The State has no official religion. Every person has the right to freely practice his or her faith, establish and maintain religious and charitable institutions.

6.2.5. Cultural and Educational Rights (Articles 29 – 30)

These rights protect the rights of religious, cultural and linguistic minorities, by facilitating them to preserve their heritage and culture. Educational rights are for ensuring education for everyone without any discrimination.

6.2.6. Right to Constitutional Remedies (32 – 35)

The Constitution guarantees remedies if citizens' fundamental rights are violated. The government cannot infringe upon or curb anyone's rights. When these rights are violated, the aggrieved party can approach the courts. Citizens can even go directly to the Supreme Court which can issue writs for enforcing fundamental rights.

6.3. Features of Fundamental Rights

- Fundamental rights are different from ordinary legal rights in the manner in which they are enforced. If a legal right is violated, the aggrieved person cannot directly approach the SC bypassing the lower courts. He or she should first approach the lower courts.

- Some of the fundamental rights are available to all citizens while the rest are for all persons (citizens and foreigners).
- Fundamental rights are not absolute rights. They have reasonable restrictions, which means they are subject to the conditions of state security, public morality and decency and friendly relations with foreign countries.
- They are justiciable, implying they are enforceable by courts. People can approach the SC directly in case of violation of fundamental rights.
- Fundamental rights can be amended by the Parliament by a constitutional amendment but only if the amendment does not alter the basic structure of the Constitution.
- Fundamental rights can be suspended during a national emergency. But, the rights guaranteed under Articles 20 and 21 cannot be suspended.
- The application of fundamental rights can be restricted in an area that has been placed under martial law or military rule.

6.4. Fundamental Rights Available Only to Citizens

The following is the list of fundamental rights that are available **only to citizens** (and not to foreigners):

1. Prohibition of discrimination on grounds of race, religion, caste, gender or place of birth (Article 15).
2. Equality of opportunity in matters of public employment (Article 16).
3. Protection of freedom of: (Article 19)
 - Speech and expression
 - Association
 - Assembly
 - Movement
 - Residence
 - Profession
2. Protection of the culture, language and script of minorities (Article 29).
3. Right of minorities to establish and administer educational institutions (Article 30).

MODULE 2: Gender and Non-violence

Keywords: Gender, Power, Violence, Consent, Gender Based Violence

1. Understanding Gender, Sex and Sexuality

1.1. Gender

Gender involves how a person identifies. Unlike natal sex, gender is not made up of binary forms. Instead, gender is a broad spectrum. A person may identify at any point within this spectrum or outside of it entirely.

People may identify with genders that are different from their natal sex or with none at all. These identities may include transgender, non-binary, or gender-neutral. There are many other ways in which a person may define their own gender.

Gender also exists as social constructs — as gender “roles” or “norms.” These are defined as the socially constructed roles, behaviors, and attributes that a society considers appropriate for men and women. Gender is used to describe the characteristics of women and men that are socially constructed, while sex refers to those that are biologically determined. People are born female or male, but learn to be girls and boys who grow into women and men. This learned behavior makes up gender identity and determines gender roles.

1.2 WHAT IS SEXUALITY?

Sexuality has to do with the way you identify, how you experience sexual and romantic attraction (if you do), and your interest in and preferences around sexual and romantic relationships and behavior.

Sexuality is a word we use to talk about how we understand our bodies and how we understand our relationships. This understanding includes all aspects of who we are – our values and beliefs, bodies, desires, relationships, gender and our thoughts and feelings about all of these. Because our sexuality is made up of so many different components, our understanding of our own sexuality is ever-changing and unique to each person.

The most important thing to understand about sexuality is that it is self-defined; that is, that every person is allowed to talk about and understand their own sexuality in their own way that makes sense to them.

Sexuality is dynamic and always changing; often we may discover that different parts of our lives may interact with each other in confusing or affirming ways. This is okay and is part of our normal development. Exploring our own sexuality, rooted within the principles of consent and sexual rights, is a key determinant of our health and wellness.

1.3. LGBTQIAP

- **Lesbian**

Those who identify as lesbian are usually women who feel sexual and romantic attraction to other women.

- **Gay**

A person who identifies as gay typically only feels sexual attraction toward people of the same gender. Socially, people use this term to refer to men who are romantically and sexually attracted to men. However, those in the community use it as an umbrella term.

- **Bisexual**

People who are physically and/or romantically, and/or emotionally attracted to both men and women are called bisexual. It's often abbreviated to 'bi'.

- **Transgender**

Trans means 'on the other side of' and transgender means someone identified as a different gender than that of the body they were born in. Some use surgery and hormones to transition to the gender they're comfortable with though some don't need to do that.

- **Queer**

This is a kind of umbrella term used for people who find the definition of the other terms too limiting to describe who they are. It was once a polite way to insinuate in conversation about someone else that they didn't live up to gender or sexuality norms accepted at the time and was considered insulting. However, it's been reclaimed by the community, though some still use it as an insult and some still find it offensive so one should be careful while using it.

- **Intersex**

An intersex is one who does not have distinct biological sex. It could be because of their reproductive organs, their chromosome patterns or other reasons. They have been called hermaphrodites in the past but that might be offensive to some as their culture might consider it an insult.

- **Asexual**

An asexual is one who doesn't feel sexual desire towards anyone. It varies from person to person as each person's sexuality is unique but one should note that asexuals can have romantic attraction or emotional attraction, can have a sex drive or sexual desire, and aren't necessarily celibates. They just have no sexual desire.

- **Pansexual**

A pansexual is one who is physically and/or emotionally, and/or romantically attracted to all people, no matter their sex or gender identity. This is different from bisexual as bi's are attracted to

both men and women while pansexuals can be attracted to people who are intersex or non binary or anywhere on the gender spectrum.

The Rainbow Flag:

The rainbow colored flag is the symbol of LGBTQ and it represents the diversity of the LGBTQ community and the spectrum of human gender and sex.

2. Understanding power: Strategic nonviolence education to Gender Based Violence

2.1. What is power?

Kautilya

The master of statecraft in ancient India defined power as the “possession of strength.”

Hans Morgenthau

He described power as relationship between two political actors in which actor A has the ability to control the mind and actions of actor B. In other words, Morgenthau considered power as comprising anything that establishes and maintains control of man over man and it covers all social relationships which serve that end, from physical violence to the most subtle psychological ties by which one mind controls another.

Dahl

Dahl defined power as the “ability to shift the probability of outcomes” wherein A has power over B to the extent that he can get B to do something that B would not otherwise do.

Power, influence, authority and capability are used interchangeably and loosely. Such a use creates a conceptual confusion. These words are explained separately in the following paragraphs:

Power: It is the faculty or capacity to conquer in a contest. Force is an adjunct, not an essence of power. The potency or capacity to manipulate the will and activities of others to make them conform to the power-seeker’s will is the central point of power. Power may be based on other elements like fraud, ingenuity or combination and group tactics.

Force: It is different from power. It is the most brutal manifestation of power. When we talk of force, the invariable connotation is of physical force which is only a glamorous concentration of force. Its techniques are restraint, coercion, physical threat, intimidation, blackmail, terrorization and military domination. Power is latent force, force is manifest power.

Influence: If force stands on one extreme, then influence on the other; it represents the sublimation of power. It is a category which represents the inchoate or indeterminate exercise of power. It may be due to social prestige, intellectual eminence, moral worth and the like. More or less, it is an amorphous entity. The important feature of distinction between the two is that while influence is persuasive, power is coercive. We submit voluntarily to influence, while power requires submission.

Authority: It represents the moralization of power. It may also include the legitimization of power through the provision of legal sanctions to it and through becoming rooted in the traditions, historical institutions and value constellations of a community. Legal sanctions, statutes, commands, writs, rules, regulations etc. represent the technique of authority. Authority is

essentially the institutional code within which the use of power as a medium is organized and legitimized. It is the aspect of a status in a system of social organization, namely, its collective aspects, by virtue of which the incumbent is put in a position legitimately to make decisions which are binding, not only on him but on the collectivity as whole.

Control: It is a more comprehensive category than power. It also represents something less concentrated than power. Control can be legislative, executive, judicial, financial and administrative and social etc. It is more or less equivalent to power except that it is less concentrated in the intensity of its manifestation than power.

2.2. Methods of exercising power:

1. Persuasion:

It is the most common and widely used way of exercising power. In this method, what actor A does is to influence actor B by way of arguments or superior logic or to redefine the whole situation so that actor B changes its mind about what it ought to do.

2. Rewards:

Actor A can regulate actor B for doing what actor A wants by offering various rewards. Rewards for compliance may include psychological manipulation, material support, economic aid, assistance and support.

3. Punishment:

Reward and punishment have a close relationship. The most effective punishment is to withhold reward. Punishment may also include hostile activities like unfriendly propaganda, opposition and aid to the enemy of the actors concerned. It, however, should be threatened in advance and not actually carried out. The most effective punishment is rarely meted out because the very threat of it succeeds in preventing the action which the punisher disapproves. As a last resort if it is to be carried out, it should be given in such a way that it can be withdrawn at once when the offending party changes and subscribes to the way shown by the punishing party.

4. Force:

Punishment is usually threatened as a preventive measure but when it is actually carried out, it becomes force. Thud, punishment and force are not strictly separated from each other through some distinction from the viewpoint of prevention and actuality; and the intensity of hostility between these two is made for the purpose of analysis. Force is always used as the last resort when the above three methods prove futile.

2.3. Violence

There are three types of violence, namely;

1. Direct violence
2. Structural violence-
3. Cultural violence-

2.3.1. Direct Violence

- Physical injuries and pain
- Verbal and psychological abuse
- Works fast and dramatically
- It is personal, visible and non-structural.
- It is carried over time by traumas left behind its effects of harming the mind, body and spirit.

2.3.2. Structural Violence

- Human misery caused by poverty, hunger, repression and social alienation.
- It reduces the quality of life by denying educational opportunities , free speech and freedom of association.
- This is associated with uneven life chances, inequitable distribution of resources and unequal decision-making power.
- It is indirect and insidious in nature and works slowly in eroding human values and shortening life spans.
- It is apparent in social systems maintained by exploitative means.
- Oppression constitutes violence: oppression is embedded in a situation in responsible person.
- Discrimination results in denial of economic opportunities. It also leads to social and political inequality and deprives people of a sense of autonomy and freedom.
- Violation of human rights and dignity prevents optimum development of each human being.
- Lack of opportunity and denial of decent education, housing, opportunity to work , freedom to express leads to marginalization

2.3.3. Cultural Violence

It is the product of fear, hate and suspicion. Religion, ideology, race, art, nationalism and ethnicity are some possible sources of cultural violence. Religious symbols, military parades, flags, inflammatory speeches and posters have instigated many groups of people to kill and harm those who belong to other groups.

2.4. Role of Power in Gender Based Violence

The way power is distributed in most societies means that women have less access to and control over resources to protect their health, and are less likely to take part in decision-making. Gender

analysis in health often highlights how inequalities disadvantage women's health, the constraints women face to attain health and ways to address and overcome these. It also reveals health risks and problems which men face as a result of the social construction of their roles.

Gender-based violence is a phenomenon deeply rooted in gender inequality, and continues to be one of the most notable human rights violations within all societies. Gender-based violence is violence directed against a person because of their gender. Both women and men experience gender-based violence but the majority of victims are women and girls. Using the 'gender-based' aspect is important as it highlights the fact that many forms of violence against women are rooted in power inequalities between women and men.

According to the United Nations Population Fund, 1 in 3 women have experienced physical or sexualized violence in their lifetime. That is not including emotional, financial, or verbal abuse. Despite being so prevalent, gender-based violence is largely under-reported because of stigma and lack of access to resources and support systems.

GBV can impact anyone regardless of their geographical location, socio-economic background, race, religion, sexuality, or gender identity. While women and girls are the most at risk and the most affected by gender-based violence, boys, men, and sexual and gender minorities also experience gender-based violence. GBV can have serious physical, mental, economic, and social repercussions.

The prevalence of gender-based violence worldwide is largely due to systemic gender inequality that disempowers women, girls, and other minorities, and stifles their voices so that their stories are not heard and their natural human rights can be more easily taken away.

The cycle of violence is further perpetuated by lack of justice, a dearth of available resources, or lack of economic opportunities which leads to the survivor being dependent on the abuser. For example, in the United States about two percent of rapists are likely to face incarceration and perpetrators of honor-killing around the world are rarely persecuted. This allows violent groups and individuals to continue abusing their power without fear of repercussions.

2.5. Forms of Gender Based Violence

1. Intimate partner violence

IPV is the most common form of GBV and includes physical, sexual, and emotional abuse and controlling behaviors by a current or former intimate partner or spouse, and can occur in heterosexual or same-sex couples.

2. Sexual violence

Sexual violence is "any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, or otherwise directed, against a person's sexuality using coercion, by any person regardless of their relationship to the victim, in any setting, including but not limited to home and work."

3. Rape

It is an unlawful sexual intercourse or any other sexual penetration of the vagina, anus, or mouth of another person, with or without force by a sex organ or other body part or foreign object, without the consent of the victim.

4. Stalking

Stalking is unwanted or repeated surveillance by an individual or group toward another person. Stalking behaviors are interrelated to harassment and intimidation and may include following the victim in person or monitoring them. Stalking affects the psychological health of victims which in turn affect their physical and social life.

5. Sexual harassment

Sexual harassment includes unwelcome sexual advances, requests for sexual favors, and other verbal or physical harassment of a sexual nature in the workplace or learning environment.

Some forms of sexual harassment include:

- Making conditions of employment or advancement dependent on sexual favors, either explicitly or implicitly.
- Physical acts of sexual assault.
- Requests for sexual favors.
- Verbal harassment of a sexual nature, including jokes referring to sexual acts or sexual orientation.
- Unwanted touching or physical contact.
- Unwelcome sexual advances.
- Discussing sexual relations/stories/fantasies at work, school, or in other inappropriate places.
- Feeling pressured to engage with someone sexually.
- Exposing one or performing sexual acts.
- Unwanted sexually explicit photos, emails, or text messages.

Sexual harassment is a broad term, including many types of unwelcome verbal, physical and sexual attention. Sexual assault refers to sexual contact or behavior, often physical that occurs without the consent of the victim.

6. Female infanticide

7.

Female infanticide is the intentional killing of baby girls due to the preference for male babies and from the low value associated with the birth of females. These practices arise in areas where cultural norms value male children over female children. Although infanticide has been criminalized in India, it remains an under-reported crime due to the lack of reliable data.

8. Structural violence

Structural violence is where violence is built into structures, appearing as unequal power relations and, consequently, as unequal opportunities. Structural violence exists when certain groups, classes, genders or nationalities have privileged access to goods, resources and opportunities over others, and when this unequal advantage is built into the social, political and economic systems that govern their lives. It also includes deprivation of rights and freedom and denial of access to resources and opportunities.

9. Domestic violence

Domestic violence refers to violence which is carried out by partners or family members. As such, DV can include IPV, but also encompasses violence against children or other family members.

10. Physical

Physical violence includes beating, burning, kicking, punching, biting, maiming or killing, or the use of objects or weapons. Some classifications also include human trafficking and slavery in the category of physical violence because initial coercion is often experienced, and the people involved often end up becoming victims of further violence as a result of their enslavement.

Physical violence is an act attempting to cause, or resulting in, pain and/or physical injury. As with all forms of violence, the main aim of the perpetrator is not only – or may not always be – to cause physical pain, but also to limit the other's self-determination.

Physical violence sends a clear message to the victim from the perpetrator: "I can do things to you that you do not want to happen." Such violence demonstrates differences of social power, or may

intend to promote particular demands, sometimes regularly, through coercion. Physical violence in intimate relationships, often referred to as domestic violence, continues to be a widespread phenomenon in every country.

Physical violence in the private sphere also affects young people. As mentioned above, witnessing the abuse of one parent by another leads to serious psychological harm in children.

11. Verbal

Verbal violence can include issues that are specific to a person, such as put downs (in private or in front of others), ridiculing, the use of swear-words that are especially uncomfortable for the other, saying bad things about the other's loved ones, threatening with other forms of violence, either against the victim or against somebody dear to them. Most of the verbal violence that women experience because of being women is sexualized, and counts as sexual violence. Verbal gender-based violence in the public sphere is also largely related to gender roles: it may include comments and jokes about women or may present women as sex objects (e.g. jokes about sexual availability, prostitution, rape).

12. Psychological

This includes isolation or confinement, withholding information, disinformation, and threatening behavior.

In the private sphere, psychological violence includes threatening conduct which lacks physical violence or verbal elements, for example, actions that refer to former acts of violence, or purposeful ignorance and neglect of another person.

One common example of such violence in the public sphere includes the isolation of young women or men who do not act according to traditional gender roles.

13. Socio-economic

Socio-economic violence in the public sphere is both a cause and an effect of dominant gender power relations in societies. It may include denial of access to education or (equally) paid work (mainly to women), denial of access to services, exclusion from certain jobs, denial of pleasure and the enjoyment of civil, cultural, social and political rights.

14. Patriarchy

It is a hypothetical social system in which the father or a male elder has absolute authority over the family group; by extension, one or more men exert absolute authority over the community as a whole.

15. Male chauvinism

It refers to the maintenance of fixed beliefs and attitudes of male superiority, associated with overt or covert depreciation of women. A male chauvinist is a man who believes that women are naturally less important, intelligent, or able than men, and so does not treat men and women equally.

2.6. Prevention of Gender Based Violence

- Work to change attitudes, or questioning gender roles and stereotypes that make gender-based violence acceptable in society. This can be done through organizing campaigns, training, peer-to-peer education, or by including a gender equality dimension in all aspects of education policies.
- Providing accessible information about what gender-based violence is, about its different forms, possible remedies and existing support measures. This might include producing leaflets or

websites, working on social media campaigns, creating TV spots, or making information available in youth centers and schools.

- Training professionals to be able to identify, address and respond to gender-based violence. This might include providing training for teachers, youth workers, social workers, trainers, the police, the justice system, health care providers, etc.
- Revealing the scale of the problem: gender-based violence is rarely discussed, and data at a local or regional level is often not available, or is incomplete. Many victims choose not to report incidents, and certain forms of violence (e.g. sexist hate speech) may not be punishable by law. It is very important that the extent of the problem is made clear.
- Awareness raising campaigns and policies to address gender inequality and gender-based violence can also help to raise the importance of the problem in the public eye. Such campaigns might use traditional means, such as posters, leaflets and websites, but might also utilize social media and flash mobs, for example.
- Empowerment programmes which strengthen the self-esteem and autonomy of those sections of the population which are more likely to be at risk of violence.
- Furthering gender equality and human rights education for everyone.

2.7. Perpetrator and survivor

Perpetrator: Someone who has committed a criminal, violent, harmful or an evil act.

Perpetrators are mostly very normal looking people, leading a normal life. They do not have horns, are not necessarily big and bulky and do not look crazed all the time. There is no way one can recognise and identify a perpetrator at glance as there is no set profile for them.

Survivor: A person on whom a violence has been inflicted on or who has been a target of violence. While some people identify these people as victims, the more commonly used term is “survivor”. Just like perpetrator, survivors can not always be recognised at glance. Survivors can be of any sex, gender and of any race, caste and profession.

3. Understanding Consent

Consent can be explained and understood by the acronym “**FRIES**”

- **F- Freely given**: Consenting is a choice you make without pressure, manipulation, or under the influence of drugs or alcohol.
- **R- Reversible**: Anyone can change their mind about what they feel like doing, anytime. Even if you’ve done it before, and even if you’re both naked in bed.
- **I- Informed**: You can only consent to something if you have the full story. For example, if someone says they’ll use a condom and then they don’t, there isn’t full consent.
- **E- Enthusiastic**: When it comes to sex, you should only do stuff you WANT to do, not things that you feel you’re expected to do.
- **S- Specific**: Saying yes to one thing (like going to the bedroom to make out) doesn’t mean you’ve said yes to others (like having sex).

- You get the final say over what happens with you. It doesn't matter if you said yes earlier and then changed your mind. You're allowed to say "stop" at any time, and the other person needs to respect that.
- Consent is never implied by things like your past behaviour. Consent is always clearly communicated — there should be no question or mystery.
- Silence is not consent.
- Someone who is intoxicated or passed out or someone with a low mental age might agree to an act but that is still not considered as a consensual act.
- Any sort of intimidation like threatening someone to perform an act, leads to a non-consensual act.

3.1. A Story of sexism

BY TAVIA GRANT AND DAWN

CALLEJA PUBLISHED MAY 23, 2018

I was so worried about how I would be perceived. I wanted to be tough enough to handle this environment. I kept thinking I'm such a freaking stereotype.

When I was 25, so 15 years ago, I'd been working as a design engineer for one of the Big Three in Detroit, and I got the opportunity to move to an assembly plant in Ontario to launch a new vehicle. It was a really big deal, considering I was one of the younger engineers. I'd initially been turned down because I was too green. Then a manager at the plant—a man I'd worked with before—offered me the job anyway. I jumped at it, thinking *this is so cool. I've been hired because of the great work I did for him before.*

For the next 18 months, he sexually harassed me on a daily basis.

I'd moved by myself to Toronto—I had no family or friends here—and within a couple of weeks, I could sense a bit of tension about me joining this group. I was one of only two female engineers on the team and one of very few in the entire plant. I found out later that my boss had been saying, "I'm hiring this young, hot redhead. You'll love her." That was the start of it. He was 25 years older than me, and he had no problem flirting with me. One day, I came into work with a purple sweater on, and I had just bought new makeup. I was talking to him—"Hey, this report needs to get filed, work, work, work"—and he said, "I love how your eye shadow matches your sweater. I just *love* it." He was just staring at me, and it was really awkward. Another time, he said, "I got back from the States last night, and I almost stopped by your place—I bought you a fifth of whisky, your favourite kind." We both lived downtown, and I was concerned enough that I went to the security desk of my condo and told them that if my boss ever dropped by, they were not to let him in or call me—just say I wasn't available. That's how sure I was that he wasn't joking.

All the men in the department would tell me, "Christine, you need to report this. This is harassment." But for 18 months, they watched it happen and never spoke up on my behalf. And I didn't report it, either. I was so worried about how I would be perceived. I wanted to be tough enough to handle this environment. I kept thinking, *I'm such a freaking stereotype.* I didn't want to be the female who

complains to HR. I knew what I was getting into when I signed up to work at a plant. But the hundreds of blue-collar guys on the floor were very kind and respectful. I never thought in a million years that harassment would come from my boss.

Fast-forward to the launch, and there were a lot of people up from Michigan, including this really tough female engineer. She, my boss and I were on a conference call with the folks in Detroit, and somebody was asking about one of the issues I had to report on. So I leaned over the table to speak into the phone, and I heard my boss giggling behind me. I turned around and gave him a dirty look, and then leaned back over the table—and he swatted me on the butt with a folder, giggling. When I walked out of the meeting, I was humiliated. I was beet red. And the female engineer was livid. She told me, “That was completely inappropriate. If you don’t go to HR, I’m going to HR.” Of course it took another female to see it, to recognize it and to do something about it—not for me, necessarily, but for the sake of the company’s culture.

So that day, I finally reported my boss, and HR did a full investigation. Six weeks later, all of a sudden, he was gone. But he didn’t get fired—they demoted him out of management and into a regular engineering job, and tucked him away in a basement research facility back in the States. He got to keep his job because he was so close to retirement, which I think is bullshit. That’s what they felt was a fair repercussion for this.

When I was first hired, I was put into the company’s high-potential program, which had just 50 spots open each year. They paid for my engineering master’s degree and gave me a day off a week to do it. But within six months of the sexual harassment investigation, I left the company. Emotionally, it just wore me out. It took all the fun out of being a hard-working female trying to create a reputation for myself based on hard work. I went into management consulting, and today, because of that experience and a handful of other ones, I spend my days helping companies retain and advance their high-potential women.

The best thing I’ve heard somebody say was: **“It’s not so much the harassment as it is the abuse of power.”** That nailed it for me. We females, we’re not that fragile. We’ve all been at a bar and heard guys talking about a girl’s chest, and we didn’t cry into our pillows because we couldn’t handle it. It’s about abuse of power. That’s what the Weinstein thing was all about. These women really felt like they needed to have a relationship with him in order to make it in show business.

In my own case, as much as I didn’t like the harassment, I had to work for him. He was my boss. So I didn’t shut it down. I tried to keep things light, because I had to report to him. He did my performance reviews. He was in charge of my raises. All those guys said to me, “You need to tell him to knock it off.” Well, that’s easy for you to say—I reported to him!

This kind of behavior is why there’s a lack of women in STEM (Science, Technology, Engineering and Mathematics). In university, there were 12 girls in our program. They called us the “Calendar Girls of Engineering.” And at the plant, I always felt like I was the oddball. The guys all went out together and drank, but I had to be very careful not to be the drunk girl at the bar, because I knew it would come back to haunt me. Meanwhile, the guys could get completely bombed, and it didn’t hurt their careers—those were the stories they bonded over.

People are so superficial when they talk about women's advancement: "Work hard, find a mentor, rah-rah!" But we're doing women a disservice. We *need* to tell these stories. This is the harsh reality of being a female in a male-dominated environment.

This is not just the story of the victim Christine Laperriere only but it is the untold story of millions of people around the world whose voices are silenced by power. Power that comes from sexism whose core lies in gender stereotypes. This story sheds light on the consequences of power inequality and gender based violence.

4. Bystander Intervention

Bystander: A person who is present at an event or incident but does not take part.

People witness violence happening at every nook and corner but either watch silently or are unable to help because they don't know how to help. Bystanders play a major role in creating a safer space for anyone who is undergoing any form of violence.

Bystander Intervention Techniques: 5 D's

1. Direct: This technique involves directly intervening by physically restraining abuse or calling out the negative behaviour. This should be done in a calm manner without any exaggeration that can potentially aggravate the situation.
2. Distract: This involves derailing the incident by interrupting the abuser or by distracting the abuser and survivor. A conversation or question on direction etc. to the perpetrator or finding an excuse to talk to the potential target can help them to move away. Trying to distract the perpetrator by use of music can be of help too.
3. Delegate: If the bystander is too hesitant and afraid to speak out, they can always ask someone else to step in. Asking the security guard at metro station or the manager at a restaurant to look into the matter is of great help too.
4. Document: Recording the incident through video or documenting the details of the incident is another method of intervention. However, one must try to not record the face of the survivor.
5. Delay: If the situation is too dangerous to intervene right away, just walk away. Instead, wait for the situation to pass and check in with the survivor if they are okay or not or report it when it's safe to do so. It is never too late to help.

4.1. How to support a survivor?

The Dos and Don'ts when checking in on a survivor is of utmost importance as one wrong behaviour, expression and word can affect the survivor. Creating a safe space for the survivor is must and for that to happen, listening actively and patiently is of key essence.

1. Empathy: To listen without judgements and to avoid making nonchalant expressions and indifferent body language must be kept in mind. Listen without prying and if the survivor gets overwhelmed and stops talking midway, respect that. Assure them that you are always there to listen and help.
2. Trust: Assuring the survivor that you believe them and acknowledging their struggle is very important. One must acknowledge the survivor's resistance in speaking up.
3. No Blame Policy: Oftentimes, survivors tend to blame themselves for the violence inflicted on them. Therefore it is important to help them realise that it wasn't their fault and there is no excuse for anyone to abuse someone. Avoid expressing regret through blaming language.
4. Inform: Show all the options that are available to the survivor, like medical care and mental health care etc. However, do not impose your own idea of justice on them and do not decide on their behalf. It is important for the survivor to decide what kind of help they need.

Conclusion

`When people so casually bring up words or stereotypical traits to describe men and women, they do not think of the weight of such a description which takes the shape of ideologies and ingrain itself as a social construct. It is terrifying how concepts like patriarchy take root from household to household and spread in society. It must be noted that these household beliefs are in turn moulded by the social construct and vice versa. Power is bestowed upon men by the society and normalized to an extent where challenging it leads to them using abusive means like violence; be it direct or structural to gain or regain control. Such violence is adopted by people in power and enforced upon the less powerful persons, who are forced to be part of actions that they did not consent to. Power imbalance on the basis of gender leads to gender inequality which is the root cause of Gender Based Violence. It is of utmost importance to eradicate the socially constructed stereotypes in order to annihilate Gender Based Violence from the root.

References/ Citations

Module 1:

1. https://www.mkgandhi.org/africaneedsgandhi/gandhis_philosophy_of_nonviolence.htm
2. <https://www.un.org/en/global-issues/human-rights>
3. <https://developmenteducation.ie/feature/human-rights/a-summary-of-the-universal-declaration-of-human-rights/>

Module 2:

1. “Gender-based violence in South Africa”, Saferspaces,
<https://www.saferspaces.org.za/understand/entry/gender-based-violence-in-south-africa>
2. “What is gender-based violence”,
<https://eige.europa.eu/gender-based-violence/what-is-gender-based-violence>
3. Koester, D. (2015), “Gender and power: six links and one big opportunity”,
<https://www.dlprog.org/opinions/gender-and-power-six-links-and-one-big-opportunity>
4. Hill, J. (2020), “Patriarchy and power: how socialisation underpins abusive behavior”,
<https://www.theguardian.com/society/2020/mar/08/patriarchy-and-power-how-gender-in-equality-underpins-abusive-behaviour>
5. Feinn, L. (2016),
<https://www.bustle.com/articles/178198-planned-parenthood-graphic-uses-fries-to-explain-consent-in-a-way-anyone-can-understand>
6. Singh, T. (2021), “what LGBTQIAP means and other words you should know”,
<https://timesofindia.indiatimes.com/life-style/books/features/what-lgbtqiap-means-and-other-words-you-should-know/articleshow/76615064.cms>
7. <https://www.myadvo.in/blog/must-read-what-is-cyber-bullying-or-anti-bullying-laws-in-india/>

Contact us:

Please note, ANEC team members are available Monday-Friday, 10:00 AM - 4:00 PM IST.

Executive Director: executivedirectorofanec@gmail.com

Accountant cum Secretary:

accountantcumsecretary.anec@gmail.com Trainer:

researchercumtrainerofanec@gmail.com

Trainer: projectofficerofanec@gmail.com

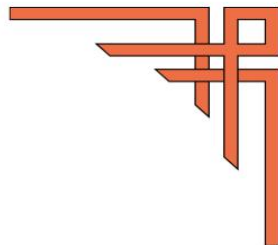
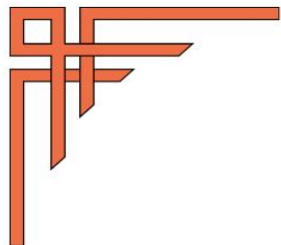
Follow us:

Website: //http:www.anec-india.net

Instagram: anecpeace

Facebook: Active Nonviolence Education Center

Youtube: Anec peace & nonviolence.



*"At a time when, wherever we look,
people continue to try to resolve their
problems through force and violence,
the establishment of the Active
Nonviolence Education Center here in
Dharamsala provides an opportunity to
conduct such practical research and
education."*

- H.H. the 14th Dalai Lama on ANEC

Thank you, Team ANEC

