

# Mobilizing for Action on Violence Against Women

## Notes for ASHA Trainers





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## BACKGROUND

Any intervention for Violence Against Women has to be grounded in a holistic, conceptual understanding of the issue. Engaging with the inter linkages between Gender, Power, Patriarchy and Violence is a complex issue. The bullet points given below illustrate some of these concepts:

- It is important to view a woman beyond the roles of reproduction and maternity. Securing her dignity and human rights should be a key concern.
- Violence Against Women (VAW) is not a stand alone issue. A basic understanding of Gender (discrimination between man and woman) and of Patriarchy, (the system of power and control of man over woman and over all resources and opportunities) is important, as they form the root causes of VAW.
- This is closely linked to power-dynamics in all relationships within and outside families.
- The deep internalizations of gender and power hierarchies have made violence seen to be “natural” and often “invisibalized” the issue. This is especially true for domestic violence, so much so that it has been pushed into the private domain.
- Therefore a culture of silence surrounds Violence against Women which makes it much more difficult for people to open up and talk about it. This silence must be broken.
- The recognition of the existence of Violence against Women and intervention in cases, let alone result/impact, take a long time to become visible and demand persistent efforts on the part of an activist, who may also face hostility herself.



## INTRODUCTION TO THE NOTES FOR TRAINERS

These notes for trainers are intended for the use of trainers who are responsible for training ASHA and her facilitators in –“Mobilizing for Action on Violence against Women: Handbook for ASHA”. The first section of this book aims to make the participants understand the concepts such as-power dynamics, complexities of cultures, different dimensions of personalities and their link with violence against women. The second section touches upon the aspects of Gender and Patriarchy and establishes their link with violence as being its root cause. Section: 3 will help the participants understand the various forms of violence and its contributing factors. Section four onward, the notes for trainers aim to make the ASHAs understand their specific role in addressing the issue of violence against women at the community level.



# ORGANIZATION OF THE MANUAL

The manual has been divided in nine sessions:

	Topic	Link to Trainer Notes and Handbook for ASHA
Session 1	Knowing each other and familiarizing ourselves with the theme	Chapter one of Notes for ASHA Trainers
Session 2	A rudimentary understanding of Gender and Patriarchy	Covers the “Introduction” part of the Handbook for ASHA given on Page 1-2 of the Handbook
Session 3.1	Cycle of Violence	Covers page 2, 3, 4 and 5 of the Handbook
Session 3.2	Matrix of Violence	This is linked to factors and examples that underline the violence against women (Table given on Page 6 and 7 of the Handbook should be explained using the matrix of violence)
Session 4	Identifying Women who are more vulnerable to violence	Section: 2-Which women are more vulnerable to violence-Page 8 of the Handbook
Session 5	Signs and symptoms of Violence	Section3- What signs and symptoms should alert you? Page 8-9 of the Handbook
Session 6	Consequences of violence against women	Section 4- Consequences of Violence Against Women Page 10 of the handbook
Session 7.1	Interventions in cases of VAW – developing strategies through case studies	Section 5-Role of an ASHA in addressing Violence Against Women-Page 9-13 of the Handbook
Session 7.2	The non-negotiable	Section 5: Role of an ASHA in addressing Violence Against Women-Page 11-15 of the Handbook.
Session 8	Ensuring safety for self	Section:6- How to keep yourself safe (Page 16 of the handbook)
Session 9	Knowing about legal measures to prevent violence against women	Annexure 1-Legal Measures to prevent Violence Against Women (Pages 18-26 of the handbook)

# SESSION - 1



## KNOWING EACH OTHER

**Aim:** At the end of the session participants will understand the:

- Power-dynamics inherent even in seemingly small acts.
- Diversity of cultures leading to complexities of issues.
- Different dimensions of individual's personalities.
- Range of experiences of working with VAW, within the group.



**Method:** This session includes quick exercises to energize the participants and introduce the theme through question-answers and drawings.

**Material:** Small (2"x2") slips of chart paper for each person to draw, charts and felt pen or board.

**Duration:** 1 and half hour

**Activity 1: Different ways of greeting (10 minutes)**

- Participants greet each other in different ways, as it is done in different state traditions.
- How do we greet our close friends, sisters, older women, younger women, children and those who serve or care for others?
- How do men/husbands greet women/wives?
- What is the difference between the way people in power greet the powerless and vice-versa?
- What do different greetings tell us about.
  - a. Diversity of cultures, personal preferences and the need to respect them.
  - b. The relationship between those who are in positions of power and those who are not.

## Activity 2: Who am I... (50 minutes)

### Step 1:

A small piece of chart paper/card and felt pen are given to each person. In 5 minutes the participants draw an object from their daily life, either from -nature, the animal world or anything else which they feel depicts their personality. The picture reflects their nature or persona and participants should use it to describe themselves.



### Step 2:

Each participant explains her work of art to the whole group, as to what are the similarities between her and the object drawn. It can reflect her desires and thoughts.

### Step 3:

The 'identity cards' should be worn on a thread/ribbon around the neck for the duration of the workshop. It can lead to reflections over the 'self' and explorations of new ways of thinking and doing.

## Activity 3: Sociogramming (30 minutes)

### Step 1:

People come together in the centre of room, or raise their hands according to categories formed by the following questions:

- How many of you have undergone trainings on Gender and Patriarchy?
- How many of you have been engaged on issues of VAW?
- How many of you have seen violence around you and tried to intervene? And what happened thereafter?
- How many of you feel that VAW has increased in recent years? If yes, why?

### Step 2:

Following from the responses, further questions can lead to discussions and emphasis on certain issues, and summing up:

- Is working on violence key to Gender equality and justice?
- Is VAW a structural issue? It is not that some people/husbands are bad. Is this true?
- Is the regime of Patriarchy and Power maintained through violence and fear?
- Does the increase in aggression and violence in the larger socio-political cultural context (e.g. in serials, movies, elections etc.) impact violence against women and girls?
- Is it true that an increase in cases of violence against women is also a result of the recent "commodification of women" which is now being promoted through various forms of media. For example- most advertisements on television or radio feature women promoting several products.

# SESSION - 2

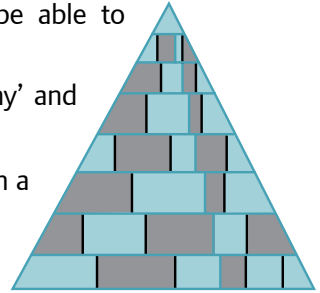
## UNDERSTANDING GENDER AND PATRIARCHY

**Aim:** At the end of the session participants will be able to understand:

- What we mean by 'Gender' and 'Patriarchy' and their linkages with Violence.

**Method:** Question-answers, filling up charts, playing with a ball of string.

**Material:** Chart papers, thick felt pens, approximately 100 metres of string (thin rope) rolled into a ball. A big pyramid drawn on a chart covered with bricks



**Duration:** 3 hours

### Sessions 2.1 Gender (1 hour and 30 minutes)

**Step 1:** A chart paper is put up with three segregated columns with a list of 'things'.

	Girls/Women	Boys/Men
○ Games		
○ Education		
○ Health		
○ Work		
○ Assets/ownership		

**Step 2:** Questions are read out and explained:

- What are the games played by 10-12 yr. old girls and boys?
- In your own and in families of people you know amongst the sisters and brothers which of the children studied upto what standard?
- What attention and care is given to a sick person who is a girl/woman and a boy/man?
- What are the tasks/work done by girls/women and boys/men?
- What assets (property, money) are in the names of men and women?

**Step 3:** The columns are filled according to the answers given by the participants. For instance if in the health row a participant says that a woman does not get medicine when ill, it can be left blank or if she still works during illness, one can write ‘household chores’.

**Step 4:**

- Get participants to share their personal experiences of discrimination in different facets of life-food, dress, type and quantum of work and income, ownership of property, health-care etc.
- Analyse the responses and underline the fact that in every way boys and men get preferential treatment, they work less but get more money, better education, better health care, hear less of ‘do’s’ and don’ts, and so on.

**Step 5:** Sum up the session with emphasizing that:

- Gender-discrimination is all-pervasive. It is not natural but social.
- Men and women have complementary roles to play.
- Natural gender is sex or biology, that is, the difference in the genitalia or reproductive organs. All other organs (like heart and lungs), and body-parts (like eyes and legs) are the same.
- Qualities like soft-hard, timid-courageous, associated with women and men are assigned by the patriarchal social system.
- This process of genderization or indoctrination starts from birth and continues throughout life through instructions, punishments, rewards, forming of normative behaviour etc.

## **Session 2.2: Patriarchy (1hour and 30 minutes)**

**Step 1:** People stand in a circle, the trainers stands in the centre of the circle with the ball of string.

The entire group is asked the questions ‘What do you think patriarchy is?’ – A structure, philosophy, and a system of rules?’ ‘What and how does it control different aspects of life?’. The ball is thrown to a person who catches it and makes a right loop around one finger. She speaks one or two words on her understanding of patriarchy and throws the ball to another person. The ball of string is thus thrown by everyone, to each participant who provides a response on some facet of patriarchy. At the end an intricate well is constructed with a wide definition of patriarchy. All the words coming from participants should be written on a chart-paper by another facilitator.



To develop further understanding on patriarchy, you can ask the participants to answer some additional questions such as:

- Generally who in the families takes the important decisions such as those related to- buying or selling of property, a daughter's marriage, healthcare seeking outside the village/city/district, higher education of children etc.?
- Who normally has the right to own property?
- Women wear jewellery but do they actually have the right to own it?
- Generally whose surname are children identified by?
- Does a wife have the freedom to give gifts to her family-mother/father/siblings?
- Who owns the land but who works most on it?
- Do you ever feel chained or bound under the influence of patriarchy?
- Who do you think is responsible for patriarchy?

### **Step 2:**

The facilitator then reads aloud the participants responses to show how:

- Patriarchy is a philosophy which may change its colour in different cultures and contexts while retaining the essentiality of male's superiority. It is a whole way of looking at and regulating life, a world-view in which man, whether father or brother, husband or nephew is superior and in control of everything.
- It controls women's work of economic productivity, body, reproductive power, sexuality, mobility, behaviour, property and assets and defines all relationships.
- It operates through the institutions of society – marriage and family, religion, legal, economic, health and education systems, state, politics and media.
- Through construction of norms and regulations, the system defines a 'Man' and a 'Woman', or the qualities of a 'Man' and a 'Woman'. For instance Man has to be powerful and tough, in control of things, he is the producer, protector and procreator.. A woman has to be docile and submissive. It is the attempt of every person to fit into the image of a 'real man' or a 'good woman'. This is done for their own security, and so-called 'dignity'. Both women and men adhere to these norms.

### **Step 3:**

This can be better understood and further explained through the drawing of the pyramid. If any man or woman tries to move out of the structure the pyramid will fall and everyone is in danger. That is why others try to pull back the deviant person. For example a woman marrying according to her choice or a man confessing to his attraction for another man, is seen as deviating from the social norms. The system of Patriarchy makes sure that each one of us – man and woman- are perfectly indoctrinated to adhere to its rules, norms and regulations. Otherwise she/he faces violence.

## SESSION - 3

# THE CYCLE AND MATRIX OF VIOLENCE

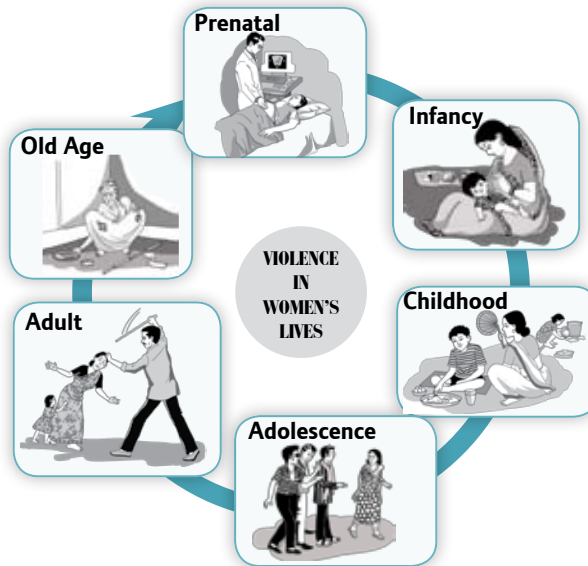
- Aim:** At the end of the session participants should be able to identify and understand:
- Different forms and dimensions of violence against women (Section 1-on forms of Violence on Page 2-5 of the Handbook).
  - Factors contributing to Violence (Page: 6 and 7 of the Handbook).
  - Its manifestation in every phase of women's lives (Page:5 Violence in Women's Life in the Handbook).
  - Its all pervasive character, cutting across age, relationships, class, caste, religion, different time-settings and different sites.
  - Its linkage with patriarchy and power.
  - Its effects on women, children and men.

**Method:** Group work on the Cycle and matrix of violence. A 'chit game' is used to make group-making more interesting.

**Material:** Small slips of paper (2"x2" or so) which have the feminine names of animals (if used in the local language) like monkey, tiger, deer, mouse, bull etc. written on them. The names could be of favourite birds, sweets or anything. If there are 20 people one can have 5 groups of 4 each. That means 4 little slips will have the name (or picture) of the same animal or bird or whatever. Chart paper and thick felt pens for each sub-group. An enlarged version of the visual of life cycle of woman without the written matter to be displayed on a chart paper. (See the diagram given next page)



**Violence Against Women is Visible in Different Forms at Different Stages Throughout the Lifecycle of Women**



**Duration:** 4 hours and 30 minutes

**Session 3.1: The Cycle of Violence (30 Minutes)**

**Step 1:** The visual of the life cycle of woman is put upon the wall. Questions are put to participants to explain the pictures depicting every stage of woman's life. E.g how does she face violence in her childhood, at her birth, as a married woman or as an old woman. Simultaneously the relevant pictures are pointed out. Answers coming from participants are written near the relevant pictures. Missing elements can be filled up by leading questions like 'don't you think a widow faces different types of violence' which are asked by the facilitator herself.

**Step 2:** After each picture has been explained, enable participants to see how:

- Violence permeates every phase of her life.
- Some invisible aspects of violence like verbal abuse, denial of food, education, choice, mobility, resources etc. are also violence.
- Violence is not only physical but also mental, emotional, economic and sexual.
- One act may have several of these forms, like sexual harassment is physical, emotional, mental and of course sexual violence.



- Violence affects woman’s self-confidence and self-image, in fact her entire being.

At this point you can ask the participants to refer pages 2-5 from the handbook. You should summarize this session by using the handbook and reinforce the concepts that have been covered during the session.

### Session 3.2: Matrix of Violence (3 hours)

**Step 1:** The matrix table is written on the board/chart. The trainers explains that the participants should work on it in sub-groups. The sub groups are formed after all participants understand what is to be done. The Matrix given below is then explained to the entire group.

Act	Age		Relationship	Site	Time	Effect			Forms of violence
	Victim	Perpetrator				Victim	perpetrator	others	

**Step 2:** Forming sub groups: The slips with names of animals/birds are folded and kept in a paper bag or in the centre of the room. Everyone picks up one of these and un-folds it. Those having the names of the same animals form a group. Every sub-group takes a chart paper and works on the given matrix.

**Step 3:** Following instructions are given for working sub-groups:

- Discuss in-depth cases of violence against women that each one knows about or one’s own or in their family or the people they know.
- After discussing several cases, (everyone must participate), the sub group choose one case and fills the table according to headings given for them.
- Even if some members are non-literate, they must take part in the sharings.
- Choose one member of the sub-group to be the presenter. The quiet ones can be chosen, to build their confidence. Others can give inputs and support.

**Step 4:** Each sub-group presents its case-study in the plenary, according to the matrix prepared. Discussions should be held on the basis of the presentations and the following questions in the plenary:

- Do women from diverse backgrounds experience violence?
- Do you find the home a safe place for girls and women? Why? Why not?
- Do women feel safe with close male relatives?
- What role does masculinity and power play in cases of VAW?

- What are the effects on victims, perpetrators and observers?
- What are the different forms/types of violence we see around us?
- What are the different forms/types of violence we see around us?

**Step 5:**

Emerging issues should be articulated aloud for consensus. For example:

- Women and girls of all ages, religions, ethnic groups, castes and classes experience different forms of violence. They also live under the shadow of fear most of the time.
- Contrary to popular assumptions and reports of Police and NGO(s), male-relatives are known to be perpetrators in majority of the cases.
- VAW occurs anywhere and at any time of day and night. Some of the worst forms are witnessed in one's own home perpetrated by husband/partners, father, brother and other relatives during anytime of the day and night.
- Sexual assault is not due to heightened male sexual urge but more due to power-relations between the genders. Men assault or rape women to prove their hegemony and manliness. Sexuality is a power-switch. Men are supposed to perform/show off their prowess and keep asserting their superiority.

**Step 6:**

By now the participants would have developed an understanding of various factors that contribute to violence against women. To summarize what they have learnt through the matrix game you can display the table on contributing factors given on Page 6 of the handbook on a chart and cover the factors with examples one by one.

**Step 7:**

The session ends with a song. Identify (or create) a song which captures the feelings of women who have faced abuse within their homes and are now willing to come out of that in search of self dignity and equal rights as a woman. The song could include examples of injustices faced by women within the boundaries of their home, and have a resolve to free themselves from such injustice and unequal treatment even if it requires them to come out of the boundaries of their home.

Copies of the song are given as handout 1 to all members. It is to be taught and learnt by all.

The sessions ahead will help the participants understand their specific role in addressing the issue of violence against women at the community level.

## SESSION - 4

# IDENTIFYING WOMEN WHO ARE VULNERABLE TO VIOLENCE

- Aim:** At the end of this session, participants should be able to identify which women are particularly vulnerable to violence.
- Materials:** Chart paper and pen
- Duration:** 30 minutes
- Method:**
1. Tell the participants that though they have learnt from the previous sessions that violence against women is all pervasive, there are certain situations which make women more vulnerable to violence.
  2. Ask the participants that which women in their opinion are more vulnerable to violence and list their responses on a flip chart.
  3. Then put up the chart on “Which Women are more Vulnerable to Violence” (Prepare the chart by using Section 2 given on Page 8 of the Handbook.) and show the participants how their responses match the list that has been displayed.
  4. Check with the participants if they have any questions.
  5. Keep the chart of the key tasks on the wall for further reference.

## SESSION - 5

# SIGNS AND SYMPTOMS OF VIOLENCE

- Aim:** At the end of this session, participants will be able to understand what are the signs and symptoms of violence and how her sensitiveness to these signs will be useful in identifying women suffering from abuse.
- Materials:** **Handbook for ASHA** on Mobilizing for Action against Women.
- Duration:** 30 minutes
- Method:**
1. Begin the session by telling the participants that violence against women affects their physical, mental and reproductive health condition. All these changes are seen as various signs and symptoms in women suffering from violence.
  2. Explain to the participants that -many women suffering from abuse will not volunteer this information to them and if they notice these signs they should ask the woman a set of questions to ascertain if there is a possibility of violence.
  3. Tell the participants to open Page 8 from their handbook and ask one participant from the group to read Section 3 on “What symptoms and signs should alert you?”, while the other participants are made to listen carefully.
  4. Check with the participants if they have understood these signs and symptoms, ask for their doubts and clarify if any.
  5. At the end of this session it is important to tell the participants that they should try to elicit further information on violence from women who manifests the above mentioned signs and symptoms. The details for this will be taught to them in session 7 on “How to intervene in case of Violence against women?”

# SESSION - 6

## CONSEQUENCES OF VIOLENCE AGAINST WOMEN

- Aim:** At the end of the session, participants will be able to:
- Identify the consequences of violence and classify the problems as physical, mental, reproductive and as consequences on children.
- Duration:** 30 minutes
- Materials:** Chart on Consequences of violence. Flip chart and markers.
- Method:**
1. Ask the participants what according to them are the possible consequences of violence. Tell them to answer this by taking clues from whatever they have learnt in Session 2 which dealt with various forms of violence faced by women in different stages of life.
  2. Write down their answers on the chart.
  3. Group their responses in separate categories as- physical, psychological or mental, reproductive and consequences of violence on children.
  4. Next put up the chart that you have prepared for the consequences of violence. (Use Section 4 Consequences of Violence on Page 10 of the Handbook to prepare the chart).
  5. Discuss each of them in detail and ask the participants refer to Page 10 of the handbook which details this section.
  6. End the session by consolidating the learning from the session. You could use the chart that you have put up during the session for checking understanding of the participants on the consequences of violence.

## SESSION - 7

# HOW TO INTERVENE IN CASES OF VIOLENCE AGAINST WOMEN

- Aim:** At the end of the session, participants should.
- Learn to analyze every aspect of a case, for instance individual trauma, ways of counseling, role of different family-members, potential support-openings and alternative ways of addressing the case.
  - Be familiar with diverse methods and multi-pronged approaches-legal, collective, psychological etc. of intervening.
- Method:** Reading/listening to case-studies - (given as hand out). and discussing them in sub-groups. Each Group is given one case study to discuss. You can also pick up local stories of similar nature.
- Material:** Copies of case studies and copies of the song as handouts.
- Duration:** 2 and half hours
- Step 1:** The same sub-groups can reassemble. Each group picks up one case and shares through reading and listening.
- Step 2:** Every member of the sub-group identifies the problems emerging from the case, that she considers important, then underlines the causes and prioritizes the issues to be taken up. Discussions are held on steps to be taken, for instance the immediate needs, the long-term line of action, taking support of people like village elders, police and filing a legal case and role assignment of the members of the group.
- Step 3:** The sub-group prepares a presentation based on their study of the case keeping in mind some of these points:
- The important features of the case.
  - Information and knowledge of relevant laws and support institutions.
  - Immediate needs (like isolation and fear) of the woman.

- According to the demands of the case talking to and enlisting the support of family, neighbours and *Mahila Samities*, if any. In short, networking with different stake-holders.
- The complexities and challenges of interventions and how to address them.

**Step 4:** Presentations are made in the plenary. The emerging strategies are written on the chart/board for further discussions.

- Sum up the session by referring to section: 5 “Role of an ASHA in addressing Violence against Women.” of the ASHA Handbook.

## 7.2 THE NON-NEGOTIABLES

Working on VAW is the responsibility of every person. As a community resource person this puts more of an onus on ASHA. The trainer should end the session by explaining the participants to remain mindful of the following:

- Any action affecting her mental-physical well-being, taken against the desires of a woman is violence.
- Violence of any kind is illegitimate. It is not part of destiny or nature.
- Any violence is demeaning. It violates the dignity of women. To safeguard her dignity should be the priority.
- To be able to lead a life with dignity is her Constitutional and Human Right. This fact has to be emphasized.
- Making her feel secure, confident safe and optimistic should be a priority for any intervention.
- The impact of violence is destructive on everyone. Those who inflict violence-men or women also become insensitive.
- Break the silence and get rid of the false sense of guilt associated with domestic violence.
- One has to be prepared for many challenges inherent in the patriarchal web that shrouds violence. These have to be met with grit and determination.
- Developing and nurturing collective power of women in villages and also enlisting men’s support is very important.

- Learning about laws, especially the ones on Dowry Prohibition, Domestic Violence, Sex-selective elimination of the foetus, Sexual Harassment at Workplace, Daughter's Rights to Natal Property, etc. is important.
- Making people- men and women of the village aware of these laws, rights and the injustice built in the patriarchal system should be on the agenda of ASHA's work.
- Lastly, work on VAW involves intense engagement with the issues and the people and persistence of efforts.

Having covered all this you will make the participants read the section on “Role of an ASHA in addressing violence against women” page 11-14 of the Handbook.

Identify or create a song that celebrates life and in which women take a resolve to make life more beautiful, by learning from the spirit of nature. The theme of the song is about the beauty of nature, and linking how nature (birds, flower, bees, animals) teach us about expanding the limits of human spirit and possibilities and about resolving to build solidarity and unity and fight injustice.

Copies of the song should be distributed to all participants as Handout 3.



## CASE STUDIES

### (HANDOUT 2) CASE STUDY 1

#### **Priya's Responsibilities**

Priya was married at the age of 16. She was denied sufficient food and had to work in the fields and the house. She was always over-worked and tired. She was already anemic and weak when she became pregnant for the second time. Six-months into the pregnancy one evening she was particularly tired and worn-out, she tried to finish her house-work including cooking quickly. . After feeding her 2 year old son she put him to sleep and tried to rest her aching bones for a while. She did not hear her husband knocking on the door. He was let in the house by his mother. Seeing her asleep he shouted at her, abused and kicked her in the stomach. He slapped her again when she served him food, shouting “What sort of food is this?Can’t you fulfill even the smallest of responsibilities that are yours?”. She did not know what to say. In the next week she lost the baby.

### CASE STUDY 2

#### **Ayesha's Journey**

Ayesha and Raman were in their late twenties. Both worked as colleagues in a Delhi-based I.T. company where they developed an intimate and loving relationship. They had not shared this fact with their families. Ayesha's father was a government employee, while Raman came from a wealthy land-owning family. The couple belonged to different regions, religions and castes. Raman assured Ayesha that their relationship would lead to marriage. He got posted to United States for a training and she joined him soon after. In a month's time she found that she was pregnant. Raman asked her to abort the foetus, against the advice of the doctor.

Ayesha had no choice; she went alone to get an abortion done. Her health deteriorated following the abortion. The three odd months' stay in Washington was nothing short of hell. Abuses continued and increased. "The doctors asked me not to have sex because of my bleeding. But he forcibly fed me contraceptive pills and had sex."

One cold night in January, when Washington was covered in snow, he threw her out of the house. Ayesha stood there shivering; he let her in only when she collapsed. Raman kept Ayesha's passport with him and threatened to burn it if she dared to complain to anyone about him. Her ordeal ended when their project ended and the company asked him to come back to India. When Ayesha raised the marriage issue, Raman started avoiding her. She was at her tether's end.

## CASE STUDY 3

### Ramli's Marriage

Ramli, coming from a very poor family, had to drop out of after class VIII and work as an agricultural labour, to support her family, repay loans and help her brother complete his studies. The family tried to get her married to a much older person whose first wife had died leaving behind two children. He promised to take care of all loans and of the education of her brother. Ramli was in a fix. She did not want to marry.

## CASE STUDY 4

### Sort our village issues by ourselves

Sarbati Bai was molested by a man called Ramlal. She lodged an FIR in the police station and he was jailed. After a few months Ramlal ran away from jail and returned to village and took revenge by beating Sarbati fiercely. Sarbati went to her Mahila Mandel who did not support her, so she went to the police station again. Sarbati and her husband left the village and went to live in her parents' village. The villagers were angry because they felt that Sarbati should not have approached the police and the case could have been sorted out in the village itself. She was deeply hurt. Neither the village nor her samiti helped her. Since Ramlal was an influential person and known to be a rowdy element so the police did not take action against him. Sarbati and her husband were in a fix.

## CASE STUDY 5

### Where can Sita go?

Sita was married off into a rich family. Initially things were alright. But soon her husband started drinking and beating her. When she asked him to stop, threatening to leave him he said, “You can get out of my house, and don’t come back to show your face.” When she complained to her father-in-law, his reply was “you are getting all facilities to live well. Why do you want to disturb his life?”

Sita went to her parents. Their response stunned her more – “you have to go back to your husband. Once a daughter’s palanquin goes to her husband’s house it is only her dead body that comes out.”

Sita was caught in a dilemma. Why was the house where she grew up, no longer her own? Didn’t the parents love her anymore?

## CASE STUDY 6

### You reap what you sow

Meera was not happy with her husband and her daughter Shanti knew about it. Meera liked Sohanlal on whose field she used to work and this was also known to Shanti. In fact Meera had told her husband that she wanted to live with Sohanlal. Everyone in the village knew about their love for each other, but because Sohanlal came from a powerful family, no one dare say anything.

One day the body of Meera was found in the nearby forest. Shanti was heart-broken and she knew who did it. But she had heard the dialogue amongst her family-members and was sternly told not to open her mouth in front of the police. The police came in the evening and went back without any investigation. Shanti’s aunt, trying to assuage her feelings retorted “Why are you crying for the adulteress. She reaped what she sowed”. Shanti did not know what to think and feel. She felt her mother was not wrong, why couldn’t she love someone she liked?

### Other Situations for Discussion

Given in the box below are some other situations of violence for discussion which the trainers can use to further enhance and develop clarity of ASHAs on type of action needed

to overcome different situations of violence. (Depending on the situation action for violence can be taken either alone or in partnerships or would need intervention at the village or even higher levels)

Situations of violence:

- A man hits his wife in the face with his fists because he doesn't like the food she has cooked.
- A woman is physically abused and humiliated by her mother in law and husband because she has not bought enough dowry.
- A husband threatens to hit his wife if she refuses sexual contact.
- A woman is unable to seek treatment for her illness because of her limited access to money
- A man does not allow his wife to go out because he thinks other men will look at her
- A woman has four abortions because the family wants a son
- In a poor family with three girls and a boy, the males are fed first and the girls often get the left over.
- A middle class family sends the son to college for higher studies while their daughter's education was stopped after primary school.
- A 15 year old girl had to drop out from the school because of regular eve-teasing by a group boys

- You can take the participants through each or few situations one by one. Identify one participant from the group and ask what actions she will take for each situation. Make them specify whether action is needed at individual level or it is to be done in partnership or a higher intervention is required.
- Write these responses on the flipchart. Ask other participants to fill the missing gaps.
- Give your feedback for each situation.

# SESSION - 8

## ENSURING SAFETY FOR SELF

**Aim:** At the end of the session participants will be able to understand various ways in which they can ensure self- safety while taking action on violence issues in their community.

**Duration:** 45 minutes

**Method:** Group discussion

**Materials:** Flip chart and markers.

- Explain to the group that they have now learnt about the ways in which they can ensure safety for women subjected to violence. But as a first step it is equally important that they do not tolerate violence on themselves.
- Use this session to reinforce the idea that by articulating their own problems they will develop a sympathetic attitude towards other women and this would help them provide better support to these women as an ASHA.
- Ask the participants to refer Section 6 –“How to keep yourself safe” on Page 16 of the Handbook and have a discussion on the possible ways by which ASHAs try to keep themselves safe as they do their work at the community level and write their responses on a flip chart.
- After you have gathered all the responses ask them about the individuals or organizations of the community who can support them and ensure their safety while they take action on violence against women at the community level.
- Elaborate on the safety tips that emerged from the discussion and end the session.
- The district trainers should provide a list of organizations and network working on violence against women to ASHAs at the end of the training.

## SESSION - 9

# LEGAL MEASURES TO PREVENT VIOLENCE AGAINST WOMEN

- Aim:** By the end of this session an participants will be able to:
- Build awareness of self and the community she serves on various legal measures that prevent violence against women in India.
- Duration:** 1 hour
- Material:** Handbook for ASHA
- Method:** Group Discussion:
- Ask the participants to refer Annexure - 1 of the Handbook given on Page 18-26.
  - Read and explain to the participant key features for each type of legal act that have been included in the book.





**NATIONAL HEALTH MISSION**  
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Government of India  
Nirman Bhawan, New Delhi