



STORIES FOR CHANGE

AN ILLUSTRATED GUIDE

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About ICRW

The **International Center for Research for Women** (ICRW) is a global research institute, with regional hubs in Washington D.C., United States; New Delhi, India; Kampala, Uganda; and Nairobi, Kenya. Established in 1976, and anchored in the principle of human dignity, ICRW advances gender equity, social inclusion and shared prosperity worldwide. We conduct research to identify practical, actionable solutions to advance the economic and social status of women and girls around the world.

ICRW Asia works on a range of issues such as access to education and livelihoods, adolescent empowerment, gender-based violence, masculinities, gender inequitable attitudes, HIV, and violence against women and girls.

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ACKNOWLEDGEMENTS

This Illustrated Guide is part of the project, What Works for Adolescents' Empowerment: A Learning Review, undertaken by the **International Center for Research on Women (ICRW)**, with support from the **Ford Foundation**. The study drew strategic learnings from a decade of programming for adolescent girls. It involved months of conversations with all the research partners who relentlessly supported the process, contextualization and meaning making of the complex phenomena.

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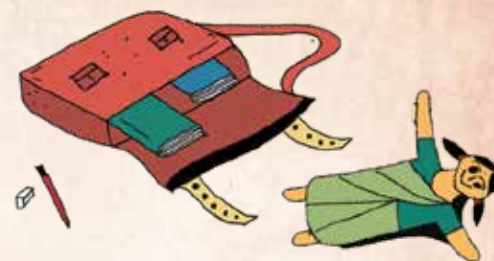
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Research Team Members

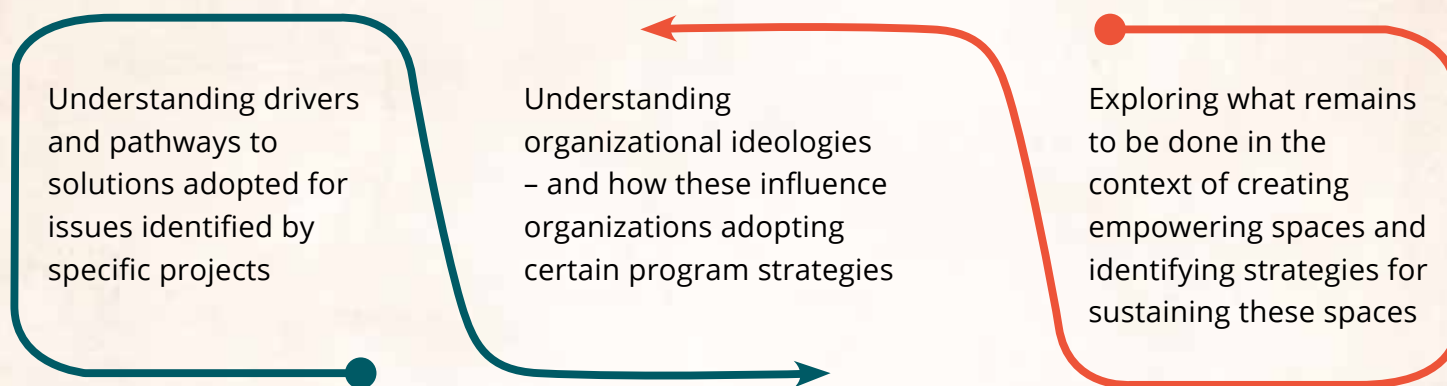
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CONTEXT



The **International Center for Research on Women (ICRW)**, with support from the **Ford Foundation**, undertook a study, ***What Works for Adolescent Empowerment: A Learning Review***. This study aimed at understanding key drivers and barriers to programmatic approaches toward empowering adolescents. It focused on two thematic areas (early, forced and child marriage; and support for strengthening the SABLA* scheme for adolescent girls) based on experiences of 12 projects across 10 states.¹ The study had the following objectives:



LEARNINGS FROM THE REVIEW

Learnings from the review highlight the need for comprehensive and ecological approaches* to engaging adolescent girls to enhance their voice and agency, and to amplify the scope for sustaining change across thematic and geographical areas. These strategic learnings are:

- **Organizational ideology and values:** Organizational vision, ideologies, values, and perspectives denote a

set of norms and shared understanding that guide the decisions of organizations. They also influence adolescent empowerment* program strategies and hence need to be aligned for greater effectiveness.

- **Mapping and measurements of outcomes:** Data collection processes should be initiated from the ground up. Participatory approaches to capture empowerment and its inherent components

¹ The 12 projects were undertaken by grantees of the Ford Foundation. We conducted field work across 6 states and gathered overall evidence and experiences across 10 states..

* Words with * have been explained under Relevant Terms.

need much work to be truly representative of and meaningful to people part of the programs.

- **Designing convergent and ecological approaches:** There is a great need to engage with key influencers in the ecosystem of adolescents. Along with this, convergent approaches, departments and program strategies should be adapted to amplify efforts directed toward the issue of adolescent programming.*
- **Unpacking masculinities:** There is a need for effective engagement with men and boys, and provide spaces for them to critically reflect on harmful gender norms. This enhances opportunities for men and boys to be active contributors for creating an enabling ecosystem for girls.
- **Building safe and collective spaces:** Programs use safe spaces for transacting critical information and change processes. The success of safe spaces is dependent on staff who directly engage with adolescents in creating and sustaining them. Hence, investing in their skills, perspectives and motivation is crucial.
- **Deepening agency:** There is an increasing awareness to engage on issues of choice, voice and agency, which are critical for navigating sensitive domains such as choice of education, livelihood, experiences of desire, and safe and consensual relationships. Programs that have invested in developing capacities of young people as peer leaders have not only created role models for adolescent girls but ensured a meaningful engagement.
- **Promoting sports for empowerment:** Sports has been cited as a personally invigorating and empowering experience, which provides access to public spaces, physical training and builds abilities for better communication, negotiations and decision-making. Sports has proven to be effective in building confidence and promoting body positivity for young girls.
- **Prioritizing girls' aspirations:** Attaining higher education, receiving skill training, participating in formal work, having freedom of mobility in public spaces, marrying by choice are some of the consistent aspirations voiced by girls. Adolescent programs that encompass some of these into their design are able to connect better to the realities of girls' lives.
- **Addressing the fear of everyday violence:** Fear of violence is immense for families, communities and girls at large, and often used as a tool to control and police girls for reinforcing gender norms. Program designs constantly navigate this impending fear of violence and backlash to programming. However, there is scope for engaging more deeply in the "everydayness" of violence in the lives of girls.

These key learnings have been derived through synthesis of findings from individual programs and their contexts. These learnings are interdependent and interconnected and require long-term investment, along with structural changes, to bring about the desired change. These learnings should be interpreted as a part of a bigger picture and not as standalone strategies for success.

DEVELOPMENT OF THIS GUIDE

ICRW has decades of experience in conducting and supporting gender transformative programming for adolescents. Some of our most notable programs have been **GEMS (Gender Equity Movement in Schools)***, **PAnKH (Promoting Adolescents' Engagement, Knowledge and Health)***, **PAGE (Planning Ahead for Girls' Employability)***, **Plan-It Girls: Empowerment and Employability for Older Adolescent Girls in India*** and **UMANG: Empowering Girls and Ending Child Marriage***. ICRW has extensive experience of curriculum development for all these programs with different focus areas such as sexual and reproductive health and rights, primary prevention of violence and promoting employability, and tackling issues related to child marriage.

In developing this resource, we have been mindful of the range of existing material for practitioners. However, we envision this guide as an innovative tool that uses illustrated stories to communicate research findings from across organizations and programs from varied contexts. This may be significant for audiences who have had a longstanding association with adolescent programming.*

PURPOSE AND USE OF THIS GUIDE

This Illustrated Guide comprises ***Stories for Change*** that link to one or more of the strategies utilized by

the organizations reviewed as part of ***What Works for Adolescents Empowerment: A Learning Review***. The stories are based on narratives of women and girls with whom the research team had the opportunity to interact during fieldwork. Details on these strategies can be found in our report, brief and other resources, developed as part of the study, on our website www.icrw.org/asia.

This guide contains three illustrated stories linked to strategic learnings that are interspersed within the narratives as strategy tips and suggestive questions for discussion. The stories, based on and inspired by real narratives and situations, help promote discussion and comprehension through the follow-up questions.

This guide may be used by

- Any **Organization** within its ongoing program(s) on adolescents' empowerment
- **Researchers** to design their research questions
- **Facilitators/ Practitioners** to enable a detailed understanding of program strategies or work with adolescent girls' groups alongside pre-existing program materials

We hope that users find multiple creative ways to use this guide and share their suggestions and feedback with us.

² Discussants may or may not use all the questions or the questions in the same order, depending on the objective of the discussion. If being used in a community setting in a training of peer leaders, the questions may be helpful in steering the discussion toward a logical conclusion for the story. The questions may also be helpful to steer deeper discussions while creating program plans on a strategy that aligns with an organization's/expert's line of work. In a high-level meeting of senior professionals working on the issue, the questions may help organizing the session or feedback at the end of the story reading/role play/slide presentation.

SUGGESTED SCENARIOS

Some suggested scenarios where the guide can be useful are:

Training of facilitators who work with adolescent groups: Almost all organizations working with adolescents use group sessions as a primary method of engagement. They may do this using structured, curriculum-led sessions combined with other activities such as engaging in campaigns, community meetings, leadership trainings, etc. These group sessions provide an opportunity to build solidarity networks and safe spaces for girls and the criticality of good quality facilitation to achieve this.

Drawing from these two aspects, this guide could be useful in **training facilitators** who directly engage with adolescent girls on a day to day basis.

- Some key **scenarios** for using this guide during group exercises while training facilitators on
 - Various *issues that programs encounter* while working with adolescent girls
 - *Gender norms, discrimination and restrictions that girls face* while growing up
 - Challenges that *adolescent girls face* in their lives in different contexts across India

Group sessions with adolescent girls: In community-based and school-based adolescent programs, facilitators have a critical role in engaging and enhancing girls' attitude, agency and skills. At times, curricula, workbooks and modules tend to be dense, and need innovative supplemental materials to enliven

group sessions. This guide intends to support existing content developed and used by different programs.

- Some key scenarios for using the stories as supplemental material for discussion on:
 - *Possible scenarios in girls' lives* and finding a common talking point to facilitate thematically linked sessions
 - *Scenarios within group sessions* to reflect on similarities in adolescent girls' lived realities and experiences from various contexts
 - *How different actors from the girls' ecosystem can play different roles* in tackling situations

Consultations or Meetings of Practitioners Working on Adolescent Programming: In programming for adolescents, sharing of evidence, strategies, best practices and collaborating to address cross-cutting needs of adolescents has significant impact. This guide can be used across various platforms, networks and partnerships focused on specific thematic areas to generate discussion around the impact of aforementioned strategies. The intended use of the guide also includes generating discussions during



consultations as to how these strategies can play out in different contexts.

- Some key scenarios for use the guide during meetings with practitioners:
 - *Discuss learnings from key strategies* in the stories with reference to program context
 - *Discuss strategies that work and strategies that do not work* for adolescent empowerment
 - *Discuss interlinked strategies and newer/emerging pathways* that can be part of the larger discourse on adolescent empowerment

Steps to be taken to integrate this guide into existing plans:

- Identify appropriate sessions and ongoing trainings of which this can be a part
- Identify a suitable method³ for discussion on questions given at the end of each story
- Evaluate the feasibility of undertaking a group reading session/ individual reading session
- Decide if one story along with the listed questions can be completed in one session or needs more time given your audience
- Bring in innovative edge by weaving in context-specific elements within the stories or during discussion

PARTICIPATORY METHODS FOR ENGAGEMENT

We suggest using participatory methods to initiate discussions on themes covered in each story in the

guide, while keeping the focus on strategies. The discussions should allow participants to reflect and share their thoughts. This will enable them to analyze situations and question some of the practices that have an impact on adolescent empowerment.

Some suggested methods are:

Brainstorming

Brainstorming is an exploration of ideas and is a great way to open a topic for discussion and inviting everyone to participate. During brainstorming, no one should judge an answer someone else gives. Each answer could be recorded on a flipchart/chalkboard/ chart paper for the entire group to see and consider for reflection. This activity encourages participants to expand their thinking about an idea and enables them to look at a topic from different perspectives.

Group Discussion

Group discussions elicit responses from participants on a topic or issue and provides many moments to enhance knowledge, provide correct information and do away with misinformation.

The effectiveness of the group discussion often depends on the use of open-ended questions, which are questions that go beyond a simple “yes” or “no” answer. “*What did you learn from this activity?*” is an open-ended question because it invites participants to share their thoughts and reactions. “*How did that activity impact you?*” is another example. However, “*Did you learn anything?*” is not an open-ended question, as the participant can simply say a “yes” or a “no”.

Another strategy to ensure effective group discussions

³ The details of the methods is given in the section on participatory methods for engagement

is to acknowledge the contribution of every participant. Participants are far more likely to share their feelings and ideas if they know they will not be judged or criticized for expressing themselves or if others feel the same way they do.

Role-Plays

Performing role-plays is an effective method for practicing and modeling new skills in a safe and supportive environment. Since role-plays can potentially be emotional, it is very important to emphasize that participants are playing characters and not themselves. Role-play provides an opportunity to experience a real-life situation without taking real-life risks.⁴

Stories for Change

This section has three illustrated stories for change encompassing few strategies that emerged from the learning review.

Do refer to the **Icebreakers** section for activities that could be conducted before you begin. This will help participants be familiarize themselves with one another and contribute during group discussions.

Reading/Role play for each story may be completed in an hour's time. We recommend spending 15-20 minutes on the story, 40-45 minutes on discussions guided by the strategy tips and questions (including the suggested discussion activity if conducted).

Contextualizing the Stories

Each story is embedded in a certain context, hence, some of the social norms*, rituals, practices and

circumstances mentioned might be different from those experienced in your particular context/region. At times, participants might claim that these instances are region specific and do not impact their realities.

However, it is important to remember that regardless of the nuances, such practices are all inter-related and are the offshoot of a patriarchal setup that impacts, discriminates and restricts women and girls as well as men and boys.

Participatory methods and group discussions could be used to bring about a productive conversation on what resonates with the participants and then tracing the roots of such practices.

For the person leading activities/discussions, it is important to contextualize the story by ensuring discussions on practices similar to those mentioned in the story in the region/area/context of the participants. This would help in moving the conversation to discussion around strategies that can be used for adolescent programming keeping regional specificities in mind. It may be helpful to plan the activity along with an existing program session that is on one of the related themes.

Additional guidance on this is provided within each story as **Strategy Tips** and, at the end, under **Suggested Pointers and Questions for Discussion**. The questions are suggestive. Users may edit/rephrase them according to relevance in their context/region/area.



⁴ GEMS Training Manual for Facilitators

PARVATI'S STORY

Parvati is 14 years old and stays in a remote village in Champawat district of Uttarakhand, India. She lives with her older sister Champa (aged 17), younger brother Shyam (aged 12), father and grandmother. Her father is an agricultural worker and her grandmother works on the farms, particularly during harvest season. Parvati enjoys football more than studying; she aspires to be a state-level football player.

"My village is not close to the nearest pukka road. It takes six hours to cross through the hilly pathways in case we need to go to the town. After my mother died, my elder sister took care of my brother and me as well as the household. Since childhood, I have been able to share everything with my father as he has been a father as well as mother to us." She adds, "I want to be a professional football player and I am not very keen on studies. It is not easy for girls to have such dreams; they are raised to get married and start a family of their own. Also, people think that football or any other sport is not something that girls should be involved in. I want a family of my own in the future, but I would also like to be a football player."

Parvati has a good relationship with her brother and occasionally fights with him like most siblings do. Although Shyam is a sensitive brother, it has often been difficult for him to stand up for Parvati when his peers in the village are critical of her and other girls playing football or when he does the housework.

"My brother is treated like an adult in the household, but sometimes he is rigid. He helps in domestic chores and is even better than me at some of them. But he feels that it is not something he should do regularly. Every

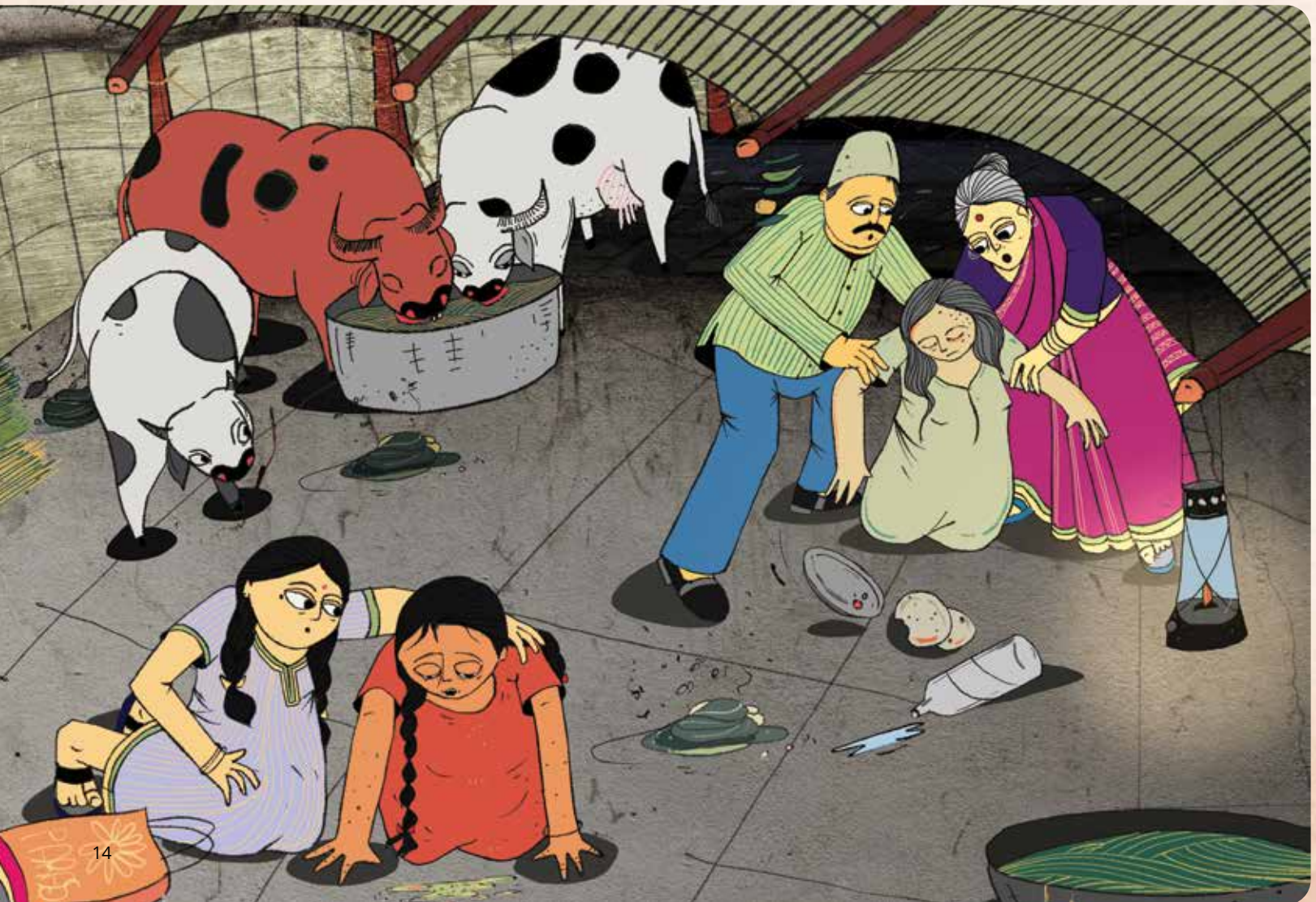




evening, I play football with girls my age in a barren field. It is quite a struggle to go past the village folk as everyone comments against us playing football. It is particularly difficult for us to hear boys in our village make derogatory remarks at girls playing football. While Shyam understands my passion for football, it is tough for him to convince other boys to stop the harassment."

There was one incident in Parvati's life that changed her perspective. Looking back, she thinks this incident gave her a new sense of direction and purpose in life.

"I have a close friend Rupa. We spend a lot of time together and share our passion for football. One late evening, my father, my aunt and I were coming back from the neighboring village after attending a marriage



ceremony. On our way back, we walked past Rupa's house. That night, Rupa and her sister were confined to the cowshed outside the house as per customary practices* in my village for girls who are menstruating. Periods are considered impure in our village and girls and women are restricted to cowsheds, with limited food to eat. For the whole duration of their periods, they must not enter their homes.

Rupa and her sister were severely ill and could not move or call for help. My father and my aunt immediately called for help in the village and ensured that they were taken to the hospital. With this incident, I understood that these rituals can be harmful, and we should refrain from having blind faith in them. A few days later, a *didi* (sister) involved with an NGO working on various issues related to menstruation came to my village and called me to her NGO for a talk."

Parvati decided to visit the NGO and talk to the *didi* to understand their work better. The NGO encouraged young girls like her to continue their education and play sports. It also engaged members of their community in discussions

around social issues and harmful practices such as menstruation rituals. In their area, they had created sports clubs for girls and Parvati soon became part of the same. She became a regular at the girls' group meetings and found it helpful to have a group of peers to connect with.

"I took an active interest in the NGO meetings and the sports club. Playing football as part of the club, wearing uniforms and with a coach has made me very confident. Now, I do not fear harassment on my way to practice and feel proud of myself. I also took my father to watch a match and to be part of an NGO meeting. From our village, my father was the only man to visit their office to know the kind of work they were doing. After that, I also participated in a block-level football competition. My father has been very supportive in all this."

However, her perspective on the role of men in the lives of girls and the society changed during an incident at home.

"One day my brother Shyam told me that all my activism with the NGO around social customs should be limited to the people in the village and not enter

Strategy Tip: Building Safe and Collective Spaces

Building safe spaces is one of the most important ways to enable change in the lives of girls and women. These spaces are crucial for transacting program content and sustaining change beyond the programs.



Strategy Tip: Promoting Sports for Empowerment

Sports promote multiple dimensions of agency building for girls. In contexts with rigid gender norms, sports help girls build decision-making skills and abilities for better negotiations.



our own household. During an argument on whether my sister Champa should stay in the cowshed during her period, he directly confronted me and insisted that customs should be followed because others in the neighborhood do not approve of challenging customs and it is shameful to do so.”

“After this, I was very disappointed and did not know how to handle the situation. Since my father had been to



the NGO a few times, I decided to speak to him and share with him that he should convince Shyam to come and attend a special community meeting being held by the NGO *didi*, where an expert from outside the village would discuss myths and facts related to menstruation. My father also supported me during a difficult conversation with my grandmother to make her understand why Shyam, being a boy, should attend the session. During the conversation, it was decided that the entire family should attend this session. So, along with me and other girls of the group, my father, Shyam, Champa and my grandmother attended the session and asked many questions. During the session, girls from my NGO group were able to freely answer many questions raised by Champa and my grandmother, I felt very proud at being part of the group."

Strategy Tip: Unpacking Masculinity and Working with Boys and Men

Engagement with boys and men is essential in the work to empower adolescents. They are often key decision-makers in the household and involving them in the process is important to address backlash as well as encourage change in the life of girls.



"My brother was silent after the talk. However, after the session I started noticing some changes in his behavior. As he started attending more sessions, he slowly became more attentive to our needs and began helping more without

complaining. My grandmother also became more supportive of me and my sister, and we stopped following the unhealthy menstrual rituals. Now, I also go out for my football practice during my menses, unlike earlier, when I would be bound inside. And if boys harass me on the way to practice, I can handle them on my own. If Shyam is with me in such situations and he also supports me."





SUMMARY

In this narrative, we see that engaging Parvati's father, and later, with her brother, supported the process of change for Parvati. It helped Parvati in convincing her brother why it is necessary to change some practices even if others in the village do not agree. She also convinced her grandmother to let go of harmful rituals rooted in traditional gender norms. This, in turn, led to changes within the household. It is critical for programs working with adolescent girls to engage with men and boys as they are often the upholders of gender norms in patriarchal societies. It also helps girls to challenge these norms when key decisions-makers in their families support them and create an enabling environment. We see how Parvati's own engagement with the NGO group enabled her to pursue football more confidently and negotiate for change within her family.

Suggested questions and pointers for discussion:

- A conversation on girls playing sports, menstruation, playing sports during menstruation or menstrual hygiene could precede the discussion.

Addressed to Facilitators in training of trainers or other meetings

- Who makes important decisions in a young girl's life?
- How can boys and men be engaged in programs for adolescent girls?
- What are the debilitating rituals faced by girls at the onset of puberty?
- Are these always linked to menstruation or even other aspects of girls' lives?
- Are NGOs in your area working on issues of adolescent girls? What are some of these issues that NGOs are dealing with?

Addressed to Facilitators in group sessions with adolescent girls

- What aspects of Parvati's life do you resonate with?

- Who plays the decision-making role in Parvati's life?
- What role do relatives male members play in Parvati's life?
- How do you think fathers, brothers and other male relatives play a role in lives of young girls?
- Do girls in your community play sports like football?
- If yes, what are some challenges that they face?
- If no, what can be done about this?
- What are some rituals for young girls in your area once they attain puberty?
- Who decides what are to be followed by young girls?
- What would you want to change about this situation?
- Are NGOs in your area working on issues of adolescent girls?
- What are some of these issues that NGOs are dealing with?

SAROJ'S STORY

Saroj, a 30-year-old woman, lives with her husband and two children in Bulumgavhan, a forest village in a tribal district in Maharashtra. Her father is an agricultural laborer and her mother is an Auxiliary Nurse Midwife (ANM)* in the village.

"I grew up in Bulumgavhan with my parents and siblings. I was the oldest amongst my siblings and had to drop out from school because of lack of resources. My village is a tribal village located in a forest area. People here are dependent on rain-fed agriculture. Most of the people in our village have their own land for agriculture or go outside for labor. Women and girls of the region face issues such as restrictions on going out of the home, they are not allowed to go out alone, they cannot take any decision on their own, and only men can take decisions on their behalf. Even for girls going to school, it always must be with a group of friends otherwise parents do not allow us to go. We were never allowed to stay back after school for any activity, while all the boys in the school had no such restrictions."

Girls and women face several issues in her village and these issues also put them in a vulnerable position. In the region, there is a customary practice* to get older girls married to younger boys.

"It is customary in our region to get older/ adult girls married to young boys (mostly aged 14 or 15). The groom's family believes they can engage the newly wed girl in both, paid work outside the house and household chores. She must also take care of her husband and provide for his needs,





besides her responsibilities within and outside the household. In such marriages, the boy is too young for taking up any responsibility in the family. He may not even understand the difference between his caregivers (wife as partner, mother, aunt, sister). When he grows up, often, he may get attracted to other women his age and may have affairs with them. In some cases, he also marries and brings another wife. So, the first wife, keeping the rituals of social customs in mind, faces numerous challenges, besides stigma.”

In Saroj's village a local NGO formed a *sangathan* (women's group) to take up some of these issues. The group met weekly to discuss concerns affecting lives of women in the village.

“As a child, I was curious about my mothers' work at her women's group, so I started accompanying my mother when she would go for *sangathan* meetings, usually when there were discussions on women's rights, issues, and rights of youth and girls. At first, I was quite ignorant, but later I started understanding



things; I became aware of my rights. Gradually, when I realized such gender discrimination exists, I decided that I would not live such a life, even at my parents' home I would insist on taking collective decisions involving my parents, my brother and me. After a few years, I also decided to continue my education and it was only possible because I understood what my rights are, and I did not feel wrong in exercising them."

Saroj was determined to make her own decisions and continue to live her life "differently". She received constant support from her family, particularly from her mother, with respect to the choices she made.

"When it came to marriage and settling down, I decided that first I need to think about working and my career. My parents told me that I am the eldest child and if they marry the younger one first, the community will criticize them for their decision. At that point, I explained to them not to bother with

society, let it criticize; if we want to bring change in society, we must start from within the household. As my mother herself was part of a *sangathan* that worked on empowering women, she was able to understand my aspirations better and supported me."

Saroj continued to work with the sangathan, she initially started working as a volunteer and helping them in maintain their records and documenting cases. Later, she was nominated as a youth fellow and conducted campaigns in her area. In all this, her parents supported her despite the backlash from her relatives and community members.

"It was a long and difficult struggle for me to continue working. My uncle was very reluctant of me stepping out of the house. He would tell my parents to stop me from traveling for work since girls should not travel alone as it is not "honorable". He was apprehensive that some mishap could occur, and the family would not be able to face society. However, my parents were very firm. They told him that they trusted me and that I am mature enough to decide what is good for me. They strongly felt that my work was contributing toward change in society, so they did not want to stop me. They were very supportive...my mother helped me a lot in stepping out of the house."

Saroj credits the real change in her to an ordeal her family experienced, where she had to get involved with institutions such as police and the law. She then understood the great relevance and importance of awareness of rights and working with girls for building their awareness and enhancing their agency.

Strategy Tip: Organizing Women's Collective for Intergenerational Change

Collectivizing women and building their capacities is an integral component of addressing systemic oppression. Similar engagement with young girls helps them find safe spaces and peers for discussing their ideas, aspirations, and challenges. Collectivizing women and girls helps them plan and negotiate their interactions and choices within their families and communities.



Strategy Tip: Deepening Agency

For a meaningful engagement with girls, it is crucial for programs to engage with issues choice, voice, and agency. These elements are critical for girls to be aware of their rights and be able to navigate sensitive domains of education, livelihoods, sexuality, and marriage and take decisions that enable them to achieve their full potential.

"One of my cousin brothers was in a mutual relationship with a girl from a different caste from a neighboring village. Both received constant threats from their community members to break off their relationship, but they decided to get married by eloping. The girl's family falsely accused my cousin of kidnapping her and filed a police case. They also filed a case for harassment on my cousin and my family, and accused us of being complicit. In all this,



no one asked the girl what she had to say. She was being threatened to give a false statement so that they could convict my cousin and us. I gathered advice and support from different legal and police officials, with great support from the *sangathan*. It was only because of the help I received that we were able to reach a settlement after almost three years of turmoil and the case was closed.”

Saroj’s journey became an inspiring story her village, and today, even the village elders come to her for help and advice for handling issues. Young girls look up to her as a role model/champion of change* and realize that they can also work like her.

“I also decided when and whom to marry. I did not give into social pressure and clearly told my parents that I would not marry unless I was mature enough to take my own decisions on the same. I decided to marry when I was 25. It was difficult to convince my

father and brother as they kept saying that the older, I got, it would be difficult to find someone good for marriage. However, my mother was truly by my side. Her engagement with the *sangathan* made a lot of things easier for me. She enabled me to aspire for myself and my life.

Today, people in my community tell my parents that despite being married later than usual, they think that everything has worked out well and I have a happy married life. Now, I have become an example in my village.”

“I still work with the *sangathan* and I train young girls on rights, agency, and voice. I believe that to be truly empowered they should be aware of their rights should be able to live their life without restriction and have the freedom to make decisions for themselves.”

SUMMARY

In this narrative, we see that for Saroj to be able make decisions for and execute them by herself in her life, it was important that she found support from her family. Her mother’s involvement with the *sangathan* helped her understand different social constraints and issues faced by women and girls, which, in turn, helped Saroj in her journey.

Due to her engagement with the *sangathan*, her mother was empowered to fight for her and her daughters’ rights within and outside the house. Intergenerational dialogues often help in grappling various issues – daily as well as those pertaining larger life choices – and provide enabling conditions for generations to come.

Suggested questions and pointers for discussion:

A conversation on issues of restrictions on mobility/access, lack of choice and voice on matters such as education, employment, marriage, sexuality, and desire, etc. could precede the discussion.





Addressed to Facilitators in training of trainers or other meetings

- What enables Saroj to take her own decisions?
- Why is it important to engage with the issue of choice and voice for adolescent girls?
- How can organization engage with this within their own programs? What could be some steps for implementation?
- What are the two primary strategies narrated in the story for building an enabling environment for adolescent girls to be able to exercise their choice?
- Which of the strategies mentioned (working with women's collectives and engaging with government actors) are more pertinent to the work you do?

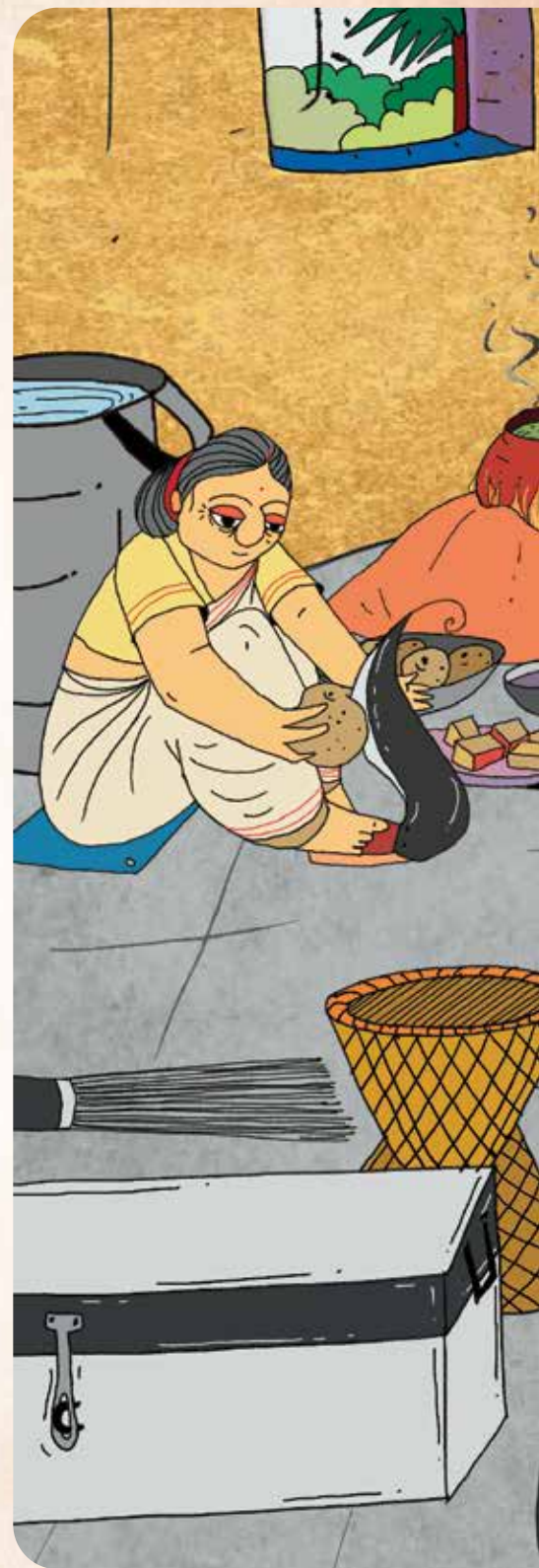
Addressed to Facilitators in group sessions with adolescent girls

- What aspects of Saroj's life can you resonate with in your context?
- Who plays the most important role in Saroj's life?
- How would Saroj's life look like if she did not have her mother's support?
- Are girls in your community able to make choices for themselves?
- What are some areas where girls are able to express their choices?
- What are some norms and rituals around marriage in your area?
- Who decides when and to whom girls or boys should get married?
- What would you want to change in the situation?
- What do you understand by women's group or collectives?
- Are there women's group or collectives in your area? If yes, what work do they do?
- Have you visited a police station or a government office?
- Who do you think can help you in case you ever have to lodge a police complaint?
- What kind of issues do people face while interacting with the police or other government officials? How can awareness of rights help in these situations?

RANJHA'S STORY

Ranjha, a 17-year-old girl, belongs to a village in Dakshin Dinajpur district of West Bengal. She lives in a joint family, with her father, mother, two aunts, a sister, and her cousin. Early on in her life, she began noticing how boys and girls in her village are raised differently, but the same was not the case in her own home.

“Boys and girls are raised differently and there are different expectations from them. Usually, in our village, boys are expected to work as soon as they turn 14 while girls are expected to get married after matriculation. Parents usually do not aspire for girls to study further. My case was different, I was raised in a joint family with cousins my age and that made it easier to continue my education or joining activities that involved us going outside the home. My family has been very supportive. My father works as a fruit vendor. He always wanted to study, however, due to monetary constraints and pressure of supporting the household at a very early age, he could not continue his education. My mother was married when she was barely 12 years of age; she did not want any other girl in the family to get married early. It was clear to me while growing up that people in the community differentiated between boys and girls. There were restrictions on girls with respect to mobility and taking independent decisions in their lives. My father and my family were clear that I should communicate what I wanted, and it was up to my father to negotiate the same with other community members.”





Ranjha always wanted to pursue education as she felt that it would open many doors in her life. She felt education was important to understand the world better and to get into a profession of her choice. She received scholarships for most of her education and had to negotiate with her larger family and relatives at each level to continue her education.

Strategy Tip: Prioritizing Girls' Aspirations

Girls view education as a tool to improve their lives and as a medium through which they can assert their other aspirations related to work, mobility, and marriage. Programs that prioritize girls' aspirations connect better with their realities.



"The first independent decision that I took was to pursue education of my choice. Very early on, I realized that the education system is also gender biased. In Bengali medium, we have *Sahaj Path* and *Barnoparichay* (written by Rabindranath Tagore and by Ishwar Chandra Vidyasagar) that talk about boys' characteristics such as *subalak*, *sushil balak*, *subodh balak* (good boy, gentle boy, bright boy), etc., but they do not mention girls and so, according to me discrimination starts from the beginning in our education system. I really like to study and want to become a professor in a college. There is an aunt of mine who graduated in Physics and taught at the local college. She was the most educated woman in our village. She would often

ask me about my aspirations and plans; she said I could also think of pursuing Physics as a discipline for graduation, since I scored well in the subject at school. She was a big influence on my life, and I was deeply inspired by her. I decided to study Physics and the support I received from my family was immense."

A close friend of Ranjha's was being forced into marriage that led to her dropping out of school. Ranjha, along with the help of a local NGO and Anganwadi worker, stopped the marriage. However, after the wedding was cancelled, her friend faced several restrictions from the family. This incident changed Ranjha's life. It made her think about her own life and she decided she will not let this be the case with herself; she decided to do everything possible to continue her education.

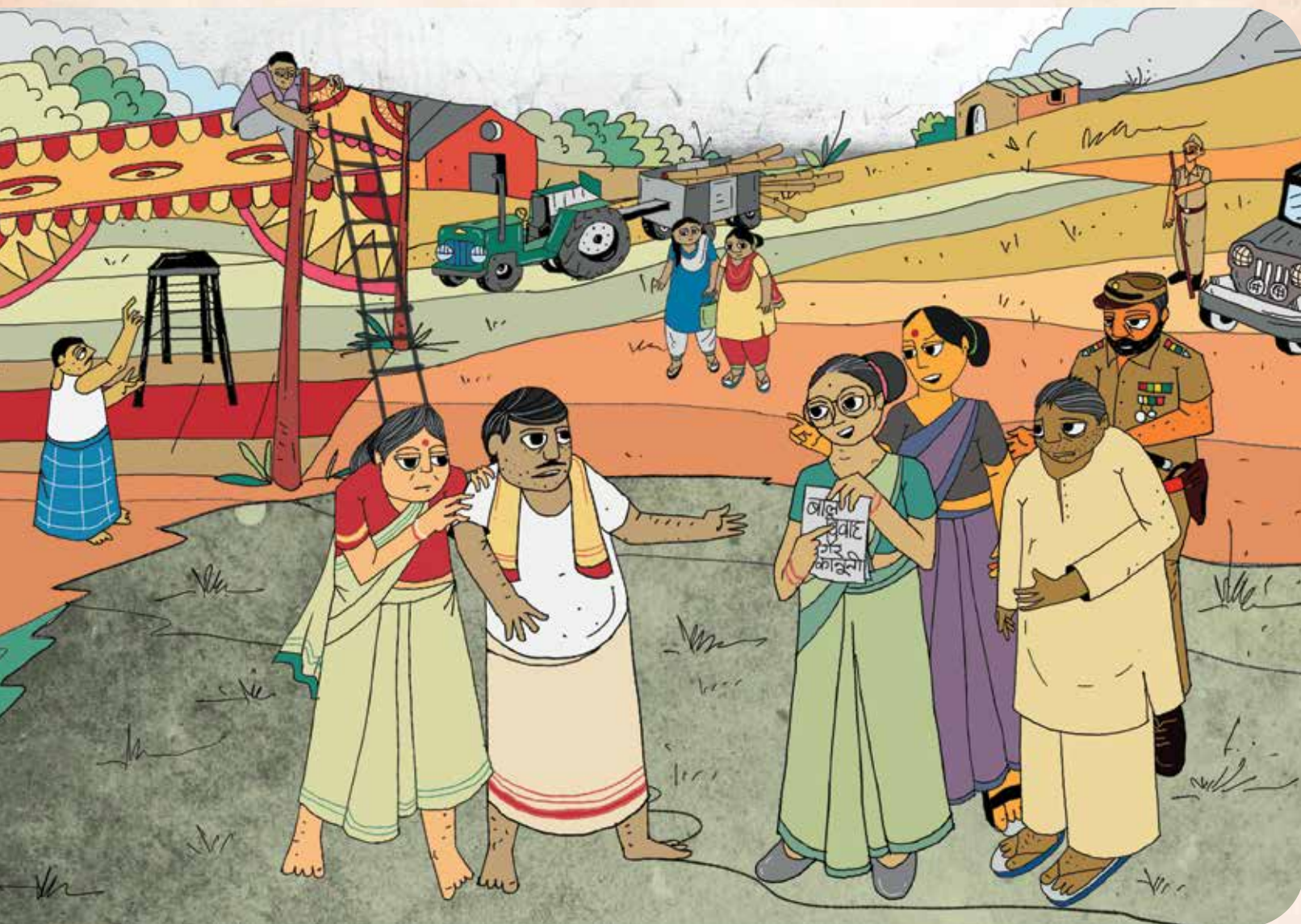
"My close friend was forced to quit school and was being forced into marriage. She was barely 14 and it was very difficult to convince her parents against the idea. The preparations were already done, and it was difficult to even broach the topic. The community members were also not willing to listen to anyone. It was then that one of our friends told us about the work an NGO did in our village and that the *Anganwadi didi* could help our friend.

A group of us went to meet the *Anganwadi didi* and told her about the situation. It was our last resort and we were all hoping that something miraculous would happen and the wedding would get cancelled. The *Anganwadi didi*, along with



some others, went to meet the family of both the boy and the girl. Both the boy and the girl were underage as per the law and it became difficult for the families to go ahead with the planned wedding, as the police had also gotten involved in the case.

The family called off the wedding, however, they were not convinced by the arguments. They showed their displeasure by subjecting my friend to a lot of hostility. Her mobility was curtailed and restricted even further, she was not allowed to meet us and could not continue with her education. Somehow, this episode was really



shocking for me. It was then that I decided that I will not let something like this happen to me or any of my friends. I wanted to take my own decisions and help my peers make their own decisions for their lives."

Ranjha had always wanted to work with girls in her community to be able to help them grow to their full potential. She wanted to understand the reasons behind the mindset of the community members supporting regressive

gender discriminating practices such as child marriage and wanted to bring about change. The Anganwadi didi told her that she can work with girls by becoming a Sakhi.

"I was very curious to know more about the work done by the *Anganwadi didi* at the center. Soon after the incident happened with my friend, I visited the center to know more. Somehow, I always knew that I wanted to work toward bringing change in my community and when I saw the work being done at the *Anganwadi* center,* I knew I had to join the effort. The *Anganwadi didi* had convened a group for adolescent girls, where they would meet and discuss their issues – anything related to health, hygiene, mobility, aspirations, problems, etc. This was a space where girls could discuss many issues that were usually difficult for them to express.

I joined the group and later I was nominated as a *sakhi*. I realized that if we had had a space like this earlier, many girls would have been able to share their cases of child marriage and we could have asked *Anganwadi didi* to intervene and stop

their weddings. Today, the girls discuss all such issues and all of us work together to solve the problems faced by girls in the village. Sometimes, we hold drop box meetings, where us girls would anonymously leave questions and issues troubling us (which we cannot express otherwise) in a box and later, have discussions on them to come up with some solutions."

Today, Ranjha is confident of all decisions she has taken in her life. She has had to face a lot of challenges in this journey. Support from family has been crucial, however, it still has been challenging to continue her work and studies.

"...my life changed a lot after I became a *sakhi*. I am invested in the work alongside my studies and have finally found my calling. There has been a sense of acceptance of my new role by the members of the community and government officials. My work has also been recognized and there have been articles written about me and our work at the *Anganwadi* center in the local newspaper. However, this journey has not always been like this. Initially, there was a feeling that girls mostly meet in the *Anganwadi* center to have fun. I have been involved in many awareness-generation drives in the village for girls and for parents to understand the various issues in the lives of adolescent girls. It also helped when there was a positive response from the *panchayat* pradhan and soon, other members of the community were also open to us using the *Anganwadi* center for the work we do."

Strategy Tip: Building Safe and Collective Spaces

Building safe spaces is one of the most important ways to enable change in the lives of girls and women. These spaces are crucial for transacting program content and sustaining change beyond the duration/scope of the programs.



SUMMARY

In this narrative, we see that Ranjha realized very early on in her life that education plays an important role in girls' lives – not only does it open doors to opportunities, but also functions as a tool to navigate decisions on employment, mobility and marriage. The support Ranjha received from her family also provided an enabling environment for her to aspire and work toward her aspirations. Her engagement with the *Anganwadi* center made her realize the relevance of having a space where girls can share and express issues on topics that they usually are hesitant to talk about. A space for sharing problems provides actors such as *Anganwadi* workers, NGO workers, etc., a chance to engage with girls' issues and help them think through solutions to address them.

Suggested questions and pointers for discussion:

A conversation on issues such as the practice of early, forced and child marriage, the role of education in lives of girls, aspirations for girls and boys, and discrimination between the upbringing of girls and boys could precede the discussion.

Addressed to Facilitators in training of trainers or other meetings

- Are there differences in how girls and boys are raised? If yes, why do you think such differences exist?
- What are some of the reasons behind the persistence of child marriage as a practice?
- What is the role of girls themselves in such decisions?
- What role does members of the family and community play in such marriages?
- What would you want to change about this situation?
- What are some strategies identified in the story to address the issue of child marriage?

- Which of these do you think are currently included in child marriage programs and which are not?
- Which of these strategies (education, peer group formation, leadership trainings, dedicated space etc.) do you think could be implemented in your project?
- What role does education play in a girl's life?
- What is the need for having a peer group for girls?
- How does leadership training and engaging girls as peer leaders influence their lives?
- What role does Anganwadi center play in having a dedicated space for girls?

Addressed to Facilitators in group sessions with adolescent girls

- What aspects of Ranjha's life can you resonate with in your context?
- Do girls in your age go for higher education?
- If yes, what are the challenges that they face?
- What are the aspirations of girls in your area?



- What are some aspects of growing up as a girl and growing up as a boy?
- What would you want to change about this situation?
- Are there peer groups in your area where girls are part of?
- If yes what role do these groups play in lives of young girls like you?
- How do available government structures (e.g., Anganwadi centers) create space for girls to meet and discuss their issues?
- Do underage marriages take place in your area?
- What would you want to change about this situation?

RESEARCH PARTNERS

| NAME OF ORGANIZATION | DESCRIPTION |
|------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| AREA NETWORKING AND DEVELOPMENT INITIATIVES (ANANDI) | Started in the year 1995, to advance the rights of marginalized women in Gujarat by creating women-led groups, ANANDI's vision is to highlight the issues of women and build capacities of institutions to make them gender responsive. |
| KEY AREAS OF WORK | Community Mobilization and Organization (Collectives); Child Rights; Women's Safety and Security; Community Health Program; Strengthening Gender-Sensitive Governance; Sustainable Livelihoods For more information, please visit: https://anandi-india.org/ |
| HAQ- CENTRE FOR CHILD RIGHTS | Started in the year 1996, HAQ-CRC aims at building a holistic understanding of Child Rights and exploring areas of concern that affect children and their rights. |
| KEY AREAS OF WORK | Child Rights: Mining, Labor, Marriage, Governance, Budgeting, Protection, Trafficking For more information, please visit: https://www.haqcrc.org/ |
| MAMTA- HEALTH INSTITUTE FOR MOTHER AND CHILD | MAMTA aims to empower the underserved and marginalized individuals and community through gender sensitive participatory processes for achieving optimal and sustainable health and development outcomes |
| KEY AREAS OF WORK | Maternal, Newborn, Child Health and Nutrition; Young People's Reproductive Sexual Health and Rights; Communicable Diseases (HIV, TB, Hepatitis); Non-Communicable Diseases For more information, please visit: http://mamta-himc.org/index.php/home |
| BREAKTHROUGH INDIA | Started in 2000, Breakthrough works on creating a cultural shift and making discrimination and violence against girls and women unacceptable. Their approach is to catalyze leadership in communities to change deep-rooted cultural norms that perpetuate gender-based discrimination and violence. For more information, please visit: https://inbreakthrough.org/our-work/ |

| NAME OF ORGANIZATION | DESCRIPTION |
|--------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| CENTER FOR REPRODUCTIVE RIGHTS (CRR) | Since 1992, CRR has been using legal and human rights tools to advocate on issues around reproductive rights. CRR used the power of law to advance reproductive rights as fundamental human rights across the globe. |
| KEY AREAS OF WORK | Abortion, Contraception, Assisted Reproduction, Maternal Health, Funding for Reproductive Healthcare, Young People's Rights For more information, please visit: https://reproductiverights.org |
| WOMEN'S FUND ASIA | Women's Fund Asia is a regional women's fund, committed to supporting women and trans* people led interventions to enhance and strengthen access to women's and trans* people's human rights. Their core lies in supporting women's and trans* groups and activists in Asia, address the non-availability of resources for women's and trans* rights work in the region. |
| KEY AREAS OF WORK | Grant Making and Influencing Philanthropy For more information, please visit: https://www.womensfundasia.org/index.php?r=site/index |
| WOMEN POWER CONNECT (WPC) | WPC started in 2005 as national level advocacy body with a membership base of over a thousand individuals and NGOs, spread across the country. WPC aims to create alliance of organizations working on women and girl's issues to translate their efforts into legislative and policy outcomes for real progress. |
| KEY AREAS OF WORK | Constitutional Rights of Women and Rights of the Girl Child For more information, please visit: http://www.womenpowerconnect.org/womens/ |
| CHILD IN NEED INSTITUTE (CINI) | For more than four decades, CINI has been working on strengthening the capacity of deprived children and women to improve their health, nutrition, education and protection conditions by partnering with central and state government, national and international donors, non-government organizations and local communities. |
| KEY AREAS OF WORK | Education, Health, Nutrition, Protection, Climate Change, Emergency Relief, Trainings For more information, please visit: https://www.cini-india.org/ |

| NAME OF ORGANIZATION | DESCRIPTION |
|-------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| SOCIETY FOR HEALTH ALTERNATIVES CONTEXT (SAHAJ) | SAHAJ has worked with the urban poor on issues of comprehensive women's health (including social health — promoting peace and harmony in vulnerable communities and claiming entitlements through rights-based approaches. |
| KEY AREAS OF WORK | Maternal, Newborn, Child Health and Nutrition For more information, please visit: https://www.copasah.net/sahaj--society-for-health-alternatives.html |
| SAHAYOG INDIA | Sahayog has been working on promoting gender equality and women's health from a human rights framework since 1992. Their vision is to promote gender equality and women's health from a human rights framework by strengthening partnership-based advocacy. |
| KEY AREAS OF WORK | Gender, Women's Health, Work with Men, Women's Rights and Violence against Women For more information, please visit: https://www.sahayogindia.org/ |
| CENTRE FOR CATALYZING CHANGE (C3) | C3 has been working for over 30 years to enable girls and women in India to be fully empowered to realize their rights. It focusses on creating an enabling environment which provides equal opportunity to them and ensuring that they grow up as educated, informed, confident citizens of India. |
| KEY AREAS OF WORK | Adolescent Empowerment Interventions Working on Gender Equity, Girl's Education and Sexual and Reproductive Health, Ensuring Safe Motherhood, Facilitating Quality Healthcare For more information, please visit: http://www.c3india.org/ |
| JAGORI RURAL | Jagori has been working on their mission to create a just and equal society for all by addressing discrimination based on gender, caste, religion, disability, and sexual identities and strengthening the voices of women and girls and ensure people's right to life and safety. |
| KEY AREAS OF WORK | Gender Inequality, Lack of Health Education, Climate Change and Crimes against Girls and Women For more information, please visit: https://www.jagorigrameen.org/ |

RESOURCES

Gender Equity Movement in Schools (GEMS):

Engages with young adolescents and the school as an institution to promote gender equality, redefine masculinity and negate all forms of violence. GEMS was piloted in 2008 with 8000 students in Mumbai city. In 2012, the program was scaled up in Maharashtra state to reach 2 million students in 25000 schools. In 2012, the GEMS model was replicated in Vietnam. In 2013, GEMS was initiated in the state of Jharkhand to reach 5000 students in 55 schools. The adaptation of the GEMS model now spans across 4 countries and it has been evaluated across sites.

More on GEMS can be found on our website: <https://www.icrw.org/research-programs/gender-equity-movement-in-schools-gems/>

Promoting Adolescents' Engagement, Knowledge and Health (PAnKH):

The purpose of the program is to develop an integrated program that promotes gender equality, enhances safe spaces, delays age at marriage, and improves school retention, agency, life skills and sexual and reproductive health (SRH) of adolescent girls in rural Rajasthan, India. This program was implemented in Dholpur district of Rajasthan with 2,500 unmarried and married adolescent girls between the ages of 12-19, as well as their parents, in-laws, community, schools, local health systems and other key stakeholders. The program enquired to enhance community support to keep girls in

schools and promote higher education, through delayed marriages, and work to create public spaces free from violence.

More on PAnKH can be found on our website: <https://www.icrw.org/research-programs/promoting-adolescents-engagement-knowledge-and-health-pankh/>

Planning Ahead for Girls Employability (PAGE):

The purpose of the PAGE program was to examine the factors that disadvantage adolescent girls from low income or impoverished neighborhoods in the fields of education and employment and further, to develop learning skills necessary to prepare girls for life and labor markets and incorporate this skill building into schooling. At the core of the



intervention program was to facilitate a smooth school to work transition through mentorship, career guidance and counseling. The program was piloted in phases in four girls' government schools in East and South Delhi.

More on PAGE can be found on our website: <https://www.icrw.org/research-programs/planning-ahead-for-girls-empowerment-and-employability-page/>

Plan It Girls: Empowerment and Employability for Older Adolescent Girls in India:

Plan-It Girls is a multi-level, multi-stakeholder intervention that aims to build agency of adolescent girls and promote gender equality at the local level. This is a P.A.C.E. (Personal Advancement & Career Enhancement) for Adolescents pilot wherein curriculum is being transacted with older adolescent girls. It is an intervention research project which aims to implement and test the effectiveness of a curriculum that will enable young girls to make an effective transition from education to employment within an ecosystem approach of creating a positive environment through key stakeholders (principals and teachers, parents, boys, community members, business leaders and policymakers). The program is tailored for girls in grades 9 and 11 in government schools in New Delhi and in two districts of Jharkhand, India.

More on Plan-It Girls can be found on our website: <https://www.icrw.org/research-programs/plan-it-girls/>

Empowering Girls to Amplify their Aspirations – UMANG:

The program adopts a socio-ecological approach to work at multiple levels to tackle the complex social barriers that adolescent girls face in their everyday lives. UMANG builds on ICRW's extensive experience working with adolescents through its flagship programs, including Gender Equity Movement in Schools (GEMS), Promoting Adolescents' Engagement, Knowledge and Health (PAN KH) and Parivartan. UMANG is a four-year, multi-level and multi-stakeholder program that aims to comprehensively address and reduce child marriages in two high-prevalent districts of Jharkhand, India – Godda and Jamtara.

More on Umang can be found on our website: <https://www.icrw.org/news/ikea-awards-icrw-grant-to-empower-girls-to-end-child-marriage/>



RELEVANT TERMS

Adolescent Empowerment

Adolescent Empowerment is both a process and an outcome, whereby existing power relations are challenged through continuous efforts to build agency, develop equal relations, and create responsive structures as essential measures for enabling pathways toward empowerment.

Adolescent Programming

Adolescent programming focuses on investing in adolescents (aged 10-19) through programs designed to cater to their needs, strengthening their ability to advance human rights and build a bright future for themselves, their families and entire countries.

Learn more here: <https://www.unicef.org/adolescence>

Auxiliary Nurse Midwifery (ANM)

In the Indian rural public healthcare delivery system, ANM is a village-level female key frontline functionary responsible for implementation of health programs by interacting directly with communities and linking them with health services.

Learn more here: https://nhm.gov.in/images/pdf/NUHM/ANM_Guidebook_under_NUHM.pdf

Anganwadi Center

In Indian public healthcare system, the *Anganwadi* center provides basic healthcare that includes

contraceptive counseling and supply, nutrition education and supplementation, as well as pre-school activities (for children aged 0-6). It also houses implementation of various schemes such as Integrated Child Development Services; Early Childhood Care and Education; and SABLA.

More details here: <https://wcd.nic.in/schemes/anganwadi-services-scheme>

Customary Practices

Customary practices are inherently based in cultural, religious, traditional roots, which are often “accepted” by the members of a community intergenerationally.

Learn more here: <https://www.humanium.org/en/customary-practices/>

Ecological Approach

Adolescent programs are developed using a multi-stakeholder engagement strategy. The critical guiding principle in engaging stakeholders is to understand the ecosystem of adolescents, which has significant influence on the outcomes in their adulthood. There is compelling evidence to suggest that for any change in adolescents, engagement with key stakeholders (peers, parents, teachers, and key community members) is critical. This approach is termed as **Ecological or Ecosystem Approach**. (International Center for Research on Women, 2019)

Champion of change

Any individual or group of individuals, that desire change in their community and surroundings and gather resources, information, and efforts to make that change happen. Positive changemakers (such as Saroj and Ranjha from the stories) often show attributes of agency and decision-making in their own lives and influence others through their own struggles and learnings.

Sakhi

Under the SABLA scheme, a *kishori samooch* is formed with a group of 15-25 adolescent girls from the village/area of the *Anganwadi* center. This group acts as a platform for the out-of-school adolescent girls to come together, interact, learn, participate, and develop their skills through trainings. This group selects three leaders of their choice referred to as *sahelis* and one *sakhi* as a peer monitor. Each *kishori samooch* is headed by the *sakhi*, and they serve the group for a period of one year, after which a fresh selection is made. The *sakhis* are trained to serve as peer-monitors and they participate in regular activities of the *Anganwadi* center such as providing pre-school education and supplementary nutrition, growth monitoring, etc., and also accompany the *Anganwadi* worker for home visits. They are trained on health, nutrition, social and legal issues, and conducting activities with adolescent girls in an interesting and interactive manner.

More details here: <https://wcd.nic.in/sites/default/files/Administrative%20guidelines%20for%20>

[implementation%20of%20Scheme%20for%20Adolescent%20Girls.pdf](#)

Social Norms

Social norms are informal rules that govern behavior and attitudes within families, communities, and societies. Social norms are cognitive representations of what is relevant to others, often called a reference group, would typically think, feel or do in a given situation, which people use as reference points to guide and assess their own thoughts, feelings, and behavior.

Turner, J. C. (1991). *Mapping social psychology series. Social influence*. Thomson Brooks/Cole Publishing Co. accessed at: <https://psycnet.apa.org/record/1992-97487-000>

LAWS, ACTS AND SCHEMES RELEVANT TO ADOLESCENTS

Prohibition of Child Marriage Act (PCMA)

PCMA came into effect in 2006. It aims to restrain the practice of child marriage in India. The law makes all marriages in cases where the girl is below the age of 18 and/or the age of the boy is below the age of 21, null and void.

Learn more here: <http://legislative.gov.in/sites/default/files/A2007-06.pdf>

Protection of Children from Sexual Offences (POCSO)

The POCSO Act, 2012, is a comprehensive law for protection of children from offences of sexual assault, sexual harassment and pornography while safeguarding the interests of the child at every stage of the judicial process by incorporating child-friendly mechanisms for reporting, recording of evidence, investigation and speedy trial of offences through designated Special Courts.

Learn more here: <https://wcd.nic.in/sites/default/files/POCSO-ModelGuidelines.pdf>

SABLA Scheme

The **Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (RSEAG) or SABLA** is a centrally sponsored program of the Government of India initiated in April 2011 and piloted in 200 districts in India. This replaces the erstwhile *Kishori Shakti Yojana* and merges it with the Nutrition Program for Adolescent Girls. The program targeted girls aged 11-18, both in and out-of-school to provide comprehensive services and information, including life skills, health and nutrition, reproductive and sexual health and aims at mainstreaming out-of-school girls into formal and non-formal education.

More details here: https://wcd.nic.in/sites/default/files/1-SABLAScheme_0.pdf

ICEBREAKERS

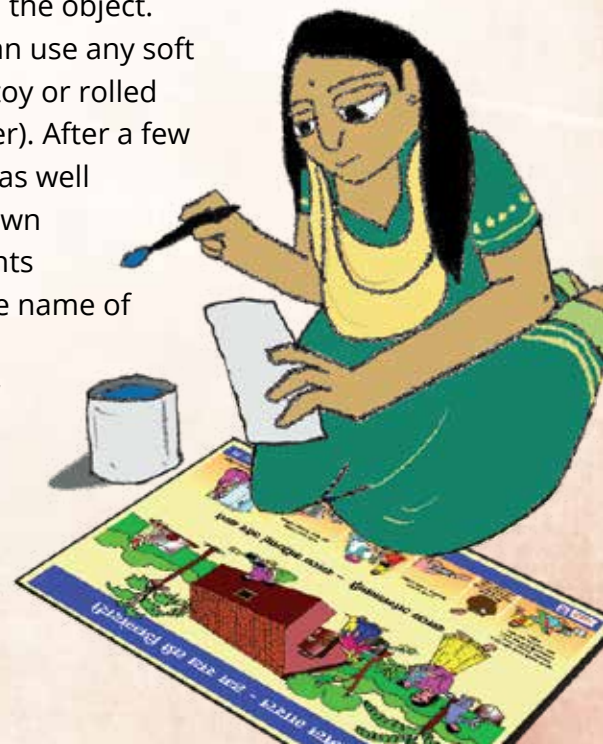
Icebreakers can be used in the beginning of the session for the participants to get to know each other a little better.

Icebreakers can also be conducted between sessions, if participants are hesitant to speak up or talk about their opinions during the discussions. This will help create a sense of comfort among participants and ensure a more fruitful discussion during further sessions.

Toss-A-Name-Game (5 minutes)

The objective of this activity is to gradually learn the names of all those in the group. This is achieved by first throwing a soft object across the circle with each person saying their name when they catch the object.

The facilitator can use any soft object (a ball, a toy or rolled up piece of paper). After a few minutes of this, as well as saying their own name, participants then also say the name of the person they choose to throw



to. Participants cannot throw to the person directly beside them.

This activity will help the facilitator to build a rapport with participants. The participants would also get acquainted and feel comfortable with each other.

Three in Common Game (10 minutes)

The objective of the activity is to know the commonalities with other group members. The facilitator should pair up individuals into the groups of three each. Each small group then talk among themselves and find out three common things. After conversing for 10 minutes, the groups then must present or tell everyone the three things they feel they have in common in their particular group.

Shoe Game (10 minutes)

Everybody takes off a shoe and stacks them in a pile on the floor. At the count of three, everyone grabs a shoe from the pile and then proceeds to find the

person wearing the shoe matching the one they have. Once they locate the person, they must find out their name and three things about them that they did not already know (like where they go to school or how many brothers or sisters they have).

This works best with large groups. After everyone found the person with the matching shoe and asked questions, one could go around the circle and have everyone introduce the person they talked to and tell the three things they learned about them.

Find Someone Game (15 minutes)

Facilitators provide each member with a blank paper or card to write three statements such as favorite color, interest, hobby, or vacation. After everyone has written their three statements, the facilitator collects everyone's papers/cards, shuffle them, and then randomly pass out papers/cards so that everyone gets someone else's papers/card. Each member has to then find the person whose card they possess and introduce themselves.

For more icebreakers, do visit the following links:

<https://www.training-games.com/pdf/40FreeIceBreakers.pdf>

https://www.aidsalliance.org/assets/000/001/052/ene0502_Energiser_guide_eng_original.pdf?1413808298

<https://insight.typepad.co.uk/insight/2009/02/10-more-icebreakers.html>

<http://www.actforyouth.net/resources/yd/icebreakers-energizers.pdf>



FEEDBACK FORMS

The section has two feedback form templates – one to be filled out by facilitators and the other by participants who attended the workshop/training/discussions where material from this guide was utilized.

Facilitators could print the forms and have the participants fill them to get overall feedback. Such feedback could then be shared with ICRW Asia, either as filled forms or as compiled inputs (as deemed appropriate by the respective facilitators).

Please mail the forms/compiled feedback to:

Vikalp Team
The International Center for Research on Women
C 59, South Extension Part II,
New Delhi -110048
Email: info.india@icrw.org and vikalp@icrw.org



FORM 1 – FEEDBACK FORM FOR FACILITATORS/TRAINERS

1. How relevant was this Illustrated Guide in your line of work?

- a. Extremely relevant ☐
- b. Somewhat relevant ☐
- c. Not so relevant ☐
- d. Not relevant at all ☐

If you have opted for c or d, please add the reasons for selecting the same

2. How helpful were the instructions and the information provided in this Illustrated Guide?

- a. Extremely helpful ☐
- b. Somewhat helpful ☐
- c. Not so helpful ☐
- d. Not helpful at all ☐

If you have opted for c or d, please add the reasons for selecting the same

3. How did you feel about depiction style of linking Illustrations to stories attached to specific strategies?

- a. Extremely useful for discussions ☐
- b. Somewhat useful for discussions ☐
- c. Not to useful for discussions ☐
- d. Not useful at all for discussions ☐

If you have opted for c or d, please add the reasons for selecting the same

4. How engaging were the participants in the discussion?

- a. Extremely engaging ☐
- b. Somewhat engaging ☐
- c. Not so engaging ☐
- d. Not engaging at all ☐

If you have opted for c or d, please add the reasons for selecting the same

5. How clear are you regarding the learnings emergent from the discussions?

- a. Extremely clear ☐
- b. Somewhat clear ☐
- c. Not so clear ☐
- d. Not clear at all ☐

If you have opted for c or d, please add the reasons for selecting the same

6. How likely would you refer this product to another colleague who works on similar issues?

- a. Extremely likely ☐
- b. Somewhat likely ☐
- c. Not so likely ☐
- d. Not likely at all ☐

If you have opted for c or d, please add the reasons for selecting the same

7. Do you have any comments, suggestions, questions, recommendations regarding this product please state?

FORM 2 – FEEDBACK FORM FOR PARTICIPANTS

1. How helpful was the discussion?

- a. Extremely helpful ☐
- b. Somewhat helpful ☐
- c. Not so helpful ☐
- d. Not helpful at all ☐

If you have opted for c or d, please add the reasons for selecting the same

2. How engaging was the facilitator to steer the discussions?

- a. Extremely engaging ☐
- b. Somewhat engaging ☐
- c. Not so engaging ☐
- d. Not engaging at all ☐

If you have opted for c or d, please add the reasons for selecting the same

3. How did you feel about depiction style of linking Illustrations to stories attached to specific strategies?

- a. Extremely useful for discussions ☐
- b. Somewhat useful for discussions ☐
- c. Not too useful for discussions ☐
- d. Not useful at all for discussions ☐

If you have opted for c or d, please add the reasons for selecting the same

4. How clear are you regarding the learnings emergent from the discussions?

- a. Extremely clear ☐
- b. Somewhat clear ☐
- c. Not so clear ☐
- d. Not clear at all ☐

If you have opted for c or d, please add the reasons for selecting the same

5. How likely would you refer this product to others who works on similar issues?

- a. Extremely likely ☐
- b. Somewhat likely ☐
- c. Not so likely ☐
- d. Not likely at all ☐

If you have opted for c or d, please add the reasons for selecting the same

6. Do you have any comments, suggestions, questions, recommendations regarding this product please state?



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