WGH | WOMEN IN GLOBAL HEALTH INDIA

ICRW INTERNATIONAL CENTER FOR RESEARCH ON WOMEN

CHINGAARI Curriculum

Session Plans, Activities, Key Messages and Notes for Facilitators

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About ICRW

The International Center for Research on Women (ICRW) is a decentralized global network comprises three autonomous regional entities—ICRW Africa, ICRW Americas, and ICRW Asia. For nearly 50 years, ICRW has set the global agenda for gender equity, inclusion, and shared prosperity with action-oriented research and solutions. Our global experts generate groundbreaking insights and develop gender transformative strategies on topics like economic opportunity and security, health and reproductive rights, gender norms, and climate action. Our vision is to create an equitable, sustainable, and prosperous world where women, girls, and structurally excluded populations lead and thrive.

About WGH India

The WGH India chapter is part of the global Women in Global Health (WGH) movement, which seeks to advance gender equity in health leadership in India. WGH India seeks to amplify the experiences and knowledge of women working in the health sector, particularly frontline workers, and marginalized vulnerable groups, through dialogues, research, and advocacy efforts and to create a movement to demand the advancement of women's leadership in the health sector in India. Currently, WGH India comprises more than 245 members, which include nurses, midwives, doctors, public health professionals, health policymakers, researchers, and private-sector health workers.

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CHINGAARI

Curriculum

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Acknowledgements

This curriculum has been shaped most profoundly by the Chingaari Fellows. We offer them our deepest gratitude for their generosity, courage, and thoughtful engagement. Their lived experiences, reflections, questions, and hard-won insights brought depth and meaning to every session. As the curriculum evolved alongside their participation in the Chingaari programme, their engagement also challenged facilitators to think more deeply, creatively, and with renewed commitment.

We are equally grateful to the organisations that participated in the Chingaari programme. By nominating their staff and investing time, care, and trust in the process, they made this collective journey possible.

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We extend our heartfelt thanks to Arzoo Shakir and Kranti Khode, whose contributions as resource persons significantly enriched the programme. Their sharp political insights and grounded yet expansive thinking enabled us to reimagine feminist leadership in more nuanced and meaningful ways. Their expertise, experience, and wisdom are reflected throughout this resource.

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collective capacity to understand, question, and practise facilitation in more inclusive and attentive ways.

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Contents

Introduction

A curriculum is a guiding document. It sets direction and frames intention. Simply put, it establishes the agenda of a programme across sessions and clarifies what each session seeks to do in relation to the larger vision it serves.

This curriculum is an outcome of the Chingaari programme, a Gender Transformative Leadership (GTL) initiative designed by International Center for Research on Women (ICRW) Asia, in collaboration with Women in Global Health (WGH) India. The programme was created to build feminist leadership among women health workers working in community-based health organisations across tier-2 and tier-3 cities in India.

Chingaari engaged 46 such women health workers in all their diversity, working with Community Based Organisations (CBOs) and Non-Governmental Organisations (NGOs). Often the first responders in their communities, these women work under precarious conditions, low pay, contractual employment, occupational invisibility, and deeply gendered expectations at home and at work. Yet they carry immense potential for leadership rooted in care, resilience, and local knowledge. Chingaari sought to create a space where this potential could be recognised, nurtured, and strengthened.

The programme's objectives were to:

- Empower young women health workers from CBOs with tools and resources to promote gender equity.
- Provide a safe space to explore feminist principles, power relationships, and gender-based health inequities.
- Recognise the intersectional challenges young women face and support them in navigating these realities.
- Enable participants to see themselves as agents of change, strengthening women's representation in leadership and contributing to gender-equitable health outcomes.

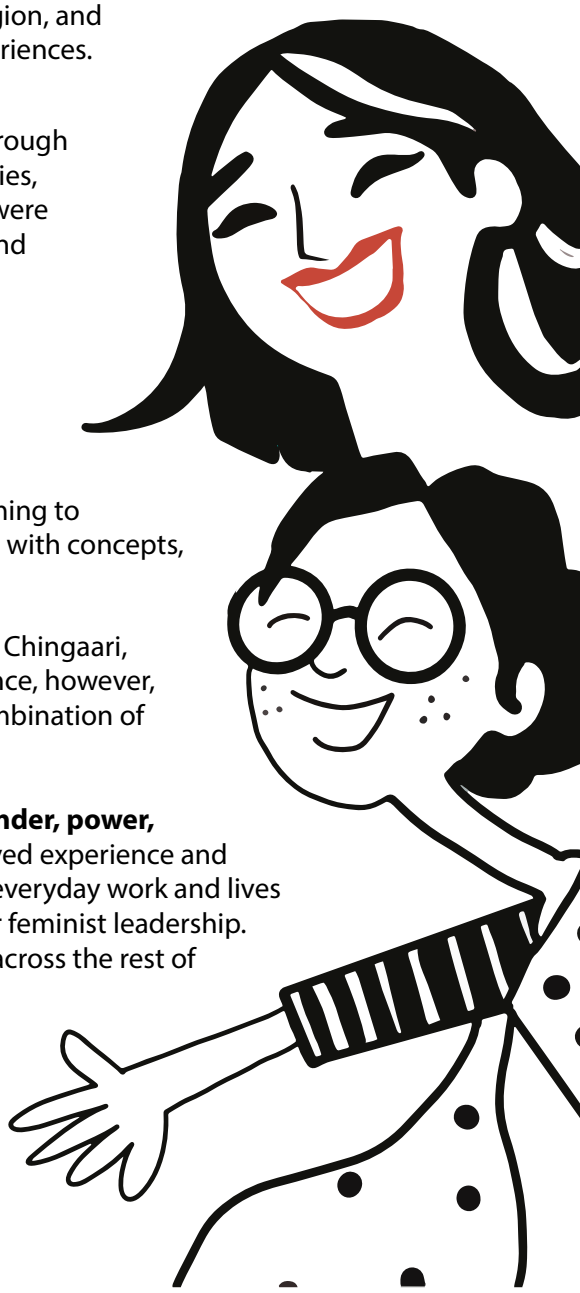
The programme spanned six months. It began with an in-person residential workshop in Delhi (April 2025), followed by twelve online sessions conducted over Zoom, spaced fifteen days apart.

This curriculum was developed to hold together a series of sessions that collectively move participants closer to the programme's vision of feminist leadership building. It does not function as a script to be followed. Rather, it serves as a guiding framework that supports facilitators in making deliberate choices about sequencing, emphasis, pacing, and method, so that each session contributes meaningfully to the overall objective instead of existing in isolation.

This curriculum is written for facilitators who work with grassroots women. However, its design can be adapted for sessions with different stakeholders, depending on context. It assumes facilitators

are actively engaged in planning and holding learning spaces, working with group processes, using activities and discussions as tools for collective thinking, and translating feminist concepts into everyday conversations. It also recognises that facilitators navigate institutional constraints, uneven participation, and diverse social locations shaped by caste, religion, and economic realities, while remaining attentive to participants' lived experiences.

It brings together the sessions as they were designed and facilitated through Chingaari, including their learning objectives, session structures, activities, discussion prompts, and facilitation notes. It documents how sessions were positioned in relation to one another, how concepts were introduced and deepened, and how learning accumulated across the programme.



What the Curriculum Contains

The curriculum is organised across three broad modules, each corresponding to a key phase of the Chingaari programme. Together, these modules are designed to move participants from conceptual framing to feminist leadership in practice. The modules are distinct yet interlinked, with concepts, questions, and methods travelling across them.

The modules appear in the order in which they were conducted during Chingaari, reflecting how the programme agenda unfolded over time. This sequence, however, is not a fixed pathway. Facilitators may adapt the order, pacing, and combination of sessions in response to context, time, and participants' needs.

The first module focuses on building a shared language around gender, power, patriarchy, and intersectionality. It introduces these ideas through lived experience and case studies. The sessions in this module help participants locate their everyday work and lives within larger structures of power, setting the conceptual foundation for feminist leadership. This module establishes the analytical tools that participants return to across the rest of the curriculum.

The second module brings these conceptual tools into conversation with the world of work. It examines women's labour, paid and unpaid, visible and invisible, and explores how power operates within workplaces, institutions, and health systems. Leadership is introduced in this module. This module helps participants connect feminist analysis to their roles as workers, supervisors, leaders and community actors.

The third module focuses on practice and strategy. It brings feminist leadership into action through sessions on addressing gender- and caste-based violence at the workplace, generating participatory evidence, and understanding care as essential labour. This module foregrounds action. It emphasises leadership as an ongoing practice shaped by rights, solidarity, and collective care.

What Forms the Base of this Curriculum?

Learning Objectives: Why They Matter!

Each module in this curriculum outlines learning objectives that emerged from the Chingaari process. These objectives are grounded in participants' lived realities - precarious employment, institutional hierarchies, care labour, and experiences of marginalisation.

Within facilitation, learning objectives serve a deliberate purpose. What is named as an objective shapes what becomes possible in a session. Objectives signal what the session is oriented towards, the kinds of questions it should dwell on, and the forms of engagement it may invite. They help sustain intention without closing down inquiry.

During facilitation, learning objectives function as reference points. When discussions move in unexpected directions, facilitators can return to them to decide whether to stay with a particular thread, introduce an activity, or pause for reflection. In this way, objectives hold coherence without rigidly directing the process.

Learning objectives are often misunderstood as outcomes that participants must "achieve" by the end of a session. In this curriculum, they are framed differently. They articulate what the session seeks to open up for collective thinking. They clarify the political work a session is meant to initiate, while leaving space for participants to arrive there through their own experiences and language. For instance, a session that introduces patriarchy as a system of power does not require participants to arrive at a shared definition or consensus. Rather, it invites them to begin recognising patterns, asking new questions, and naming connections that may have previously remained implicit.

The learning objectives are closely aligned with the session design. The structure, activities, and discussion prompts are organised to support them. When read alongside the session flow, facilitators can see how concepts, examples, and exercises are intended to work together. The accompanying Chingaari Resource Book provides the broader conceptual grounding that informed the selection of themes and ideas across the curriculum.

We encourage facilitators to hold the learning objectives as anchors, and to use them to resist resolving complexity too quickly.

Working with Context

Chingaari began from the understanding that ideas acquire meaning through lived realities. So, working with context sits at the centre of curriculum design and facilitation

in Chingaari. Context can not be treated as background information about participants. It must inform how sessions are designed, how concepts are introduced, and how discussions are held.

Context refers to the conditions within which participants work and live, and the positions they occupy within institutions, communities, and families. In Chingaari, participants came from different work locations and roles, with varying degrees of precarity and authority. Their positions were shaped by caste, age, marital status, contract status, language, mobility, and family responsibilities. These factors influenced how participants entered the learning space, how they related to one another, and how conversations unfolded across sessions.

Working with context means the context of Chingaari fellows also shaped the curriculum. Session themes, sequencing, and activities were developed in response to participants' realities and not as abstract modules. Concepts were introduced gradually, referred to across sessions, and unpacked through examples drawn from everyday work. The curriculum reflects this by linking sessions to one another and allowing ideas to build over time.

An example can be seen in how the curriculum works with violence at the workplace. Early sessions introduce gender- and caste-based violence as outcomes of unequal power relations, discussed through case studies and collective analysis without introducing legal frameworks. Participants were invited to recognise everyday forms of control, harassment, and exclusion within their work environments. In later modules, this understanding is taken forward into sessions on feminist leadership in action, where legal frameworks, institutional mechanisms, and strategies for response are introduced. By the time participants engage with laws such as the Sexual Harassment of Women at Workplace Act or the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, the discussion is grounded in previously articulated experiences. The curriculum reflects this sequencing by moving from recognition to strategy, allowing participants' contexts to shape how rights and responses are understood.

For facilitation, working with context means staying attentive to how power appears within the room. Facilitation must pay attention to who speaks with ease, who needs time, and which examples open discussion or create distance. Context surfaces through these interactions. In Chingaari, institutional realities regularly entered the learning space. References to supervisors, contracts, government systems, and community expectations shaped discussions on leadership and action.

The curriculum supports this attentiveness by articulating a clear orientation that helps facilitators stay anchored when discussions move across experience, emotion, and analysis. By building these orienting cues into the session design, the curriculum enables facilitators to make decisions in real time. This allows facilitation to remain responsive to context while still moving the session towards its intended purpose within the larger programme.

Context must also inform pacing and method. Some discussions require time and stillness; others require movement and activity. These decisions can only be made through listening and observation. Advance planning alone cannot help achieve this. This does not mean addressing every difference or resolving every tension. It involves deciding where collective attention is most needed at a given moment.

An objective of the curriculum is to support facilitation that can make such choices consciously. Points of emphasis within sessions are mentioned in the curriculum to help facilitators name what is

emerging, return to the core question of the session, and connect individual experiences to broader patterns of power. These are not intended as scripts or instructions. They are a support system that help facilitators hold the room.

Reflexivity as Ongoing Practice

Reflexivity formed a continuous part of facilitation in Chingaari. After each session, facilitators reflected on how discussions unfolded in relation to their expectations. Attention was given to moments that felt generative, moments that felt constrained, and the emotions that accompanied them.

Feelings of satisfaction, dissatisfaction, or uncertainty were treated as prompts for inquiry. Facilitators examined how their assumptions, facilitation choices, and the broader context shaped these responses. These reflections informed subsequent sessions and contributed to the evolving design of the programme. The curriculum carries this reflexive orientation. It encourages facilitators to remain attentive to how sessions unfold in practice and to allow learning to shape facilitation choices over time.

Carrying the Curriculum Forward

This curriculum documents one feminist leadership process. The sequence presented in this curriculum mirrors the order in which sessions were conducted during Chingaari. It offers one way of moving through the material. Facilitators may choose to alter the sequence, revisit earlier modules, or combine sessions depending on context. Because the curriculum provides a foundation. Its strength lies in how it is taken up, adapted, and extended within diverse contexts. Through preparation, attentiveness, and reflexivity, facilitators can use this foundation to build learning spaces that remain responsive to the participants' individual experiences and connect it with the larger collective reality.

Activities within the curriculum are not tied exclusively to single themes. An activity introduced in a session on patriarchy may open discussions on leadership or care. Exercises designed around care may generate insights on power or institutional structures. Facilitators are encouraged to work with such permutation and combination and creatively imagine different possibilities to generate knowledge. Activities can be adapted across topics, and sessions can be reshaped to respond to participants' priorities.

Readers are invited to engage with this curriculum through reading, facilitation, and reflection, recognising it as a living document in the making that continues to take shape through its use. Each reader is invited to carry it forward by adapting it, reshaping it, and working with it in ways that suits them best.

We hope this curriculum ignites imagination, invites experimentation, and supports facilitators in shaping feminist leadership practices that remain grounded in context and collective work.

Overall Curriculum Flow

Module	Description	Sessions/ Workshops/ Masterclasses
Module 1: Unpacking Gender, Power, and Intersectionality	Module 1 lays the conceptual and political foundation of the Chingaari curriculum. It marks the beginning of the programme, bringing participants together to build a shared language, a common analytical lens, and a collective understanding that will guide the six-month journey ahead. It invites deep reflection on how gender, patriarchy, and multiple axes of power intersect in shaping the lives, bodies, and labour of women, especially those at the frontlines of health and community work. Through conceptual introductions, stories, case studies, exercises, and guided reflections, this module explores the construction of the gender binary, the control of women's bodies, and the gendered division of labour. It examines how power operates at multiple levels, personal, social, institutional, and structural; and how these relations of power intersect with caste, class, religion, sexuality, and ability to shape experiences of privilege and marginality. By grounding participants in these conversations, the module sets the stage for developing a critical feminist lens. It supports participants in locating themselves within structures of power, understanding intersectionality as lived reality rather than abstract theory, and imagining inclusion and equality as ongoing, everyday practices. The module begins with an intensive in-person workshop, followed by four online sessions, including a masterclass. Together, these spaces introduce and deepen core ideas around gender, patriarchy, power, and health systems, while grounding them firmly in participants' lived experiences, especially those of women working at the frontlines of health and community systems.	**Chingaari In-Person Launch Workshop: Building Feminist Foundations for a Collective Journey** The two-day in-person residential workshop serves as an anchoring space, building relationships, trust, and a shared sense of purpose. It introduces foundational ideas such as gender as a social and hierarchical system, patriarchy as a structure of power, and intersectionality as lived reality. Through participatory reflection and dialogue, participants examine how gender norms shape labour, mobility, and access to resources. The workshop sets the tone for the journey ahead, emphasising experiential learning, shared analysis, and feminist values of care and collective leadership.

Module	Description	Sessions/ Workshops/ Masterclasses
		Session 1: Patriarchy at the Workplace This three hour online session unpacks patriarchy as a system of power embedded across labour, reproduction, mobility, knowledge, law, and culture. The session connects these ideas to workplace hierarchies and invites participants to identify power structures within their own contexts.
		Session 2: Power at the Workplace This three-hour online session builds on the previous session on patriarchy by deepening participants' understanding of power as it operates within workplaces, particularly in the health sector. Rather than framing power as something held only by a few people or positions, the session approaches power as relational, shifting, and embedded in everyday interactions, institutions, and ideas.
		Session 3: Marginalization, Intersectionality and Inclusion This three-online session builds on the earlier discussions on patriarchy and power at the workplace by turning attention to marginalisation, intersectionality, and inclusion. It invites participants to examine how systems of power do not operate along a single axis, but intersect through gender, caste, class, disability, sexuality, age, and other social locations to shape who is seen, heard, protected, or excluded. It introduces intersectionality as an analytical lens to understand these overlapping realities, and inclusion as a political and ethical practice aimed at transforming structures, not fixing individuals.

Module	Description	Sessions/ Workshops/ Masterclasses
		Chingaari Masterclass: Understanding Health Systems This online masterclass deepens participants' structural understanding by examining the Indian health system as a political, gendered, and unequal system rather than a neutral service-delivery mechanism. Building on earlier sessions on patriarchy, power, and marginalisation, it situates health within broader questions of citizenship, rights, labour, and state accountability. A central emphasis of the session is the distinction between needs-based and rights-based approaches to health. Participants are encouraged to understand health not as charity or welfare, but as an entitlement linked to dignity, justice, and feminist leadership.
Module 2: Feminist Leadership and the World of Work	Module 2 turns to the intersection of gender, work, and leadership. It situates women's labour, paid and unpaid, visible and invisible, within broader social, economic, and political structures, and asks why a feminist lens is essential for leadership in workplaces and communities. The module introduces both the conceptual foundations of feminist leadership and its practical enactment across diverse work contexts. It reflects on historical and contemporary struggles of women workers, including movements for the recognition of unpaid care work, the rights of labouring bodies, and the assertion of dignity by marginalised workers such as women health workers, domestic workers and sex workers. It also examines workplace hierarchies, discrimination, and the possibilities for transformation through feminist leadership. Importantly, the module offers clear guidance and cues to help facilitators and participants think critically about what feminist action and leadership are not, alongside what they seek to build.	**Session 5: Unpacking Work, Workplace, and Workers' Rights from a Feminist Lens** This three-hour online session introduces participants to the world of work through a feminist lens, foregrounding women as workers whose labour has historically been invisibilised, devalued, and rendered precarious. It situates contemporary workplace realities, especially within the health sector, within a longer history of women's labour struggles in India. By linking history, lived experience, and legal frameworks, the session lays the groundwork for feminist leadership by showing that leadership emerges from collective struggles for dignity, recognition, and justice at work, not only from formal positions of authority.

Module	Description	Sessions/ Workshops/ Masterclasses
	Through theory, case studies, dialogue, and reflective exercises, this module connects feminist principles to real world workplaces. It invites participants to reimagine leadership not merely as positional authority, but as a practice grounded in equality, justice, accountability, and solidarity.	
		Session 6: Finding the 'Feminist' in Our Work and Leadership This three-hour online session creates a reflective and participatory space to explore what feminist work and feminist leadership mean in practice. Drawing on participants' lived experiences, it examines how feminist values shape everyday decisions and relationships. With no formal input, the session relies on dialogue and collective sense making, emphasising leadership as an ongoing, relational practice rooted in care, accountability, and context.
		Session 7: From Feminist Action to Feminist Leadership This three-hour online session focuses on the everyday practice of feminist leadership within institutions, organisations, and systems, especially where power is uneven, resources are limited, and choices are constrained. Building on earlier sessions that explored work, workers' rights, power, and feminist leadership as a practice, this session creates space for participants to engage with real-life dilemmas drawn from the health and development sector. Rather than positioning feminist leadership as ideal or conflict-free, the session foregrounds contradiction, compromise, and accountability. Participants are encouraged to analyse not only what choices are made, but how and why they are made, and what they mean for workers, communities, and themselves.

Module	Description	Sessions/ Workshops/ Masterclasses
		Chingaari Masterclass: "Coffee with Chingaaris" This online masterclass marks the closure of Module 2. Designed as a celebratory, reflective, and energising space, it brings participants into direct conversation with feminist leaders whose journeys resonate with the lived realities of the cohort. Unlike earlier sessions that relied on structured inputs and activities, this masterclass centres stories, dialogue, humour, vulnerability, and reflection as key pedagogic tools. Through a chat-show-style format, participants engage with two feminist leaders across generations, listening closely to how leadership is shaped through struggle, uncertainty, relationships, contradictions, and care.
Module 3: Feminist Leadership in Action	This module brings feminist leadership from theory into practice, showing how values, strategies, and everyday actions can transform workplaces and communities. It focuses on three interconnected areas, countering gender and caste-based violence, generating participatory evidence to inform action, and recognising care as essential labour. By weaving together legal awareness, data driven approaches, and reflective praxis, the module demonstrates how feminist leadership is enacted, strengthened, sustained, and expanded across contexts.	**Session 9: Planning for Feminist Social Action** This three-hour online session marks the beginning of the final phase of the Chingaari journey, where participants move from reflection and analysis to collective action. Building on the discussions from earlier sessions on feminist action, leadership, and the world of work, this session invites participants to imagine, shape, and begin planning feminist social action projects under the Chingaari programme. The session also creates structured time and support for participants to form groups and begin drafting their own social action projects, which they will continue to develop in the coming weeks with facilitation support.
		Session 10: Addressing Gender and Caste-Based Violence at the Workplace This three-hour online session focuses on understanding, identifying, and responding to gender-based and caste-based violence in the workplace, with a specific emphasis on the health sector. It builds directly on earlier discussions in the

Module	Description	Sessions/ Workshops/ Masterclasses
		programme around marginalisation, power, informal work, and labouring bodies, and deepens them through a practical and skills-based approach. Participants are introduced to two critical legal frameworks - the Sexual Harassment of Women at Workplace Act (POSH Act, 2013) and the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act - and are supported to understand how these laws apply in everyday workplace situations.
		Session 11: Voices into Data, Data into Action This three to four hour online session introduces evidence generation as a feminist leadership strategy. It explores how participatory research methods such as transect walks, body mapping, daily activity clocks, and access and control matrices can produce community owned knowledge. Through group exercises and discussion, participants examine how data connects to power, ethics, and gender transformation, and how evidence can strengthen advocacy, accountability, and collective action.
		Session 12: Understanding Care as Work - Self and Collective Care This concluding three-hour online session brings the Chingaari journey to a reflective and grounding close by centring care as work - emotional, mental, relational, and political. It recognises that engaging with inequality, violence, marginalisation, and systemic injustice is not only intellectual or political labour, but also emotionally demanding work that places particular burdens on women and gender-marginalised workers. It expands the understanding of care beyond individual self-care practices to include emotional labour, solidarity, collective responsibility, and struggles for social security and justice.

A DIAGRAMMATIC REPRESENTATION OF THE OVERALL CURRICULUM FLOW

The Lens

FOUNDATIONS

Module 1- Unpacking Gender, Power and Intersectionality

- Gender and patriarchy
- Power and power analysis
- Marginalization and intersectionality
- Inclusion and rights, with a focus on inclusive health systems

The Application

PRACTICE AND POSSIBILITY

Module 2 - Feminist Leadership and World of Work

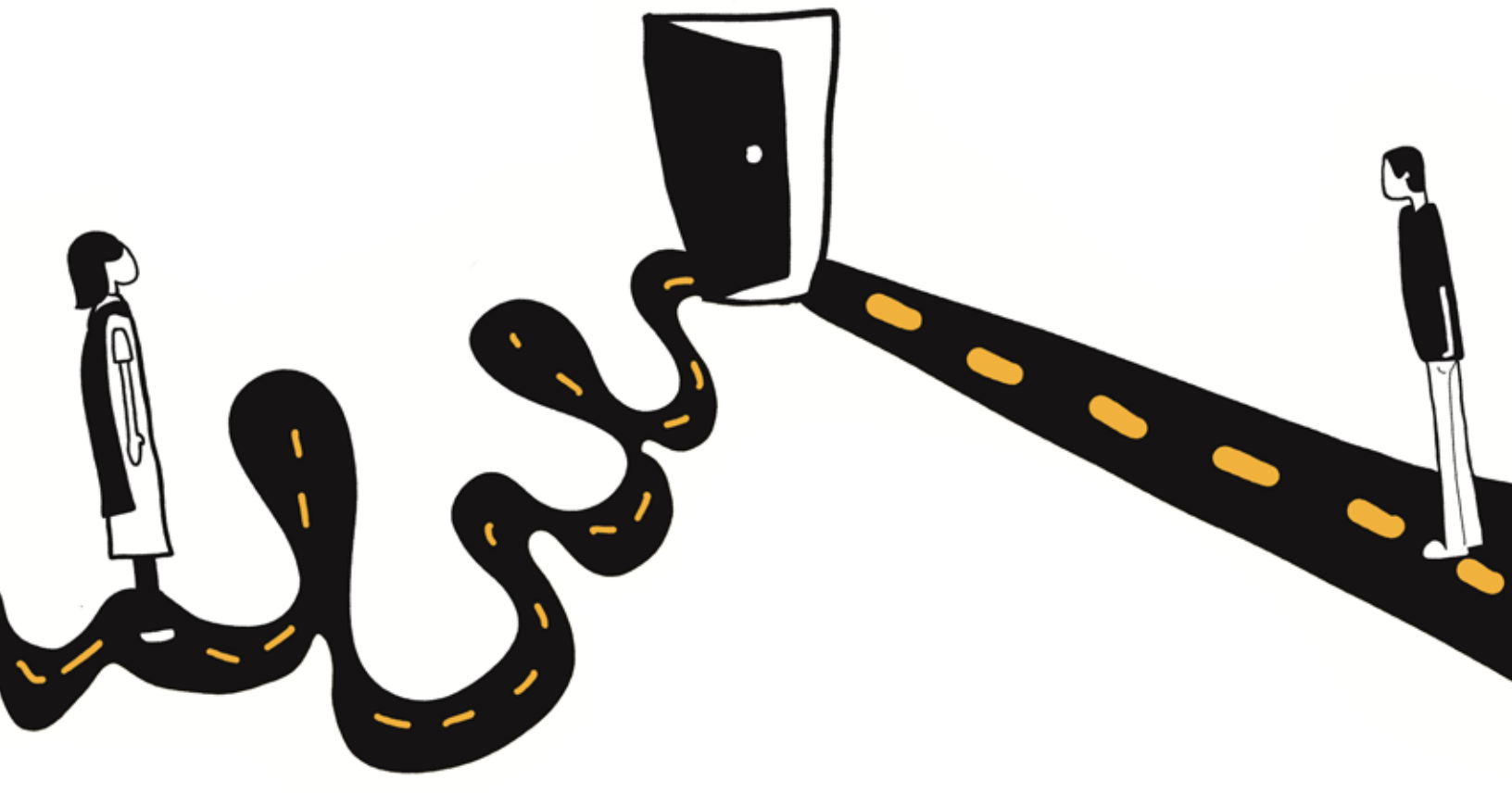
- Work, workplaces and workers' rights from a feminist lens
- Key tenets of feminist action
- From feminist action to feminist leadership

The Action

STRATEGY AND SOLIDARITY

Module 3 - Feminist Leadership in Action

- Strategizing for feminist action and leadership
- Addressing gender and caste-based violence at the workplace
- Evidence generation
- Self and collective care



MODULE 1

Unpacking Gender, Power and Intersectionality

Chingaari In-Person Launch Workshop: Building Feminist Foundations for a Collective Journey

Duration: 2 Days

Venue:

Choose a place with ample open space, so that the participants can move around freely, socialize with each other, and participate in a cultural programme in the evening. The Chingaari team conducted this workshop at the USI Residency in Delhi, where arrangements were made for the participants to arrive a day in advance, and stay over there for two nights.

Mode:

In-person (with bilingual facilitation: Hindi & English)

Positioning Note:

This in-person workshop took place before the online sessions, and functioned as the foundational political and relational space for the Chingaari programme. It was designed to build trust, shared language, and feminist orientation, so that participants could later engage deeply with concepts such as patriarchy, power, marginalisation, and health systems during the online journey.

Rather than introducing all concepts formally, this workshop centred experience, embodiment, emotion, and collective reflection. Many of the ideas that were later named explicitly in the online sessions (gender as a system, patriarchy, power, feminist leadership etc) were first felt, discussed, and struggled with here.

Workshop Overview

The Chingaari In-Person Workshop brought together 50 participants for two intensive days of collective learning, reflection, and relationship-building. The workshop introduced the spirit, values, and political commitments of Chingaari, while setting the tone for a six-month feminist leadership journey that would be participatory, reflective, and unlike conventional trainings.

Through games, songs, experiential exercises, small-group work, and facilitated discussions, participants explored foundational ideas around gender, patriarchy, power, work, health, and leadership. The workshop deliberately moved between joy and discomfort, personal story and structural analysis, creating a shared ground on which later online sessions were built.

A strong emphasis was placed on feminist leadership as lived practice, which is rooted in justice, accountability, care, and collective action, rather than as an abstract concept or individual skill.

Learning Objectives

By the end of the in-person workshop, participants were likely to:

Perspective and Conceptual Understanding

- Develop a deep connection with Chingaari, its values, and its political vision, fostering a sense of shared purpose and belonging.
- Gain an initial understanding of key concepts such as gender, patriarchy, power, gender and health, and feminist leadership.
- Begin to recognise how personal and workplace experiences are shaped by larger systems and structures.

Skills and Practice

- Practice collective reflection and dialogue using lived experience as a source of knowledge.
- Build comfort and confidence in discussing gender, power, and inequality in group spaces.
- Experience feminist leadership in action through participatory, inclusive facilitation processes.

Methodological Approach

The workshop used a feminist, participatory, and embodied methodology, combining:

- Games, music, and movement (including aandolan songs)
- Individual reflection and storytelling
- Small-group and cohort-based discussions
- Experiential activities and visual mapping
- Collective reflection in plenary

The methodology prioritised accessibility, care, and inclusion, keeping in mind:

- A visually-impaired participant (verbal descriptions, accessible facilitation)
- Bilingual participation (Hindi and English)
- Varied comfort levels with speaking and sharing

Facilitators intentionally slowed the pace, normalised discomfort, and resisted premature solutions. Learning was treated as collective meaning-making, not expert instruction.

Workshop Structure and Facilitation Guide

What follows is a detailed facilitation plan for the in-person workshop, using the *exact prompts, activities, and processes* from the original design. The intention is to ensure fidelity to the original workshop while aligning its framing, flow, and facilitation depth with the later Chingaari sessions.

Day 0:
Arrival and Informal Welcome

Time:
2 Hours

Space:
Open outdoor/common area

Purpose:

To gently ease participants into the Chingaari space, reduce anxiety, and begin informal connection before formal sessions begin.

Detailed Process:

- Participants gather in an open area.
- Facilitators offer a simple welcome and explain that this is an informal space to settle in.
- A light, non-competitive game is organised (e.g. musical chairs, lock-and-key).

Facilitator Talking Points:

- Keep instructions simple and verbal (important for accessibility).
- Focus on laughter, movement, and easing nervousness rather than performance.
- Observe group dynamics and any accessibility needs that may need attention over the next two days.

Day 1: Grounding Gender, Power, and Belonging

Session 1: Welcome and Context Setting

Time: 45 mins | Space: A big open space (like a hall/lawn/foyer)

Purpose:

To situate participants within the Chingaari programme, establish safety, and clearly articulate expectations and boundaries.

Detailed Process:

- Formal welcome to all participants.
- Introduction to Chingaari, ICRW, and WGH India.
- Brief explanation of the research component of Chingaari.
- Walk-through of the two-day agenda.
- Ground rules are read aloud and written visibly on a board.

Ground Rules (to be written and explained):

- One person speaks at a time
- Do not interrupt
- No phone conversations during sessions
- Participants may step out if triggered
- Punctuality is expected
- Participation is encouraged, not forced
- Be respectful; no personal remarks on caste, class, religion
- Do not discount others' lived experiences
- Privacy: consent for photographs
- No video recording
- Confidentiality: no disclosure outside the room
- Inclusivity: language and disability sensitivity

Facilitator Talking Points:

- Emphasise that these rules are about safety, dignity, and collective care.
- Clarify that disagreement is allowed, but dismissal is not.
- Name confidentiality as essential to feminist learning.

Session 2: Icebreaker – Getting to Know Each Other

Time: 45 mins | Space: Auditorium / open area

Purpose:

To help participants connect beyond professional identities and build early trust and warmth.

Detailed Process (Speed-Dating Style Activity):

- All participants wear name tags that include their names and states.
- Participants gather on the stage.
- Music is played while participants walk around, greet each other, smile, and make eye contact.
- When the music stops, facilitators announce a prompt. Participants must quickly find relevant people, hi-5 them, and begin sharing.

Five Rounds and Exact Prompts:

- "Find someone wearing the same colour as you. Introduce yourself and share what you like about the colour you're wearing today."
- "Find someone from a state you've never visited. Share about your state and ask them something about theirs."
- "Find someone whose name starts with the same letter as yours. Share the meaning of your name and who gave it to you."
- "When the music stops, form a group with the person on your right and left. Share your name, favourite food, and favourite place to visit."
- "Pair up with the person next to you. Tell them you are here to support them. Share how you hope to feel supported during these two days. End with a hug or handshake to mark the beginning of your Chingaari journey."

Facilitator Talking Points:

- Encourage movement and playfulness.
- Actively support participants facing language barriers.
- Reinforce the idea of mutual holding and solidarity.

Session 3: What Is Gender?

Time: 1.5 mins | Format: Cohort-wise session area

Purpose:

To ground understandings of gender in lived experience and unsettle narrow or biological definitions.

Detailed Process:

- Each participant receives a flash card.
- Reflection prompt: "What is gender, based on your experiences in life?"
- Participants share in the cohort.
- Facilitators listen actively and note emerging themes.

Facilitator Talking Points:

- Do not rush to definitions.
- Emphasise that experience is the primary source of knowledge.
- Revisit participants' words in later sessions.
- Emphasize on the following as the participants reflect:

1. When we say gender, we are not only talking about women.

Women often face the sharpest impacts of gender inequality, but the system of gender shapes how all of us are expected to behave, work, love, dress, speak, and live.

Talking only about women hides the fact that **gender is a structure,** not an identity.

Facilitator cue:

"If gender was only about women, then men wouldn't have rules either-but we know they do."

2. Gender is not something that exists only in society, culture, or textbooks. It lives inside our everyday lives - in how we sit, walk, speak, cook, earn, care, love, and dream

Most of us start learning gender from the moment we are born, often before we can speak.

We don't just experience gender; we also perform it, negotiate it, and sometimes resist it.

It decides who is encouraged to speak, who is expected to care, who is believed, and who is blamed.

While gender affects everyone, it does not affect everyone equally. Its impact changes based on caste, class, religion, disability, sexuality, and location.

Gender works silently and constantly, often so normalised that we stop noticing it.

Facilitator cue:
"Gender doesn't switch off when we leave home or work - it travels with us in our bodies. Think about how we carry it with us to different spaces and perform it in different ways."

3. Many things we believe are "natural" about men and women are actually learned.

Use a Two Column Contrast:

If Gender Was Natural	What We Actually See
Same everywhere	Different across cultures
Never changes	Changes over time
No policing needed	Constant rewards and punishments

Let participants fill the right column. Then emphasize:

- This shows us that gender is **created and maintained,** not biologically fixed.
- Society teaches us that there are only two genders - man and woman - and that each must behave in a fixed way.
- This binary links **masculinity with strength, leadership, and authority, and femininity with care, obedience, and sacrifice.**
- Anyone who does not fit neatly into these boxes - women who assert power, men who show vulnerability, trans and non-binary people - is often punished or excluded.
- **Facilitator Cue:** The gender binary is not just about difference; it creates **hierarchy and inequality.**

Session 4: Gender as a Hierarchical System (Continued)

Time: 1.5 mins

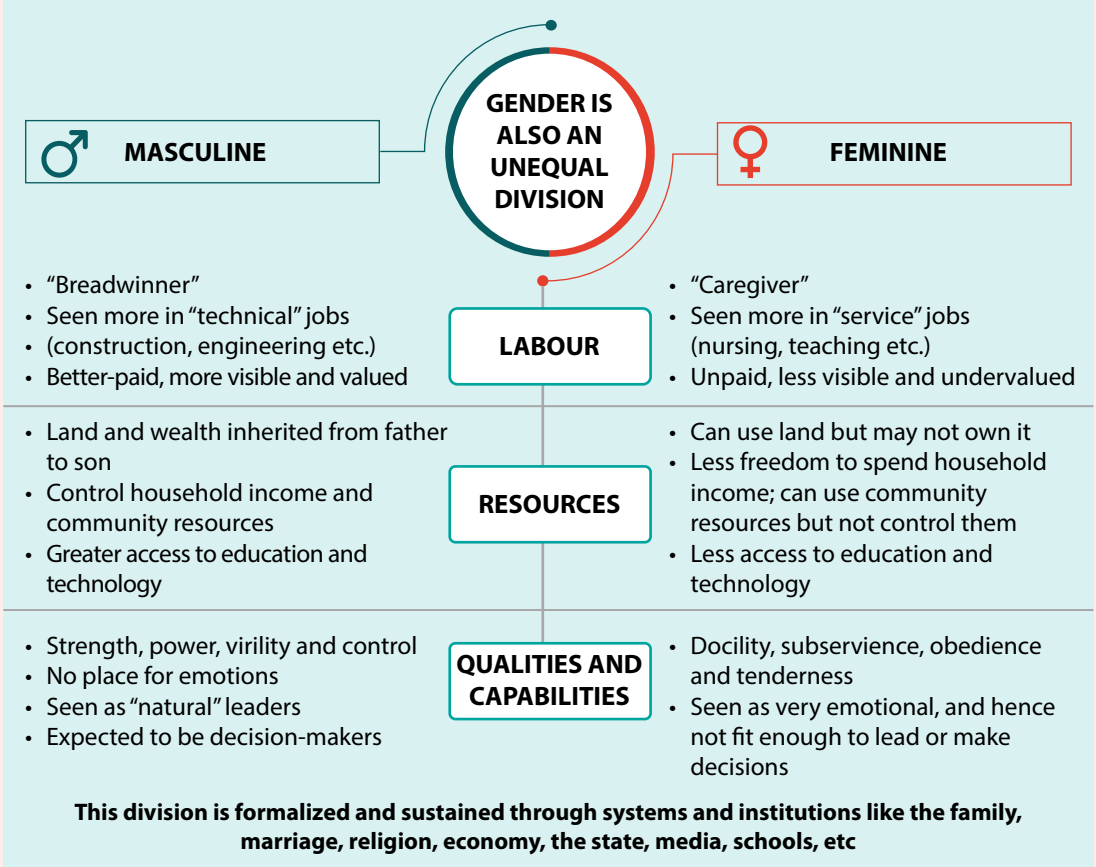
Detailed Process:

1. Start with a post-lunch energizer
2. Create four corners in the training hall with the following themes:
   - Qualities
   - Work and Labour
   - Expressions
   - Spaces where seen
   - Under each theme, two chart papers are placed: Men and Women.
3. Participants rotate and write words society associates with men and women under each theme.
4. Once the participants have written on all the four charts, place them in the centre, and ask the participants to read the charts silently.
5. Then facilitate a group discussion to notice the patterns that are emerging on the chart papers.
6. The discussion should ultimately lead to establishing:
   - Gender as an unequal and hierarchical division of roles, labour, responsibilities, mobility and resources.
   - Gender is not just an imposition, but also a 'doing,' (by emphasizing on the 'expressions' theme) that we make our gender identity known through the way we express or 'do' our own bodies.
   - We also 'transgress' our given gender under certain conditions.

Facilitator Talking Points:

- Highlight hierarchy, not just difference:
  - The gender binary does not only tell us that men and women are "different."
  - It ranks these differences and places them in a hierarchy, where masculinity is valued more than femininity.
  - Traits associated with masculinity - strength, authority, rationality, control - are rewarded and respected.
  - Traits associated with femininity - care, emotionality, dependence, softness - are often devalued, taken for granted, or made invisible.
  - This hierarchy is central to how power works in society.

- The gender hierarchy divides roles, responsibilities, resources and mobility
  - Gender decides who is expected to do what in families, communities, and workplaces.
  - Care work - cooking, cleaning, childcare, elder care, emotional labour, is largely assigned to women and is often unpaid or undervalued.
  - Decision-making roles, leadership, and public-facing responsibilities are more often assigned to men.
  - These divisions are not based on ability but on social expectations.
  - **Facilitator cue:** "Notice how often responsibility comes without recognition when the work is feminised. Work done by women is often seen as an extension of their "natural" role, not as real labour. Even within the same sector, women are more likely to be in lower-paid, insecure, or caregiving roles." (facilitators can use the following diagram to explain this division more clearly)



  - Gender determines who can move freely - physically, socially, and economically.
  - Women and gender-diverse people often face restrictions on: where they can go; when they can go; and who they can go with
  - Men's mobility is often assumed and unquestioned, while women's mobility is monitored and justified.
  - Control over mobility is a key way gendered power is enforced.

Facilitator cue:
"Access is not the same as control - and control is where power lies."

- Resources like money, land, education, technology, time, and networks are not distributed equally across genders.
- Even when women earn or own resources, they may not have full control over them.
- Masculinity is often associated with ownership and entitlement, femininity with dependence.
- This unequal access keeps gender inequality in place across generations.
- Masculinity is socially linked to leadership, decision-making, and control. Because of this, masculine ways of speaking, working, and leading are often seen as "professional" or "normal."
- Institutions - offices, governments, hospitals - often reward:
  - dominance over collaboration
  - decisiveness over care
  - control over listening
- When people cross gender norms - men caring, women leading, queer and trans people existing - the system reacts.
- These reactions (shame, ridicule, violence, exclusion) show us that gender is policed, not natural.
- Transgression helps us see gender as a system of control, not just identity.

Facilitator cue:

"This is how gender hierarchy becomes embedded in systems, not just individuals. Institutions don't just have rules - they have gendered ways of exercising authority.

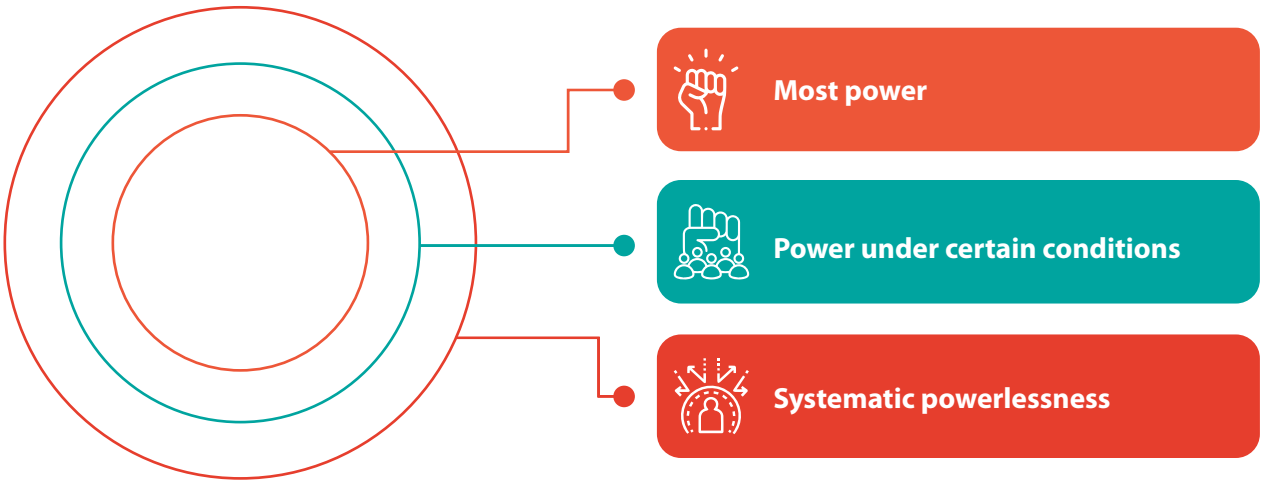
Pay attention to where punishment happens - that's where power is hiding."

Session 5: Patriarchy and Power

Time: 1.5 mins

Detailed Process (Circle of Power Activity):

- The facilitators draw three large, clearly spaced concentric circles on chart paper placed on the floor.
- **Facilitator Explanation (slow, clear):**
  - "The inner-most circle represents people who enjoy the most power, security, and legitimacy in society. Their lives are seen as 'normal,' 'respectable,' and 'desirable.'"
  - "The middle circle represents people who have power under certain conditions - but that power is fragile. It can be withdrawn if they step outside social norms."
  - "The outer-most circle represents people who experience systematic powerlessness - where their choices, safety, and dignity are constantly under threat."
  - Check the diagram below to see how you can draw these circles during the activity.



- Each participant will receive a card which will carry a description of different individuals. For instance:
  - An unmarried couple [man and woman]
  - A married couple with children
  - A woman with land
  - A landless woman
  - A male factory migrant worker
  - A widow who does not have children
  - A migrant-unmarried woman nurse who lives alone in the city
  - A woman who cannot have children
  - A disabled man
  - A disabled woman
  - A transwoman who is a politician
  - A single dalit woman living alone in a city
- Each participant will be asked to look at their card and decide which circle they would like to place it upon.
- **Facilitator Instructions:**
  - "Take a moment to read your card carefully."
  - "Ask yourself: In this society, how much power does this person have?"
  - "Power can mean many things, safety, respect, control over decisions, mobility, access to resources, or freedom from scrutiny."
  - "When you place your card, be ready to share why you chose that circle."
- **Important facilitation note:** Do not correct participants immediately, even if placements feel contradictory. Let the logic emerge.

- As participants explain their placements, facilitators actively listen and write keywords on a flipchart.
- **Facilitator prompts to deepen analysis:**
  - "What gives this person power in society?"
  - "Under what conditions might this power reduce or disappear?"
  - "What norms is this person expected to follow in order to stay 'acceptable'?"
  - "What happens if they don't follow those norms?"
- **Common sources that will emerge (facilitator listens for these):** Gender (man/woman/trans), Caste, Marital status, Sexuality, Ability/disability, Reproductive status, Religion, Class and land ownership, Age, Respectability etc.
- **Facilitator cue:** "We are building a map of power together. Stay with what is emerging."
- Once all cards are placed, ask:
  - "What do you notice when you look at the inner circle?"
  - "Whose lives appear safest and most legitimate?"
  - "Who is mostly in the outer circle?"
  - "Which identities seem to move between circles, and why?"
- Let participants speak first. Then gently consolidate.

Facilitator Talking Points:

- "What we're seeing is not accidental. This is how patriarchy distributes power."
- "When people follow gender norms - marriage, heterosexuality, reproduction, masculinity/femininity-they are often rewarded with safety, respect, and legitimacy."
- "When people break or refuse these norms, patriarchy punishes them-through violence, exclusion, stigma, or withdrawal of support.
- **Make the gender link explicit:**
  - "Notice how women's power is often conditional-linked to marriage, motherhood, caste respectability."
  - "Notice how masculinity gives power, but only a certain kind of masculinity."
  - "Notice how trans, queer, disabled, unmarried, or childless lives are pushed outward."
- "Patriarchy does not work alone - it combines with caste, religion, class, and ableism."
- "This is what we mean by Brahminical patriarchy (check the glossary for a detailed description of the term), where caste purity, control over women's sexuality, and family norms reinforce each other."

- "Disabled people are often seen as 'unproductive,' 'unmarriageable,' or 'non-sexual' - which shows how deeply power is tied to productivity and reproduction."
- "Queer and trans lives challenge the gender binary itself, and that's why they are so heavily policed."
- Key anchor line: "All power structures reward conformity and punish resistance."
- "This circle is not fixed. People can move but the rules of movement are controlled by systems, not individuals."
- "In the coming sessions, we'll look closely at how these same power dynamics operate in workplaces, institutions, and leadership."
- "Feminist leadership begins with seeing these structures clearly, and then choosing how to act within and against them."

Cultural Evening

Time: 2.5 hour, followed by dinner

Purpose:

To build joy, expression, and collective belonging.

Some Notes:

- Request participants to prepare in advance to participate in the evening. They can choose to dance, sing, read poetry, act or perform stand-up comedy. But it is best that they are asked to prepare before their arrival at the venue.
- They can also be encouraged to do group performances and partner with people from their states/region.
- The facilitation team should host the evening, and also prepare a performance of their own.
- Arrangements for music and audio should be made in advance.
- Encourage expression beyond everyday constraints. The idea of the evening is to let participants become familiar with each other, get to know each other informally, and find a sense of belonging.

Day 2: Work, Health, and Feminist Leadership

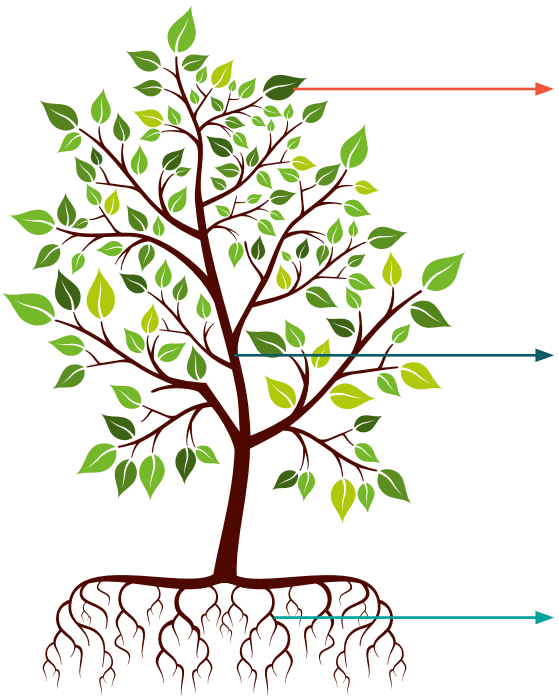
Session 6: Gender Inequity and the Workplace (Health Sector Focus)

Time: 1.5 hours

Detailed Process:

Making a Problem Tree:

- Facilitators should draw a big tree on the board and keep it ready before the start of the activity.
- **Step 1 (20 minutes): "Who Does What?"**
  - Participants are invited to reflect on their own daily work and list the tasks they regularly perform. They will be asked to write these and paste them on the barks of the tree, to visually represent the problems.
  - Facilitators then guide a discussion on how these tasks are shaped by gender expectations, norms, and assumptions within their workplaces and communities.
  - The focus should be on making visible both formal responsibilities and invisible or unrecognised work, and on noticing patterns across participants' experiences rather than individual exceptions.
- **Step 2 (60 minutes): Mapping Root Causes and Impacts**
  - Facilitators invite participants to reflect on the challenges identified in Step 1 and ask:
    - What are the reasons or root causes behind these challenges?
    - How are these linked to gender norms, power relations, and patriarchy, as discussed in the previous sessions?
  - Participants are then invited to write these root causes and paste them on the roots of the tree, visually anchoring structural and systemic factors.
  - **Participants are asked to reflect on:**
    - How do these challenges and root causes impact you personally?
    - How do they affect your work in the health sector, your workplace, and the communities you work with?
  - Participants write these impacts and paste them on the branches of the tree, making visible the consequences of unequal structures.
  - Check the diagram below as a reference for facilitating this activity.



Impacts:
How do these challenges and root causes impact you personally? How do they affect your work?

Who Does What:
Daily work and tasks, including formal responsibilities, unrecognized and invisible work

Root Causes:
What are the reasons or root causes behind these challenges? How are these linked to gender norms?

Wrap Up (15 mins)

- Facilitators pose a closing question to the group: "If you were in a position of decision-making power, what is the one thing you would prioritise to address the problems, root causes, or impacts we have identified?"
- Responses are free-listed on the board without discussion or debate.
- Facilitators close by summarising that this session marks the beginning of a conversation on solutions and change, and that these ideas will be revisited and developed more deeply over the coming months of the programme.

Facilitator Talking Points:

- **Visible and Invisible Gender Inequalities at the Workplace:**
  - Gender inequality at the workplace is not always obvious or dramatic. Some forms are clearly visible, such as unequal pay, lack of promotions, or absence of women in leadership roles.
  - Other forms are less visible but equally powerful, including who is expected to be available at all times, who absorbs emotional stress, and whose mistakes are scrutinised more closely.
  - These inequalities are rarely shaped by gender alone. Caste, class, disability, religion, and contract status interact with gender to produce very different workplace experiences.
  - For example, a woman from a marginalised caste or a disabled worker may face layers of exclusion that go beyond gender, affecting safety, credibility, and access to opportunities.

- **Gendered Labour in the Health Sector:**
  - The healthcare sector is organised around deeply gendered ideas of care, service, and sacrifice.
  - Work that involves care, patience, emotional labour, and bodily closeness is often feminised and undervalued, even though it is central to the functioning of health systems.
  - Women are more likely to be concentrated in roles such as nursing, community health work, caregiving, and support services, which are often lower paid, insecure, and under-recognised.
  - These patterns are not accidental. They are reinforced through training systems, institutional hierarchies, and policy decisions that normalise inequality and reproduce power imbalances.

- **Understanding Masculinity at the Workplace**
  - Masculinity shapes workplace cultures in ways that often go unquestioned.
  - Authority, competence, and leadership are frequently associated with masculine behaviours such as control, decisiveness, emotional distance, and long working hours.
  - Men may be rewarded for conforming to these expectations, while women and gender-diverse workers are penalised for not fitting into them.
  - At the same time, men who do not conform to dominant ideas of masculinity may also face pressure, ridicule, or exclusion.
  - Understanding masculinity as a workplace norm helps shift the conversation from individual behaviour to institutional cultures and power structures.

Session 7: Introduction to Feminist / Gender-Transformative Leadership

Time: 2.5 Hours, Space: Auditorium / Open Areas

Process:

- Session led by an external resource person using interactive methodology. The Chingaari team invited Meenu Vadhera, founder of Azad Foundation and Sakha Cabs as the resource person for this session. She is a seasoned expert on feminist leadership, having led multiple programmes on it across various contexts in Asia and Africa. She used a highly engaging, interactive, as well as provocative methodology to conduct this session. She did not use dense concepts to introduce feminist leadership, but rather everyday, conversational and relatable ideas (and questions) to introduce it.
- If the readers plan to organize a similar session, please identify a resource person who can introduce feminist leadership in a meaningful, impactful, but a conversational and simplified manner, while rooting it in everyday confusions, conundrums and struggles.
- The intent should be to introduce it in a manner where its purpose can be understood, both in personal and professional life, and the participants can begin to think about its relevance in their own contexts.

Closing and Transition

Time: 1.5 hours

Purpose:

- Reflections from participants.
- Overview of next steps in Chingaari.
- Feedback forms.

Facilitator Talking Points:

- This workshop opens questions; it does not close them.
- The online sessions will name and deepen what began here.

Session 1

Patriarchy and the Workplace

Time: Approximately 3 to 4 hours (including one short break)

Mode

Can be facilitated **online or offline,** with minor adaptations suggested throughout the module.

Session Overview

This session invites participants to critically explore how patriarchy operates within workplaces, particularly in the health sector. It moves beyond seeing workplace challenges as individual or isolated problems and instead situates them within larger systems of power that shape labour, roles, access to resources, and safety.

Using case studies, group discussions, and interactive inputs, participants are encouraged to examine how gendered inequalities at work are produced and sustained through structures such as laws, policies, cultural norms, and institutional practices. The session also highlights the **intersectional nature of patriarchy,** showing how gender interacts with caste, class, sexuality, and other axes of power to shape lived experiences at work.

A key emphasis is on building the capacity to **use data, evidence, and lived experience as tools of feminist leadership**-for analysis, advocacy, and change-making within workplaces and beyond.

Learning Objectives

By the end of this module, participants are likely to:

Perspective and Conceptual Understanding

- Develop a shared understanding of patriarchy as a system of power, rather than a set of individual attitudes or behaviours.
- Recognize how patriarchal systems shape workplace structures through gendered divisions of labour, resources, and decision-making.

- Understand how gender-based violence at the workplace is linked to unequal power relations and institutional gaps.
- Understand the intersectional nature of workplace inequalities, particularly in the context of the health sector.

Skills and Practice

- Strengthen the ability to analyze workplace situations using a gender and power lens.
- Practice collective analysis through case studies and group discussions.
- Build confidence in using data, evidence, and lived experience to articulate gendered challenges and advocate for change.

Methodological Approach

This module uses a **blended and participatory methodology,** combining:

- Short interactive inputs
- Case study analysis
- Small group discussions
- Collective reflection

The emphasis is on **shared learning** rather than expert-driven instruction. Facilitators are encouraged to adapt examples, pacing, and discussion prompts based on participants' contexts, language preferences, and access needs.

Session Flow and Facilitation Guide

1. Opening and Context Setting (20 minutes)

Purpose:

To ground participants in the session, reconnect them with the larger programme, and create a shared learning space.

Suggested Process:

- Begin with a brief welcome and check-in.
- Use a short energizer such as:
  - Asking participants to "touch something near you that reflects how you are feeling today," or
  - Building a collective story, with each participant adding one line.
- Situate this module within the broader feminist leadership programme and outline how online and in-person sessions connect.

Facilitator Talking Points:

- Reiterate shared ground rules such as respectful listening, brevity in speaking, and raising hands (or using chat features online).
- Remind participants that learning is collective and there are no "right" answers.
- Invite participants to notice how their experiences at work may resonate with others in the room.

Online Adaptation:

Use chat, reaction buttons, or polls for check-ins.

Offline Adaptation:

Use physical movement, objects in the room, or small circle sharing.

2. Case Study Analysis: Seeing Patriarchy at Work (60 minutes)

Purpose:

To help participants identify and analyze gender-based workplace challenges as structural and systemic, rather than individual.

Process:

I. Divide participants into small groups.

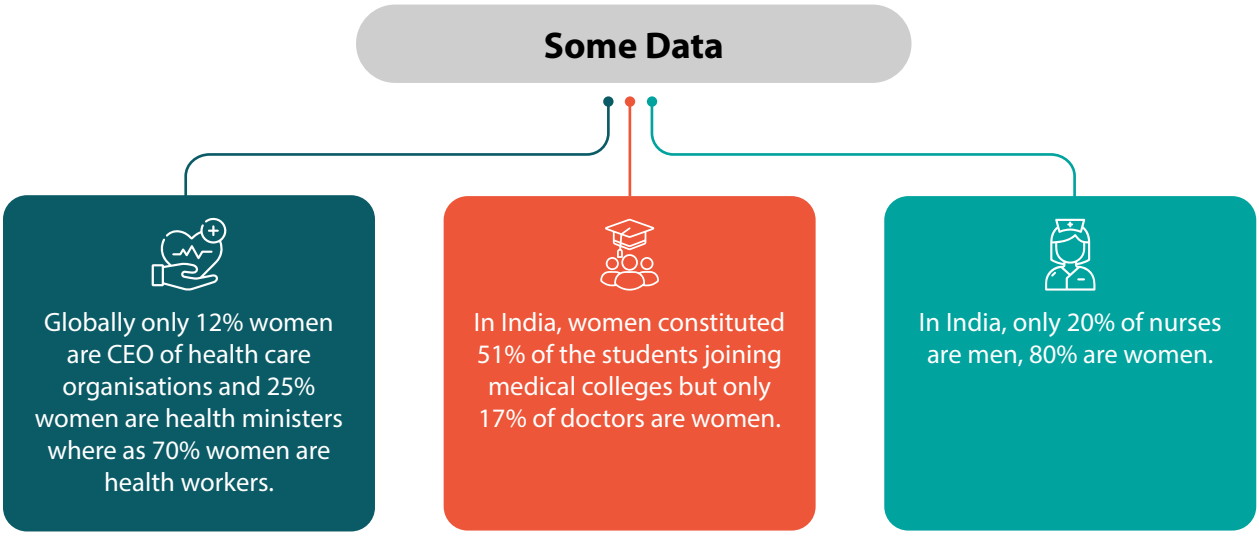
II. Each group receives a different case study related to work in the health sector, such as (check appendix 1 for sample case studies):
   A. Nursing and care work
   B. ASHA workers' experiences
   C. Women in public health leadership
   D. Gender-based violence and caste in the workplace

III. Ask groups to discuss the case study using two guiding questions:
   A. What challenges are described in this situation?
   B. What systems, norms, or power relations are producing these challenges?

Encourage each group to choose two members to share key points in the larger group.

Facilitator Talking Points:

- Emphasize that everyone's perspective matters.
- Encourage groups to think beyond individual behaviour and focus on structures such as policies, hierarchies, and norms.
- Where relevant, draw attention to how caste, class, or contract-based work shape experiences differently.
- Also, draw attention to relevant data to further link the case study analysis with relevant evidence and to drive home the point that patriarchy has numbers. Check the diagram below for one such data sample. You can find similar data to further strengthen the discussion, as well as to encourage participants to find similar evidence to drive such discussion in their contexts.



3. Collective Discussion and Thematic Linking (40 minutes)

Purpose:

To draw connections across case studies and deepen structural understanding.

Suggested Focus Areas:

- Gendered division of labour, including care and emotional labour
- Unequal access to resources such as pay, promotions, training, and job security
- The gendered nature of workplace laws and policies
- Gender-based violence as a workplace issue, not a personal one

Facilitators can gently introduce the idea that the "workplace" includes not only offices or hospitals, but also community spaces, homes, and informal settings-especially relevant in the health sector.

4. Understanding Patriarchy as a System (60 minutes)

Purpose:

To introduce patriarchy as a historical and structural system that operates through both force and consent.

Suggested Input:

- Introduce patriarchy as a system that institutionalizes men's control over women's labour, bodies, and resources, while also recognizing that power is unevenly distributed among men and women:
- Discuss how patriarchy sustains itself not only through violence and coercion, but also through rewards, recognition, and ideas of respectability.

Facilitators may draw on examples from the earlier case studies to explain different spheres through which control operates, such as:

- Labour
- Sexuality and mobility
- Resources and decision-making
- Laws, policies, and the state
- Culture and social norms

Check below for detailed facilitators' notes on how to organize this input, as well as for strengthening one's understanding of patriarchy.

5. Closing and Post-Session Assignment (20 minutes)

Purpose:

To consolidate learning and extend reflection beyond the session.

Assignment:

Participants work in small groups to develop a short case study based on their own workplace experiences. The case study should:

- Describe a gender-based challenge at work
- Reflect how patriarchy operates within that context

- Stay within 500 words
- Optionally include data or facts

Groups are encouraged to discuss, write, and submit their case study within one week.

Facilitator Talking Points:

- Emphasize confidentiality and collective ownership of stories.
- Encourage participants to see this as a leadership practice-naming problems is a step toward change.

Facilitator's Notes

This first session lays the foundation for the entire curriculum. Its goal is not to deliver a perfect definition of patriarchy, but to help participants:

- Recognise patriarchy as a system, not an individual attitude
- See how patriarchy operates in everyday life
- Understand that patriarchy affects everyone, though unequally

As a facilitator, your role is to **open up thinking,** connect concepts to lived experience, and create a shared language the group can return to in later sessions.

1. What Is Patriarchy?

Patriarchy is a social system that makes certain ideas about gender seem natural, normal, and unchangeable. A social system that gives greater value, authority, and power to masculinity and men, while controlling women, children, and many men.

You can introduce this simply:

"Patriarchy is the system that tells us what men and women should be, and then organises society around those ideas."

Avoid beginning with blame. Emphasise structure over individuals.

It establishes:

- A rigid gender binary (only men / only women)
- Hierarchies of power based on that binary
- Rules about how men and women should behave, work, feel, and live

Important Clarification

- Patriarchy is not just about men dominating women
- It is about how power is organised through gender.

2. Patriarchy Is About Power - Not Just Gender

Patriarchy creates **hierarchies,** not just differences.

It gives more power to:

- Men over women
- Older men over younger men
- Men who fit dominant ideas of masculinity over men who do not

You may say:

"Not all men are powerful, and not all women are powerless - but the system still privileges masculinity."

This is a crucial point to reduce defensiveness in the room.

Why This Matters

This helps participants understand:

- Why some men also experience pressure, control, and violence
- Why patriarchy survives even when women also enforce its rules

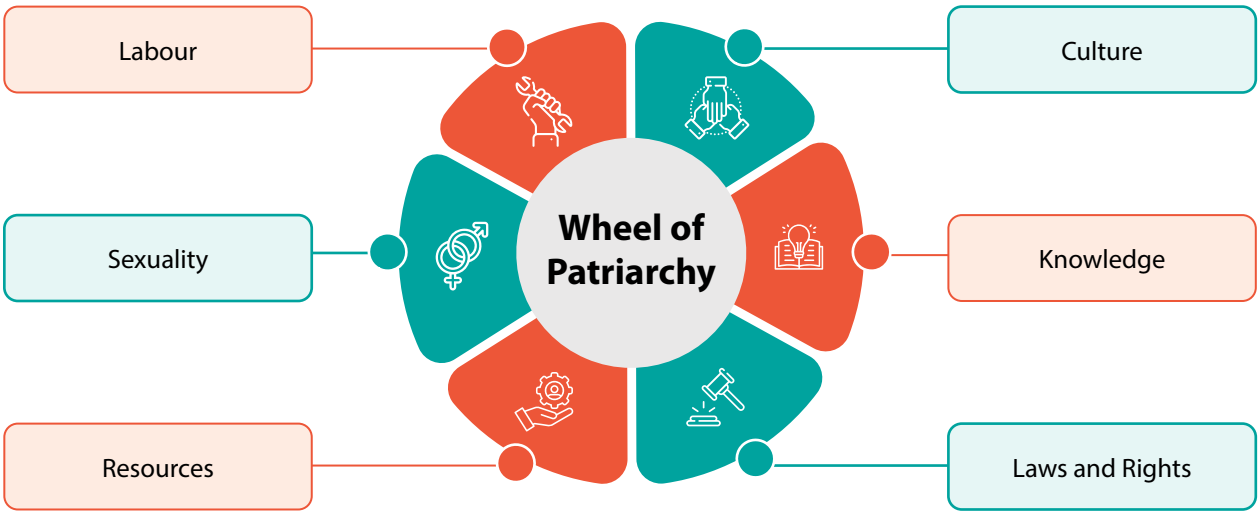
3. Where Do We See Patriarchy in Everyday Life?

Patriarchy is not abstract. It shows up in ordinary, everyday spaces.

Encourage participants to think about:

Home and Family	Workplace	Culture and Knowledge
◆ Who controls money and decisions? ◆ Who sacrifices education, rest, or ambition? ◆ Who is responsible for care work?	◆ Who becomes leaders? ◆ Whose work is seen as "natural" or "helping"? ◆ Who faces barriers to promotion?	◆ Whose voices are trusted? ◆ Whose experiences are ignored? ◆ Who is seen as rational, strong, or capable?

Patriarchy is maintained through multiple connected areas:



4. How Is Patriarchy Sustained?

Patriarchy is maintained through **rewards and punishments.**

Rewards for Conformity

- Respect and social approval
- Safety and protection
- Status and recognition

Punishments for Resistance

- Shame and gossip
- Violence and control
- Exclusion from family or community

This is a strong point for discussion. Ask participants:

- What rewards do men get for being seen as "real men"?
- What happens when women say no or step outside expectations?

5. Uma Chakravarti: Patriarchy as a Social Order

Uma Chakravarti helps us see patriarchy as **historical and ideological,** not natural.

Her work highlights that patriarchy:

- Is tied to control over women's sexuality
- Is linked to reproduction, lineage, caste, and property
- Operates beyond the family, across society

You can explain this simply:

"Control over women's bodies is not accidental - it helps maintain social hierarchies."

This helps participants understand why patriarchy looks different across caste and class.

Facilitator Reminder:

- Use everyday language
- Encourage examples from participants' lives
- Avoid shaming or debating
- Let complexity emerge slowly - this is only Session 1

This session sets the tone. Focus on clarity, safety, and shared understanding rather than completeness.

Session 2

Power at the Workplace

Time: Approximately 3-4 hours (including one short break)

Mode

Designed primarily for online facilitation; can be adapted for offline settings with suggested modifications.

Session Overview

This session builds on the previous session on patriarchy by deepening participants' understanding of power as it operates within workplaces, particularly in the health sector. Rather than framing power as something held only by a few people or positions, the session approaches power as relational, shifting, and embedded in everyday interactions, institutions, and ideas.

Grounded in feminist analyses of power, particularly the work of Srilatha Batliwala, the session invites participants to see power as a flow - something that moves through individuals, relationships, structures, and systems. Participants are encouraged to reflect on how they experience power, how they exercise it (intentionally or unintentionally), and how power is often expressed in subtle or invisible ways.

Through visual analysis, group discussions, and collective reflection, the session makes power visible- both its oppressive and its positive expressions. It also foregrounds the idea that feminist leadership requires a conscious, ethical, and strategic engagement with power, rather than a rejection of it.

Learning Objectives

By the end of this module, participants are likely to:

Perspective and Conceptual Understanding

- Develop a shared understanding of power from a feminist lens-as contextual, relational, and non-linear.
- Recognize different forms and expressions of power, including power over, power to, power with, power within, and power under.

- Understand how power operates visibly, invisibly, and covertly within workplaces and institutions.
- Recognize that power is not inherently negative and can be exercised in transformative and emancipatory ways.

Skills and Practice

- Strengthen the ability to identify and analyze power dynamics in one's own workplace.
- Build awareness of one's own positionality and relationship to power.
- Practice articulating strategies for exercising power consciously, ethically, and constructively.

Methodological Approach

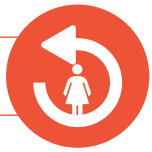
This session uses a participatory and reflective methodology, combining:

- Participant-led recap and energizers
- Visual analysis
- Word cloud exercises
- Small and large group discussions
- Facilitated conceptual inputs

The emphasis is on collective meaning-making rather than expert-driven instruction. Facilitators are encouraged to adapt examples, language, and pacing to participants' contexts and comfort levels.

Session Flow and Facilitation Guide

1. Opening, Energizer, and Recap (15 minutes)



Purpose:

To ground participants in the session, build ownership of the learning process, and connect this module to the previous session on patriarchy.

Suggested Process:

- Welcome participants and briefly outline the focus of the session.
- Invite two to three participants (pre-identified) to:
  - Facilitate a short energizer
  - Share key reflections and learnings from the previous session
- Encourage the recap to focus on insights, questions, or moments of resonance rather than summarizing content.

Facilitator Talking Points:

- Reinforce that learning is collective and participant-led.
- Emphasize that power will be discussed as something everyone experiences and exercises.
- Remind participants that discomfort and confusion are part of learning.

Online Adaptation:

Use chat, reactions, or polls for wider participation.

Offline Adaptation:

Use circle sharing or brief paired discussions.

2. Seeing Power: Visual Analysis of Power Expressions (45 minutes)

Purpose:

To introduce different expressions of power in an accessible, experiential way.

Suggested Process:

- Show participants a set of 4–5 images.
- For each image, ask:
  - Where do you see power?
  - What kind of power is this?
  - Who is exercising power, and how?

Suggested Images (examples):

Savitribai Phule teaching

An elderly man at the centre of a family

MP Sanjana Jatav celebrating her electoral victory

ASHA workers protesting

Gauri Sawant, a trans activist on a TV show

Note: all images have been sourced from Google images

After the visual analysis, introduce the different expressions of power (see facilitator's notes below for more details):

- Power Over
- Power To
- Power With
- Power Within
- Power Under

Facilitator Talking Points:

- Power is both positive and negative.
- Power is not always loud or visible.
- Some expressions of power are strategic and protective.
- Recognizing different forms of power is a key feminist leadership skill.

3. Identifying Power in Our Workplaces (30 minutes)

Purpose:

To help participants locate power within their own work environments.

Suggested Process:

- Use a word cloud tool (e.g., Mentimeter) to ask two questions:
  - Who holds the most power in your workplace?
  - Who holds the least power or is excluded from power?
- Invite participants to submit multiple responses.

Group Discussion Prompts:

Why are certain people seen as powerful?

- What are the sources of their power?
- Why are some people seen as powerless?
- Is power always visible?
- Does power remain fixed, or does it shift?

Facilitator Talking Points:

- Challenge binary thinking of powerful vs powerless.
- Emphasize that power is relational and context-specific.
- Encourage participants to notice intangible sources of power such as social capital, proximity, and legitimacy.

4. Sources and Dilemmas of Power (15-30 minutes)

Purpose:

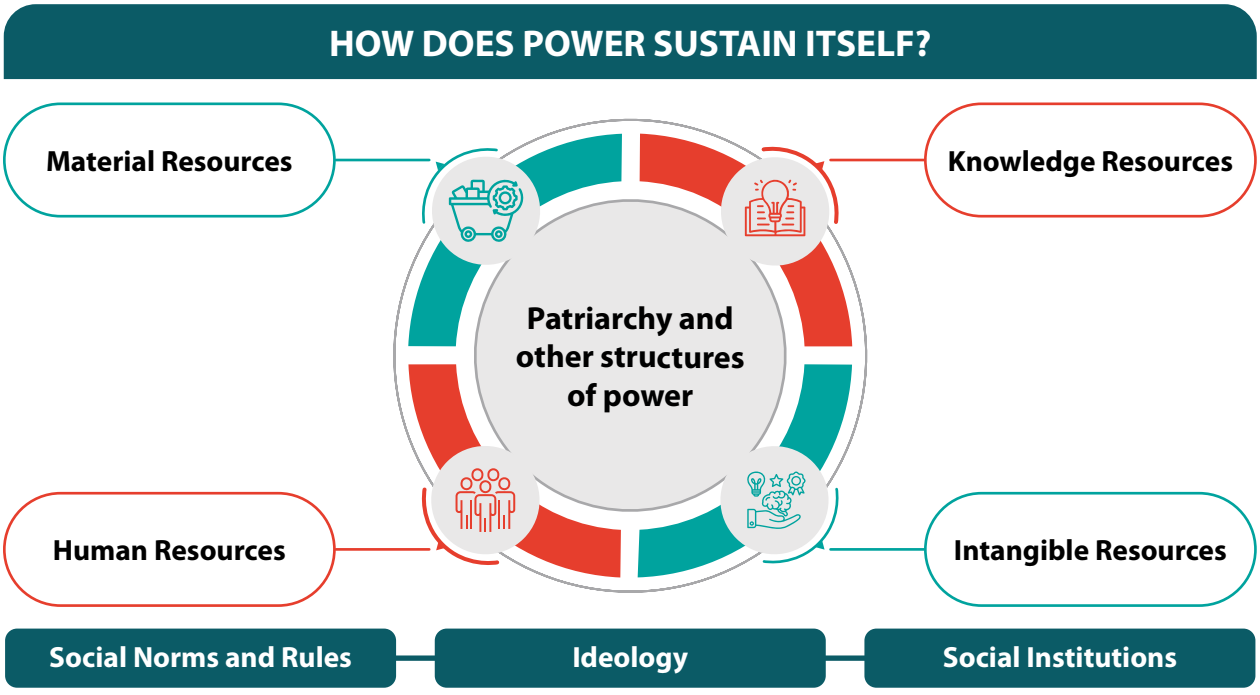
To deepen understanding of where power comes from and why it is often complicated.

Suggested Input:

Facilitators can consolidate the discussion by highlighting:

- Visible power: position, salary, seniority, committees, unions
- Hidden power: networks, caste privilege, social capital, proximity to authority
- Invisible power: ideology, norms, internalized beliefs, workplace culture.

Check the following diagram as a reference for parking this input for effectively:



Invite reflection on dilemmas such as:

- Women being penalized for exercising authority
- The fear of being seen as "too assertive"
- The idea that "powerless hone ka bhi ek power hota hai," or victimhood might also carry a certain power.

5. Power, Ideology, and Control (15-30 minutes)

Purpose:

To introduce invisible power and ideology without overwhelming participants.

Suggested Input:

- Explain invisible power through everyday examples:
  - Workplace cultures that reward masculinity
  - Ideas of 'professionalism' and 'merit'
  - Self-surveillance and internalized discipline
- Use simple illustrations from caste, gender norms, media, and leadership models.

Facilitator Talking Points:

- Invisible power shapes what feels normal or possible.
- Challenging power requires naming these norms.
- Knowledge and education can both sustain and resist power.

6. Closing Reflection: Where Does My Power Lie? (20 minutes)

Purpose:

To help participants connect theory to personal practice.

Suggested Process:

- Invite participants to reflect:
  - Where do you experience power at work?
  - Where do you exercise power?
  - How would you like to use your power differently?
- Take a few voluntary sharings.

Facilitator Talking Points:

- Everyone has some relationship to power.
- Feminist leadership is about conscious engagement with power, not its denial.
- To consolidate learning and prepare participants for future modules.

Assignment:

- Read Srilatha Batliwala's primer on power.
- Write a short personal reflection on power in your workplace.

Facilitator's Notes

This session is meant to deepen, not simplify, participants' understanding of power. Unlike Session 1, which focused on naming patriarchy as a system, this session invites participants to sit with the discomfort, messiness, and contradictions of power. The aim is not to arrive at a morally 'clean' position on power, but to help participants recognise how power flows through their everyday work lives-and how feminist leadership requires conscious engagement with this flow.

Below are detailed notes to help facilitators design their inputs and sharpen talking points. These are not meant to be delivered as a lecture. Use them selectively, in response to what emerges in the room.

1. What Do We Mean by Power?

Drawing from Srilatha Batliwala's work, power can be understood as: "The capacity of different individuals or groups to determine who gets what, who does what, who decides what, and who sets the agenda."

You can explain this simply:

"Power is not just about authority or domination. It's about decision-making, access, visibility, and control-often in very ordinary ways."

Key points to emphasize:

- Power is relational - it exists between people and groups, not in isolation.
- Power is contextual - someone powerful in one situation may be powerless in another.

- Power is not static - it shifts over time, space, and relationships.
- Everyone experiences and exercises power in some form.

This framing helps move participants away from thinking of power only as something 'bad' or something 'other people have'.

2. Power Is a Flow, Not a Thing

The session emphasizes that power is a flow - something that circulates through bodies, institutions, norms, and ideas.

Use everyday examples:

- A senior manager may have positional power at work but very little power in a public space shaped by gender or caste.
- A frontline health worker may be institutionally powerless but exercise significant power within the community.

You can explain this simply:

"Power is not an object you either have or don't have. It moves. It changes. It responds to context."

This helps participants hold multiple truths at once and reduces defensiveness.

3. Different Expressions of Power (Srilatha Batliwala's Framework)

Use the visual analysis activity to introduce these concepts gradually:

Power Over:

- Control, domination, decision-making over others
- Often visible and easiest to recognize
- Not always negative, but most closely linked to oppression

Power To:

- The ability to act, decide, and create change
- Often linked to skills, resources, or opportunities
- Example: access to education, training, or authority used for inclusion

Power With:

- Collective power built through solidarity and collaboration
- Often visible in unions, movements, protests, and collective bargaining

Power Within:

- Self-worth, confidence, dignity, and internal strength
- Often emerges through resistance and survival
- Particularly important for marginalized groups

Power Under:

- Power that operates from positions of marginalization
- Includes strategic compliance, silence, negotiation, or survival tactics
- Important to name without romanticizing suffering

Facilitator reminder: Avoid presenting these as neat categories. They often overlap and coexist.

4. Visible, Hidden, and Invisible Power

The deck distinguishes between three ways power operates:

Visible Power:

- Formal authority, roles, rules, committees, salaries
- Easy to name and challenge
- Example: seniority, POSH committees, management hierarchies

Hidden Power:

- Informal networks, social capital, proximity to authority
- Decisions made behind the scenes
- Strongly shaped by caste, class, gender, and educational background
- Example: hiring decisions, mentorship, who gets informal access

You can say:

"We often try to fix the visible symptoms without touching the invisible roots."

Invisible Power:

- Ideology, norms, values, and internalized beliefs
- Shapes what feels 'normal', 'professional', or 'possible'
- Hardest to see, hardest to challenge

5. Power, Ideology, and Self-Surveillance

Reiterate:

- Invisible power works through ideas, not force.
- People internalize expectations and begin to police themselves.
- This is why power can persist even without overt violence.
- Examples to use carefully:
  - Masculine workplace cultures that reward aggression and long hours
  - Ideas of merit and professionalism that exclude certain bodies
  - Gendered expectations of 'good women' and 'good workers'

Facilitator tip: Do not overload participants with theory. Use one or two strong examples and return to lived experience.

6. Dilemmas of Power - Especially for Women and Marginalized Genders

A key tension to surface:

- Women are often punished for exercising authority
- At the same time, leadership requires the use of power

You can frame this as: "We are often told not to want power, but expected to create change."

Invite reflection on:

- Fear of being seen as aggressive
- Pressure to be liked rather than respected
- The cost of visibility

Normalize these dilemmas rather than resolving them.

7. Power and Feminist Leadership

Although feminist leadership is explored later in the programme, this session should gently establish that:

- Feminist leadership is grounded in power analysis
- It involves conscious, ethical, and strategic use of power
- It seeks to dismantle unequal power relations while recognising complexity
- It also recognizes and nurtures positive expressions of power, especially ones that seek to build collective power to transform unequal power relations.

This session works best when facilitators hold space for ambiguity, curiosity, and reflection rather than certainty.

Session 3

Marginalisation, Intersectionality, and Inclusion

Time: Approximately 3 to 4 hours (including one short break)

Mode

Can be facilitated online or offline, with minor adaptations suggested throughout the module.

Session Overview

This session builds on the earlier discussions on patriarchy and power at the workplace by turning attention to marginalisation, intersectionality, and inclusion. It invites participants to examine how systems of power do not operate along a single axis, but intersect through gender, caste, class, disability, sexuality, age, and other social locations to shape who is seen, heard, protected, or excluded.

Rather than treating diversity as a checklist of identities, the session emphasizes marginalisation as a structural and historical process. Using reflection exercises, group work, and collective discussion, participants explore how everyday institutions, including workplaces, reproduce exclusion, often invisibly. The session introduces intersectionality as an analytical lens to understand these overlapping realities, and inclusion as a political and ethical practice aimed at transforming structures, not fixing individuals.

Learning Objectives

By the end of this module, participants are likely to:

Perspective and Conceptual Understanding

- Develop an understanding of marginalisation as a systemic process rooted in history, political economy, and social norms.
- Understand intersectionality as a way to analyse overlapping systems of oppression rather than adding up identities.
- Recognise the relationship between patriarchy, caste, class, ability, and other structures of power.
- Distinguish between diversity, inclusion, equality, equity, and protection.

Skills and Practice

- Strengthen the ability to analyse workplace and community contexts through an intersectional lens.
- Practice identifying who is excluded, unseen, or silenced in policies, programmes, and institutions.
- Build capacity to move from representation-focused approaches to structural inclusion.

Methodological Approach

This module uses a participatory and reflective methodology, combining:

- Short conceptual inputs
- Individual reflection exercises
- Small group discussions
- Collective meaning-making

The emphasis is on slowing down thinking, allowing complexity to emerge, and grounding concepts in participants' lived realities. Facilitators are encouraged to adapt examples and language based on participants' contexts.

Session Flow and Facilitation Guide

1. Opening and Grounding: Who Is the World Made For? (15 minutes)

Purpose:

To set the emotional and conceptual tone of the session and introduce the idea that the same world can be enabling for some and devastating for others.

Suggested Process:

- Begin with a brief check-in.
- Read aloud (or display) the following short quote: "The world that is satisfying to us is the same world that is utterly devastating for others."
- Ask participants to silently reflect: Who is the world designed for in your workplace or community?
- Who struggles to belong or survive?
- Invite a few volunteers to share.

Facilitator Talking Points:

There is no neutral world; systems are designed with some people in mind more than others. Discomfort is expected - this session asks us to see what we may not usually see.

Online Adaptation:

Use chat or a shared whiteboard.

Offline Adaptation:

Use silent writing or pair-sharing before plenary.

2. Understanding Marginalisation as a Process (40 minutes)

Purpose:

To shift understanding of marginalisation from individual disadvantage to structural exclusion.

Process:

In small groups, ask participants to discuss:

- What does it mean to be 'excluded', 'unseen', or 'ignored'?
- Where do we see this happening at work or in society?

Bring responses to the larger group and cluster them.

Facilitator Talking Points:

- Marginalisation is not accidental or static; it is produced over time.
- It operates through access to resources, recognition, and safety.
- It can be material (wages, housing) and symbolic (respect, credibility).

Check the diagrams below to establish this more clearly in the session:

What is marginalisation?

Alienation, discrimination, cruelty, otherization, and stereotyping

Lack of access to resources

Excluded, unseen and ignored

> **"The world that is satisfying to us is the same world that is utterly devastating for others"**

How does marginalisation happen?

PATRIARCHY

Gender binary, unequal division of roles, labour and resources, exclusion of queer and trans people

CASTE

Brahminical purity, marriages to uphold caste purity, unequal division of labour and resources

RACE

White people considered superior, racism and colonization

ABILITY

Ableism, exclusion of people with disabilities

Historical factors

Political economy

3. Introducing Intersectionality (60 minutes)

Purpose:

To introduce intersectionality as a lens to understand overlapping systems of oppression.

Suggested Input (see the facilitator's notes below for more details):

- Explain that intersectionality emerged from Black feminist thought to explain why experiences of oppression differ even within the same gender.
- Emphasise that it is not about ranking suffering or creating new categories.

Group Exercise:

Ask participants to map a workplace role (e.g., ASHA worker, nurse, sanitation worker) and discuss how multiple factors shape their experience.

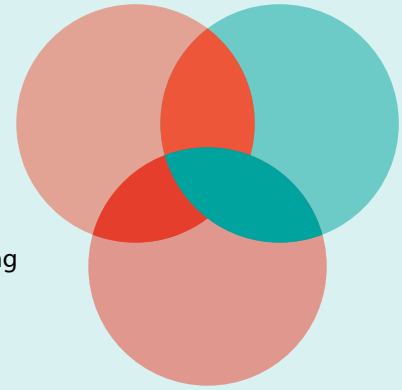
Facilitator Talking Points:

- People are located differently within power structures.
- No one is absolutely powerful or powerless.
- Intersectionality helps us notice who disappears when we look at only one axis.

Check the diagrams below to establish this more clearly in the session:

What is Intersectionality?

A concept that says different forms of oppression overlap and connect in people's lives



Developed in the context of Black women to understand how racism and sexism affects them differently

Not simply adding up different identities or oppressions, like saying "Black woman = Black + Woman"

Helps us name a problem where certain identities or experiences fail to appear or be recognised

Intersectionality helps us understand how marginalization impacts different groups of people in specific ways, depending on where they are located across different systems of oppression.

4. From Diversity to Inclusion (40 minutes)

Purpose:

To distinguish between diversity as presence and inclusion as practice.

Suggested Input:

- Diversity is a social reality, not a goal.
- Inclusion is an active, ongoing process.
- Introduce the framework: Equality + Protection + Equity = Inclusion.

Discussion Questions:

- What happens when organisations focus only on representation?
- What does tokenism look like?
- What would structural inclusion require?

5. Closing Reflection and Application (20 minutes)

Purpose:

To consolidate learning and connect it to participants' leadership roles. You can summarize using the following key points:

- **Marginalization:** Being left out or pushed to the edges by society's structures and history. It is the ways in which society systemically causes harm to and limits certain people, while ensuring that they have very little or no opportunity to better their lives.
- **Intersectionality:** A description of how and why people are marginalized in complex and overlapping ways when different forms of oppressions meet.
- **Inclusion:** The goal of ensuring everyone, especially those who are marginalized, are seen, heard, and actively included in fighting for a better world, as well as addressing the full reality of their lives.

As a post-session assignment, ask the participants to write down:

- One group that is often unseen in their workplace.
- One change that could improve inclusion.

Facilitator's Notes

This session asks participants to confront a difficult but necessary shift: from seeing inequality as the result of individual difference or disadvantage, to understanding marginalisation as a structural, historical, and political process. Like Sessions 1 and 2, the goal is not to provide neat answers, but to build a shared analytical lens that facilitators and participants can return to throughout the programme.

These notes are meant to help facilitators anchor their inputs, choose examples deliberately, and respond to questions or resistance without slipping into abstraction or moral instruction.

1. Marginalisation Is a Process, Not a Trait

A core idea to emphasise throughout the session is that marginalisation is not something people are, but something that happens to people through systems of power.

You can frame this by saying:

"People are not marginal by nature. They are marginalised through how societies are organised."

Key points to hold:

- Marginalisation is produced over time through laws, policies, markets, and social norms.
- It operates by limiting access to resources, safety, dignity, and voice.
- It is often normalised-so deeply embedded that it becomes invisible to those not affected.

Use workplace examples:

- Contract workers vs permanent staff
- Who gets bathrooms, rest spaces, or safety equipment
- Whose complaints are taken seriously

Avoid framing marginalisation as only about poverty or vulnerability. Emphasise power and exclusion.

2. From Difference to Inequality

Participants often conflate diversity (difference) with inequality (hierarchy). This is a key conceptual shift.

You may say:

"Difference becomes inequality when it is ranked and valued unequally."

Clarify:

- Diversity simply describes variation.
- Inequality describes structured advantages and disadvantages.
- Marginalisation is the outcome of sustained inequality.

This helps participants move away from identity celebration toward power analysis.

3. Intersectionality: Seeing Overlapping Systems of Power

Intersectionality should be introduced as an analytical tool, not an identity framework.

Key ideas to anchor:

- People experience oppression differently depending on where they are located within multiple systems.
- Gender does not operate independently of caste, class, religion, disability, or sexuality.
- Intersectionality does not rank suffering or create competition - it explains variation.

You can explain:

"Intersectionality helps us understand how different systems of power, like patriarchy, caste, class, and ableism, work together, not separately."

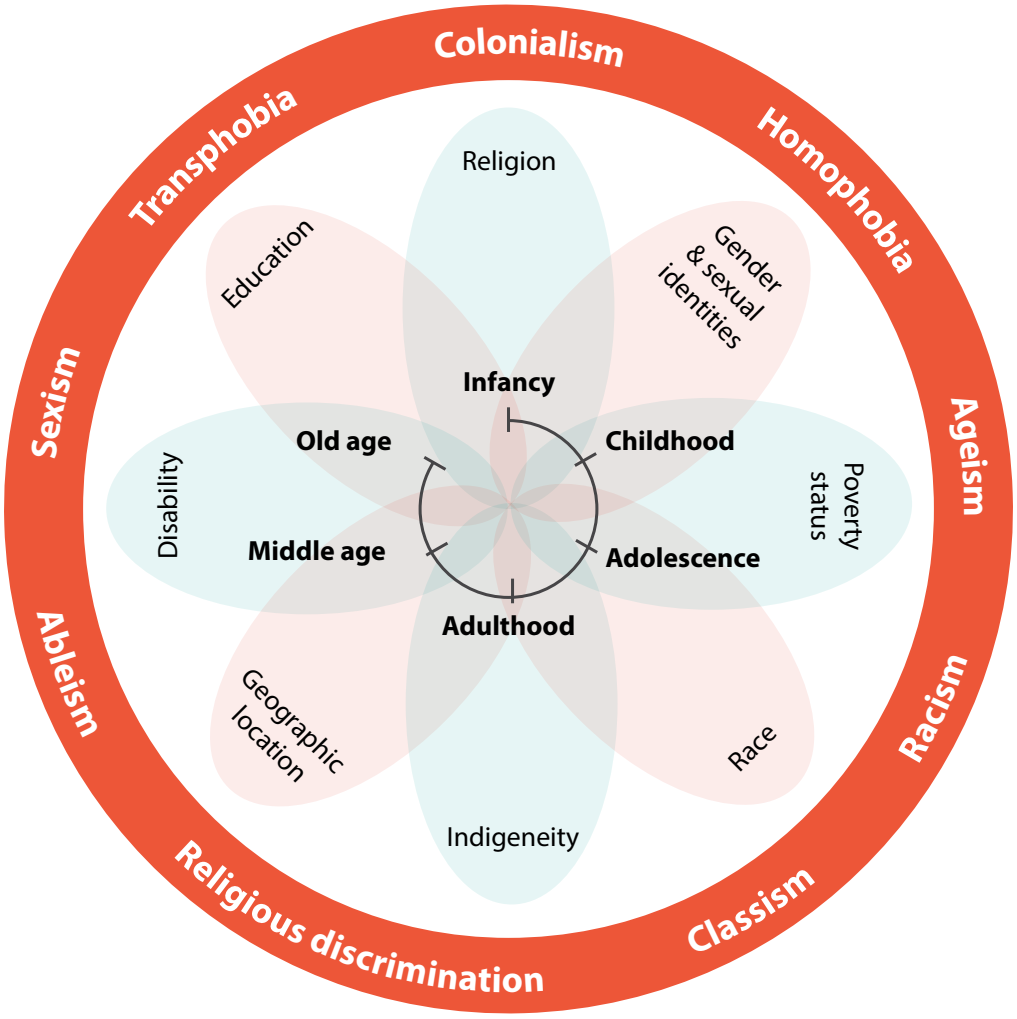
Use concrete examples:

- A Dalit woman health worker vs an upper-caste woman administrator
- A disabled woman navigating a 'gender-inclusive' workplace without access

Facilitator caution:

Avoid turning intersectionality into a checklist of identities. Keep returning to structures and power. Check the diagram below, which has been developed by The Equality Institute to understand this better:

Intersectionality Wheel



4. Visibility, Invisibility, and Erasure

A useful thread to hold through discussions is the idea of who becomes visible and who disappears.

Invite participants to notice:

- Who is counted in data and reports
- Who is consulted in decision-making
- Who is protected by policies
- Who is blamed when systems fail

You may say:

"Inclusion often begins with visibility, but it cannot end there."

This links directly to earlier sessions on invisible power and ideology.

5. From Diversity to Inclusion: Shifting Responsibility

This session should clearly distinguish between diversity as presence and inclusion as practice.

Key framing:

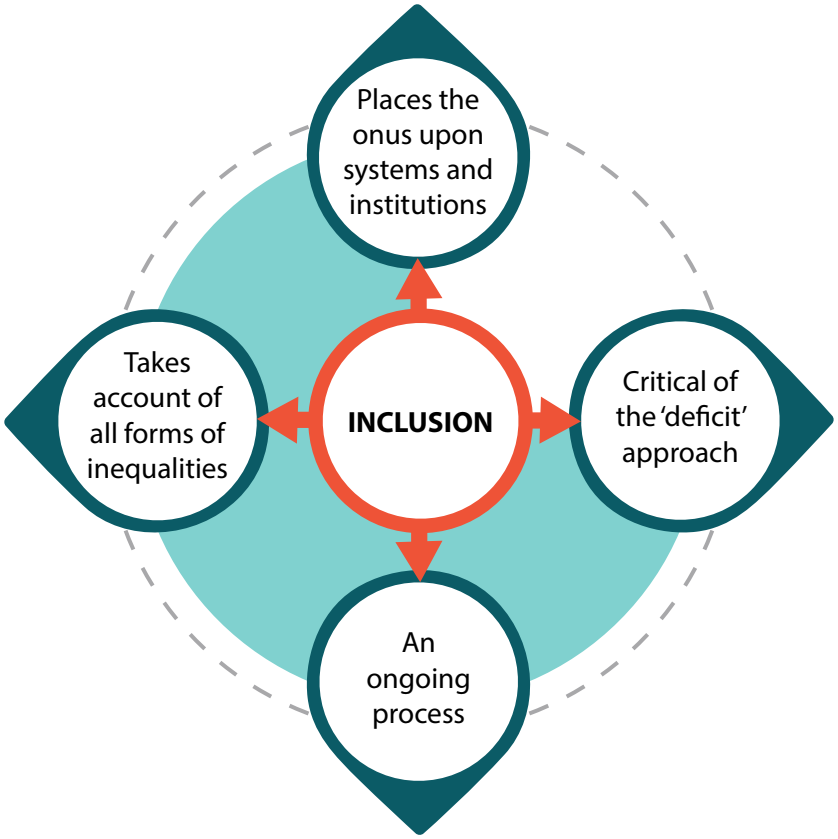
- Diversity is descriptive, not transformative.
- Inclusion requires changing structures, not just fixing people.
- Inclusion shifts responsibility from individuals to institutions.

Introduce the Equality–Protection–Equity framework carefully:

- Equality addresses sameness
- Protection addresses vulnerability and harm
- Equity addresses historical and structural disadvantage

Emphasise that these are context-dependent and must be held together. See the diagram below to establish the idea of inclusion more strongly:

Inequalities that are open or hidden, intentional or unintentional



Inclusion does not only focus on lack of individual skills and abilities

6. Common Traps to Name (Gently)

Facilitators may encounter:

- 'We treat everyone the same' arguments
- Defensiveness from those who feel accused
- Pressure to provide solutions immediately

Possible responses:

- "Treating everyone the same can reproduce inequality."
- "This conversation is about systems, not blame."
- "We are learning to see patterns, not fix everything today."

Refer to the following list of do's and don'ts to ensure conceptual clarity during the session:

Towards a robust framework of inclusion

DOS	DONT'S
Examine diversity patterns: Look at who is present, who is missing, and who holds power.	**Don't treat diversity as symbolic:** Avoid tokenism or surface-level inclusion.
Understand marginalisation: See how different identities and disadvantages overlap.	**Don't just tolerate difference:** Inclusion is more than protection or celebration—it requires participation and power-sharing.
Question "othering": Notice how some groups/people are treated as outsiders or "different" or aren't accepted as easily as others.	**Don't rely on force or authority:** Inclusion cannot be imposed.
Think beyond one identity: Recognise multiple identities without stereotyping people.	**Don't try to make everyone the same:** Avoid pushing people to "fit in" or conform.
Value coexistence: Create space for differences to exist side by side.	**Don't override diversity in the name of "common interest":** Inclusion should not be sidelined for convenience or majority comfort.
Work towards equity: Focus on fairness, not sameness.	**Don't ignore intersecting realities:** Avoid single-axis thinking that overlooks complex lived experiences.
Address structural divides: Pay attention to urban–rural gaps, gender, region, class, and lifestyle differences.	**Don't assume needs:** Always ask, and do not assume or patronize.
Adopt a syncretic approach: Respect and integrate diverse languages, cultures, beliefs, rituals, and customs.	

7. Linking Marginalisation to Feminist Leadership

This session quietly prepares the ground for leadership discussions by emphasising that:

- Leadership requires noticing who is missing or silenced
- Ethical leadership involves redistributing power and resources
- Inclusion is an ongoing political practice, not a one-time intervention

You can close the conceptual arc by saying:

"Feminist leadership begins with learning how to see inequality clearly and refusing to accept it as natural."

Overall Facilitation Guidance:

- Slow the pace-this session requires reflection
- Use participants' examples as primary material
- Avoid forcing personal disclosure
- Let contradictions and discomfort surface
- Keep returning to structure, history, and power

This session works best when facilitators resist the urge to simplify, and instead help participants sit with complexity, clarity, and responsibility.

Session 4

Chingaari Masterclass – Understanding Health Systems in India

Time: 3 hours

Resource Person: Dr. Padma Deosthali (this session was designed and delivered by the resource person)

Language: Hindi (with translation support)

Session Overview

This session deepens participants' structural understanding by examining the Indian health system as a political, gendered, and unequal system rather than a neutral service-delivery mechanism. Building on earlier sessions on patriarchy, power, and marginalisation, it situates health within broader questions of citizenship, rights, labour, and state accountability.

The session traces the historical vision of universal public healthcare in India and contrasts it with contemporary realities of fragmentation, privatisation, and unequal access. Through data, quizzes, case studies, and collective discussion, participants explore how gender, caste, class, religion, disability, and region shape health outcomes, experiences of care, and conditions of health work.

A central emphasis of the session is the distinction between needs-based and rights-based approaches to health. Participants are encouraged to understand health not as charity or welfare, but as an entitlement linked to dignity, justice, and feminist leadership. The session positions the right to health as both an analytical lens and a leadership practice, preparing the ground for later modules on power, advocacy, and systemic change.

Learning Objectives

By the end of this session, participants should be able to:

- Develop a critical understanding of India's health system - its structure, history, and key actors, across public and private sectors.
- Identify how gender, caste, class, religion, disability, and region shape access to healthcare, health outcomes, and health labour.

- Distinguish clearly between needs-based and rights-based approaches to health.
- Situate the right to health within feminist leadership and praxis, with attention to accountability, entitlement, and structural change.

Methodological Approach

This session uses a blended and participatory methodology, combining:

- Short, structured inputs from the resource person
- Interactive quizzes and polls to surface assumptions and prompt reflection
- Case studies grounded in lived realities of health access and health work
- Small group discussions and plenary reflection

The methodology is designed to move participants from information to analysis, and from individual experience to structural understanding. Facilitators are encouraged to continuously link data and examples back to questions of power, inequality, and accountability.

Given the sensitive nature of discussions around bodies, reproduction, caste, religion, and rights, facilitators should prioritise creating a respectful and non-judgemental learning space. The emphasis throughout is on collective learning rather than debate, and on building shared political clarity rather than technical expertise.

Session Flow and Facilitation Plan

1. Opening and Introductions (20 mins)

Purpose:

Allow participants to join, test audio/video, settle and introduce the session.

Activities:

- Introduce translators and explain how to use the translation feature.
- Welcome participants and introduce the resource person.

Facilitator's Notes

- Keep the space informal and welcoming; greet participants as they join.
- Use this time to check translation arrangements and ensure accessibility features are working
- Briefly situate this session within Module 1: this is where structural analysis deepens.
- Emphasize that the session will move beyond "information" to questions of power, inequality, and rights.

2. Introduction to Health Systems in India (15 mins)

Learning Focus:

- Overview of India's health system: public and private sectors.
- Historical foundations, especially the Bhore Committee Report (1946).

Method:

Short lecture using slides.

Facilitator Notes (Conceptual Anchors):

- Emphasize the vision of the Bhore Committee: universal, integrated, publicly funded healthcare based on citizenship, not ability to pay.
- Contrast this vision with the current fragmented system: vertical disease programmes, uneven state capacity, and growing privatization.
- Prompt facilitators to underline a key feminist question: Who benefits from fragmentation, and who bears its costs?

3. Differentiated Access, Outcomes, and Labour in Health Systems (45 mins)

Learning Focus:

- How patriarchy, caste, class, religion, ableism, and market forces structure healthcare access and outcomes.
- Sexual and Reproductive Health and Rights (SRHR) as an entry point.
- Social organization of labour in healthcare.

Method:

Polls, quizzes, facilitated discussion, and short case studies.

Prompt 1: Abortion Rights and Sex Determination

- Agree/Disagree/Don't Know statements via poll or a quiz sheet.

Facilitator's Notes

- Anchor discussion in the distinction between legality and access.
- Emphasize how the MTP Act and PCPNDT Act are often misused to police women's bodies rather than protect rights.
- Encourage facilitators to surface moral regulation of sexuality, especially for unmarried women, young women, and marginalized communities.

Prompt 2: Fertility, Sexuality, and Religion

- True/False statements on Muslim fertility and sexual freedom.

Facilitator's Notes

- Name stereotypes explicitly and unpack how data is selectively used to justify communal and patriarchal control.
- Emphasize that fertility patterns are shaped by access to education, healthcare, and economic security-not religion alone.

Prompt 3: Case Studies

- Small number of verbal responses + chat reflections. Check the examples below for reference:

Case Study 1:

Shabana (name changed), 18, moved to Delhi to help support her impoverished family in a village in Uttar Pradesh. She did not anticipate that the man who promised her employment would sell her into sex work. When she went into a clinic seeking an abortion, the provider denied her services after learning her profession. She was not a minor but he asked for her parents' consent. Although she eventually was given an abortion when a local community leader intervened.

What difficulties in your view Shabana might have faced in accessing reproductive healthcare?

Case Study 2:

A 17-year-old illiterate girl with a physical disability was sterilized without her knowledge, suggested by her doctor to her parents to avoid unwanted pregnancy. Her parents were daily labourers.

Is it the right decision by the doctor? Please explain your answer.

Case Study 3:

During the COVID-19 pandemic in India, many public hospitals provided nurses-mostly women-with ill-fitting PPE kits designed for male doctors. Class IV employees, including cleaners and ward staff, often received no PPE kits and continued working without protection. In several cases, no separate accommodation was arranged for them despite high exposure to COVID-19 patients. PPE distribution and safety measures varied by role and department within the same hospitals.

How did the distribution of PPE and lack of accommodation for Class IV workers during the COVID-19 pandemic show the deeper problems of inequality in India's public healthcare system?

Facilitator's Notes

- Use each case to ask: Whose rights were violated? By whom? Through what institutional practices?
- Draw attention to intersections of age, disability, caste, occupation, and gender.
- When discussing health workers (ASHA workers, Class IV staff), emphasize invisibilized labour and the feminization and casteization of care work.

4. Rights-Based Approach and Feminist Leadership

Learning Focus:

- Rights-based vs needs-based approaches to health.
- Feminist leadership as structural, political, and values-driven.

Method:

Small group discussion and plenary sharing.

Group Activity:

Participants discuss two guiding questions in breakout groups:

1. Examples of the right to health in their own work.
2. Role of feminist leadership in protecting and promoting health rights.

Facilitator Notes (Conceptual Anchors):

- Clearly articulate that a rights-based approach:
  - Is grounded in entitlement, not charity.
  - Demands accountability from the state and institutions.
  - Treats even a single violation as injustice.
- Contrast this with needs-based approaches that depend on discretion and benevolence.
- Emphasize feminist leadership as a process, not a fixed model-rooted in equity, justice, and refusal of one-size-fits-all solutions.
- Encourage facilitators to link participants' examples back to structures, policies, and power relations-not just individual action.

5. Closing and Transition

- The resource person offers reflections, synthesizing themes and gaps.
- Facilitator marks the close of Module 1 and previews Module 2 on feminist leadership.
- Share feedback form.

Facilitator's Notes (For Preparation)

1. **Key Framing for the Session**

   This session should be framed as a shift from experience to structure. Facilitators should help participants see personal struggles with healthcare as outcomes of political and economic choices.

2. **Power Lens on Health Systems**

   Encourage facilitators to consistently ask, while linking it with the previous sessions on power and marginalization:

   - Who decides priorities?
   - Who pays, and who profits?
   - Whose labour is valued, and whose is invisible?
   - Who controls access? Is access enough?

3. Using a Feminist Lens

- Emphasize control over bodies, reproduction, and labour as central feminist concerns.
- Highlight how caste and religion are not "add-ons" but foundational to how health systems function in India.
- Establish through data. Check the data sheet below to park this more effectively:

Key Data Points to Establish Inequality in Health:

- Immunization in ST households is 6.2 percent below the national average
- Life Expectancy: Rich, on average, live 7.5 years more than the poor
- IMR: Though IMR has witnessed significant decline in two years, SCs still have IMR 13.1 higher than the general category, while infant deaths in STs are 12.3 more
- Stunting: The difference between stunted children in SC and ST households and those in households belonging to the general category is 12.6 and 13.6 percent,respectively
- ANC is lowest in Nagaland (21%), Bihar (25%), and highest in Goa (93%)
- **Institutional births**
  - ST households were 15 percent below the general category in 2015-16
  - There is a 35 percent gap in institutional births between the lowest and highest 20 percent wealth quintile groups in 2015-16
- **Fertility Rate**
  - STs have the highest fertility rate at 2.5, followed closely by SCs and OBCs at 2.3 and 2.2, respectively, while the general category has the lowest at 1.9
  - Muslims have the highest TFR at 2.6, while TFR for Hindus, Christians and Sikhs is 2.1, 2 and 1.6, respectively
- **10,52,000 ASHA workers promote access to public health system**
  - Poor working conditions, no compensation or social protection
  - Incentives remained same for 15 years
  - Volunteers, not formal workers, extension of women's care role into public domain

4. **Handling Sensitive Discussions**
   - Normalize discomfort and disagreement.
   - Redirect moral judgments toward structural analysis.
   - Protect participants sharing lived experiences from scrutiny or debate.

5. **Desired Takeaway for Participants**

   Participants should leave with the clarity that:
   - Health is not a service or favour - it is a right.
   - Inequality in health is produced, not accidental.
   - Feminist leadership requires engaging with systems, not only symptoms.
   - Check the table below to differentiate between right-based and needs-based approach.

Needs-Based	Rights-based
◆ May or may not be met ◆ May fluctuate, can be arbitrarily decided or withdrawn ◆ Identified by provider – client/ patron relationship established ◆ May be reduced ◆ Sense of benevolence ◆ No consequences for the provider if not met ◆ Non-fulfillment becomes crucial only when the needs of a large section of society are affected.	◆ Enforceable by law ◆ Not arbitrary but according to established principles and standards ◆ Are negotiated and the bearer of rights has a say ◆ Dynamic and open to expansion ◆ Fulfilled because there is a 'right' ◆ Consequences in terms of accountability to mechanisms and remedies for claiming rights ◆ Violation of a single individual's rights is a 'wrong'.

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18. Sangari, Kumkum. "Politics of Diversity: Religious Communities and Multiple Patriarchies. " *Economic and Political Weekly* 30, no. 51–52 (1995): 3287–3310.
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MODULE 2

Feminist Leadership and the World of Work

Session 5

Unpacking Work, Workplace, and Workers' Rights from a Feminist Lens

Time: Approximately 3-4 hours (including one short break)

Mode:

Online facilitation, with breakout groups and plenary discussions. Minor adaptations can be made for offline settings.

Session Overview

This session introduces participants to the world of work through a feminist lens, foregrounding women as workers whose labour has historically been invisibilised, devalued, and rendered precarious. It situates contemporary workplace realities, especially within the health sector, within a longer history of women's labour struggles in India.

Beginning with a historical overview of women workers' movements, the session traces how women's work has been shaped by patriarchy, caste, class, and state policy. It then moves to a closer examination of present-day health systems, helping participants understand how formal and informal labour, recognition, and rights are structured and distributed.

By linking history, lived experience, and legal frameworks, the session lays the groundwork for feminist leadership by showing that leadership emerges from collective struggles for dignity, recognition, and justice at work, not only from formal positions of authority.

Learning Objectives

By the end of the session, participants are likely to:

Perspective and Conceptual Understanding:

- Understand women's work as central to economic and social life, rather than marginal or supplementary

- Recognise key moments in the history of women workers' movements in India and their relevance today
- Understand the "world of work" as a system shaped by power relations, not just individual workplaces

Skills and Practice

- Analyse their own work contexts within the health sector using a feminist and intersectional lens
- Identify forms of informality, precarity, and exclusion in labour arrangements
- Begin linking workers' rights, policies, and laws to lived experiences at work

Methodological Approach

This session uses a participatory and reflective methodology, combining:

- Facilitator-led conceptual inputs using historical material
- Guided plenary discussions
- Small-group mapping exercises
- Interactive quizzes and collective reflection

The emphasis is on connecting history and theory to participants' own work experiences, rather than treating workers' rights as abstract or technical concepts.

Session Flow and Facilitation Guide

1. Opening and Context Setting (15 minutes)

Purpose:

To situate the session within Module 2 and reconnect participants to earlier discussions on gender, patriarchy, and power.

Suggested Process:

- Welcome participants and briefly recap how Module 1 focused on understanding gender and power.
- Introduce Module 2 as a shift towards examining how these power structures operate in the world of work.
- Outline the session flow and learning objectives.

2. A Brief History of Women as Workers in India (50 minutes)

Purpose:

To situate women's work and workers' rights within historical struggles rather than treating them as recent or isolated issues.

Process:

- The session will begin with a storytelling style presentation, using visuals and archival material to present the history of women as workers in India (please check Annexure 2 to see a detailed chronology of this history from the 1930s onwards).
- For the purpose of this session, the facilitators can focus on the key milestones provided in the timeline below (refer to Annexure no. 2 for more details):

1930 — Women workers participate in the Salt Satyagraha (Dandi March)

1930s — Women textile workers' mobilization, led by Anasuya Sarabhai

1946 — Women workers and peasants lead the Tebhaga Movement

1945–1951 — Women at the forefront of Telangana Peasants Struggle, and take up arms for land rights

1954 — Formation of AIDWA, as a mass organization for women workers' rights

Early 1970s — Women at the forefront of Navnirman Movement, protest inflation and corruption

1972 — Formation of SEWA, a trade union of women informal sector workers

1988 — GoI releases the Shramshakti Report, which recognizes women informal workers

1990s — Bhanwari Devi's gangrape; subsequent Vishakha guidelines, recognizing sexual harassment at workplace

1990s — Sex workers unionize and demand to be recognized as workers

1990s — Safai Karamchari Aandolan launched, fighting for manual scavengers' rights

2005 — NREGA launched, with 33% women's participation

2005 — Bhartiya Bar Girls' Union protest against the dance bar ban in Maharashtra

2018 — #MeToo Movement exposes sexual harassment in media, corporate, and informal sectors

2020 — Women agricultural laborers lead sit-ins against farm laws during the farmers' protests

2023 — ASHA workers flood grievance portals with 500,000 complaints, crashing government systems

- The facilitators can choose to pause in between this presentation, and also check with the participants if they have heard about these movements and milestones. If you are conducting this session online, ask the participants to write in the chat box.

- The presentation should also draw upon the following key linkages (facilitators can also use this to develop a script for their input/presentation/storytelling):

Anti Colonial Period

From Symbol to Political Actor

During anti colonial struggles, women participated actively in nationalist movements. Yet they were often portrayed as mothers, caregivers, and moral symbols of the nation. Their presence was celebrated, but frequently within patriarchal imagery.

At the same time, this period marked the emergence of women as political actors who challenged both colonial rule and patriarchal norms. Women's participation began shifting public perception, moving them from being seen only as belonging to the domestic sphere to being recognised as contributors to public and political life.

Leadership Insight

Women entered public political space even when the language around them remained restrictive. Leadership often begins before recognition does.

Post Independence Mass Movements

Grassroots Women at the Frontlines

After Independence, working class, Adivasi, and peasant women became central to mass based struggles across the country. They mobilised around land alienation, displacement, rising prices, corruption, and economic marginalisation.

Women played crucial roles in movements such as the Telangana uprising, the Shahada movement, and numerous trade union and farmer led struggles. Yet their names were often absent from formal histories.

1970s - 1980s

Naming Gender as Political

In the 1970s and 1980s, women formed autonomous movements that explicitly named gender as a political issue. Domestic violence, sexual assault, and the sexual division of labour were reframed as structural problems rather than private matters.

This period also saw the growth of socialist feminist thinking, which connected women's exploitation to capitalism, patriarchy, and caste across both paid and unpaid work. Feminist analysis began linking household labour, workplace exploitation, and systemic inequality.

Leadership Insight

Feminist leadership makes invisible structures visible. It transforms personal suffering into collective political critique.

1990s Economic Liberalisation

Feminisation of Labour and Poverty

Economic liberalisation reshaped labour markets and pushed large numbers of women into informal and insecure work. Feminist scholars and activists highlighted women's concentration in sectors with weak or absent legal protections.

The Shramshakti Report played a significant role in recognising and validating women's economic contributions in the informal economy. It challenged the assumption that informal work was marginal or secondary.

Yet recognition did not automatically translate into rights.

Leadership Insight

Recognition is political, but recognition alone is not transformation.

2000s and After

Organising from the Margins

In the decades that followed, women workers in marginalised sectors organised more visibly. Domestic workers, sex workers, bar dancers, garment workers, and community health workers such as ASHAs formed collectives and unions.

These movements demanded recognition not only as workers, but as citizens entitled to dignity, rights, and protection. Despite increased recognition, structural exclusions persist:

- There is no comprehensive labour law for domestic workers.
- Sex work is acknowledged as work, but without corresponding labour protections.
- Scheme based workers such as ASHAs are classified as volunteers, denying them worker status and legal safeguards.

This reveals an ongoing contradiction. Women are increasingly recognised as workers, yet systematically denied the rights available to workers in the formal sector. The divide between formal and informal work remains deeply gendered, reinforcing inequality and insecurity.

Leadership Insight

Feminist leadership confronts the gap between recognition and rights. It demands structural change, not symbolic inclusion.

Facilitate a short plenary discussion after the input, where you can ask the participants the following:

- Why is it important to know this history?
- What stood out to you from this history? And why?

- Do you still see the struggles from the past in the present? Do you also see it in your own lives?
- How does this history reshape your understanding of leadership?
- What forms of labour around you remain unrecognised or under protected?

And emphasize:

Across these phases, several patterns emerge:

- Women have always worked, organised, and led, even when unrecognised.
- Labour struggles and feminist struggles are deeply interconnected.
- Informal and care based work remains undervalued and under protected.
- Recognition without redistribution and rights sustains inequality.

Feminist leadership today is shaped by these histories. It does not begin from abstraction. It emerges from collective struggle, lived experience, and the insistence that labouring bodies deserve dignity, protection, and power.

3. Group Activity: Mapping the Health Workforce (60 minutes)

Purpose:

To help participants apply historical and conceptual insights to their own work contexts.

Process:

- Participants will be divided into groups of four. Each group will engage in a 25-minute discussion and mapping exercise based on their understanding of health systems from the previous session.
- Ask groups to map the health workforce in their context using guiding questions:
  - Who are the different categories of workers?
  - Which roles are formal and which are informal?
  - How are gender, caste, religion, and class distributed across roles?
  - Where do precarity and lack of protection show up most clearly?
- Bring groups back for plenary sharing.
- The facilitator will guide a collective discussion that draws connections between the groups' findings and the ILO's **"World of Work" framework (see below in facilitator's notes),** highlighting dimensions such as decent work, informality, inequality, and structural discrimination within the health workforce.

4. Closing Reflection and Transition (10 minutes)

- Summarise key insights from history, mapping, and rights discussions.
- Invite participants to reflect on where they locate themselves within the world of work.
- Briefly introduce how upcoming sessions will focus on feminist leadership and workplace transformation.

Facilitator's Notes

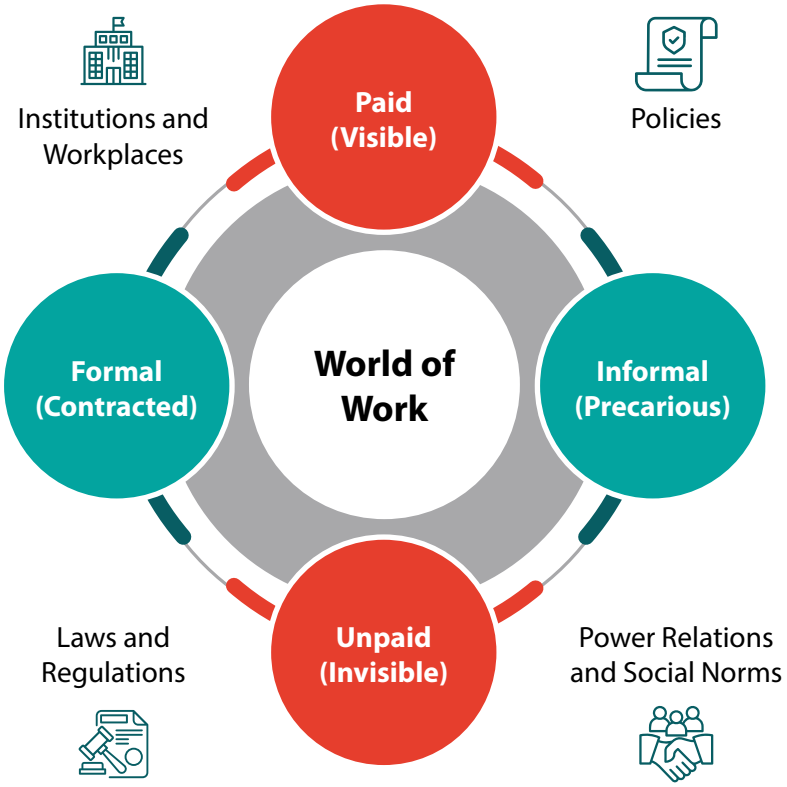
This session is foundational for Module 2. Its aim is not to provide a complete history of labour or an exhaustive overview of laws, but to help participants:

- See women's work as historically contested and politically significant
- Understand informality and precarity as produced through policy and power, not as accidents
- Recognise the health sector as deeply dependent on feminised and undervalued labour
- Begin locating themselves as workers within intersecting structures of gender, caste, class, and power.

Below are **key facilitator's notes,** organised under clear heads, focusing on the world of work, formal and informal labour, and frameworks that protect women workers' rights. These are written as **practical anchors for facilitation,** not as slides or theory notes.

Understanding Work and the World of Work

- Work should be understood beyond jobs and employment contracts; it includes paid, unpaid, formal, informal, visible, and invisible labour.
- The "world of work" includes not only workers and employers, but also laws, policies, institutions, social norms, and power relations that shape how work is valued and regulated.
- Women's work is often located at the intersection of production and reproduction, where care, nurturing, and emotional labour are treated as natural rather than skilled or deserving of rights.
- In sectors like health, the workplace extends beyond hospitals and offices to homes, communities, streets, and public spaces.



Formal and Informal Work: A Gendered Divide

- Formal work is typically associated with registration, written contracts, labour law coverage, social security, and predictable wages.
- Informal work often lacks legal recognition, contracts, social protection, and grievance redressal mechanisms.
- Women are disproportionately concentrated in informal work due to gender norms around care, mobility, flexibility, and respectability.
- Many women workers move between formal and informal arrangements over their lifetimes, rather than belonging clearly to one category.
- In the health sector, doctors and senior staff are more likely to be formally employed, while ASHAs, cleaners, helpers, caregivers, and contract nurses often work under informal or semi-formal conditions.
- Informalisation is not accidental; it is tied to cost-cutting, profit-driven systems, and the devaluation of feminised and caste-based labour.

Care Work and the Labouring Body

- Care work sits on a continuum between unpaid household labour and paid care work in sectors like health, sanitation, and domestic work.

- Women's bodies are expected to absorb physical exhaustion, emotional labour, and risk, often without adequate protection or recognition.
- The idea of the "labouring body" helps foreground how caste, gender, disability, and religion shape whose bodies are seen as expendable or replaceable.
- Many women workers face moral surveillance and stigma alongside economic exploitation.

Why the ILO's "World of Work" Framework Matters?

The framework allows facilitators to connect individual work experiences to larger systems of labour regulation, inequality, and power.

It helps shift conversations away from personal failure or resilience toward structural conditions and collective responsibility.

It recognises unpaid care work, informal work, and non-standard employment as central to understanding labour markets.

Key Dimensions of Women's Experiences in the World of Work

- Access to employment is shaped by gender norms, mobility restrictions, caste location, and caregiving responsibilities.
- Conditions of work include pay, working hours, safety, maternity protection, and freedom from harassment.
- Informal and vulnerable work disproportionately affects women, especially those from marginalised communities.
- The double burden of paid work and unpaid care limits women's choices, energy, and opportunities for advancement.
- Structural barriers include occupational segregation, discrimination, lack of childcare, and weak enforcement of laws.

Frameworks Protecting Women Workers' Rights in India

Constitutional Foundations	Labour Laws	Judiciary
◆ Equality before law and equal protection are guaranteed. ◆ Discrimination on the basis of sex is prohibited, while special provisions for women are permitted. ◆ Equal pay for equal work and humane conditions of work are constitutional principles.	◆ Equal pay and non-discrimination are legally mandated, though enforcement remains uneven. ◆ Maternity protection exists but excludes many women due to employment status, establishment size, or tenure requirements. ◆ Safety and welfare laws apply unevenly across sectors, often excluding informal workers. ◆ Sexual harassment is legally recognised as a workplace issue, with mandatory redressal mechanisms.	◆ Courts have played an important role in expanding the definition of work and workplace, especially in relation to dignity and safety. ◆ Judicial interpretations have often filled gaps left by legislation, though access to justice remains unequal.

Key Facilitation Emphasis:

- Use history to open up discussion, not to overwhelm with facts
- Continuously draw links between past struggles and present conditions
- Encourage participants to speak from experience, while gently connecting their insights to structural patterns
- Avoid treating laws and rights as guarantees; emphasise the gap between recognition and lived reality.
- Encourage participants to locate themselves within these frameworks and identify where protections apply, fail, or are denied.
- Continuously link back to gender, caste, class, and power rather than presenting rights as neutral or universal.
- Reinforce that organising, collective action, and feminist leadership are central to making rights meaningful.
- **And remember -** conducting this session will require the facilitator to read and prepare well, so that they can facilitate a well-informed and well-rounded discussion. Be evocative and build a session that allows the participants to immerse themselves into this history, while being also able to learn from it.

This session prepares participants to engage with feminist leadership as a practice rooted in the world of work, setting the stage for deeper discussions on power, institutions, and change in the sessions that follow.

Session 6

Finding the 'Feminist' in Our Work and Leadership

Time: 3 hours (including one short break)

Mode:

Online facilitation with plenary discussion and breakout groups. (Design can be adapted for offline settings with circle-based discussions.)

Session Overview

This session is designed as a reflective and participatory space where participants collectively explore what feminist work and feminist leadership mean in practice, rather than through predefined concepts or frameworks.

Building on the previous session, which situated work, labour, and rights within historical and structural contexts, this session turns inward and outward at once. It invites participants to draw from their lived experiences as health workers, organisers, and professionals, and to reflect on how feminist values show up (or struggle to show up) in their everyday work, decisions, and relationships.

There is no formal "input" in this session. Instead, meaning is generated through shared reflection, careful listening, and collective sense-making. Facilitators hold the space by asking thoughtful questions, noticing patterns, and supporting participants to articulate their own principles, tensions, and aspirations.

The session emphasises that feminist leadership is not a fixed role, title, or destination. It is an ongoing practice - shaped by context, relationships, power, and accountability, and often marked by uncertainty, negotiation, and care.

Learning Objectives

By the end of the session, participants are likely to:

Perspective and Reflection:

- Articulate what feminist work means to them, grounded in their own experiences and contexts
- Recognise that feminist practice can look different across roles, locations, and institutional settings

- Understand feminist leadership as a process and practice, rather than a personality trait or position.

Practice and Application

- Begin naming personal and collective values that guide their feminist work
- Reflect on the kinds of leadership needed to sustain feminist work over time
- Identify tensions, challenges, and contradictions that arise while practising feminist leadership.

Methodological Approach

This session is rooted in:

- Guided individual reflection
- Plenary sharing and collective sense-making
- Small-group discussion and collaborative synthesis

The methodology prioritises voice, balance, and care. Written reflection is used as a tool to deepen participation, ensuring that quieter voices are heard alongside more confident speakers. Discomfort, disagreement, and uncertainty are treated as valid and productive parts of the learning process.

Session Flow and Facilitation Guide:

1. Arrival, Check-in, and Grounding (15 minutes)

Purpose:

To settle participants into the space, reconnect with prior sessions, and create emotional and practical readiness for reflective work.

Suggested Process:

- Ensure translation support is set up before participants arrive.
- Welcome participants and remind them of the session's reflective and participatory nature.
- Briefly check in on the homework/reflection prompt:
  - How was the process of writing?
  - What felt easy or difficult?
- Reiterate that facilitators are available for support, including reading reflections aloud if needed due to network or comfort issues.
- Share logistical updates (WhatsApp engagement, optional Sunday sessions, upcoming programme elements).

2. Unpacking Feminist Work: A Reflective Conversation (90 minutes)

Purpose:

To collectively explore what makes work feminist, without arriving at a single definition.

Pre-Session Preparation:

Participants receive a written reflection prompt in advance and are expected to come prepared to read their reflection aloud during the session.

Core Reflective Questions (not presented as slides, but used to guide sharing):

- What makes our work feminist?
- Is feminist work defined by principles, by process, or by both?
- Do feminist principles come first, or do they emerge through practice and reflection?
- How does our location - within institutions, communities, systems of power - shape what feminist work looks like?
- How do we practice feminist work in our roles as health workers and beyond?

The following reflection prompt can be used and adapted to do the same:

Hello Everyone!

As a part of the next session, we invite you to take some time to reflect on your journey as a health worker. Think about one action you've taken along the way that, in your view, feels like a feminist action and why?

We're not asking you to define the term in any fixed way. Instead, we ask you to look at it through your own eyes - your experiences, your struggles, your joys, and your context. We truly believe your work holds deep wisdom, and that wisdom is more than enough to help unpack what feminist action means to you.

As you reflect, we encourage you to reach for your reflection journal, or anything you usually turn to when you're in a reflective space, and **write down what comes up for you.**

In our next session, we'd love for your reflection to become a part of the Chingaari journey, so we can all learn from each other. **We ask that you read aloud what you've written during the session.** If you're more comfortable sharing in Hindi or English, either is welcome, and we'll provide translation support as needed.

To ensure everyone gets a chance to share, we ask that you keep your reading to around **two minutes.**

Please know: this is not optional. Everyone is expected to share, and just as importantly, to listen. If you're unable to read your reflection aloud due to network issues, you can send it to the facilitators ahead of time, and they'll read it for you. But we really encourage you to be present and read your words yourself - your voice matters deeply. We hope this reflection brings you insight and joy. We're really looking forward to hearing from each of you.

Process:

- Participants take turns reading their reflections aloud (approximately 2 minutes each).
- Facilitators listen closely, noting emerging themes, contradictions, and shared values.
- Gentle prompts may be used to deepen reflection, but facilitators avoid summarising or closing down meaning.
- Encourage balanced participation by:
  - Inviting quieter participants
  - Asking frequent speakers to hold space
- Pause occasionally to check in on how participants are feeling.

Facilitator Role:

To hold the space with care and attentiveness - asking clarifying questions, reflecting patterns back to the group, and validating multiple truths without forcing consensus.

3. The Leadership Needed to Sustain Feminist Work (60 minutes)

Purpose:

To explore what kinds of leadership are required to nurture and sustain feminist work over time.

Process:

- Divide participants into 3–4 small groups.
- Ask each group to reflect on the work described in the pre-break reflections and discuss.

Guiding Questions:

- What kind of leadership is needed to sustain this work?
- Who should hold this leadership - one person, a few, or many?
- How should decisions be made around hiring, salaries, staff welfare, resources, and accountability?
- How should leadership communicate, especially during conflict or uncertainty?
- Is feminist leadership something we arrive at, or something we keep practising and reshaping?

Group Sharing:

- Each group shares key insights in plenary (3–4 minutes each).
- Facilitators respond by:
  - Drawing links across groups
  - Naming tensions or questions that emerge
  - Encouraging reflection beyond leadership as charisma or authority.

4. Closing Reflection and Check-out (15 minutes)

Purpose:

To help participants emotionally and intellectually integrate the session.

Suggested Process:

- Use a simple mood-map or feeling-map to check in.
- Acknowledge the complexity, vulnerability, and honesty in the room.
- Thank participants for their presence, reflections, and willingness to listen.
- Briefly introduce how the next session will build on these insights, moving towards questions of institutions, power, and transformation.

Facilitator's Notes

This session is intentionally different from others in Module 2. Its strength lies in restraint rather than instruction.

Key Facilitation Principles:

- Resist the urge to define feminist work or leadership for the group.
- Treat participants' reflections as knowledge, not anecdotes.
- Allow ambiguity, contradiction, and discomfort to remain visible.
- Remember that care does not mean avoiding challenges.

Holding the Space:

- Balance participation without policing it.
- Be attentive to emotional cues - fatigue, vulnerability, resistance.
- If facilitators share their own reflections, clearly frame them as personal, not authoritative.

Linking to the Larger Arc:

- Gently connect reflections back to earlier discussions on power, work, and inequality.
- Emphasise that feminist leadership is shaped within constraints - not outside them.
- Reinforce that collective practice, not individual heroism, sustains feminist work.

This session prepares participants to engage more deeply with questions of institutional change, leadership journeys, and the emotional labour of feminist practice in the sessions that follow.

Session 7

From Feminist Action to Feminist Leadership

Time: Approximately 3–3.5 hours (including one short break)

Mode:

Online facilitation with breakout groups and plenary discussion (Can be adapted for offline settings using table groups or circles)

Session Overview

This session focuses on the everyday practice of feminist leadership within institutions, organisations, and systems, especially where power is uneven, resources are limited, and choices are constrained.

Building on earlier sessions that explored work, workers' rights, power, and feminist leadership as a practice, Session 7 creates space for participants to engage with real-life dilemmas drawn from the health and development sector. Through case studies, participants examine how feminist values are negotiated in contexts shaped by hierarchy, bureaucracy, funding pressures, social norms, and institutional cultures.

Rather than positioning feminist leadership as ideal or conflict-free, the session foregrounds contradiction, compromise, and accountability. Participants are encouraged to analyse not only what choices are made, but how and why they are made, and what they mean for workers, communities, and themselves.

Learning Objectives

By the end of the session, participants are likely to:

Perspective and Conceptual Understanding:

- Recognise feminist leadership as a situated and negotiated practice within institutions
- Understand how power operates through rules, hierarchies, norms, and resource flows
- Identify ethical tensions and trade-offs involved in leadership decisions

Skills and Practice:

- Analyse workplace dilemmas using a feminist lens
- Practice collective decision-making and justification of choices
- Reflect on accountability, care, and power in leadership roles.

Methodological Approach

This session uses a case-based and dialogic methodology, combining:

- Small-group case study analysis
- Plenary discussion and comparison across cases
- Facilitator-guided reflection on leadership, power, and institutions

The emphasis is on learning through practice - testing feminist principles against real constraints, rather than discussing them only at an abstract level.

Session Flow and Facilitation Guide:

1. Opening and Revisiting Feminist Action: Values, Fault Lines, and Non-Negotiables (45 minutes)

Purpose:

This segment creates a reflective and critical bridge between the previous session on feminist action and the present focus on leadership and practice. Its purpose is to:

- Revisit what participants articulated as feminist action in the previous session
- Surface what remained unsaid, under-examined, or uncomfortable
- Reaffirm shared values while also naming fault lines, contradictions, and exclusions
- Clarify the non-negotiables of feminist action without flattening its contextual diversity

This segment explicitly moves participants from affirmation to critical engagement, reinforcing that feminist action must be rooted in intentionality, process, and a clear political perspective (nazariya), rather than only in outcomes or individual intent.

Process and Facilitation Guide:

1. Welcome participants and briefly revisit key ideas from Sessions 5 and 6.
2. **Setting the Context (5 minutes)**

   Begin by inviting participants to reflect silently on the previous session:

   - What examples of feminist action stayed with you?
   - What felt powerful, incomplete, or unresolved?

3. Acknowledge that reflection is not only about what was said, but also about what was difficult to articulate or challenge in the moment.
4. **Word Cloud/Mapping Exercise: What Is Feminist Action? (5 minutes)**

   Prompt (read aloud):

   > "Based on the examples and discussions from the previous session, write a few words that capture the values and spirit at the heart of feminist action."

   Participants enter/ say aloud single words or short phrases
5. **Word Cloud Exercise: What Feminist Action Is Not (10 minutes)**

   Prompt (read aloud):

   > "Based on what you have heard about feminist action, write a few words on what you think it is NOT."

   Generate a second word cloud and display both side by side.
6. **Facilitated Collective Reflection (15 minutes)**

   Project the word clouds and invite participants to reflect aloud. Encourage them to:
   - Speak about words that resonate strongly
   - Name discomfort or tension
   - Revisit their own earlier contributions from the previous session
   - Ask participants why certain values feel central - and who they serve.
   - Draw attention to contradictions (e.g., care vs. control, solidarity vs. saviourism).
   - Gently question vague or feel-good terms and ask how they translate into practice.
   - Invite participants to respond to one another, not only to the facilitators.
7. **Synthesis Input (10 minutes)**

   Use a short slide deck or visual aid to:
   - Highlight key values that have emerged
   - Reflect back the fault lines named by the group
   - Connect these insights to feminist movement thinking and practice
8. Emphasise that feminist action, and feminist leadership must be rooted in a consciousness that:
   - Is attentive to power and process
   - Refuses harm in the name of urgency
   - Centres dignity, accountability, and collective well-being
9. **Clarifying Non-Negotiables:** Clearly articulate what feminist action is absolutely not, drawing directly from the contradictions and exclusions identified during discussion.
10. **Open Q&A (5 minutes)**

    Invite clarifying questions or reflections that participants may not yet have voiced.

Facilitator Role:

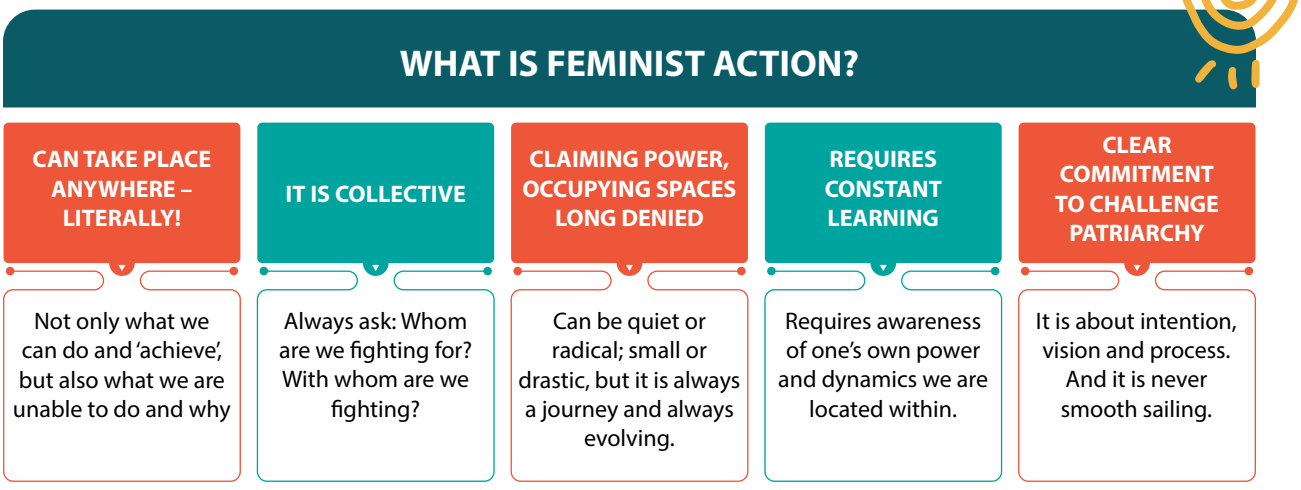
In this phase, facilitators should take on a more active and provocative role.

- Play devil's advocate where needed
- Offer gentle challenges rather than summaries
- Push the group to move beyond consensus

Key Emphases to Articulate Clearly:

- Feminist action is contextual and takes diverse forms - but it cannot be politically hollow.
- Intent alone is not sufficient; process and perspective matter.
- Feminist action must be anchored in:
  - Intentionality
  - Accountability
  - Attention to power
  - A clear feminist nazariya
- Encourage participants to critically examine:
  - How these values show up - or fail to show up - in their own work and organising
  - When feminist language is used without feminist practice
  - How hierarchies, urgency, and institutional pressure distort feminist action.
- Avoid moralising; focus on political clarity.
- Reinforcing that disagreement is part of feminist practice.
- Frame this segment as a grounding, not a closure - these questions will continue to travel with the group.

See the following to frame your synthesis input on feminist leadership:



WHAT IS NOT FEMINIST ACTION?

- We cannot always do it alone!
- We do not always know what to do!
- We cannot always say and do what is right!
- We cannot do it without committing ourselves to equity and inclusion!
- It is not the business of 'saving' someone! It is a political struggle for rights and liberation.
- It cannot always be comfortable!
- It cannot align itself with oppressive forms of power!
- It cannot just be programmatic, or a case study, or success story!

2. Introduction to Case Study Work (10 minutes)

Purpose:

To orient participants to the case studies and the mode of engagement.

Process:

- Explain that participants will work with real-world scenarios drawn from health and development contexts.
- Clarify that the cases reflect structural constraints, not individual failures.
- Introduce the guiding lens:
  - Power
  - Gender and caste
  - Institutional roles and responsibilities
  - Accountability to workers and communities

3. Small Group Case Study Analysis (30-45 minutes)

Purpose:

To collectively analyse leadership dilemmas and practice feminist decision-making.

Process:

- Divide participants into four groups.
- Assign one case study to each group.
- Groups are given time to read the case, discuss guiding questions, and prepare a short summary.

Brief Case Study Summaries:

(Check Annexure 3 for the detailed case studies)

Case Study 1: A woman in a mid-level leadership role must respond to staff complaints about workload and burnout while facing pressure from senior management to meet targets with limited resources.

Case Study 2: A programme leader navigates tensions between donor expectations and frontline workers' needs, especially around reporting, timelines, and recognition of care work.

Case Study 3: A supervisor is confronted with allegations of workplace harassment involving a senior staff member whose removal could destabilise the organisation.

Case Study 4: A collective of women workers demands changes in working conditions, placing a feminist-aligned manager between institutional rules and worker solidarity.

Guiding Questions for Groups:

- What is the core dilemma in this case?
- Who holds power, and in what forms?
- Whose voices are centred, and whose are missing?
- What would a feminist leadership response look like here?
- What are the risks, compromises, and responsibilities involved?

Facilitator Role:

Move between groups, listen carefully, and prompt deeper analysis where discussions remain surface-level.

4. Plenary Sharing and Collective Analysis (60 minutes)

Purpose:

To draw connections across cases and deepen understanding of feminist leadership in practice.

Process:

- Each group presents:
  - A brief case summary
  - Key dilemmas identified
  - Proposed feminist responses
- After each presentation, open the floor for reflections.

Facilitator Prompts:

- What patterns are emerging across cases?
- How do institutions shape what is possible?
- Where do we see contradictions between values and roles?
- Ask targeted follow-up questions:
  - Invite specific cohort members to challenge, question, or offer alternative approaches to the problem.
  - Encourage peer-to-peer dialogue, not just responses directed at facilitators. Once all presentations are complete, ask the participants: "What insights about feminist leadership have emerged for you through this exercise?
- Depending on the flow of discussion, wrap up with a final slide on key ideas from feminist leadership. See the following diagram to do the same:

CORE IDEAS THAT FRAME FEMINIST ACTION AND LEADERSHIP

EQUALITY, EQUITY, RIGHTS AND LIBERATION

- Fight against patriarchy
- Fight for rights and opportunities
- Claiming space
- Different women, different needs

LABOUR AND BODY – PRODUCTIVE AND REPRODUCTIVE

- Labour and body as political
- Fight for recognition of women's labour
- Fight for women's rights to their own bodies and sexuality

PUBLIC AND PRIVATE AS LINKED (CITIZENSHIP AND DEMOCRACY)

- Gender-based divisions in the private extend to the public
- Recognition of women as citizens
- Larger political and economic issues are gendered

5. Closing and Homework (10 minutes)

- Invite participants to reflect silently on one question:
  - What stayed with you from today's discussions?
- Optionally invite 3–4 participants to share.
- Briefly preview how the next session will build on questions of leadership, accountability, and change.
- Announce the homework for the next session. The following brief can be used to do the same:

Homework Assignment: Create Your Group's Feminist Leadership Manifesto

In your groups, develop a collective manifesto of feminist leadership.

What is a Manifesto?

A manifesto is a written statement that shares what a person or group believes in and what they want to change or do.

Your manifesto should include:

- Your own framing of what you consider as feminist leadership
- The key values and non-negotiables that ground your understanding of feminist leadership
- A call to action or a statement of change you wish to see or lead, based on your framing of leadership.

This is a collaboratively authored piece, and should reflect the unique voice of each group member. As a group, think intentionally about how you will ensure inclusivity and shared ownership in both process and content.

You are encouraged to be as creative as you like - you can present your manifesto in any format, such as:

- A written document, zine, visual poster etc (e.g. via Canva)
- A podcast or audio story (Chingaari team can support with zoom links to do this)
- A short video, photo essay, or storytelling format

Facilitator's Notes

These notes are intended to support facilitators in holding a session that is reflective, politically grounded, and dialogic. Session 7 does not introduce new theory-heavy inputs; instead, it consolidates learning from previous sessions and pushes participants to examine feminist action and leadership as lived, contested, and relational practices.

1. Locating This Session in the Overall Journey

- Session 7 builds directly on earlier discussions of gender, power, work, and leadership.
- Unlike earlier sessions that focused on conceptual grounding or historical inputs, this session is primarily about sense-making and alignment.
- The session emphasises that feminist leadership is not a role or designation but a practice shaped by values, choices, relationships, and accountability.
- Facilitators should frame this session as a pause for reflection rather than a forward push for solutions or strategies.

2. Feminist Action as Practice, Not Performance

The session can repeatedly foreground feminist action as something that unfolds through everyday decisions, processes, and relationships - not just through visible acts of resistance or leadership.

Key ideas to reinforce:

- Feminist action is intentional and political, even when it is quiet or relational.
- It is shaped by context, but not value-neutral.
- Not all actions done by feminists or in feminist spaces are automatically feminist.
- Values often exist in tension with one another. For example, care and urgency, solidarity and critique, autonomy and collective responsibility.
- Feminist leadership requires navigating these tensions, not denying them.

Facilitator cues:

- Encourage participants to reflect on how decisions are made, not only what decisions are made.
- Ask participants to consider moments when feminist language is used without feminist process.
- Bring attention to process questions: Who speaks? Who decides? Who absorbs risk or labour?

- When does care become control?
- When does urgency override consent or process?
- When does solidarity silence dissent?

Avoid framing values as checklist items. Instead, treat them as sites of negotiation and ethical struggle.

3. Naming Fault Lines in Feminist Action

A central contribution of Session 7 is its insistence on naming what feminist action is not. The deck pushes facilitators to help participants articulate boundaries and non-negotiables.

Fault lines to draw attention to:

- Action without accountability
- Speaking for others without consent
- Instrumentalising people's suffering for visibility or impact
- Reproducing hierarchies in the name of leadership or efficiency
- Avoiding conflict in the name of harmony

Facilitator stance:

- This part of the session requires facilitators to be more active and challenging.
- It is important to model disagreement respectfully.
- Encourage participants to question each other's assumptions, not just agree.

4. Feminist Leadership as Relational, Situated and Ongoing

The session can frame feminist leadership as emerging from relationships rather than positions of authority.

Key points to underline:

- Leadership is exercised in everyday interactions, not only in formal roles.
- Feminist leadership involves responsibility to others, not power over others.
- It is shaped by one's location in terms of gender, caste, class, age, ability, and institutional power.
- At the heart of feminist leadership is not the pursuit of a final destination or the desire to smooth over discomforts. Rather, it is the ongoing ability to reflect, learn, and generate - to stay in motion.
- Feminist leadership may not offer 'perfect' solutions. But it pushes us to engage deeply, challenge ourselves, and ask the difficult questions that often get sidelined in the pursuit of neat or polished outcomes.

Facilitator cues:

- Ask participants to reflect on when they feel most powerful and when they feel most constrained.
- Encourage reflection on how leadership looks different depending on one's location.
- Reinforce that leadership can involve stepping back, not only stepping forward.

5. Discomfort, Silence, and What Remains Unsaid

The session can explicitly acknowledge that some aspects of feminist action remain difficult to articulate, especially around power, complicity, harm, and failure.

Facilitator emphasis:

- Silence is not absence; it often signals risk, fear, or uncertainty.
- Feminist spaces are not free of harm; what matters is how harm is addressed.
- Encourage participants to name discomfort without forcing disclosure.

Facilitator cues:

- Normalise uncertainty and partial answers.
- Avoid positioning the facilitator as the moral authority.
- Make space for pauses and unfinished thoughts.

6. Holding Complexity Without Closure

Session 7 is intentionally designed without a strong closing "answer." The session can reinforce that feminist practice is ongoing, evolving, and context-specific.

Facilitator guidance:

- Do not rush to summarise or simplify.
- Frame the session's end as a grounding, not a conclusion.
- Emphasise that participants will continue grappling with these questions beyond the programme.

Overall Facilitation Tone:

- Reflective, grounded, and politically honest
- Willing to name contradictions without moral judgement
- Encouraging dialogue rather than consensus
- Attentive to power dynamics within the room

Facilitators should prepare not only by reading the deck, but by reflecting on their own locations, contradictions, and limits. Session 7 works best when facilitators model feminist leadership as listening, questioning, and staying with complexity, rather than providing resolution.

Session 8

Chingaari Masterclass - "Coffee with Chingaaris"

Time: 3 hours (15:00–18:00), including one short break

Mode:

Online (live, interactive masterclass)

Session Overview

This masterclass marks the closure of Module 2: Feminist Leadership and the World of Work. Designed as a celebratory, reflective, and energising space, it brings participants into direct conversation with feminist leaders whose journeys resonate with the lived realities of the cohort.

Unlike earlier sessions that relied on structured inputs and activities, this masterclass centres stories, dialogue, humour, vulnerability, and reflection as key pedagogic tools. Through a chat-show-style format, participants engage with two feminist leaders across generations, listening closely to how leadership is shaped through struggle, uncertainty, relationships, contradictions, and care.

The session reinforces a central idea of the module: feminist leadership is not a position or title, but a practice shaped through everyday choices, political clarity, and collective accountability. It offers participants an opportunity to see feminist leadership embodied in different ways, while also creating space to question dominant ideas of success, impact, and authority.

Learning Objectives

By the end of the masterclass, participants are likely to:

Perspective and Understanding:

- Deepen their understanding of feminist leadership as lived, contextual, and relational
- Recognise multiple pathways to leadership, including informal, collective, and movement-based leadership
- Understand leadership as a process marked by contradictions, failures, care, and learning

Reflection and Practice:

- Reflect on their own leadership journeys, aspirations, and challenges
- Question dominant leadership norms around success, productivity, and authority
- Begin articulating their own values, non-negotiables, and vision for feminist leadership

Connection and Closure:

- Feel a sense of closure and continuity with Module 2
- Carry forward insights into the final module and into their everyday work and organising spaces

Methodological Approach

This session uses an experiential, conversational, and relational methodology, drawing on:

- Fireside chat–style conversations with feminist leaders
- Open Q&A with participants
- Rapid-fire questions to surface spontaneity, humour, and honesty
- Informal reflections by hosts linking conversations to earlier sessions
- Collective imagination through a creative manifesto assignment.

The emphasis is on learning through listening, resonance, and reflection, rather than structured content delivery.

Session Flow and Facilitation Guide

Pre-Session Preparation:

- Identify two feminist leaders, who can be invited as speakers for this session, and whose backgrounds, life stories and journeys are relatable for the participants. Also, effort can be made to invite feminist leaders who represent different realities, in terms of their age, religion, caste and region.

(The Chingaari team invited Kranti Khode from Jan Sahas, Madhya Pradesh as one of the speakers. Kranti is a dalit feminist leader, who leads Jan Sahas' work on violence against women. The second speaker was Arzoo Shaakir, young muslim feminist leader from Bihar, who has been active in various feminist leadership spaces nationally and internationally.)

- Share banners, speaker bios, and a short teaser with participants in advance to build anticipation.
- Conduct prep calls with both speakers to align on tone, flow, and comfort levels
- Brief translators that this session is conversational, with no slide deck
- Assign clear facilitation roles within the team: host, chat moderator, tech support, timekeeper.

THINGS TO CONSIDER WHEN ORGANIZING A CHAT SHOW LIKE THIS:

- Invite speakers who expand participants' imagination of who a feminist leader can be - what they look like, where they come from, and what they do.
- Prioritize voices that feel relatable and grounded in participants' realities, so feminist leadership feels possible rather than distant or intimidating.
- Encourage speakers to share not only their achievements, but also their everyday practices, dilemmas, and struggles.
- Humanize feminist leadership - establish it as real, imperfect, and evolving.
- Feminist leaders are not untouchable icons or celebrities; they are ordinary people navigating complex lives. The talk show should foreground this honesty and lived experience.

Opening and Set-Up (15 mins)

- Open the session promptly and check in with participants requiring translation
- Announce the session title: Coffee with Chingaaris
- Briefly locate the masterclass as the closing session of Module 2
- Introduce the format as informal, conversational, and participatory.

Fireside Chat 1: Conversation with Kranti (70 mins)

Host–Guest Conversation (20 minutes):

The host engages Kranti in a warm, informal conversation. The questions can be as follows:

- Who is Kranti? Behind the formal introduction, who are you as a person? Describe yourself in five words - and now tell us one word you'd never use for yourself.
- How did this journey begin for you? What sparked your path - and when did you first start to feel like you were stepping into a leadership role?
- When did you begin to see yourself as a feminist leader? Was it about the issues you were working on, or was it rooted in something deeper - like your personal values or worldview?
- **The good, the bad, and the real:** What do you love about being a leader? And what drives you a little nuts? Let's hear the honest, behind-the-scenes version.

The host actively weaves in references from earlier sessions on feminist action, power, work, and leadership.

Participant Q&A (15–20 minutes):

- Invite 4–5 questions from participants
- Encourage questions that connect personal dilemmas to leadership practice

INCLUDE A RAPID FIRE ROUND:

A fast-paced, playful round to surface spontaneity and humour. Questions may include:

- Pick one word you hope no one ever uses for you.
- What's one feminist hill you're absolutely willing to die on?
- One leadership buzzword that makes you cringe a little?
- What's your go-to song when you need a confidence boost?
- If your leadership style were a movie title, what would it be?
- A fictional character you secretly (or not-so-secretly) relate to?
- What is that one leadership challenge that makes you lose your sleep?
- If you could outlaw one leadership cliché forever, what would it be?
- One thing you're still unlearning as a feminist leader?
- What's your favorite way to rest - or is that still a work-in-progress?
- What's a part of yourself you bring into leadership that you were once told to hide?
- A moment of failure you're now secretly grateful for?
- What's harder: leading with clarity or leading with compassion?

Facilitation Cues:

- Keep the pace lively
- Balance depth with lightness
- Ensure translation support keeps up with the rhythm.

Fireside Chat 2: Conversation with Arzoo (70 minutes)

Host–Guest Conversation (20 minutes):

The host explores:

- **Who is Arzoo?** Behind the formal introduction, who are you as a person? Describe yourself in five words - and now tell us one word you'd never use for yourself.
- How did this journey begin for you? What sparked your path - and when did you first start to feel like you were stepping into a leadership role?

- **Young, feminist, and leading:** What's it been like navigating leadership as a young feminist? What roadblocks have you hit - and where do those challenges come from?
- **Mentors, magic, and moments of joy:** Who has walked alongside you in this journey? How have you found mentorship, solidarity, and those moments that make it all feel worth it?

Participant Q&A (15–20 minutes):

- Invite participant questions, including reflections and provocations

INCLUDE A RAPID FIRE ROUND:

Playful, reflective prompts such as:

- Describe yourself in three emojis - go!
- Your leadership style in a movie title?
- If you could have dinner with any feminist leader (alive or past), who would it be?
- What's your funniest "oops" moment in leadership so far?
- What's one thing you wish everyone understood about young feminist leaders?
- What's the quirkiest leadership advice you've ever received?
- What's something about your leadership journey that surprises people?
- How do you recharge when the work gets overwhelming?
- One misconception about young leaders you wish people would drop?
- Who and what has irritated you the most during your leadership journey?
- Is there a song that plays inside your head whenever you enter your workplace everyday? Which song is it?

Facilitation Cues:

- Encourage honesty and vulnerability
- Draw links between different leadership journeys without comparison
- Keep energy high while remaining respectful.

Closure and Transition (5 minutes)

- Thank both speakers and participants
- Name key threads that emerged across both conversations
- Announce the conclusion of Module 2
- Share next steps.

Facilitator's Notes

- This masterclass is not about extracting "lessons" but about building resonance and confidence
- Allow conversations to be messy, unfinished, and human
- Use humour, pauses, and personal reflections to keep the space grounded
- Ensure participant voices are held with care, especially during Q&A
- Reinforce that feminist leadership is built over time, through practice and relationship

This masterclass completes Module 2 by reminding participants that leadership is not something we wait to become ready for - it is something we practice, imperfectly and collectively, every day.

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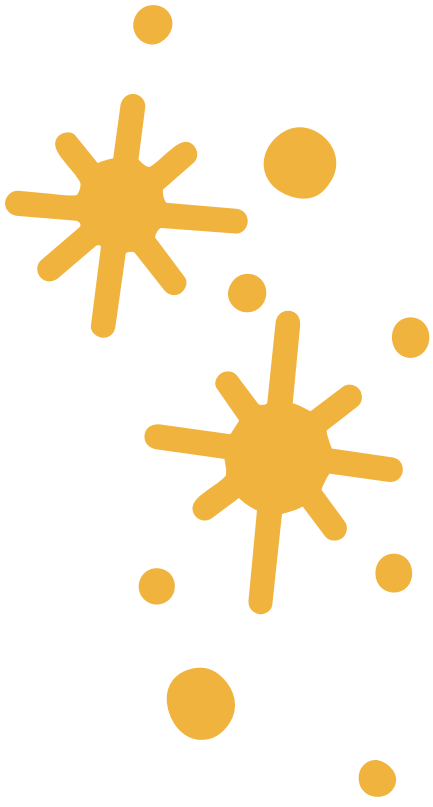


MODULE 3

Feminist Leadership in Action

Session 9

Planning for Feminist Social Action

Time: 3 hours (including one short break)

Mode:

Online facilitation with interpretation support, plenary discussions, and breakout groups.

Session Overview

This session marks the beginning of the final phase of the Chingaari journey, where participants move from reflection and analysis to collective action. Building on the discussions from earlier sessions on feminist action, leadership, and the world of work, this session invites participants to imagine, shape, and begin planning feminist social action projects under the Chingaari programme.

The session is designed as a highly participatory space that foregrounds collectivity, creativity, and grounded action. Through examples of feminist social action from different contexts, participants are encouraged to see action as relational, process-oriented, and rooted in everyday resistance as well as bold political imagination. The session also creates structured time and support for participants to form groups and begin drafting their own social action projects, which they will continue to develop in the coming weeks with facilitation support.

Learning Objectives

By the end of the session, participants are likely to:

- Deepen their understanding of feminist action as intentional, collective, and rooted in feminist values.
- Recognise the diversity of forms that feminist social action can take, including art, research, storytelling, organising, and evidence-building.
- Begin conceptualising feminist social action projects grounded in their own contexts and concerns.
- Build clarity on issues, strategies, and roles within their action groups.

Methodological Approach

The session uses a participatory and action-oriented methodology, combining:

- Facilitator-led framing and visual presentations
- Storytelling and examples from feminist movements and collectives
- Guided group work and collective planning
- Plenary sharing and reflection

The emphasis is on learning by doing, encouraging participants to move from ideas to concrete action while remaining attentive to feminist process, collaboration, and care.

Session Flow and Facilitation Guide

1. Welcome and Context Setting (50 mins)

Purpose:

To introduce Module 3, set the tone for collective action, and frame feminist social action as the next step in the Chingaari journey.

Process:

- Facilitators welcome the cohort and introduce Module 3 as the final chapter of Chingaari.
- Reaffirm the vision of Chingaari as a space to ignite feminist leadership rooted in intent, vision, and process.
- Name the shift from inward reflection to outward-facing action, where participants begin imagining and shaping feminist social action projects.
- Emphasise that feminist action is not meant to be undertaken alone. Encourage participants to form groups or collectives, reinforcing that feminist action is relational, collaborative, and community-rooted.
- Assure participants that the Chingaari team will continue to support them in conceptualising, refining, and operationalising their projects in the weeks ahead.
- **Introduce the central framing questions for the session:**
  - What does it truly mean to act through a feminist lens?
  - In what bold and everyday ways can feminist action take shape?
  - What kinds of personal, political, or collective shifts can feminist action ignite?
- Using the slide deck, facilitators present multiple examples of feminist social action. Each example is framed as an entry point rather than a model to be replicated.

- **Examples to be shared can include:**
  - Grassroots Journalism
    Khabar Lahariya as an example of feminist journalism rooted in rural women's leadership. Video Volunteers, highlighting storytelling as resistance and documentation as action.
  - Narrative Building and Art as Resistance
    Protest songs, posters, and feminist writing as tools of mobilisation and consciousness-building
    Examples such as Sheetal Sathe's work, Feminist Poster Archives, The Third Eye, and Agents of Ishq.
  - Creating Feminist Spaces
    Examples of resource centres, cafés, libraries, and reading circles as sites of feminist community-building.
  - Evidence Generation as Action
    Fact-finding, community research, and participatory documentation as political acts.
- Throughout the presentation, facilitators should repeatedly emphasise the following:
  - Feminist action is collective and rooted in solidarity.
  - It is driven by a vision for radical transformation rather than minor reform.
  - It often combines multiple strategies such as art, research, protest, storytelling, and care.
  - It generates shifts across personal, social, cultural, and structural levels.
  - It is sustained by radical joy and imagination.
- Pause at specific moments to invite selected participants to share short reflections or responses linked to the examples being discussed.

2. From Ideas to Action: Group Formation (60 minutes)

Purpose:

To transition from inspiration to concrete planning and collective organisation.

Process:

- Facilitators introduce the next phase of the session, where participants will begin working on their own feminist social action projects.
- Clearly outline the group compositions and assigned facilitators for each group, ensuring clarity before moving into breakout rooms.
- Participants move into breakout rooms in their assigned groups.
- Each group begins the first round of conceptualisation for their social action project.
- Facilitators accompany their assigned groups to guide and deepen discussion. Each group assigns one note-taker and one presenter.
- **Groups work through the following discussion prompts:**
  - **Inspiration**
    - Which ideas, examples, or strategies from the earlier presentation resonated most?
    - Are there specific forms of feminist action the group wants to explore further?

- **Issue Identification**
  - Identify two to three key issues the group wants to highlight through the project.
  - Look for interlinkages or common threads across these issues.
- **Strategies and Methods**
  - For each issue, outline one to two concrete strategies or methods.
  - Ensure strategies are feasible within a two to three month timeframe.
  - Avoid generic approaches and prioritise creative, grounded, and context-specific methods.
- **Role Allocation**
  - Map the strengths, skills, and experiences within the group.
  - Assign clear roles and responsibilities based on interest and capacity.

- Facilitators should ensure that discussions remain focused, collaborative, and generative, while encouraging groups to think boldly but practically.

3. Group Presentations and Closing (30 minutes)

- Each group presents the first draft of their feminist social action project in five minutes each.
- Due to time constraints, detailed feedback is not provided, but facilitators may offer brief pointers on aspects to strengthen or clarify.
- Conclude by reaffirming that these groups will continue working together beyond this session, with ongoing facilitation support.
- Outline the next steps in the Chingaari journey and thank participants for their engagement, creativity, and commitment.

Facilitator's Notes

This session is about possibility, imagination, and collective courage. Facilitators should:

- Hold space for excitement as well as uncertainty.
- Encourage participants to see action as a process rather than a finished product.
- Repeatedly foreground feminist values such as collectivity, care, accountability, and justice.
- Avoid pushing participants toward scale or perfection; prioritise depth, clarity, and alignment with context.
- Help groups stay grounded in what is doable while keeping their political vision intact.
- Reinforce that feminist action is sustained through relationships, reflection, and shared responsibility.

This session marks the transition from learning to doing, setting the foundation for feminist social action projects that will continue to evolve beyond the programme.

Session 10

Addressing Gender and Caste-Based Violence at the Workplace

Time: 3 hours (including one break)

Mode:

Online session with slide-based input, forum theatre, facilitated discussions, and reflective exercises.

This session can be adapted for offline facilitation with minimal changes.

Session Overview

This session focuses on understanding, identifying, and responding to gender-based and caste-based violence in the workplace, with a specific emphasis on the health sector. It builds directly on earlier discussions in the programme around marginalisation, power, informal work, and labouring bodies, and deepens them through a practical and skills-based approach.

Participants are introduced to two critical legal frameworks - the Sexual Harassment of Women at Workplace Act (POSH Act, 2013) and the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act - and are supported to understand how these laws apply in everyday workplace situations. The session highlights how gender and caste are deeply interlinked, particularly in the experiences of Dalit, Adivasi, Bahujan, and Vimukta women workers, whose work is often informal, undervalued, and poorly protected.

Through interactive methods such as forum theatre, group reflection, and legal clarification, the session enables participants to move beyond abstract knowledge of the law and towards practical application within their own organisations and contexts.

Learning Objectives

By the end of the session, participants are likely to:

- Recognise and identify different forms of gender-based and caste-based violence in workplace settings
- Understand how gender and caste intersect to shape experiences of violence, discrimination, and exclusion

- Gain a working understanding of the POSH Act and the Prevention of Atrocities Act
- Learn how these laws can be implemented within organisations through both formal mechanisms and everyday practices
- Reflect on their own responsibility and role in addressing workplace violence.

Methodological Approach

This is a skills-oriented and application-focused session that uses:

- Facilitator-led contextual framing
- Slide-based conceptual input
- Forum theatre as a participatory learning method
- Guided plenary discussions
- Reflection and legal clarification
- Individual action-oriented homework

The emphasis is on enabling participants to recognise violence, name it accurately, and respond using appropriate legal and organisational tools.

Session Flow and Facilitation Guide

1. Setting the Context: Why Are We Talking About Gender and Caste-Based Violence Today? (40 minutes)

Purpose:

To situate the session within the broader curriculum and explain why this conversation is urgent and necessary.

Key Focus Areas:

- Why gender-based violence and caste-based violence are critical workplace issues today
- How such violence is widespread yet often invisible, especially in the health sector
- Positioning this as a skill-based session aimed at identification and response
- Linking the discussion to earlier sessions on marginalisation, labour, and power
- Emphasising that these issues persist within participants' own organisations

Method:

Slide deck presentation, which should include:

- Data and statistics on gender and caste-based violence faced by community and frontline health workers

- News clippings, visual material, comic strips, or songs to ground the discussion in lived realities
- Slides connecting this session to earlier discussions in the programme.

If time permits, invite one or two brief reflections from participants. Encourage participants to stay active in the chat by sharing observations, experiences, or additional information.

Check the following to prepare your slides and input for the opening session:

Extent of Workplace Violence and Underreporting

- More than 80 percent of violence against nurses at the workplace is not formally reported.
- Key reasons for non-reporting include fear, lack of institutional support, and lack of awareness about redressal mechanisms.
- This indicates a large gap between lived experiences of violence and official records.

Sexual Harassment at the Workplace: Reported vs Experienced

- NCRB data from 2018–2022 records an average of 445 cases of sexual harassment at the workplace annually.
- In contrast, multiple surveys and media reports indicate that nearly 75–80 percent of working women in India have experienced some form of workplace sexual harassment.
- This highlights severe underreporting and systemic barriers to justice.

Caste-Based Violence Against Dalit Women

- NCRB data (2020–2021) records:
  - 50,900 crimes against Dalits.
  - 2,585 registered rape cases against Dalit women.
- Conviction rate under the Dalit-Bahujan-Adivasi Atrocities Act stands at approximately 32 percent.

Judicial Delays and Access to Justice

- By the end of 2020, 96.3 percent of rape cases involving Dalit women were still pending in courts.
- About 31 percent of survivors received no compensation.
- Many survivors lacked access to counselling, medical care, and sustained legal support.

Why These Data Matter (Framing in the Slides)

- These data points are used to foreground:
  - Deep power inequalities in workplaces and institutions.
  - Structural marginalisation based on gender and caste.
  - The need to move from token inclusion to strategic inclusion.
  - The importance of redistributing power, not just addressing individual incidents.
  - Feminist leadership as a necessary response to structural violence, not just a value-based choice.

2. POSH Act 2013: Key Provisions and Actions (65 minutes)

Step 1: Forum Theatre (10 minutes)

Purpose:

To present a realistic workplace scenario that allows participants to recognise sexual harassment, power dynamics, and organisational responsibility.

Process:

- Facilitators enact a scripted scene involving three characters (check Annexure 4 for the detailed script):
  - Komal
  - Meena
  - Raghavan
- The scene should be performed without interruption, allowing participants to observe and absorb the situation.

Step 2: Facilitated Discussion (20 minutes)

- After the enactment, invite participants to reflect using the following guiding question: If you were Komal, Meena, or Raghavan, what would you have done differently in this scene and why?
- The discussion should help:
  - Assess participants' existing knowledge of the POSH Act
  - Surface similar experiences from their own workplaces
  - Explore how accountability can be sought and from whom
- Facilitators should guide the discussion carefully, ensuring that reflections remain respectful and focused on learning rather than disclosure of unsafe details.

Step 3: Clarification and Q and A (20–25 minutes)

Using slides, facilitators should:

- Summarise key learnings from the discussion (check facilitator's notes below for further clarity)
- Clearly explain the roles and responsibilities of the Internal Committee and the Local Committee
- Define what constitutes non-compliance with the POSH Act
- Highlight practical steps organisations and individuals can take to ensure compliance
- Participants should be encouraged to ask questions, either verbally or through the chat.
- Introduce resources such as the She-Box portal for filing complaints.

3. POA Act: Gender and Caste Are Interlinked (60 minutes)

Purpose:

To deepen understanding of how caste and gender intersect in experiences of workplace violence and discrimination.

Step 1: Identifying Caste-Based Discrimination (20 minutes)

Process:

- Ask participants to name different forms of caste-based discrimination and violence they recognise at the workplace
- One facilitator documents responses on a shared board or screen

After listing, introduce the Prevention of Atrocities Act:

- Explain why it is also referred to as the Dalit-Bahujan-Adivasi Act
- Clarify which forms of workplace violence are covered under the Act and which are not.

Step 2: Reflection and Legal Application (20 minutes)

Process:

Facilitate a discussion around:

- Whether participants have encountered or used the Act
- How and where it was applied
- What challenges arose in the process

Link these reflections back to the correct legal steps using the slide deck to ensure clarity and accuracy.

Step 3: Challenges and Conclusion (20 minutes)

Process:

- Complete the slide deck by focusing on implementation challenges related to the Act (refer to the facilitator's notes below for further clarity)
- Invite participants to share known barriers or unresolved questions
- Emphasise the importance of both the POSH Act and the POA Act in creating safe, inclusive workplaces.

Conclude by reiterating that recognising violence is the first step, but sustained action and accountability are essential.

Homework: Individual Reflection and Action Task

Participants are asked to identify one concrete step they will take to address sexual and caste-based violence at their workplace.

They should:

- Clearly state the action they plan to take
- Break it down point by point
- Reflect on how they will carry out this action in practice.

This homework feeds into ongoing work such as the feminist manifesto and future sessions.

Facilitator's Notes

- This session may surface difficult experiences; facilitators should hold space with care and clarity
- Keep discussions grounded in systems and accountability rather than individual blame
- Repeatedly connect legal frameworks to everyday organisational practices
- Encourage participants to see themselves not only as survivors or witnesses, but also as potential actors in creating safer workplaces
- Maintain a balance between legal clarity and emotional safety throughout the session

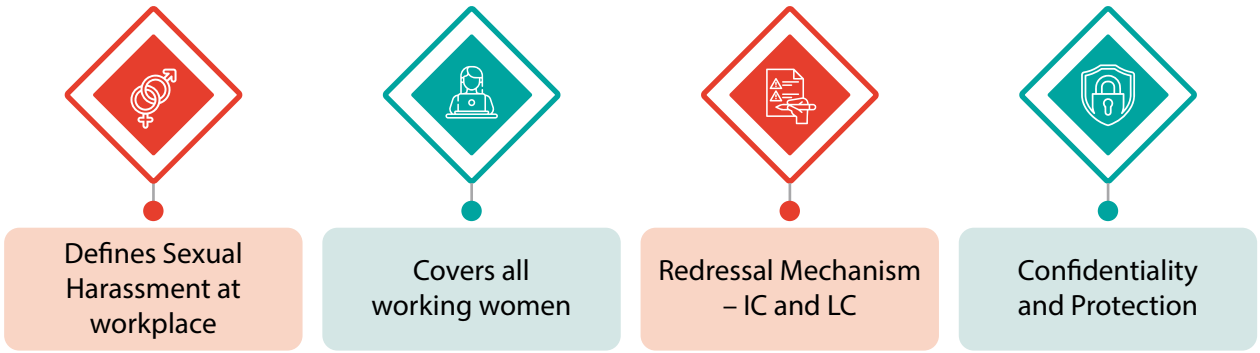
Below are **key facilitator's notes on the POSH Act and the POA Act.** These points are written as facilitation anchors to support explanation, discussion, and critical reflection during the session

Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 – POSH Act

Purpose and Intent

- The POSH Act recognises sexual harassment as a violation of women's right to equality, dignity, and safe working conditions.
- It shifts sexual harassment from being seen as a "personal issue" to a workplace and institutional responsibility.
- The law applies to both formal and informal workplaces, including offices, hospitals, NGOs, educational institutions, and any place visited in the course of work.

THE SEXUAL HARASSMENT OF WOMEN AT WORKPLACE (PREVENTION, PROHIBITION AND REDRESSAL) ACT, 2013



What Constitutes Sexual Harassment

- Includes physical contact, unwelcome sexual advances, demands for sexual favours, sexually coloured remarks, showing pornography, and any other unwelcome verbal or non-verbal conduct of a sexual nature.
- Harassment does not have to be repeated; even a single incident can qualify.
- Power asymmetry, intimidation, and hostile work environments are central to how harassment is experienced.

Redressal Mechanisms

- Every workplace with ten or more employees must constitute an Internal Complaints Committee (ICC).
- Smaller or unorganised workplaces are covered through Local Complaints Committees (LCCs) at the district level.
- The Act mandates time-bound inquiry processes and interim relief measures.

Key Gaps and Challenges

- Many women are unaware of the Act or of complaint mechanisms.
- ICCs are often poorly constituted, inactive, or biased.
- Fear of retaliation, stigma, loss of livelihood, and lack of confidentiality discourage reporting.
- Informal and contract workers face additional barriers in accessing POSH mechanisms.

Facilitation Emphasis

- Highlight the gap between legal recognition and lived access to justice.
- Encourage discussion on why women may choose silence even when laws exist.
- Link POSH to power, hierarchy, caste, and precarity at the workplace.
- Emphasise that POSH is not only about complaints, but about creating safer work cultures.

Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 – POA Act

Purpose and Intent

- The POA Act recognises caste-based violence and discrimination as structural and systemic, not isolated incidents.
- It aims to protect Dalit and Adivasi persons from violence, humiliation, and exploitation rooted in caste hierarchies.
- The Act acknowledges that caste violence often intersects with gender, labour, and economic dependence.

Implementation Realities

- Despite high numbers of registered cases, conviction rates remain low.
- Judicial delays are extensive, with the majority of cases pending for years.
- Survivors often lack access to legal aid, compensation, counselling, and institutional support.
- Fear of social boycott, retaliation, and loss of livelihood discourages reporting.

Relevance for Dalit Women Workers

- Caste-based violence cannot be separated from labour relations.
- Dalit women face compounded vulnerability due to caste, gender, and class. They are disproportionately concentrated in informal, stigmatised, and hazardous work.
- Workplace violence against Dalit women often includes sexual violence, humiliation, and denial of wages or work. Violence becomes a tool to discipline labour and reinforce caste hierarchies.
- Many acts of workplace harassment and violence qualify under the POA Act but are not registered as such.

Facilitation Emphasis

- Encourage participants to see the POA Act as a labour and workplace issue, not only a criminal law.
- Discuss why caste is often erased from conversations on workplace rights and safety.
- Draw attention to how gendered violence is used to maintain caste order.
- Emphasise the need for feminist leadership that centres caste justice, not just gender inclusion.

Session 11

Voices into Data, Data into Action

Time: 3-4 hours (including one break)

Mode:

Online session with slide-based input, facilitated discussions, and group exercises.

This session can be adapted for offline facilitation with minimal changes.

Session Overview

This session introduces evidence generation as a core feminist leadership practice, situating research and data within questions of power, voice, and accountability. It explores why evidence is central to community led action and how participatory approaches can shift who produces knowledge and whose experiences are recognised. Participants are encouraged to see research not as a technical exercise, but as a political and ethical process grounded in lived realities.

Through guided inputs, small group work, and collective reflection, the session familiarises participants with participatory methods such as transect walks, body mapping, daily activity clocks, and access and control matrices. These tools are explored as practical strategies to generate community owned evidence, strengthen advocacy, and move work along the gender transformative continuum. The session emphasises that data should challenge inequality, centre marginalised voices, and remain closely linked to action and structural change.

Learning Objectives

By the end of this session, participants will:

- Develop a clear understanding of why evidence generation is central to feminist action and leadership.
- Gain exposure to participatory methodologies that can be used to build grounded, community-owned evidence for campaigns and action projects.
- Reflect on how evidence connects to gender transformation, power, and ethics in community and organisational work.

Session Flow and Detailed Plan

1. Session Introduction and Framing (40-45 minutes)

Purpose:

To introduce evidence generation as a feminist practice and set the conceptual foundation for the session.

Key Inputs:

- The session focuses on evidence generation as a powerful tool for advancing community-led feminist action and leadership.
- Emphasise that participatory methodologies amplify the voices of women and marginalised groups.
- Highlight that when evidence is rooted in lived experience and owned by communities, it strengthens collective action, accountability, and shared knowledge.

Step 1: Community and Organisational Gender Assessment – Free Listing (20-25 minutes)

Objective:

To help participants identify what gendered information and evidence matter in their own contexts.

Process:

- Introduce the exercise by explaining that participants will begin thinking like feminist researchers, starting from their own realities.
- Use a whiteboard, Miro board, or shared screen for collective listing. Encourage parallel responses in the chat.
- Pose the key question:
  - "What would you need to find out if you were to assess your community or organisation through a gender lens?"
- Use guiding prompts to deepen reflection:
  - Who would you talk to in the community?
  - What kinds of questions would you ask?
  - What type of information or evidence would you seek?
  - Whose voices are often missing or unheard?

Facilitator's Notes

- Encourage participants to think beyond numbers and include experiences, relationships, access, safety, and dignity.
- Validate all responses and avoid evaluating or correcting at this stage.

Step 2: Framing Participatory Evidence Generation (15 minutes)

Objective:

To introduce participatory research as a feminist approach to evidence.

Process:

- Reflect back key themes emerging from the free-listing exercise.
- Introduce participatory evidence generation, emphasising why it matters for feminist and community-led action.
- Present the four participatory methods that will be explored in groups (check Annexure 5 for detailed guides on these methods):
  - Transect Walk: Observing and mapping physical and social spaces.
  - Body Mapping: Using the body as a site of storytelling and knowledge.
  - Daily Activity Clock: Capturing time-use data to highlight gendered divisions of labour and leisure.
  - Access and Control Matrix (Resource or Power Mapping): Understanding who has access to and control over resources, opportunities, and decisions.

Facilitator's Notes

- Stress that these methods value local knowledge and lived experience.
- Clarify that participants will not become technical researchers today, but will explore how these tools can be adapted to their own work.

2. Group Activity: Exploring Participatory Methods (45-50 minutes)

Purpose:

To deepen understanding through hands-on engagement.

Group Structure:

- Participants are divided into four small groups, each assigned one method.
- Each group is supported by a facilitator who introduces the method in detail and guides discussion.

Group Assignments:

- Transect Walk
- Body Mapping
- Daily Activity Clock
- Access and Control Matrix

Group Task:

Each group explores the method using the shared theme: "How do women access and use health services in the community?"

Discussion Questions:

- How could this method be used in your community or organisation?
- Who would you involve in the process?
- What kind of data or insights might this method generate?
- What ethical or practical considerations should be kept in mind?

Facilitator's Notes

- Encourage note-taking and collective reflection.
- Keep the discussion grounded in real contexts participants are familiar with.

3. Group Presentations, Consolidation, and Wrap-Up (40-50 minutes)

Group Presentations (30 minutes):

- Each group shares key reflections from their discussion.
- Due to time constraints, focus on sharing rather than extended discussion.

Consolidation and Final Inputs (30 minutes):

- Facilitators synthesise insights across methods.
- Emphasise how participatory evidence strengthens feminist movements by grounding advocacy in lived experience.

- Introduce the Gender Transformative Continuum as a tool to assess whether actions reinforce, accommodate, or transform gendered power relations.
- Reinforce the principle that knowledge lies with those who live the struggle.

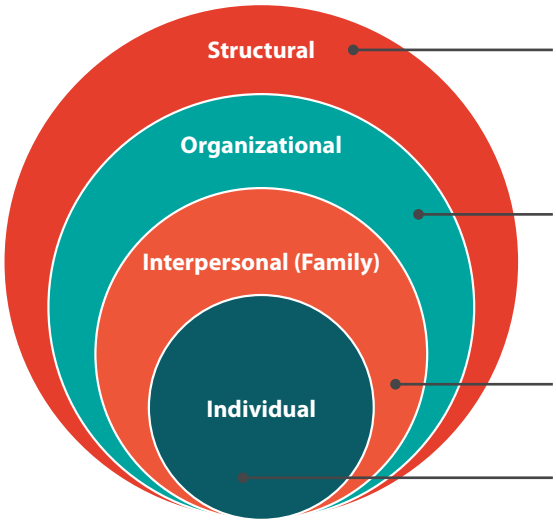
Check the diagrams below to plan your final input:

Gender Integration Continuum

Gender Unequal	Gender – Blind	Gender – Aware	Gender-Responsive	Gender Transformative
Perpetuates Gender Inequalities	Ignores gender norms, inequalities and discrimination	Acknowledges but does not address gender inequalities	Acknowledges and considers different gender needs	Addresses the causes of gender inequalities to transform gender norms, roles and power relations

Exploit → Accommodate → Transform

How to use data and research for gender transformation



Engaging with local systems to make them gender responsive (SC/ST Act, paid paternity leaves, etc.)

Policies & Legislation: Creating policies that ensure gender rights and justice (PoSH), Reasonable Accommodation

Enabling families, peers, friends, community, social networks to understand and question gender norms

Enabling information, skills, agency, choice and informed decision-making

Ethics and Accountability:

- Highlight key ethical considerations in evidence generation:
  - Informed consent and transparency
  - Respect for privacy, safety, and agency
  - Accountability to the community
  - Commitment to doing no harm

Closing Notes:

- Reiterate how data can be used for advocacy, program design, and collective action.
- Encourage participants to think about how they might adapt one method in their own work.
- Thank participants for their engagement and close the session.

Facilitator's Notes

Core Framing for Facilitators:

- Research is not just about information; it is about power
- Data can either reinforce existing hierarchies or challenge them
- Feminist research centres the knowledge of those most affected
- The goal is structural change, not just documentation.

Research and Data as Feminist Action:

- Feminist research aims to shift power relations, not only describe reality
- Women are not just respondents; they are experts of their own lives
- Evidence becomes stronger when it is collectively produced and owned
- Research is most powerful when linked directly to action and advocacy.

Key ideas to reinforce:

- Amplifying women's voices, especially those that are usually unheard
- Community ownership over data and findings
- Collective learning as part of the research process
- Recognising diversity among women through an intersectional lens.

Participatory Research: Key Principles:

- Based on lived experiences rather than assumptions
- Collaborative and consultative at every stage
- Research and action are closely linked
- Learning happens for both participants and facilitators.

Emphasise:

- Ask, do not assume
- Disaggregate "women," "community," and "family" - they are not homogenous
- Keep reflecting, analysing, and learning throughout the process.

Participatory Methods:

(Check Annexure 5 for more details)

Transect Walk

- Used to understand how people experience physical and social spaces differently
- Focus on access, safety, distance, and availability of services
- Encourage observation, discussion, and collective interpretation.

Facilitator reminders:

- Include diverse participants
- Pause during the walk to ask guiding questions
- Document barriers as well as strengths
- Debrief after the walk to identify what needs change and action.

Body Mapping

- Uses the body as a site of storytelling and evidence
- Helps surface health impacts that are hard to express verbally
- Useful for understanding fatigue, pain, stress, stigma, and care burdens.

Facilitator reminders:

- Create a safe and respectful environment
- Let participants decide what to share
- Focus on patterns rather than individual blame
- Link bodily experiences to systems and structures.

Daily Clock

- Makes visible the gendered division of paid and unpaid labour
- Highlights time poverty and unequal workloads
- Encourages reflection on how work makes people feel.

Facilitator reminders:

- Clarify the purpose before starting
- Support participants who struggle to define an “average day”
- Encourage reflection on enjoyment and exhaustion
- Use clocks to spark discussion, not judgement.

Access and Control Matrix/ Resource Mapping

- Helps analyse who has access versus who has control
- Reveals hidden hierarchies and power relations
- Useful for advocacy and planning.

Facilitator reminders:

- Push participants to distinguish access from control
- Ask why certain groups are excluded
- Link findings to institutions, norms, and policies
- Focus on what can be acted upon.

Gender Integration Continuum:

Key points to emphasise:

- Gender-blind approaches ignore inequality
- Gender-aware approaches acknowledge but do not challenge power
- Gender-responsive approaches adapt but may not transform
- Gender-transformative work addresses root causes and power relations.

Encourage participants to ask:

- Where does our work currently sit on this continuum?
- What would it take to move towards transformation?

Using Data for Gender Transformation:

Levels of action to highlight:

- Individual: awareness, skills, agency
- Interpersonal: family, peers, community norms
- Organisational: policies, practices, accountability
- Structural: laws, systems, and institutions.

Reinforce:

- Data should inform strategy, not just reporting
- Evidence is most effective when linked to collective action.

Ethics in Feminist Research:

Non-negotiables to stress:

- Voluntary participation and informed consent
- Anonymity and confidentiality
- Do no harm
- Do good for participants
- Share power with participants
- Practice reflexivity as facilitators

Consolidation and Closing:

- Reconnect evidence generation to feminist leadership
- Emphasise that data is a means, not an end
- Reinforce collective ownership of knowledge
- Encourage participants to experiment with these methods in their own work.

Session 12

Understanding Care as Work - Self and Collective Care

Time: Approximately 3 hours (including a short break)

Mode:

Online

Session Overview

This session brings the Chingaari journey to a reflective and grounding close by centring care as work - emotional, mental, relational, and political. After engaging deeply with questions of gender, power, patriarchy, leadership, work, and justice over the course of the programme, this session creates space for participants to pause, reflect, and reconnect with themselves and one another.

The session recognises that engaging with inequality, violence, marginalisation, and systemic injustice is not only intellectual or political labour, but also emotionally demanding work that places particular burdens on women and gender-marginalised workers. It expands the understanding of care beyond individual self-care practices to include emotional labour, solidarity, collective responsibility, and struggles for social security and justice.

Through reflection, story sharing, free-listing, and collective meaning-making, participants explore how care is given, received, withheld, and sustained in their lives and workplaces. The session deliberately avoids heavy conceptual input, instead relying on lived experience as the primary source of learning. It offers a gentle but intentional closing to the programme, emphasising care as central to feminist leadership, movement-building, and long-term sustainability.

Learning Objectives

By the end of the session, participants are likely to:

- Recognise that engaging with patriarchy, power, and marginalisation is emotionally and mentally demanding work
- Expand the definition of care to include invisible and undervalued emotional labour performed by women in workplaces and communities

- Understand solidarity, collective action, and standing together as forms of care work
- Identify how social security, dignity, and resistance to injustice are integral aspects of care
- Reflect on practices that support care of one's own body and mind, while also building collective systems of support.

Methodological Approach

This session uses a reflective and participatory methodology, including:

- Guided self-reflection prior to the session
- Free-listing and word-mapping exercises
- Story sharing in plenary and chat
- Facilitator-led synthesis and thematic linking
- Collective closure and celebration

The emphasis is on slowing down, listening deeply, and honouring experience rather than analysis or debate.

Session Flow and Facilitation Guide

Pre-Session Reflection (Shared in Advance):

Participants receive the following reflection questions before the session and are invited to think about or respond to them in any form they are comfortable with. Sharing is voluntary.

- Recall a moment when you felt cared for at home or at your workplace. Why did you feel cared for at that moment?
- Recall a moment when you provided care for someone at home or at your workplace. Why are you thinking of that moment? How and why did you provide care?
- What practices do you follow to take care of your mind and body?

Participants are informed that they may share reflections using text, voice notes, photos, songs, stories, or images if they wish, though this is not required.

To encourage openness, facilitators share their own reflections in the WhatsApp group before the session.

Step 1: Word Mapping / Free Listing (20 minutes)

Purpose:

To surface emotions, sensations, and meanings associated with care, using participants' own language.

Process:

- Invite participants to take two minutes to reflect silently on moments when they felt cared for
- Ask them to write down words or short phrases that describe the emotions or feelings connected to those moments
- Participants can share their words in the chat or on a shared board, depending on the platform.

Facilitator Role:

- Encourage participants to write freely without overthinking
- Reinforce that there are no right or wrong responses
- Avoid interpretation at this stage; focus on collecting words.

Step 2: Story Sharing: Feeling Cared For (20-25 minutes)

Purpose:

To deepen reflection by grounding care in lived stories.

Process:

- Invite up to five participants to share aloud their responses to the first reflection question
- Encourage others to share their experiences in the chat if they prefer
- Ensure that sharing remains voluntary and that no one feels pressured.

Facilitator Role:

- Hold the space with care and attentiveness
- Gently manage time without interrupting emotional sharing
- Thank participants for trusting the group with their stories

Step 3: Connecting Stories to Care as Work (15–20 minutes)

Purpose:

To collectively identify patterns and themes emerging from the stories and word mapping.

Process:

- Facilitators reflect back recurring emotions, experiences, and ideas
- Link these to the session's learning objectives, such as emotional labour, invisibility of care, and relational work.

Facilitator Cues:

- Highlight how care often involves time, attention, emotional presence, and responsibility
- Gently note whose care is taken for granted and whose care is recognised
- Begin expanding the idea of care beyond personal kindness to labour and responsibility

Step 4: Individual Practices of Care (30 minutes)

Purpose:

To explore how participants care for themselves and what makes care possible or difficult.

Process:

- Invite six to seven participants to share their responses to the third reflection question on self-care practices
- Others may add responses in the chat.

Facilitator Role:

- Validate diverse practices, including small, everyday acts
- Acknowledge constraints such as time, money, caregiving responsibilities, and emotional exhaustion
- Avoid prescribing or idealising self-care.

Step 5: Individual and Collective Care: Drawing the Links (20–25 minutes)

Purpose:

To connect personal practices of care to collective systems of support.

Process:

- Facilitators synthesise participant responses
- Draw attention to the limits of individual self-care in the absence of collective care and social security
- Link back to earlier sessions on work, leadership, solidarity, and justice.

Key Emphases:

- Care is not only personal; it is political
- Standing together, ensuring dignity, and resisting injustice are forms of care
- Sustainable feminist leadership requires collective care structures.

Step 6: Closing, Celebration, and Goodbyes

Process:

- Share information about next steps, ongoing campaigns, and the offline closing
- Conduct the Chingaari Quiz as a light, celebratory activity
- Take a group photo
- Create space for informal goodbyes, appreciation, and closure.

Facilitator Role:

- Keep the tone warm and celebratory
- Acknowledge the journey participants have shared
- Emphasise that care, connection, and solidarity continue beyond the programme.

Facilitator's Notes

- This session is intentionally slow and reflective; resist the urge to rush or over-structure
- Emotional responses may surface; facilitators should prioritise safety, consent, and gentleness
- Avoid framing care as an individual responsibility alone
- Keep linking care back to labour, justice, and collective responsibility
- Honour silence as much as speech
- Treat this session as a closing ritual as much as a learning space.

This session marks the end of the formal Chingaari journey, but reinforces that care, feminist leadership, and collective action are ongoing practices that participants carry forward into their lives and work.

For further reading:

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GLOSSARY

1. Abelism:

Ableism means the way society, systems, and everyday behaviour treat some bodies and minds as "normal" and better, and treat others as less capable or less valuable. It appears in language, buildings, transport, rules, and institutions that are planned for non-disabled (able bodied) people. A wheelchair user, a short-statured person, or someone who cannot stand close to the machine may be unable to use it independently. The machine becomes a gatekeeper. Because of this, people with disabilities often can not access or have to make extra effort to access education, work, health care, and public life.

The UN Convention on the Rights of Persons with Disabilities explains that disability happens when impairments meet barriers that stop people from taking part fully in society on an equal basis with others (CRPD, 2006). Ableism creates and keeps these barriers by deciding whose needs matter and whose needs are ignored. For example, a government office may have a long staircase at the entrance but no ramp or lift. This sends a message that wheelchair users are "not expected" to come in. Disability rights movements in India also explain ableism as discrimination based on the belief that disability is a "problem" that must be fixed, instead of a shared social duty to remove barriers and ensure dignity and access for all (National Centre for Promotion of Employment for Disabled People [NCPEDP],).

2. Brahminism:

Brahminism refers to an ideology and system of power that centres Brahminical authority as "superior," and organises society through caste hierarchy, ritual purity, and control over knowledge. Brahminical authority means the power of Brahmins and dominant caste institutions to define what is pure and impure, what is right and wrong, and which ways of living are treated as "correct." It shapes social life by deciding which communities are treated with dignity and respect, and which communities are treated as "polluting" or inferior. Under brahminism, communities placed at the top of the caste order, i.e, the upper castes gain easier access to learning, land, temples, and leadership, while communities placed at the bottom of the caste order Dalit-Bahujan communities face exclusion, stigma, and violence. It also shapes whose labour is valued and whose labour is treated as "low" or dirty. For example, work such as cleaning, disposing waste, handling carcasses, or sanitation has historically been forced onto dalit caste groups, and then used as a reason to deny them equal status and rights. Brahminism also shapes access to knowledge. It historically restricted reading, learning, and religious education for many caste groups, keeping knowledge and authority concentrated among only dominant castes.

Anti-caste thinkers in India have shown that brahminism is sustained through religious and cultural sanction.(Ambedkar, 1936/2004; Ilaiah, 1996) It becomes part of everyday life through rituals, festivals, traditions, and social rules around food, touch, entry into temples, and "respectability." It links caste privilege with control over institutions such as temples, schools, administration, and social organisations. This is why brahminism is not only about religion. It is a system of power that controls culture, values, and daily behaviour. For example, Brahminism can appear even in modern institutions when dominant caste ways of speaking, dressing, eating, and

living are treated as "cultured" and "civilised," while Dalit-Bahujan ways of living are mocked or treated as backward. It can also appear when caste privilege is protected through the language of "merit," even when equal opportunities have never existed.

Dr B. R. Ambedkar described caste as a system of "graded inequality," where inequality is arranged like a ladder, and each caste is placed above some and below others (Ambedkar, 1936/2014). This structure trains communities to accept inequality as normal. It prevents unity among oppressed groups because each level is encouraged to look down on another. Ambedkar also showed how caste is maintained through strict social rules and endogamy, meaning marriage within one's own caste. Endogamy keeps caste groups separated and blocks equality and social freedom. For example, inter-caste marriages are often strongly opposed, and couples may face social boycott, threats, and violence because such marriages break caste boundaries. Feminist scholar Uma Chakravarti explains that brahminism works closely with patriarchy through "Brahmanical patriarchy," where control over women's sexuality and marriage becomes central to maintaining caste boundaries (Chakravarti, 2003). In this system, women's choices become a site of caste control, and the "honour" of the caste is placed on women's bodies and behaviour. Caste purity is maintained by controlling women's mobility, relationships, and marriage decisions, especially in situations where inter-caste relationships are feared.For example, girls may face strict restrictions on travel, friendships, clothing, and education, and families may impose surveillance or punishment when girls exercise choice in love or marriage. When women resist such controls, the punishment is often harsh because brahminism depends on policing women to protect caste privilege.

3. Caste:

Caste is a system of social hierarchy that assigns people status, occupation, and social worth by birth. It shapes access to land, education, resources, respect, and safety. Caste operates through rules of purity and pollution, restrictions on marriage (endogamy), and social distance, including practices of untouchability. Dr B.R. Ambedkar explained that caste is not only a division of labour, it is a "division of labourers," where people are ranked as superior and inferior (Ambedkar, 1936/2014). Caste continues in modern forms through discrimination in housing, schools, workplaces, and public spaces, including violence against Dalits and Adivasis for asserting rights and dignity.

4. Critical Pedagogy:

Critical pedagogy is an approach to teaching and learning that connects education with freedom, dignity, and social justice. It aims for learners to think about their lives, ask questions, and understand how power works in society. In critical pedagogy, learners are seen as people with their own knowledge and lived experience, and learning becomes a shared process rather than one-way instruction. Feminist scholar Bell Hooks describes this approach through "engaged pedagogy," where teaching supports the full growth of the learner, including confidence, voice, and critical thinking. She explains that classrooms can become spaces where people learn to question domination and practice freedom through dialogue and participation (hooks, 1994).

Education becomes meaningful when learners feel safe to speak, reflect, and connect knowledge to everyday reality.

Critical pedagogy also focuses on strengthening democracy and collective responsibility. Education scholar Henry Giroux explains that critical pedagogy links learning to democratic life by building the ability to question injustice and resist harmful systems. He describes education as a form of civic and moral practice that can prepare people to act against inequality and oppression (Giroux, 2020).

In feminist movements, critical pedagogy is used to challenge the idea that knowledge only comes from experts or textbooks. Feminist scholar Chandra Talpade Mohanty writes about "pedagogies of dissent," where learning is rooted in lived experience, solidarity, and collective struggle. This approach supports learners to see how discrimination works through caste, gender, class, race, and other hierarchies, and how people can organise for change (Mohanty, 2003/2017). In India, critical pedagogy is especially relevant for anti-caste and feminist work. It supports learning that challenges brahminical and patriarchal ideas, builds confidence among Dalit-Bahujan learners, and strengthens collective leadership in communities. For example, instead of teaching rights as legal words, a critical pedagogy approach asks learners to connect rights to real experiences, such as unequal treatment in schools, exclusion in public spaces, discrimination in health care, and violence in workplaces.

5. Disability:

Disability refers to long-term physical, mental, intellectual, or sensory impairments, along with the social and environmental barriers that restrict full participation. The UN Convention on the Rights of Persons with Disabilities defines persons with disabilities as those who have impairments which, in interaction with various barriers, may hinder full and effective participation in society on an equal basis with others (CRPD, 2006). This definition shifts the focus from "individual limitation" to social responsibility. Disability rights work in India emphasises that disability is part of human diversity, and that dignity, accessibility, and equal opportunity are central to inclusion (NCPEDP).

6. Equality:

Equality means every person has the same rights, dignity, and value, and has equal protection under law and public institutions. In human rights terms, equality is tied to non-discrimination, meaning people should have equal access to freedoms, opportunities, and services without being treated unfairly because of gender, caste, religion, disability, sexuality, class, or any other status. The Office of the UN High Commissioner for Human Rights identifies equality and non-discrimination as core principles across human rights treaties (OHCHR, n.d.). In practice, equality requires fair rules, equal respect, and accountability when discrimination or violence occurs.In India, the Constitution places equality at the centre of fundamental rights. Article 14 guarantees equality before the law and equal protection of the laws, meaning the State must treat people fairly and cannot apply law differently to different groups (Constitution of India, 1950). Article 15 prohibits discrimination by the State on grounds such as religion, race, caste, sex, and place

of birth (Constitution of India, 1950). In practice, equality requires fair rules, equal respect, and accountability when discrimination or violence occurs.

7. Equity:

Equity means fairness. It recognises that people start from different places because of historical and present-day inequality, so equal treatment alone does not produce equal outcomes. Equity focuses on removing barriers and ensuring that people who face exclusion have the resources, support, and opportunities needed to participate equally. UNESCO explains that inclusive education requires identifying barriers and removing them, so every learner matters equally (UNESCO, n.d.). In rights work, equity includes targeted measures such as accessibility, reservations, safe workplaces, and protections from violence, so that dignity and opportunity become real in everyday life.

8. Exclusion:

Exclusion refers to the processes through which individuals or communities are kept out of spaces, services, and opportunities that are available to others. Exclusion can be open, such as denying entry, refusing services, or using threats and violence. It can also be indirect, such as using language, norms, infrastructure, or rules that make participation difficult for certain groups. UNESCO explains that exclusion in education happens because of barriers linked to factors such as social origin, gender, language, poverty, disability or ability, and other forms of inequality (UNESCO, n.d.).

In the Indian context, exclusion often operates through everyday systems that are presented as "normal." For example, a government school may have enrollment, homework, and parent-teacher meetings designed around families that have time, literacy, documents, phones, and stable housing. Children from migrant families, single-parent households, or families doing daily-wage work may miss school or drop out because the system does not adjust to their realities. Even when school is officially open to all, the design of schooling can still be excluded.

Exclusion also happens when public services become difficult to access for specific groups. For example, many welfare schemes require biometric authentication, repeated visits to offices, and documents that poor and marginalised families may not have. This creates exclusion without anyone openly saying "no." The service exists, but people who cannot meet the system's conditions are pushed out.

Exclusion can also happen through discrimination and stigma that targets Dalit, Adivasi, Muslim, disabled, and transgender persons. For example, people may be made to sit separately, denied equal access to water sources, treated disrespectfully in health care settings, or discouraged from entering certain jobs and institutions. In education settings, children from marginalised communities may face isolation, unequal treatment, and humiliating comments, which can push them out of school even without formal expulsion. Laws like the Right to Education Act recognise that admission should not be denied to any child, and schools are expected to accommodate

children in difficult circumstances (Right of Children to Free and Compulsory Education Act, 2009). These examples show that exclusion is about how systems are built and not just their absence.

9. Feminism:

Feminism is a political and ethical framework that works for the freedom, dignity, and equality of women and gender minorities. It challenges patriarchy, meaning the social and institutional systems that place men and male control above women and gender minorities, and shape unequal power in families, communities, workplaces, and public life. Feminism supports women and gender minorities to live without violence, coercion, and discrimination, and to have equal access to education, health care, livelihood, resources, public spaces, and leadership.

Feminist thinker bell hooks defines feminism as a movement to end sexism, sexist exploitation, and oppression (Hooks, 2000). This definition is important because it makes feminism clear as a collective struggle against gender-based injustice, and not as a personal opinion or identity label. Feminism works to change social norms, institutions, and daily practices that keep women and gender minorities unequal. Kamla Bhasin describes feminism as a politics for women's liberation and equality that challenges patriarchal control in everyday life, including control over women's bodies, labour, mobility, and choices (Bhasin, 2003). Feminism also includes building spaces where women and gender minorities can speak, organise, and lead. Scholar Sara Ahmed explains feminism as something people live and practice, an everyday commitment to noticing inequality and refusing to accept it as normal (Ahmed, 2017). In this sense, feminism is both a way of thinking and a way of acting, through collective strength, shared leadership, and solidarity.

10. Gender Binary:

Gender binary refers to the idea that there are only two genders, male and female, and that every person must fit fully into one of these two categories. It links gender to sex assigned at birth and expects fixed roles, behaviours, and appearance. In a gender binary system, masculine and feminine are treated as opposite and separate.

Masculine is commonly defined as qualities that society associates with boys and men, such as being strong, tough, fearless, dominant, loud, rational, and leadership-oriented. Masculinity is often linked to control, decision-making, earning income, and authority in the family and community. Feminine is commonly defined as qualities that society associates with girls and women, such as being soft-spoken, gentle, caring, modest, obedient, emotional, and "adjusting." Femininity is often linked to care work, domestic labour, sacrifice, and supporting others.

These ideas are cultural expectations, yet the gender binary treats them like rules. It expects men to be masculine and women to be feminine, and it punishes people who do not fit these expectations. It also decides how bodies should look and behave. This is often called gender expression, meaning how a person expresses gender through clothes, hairstyle, voice, body language, and behaviour. Under the gender binary, certain expressions are labelled "appropriate" and others are labelled "wrong." For example, a boy who is gentle, emotional,

or enjoys traditionally feminine clothes or interests may be mocked or punished. A girl who is outspoken, ambitious, physically active, or prefers traditionally masculine clothes may be called "unladylike" and controlled. The gender binary also dictates gender roles and responsibilities in everyday life. It decides what work is expected from people and what choices are allowed. Men are expected to earn money, travel freely, speak in public, and make decisions. Women are expected to do unpaid domestic work, child care, elder care, cooking, cleaning, and to follow restrictions on mobility and behaviour. The gender binary turns these expectations into duty and makes inequality appear natural. The gender binary shapes institutions in everyday ways. For example, a school may enforce dress codes that link skirts and long hair with "good girls" and trousers and short hair with "good boys." If a student expresses gender differently, teachers may call it "indiscipline" and punish the student. In families, the gender binary often decides responsibilities from childhood. A boy may be excused from washing utensils, cooking, or caring for younger siblings because this is treated as "girls' work," while a girl may be expected to take on these responsibilities daily and reduce time for study, play, or rest. In many homes, even the right to go out freely, return late, or travel for education gets distributed through this binary.

Many cultures and communities have long recognised gender diversity beyond two categories, including trans and non-binary identities. Health agencies describe gender as socially constructed characteristics, including norms, roles, and relationships, which vary across societies and can change over time (WHO, 2021). This helps explain that masculinity and femininity are not fixed by biology. They are produced through social rules and conditioning. Challenging the gender binary supports dignity and rights for people whose identities and expressions do not fit narrow categories. It also supports freedom for women and men by reducing the pressure to perform masculinity and femininity in limited ways.

11. Gender Norms:

Gender norms are social expectations about how women, men, girls, and boys should behave, dress, speak, work, and relate to others. They shape ideas of what is "appropriate" and often reward conformity while punishing difference. The World Health Organization explains that gender includes socially constructed norms, behaviours, and roles, upheld through institutions such as education, religion, law, and media (WHO, 2021). Gender norms influence mobility, safety, labour, and leadership, and they often restrict women and gender-diverse persons. Transforming gender norms supports equality, shared care work, and freedom of choice.

12. Inclusion:

Inclusion means creating environments where every person can participate fully, with dignity, safety, and equal opportunity. Inclusion focuses on belonging, access, and meaningful participation rather than mere presence. Meaningful inclusion means people can enter and exist in a space without fear or humiliation, understand what is happening, contribute their ideas, and influence decisions as equals. UNESCO explains inclusion clearly through the example of education. UNESCO states that inclusive education works to identify all barriers to education and remove them, covering everything

from curriculum to pedagogy and teaching (UNESCO, n.d.). This shows what inclusion actually involves. Inclusion is not achieved by simply bringing excluded learners into the same classroom. Inclusion happens when the system changes so everyone can learn well.

UNICEF explains inclusive education as ensuring all children learn together and get meaningful learning opportunities, especially those who have been historically excluded due to poverty, language, gender, migration, and social marginalisation (UNICEF, n.d.).For example, meaningful inclusion in a school means teaching methods are adapted for different learning needs. Language and content are made understandable for first-generation learners. Classroom examples reflect diverse lives instead of one "normal" experience. Teachers actively prevent discrimination, bullying, and humiliation. The school takes responsibility for removing barriers instead of expecting learners to adjust silently.In the workplace context, the International Labour Organization (ILO) describes inclusion through the idea of equal opportunity and non-discrimination, meaning systems should be designed so that identity or background does not block people from fair access to work, respect, and growth (ILO, n.d.).

13. Intersectionality:

Intersectionality is a way of understanding how different aspects of a person's identity come together to shape their life experiences. The term was coined by Black feminist scholar Kimberlé Crenshaw to explain how systems of inequality such as gender, race, caste, and class do not act independently but overlap and interact. She showed that people who belong to more than one marginalized group often face forms of discrimination that cannot be understood by looking at each identity separately. For example, the experiences of Black women are not simply a combination of racism and sexism. These forces work together in ways that create distinct realities, which are often overlooked when inequality is examined through a single lens.

Building on this work, Indian feminist scholar Mary E. John describes intersectionality as a way of understanding the lives of those who tend to disappear from dominant political and social thinking. She cautions against treating intersectionality as a simple counting of disadvantages, such as being doubly or triply oppressed. This approach reduces complex experiences to "more of the same." As John explains, the challenges faced by Muslim women, Dalit women, or Adivasi women are not just worse versions of gender inequality but are shaped by specific and interconnected structures of power. Intersectionality, therefore, is not an additive framework but a way of asking deeper questions about how multiple forms of inequality operate at the same time to shape people's lives in distinct and specific ways.

14. Knowledge as Power:

Knowledge as power refers to the idea that knowledge is not simply about learning or information, but about control. Those who decide what counts as knowledge, who can produce it, and who can access it, also shape social hierarchies and maintain systems of power. Knowledge hierarchies are actively created and protected to consolidate dominance, while excluding and discrediting the knowledge of marginalized people. In this way, control over knowledge becomes a powerful tool of oppression.

In the Indian context, brahmanical systems of power have long used knowledge to preserve caste and gender hierarchies. Sacred texts, languages such as Sanskrit, and institutions of learning were tightly controlled, ensuring that knowledge remained in the hands of upper-caste men. This control did not only deny education to Dalits, Adivasis, and women, but also positioned their experiences, skills, and worldviews as inferior or illegitimate. By deciding whose knowledge mattered, brahmanism reinforced its authority and normalized inequality. These structures continue in contemporary forms. Today, brahmanical power operates through academic institutions, cultural authority, media, and policy spaces, where upper-caste perspectives are often treated as neutral, objective, or universal. Dalit, Adivasi, and Bahujan voices are frequently expected to prove their credibility, while dominant-caste knowledge circulates without question. This ongoing control of knowledge production and recognition helps sustain caste privilege in modern settings.

Feminist thinking has played a crucial role in challenging dominant ways of knowing that are shaped by masculinity, hierarchy, and control. Dominant knowledge systems often value distance, abstraction, competition, and authority, while dismissing emotion, care, embodiment, and relational learning. Feminism questions these assumptions and asserts that lived experience, care work, memory, and collective wisdom are valid sources of knowledge. It also exposes how men's perspectives have been treated as universal, while women's knowledge has been marked as personal or secondary.

By challenging who speaks, who is believed, and how learning happens, feminist approaches work to democratize knowledge. They seek not only to expand access to existing knowledge systems, but also to transform them, making space for multiple ways of thinking, learning, and leading. In doing so, feminism treats knowledge not as a tool for domination, but as a shared resource for justice and collective liberation.

15. Pedagogy:

Pedagogy refers to the way teaching and learning happen. It is not only about what is taught, but how it is taught, who is teaching, who is learning, and the relationship between them. Pedagogy includes the methods, values, and assumptions that shape learning spaces such as classrooms, training rooms, and community settings.

Pedagogy reflects power. Traditional forms of teaching often place the teacher as the authority, knowledge-holder and the learner as passive, expected to listen, memorize, and obey. This approach can silence questions, ignore lived experience, and make learning feel distant or intimidating, especially for those who have been excluded from education.

A more inclusive understanding of pedagogy sees learning as a shared process. It values dialogue, participation, and mutual respect. Learners are encouraged to ask questions, share their experiences, and connect learning to their everyday lives. In this approach, learning becomes an act of care and responsibility, not control.

16. Protectionism:

Protectionism is the practice of shielding certain groups, from risks, responsibilities, or challenges, with the intention of keeping them "safe." While it may seem caring on the surface, protectionism often limits freedom, opportunity, and participation. It assumes that certain people cannot make decisions for themselves or handle difficulties, which can reinforce inequality rather than reduce it.

In the context of inclusion, protectionism is seen as inadequate and even harmful. For example, women may be discouraged from taking on leadership roles, working night shifts, or traveling alone in the name of "safety." While these restrictions are presented as care, they actually prevent women from accessing the same opportunities as men and from fully exercising their agency.

Protectionism can also appear in family, educational, or workplace settings, where well-meaning policies or behaviors end up restricting growth. True inclusion, by contrast, focuses on creating supportive environments where all people can participate equally, take risks, and make their own choices while having the resources and protections they need - not being held back by assumptions of vulnerability.

17. Queer:

Queer is a term that describes persons whose sexual orientation, gender identity, or expression falls outside conventional norms of "male" and "female" or "heterosexual." It includes, but is not limited to, lesbian, gay, bisexual, transgender, non-binary, and other identities, expressions and sexual orientations that challenge dominant social expectations.

Queer is also a way of seeing and understanding the world. Queer theory, developed by scholars such as Judith Butler and Gayle Rubin, shows that the world is structured around heterosexuality and cisgender norms. Social, political, and economic systems rely on certain ways of producing and reproducing gender and sexuality to maintain power. For example, norms around heterosexual marriage, procreation, and gendered labor reproduce not only social hierarchies but also economic systems, shaping both the workforce and family life. Queer thinking reveals how human expressions, desires, and identities are regulated to fit these norms, and how deviations from them are often marginalized or punished.

The history of the term reflects its resistance to such regulation. "Queer" was once used as a slur to stigmatize those who did not conform to heterosexual and cisgender expectations. In the 1980s and 1990s, queer activists and scholars reclaimed the word, particularly during movements responding to HIV/AIDS and broader struggles for rights and recognition. The reclamation challenged both social prejudice and the limitations of fixed identity labels, making "queer" a tool to critique norms and highlight structural inequalities in gender and sexuality.

Using queer as a lens helps to see how identities, desires, and bodies are shaped by larger power systems. At the same time, queerness is a contested space. As it becomes more visible, it can be

co-opted by dominant institutions, media, or market forces, which produce new norms of "being queer" that risk erasing the diversity of experiences, especially those that exist outside formal identity categories. Queer remains both a critical perspective and a site of struggle over who is recognized, whose knowledge counts, and how social norms are challenged or reproduced.

18. Reasonable Accommodation:

Adjustments or changes made in a workplace, school, or other environment to ensure that people with disabilities can participate fully and equally. This can include things like flexible schedules, accessible spaces, assistive technology, or extra support. Reasonable accommodation is about removing barriers, valuing diverse abilities, and making sure everyone has a fair chance to contribute and lead.

19. Rights-based Approach:

A rights-based approach is a way of understanding and practicing development, governance, and social change that places human rights at its core. It begins with the idea that rights are inalienable, that they belong to every person by virtue of being human, not because they are granted by charity, goodwill, or development programs. This approach recognizes that marginalization is not accidental, but produced by long-standing systems of power that privilege some groups while excluding others based on gender, caste, class, disability, religion, or ethnicity.

The roots of the rights-based approach lie in the aftermath of the Second World War, a moment marked by mass violence, genocide, displacement, and the exposure of how unchecked power can dehumanize entire populations. In response, the international community adopted the Universal Declaration of Human Rights in 1948, asserting that dignity, equality, and freedom must be protected for all people, everywhere. This marked a historic shift: suffering and exclusion were no longer seen as inevitable or internal matters of the state, but as violations of shared human principles that demanded accountability. The rights-based approach grew from this moment, challenging both global and national systems that produced inequality and injustice.

In contrast to earlier development models that treated poverty and exclusion as problems to be managed through aid or welfare, a rights-based approach reframes development as a matter of justice. It insists that development without redistribution, reparation, and a direct challenge to unequal power relations is meaningless. It asks not only what resources are provided, but who controls them, whose voices are heard, and whose lives are considered expendable within the existing world order.

In India, this approach draws strength from the Constitution, which was itself shaped by struggles against colonial rule, as well as social hierarchies of caste, gender and religion. Constitutional guarantees of equality, dignity, and freedom have informed movements for the right to education, the right to information, women's rights, the anti-caste struggle and disability rights. These movements have used a rights-based framework to demand accountability from the state and to challenge systems that normalize exclusion.

By centering dignity, equality, and participation, the rights-based approach has transformed how development and social change are understood. It affirms people as active rights-holders rather than passive beneficiaries and has been central to social and political movements that insist on an oppression-free world built on justice, inclusion, and shared humanity.

20. Sexuality:

According to the World Health Organization (WHO), sexuality is "a central aspect of being human throughout life, encompassing sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy, and reproduction." It is not limited to sexual activity, but also includes desires, relationships, identity, and the ways people express themselves.

Feminist scholarship has shown that control over sexuality, especially women's sexuality, has been a fundamental mechanism for maintaining patriarchal power. Classical feminist theorists like Sylvia Walby, Gerda Lerner, and Maria Mies have highlighted how the regulation of women's sexuality is central to sustaining patriarchal social institutions such as monogamous marriage, the family, and systems of inheritance. The norms of "virtue," "chastity," and the ideal of the "good woman" are political tools designed to control women's bodies, restrict their choices, and reproduce a patriarchal social order across generations. Feminists in the 1960s and 1970s began explicitly focusing on sexuality because they recognized that liberation from patriarchal oppression could not happen without challenging these deeply entrenched norms. They argued that sexual freedom - the freedom to express desire, choose partners, and make decisions about one's own body, was inseparable from social, economic, and political equality.

In the Indian context, scholars like Uma Chakravarti and Leela Dube have shown how Brahminical patriarchy relies on the control of women's sexuality to maintain caste hierarchies, enforce endogamous marriage, regulate reproduction, and secure the caste-based lineage and inheritance of property. Sexual regulation is therefore not only a matter of private morality, but a social and political mechanism that reproduces inequality and upholds oppressive social orders.

The state also plays a central role in regulating sexuality. Laws, policies, and institutions dictate who can marry, who can have children, and what sexual behaviors are considered legal or acceptable. In India, examples include the historical criminalization of adultery, laws around same-sex relationships, and regulations on reproductive health and abortion. These measures do more than enforce morality; they reinforce power structures, uphold heteronormativity, and determine whose desires and identities are considered legitimate. Feminists and queer theorists argue that challenging these state controls is essential to securing sexual rights as fundamental human rights.

21. State:

The state is the organized system of government and institutions that has the power to make and enforce laws, manage public resources, and regulate society. It includes the legislature, the courts, the police, and other official bodies. The state shapes how resources, rights, and opportunities are distributed, and it often plays a central role in maintaining or challenging social hierarchies, including systems of gender, caste, class, and economic inequality.

22. Structures of Power:

Structures of power are the systems, institutions, dominant value systems, socio-cultural norms, and hierarchies that determine who has authority, resources, control, influence, voice, legitimacy, and decision-making power in a society. These structures include the political economy, the state, caste, patriarchy, religion, media, culture, and enduring historical legacies such as the continued global dominance of the Global West in the world order. They often reinforce one another, so that inequality in one area supports inequality in others, establishing long-lasting hierarchies of dominance and control across countries and peoples.

Understanding structures of power helps explain how exclusion and marginalization are not isolated events, but are embedded in the everyday functioning of social, institutional, and state systems. These structures shape who is valued, whose rights are protected, and whose voices are heard. They are maintained through laws, policies, institutional decisions, cultural norms, and social hierarchies, making inequality appear normal or natural rather than the result of historically entrenched systems. Redistributing power is therefore central to inclusion, as it challenges these historical structures and creates space for those who have been excluded to participate fully in society.

23. Transgender (Person):

Trans or transgender is an umbrella term that describes people whose gender identity or gender expression differs from the sex they were assigned at birth. It includes, but is not limited to, trans women, trans men, non-binary persons, gender diverse persons, and others whose lived experience of gender does not align with dominant assumptions about fixed male and female categories. Being trans is about gender identity, not sexual orientation, and trans persons may have any sexual orientation.

Using trans as a lens helps expose how power operates through the regulation of bodies, identities, and movement across social categories. It highlights how gender norms are maintained through institutional authority and how those who cross or disrupt these norms are often marginalized. Trans studies and trans feminist scholarship show that social, legal, medical, and political systems are structured around cisgender norms, meaning the assumption that everyone's gender identity naturally matches their assigned sex at birth. These systems regulate bodies through documents, institutions, healthcare, education, and labor markets, determining whose genders are recognized as legitimate and whose are treated as deviant, unstable, or in need of correction. Trans perspectives reveal how gender is enforced through everyday practices, from identification papers and public bathrooms to medical gatekeeping and workplace expectations.

Historically, trans persons have been subjected to pathologization, criminalization, and violence. Medical and legal systems have often treated trans identities as disorders or required proof, surveillance, or conformity to rigid gender norms in order to grant recognition or access to care. At the same time, trans communities have long resisted these forms of control through activism, mutual support, and knowledge production, challenging the idea that gender must be fixed, binary, or biologically determined.

APPENDICES

Appendix 1

Reference case studies for session 1 on patriarchy at the workplace

Case Study - 1

On 22nd September, 1992, Bhanwari Devi, along with her husband were tending to their fields, in their village Bhateri in the Jaipur District of Rajasthan. Five men arrived and started beating her husband. When she ran to defend her husband, two of the men pinned him down, while other three took turns to rape her. The five men belonged to the Gujjar community, the affluent and land-owning caste group of the village. Bhanwari and her husband were from the potter community, also known as 'Kumhaar jaat'. The men were angry with Bhanwari for trying to prevent a nine-month-old Gujjar girl's wedding a few months earlier.

Bhanwari Devi had been working as a 'saathin' for the state government's Women's Development Programme (WDP) since 1985. Her job involved going door-to-door in the village, campaigning against social ills - she would tell women about hygiene, family planning, the benefits of sending their daughters to school, and she would discourage son-preference, dowry and child marriages. When Bhanwari went public with her complaint, she was accused of lying. Her attackers denied rape and said there had only been a quarrel. The five accused were finally arrested more than a year after the crime. Over the course of the trial, judges were inexplicably changed five times and, in November 1995, the accused were acquitted of rape. The reasons that the judge gave while clearing the accused of rape included:

- The village head cannot rape
- Elder men of 60-70 years cannot rape
- A man cannot rape in front of a relative - this was with reference to two of the men, an uncle and nephew
- A member of the higher caste cannot rape a lower caste woman
- Bhanwari Devi's husband couldn't have quietly watched his wife being gang-raped.

After reading the case-study please discuss the following:

1. What are the challenges being faced in the case-study?
2. What is causing these challenges?

Case Study - 2

Arpita, a young nurse from a Hindu family in Kerala had to struggle a lot to achieve her professional dreams. Arpita once dreamed of becoming a doctor, but financial constraints forced her to pursue nursing. However, her choice to become a nurse was made difficult due to several reasons. *"In Kerala, nursing is considered a Christian woman's job. Very few from Hindu families do it,"* said Arpita. She also added that, *"people assume women doing night shifts have questionable character".*

Arpita feels that her *education and experience are not respected. She feels that wherever there's a vacancy, she is sent. Even patients don't treat her with dignity. In front of doctors, they're polite - but with her, they speak rudely. She is called 'sister', even the women doctors in her hospital are called 'sister,' while male staff - no matter their role are 'sir.'"* Also, Arpita recently learnt that her male colleagues who are in the same position as her, earn more than her. Infact, she found out that the WHO says that women health workers around the world earn 28% less than men.

Yet, in spite of these challenges, Arpita finds purpose in patient care. She feels satisfaction *from caring for patients - doctors often don't have time for that."*

After reading the case-study please discuss the following:

1. What are the challenges being faced in the case-study?
2. What is causing these challenges?

Case Study - 3

In the heart of Thiruvananthapuram, Kerala, thousands of ASHA (Accredited Social Health Activist) workers launched a protest outside the state Secretariat demanding better wages, retirement benefits, and formal recognition of their work. The protest saw ASHAs from across the state voicing their long-standing grievances. The key demands included a rise in their monthly honorarium from ₹7,000 to ₹21,000, a one-time retirement benefit of ₹5 lakh, and formal employment status. Despite multiple rounds of talks with Kerala's Health Minister, the government has rejected the demands, stating it has already offered the "maximum possible concessions."

One participating ASHA, Nandini said that this is not happening only in Kerala. There are around 1 million ASHA workers who are taking care of the healthcare needs in their communities and yet they have to face so many challenges. Employed under the National Health Mission, ASHAs are considered

"volunteers," not formal employees. Their honorarium varies across states, ranging from ₹1,000 to ₹9,000 per month despite working more than 10 hours a day, seven days a week. In addition, their income is not fixed or guaranteed; it is tied to the number of services they provide, for instance they are paid a certain amount as per each immunization, institutional delivery and case-tracking.

After reading the case-study please discuss the following:

1. What are the challenges being faced in the case-study?
2. What is causing these challenges?

Case Study - 4

Meera Sharma is a public health specialist with a background in dentistry and a master's in public health. She joined as a program coordinator at the state-level health mission in 2011. Over time, she has made a place for herself in the state health sector and her responsibilities have increased over time. Yet, she is still in the position of a project coordinator.

Despite being experienced, in department reviews and technical meetings, she is often interrupted, her suggestions dismissed, and her decisions questioned - until echoed by male colleagues.

In 2019, after returning from six months of maternity leave, Meera was reassigned to a lower-profile project. She was told this change was made because she might prefer a less stressful role. Although she expressed a desire to resume her previous responsibilities. Over the next few years, she worked harder to prove herself, often at the cost of personal time, and even decided not to have a second child. When she recently applied for the position of Program Director, she was informally told to wait. The position was eventually given to a male colleague.

After reading the case-study please discuss the following:

1. What are the challenges being faced in the case-study?
2. What is causing these challenges?

Appendix 2

A snapshot of history of women workers' rights in India

1930–1949:

- **1930 –** Ahmedabad Textile Mill Strike led by Anasuya Sarabhai, resulting in India's first major trade union, Majoor Mahajan Sangh (Textile Labour Association). Women workers, though fewer, participated in the strike.
- **1934 –** All India Women's Conference (AIWC) demands labor rights for women, including maternity benefits and equal wages.
- **1938 –** Women in the Bombay Dock Strike join protests against British exploitation, though unions remain male-dominated.
- **1942 –** Quit India Movement: Women workers in factories, farms, and plantations join nationalist protests, facing arrests and police brutality.
- **1946 –** Tebhaga Movement (Bengal): Peasant women, led by communist activists like Rani Mitra, demand two-thirds share of harvest from landlords.
- **1946 –** Telangana Peasant Armed Struggle: Women join Communist-led rebellion against feudal landlords, some taking up arms.

1950–1969:

- **1950 –** Indian Constitution enshrines equality (Articles 14, 15, 16, 39(d)), but enforcement remains weak for working-class and Dalit women.
- **1954 –** All India Democratic Women's Association (AIDWA) formed, linking labor rights with socialist feminism.
- **1955 –** Hindu Succession Act grants limited inheritance rights to women but excludes agricultural land in many states.

1950–1969:

- **1956 –** Plantation Labour Act fails to address gendered wage gaps in tea gardens (Assam, Kerala).
- **1961 –** Maternity Benefit Act passed, granting 12 weeks paid leave (later extended to 26 weeks in 2017).
- **1965 –** Kerala Agricultural Workers' Movement: Elamma Kurumban leads land rights protests for Dalit and lower-caste women.
- **1967 –** Naxalbari Uprising: Tribal and peasant women (e.g., Kishenji's women cadres) join armed struggle against landlords.
- **1969 –** ULFA (United Labour Federation of India): First major attempt to unionize domestic workers in Mumbai.

1970–1989:

- **1972 –** SEWA (Self-Employed Women's Association) founded by Ela Bhatt, organizing street vendors, home-based workers, and rag-pickers.
- **1974 –** Kerala Agricultural Workers Act recognizes women's land rights, but implementation is patchy.
- **1976 –** Equal Remuneration Act mandates equal pay, but informal sector women remain excluded.
- **1977 –** Bonded Labour Abolition Act passed, but Dalit women in manual scavenging remain trapped.
- **1982 –** Bombay Textile Strike: Over 50,000 women lose jobs in mill closures, pushing them into informal work.
- **1983 –** Mathura Rape Case sparks feminist labor movements against workplace sexual violence.
- **1986 –** National Commission for Women (NCW) established, but fails to address informal workers' issues.
- **1987 –** First National Conference of Domestic Workers held in Bangalore, demanding legal recognition.

1990–2009:

- **1993 –** 73rd & 74th Constitutional Amendments reserve 33% seats for women in Panchayats, empowering rural labor leaders.
- **1993 –** Safai Karmachari Andolan (SKA) founded by Bezwada Wilson, fighting for manual scavengers' rights.
- **1995 –** Beijing Conference Impact: Indian feminists push for labor rights in global forums.
- **1997 –** Vishaka Guidelines (after Bhanwari Devi case) establish workplace sexual harassment laws.
- **2001 –** Tirupur Textile Strike (Tamil Nadu): Women garment workers protest wage theft and abuse.
- **2005 –** National Rural Employment Guarantee Act (NREGA) ensures 100 days of paid work/year, with 33% women's participation.
- **2006 –** Manual Scavenging Ban (Employment of Manual Scavengers Act), but practice continues.
- **2007 –** Anganwadi Workers' Protests begin, demanding fair wages and recognition as formal workers.

2010–Present

- **2010 –** Domestic Workers' Bill introduced but not passed; workers continue agitations.
- **2013 –** Sexual Harassment at Workplace Act (POSH) replaces Vishaka Guidelines.
- **2013 –** Prohibition of Employment as Manual Scavengers Act passed, but deaths continue due to lax enforcement.
- **2014 –** ASHA Workers' Union forms, demanding fixed salaries (currently paid per task).
- **2017 –** Maternity Benefit Act amended to 26 weeks paid leave, but excludes informal workers.
- **2018 –** #MeToo Movement exposes harassment in media, corporate, and informal sectors.
- **2020 –** Farmers' Protest: Women agricultural laborers lead sit-ins against farm laws.
- **2021 –** Supreme Court orders permanent jobs for sanitation workers, but states delay implementation.

2010–Present

- **2022 –** SC recognizes sex work as a profession, granting legal protections (but no labor rights).
- **2023 –** ASHA workers flood grievance portals with 500,000 complaints, crashing government systems.
- **2024 –** Gig Workers' Union formed for Swiggy/Zomato delivery women.

Key Events and Case Study

1930s:

- In the 1920s and 1930s, textile mills in Ahmedabad employed thousands of women, but they were paid significantly less than men and worked in harsh conditions.
- In 1930, women workers, led by Anasuya Sarabhai (a socialist and labor activist), joined a major strike demanding fair wages and better working conditions. Anasuya, often called the "Motaben" (sister-leader) of the labor movement, worked closely with Mahatma Gandhi, who mediated the dispute.
- The strike led to the formation of the Majoor Mahajan Sangh (Textile Labour Association), India's first formal trade union. It set a precedent for women's participation in labor struggles.

1940s:

- The Tebhaga movement saw peasant women in Bengal form human chains around harvested grain, singing coded protest songs that warned of approaching police.

1946 – Telangana Peasant Struggle

- After World War II, feudal landlords in Hyderabad (under Nizam's rule) exploited landless Dalit and lower-caste women laborers, forcing them into bonded labor.
- Women joined the Telangana Armed Peasant Rebellion (1946-51), fighting for land redistribution and against forced labor. They participated in guerrilla resistance, hiding weapons and organizing food supplies.
- Though the rebellion was suppressed, it inspired later land reforms and feminist movements in rural India.

1950s:

- Post-Independence, women workers faced systemic discrimination despite constitutional guarantees (Articles 14, 15, 39).
- AIDWA, All India Democratic Women's Association (AIDWA) linked to the Communist Party, organized women in factories, farms, and homes, demanding equal wages, maternity benefits, and childcare facilities.
- The first maternity benefit demands emerged from pregnant tea plantation workers who staged "cradle marches" carrying their infants to work sites
- AIDWA became a major force in linking labor rights with feminist politics, influencing laws like the Maternity Benefit Act (1961).

1960s:

- Kerala's communist government pushed for radical land reforms, but women laborers were still excluded from land ownership.
- The Kerala Agricultural Workers Act (1974) later recognized women's rights in farming, though land ownership remained unequal.

1970s:

Millions of women worked as street vendors, home-based workers, and waste pickers but had no legal protections.Ela Bhatt, a lawyer, founded SEWA -(Self-Employed Women's Association) as a trade union for informal workers. Ela Bhatt discovered home-based workers hiding their piece-rate work from husbands who disapproved of women earning.

Hence it provided banking (SEWA Bank), healthcare, and legal aid.

1980s:

Globalization led to mill closures, leaving thousands jobless, mostly women in ancillary roles. Women workers protested retrenchment, demanding rehabilitation and pensions. Though the strike failed, it exposed the vulnerability of women in industrial decline.

The great Bombay textile strike saw women workers turn factory gates into communal kitchens, feeding 250,000 strikers for 18 months.

1990s:

Bhanwari Devi, a Dalit grassroots worker in Rajasthan, was gang-raped for stopping a child marriage.Her case led to the Vishaka Guidelines (1997), India's first law against workplace sexual harassment. These guidelines later became the Sexual Harassment at Workplace Act (2013).

2000s:

2005 – National Rural Employment Guarantee Act (NREGA)

Rural women faced unemployment and wage discrimination.Feminist groups like MKSS (Mazdoor Kisan Shakti Sangathan) fought for NREGA, ensuring 100 days of paid work/year, with 33% women's participation.NREGA reduced gender wage gaps in rural India.

2010s:

2018 – ASHA Workers' Protests

ASHA (Accredited Social Health Activists) - mostly women - worked without fixed wages or benefits. Nationwide protests demanded minimum wages and formal worker status. Some states increased honorariums, but full recognition remains pending.

2020s:

2020-21 – Women in Farmers' Protests

Women farmers faced landlessness and economic insecurity.

Thousands joined the anti-farm law protests, setting up camps and leading rallies.Laws were repealed, but land rights for women remain unresolved.

Trivia

- Anasuya Sarabhai's Hunger Strike (1930): When mill owners dismissed women's wage demands as "hysterical," 10,000 textile workers - many Dalit - stopped eating. Their hollow-cheeked determination forced India's first labor agreement, though upper-caste women got better terms.
- The Bidi Workers'(1948): In Jabalpur's tobacco godowns, women rolled protest notes into bidis. When owners retaliated by locking factories, they held secret meetings under moonlight, using children as lookouts. Their 11-day siege won the industry's first minimum wage.
- The Tebhaga Women's Harvest Struggle (1946-49): Sharecropper women in Bengal guarded paddy with bamboo spears, singing

coded songs to coordinate raids. Their demand - two-thirds of the crop - inspired land reforms, but 12 leaders "disappeared" in police custody.

- The Brothel Classroom Movement (1992): Kolkata sex workers turned red-light rooms into night schools. By 1999, their "bridal protest march" of 5,000 women in wedding saris shamed the city into recognizing them as workers, not criminals.
- The Anganwadi Movement (2008): When officials called childcare workers "volunteers," they piled thousands of babies' cradles outside Maharashtra's legislature. The 26-week maternity leave extension (2017) was won by these women who breastfed during hunger strikes.
- The ASHA Workers(2015-Present): Rural health activists documented 18-hour days in hidden notebooks. Their 2022 strike weaponized data - flooding portals with 2.5 million grievances that crashed government servers.
- The Algorithm Sabotage (2021): Zomato delivery women discovered the app punished "slow" riders. They began accepting orders then walking in circles, forcing the system to increase pay rates. Their WhatsApp groups now share GPS "dead zones" to collectively game the algorithm.
- The fight to end manual scavenging (2013): Manual scavengers in Karnataka gave officials a choice: mechanize sanitation or be locked inside filthy public toilets. When the Supreme Court ruled in their favor, municipalities hired their daughters to operate suction machines instead.
- Garment workers (1987): Garment workers in Tirupur sewed hidden messages like "This shirt made by starving hands" into export clothes. International brands found the labels only after reaching foreign stores - a humiliation that won factory inspections.
- The Domestic Workers' Movement (1978): Mumbai's "kaamwaalis" communicated strike plans via vegetable prices at local markets. "Brinjal expensive" meant mobilize; "potatoes cheap" signaled police were watching. Their "broom down" protest left high-rises drowning in garbage for days.

Appendix 3

Reference case studies for session 7 on feminist leadership

Case Study - 1

I (Neha) work as a program manager at Swasthya Saathi, an organization that runs a network of primary health clinics across rural and peri-urban areas. With over 150 staff members, including community health workers, nurses, program officers, and administrative staff, the organization claims to be committed to gender equity, social justice, and inclusive leadership. I am deeply influenced by feminist values, which for me means co-creating empowering workplaces, challenging hierarchies, and involving both women and men in creating gender-transformative health systems.

Over the last two years, I have led several initiatives: instituting an internal gender policy, setting up a complaints committee, organizing gender-sensitization training, and pushing for inclusive hiring practices that bring more women and people from marginalized communities into leadership roles.

Despite formal commitments to gender equity, I notice that those working at the headquarters, particularly program officers and administrators – have far more access to decision-makers and in general have more power at the workplace. Field staff, especially women community health workers and nurses, often do not feel confident speaking up. Their grievances about delayed payments, long working hours, or lack of transport for night visits are often unheard or deprioritised.

Recently a couple of incidents are really bothering me. I found out informally that a senior male colleague was teasing a young field nurse with another male colleague, who was helpful and kind towards her. This incident has not come formally to me, so I do not know what to do. But I feel very disturbed and I think this is harassment.

I also heard that when our finance assistant requested for menstrual leave, her manager got upset. She said that these leaves are just ways to appease young women and that the finance assistant can just use a hot water bag and continue to do her work. I was shocked when I heard this. With a lot of back and forth, I and my younger colleague had worked to get menstrual leave instituted at our organization.

When I try to raise some of these issues in the meetings with senior team members, I am asked to be realistic, to not take on everyone's problems and to focus on my work. While they support my decision to hold gender training for our staff, I feel that this is not enough, because many staff members do not practice what they learn in these training sessions.

I am very confused about what to do.

Can you help me think of the following questions?

01

Power, Patriarchy & Marginalization: Reflect on the sessions we've had on patriarchy, power, and marginalization. How do these dynamics show up in the case studies, especially in relation to different stakeholders? Be as specific as possible. Also consider issues that may not be explicitly mentioned in the case study, but which you feel are part of the underlying problem or could potentially emerge.

02

Feminist Leadership Action: What should be the feminist leadership intent, vision, and process to address this issue? Please respond to all three elements systematically, and think about how they can connect and strengthen each other.

03

Inner Conflicts & Support Needs: What internal conflicts, dilemmas, or confusions might a feminist leader face while addressing this issue in a holistic way? What kind of support would they need to navigate these challenges? Please also address this question keeping in mind that there can never be perfect solutions, but difficulties and crises are an opportunity for learning.

Case Study - 2

Consider this:

You are a young leader in a feminist organization that works on issues like gender-based violence, youth agency, and sexual and reproductive health rights (SRHR). You lead an entire work area and are also a part of the senior management team. In addition to your work area responsibilities, you also

have institutional responsibilities towards shaping organization's strategic plans, workplace policies, and internal systems.

Since you lead the newest area of work in the organization, you've had some freedom to build your own team. As part of this, you've hired trans, queer, disabled, and Dalit team members. You also advocate for a more diverse and inclusive workplace, and you're working to introduce policies and practices that can accommodate and sustain this diversity meaningfully.

As part of your team, you hire a young team member (let's call them X) to support an ongoing research project. X is a gender-queer person, who has a postgraduate degree from a university in the UK, communicates fluently in English, and has a wide network. When they join, they tell you about their mental health challenges, and you make the necessary accommodations.

A few months later, X is diagnosed with fibromyalgia - a chronic condition that causes pain, fatigue, sleep issues, and difficulty focusing.[1] They submit their diagnosis to the organization and request new accommodations, such as more work-from-home days, less travel, and aids like a backrest or footrest. Since the organization is still learning about disability inclusion, you have to advocate strongly to get these accommodations approved. Eventually, they are put in place, but you sense that some colleagues are uncomfortable with them. You hear that people have been complaining behind your back.

Later, X tells you they've faced hurtful comments from some colleagues - remarks about their leave days or working from home more often. On one occasion, someone pressured them to attend a birthday party, even though X had asked to be excused. Due to their disability, X finds social interactions especially difficult. X asks you to take serious and immediate action against those they believe have discriminated against them.

You understand that X has a right to demand accountability. At the same time, you also know that many in the organization are still unfamiliar with disability rights, and that some of these behaviours may be coming from a place of ignorance rather than malice.

Soon after, you also hear from other colleagues that X has made inappropriate comments - such as joking about someone's romantic life or speaking rudely and snapping at others. These colleagues say they felt hurt and disrespected by X. Some also feel that X uses their privilege - educational background, class, and connections - to avoid being held accountable.

1. Fibromyalgia can severely impact a person's ability to perform daily tasks, maintain consistent work routines, or engage in social activities. Since it has no known cure and symptoms can fluctuate, it often requires long-term management and accommodations. Many health systems and disability laws, including the Americans with Disabilities Act (ADA), recognize fibromyalgia as a disability when it substantially limits major life activities, making affected individuals eligible for workplace adjustments and support.

What will you do? Consider these questions:

01

Power, Patriarchy & Marginalization: Reflect on the sessions we've had on patriarchy, power, and marginalization. How do these dynamics show up in the case studies, especially in relation to different stakeholders? Be as specific as possible. Also consider issues that may not be explicitly mentioned in the case study, but which you feel are part of the underlying problem or could potentially emerge.

02

Feminist Leadership Action: What should be the feminist leadership intent, vision, and process to address this issue? Please respond to all three elements systematically, and think about how they can connect and strengthen each other.

03

Inner Conflicts & Support Needs: What internal conflicts, dilemmas, or confusions might a feminist leader face while addressing this issue in a holistic way? What kind of support would they need to navigate these challenges? Please also address this question keeping in mind that there can never be perfect solutions, but difficulties and crises are an opportunity for learning.

Case Study - 3

My name is Sangeeta, and I founded a small community-based organisation in a district in Jharkhand nearly a decade ago. We work on issues that don't get much attention - domestic violence, menstrual health, and early and forced marriage. These are not the kind of issues that attract regular or large grants. Every few months, I'm chasing donors or adapting proposals to keep the organisation afloat.

Most of our work happens in the field, through campaigns and trainings. Over the years, I've made it a point to hire young women from the community, often the first in their families to step outside their homes. It wasn't easy convincing their parents or even them sometimes. But I believe this work gives them voice, independence, and purpose. It is important for us to save women in the community whose suffering is far worse.

I am finding it challenging to grow my organisation with the staff I have currently. Most of these young women are on short-term contracts; not because I want to keep it that way, but because the money just doesn't come regularly. Still, I've never asked anyone to leave, unless they chose to. I know they do

a lot of work, I have done this work myself for years. I still remember sitting under trees in the scorching heat or walking through muddy fields during monsoon.

But today's girls - they keep complaining. About period pain, lack of clean toilets, needing menstrual leave. I listen, and on those days, I ask them to come to the office and handle reporting work. I just think most of them don't realize how privileged they are and how easier things are for them compared to how it was for us. A few of them have told me they want better salaries, health insurance, and career growth.

Recently, some of them threatened to leave and join bigger NGOs in the city. I feel betrayed. I've fought for them - for their dignity in the community, for their safety, even from the remarks of our male admin staff who say, "These girls just roam around and talk. What work do they really do?"

I have also been hearing rumours that some of the younger girls have boyfriends. They know that people gossip here and how it will impact the reputation of our organisation. They think marriage will be a dream life. I try to tell them, "I've been married, I know better", but they roll their eyes or smile politely.

I am tired. I'm fighting battles outside the organisation and now inside as well. These girls care about the community, but they keep thinking about themselves too. I don't know how to balance everyone's needs while still holding on to the values I built this organisation on. I also do not always have someone to talk to about these struggles.

Discussion questions:

01

Power, Patriarchy & Marginalization: Reflect on the sessions we've had on patriarchy, power, and marginalization. How do these dynamics show up in the case studies, especially in relation to different stakeholders? Be as specific as possible. Also consider issues that may not be explicitly mentioned in the case study, but which you feel are part of the underlying problem or could potentially emerge.

02

Feminist Leadership Action: What should be the feminist leadership intent, vision, and process to address this issue? Please respond to all three elements systematically, and think about how they can connect and strengthen each other.

03

Inner Conflicts & Support Needs: What internal conflicts, dilemmas, or confusions might a feminist leader face while addressing this issue in a holistic way? What kind of support would they need to navigate these challenges? Please also address this question keeping in mind that there can never be perfect solutions, but difficulties and crises are an opportunity for learning.

Case Study - 4

My name is Reena, and I'm a 40-year-old head nurse at a government hospital in Bhopal. I lead a team of 25 nurses in the ICU. We care for critical patients day and night, often without breaks and without protection (for example, we commonly get ICU infections but no one cares). After years of our work being unrecognised, I decided to take action as a leader.

I proposed a Specialised Nursing Care Unit, I learnt about it from my sister who is a nurse abroad. The idea was to provide structured training for nurses in advanced care skills, develop patient communication protocols, and create a model that values emotional labour and caregiving just as much as technical work. The unit also aims to train nurses on supporting survivors of gender-based violence, cases we often see in the hospital here. I wanted to create a space where nurses could lead and not just assist doctors.

I did a lot of research on this but I was very scared to even propose the idea. Department meetings are dominated by senior doctors, mostly men, upper-caste from North India, and rarely open to suggestions from nursing staff. But I tried my best - I wrote the concept note, built support among my colleagues, and even gathered patient feedback to show the need for such a unit. To my surprise, the proposal was accepted, I was so happy. However, the real challenges began when I tried to operationalise it.

First, there was no budget allocation. I was told to "make do" with existing resources. I am not even invited to the finance committee meetings! No new staff, no infrastructure, not even basic training materials. I requested support for setting up a dedicated space but was informed that nurses could share existing rooms already used by ward boys. How can we share a space with ward boys?

Second, there was internal resistance. Many of the newer male nurses, as well as some of the senior women nurses dismissed the idea: "We are here to do professional work, not all this care-related stuff," one said. Meanwhile, doctors ignored the unit altogether. They continue treating nurses as support staff.

Third, patients are not always cooperative, especially men. They don't respect our skills or our presence. Families yell, threaten, and sometimes even manhandle us but there's no protection. Security guards in government hospitals are assigned to protect doctors, not nurses.

Despite these challenges, I decided to implement the plan but now, it has led to tension in my team. Some of the younger staff are frustrated by low pay, lack of recognition, and no clear career pathway. They feel this has increased their work, without any benefit to them. However, a few nurses have

secretly told me that the initiative is helping them and that patients have been thanking them for their compassion. On those days, I feel the unit matters and I should persist.

Still, I wonder, how long can I keep fighting without institutional support? And what does it mean to lead, when you feel lonely on most days?

Discussion questions:

01

Power, Patriarchy & Marginalization: Reflect on the sessions we've had on patriarchy, power, and marginalization. How do these dynamics show up in the case studies, especially in relation to different stakeholders? Be as specific as possible. Also consider issues that may not be explicitly mentioned in the case study, but which you feel are part of the underlying problem or could potentially emerge.

02

Feminist Leadership Action: What should be the feminist leadership intent, vision, and process to address this issue? Please respond to all three elements systematically, and think about how they can connect and strengthen each other.

03

Inner Conflicts & Support Needs: What internal conflicts, dilemmas, or confusions might a feminist leader face while addressing this issue in a holistic way? What kind of support would they need to navigate these challenges? Please also address this question keeping in mind that there can never be perfect solutions, but difficulties and crises are an opportunity for learning.

Appendix 4

Forum theatre script for session 10 on addressing gender and caste-based violence at the workplace

Characters:

1. **Komal** (Late 20s)

- Adivasi woman, ASHA worker in Narayanpur, and part-time maternal health trainer with Jeevan Saathi Foundation.
- Strong-willed but visibly shaken by recent incidents. Speaks softly but firmly. Wears a simple saree and carries a field bag.

2. **Meena** (Early 40s)

- Mid-level woman supervisor, employed full-time with Jeevan Saathi Foundation.
- Compassionate and principled, but cautious within the bureaucratic system.

3. **Mr. Raghavan** (Late 50s)

- Director of Jeevan Saathi Foundation.
- Authoritative, bureaucratic, more concerned about organizational liability than justice.

Scene 1: Jeevan Saathi Foundation Field Office – Small Supervisor's Room

Basic setup with a desk, plastic chairs, wall posters about maternal health, and a map of Bastar. Meena is writing in a register. Komal knocks and enters.)

KOMAL:

(visibly disturbed, stands at the door)

Meena didi… can I talk to you… alone?

MEENA:

(looks up, smiles gently)

Of course, Komal. Come in, sit. You look tense. What happened?

KOMAL:

(sits down hesitantly, eyes lowered)

Didi… it's about what's been happening in Kodenar. You remember the training session we held there last week?

MEENA:

Yes… for the Janani Suraksha Yojana awareness, right?

KOMAL:

Yes. During the session, four young men from the village kept sitting at the back. I didn't think they were participants. They were whispering and laughing. Then they started saying things… about me.

MEENA:

What kind of things?

KOMAL:

(gathers courage)

Things like, *"ASHA madam toh training se zyada dekhne layak hai"* and *"yeh toh hamare liye kaam karegi, sab kuch milega"*. They said I was an "item from the jungle." They laughed at my accent… said, "*aisa trainer bhej diya*? Y*eh jaahil adivasi.*"

MEENA:

(visibly disturbed)

That's horrible, Komal. Did anyone else hear it?

KOMAL:

Some women from the group heard. They looked uncomfortable too… but no one said anything.

MEENA:

And what happened after?

KOMAL:

When I left, they followed me till the main road. One of them came close and whispered something dirty in my ear. Since then, I've been getting messages from unknown numbers. *"Kal phir aana." "Tumhare bina training adhuri hai."* It hasn't stopped.

MEENA:

(angrily)

This is **clearly sexual harassment**. And caste-based harassment too. You're working - doing your duty. This is unacceptable, Komal.

KOMAL:

Didi, I'm scared to go to that area now. But if I stop, they'll say I'm not doing my work. What am I supposed to do?

MEENA:

You did the right thing by telling me. I will speak to Raghavan Sir. We'll raise this through our Internal Committee.

Scene 2: Same Day – Office of Mr. Raghavan

A larger, more formal room. Mr. Raghavan sits at a desk full of files. Meena enters, holding a notebook.

MEENA:

Sir, I need to talk to you about something serious. It's regarding Komal, our part-time trainer and ASHA worker.

MR. RAGHAVAN:

Hmm? What happened?

MEENA:

She's being harassed - sexually and caste-wise - by local men during her training visits in Kodenar. The harassment started during a training we conducted under our banner. They've been stalking her, sending obscene messages. She's afraid to continue her work.

MR. RAGHAVAN:

(frowns)

Well… she's not on our payroll, right? Isn't she technically a government ASHA worker?

MEENA:

Yes, but she's also working as a **community trainer** under our maternal health program. The harassment is happening while she's doing our work.

MR. RAGHAVAN:

(waves hand dismissively)

Even so, she's not a full-time employee. Our IC covers *staff*. If she has issues, she should go to the health department. This isn't our jurisdiction.

MEENA:

Sir, the **POSH Act** covers part-time workers, volunteers, even contract staff. She was working under our supervision. The law applies here.

MR. RAGHAVAN:

(sternly)

Meena, let's not get into legal arguments. If we escalate this, it can cause trouble in the village. We have partnerships there. We can't afford community backlash over one complaint from a *non-employee.*

MEENA:

(quiet but firm)

Sir, it's not *just one complaint*. It's her dignity - and our responsibility. If we ignore this, what message are we sending?

MR. RAGHAVAN:

(leans back)

Let's just be cautious. Don't proceed formally. Advise her to talk to her ASHA supervisor. Maybe the district officer.

Appendix 5

Detailed guide on four tools for feminist participatory action research

TOOL 1 : TRANSECT WALK

A FEMINIST GUIDE TO LISTENING, SEEING & UNDERSTANDING SPACES

What Is a Transect Walk?

A **transect walk** is a **walking interview** done with community members to explore their lived environments. From a feminist perspective, this method helps us understand how **women, girls, and gender-diverse people experience spaces differently** - especially when it comes to healthcare, safety, and dignity.

This is not just about what is in the environment, but how people feel, move, and live within it.

Step-by-Step: How to Conduct a Transect Walk

Step 1: Plan with the Community

- **Invite participants thoughtfully:** Include women of different ages, abilities, castes, races, sexualities, and social groups. Use translators or support persons if needed.
- **Set goals together:** Ask, "*What do we want to understand about this space? What experiences matter here?*"

  Example goal: Understand why women avoid public spaces after dark.

Step 2: Design the Walk Path Together

- Choose a path that **captures different zones** - homes, clinics, markets, parks, panchayat bhawan, schools, Aaganwadi Centers, roads, etc.
- **Let women, girls, and gender-diverse people guide the path** - their routes may differ from men's due to safety and access-related concerns.

  Example: A woman may walk 20 extra minutes to avoid a poorly lit shortcut.

Step 3: Walk, Observe, Listen

- Walk slowly, **ask open questions,** and **observe together:**
  - "How do you feel in this area?"
  - "Who uses this space and when?"
  - "What makes this area safe or unsafe for you?"
  - "How often do you come here?"
  - "Do you come here alone or do you come with someone else?"

- Use **notebooks, phones, or drawings** to capture:
  - Places of fear
  - Barriers to access (e.g., stairs to clinics, no signage for non-literate people)
  - Safe or empowering spaces
  - Places that generate interest, arouse excitement or curiosity, but remain unexplored
  - Places that are completely unknown
  - Places that generate mixed emotions, or can be safe at certain times and unsafe at certain other times
  - Places that surprise us.

- The group can also be encouraged to engage with people currently in the space being explored - for example, other women, guards, vendors, men, young people, or sanitation workers. They can ask these individuals about their experiences of the space and include these perspectives in their reflections afterward.

During one walk, a young woman shared: "This clinic has free services, but I never go alone. The men standing at the tea stall outside make me uncomfortable."

During the same walk, a young woman shared: "I don't use this road because my elder brother has asked me not to. He says this road is unsafe because the areas surrounding it are inhabited by Muslims."

Step 4: Create a Transect Map

- Together, **draw a simple map** of the area walked:
  - Mark **landmarks, danger zones, services,** and **emotional responses** (e.g., "unsafe," "welcoming," "ignored").

- Use **colors, symbols, or words** that participants relate to.


Water point


Health post


Unsafe zone


Women-led space or happy space

In one session, women marked a beautiful community park as "off-limits" after 6 PM due to frequent harassment.

Step 5: Reflect & Discuss

- Sit together after the walk for a **gentle debrief:**
  - *"What did* we notice?"
  - "What surprised us?"
  - *"What do we want to change?"*
- **Acknowledge and validate emotional responses** - they are just as important as physical observations. This is not just data; it's lived experience, shaped by identity, power, and memory. Feelings of fear, discomfort, safety, or belonging offer deep insight into how space is experienced differently across gender and social groups.
- After the walk, the group should be encouraged to **record their key findings** on a separate sheet of chart paper or large visual aid. This could include observations, quotes, and reflections gathered during the transect walk. In addition, the group can come together to co-create a **Charter of Demands** - a clear, collective list of changes they believe are necessary to make the space more **accessible, safe, and inclusive for all,** especially women, girls, and marginalized genders.
- This charter can be used as an advocacy tool with local leaders, service providers, or planners - turning insight into action.

Tips to Create Your Own Transect Map

Step	Suggestions
Collect materials	Large sheets of paper or chart paper, coloured markers, stickers or stamps, post its.
Draw base map	Sketch main roads, buildings, landmarks. Keep scale loose; accuracy in distance isn't as important as relationships (which place is "close," which far, which route is used).
Mark transect path	Show where you walked. Mark stops or turning points. Note time, who was present.
Use legends / symbols	Create a simple legend (symbols, colours) so symbols are clear (for example: light, unsafe zone, clinic, public toilet).
Incorporate feelings & social observations	At points along the path, mark feelings: fear, discomfort, safe, welcomed. Not just physical obstacles.
Collect voices	Add quotes or summary of what people told you (women, vendors, security guards etc.) related to that place.
Accessibility & inclusion	Use simple sketches, avoid technical jargon. Make sure people who can't read/write still can contribute (e.g. drawing, using stickers).
Review & reflect	After mapping, gather the group to see what patterns emerge. Highlight where change is needed.

Tips for Ethical & Empowering Walks

DO ✓	AVOID ✗
Co-create every step	Imposing your own agenda
Ensure safety & consent	Forcing participants to revisit trauma
Center quiet voices	Letting dominant voices take over
Use accessible language & materials	Relying only on written tools
Pay or compensate participants fairly	Assuming participation is voluntary

TOOL 2 : DAILY ACTIVITY CLOCK

A FEMINIST GUIDE TO SEEING HOW TIME IS SHARED - AND WHO GETS LEFT OUT

What Is a Daily Activity Clock?

A **Daily Activity Clock** is a simple visual tool used in participatory research to **map out how people spend their time in a typical day** - hour by hour. It helps us see the **unseen labour,** especially of **women and gender-diverse people,** and understand the **burden of work, rest, and access to resources.**

From a **feminist perspective,** this tool helps reveal:

- Who does most of the invisible, unpaid work?
- Who controls time - and who doesn't?
- How access to rest, leisure, education, or paid work is shaped by gender, caste, class, and age.

Step-by-Step: How to Do a Daily Activity Clock

Step 1: Set the Space

- Create a **safe and comfortable environment** where participants can share openly. Group people by age, gender identity, caste and religion if that feels safer for them.
- Let participants know that there are **no right or wrong answers** - each day looks different for each person.

Step 2: Introduce the Activity

"We're going to draw a clock that shows how you spend your time in a regular day - from morning till night. We'll look at all kinds of work - paid, unpaid, formal, informal, emotional, physical - and also time spent resting, playing, or waiting."

Step 3: Draw the Clock

- On a **large chart paper,** draw a big circle - like a clock or pie chart.
- Mark it into **24 sections** (or 12 hours split into AM/PM).
- Give participants colored markers or post-its to label their activities.

Step 4: Fill in the Day

Participants fill the clock with what they do during each hour of the day. Encourage them to include the following for each and every member inside their household/community (alternatively, if this activity is being done at the workplace, it can be done for different kinds of employees and workers inside the workplace):


Household work: cooking, cleaning, child or elder care


Paid work: farming, office, labour, shopkeeping, sanitation work, contractual work etc.


Travel: to markets, clinics, fields


Rest: naps, sleep, leisure


Social time: chatting, praying, playing, phone use


Waiting: for water, for transport, for permission


Emotional labour: managing conflict, supporting others

Example: Rani, a 14-year-old girl, wakes at 5 AM, does chores until 9, then goes to school, helps in the field after school, and studies late at night. Her brother studies in the morning while she fetches water.

Step 5: Group Reflection

After individual or small group clocks are complete, bring everyone together to **discuss patterns:**

- Who wakes up earliest? Who sleeps last?
- Who gets time to rest?
- How do girls' and boys' clocks differ?
- When do women get alone time?
- Is any time truly "free"?
- Are there any differences between the time use of people from different socio-economic backgrounds? For instance, how are Dalit women using their time vis–a-vis savarna women? Or how people with disabilities and their care-givers use their time?

"I thought my husband was working more than me. But after this activity, I saw I'm working 14 hours - and he works 8."

- Woman participant, age 32

"Our time in school is also used for cleaning the school benches and sweeping the floor. We always reach late for the mid-day meal and are made to stand last in the line."

- A Dalit School-going girl, age 13

Step 6: Compare & Create a Collective Clock

- Create one **collective activity clock** for different identity groups: adult women, men, girls, boys, gender-diverse participants.
- Use different colors or sections to show **differences and overlaps** in tasks.
- This becomes a **visual tool for advocacy** - to talk about fairness, share workloads, or improve access to time-saving resources.

How Can This Be Used?

- **To challenge gender norms** around who "should" do what work
- **To demand redistribution of labour** at home or in the community
- **To argue for services and accommodation** (e.g., childcare, water taps, shared cooking spaces)
- **To highlight time poverty** experienced by women, girls, Dalits and other marginalized groups.
- **To gather time-use data** to generate evidence on time poverty, unequal division of labour and resources.

Tips for Facilitators

DO ✓	AVOID ✗
Use local language and familiar terms	Using technical or academic jargon
Give space for emotion and humour	Rushing the activity
Value all work (including rest and waiting)	Ignoring unpaid or emotional labour
Allow people to speak freely	Comparing or judging contributions
Be inclusive of all gender identities	Making assumptions about roles

Materials You'll Need:

- Large sheets of chart paper
- Colored pens, markers, or crayons
- Post-its (optional)
- Stickers or icons (optional for low-literacy settings)

TOOL 3 : BODY MAPPING

A FEMINIST GUIDE TO EXPLORING STORIES HELD IN OUR BODIES

What Is Body Mapping?

Body mapping is a creative and powerful method used in participatory research to help people **visually express their experiences through the body** - using art, color, symbols, and stories. It is not about drawing the "perfect" body - it is about mapping emotions, memories, strengths, pain, joy, and survival.

From a **feminist perspective,** body mapping helps us:

- Understand how gender, power, and violence shape our bodies and lives
- Explore the connection between **the personal and the political**
- Reclaim the body as a site of **wisdom, resistance, and healing**

It is especially powerful when talking about:

- **Sexual and reproductive health**
- **Violence**
- **Consent, safety, and pleasure**
- **Body image, norms surrounding productive bodies, beauty and desirability**

Step-by-Step: How to Facilitate a Body Mapping Session

Step 1: Create a Safe & Supportive Space

- Make sure the environment is **safe, private, and non-judgmental.**
- Let participants know: **"You are in control of your body and your story. Share only what feels okay."**
- Offer support options: a trusted listener, a break space, or grounding exercises.
- Group people thoughtfully - by age, gender identity, or comfort level.

Step 2: Introduce the Activity

"Today, we'll create life-sized maps of our bodies - not for how others see us, but for how we **experience ourselves.** Through this, we'll explore how gender, violence, love, health, or memories show up in our bodies."

Clarify: **No one has to share anything they don't want to.** This is for reflection, not exposure.

Step 3: Trace the Body

- Ask participants to lie down on a large sheet of paper.
- Have a partner gently trace the outline of their body (or do it themselves if more comfortable).
- The traced outline becomes a **canvas** to map personal stories, feelings, and experiences.

Step 4: Begin Mapping

Participants begin filling in their body outlines using:

- **Colors** to show emotions (e.g., red for anger, blue for peace)
- **Symbols** (hearts, lightning bolts, flowers, chains, etc.)
- **Words or phrases** (poems, quotes, memories, affirmations)
- **Drawings** (organs, faces, roads, barriers, dreams)

Encourage them to reflect:

- Where do I carry pain? Joy? Strength? Shame?
- What parts of my body feel safe, unsafe, powerful, ignored?
- What experiences (love, violence, healing) have marked my body?
- What do I wish for my body? What does it need?

"I drew a flower on my chest - it reminds me that I'm still growing even after what happened."

- Survivor of sexual violence, age 21

"I drew a rope on my feet - in our village, we still have to remove our shoes and walk barefoot in the areas inhabited by savarna people."

- Dalit Woman from Bundelkhand, Age 45

"I drew a cross on my left leg, which is a prosthetic leg. The moment I disclose my disability to anyone, whether it is a potential employer or a date or an acquaintance, their whole attitude towards me shifts. Either they pity me, or they idealize me, or they consider me weak."

- A Woman with a Locomotor Disability, Age 29

Step 5: Group Reflection (Optional)

If participants feel ready, invite a **gentle group reflection:**

- What did you notice while mapping?
- Were there any surprises?
- How do our bodies carry our stories?

Remind everyone: You can share as much or as little as you like. No one is expected to explain everything.

"I never realised how much fear I carry in my stomach - I've always had pain there, but I never connected it to the hunger and poverty I experienced in my growing-up years."

Step 6: Honour the Work

End with something grounding:

- Quiet time to journal or breathe
- Sharing a song, affirmation, or group poem
- A collective circle to appreciate the courage in the room

Let people **decide what they want to do with their body map:**

- Keep it private
- Display it in a safe space
- Tear it, burn it, or transform it

The process belongs to them.

Why Body Mapping Matters

Body Mapping helps us:

- Make visible what is often left unspoken - like trauma, pain, shame, pleasure, joy or strength
- Connect individual pain to broader systems of inequality - caste, patriarchy, racism, ableism etc
- If you are feeling particularly brave, you can also try this activity with men and boys and urge them to explore their lives and realities through their bodies.
- Reclaim agency over our bodies and lives.

Tips for Facilitators

DO ✔	AVOID ✖
Begin with clear consent & grounding	Jumping into emotional topics suddenly
Use simple language, do not force and compel	Pushing people to share personal stories
Offer breaks, snacks, and emotional support	Treating this like just another "activity"
Respect silence and emotion	Expecting closure or healing in one session
Create space for joy, too	Focusing only on pain or trauma

Materials You'll Need:

- Large rolls of chart paper or newspapers taped together
- Markers, crayons, paint, stickers, glitter (if safe)
- Scissors, glue, old magazines (for collage)
- Comfortable floor seating, cushions
- Water, tissues, and a calm playlist (optional).

TOOL 4 : ACCESS AND CONTROL MATRIX

A FEMINIST TOOL TO UNDERSTAND WHO HAS WHAT - AND WHO DECIDES WHAT

What is the Access and Control Matrix?

The **Access and Control Matrix** is a participatory tool that helps communities **visually explore who has access to resources - and who has the power to control them.**

From a **feminist lens,** this tool reveals the deep-rooted gender inequalities in households, workplaces, and communities. It makes visible:

- Who can **use** a resource (access)?
- Who can **decide** how it is used (control)?
- How **gender, caste, class, age, and ability** shape this dynamic
- How **power** is distributed - and how it can be reimagined

It's a simple but powerful way to start conversations about **justice, equity, redistribution and transformation of power.**

Step-by-Step: How to Facilitate an Access and Control Matrix Session

Step 1: Set the Tone

- Gather a diverse group: women, men, young people, elders, and people of different castes, age groups and socio-economic backgrounds (or separate into groups if safer).
- Explain the purpose in simple words: "We're going to explore **who gets to use certain things** in our homes and community - and **who gets to decide** about them."
- Reassure participants: "There are no right or wrong answers - this is about **what's real in your life."**

Step 2: Make a Simple Chart

On a **large sheet of paper,** draw a matrix (a table) with:

- **Resources listed vertically** (e.g. land, money, phone, education, house, time, food, healthcare, leisure, clothes etc). You can also list these resources with the group.
- **Two horizontal rows for each group:**
  - **Access**
  - **Control**

You can do this for different identity groups: adult women, men, girls, boys, gender-diverse people, Dalit community members, people with disabilities, etc.

Step 3: Discuss Each Resource Together

Take one resource at a time. For example:

Mobile Phone

- Who has access (and who doesn't)? *"My daughter can use the phone, but only for school work." "Children with disabilities cannot access regular schools due to lack of ramps, wheelchairs, sign-language interpretations, hearing aids and braille translations."*
- Who controls it? *"My husband keeps the phone with him and decides when others can use it.""The panchayat bhawan is in that part of the village which is inhabited by land-owning dominant caste people. Everyone can access it but it is controlled by the dominant caste."*

Land

- Access? *"My mother works on the land every day.""The adivasis in the village work on the farms as daily wage workers."*
- Control? *"But the land is in my father's name. She can't decide what to grow or sell.""The farm lands are owned by the men of the dominant caste community."*

Use **symbols, stickers,** or drawings for low-literacy settings:

- ✓ = Has access/control
- ✗ = No access/control
- = = Shared
- ? = Not sure

Step 4: Fill the Matrix Visually

For each resource, fill in the matrix like this:

Resource	Access – Women	Control – Women	Access – Men	Control – Men
Land	✓	✗	✓	✓
Mobile Phone	=	✗	✓	✓
Education	= (Girls)	✗ (Girls)	✓ (Boys)	✓ (Boys)

Encourage the use of real-life examples drawn from everyday experiences. Incorporate storytelling, humor, and lived realities to keep the content engaging and relatable.

This matrix can be further expanded by adding more specific categories - such as Dalit women, Dalit men, Dalit students, disabled students, Muslim women, and others - to better reflect the diversity of experiences.

Step 5: Group Reflection

After filling the matrix, sit together and ask:

- What patterns do we see?
- Where is the **power concentrated**?
- What surprised you?
- Where do we see inequality?
- Who carries the burden of work but has no decision-making power?
- What would equality look like?

"I realised I work on the farm, fetch the water, cook the food - but I don't decide anything. Not even what time I can rest." - Woman participant, age 38

Step 6: Co-Create a Vision for Change

Encourage the group to brainstorm:

- What would **shared control** look like?
- What resources do women/girls and marginalized people want more control over?
- What needs to change in families, workplaces, communities or systems?
- Create a **"Wishes for the Future"** column or wall.

Why This Tool Matters

The Access and Control Matrix helps communities:

- See the **hidden power structures** in everyday life
- Understand how **labour and decision-making** are divided
- Start important conversations about **equity and redistribution**
- Use the findings to **advocate** for change - with families, employers, or local leaders.

Tips for Facilitators

DO ✓	AVOID ✗
Use real-life examples	Using abstract or technical language
Ensure all voices are heard	Letting only dominant voices lead
Create safety for truth-telling	Dismissing or judging responses
Value emotion as data	Focusing only on "facts"
End with hope and action	Leaving participants overwhelmed

Materials You'll Need:

- Large chart paper
- Markers, pens, stickers
- Post-its for reflection
- Space for sitting in a circle
- Optional: cards with images (e.g. phone, land, child, book) for low-literacy groups.


FORWARD
MOVING
KEEP
AND
POWER
YOUR
INTO
STEP

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