



breakthrough

unicef 

unite for children



MODULE 11

Community Mobilisation Tools

CAPACITY BUILDING MODULE FOR FRONTLINE WORKERS

Addressing issues in child marriage and violence

“The Adolescent Empowerment Toolkit”

© United Nations Children’s Fund (UNICEF)

© Breakthrough

This publication may be reproduced for educational or non – profit purposes without permission from the copyright holder, provided acknowledgement of the source is made.

Suggested citation:

“The Adolescent Empowerment Toolkit”

2016, New Delhi: UNICEF & Breakthrough

UNICEF and Breakthrough would appreciate receiving a copy of any publication that uses this as a source.

Permission in writing is required to use this publication for any commercial purposes.

For permission and further queries, please contact:

newdelhi@unicef.org

Front Cover Photo:

© Breakthrough/India



© Breakthrough/India

Module 11

CAPACITY BUILDING MODULE FOR FRONTLINE WORKERS

Resource book for community workers and trainers in sensitising and training frontline workers on addressing issues related to child marriage and violence.

CONTENTS

About UNICEF Pg 3

About Breakthrough Pg 4

WORKING WITH FRONTLINE WORKERS TO ADDRESS CHILD MARRIAGE AND VIOLENCE Pg 6

Why has this training module been created for Frontline Workers? Pg 6

What factors were considered while creating the training module frontline workers? Pg 7

What are the key capacity building needs identified for the training module for frontline workers? Pg 7

What is the duration and delivery mode of the training module frontline workers? Pg 7

How can the sessions be conducted under this training module frontline workers? Pg 8

What are the different terms used for Child Marriage? Pg 9

SESSIONS Pg 10

SESSION 1: Introductions, ice breaker and ground rules Pg 11

SESSION 2: Understanding human rights Pg 13

SESSION 3: Understanding gender and sex Pg 15

SESSION 4: Gender and choice Pg 17

SESSION 5: The value of a son and the value of a daughter Pg 19

SESSION 6: Child marriage: a violation of human rights Pg 21

SESSION 7: Reasons cited for child marriage Pg 24

SESSION 8: Perceptions and reality Pg 26

SESSION 9: Impact of gender - biased roles and responsibilities Pg 28

SESSION 10: Roles we play Pg 30

SESSION 11: Strategic planning to address child marriage Pg 32

SESSION 12: What I can do? Pg 34

ANNEXURE Pg 38

ANNEXURE 1: What are human rights? Pg 39

ANNEXURE 2: Child marriage: violation of human rights? Pg 41

ANNEXURE 3: Role-plays Pg 43


ANNEXURE 4: Oath taking by participants Pg 44





United Nations Children's Fund (UNICEF)

works in more than 190 countries and territories to help children survive and thrive, from early childhood through adolescence. The world's largest provider of vaccines for developing countries, UNICEF supports child health and nutrition, good water and sanitation, quality basic education for all boys and girls, and the protection of children from violence, exploitation, and AIDS. UNICEF is funded entirely by the voluntary contributions of individuals, businesses, foundations and governments.

www.unicef.in

 /unicefindia

 @UNICEFIndia

United Nations Children's Fund, 73 Lodi Estate, New Delhi 110 003, India
 91-11-24690401  91-11-24627521

 newdelhi@unicef.org





Breakthrough is a human rights organization

seeking to make violence and discrimination against women and girls unacceptable. We use the power of arts, media, pop culture, and community mobilization to inspire people to take bold action to build a world in which all people live with dignity, equality, and justice.



We create groundbreaking multimedia campaigns that bring human rights issues into the mainstream and make them relevant and urgent to individuals and communities worldwide. These, along with our in-depth training sessions with young people, government officials, and community members, have inspired a new Breakthrough Generation of leaders to initiate change in the world around them.


www.inbreakthrough.tv


 /BreakthroughIN

 @INBreakthrough

E-1 A, First Floor, Kailash Colony, New Delhi 110048, India

 91-11-41666101  91-11-41666107

 contact@breakthrough.tv







Working with Frontline Workers to Address Child Marriage and Violence

Why has this training module been created for Frontline Workers?

Frontline Workers are the closest to communities and the first interveners and agents of social change. Frontline workers are mostly members of the community they work with while the teachers stay in close touch with students and wield a considerable influence on adolescent lives. These stakeholders have the best knowledge about the attitudes and behaviours of their communities and are most vested in changing discriminatory norms, especially around child rights. They are critical stakeholders in the process of

addressing Child Marriage. It is therefore very important to engage with them and increase their knowledge on the harmful effects of Child Marriage. Also, by enhancing their skills on mitigating this complex issue, we will be able to create sustainable solutions to the problem of Child Marriage. The training module has been created for these frontline workers and aims to -

- Build a sound understanding on human rights and how it is linked with the issue of Child Marriage. This understanding will also include ways in which gender roles lead to violations of women's human rights and limit both men and women in achieving their potential.
- Create awareness on the reasons why Child Marriage is so prevalent. Participants will be able to analyse the messages we receive from the society on the roles

women must play, which is intrinsically linked to why families choose to get their daughter married early. With this understanding, participants will be able to frame their arguments against this prevalent mind set, and therefore work towards addressing Child Marriage.

- Encourage participants to make clear action plans on how they will intervene with their communities, approach various stakeholders (such as police, religious leaders, and Panchayat members) and raise their voices against this harmful practice.

This training module is a part of the larger tool-kit containing training modules for adolescent boys and girls, and risk mitigation modules for stakeholders such as religious leaders, Panchayat members, CMPO and police and parents.

What factors were considered while creating the training module for frontline workers?

Formative research studies commissioned by Breakthrough and UNICEF were actively referred to establish the issues and capacity building needs of the frontline workers in being able to work with the communities on addressing child marriage. The synthesis of these reports was substantiated through extensive discussions with UNICEF and Breakthrough subject matter experts.

The following key issues and capacity building needs related to front line workers were closely considered while creating the modules. The problems and challenges faced by the young girls and boys forced into child marriage were also considered while designing the sessions:

- **Adolescent girls** aged between 13-18 years face the highest risk in getting married early and face domestic violence coupled with sexual abuse.
- They largely belong to, but are not limited to rural and semi-urban communities.
- They reside in areas with limited educational facilities and livelihood opportunities
- They have limited decision making abilities and powers in choosing education and livelihood, selecting a life partner, having children, managing household expenses etc.
- They are subjected to age-old customs of Child Marriage, dowry and gender discrimination

- They are expected to conform to old societal expectations from women as daughters/bride/wife/mother
- They mostly possess little self-value, self-respect and self-confidence
- They largely display insufficient negotiation skills
- **Adolescent boys** aged between 14-20 years also face the risk in getting married early as much as young girl children.
- They are often raised in an environment where domestic violence coupled with sexual abuse is not uncommon. This causes immunity in their attitude to such issues.
- They largely belong to, but are not limited to rural and semi-urban communities.
- They reside in areas with limited educational facilities and livelihood opportunities, especially for girls.
- Their perspectives on gender and sex are often conditioned to become biased, which leads to subtle or overt forms of gender discrimination against girls/women.
- They are subjected to age-old customs of Child Marriage, dowry and gender-biased sex selection in children.
- They are expected to conform to old societal expectations from men as sons/groom/husband/father.
- The stakeholders frontline workers though aware about the issue of Child Marriage and its impact, need tools and talking points to address this complex issue in the community. They also need a holistic understanding on the linkages between patriarchy, Child Marriage, domestic violence and rights violation.

Frontline workers need to work with multiple stakeholder groups, from the community like youth and adolescent girls, men and women, teachers and service providers, community and religious leaders, elected representatives, relevant government officials and CSO partner representatives. Since the issue of Child Marriage is very complex and dependent on variable factors, it is important to have all round representation from the stakeholder

What are the key capacity building needs identified for the training module for frontline workers?

The capacity building needs of frontline workers (in being able to work with the communities on addressing child marriage) have emerged from formative research findings and experiential learning through program implementation at the field level.

- I. Understanding Gender and Gender Discrimination
- II. Violation of Human Rights through Child Marriage
- III. Valuing the Girl Child
- IV. Working with Multiple Stakeholders in Eliminating Child Marriage

What is the duration and delivery mode of the training module for frontline workers?

The capacity building module has been prepared for a total duration of 12 hours, spread across 12 sessions. The delivery mode is facilitator-led in an informal classroom setup catering to small groups of learners, preferably 20-25 participants. Participatory training methods have been used in designing the sessions. This includes use of case studies, group discussions and brainstorming, group presentations and role plays etc. Several sessions call for the use of AV clips, which have been made from popular media such as TV shows. Although the use of this media will enhance participation and retain interest throughout the module, alternative exercises have been listed in case it is not possible to use AV clips.

The facilitators for these sessions have been envisaged as a group of trainers from local NGO partners who are familiar with the regional social, political and economic issues and have been actively engaged in implementing interventions against Child Marriage and gender based violence.

| Sessions | Training content based on capacity building needs | Duration |
|-----------|---|----------|
| Session 1 | Introductions, Ice Breakers and Group Rules | 20 min |
| Session 2 | Understanding Human Rights | 90 min |
| Session 3 | Understanding Gender and Sex | 60 min |
| Session 4 | Gender and Choice | 45 min |
| Session 5 | The Value of A Son and the Value of A Daughter | 45 min |

| Sessions | Training content based on capacity building needs | Duration |
|------------|--|----------|
| Session 6 | Child Marriage: A Violation of Human Rights | 90 min |
| Session 7 | Reasons cited for Child Marriage | 60 min |
| Session 8 | Perceptions and Reality | 60 min |
| Session 9 | Impact of Gender-biased Roles and Responsibilities | 45 min |
| Session 10 | Roles We Play | 45 min |
| Session 11 | Strategy Planing to Address Child Marriage | 60 min |
| Session 12 | What I Can Do | 60 min |
| | Total duration | 12 hours |

Please Note: AV Clips have been suggested during 5 different sessions. These have been provided separately on a CD contained in the Tool-kit. The titles of AV clips are:

Session 4 - Gender and Choice

Session 5 - Introduction to Gender Roles and Socialisation

Session 7 - Reasons cited for Child Marriage

Session 9 - Irrfan Khan Makes a Case against Child Marriage

Session 9 - Marriage-Funeral Video

Session 11 - Child Marriage–Stakeholders

How can the sessions be conducted under this training module frontline workers?

These simple steps can be followed to conduct the sessions under this training module:

- Refer to the session plans and pick the session to be conducted. Some sessions work very well with teachers and front line workers (important stakeholders who are the first informants when girls drop out of schools to marry early). However, the sessions can be easily modified or conducted as they appear in the module with other stakeholders as well.
- All sessions have these categories – ‘**Use This**’ indicates the material required; all instructions to participants are written in first person; ‘**Discuss This**’ indicates discussion questions to probe participants with; and, ‘**Provoke Thinking**’ indicates facilitators’ notes.
- Read the session plan carefully and make a careful note of materials required and the preparation needed for conducting the session. This will typically include making photocopies of learner handouts (given in the annexure), understanding facilitator notes or updating it with local information and collecting any other materials for group activities.
- Next, read the objectives, methodology/steps, key discussion points and facilitator notes and make sure they are understood well. Remember, this module is just a guideline and can be improvised depending on the available time, learner profile and changing training contexts.

- It is highly recommended that a small note containing training steps is prepared which can provide discussion pointers/hints while conducting the session.
- Carry the learner handouts, group activity materials and the small training note to conduct the session with teachers, NGOs and frontline workers' groups.

What are the different terms used for Child Marriage?

Often three terms are used inter-changeably in this context – forced marriage, early marriage and Child Marriage.

The Convention on the Rights of the Child (CRC) defines a child as a “human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier.” Since in India, majority is attained at the age of 18, marriage before this age can be termed as **Child Marriage**.

Forced marriage relates to Article 16(2) of the United Nations Declaration on Human Rights: “Marriage shall be entered into only with the free and full consent of the intending spouses.” Forced marriage, therefore, is a marriage to which one or both of the spouses did not give their free and full consent.

Early Marriage does not have to refer solely to age, however, and could be read to include other factors that would make a person unready to consent to marriage. Those factors could include the individual’s level of physical, emotional, sexual and psychosocial development,

educational and other aspirations, and lack of information regarding the person’s life options.

“On September 25, 2013, the United Nations Human Rights Council passed an important resolution to strengthen efforts to prevent and eliminate child, early and forced marriage, thereby, recognizing all the three issues collectively which not only violate human rights but also act as violence propagators. It may also be safely inferred that approaches to eliminate child marriage, forced marriage and Child Marriage can be designed to be very similar in nature.

Since the focus beneficiary group for this program belongs to adolescents (aged ~14 years to ~18 years), the term **Child Marriage** has been used interchangeably and consistently throughout the tool-kit and other related documents.”

¹See A/HRC/24/L.34 (http://ap.ohchr.org/documents/dpage_e.aspx?si=A/HRC/24/L.34/Rev.1)

© Breakthrough/India



SESSIONS



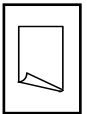
Session

1

20 Minutes

Introductions, Ice Breaker and Ground Rules

Materials Required:



Flip Chart



Marker
Pens

OBJECTIVES:

At the end of this session, participants will be comfortable and familiar with each other, and be able to establish common ground rules for the workshop.

1 METHODOLOGY:

- Welcome and seat everyone comfortably.
- “Please tell us your name, one quality of yours, and, why you are here.”
- Make ground rules
“Let us make a list of ground rules we will all abide by

during this workshop.”

RECOMMENDED GROUND RULES:

Respect — Give undivided attention to the person who has the floor. No side conversations or use of mobile phones during session.

Confidentiality — What we share in this group will remain in this group.

Openness — We will be as open and honest as possible, but we won’t disclose or discuss others’ (family, neighbors, and friends) personal or private issues or lives. It is okay to

discuss situations as general examples, but we won't use names or other identification. For example, we won't say, "My colleague did ..."

Non-Judgmental Approach — We can disagree with another person's point of view or behavior without judging or putting him/her down.

Sensitivity to Diversity — We will remember that members in the group may differ in cultural background. We will be careful about making insensitive or careless remarks.

Right to Pass — It is okay to pass if you are not comfortable sharing.

Anonymity — It is okay to ask a question anonymously (using the suggestion or comment box), and the coordinator will respond to all questions.

Acceptance — It is okay to feel uncomfortable. All of us, young and old, can feel uncomfortable when talking about sensitive and personal topics.

Have a Good Time — The program is also about coming together as a community and enjoying working with each other.



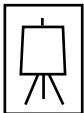
Session

2

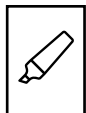
90 Minutes

Understanding Human Rights

Materials Required:



White Board



Marker Pens



Annexure:
Annexure 1:
What are
Human
Rights?

OBJECTIVES:

At the end of this session, participants will have an overview of the basic human rights principles, and be able to establish the link between human rights and Child Marriage.

METHODOLOGY:

- Discuss in groups: Divide participants into 4 groups and hand out flip charts and markers.

“Make an exhaustive list of all human rights that we require to lead a life with dignity, particularly that of girls

and boys”

“Alongside the rights enlisted, make a list of opportunities/ facilities required for those human rights”

“Next, make a list of who is responsible for ensuring that these rights can be accessed.”

- Collate responses: Stick all group presentation flipcharts on the wall. Clarify doubts and answer question

Provoke thinking:

- What is common across all presentations? Are there some rights that are present in all group presentations?

What does this commonality tell us about our communities?

- How are these rights connected with each other?
- Which human rights are especially important for women and girls? Do women and girls in our communities have access to these rights?
- Which human rights are violated when a girl and/ or a boy is forced to marry early?
- Who are the people responsible for this violation?
- Who are the people who have a duty to protect and prevent girls and boys from getting married early?

DISCUSS THIS:

The three fundamental principles of human rights are the universality, indivisibility and intersectionality of all rights.

All rights are **universal** and belong to all people. It is applicable to all human beings irrespective of their class, caste, gender, ethnicity, religion, disability, sexual orientation or anything else. We must all be active participants in creating global norms by which we hold governments, communities and ourselves accountable.

Human rights are **indivisible**. Access to adequate food, housing and work are as important as political participation, free speech and religious expression. There should not be a hierarchy of rights where any one right is privileged over the other.

Human rights must reflect our diverse and **intersectional** identities. To understand the similarities and differences in how we experience human rights, we must incorporate factors like gender, race, sexuality, class, geographic location and religion, which make up our identities.

Intersectionality is also a way of understanding

how individuals can have power and privilege while simultaneously experiencing a violation of their rights. For example a poor, Dalit man who suffers violations based on his caste and economic class, can still have power and privilege because of his gender. A woman experiencing violence because of her gender can still have power because of her economic class. We must all acknowledge and take responsibility for our privileges and power if we are to become participants in creating a human rights culture.

Human rights are an important concept that is closely linked with our lives. They are not just a theoretical framework but it is also applicable to each person's life. All the rights in our presentations are evidence of that. Human rights as a system encompass a wide range of rights, from the right to health, to the right to education and to make choices free of coercion and violence.

Human rights are also interconnected and interdependent with each other. This interdependence also means that if one right is violated, then several other rights get violated too. For example, if women and girls do not have access to the right to information on sexual and reproductive health, they will be unaware of family planning options and therefore will not make informed decisions around the same. How will they then make informed and healthy decisions on their right to marry and bear children? If a girl is married early, she may bear children early leading to maternal health complications.

The duty-bearers (i.e. the people in "Who is responsible" list) of human rights are diverse and include all of us! We are all stakeholders in the process of the realizing human rights. Duty-bearers include a wide range of actors – family members, communities, institutions such as schools and health centres, and the State.

Early and child marriage is a gross violation of several

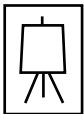
human rights. Like stated above, if a girl gets married early then several of her human rights get violated – for example, she may not be able to continue with her education; she may bear children earlier leading to ill-health and greater chances of her dying during pregnancy and/or child-birth; she may not be fully aware or have skills on negotiating a healthy and fulfilling relationship and may thus face domestic violence; and finally, by marrying without giving consent, her right to make choices free of violence and coercion will get violated.

Session

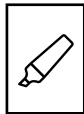
3

60 Minutes

Materials required:



White Board



Marker Pens

Understanding Gender and Sex

OBJECTIVES:

At the end of this session, participants will be able to list the difference between sex and gender, and, demonstrate how their roles as men and women are learned and thus can be challenged, as well as be able to elucidate the link between gender roles, power and rights.

1 METHODOLOGY:

- Pair participants/volunteers. Each pair acts while others observe.

“Depict the common differences between men and women in everyday situations without dialogues. (6-8 small acts)”

“Others please identify who the man and woman are.”

“How did you guess who the man and woman are?”

“Now, write your observations under – “Men are_____”; “Women are _____”.

- Collate responses: Write down all observations on a flipchart for everyone to see and reflect upon.

Provoke thinking:

- Are there any characteristics, which are common to both men and women, or are the characteristics exclusive to a particular sex?
- If there are differences, what are they? For example, is having a beard or bearing a child biologically

determined?

- If non-biological qualities can be common to both sexes, then why does differentiation between the two happen?
- How does the community, family, media, schools, religion etc. shape our thinking on how men and women should behave?

| Sex | Gender |
|---|---|
| <ul style="list-style-type: none">• Is biological• You are born with it.• Cannot be changed (without surgical intervention)• Is constant | <ul style="list-style-type: none">• Is socially constructed• It is learned• It can be changed. • Gender roles vary in different societies, countries, cultures and historical periods. |

- How does this perception on how men and women are supposed to behave limit our lives and lead to a violation of rights?

Ensure that the following points are made:

DISCUSS THIS:

Discrimination, whether subtle or overt, occurs in all strata of society. One of the reasons why gender discrimination occurs is because people confuse sex and gender. Sex (whether you are male, female or intersex) is biologically determined while gender is a product of socialization. It is one's socialization that determines feminine and masculine traits that individuals are expected to have in society. Gender inequalities come about because societies expect women to behave "in a certain way" – such as they should not raise their voice, they have to get married by a certain age, they have to serve their husbands and parents-in law and so on.

Similarly, men are supposed to protect their family; they have to earn; they should have loud voices and strong bodies and so on. If men and women do not perform these roles, then they face harassment and violence. This is how gender inequality plays out. Nature does not determine feminine and masculine traits that people must have. It only dictates whether you are born male or female or intersex.

People of the male and female genders have different, yet tremendous pressure to conform and even succumb to rules and roles around various aspects. Girls are perceived to only occupy roles of a daughter, wife or mother. They are rarely seen as capable of working and earning a livelihood. Boys are seen as sole bread-earners of the family and a support for his parents in old age. Because of prevalent dowry practices, girls are seen as a financial burden. They are also seen as bearers of their family's 'honour'. All these perceptions contribute to families wanting to marry girls at an early age and mostly, without their consent. These in turn lead to violation of human rights.

The difference between sex and gender must always be kept in mind. It is useful to be aware of the subtle forms of discrimination as well as the power play that exists in our homes, communities and society.

Enacting certain roles or having certain expectations placed on you because of your gender can affect your enjoyment of rights. For example, in a culture where women are expected not to question the decisions of the men in the family, they may be forced to keep silent if violence occurs, thus jeopardizing their right to live a life free of violence.

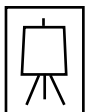
Session

4

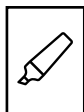
45 Minutes

Gender and Choice

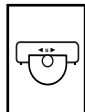
Materials required:



White Board



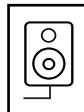
Marker Pens



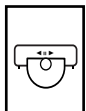
DVD Player



TV/ Computer



Speakers



a copy of AV Clip titled 'Session 4- Gender and Choice'

OBJECTIVES:

At the end of this session, participants will be able to use media as an entry into the discussion around women's ability to make choices.

1 METHODOLOGY:

* In case of an electricity breakdown, choose Option B.

| Option A | Option B |
|---|---|
| Screen the AV clip – Gender and Choice. | Ask for three pairs of volunteers. First pair is a girl and her mother; second is a boy and his father; third pair is two young women |
| | "Enact a scene in which you are talking to each other about how much choice you have in the case of marriage." |

Provoke thinking:

- Can women exercise their rights in the Indian cultural context?
- Are these rights accessible in every socio-economic strata and religion in India?
- Do girls/women have any choice or agency in decision-making or must they accept whatever their parents/husbands/in-laws tell them to do?
- What happens if girls chose not to follow these rules/regulations?
- Does it mean they will remain single or will they be considered “bad women”?
- If they choose to work or not be married, will they be considered bad mothers, daughters or wives?
- If women do not have the right to make choices within their natal as well as marital home, how does this impact their ability to deal with violence?
- How can women have more agency and ability to make choices in their lives?

DISCUSS THIS:

The messages we hear while growing up about how men and women should behave perpetuates inequalities. Women specifically have a harder time to make choices given that societies have always sent a strong message around women not having the power to make independent decisions. When women break this rule, they are faced with violence and coercion. And this is true for women from all classes. It is a myth that poor women are more disempowered than rich women.

Regardless of whether women are rich or poor, they do not have much scope to say yes or no in the case of marriage, especially if their parents think a “good match” has come. Our tradition, culture and society sanction that all women are supposed to get married by a certain

age. Their husbands’ homes are supposed to be their “own home”. Marriage is the only option available to girls, even if it comes at the cost of discontinuing their studies, employment or sacrificing their own dreams and aspirations. Women are also seen as their family’s izzat or honour. Therefore, if they do not marry by a certain age, our society believes that their families’ honour will be tarnished. This pressure to marry in order to safeguard honour is a major factor behind Child Marriage.

Men also have tremendous societal pressures and are supposed to conform to the gender norms assigned to them. Since it is not expected from men to be very expressive, they may be unable to voice their opinion in front of their elders, regarding their emotional needs. Even when they are not ready to take the responsibility that a marriage entails, they may not be able to resist in the fear that they may be putting the family’s honour at risk.

Choices are not always easy to make for anyone since other factors come into play. For example, a woman who may not be earning enough and has two children may have to choose to continue in an abusive relationship since the husband/lover/partner helps with the maintenance, education and contributes monetarily towards the household. Similarly, reporting an abuse may not always be easy for some young girls and boys, especially when it is a relative who is abusing, since their parents may be dismissive or disagree to take any action. Added to this, is the component of shame attached to the ‘virginity’ of a girl who might be abused, further forcing her and her parents to remain silent and/or to ignore ‘the matter’. This might even escalate their experience of abuse.

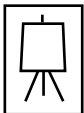
Session

5

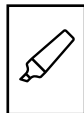
45 Minutes

The Value of a Son and the Value of a Daughter²

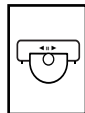
Materials required:



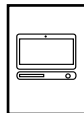
White Board



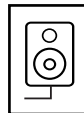
Marker Pens



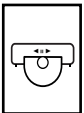
DVD Player



TV/ Computer



Speakers



a copy of AV Clip titled 'Session 5 - Introduction to Gender Roles and Socialisation'

OBJECTIVES:

At the end of this session, participants will be able to examine what value sons and daughters have in the family and society.

1 METHODOLOGY:

Put chart papers in two different corners of the room and on one write – “value of a son”, and on the other write – “value of a daughter”. All participants must write on these chart papers.

- “On the respective chart paper, write down at least one reason for which families value sons and daughters.”

- Read all responses aloud.

Screen AV clip titled 'Session 5 - Introduction to Gender Roles and Socialisation'³

Provoke thinking:

- What are the most common reasons for wanting boys and girls?
- Which one was easier to write down, son or daughter?
- Who do you think is valued more and why?
- Has the situation always been the same for all communities? When has it been different and why?

- What is the impact of this discrimination on both boys and girls?
- How do you think we can change the situation and ensure that both boys and girls get equal treatment?

DISCUSS THIS:

It may be observed that the responses are similar to what was discussed in Session 3 on Gender and Sex. Reasons behind why families prefer sons or daughters are directly a product of what they think girls and boys are capable of doing. While growing up, we hear a lot of messages on what roles men and women “should” play in the society. This influences why we may prefer sons or daughters.

Some of the most common reasons why sons are preferred may be – that traditionally sons are supposed to be the support in old age for parents; that they will earn a livelihood and support their family; that they will be the sole inheritors of family property; and, that they will take the family name forward. Similarly, most common reasons why daughters are preferred may be – that they will eventually give birth to the future generation; that they will be the symbols of family honour; and, that they will provide emotional support to their parents. In most cases, families prefer sons to daughters. This mind-set of son preference or rather daughter aversion is most common for many South Asian societies. The primary reasons are the same that may be cited by participants in this session or the session 3. Families do not perceive their daughters to become financially independent and support their families. Most parents are unable to visualize a future wherein their daughters take care of them in old age. Families do not even consider their daughters their own and some common Indian sayings suggest they are someone else’s amanat (or safe-keeping of a thing or property in English). Dowry practices are rampant because of which daughters are seen as a financial burden. With these

prevalent mind-sets, it is obvious that women face a lot of discrimination and sons occupy a position of privilege within families.

This prevalent mind-set of son preference has led to some adverse impacts. Likewise, the decreasing sex ratio in India (which is more disturbing in some states like Haryana and Punjab) is one such example. Despite the fact that in India, detecting sex of a foetus is criminal, hospitals and private practitioners continue to reveal the sex of the foetus during ultra sounds. In many instances, the pregnancy is discontinued only because of it is of female sex. Girls get deprived from education and secondary level education as they are not seen as bread winner for the family.

Son preference also has an impact on Child Marriage. Since families worry about the dowry they have to give for their daughters’ marriage, they choose to marry them off early, many times before the legal age of 18. By doing so, the common belief is that the sooner the daughter is married, the lesser the dowry will be and parents can be absolved of all responsibilities towards their daughters. In our work towards making the society more just and equal for people of all genders, we must change this mind-set of son preference. We must bring a change in people’s thinking on what men and women are capable of doing. We must open up our visions and push people to think beyond the socially prescribed gender norms. Women can earn and take care of their parents! Their only role is not that of a homemaker or custodian of family values.

²Adapted from CEDPA Manual “Choose a Future”

³This is an optional activity. If you are not screening this AV, then proceed to discussions.

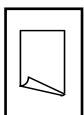
Session

6

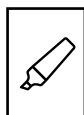
90 Minutes

Child Marriage: A Violation of Human Rights

Materials Required:



Flip Chart



Marker Pens



Annexure:
Annexure 2:
Child Marriage:
Violation of Human
Rights

OBJECTIVES:

At the end of the session, the participants will be able to analyse Child Marriage from a human right perspective, gain clarity on the rights that are being violated in allowing Child Marriage and analyse the consequences of Child Marriage on a girl's life.

1 METHODOLOGY:

- Make four small groups. Assign each group a case study from Annexure: Annexure 2: Health and Child Marriage, Right to Choice, Decision Making and Child Marriage, Education, employment and Child Marriage, Violence

and Child Marriage.

“Discuss the case study in your group for 30 minutes. Answer the following questions:

- What are the rights being violated and how?
- What is the impact of these violations on the girl?

“Write down your group's responses in a chart paper and then present it to the whole group.”

Provoke thinking:

- What are the rights being violated in each of these case studies?
- How are the case studies connected with each other?

- How are the violations connected with each other?
- What do these case studies tell us about the quality of lives of young girls and boys? How do the lives of families get affected?

DISCUSS THIS:

With each case study discussing the impact of Child Marriage on a specific human rights issue – health, employment, domestic violence, education and right to

choice – it is important to deepen the understanding on each of these rights. Issues listed in the following table may come up during discussions. It is important to cover all points listed here. Additionally, it is also crucial to make links between each of these rights, like we did in Session 2 on Understanding Human Rights. For example, if girls have to discontinue education, they will not be qualified to find suitable jobs. If girls do not find jobs, they will be financially dependent on their husbands. In case they face domestic violence, this financial

dependence may become a barrier to them making a decision to leave the violent household. Similarly, if girls do not receive comprehensive information on contraception, or family planning, they will not be able to make informed decisions on when to have children. This may lead to early pregnancies, thereby putting their lives and health at risk.

| Education and Child Marriage | Health and Child Marriage | Violence and Child Marriage | Right to Choice and Child Marriage |
|---|---|--|--|
| <p>Rights Violated:</p> <ul style="list-style-type: none"> • Right to education • Right to gainful employment • Right to reproductive and sexual health choices <p>Impact</p> <ul style="list-style-type: none"> • Discontinued education • Poor economic conditions • Difficulties in taking care of children and family • Malnutrition of both the girl and her children • Violence faced by the girl • Effect of the violence faced by a mother on her children • Fewer career opportunities due to incomplete education • Increased helplessness | <p>Rights Violated:</p> <ul style="list-style-type: none"> • Right to education • Right to choose a partner • Right to reproductive choices • Right to nutrition and care • Right to health and access to treatment and care • Right to financial security • Right to work outside home and/or earn money <p>Impact</p> <ul style="list-style-type: none"> • Gets blamed for HIV despite having been infected by husband • Poor health condition • No resource in the hands of the girl • Loss of shelter on being thrown away from in-law's home and not getting shelter in parental home | <p>Rights Violated:</p> <ul style="list-style-type: none"> • Right to education • Parent's right to provide protection/security of their daughters • Right to reproductive and sexual health choices • Right to oppose dowry demands <p>Impact</p> <ul style="list-style-type: none"> • Physical, spiritual and psychological • Sexual exploitation/harassment. If there is coercion, force and no consent between married couples for a sexual relationship, it is called marital rape. | <p>Rights Violated:</p> <ul style="list-style-type: none"> • Right to education • Right to values that teach children how to utilize their education • Right to decision-making, as the girl is being forced to marry a stranger <p>Impact</p> <ul style="list-style-type: none"> • Discontinued education • No skill acquired • Limited access to resources • Vulnerability to violence • No control over own body and reproductive health • Trapped in gendered poverty cycle |

The discussion may bring out various issues and debates. For example, we may hear comments on marital rape and the lack of recourse. We may hear stories of how parents do not act as support systems and would rather let their girls suffer as opposed to offering safety and support. You may also hear the blame game on mobile phones and technology as “spoiling” girls and encouraging them to run away or elope. It is important to emphasize that we need to think about the girl whose life is at the centre of all these case studies. The issue is not about the availability of technology but it is more about how we make young people informed and aware and help them in making healthy decisions. It is also important to change attitudes of families who see girls as a burden. If girls are empowered, educated and healthy, they will be able to support their parents as well as have healthy relationships which are equal and respectful. This will be possible also when we are able to bring justice in cases of violence and have zero tolerance for domestic violence.

The fact that there is a tacit sort of acceptance of Child Marriage is what needs to be discussed. We must challenge the notion that in order to provide safety from rape and sexual abuse, the only option is to get girls married. While no clear law exists in a situation of marital rape, it does exist in cases of all marriages and has an increased prevalence in the case of Child Marriage. More importantly, we must work towards creating an environment where girls do not have to face violence just because of their gender.

While the above discussions and debates are important and interesting, we must include the following in our discussions:

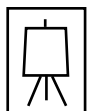
- Child Marriage is an act to curb one’s human rights.
- Child Marriage restricts girl’s right to education, and right to education is an essential human right mentioned in clause 26 of the UDHR.
- Ensuring secondary school education of girls from marginalised sections along with support like residential school facilities, safe and clean toilets, transportation/commute can go a long way in ensuring their education and preventing child marriage.
- Child Marriage curtails girl’s right to health, which is also a basic right and has been mentioned in article 25 of the UDHR.
- Article 23, i.e., the right to employment and article 22, i.e., the right to social security of the UDHR are also being hampered by Child Marriage.
- Article 16 of the UDHR, the right to marry in ‘free and full consent’ is also being curbed through the activity of Child Marriage, as an underage girl/boy lacks the maturity to recognise the implications/responsibilities related to marriage.
- As human rights are connected with each other, it is inevitable that Child Marriage violates not only the above-mentioned rights but also all the other rights of a human being.
- India has voted in favour of the UDHR in General Assembly on 10th December 1948. Therefore, as Indians we all are entitled to exercise all human rights declared in the UDHR.

Session

7

60 Minutes

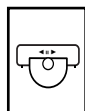
Materials Required:



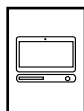
White Board



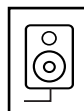
Marker Pens



DVD Player



TV/ Computer



Speakers

OBJECTIVES:

At the end of this session, participants will be able to analyse the impact of Child Marriage on young people and draw connections between Child Marriage and rights violations.

1 METHODOLOGY:

| Option A | Option B |
|--|--|
| Screen the AV clip titled 'Session 7 - Reasons cited for Child Marriage' | "Think of scenes from TV serials which talk about why Child Marriage should be conducted." |

In case of an electricity breakdown, choose Option B.

Ask these questions to the participants:

- "What did you feel while watching the film clip or these scenes from TV serials?"
- "Did you feel that the character was prepared for marriage? Why or why not?"
- "What messages are the young girls receiving in this clip?"

Provoke thinking:

- Why does Child Marriage happen?
- What are the reasons given by the parents and society for marrying off their daughters young?
- Who decides when marriage should take place?
- What are the criteria for marriage?

- What is the impact of Child Marriage on young people (boy and girl)?
- Which rights get impacted when Child Marriage happens?

DISCUSS THIS:

This exercise is heavily based on film and TV clips. It is therefore important to remember that participants may have a lot to discuss about the story, characters and situations in these TV shows. Facilitators must be prepared not to digress into such details but keep the focus of discussions on Child Marriage and how human rights violation are connected with these situations.

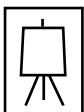
This show is an example of what young girls hear in their everyday lives. The belief that girls have no use of education is really entrenched in people's mindsets. Although the show is based in rural settings, the reality is no different for girls in urban areas, especially those who are poor or marginalized. Most families believe that marrying their daughters early will ensure that they have better lives, free of violence from men. The belief that women are bearers of family honour is another factor behind Child Marriage – Child Marriage is seen as a definite way of safeguarding family honour. This notion of honour is very important and is given a lot of priority (like the groom's character quotes – Jaghasayee na karaye apne gaon me; in English it means a girl who does not make a laughing stock of my family in my village. Parents also tend to believe that it is better to marry their daughters early so that they do not fall in love with men and therefore ruin their "family's name". This belief also makes families get their daughters to discontinue education right when they reach puberty. All these notions are entrenched in the roles prescribed for women in our society – such as a woman who keeps the family together and is like "Sita to our Ram".

Session

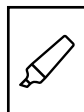
8

60 Minutes

Materials Required:



White Board



Marker Pens



Copies of Information Booklet on 'Law and Policy Support for Fighting Child Marriage'

Perceptions and Reality

OBJECTIVES:

At the end of this session, participants will identify gender discriminatory advice given by family and community to the bride and groom and how it lays the foundation of unequal relationship and violence.

1 METHODOLOGY:

Divide the group in to smaller groups.

"Enact a role play. Choose what character you want to play – mother, sister, father, friend neighbour etc.

"Now you have to give a pre-wedding night talk or marriage advice to the bride and to the groom. This can be

two different scenes - one to the boys and the other to the girls."

Provoke thinking:

- In the advice given by the elders to the bride and groom, are there any points that are different for girls and boys?
- What do they tell us about the expectations of women and men's roles in marriage?
- Is there any advice on sex or sexual behaviour and sexual expectations given to either side? Is this common?
- Are there any sexual messages and innuendoes in our folk songs and wedding practices; can you think of any? What does this signify to you?

DISCUSS THIS:

Messages on sex received by boys and girls are vastly different. For girls, most messages tend to ask them to be submissive in sex, never make the first move, never appear to be “wanting” sex, and never expressing desires. This focus on not displaying affirmative expressions is one of the ways in which the society controls women’s desires. On the other hand, boys are the ones supposed to be displaying power and dominate. They are supposed to initiate sex, be aware of all information on sex (even if there may be no sources of receiving comprehensive information!) and never appear to shy away from topics on sex.

Information on sex that is given by family members (as in the case of these role plays) always focuses on sex as a medium to have children. Not much is discussed on how it can be enjoyable or pleasurable. We are also not taught about how it can be painful or uncomfortable the first time. Most people are not ready and aware about sex, when they get married. Talking about sex is taboo that it is often explained in covert, hidden ways by our elders. Innuendoes and analogies are used comparing our bodies to fruits or birds for example. It is important to break this silence and give comprehensive advice and information to young people, before they begin having sex.

It is equally important to talk about violence within sexual relationships and the importance of saying no. This is especially true in the case of girls, who are never told that if something makes them uncomfortable while having sex, then they have the right to ask their husbands/ partners to say stop. It is equally important to focus on the affirmative aspects of sexuality and for women to learn that there is nothing wrong in expressing desire and saying yes!

Men and women receive other messages too, regarding how they are supposed to behave once they are married. Women are expected to respect and obey her parents-in-law and listen to everything their husband says. When faced with any abuse or violence, she is expected to “compromise” and stay put with her husband’s family, where she is supposed to live and die. Men are expected to dominate over their wives and set clear terms right at the onset and establish who “the man of the house” is. Men, who are seen as meek or seen being dominated by their wives, are ridiculed by other men. Such strict gender norms lead to domestic violence and the lack of choice for women to protest or rebel. In most cases, they do not even see returning to their natal houses as an available option.

Perhaps traditional songs and folklore do not in any way at all prohibit or prevent Child Marriage from happening. What they do however is to promote in a way a rather open and raucous discussion on sex and first night besides even “allowing” or “sanctioning” certain behaviour and relationships, which can be considered abusive – such as the relationship between the new bride and her brother-in-law or the young husband who can be “tutored” by his sisters-in-law. Whilst otherwise there is no question of discussing sex – marriages break these boundaries, even if they are for a short while only.

Distribute copies of Module 12 - Information Booklet on ‘Law and Policy Support for Adolescent Empowerment and Addressing Gender Based Discrimination.’

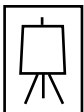
Session

9

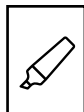
45 Minutes

Impact of Gender-biased roles and responsibilities

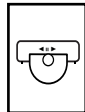
Materials Required:



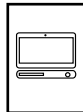
White Board



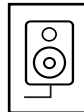
Marker Pens



DVD Player



TV/ Computer



Speakers

OBJECTIVES:

At the end of this session, participants will be able to list the roles and responsibilities young people have to play after marriage and discuss the implications of playing these roles and responsibilities on young men and women's lives.

1 METHODOLOGY:

Play the two AV clips titled 'Session 9- Irrfan Khan Makes a Case against Child Marriage' and 'Session 9- Marriage-Funeral Video', one after the other and discuss the following questions.

- In the Irrfan Khan video, what was the key message?

- Why did he say that if you want your daughter's happiness you will not marry her off early?
- What is the impact of Child Marriage on young girls?
- In the funeral advertisement why did the celebration turn to mourning?
- What is the risk to the young girl post her marriage?
- If a young girl is already married, what can be the steps to reduce her vulnerability?

Now divide participants into four smaller groups. Assign a category to each group – social, economic, sexual, and, personal.

“Create a list of the roles and responsibilities that are expected of girls and boys before and after marriage, according to the category assigned to your group.”

“What are the roles that young girls and boys will be involved in right after marriage?”

“Make a presentation of your list to the larger group.”

Provoke Thinking:

- Are there any similarities in the list?
- Who is mainly responsible for fulfilling these roles?
- What is required to effectively fulfil some of these roles and responsibilities?
- What do boys and girls need to become ready to take on these roles?
- What are the implications of these roles and responsibilities on young people when they are married early?

DISCUSS THIS:

On the social front, marriage comes with tremendous responsibilities. After getting married, men and women enter a plethora of social relationships and there is tremendous pressure to perform roles such as that of a good daughter-in-law and wife. In the Indian context, several members of the groom’s extended family have expectations from a new bride and are often ready with judgments and strong opinions. Girls take some time to understand these new relationships and therefore are not aware of what the norms are in their husbands’ families. Additionally, there is tremendous pressure from the community members and neighbours as well who are watchful of women’s behaviour. Given the gender norms

in Indian societies, brides are expected to be submissive and shy and not raise their voices or assert themselves. Expectations of dowry can also lead to the girl facing violence in her marital home.

Economically, the pressure of earning and supporting families comes very early on the “couple”. With little or no preparation with skills or preparations for livelihood, families have to deal with additional burden on existing resources. Added to this, in the case of Child Marriages, girls may have discontinued their education thereby making it difficult to find skilled jobs. For many girls from poor communities, marriage may also mean migrating to a city where their husbands may be working, and this can also add stress on managing this change their lives – understanding the ways of living in cities.

Marriages bring a lot of pressure on men and women’s sexual lives. This is especially true for most people who have no comprehensive information on sex. The pressure of performing on something – that is, sex – without any knowledge can lead to a lot of stress. Being a taboo subject, most people think about sex with fear and pain and therefore do not know what to expect from sexual relationships. Women especially have little awareness on what to do when faced with sexual violence. In cases of arranged marriages, men and women do not get enough time to get to know each other and are expected to have sex on the first night itself. For most women, the thought of having sex creates a lot of anxiety and fear.

All pressures cited above can have a deep negative impact at the personal level. Additionally, since there is no space to talk about one’s anxieties and fears and marriage is seen as a celebratory event, young people may feel trapped or having no option. They may not be doing well in negotiating these new relationships – with their husbands, in-laws, extended families, community

members etc. – thereby feeling a lot of tension and anxiety. Some young people may not be able to take care of families, and this can become very difficult when there is economic pressure too

It is important to cover certain aspects of health as well. One, the bodies of young girls below 18 years are not ready for child bearing. With no access to comprehensive sexuality education and having no awareness about growing up and the changes related to their bodies, young people may not be aware of safety from unwanted pregnancies and/or infections. Further, their low awareness leads to very low negotiation for contraceptive choices or safer sex. There is no space between couples for discussing when to have children, on HIV/AIDS, and on understanding how to pleasure each other.

All these aspects make it clear that marriages come with a lot of responsibility and are not easy relationships. Marrying early increase the impacts exponentially and place tremendous burden on young people. The situation is stressful especially for girls where they are suddenly expected to play many roles at a very young age.

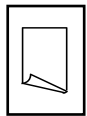
Finally, it is important to point out that marriage can be a positive and fulfilling relationship when done at the right age and when both individuals are ready to get married. Having a loving companion, who can share one’s happiness and challenges; can be a very fulfilling and enriching experience. It is even more so, when both individuals respect each other and support each other’s decisions. In such positive relationships, there is no tolerance for violence and abuse.

Session

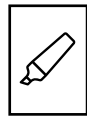
10

45 Minutes

Materials Required:



Flip Chart



Marker Pens



Annexure: Annexure 3: Role-Plays

Roles We Play

OBJECTIVES:

At the end of this session, participants will be able to understand the role of frontline workers specially Anganwadi Workers in addressing Child Marriage and discuss simple strategies that they can use to attend to this issue.

1 METHODOLOGY:

- Divide the participants into 3 groups. Assign a role-play each from Annexure: Annexure 3: Role Plays.

“In 20 minutes, prepare then enact the role-play in front of the larger group. Before enacting, please read out the role-play to the group.”

- Discuss the role-play and what could have been done differently.

Provoke Thinking:

- What role do frontline workers especially AWW play in addressing Child Marriages?
- What is unique about AWW position that gives them an advantage in addressing Child Marriages?
- How can AWW educate their centres and other institutions on human rights violations related to Child Marriage?
- What role do AWW play in building a human rights culture in our communities?



DISCUSS THIS:

Frontline workers enjoy a special status and command tremendous respect in their community. They are seen as strong community workers and can use this status to address several human rights issues, including Child Marriage.

Frontline workers are also in locations where they may be the first people to know about the occurrence of Child Marriages. This early knowledge can be converted into proactive action by contacting the families concerned and educating them about the harms of Child Marriages. Their special status in the societies will make parents of girls more willing to listen.

A second strategy is to educate young adolescents themselves and increase their awareness on several issues. Frontline workers can promote enrolment to secondary education, impart knowledge and information on sexuality; support girls and boys as they begin to understand these issues; spread awareness on healthy relationships; make them aware that no violence should be tolerated and everyone has the right to speak out against violence; and, build confidence in boys and girls as they pursue their dreams and aspirations. This in turn, will equip boys and girls with the knowledge and skills to resist Child Marriage.

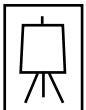
Ultimately, front line workers can also play a crucial role in creating institutions that imbibe human rights principles. By making their colleagues aware of human rights, and by adopting teaching and mobilization methods that respect the human rights of all, frontline workers can help in building human rights affirming institutions.

Session

11

60 Minutes

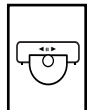
Materials required:



White Board



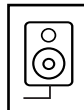
Marker Pens



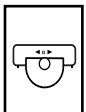
DVD Player



TV/ Computer



Speakers



a copy of AV Clip titled 'Session 11 - Child Marriage – Stakeholders

Strategic Planning to Address Child Marriage⁴

OBJECTIVES:

At the end of this session, participants will be able to identify stakeholders who can address Child Marriage and the challenges in addressing Child Marriage in the community.

1 METHODOLOGY:

Screen the AV clip titled 'Session 11- Child Marriage – Stakeholders'⁵

"Who do we think are the key people that must be involved while working to address Child Marriage? Make a list of key

stakeholders and gatekeepers."

- Divide participants into smaller groups and give them the table below. Assign one or two stakeholder to each group.

| Stakeholder ⁶ | How will we approach the stakeholder? | What are the common arguments we hear from this stakeholder AGAINST addressing the issue of Child Marriage? |
|--------------------------|---------------------------------------|---|
| Panchayat members | | |
| Religious leaders | | |
| School teachers | | |

“Please discuss and fill this table. Be as specific as possible, and to keep the ideas as simple and do-able as possible.”

Provoke Thinking:

- What role does each of these stakeholders play in our community?
- Have you tried to reach out to any of these stakeholders to address any social issue? How was your experience?
- Why do we need the support of all these stakeholders in trying to eliminate Child Marriage?

DISCUSS THIS:

Child Marriage is a complex problem that demands complex and multi-layered solutions. Therefore, it is important to reach out to, and convince all stakeholders that this problem must end.

For all stakeholders, one may hear a common argument around how women must get married eventually, or that Child Marriage is a fool proof way of providing them protection from sexual violence. We must be ready with our answers and have evidence

on how sexual violence within marriages is high. Also, focus on how girls are valuable in our societies and have become more than mothers and daughters. Depending on one’s location, having some examples of women achievers from the region may be helpful in demonstrating how these women achiever have made our communities proud.

Panchayat leaders may find information on law handy. Having easy-to-understand hand-outs on the Prohibition of Child Marriage Law in India (2006) will be useful when conversing with them. Also, it is important to make these leaders understand their value and special status in their communities. Like teachers, Panchayat leaders command tremendous respect in the community and can easily exert influence on families to prevent Child Marriages.

Religious leaders also command respect within their communities. One may hear arguments from religious texts and sources cited as reasons for Child Marriage. This needs to be challenged and we must be equipped with knowledge on what religious texts tell us about marriage and about the status of women in our societies.

⁴Frontline workers can choose between this and the following exercise, depending on the availability of time. If time is short, the following exercise, Session 12, is recommended over this one.

⁵In the event that the AV clips cannot be used, the facilitator can proceed to small group exercise.

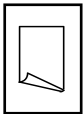
⁶Please add more stakeholders that come during the free-listing with the larger group.

Session

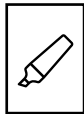
12

60 Minutes

Materials Required:



Flip Chart



Marker Pens



Annexure:
Annexure 4:
Oath Taking by
Participants

What I Can Do?

OBJECTIVES:

At the end of this session, participants will be able to list out what they can do to address these issues and design strategies to address this issue with various stakeholders. They will also undertake an oath in eliminating Child Marriage, secondary school drop out, gender-biased sex selection, dowry and abuse/violence against women and girls in the community.

1 METHODOLOGY:

Divide the participants into smaller groups. Assign one stakeholder each to all groups. You may use the stakeholder's list from Session 11.

“Design a strategy to influence the stakeholder to address the issue of Child Marriage using any tool of their choice. The action should be simple and do-able. You have 30 minutes to prepare.”

Provoke Thinking:

- What are some of the strategies that have greater chances of success and why?
- What is common between strategies for all stakeholders?
- What support do we need to make sure our strategies are effective?

DISCUSS THIS:

Since this is the final session in this module, the focus should be on creating action plans that are implementable and effective. The following table suggests some effective steps in working with each stakeholder – most of these may emerge in group presentations and must be covered in this session.

| Stakeholder | Action Points |
|------------------|--|
| Panchayat | <ul style="list-style-type: none">• Explain to the Panchayat about the Act using the Information Booklet on 'Law and Policy Support for Fighting Child Marriage'.• Disseminate information through the Panchayat members to the gram sabha. |
| Police | <ul style="list-style-type: none">• Meet the police.• Discuss with the police about the features and problems of Child Marriage, its consequences, impact, etc.• One incident of stopping Child Marriage influences other children and families as well – therefore, inform the police how this will affect young people and also families to stop child marriage.• Police should take action to inform the public about the punishments, fines, etc., regarding the provisions in the law/Act (through public meetings, advertisements, etc.) |
| Family | <ul style="list-style-type: none">• Form a committee comprising a CSO member, aanganwadi worker (sahiya), representatives from the elected Panchayat and caste-based Panchayat, police, school teacher from other stakeholder groups. These committees will work with the families in terms of awareness generation and take legal action when Child Marriage occurs.• Present a case study to the families with the results of Child Marriage and marriage after attaining age of maturity.• Nukkad natak at the community/village level• Video presentation of the cases• Prabhat pheri, wall painting with messages• Training on issues to the SHGs – information about law and other implications of Child Marriage• Providing information about schemes for the girl children, such as mukhya-mantri kanyadaan yojna with the help of Information Booklet on 'Law and Policy Support for Fighting Child Marriage'• Ensuring all children complete their secondary school education |

| Stakeholder | Action Points |
|---|--|
| Religious Leaders | <ul style="list-style-type: none"> • Bring all religious leaders together on to one platform. • If they are invited to any marriage – the religious leaders should meet and find out about the groom and bride’s age. If they find that any of them is underage, then they will discuss with the community members/village leaders/parents and guardians. They should explain the problems/shortcomings of Child Marriage to these people. • Engage directly with religious leaders and also engage SHGs to bring religious leaders to these discussions. • The societies that work on health, education, etc., can also help to bring the religious leaders into the fray. |
| Community | <ul style="list-style-type: none"> • Form a committee; provide information about the law and the consequences and impact on the groom and bride as well as the children that are born out of Child Marriage. • Inform the community about the real meaning of childhood. Motivate the community to ensure children’s education and play time and not to burden girls with household work and managing siblings. • Share the incidents that have taken place in other neighbouring villages – share these stories at a meeting with all stakeholders. These case studies should include both positive as well as negative ones. • Generate awareness through theatre, meetings, rallies, etc. |
| Schools / Educational Institutions | <ul style="list-style-type: none"> • Check for the student’s attendance, drop-outs • Promote capacity building of children to ensure that they can protest against Child Marriage. • Disseminate age-appropriate information and plan activities related to stopping dropouts and Child Marriage. • Have sessions in class about the value of girls. • Have sessions/debates and conversations on the impact of Child Marriage on both boys and girls. • Encourage conversations on decision-making and negotiation. • Teach young people to say “No”. • Create a cadre of youth to stop Child Marriage. • Conduct awareness generation and training programmes with teachers. • Use a participatory mode for interactions with students – both sides of the issues of Child Marriage and elopement. • Provide information about schemes and updated information to promote higher education specially for girls. • Teachers should not discriminate and convey gender biased statement knowingly or unknowingly. • Ensure adolescent girls friendly toilets to encourage health & hygiene and prevent school drop outs, as many girls. As many girls drop out of school at the onset of menstruation. • Facilitate youth committees so that they can provide information about Child Marriage before it occurs. • Create a network with the teachers from other schools in the area. |

Towards the end, thank the participants for their active involvement throughout the module and distribute copies of Annexure: Annexure 4: Oath Taking by Participants. Finally, administer an oath to the participants in ‘eliminating Child Marriage, secondary school drop out, gender-biased sex selection, dowry and abuse/violence against women and girls’ by asking the participants to read the oath script after you.





ANNEXURE



Annexure 1

What are Human Rights?

Human rights are those basics without which people cannot live with dignity. To violate someone's human rights is to treat that person as though she or he were not a human being. Gender discrimination happens when either boys or girls are not allowed to access and enjoy their human rights to the fullest. Example when girls are asked to drop out of school at an early age to take care of home or for marriage. Whereas, education for the boys is promoted in the same family as he will have to earn for taking on the responsibility of his family. The socialization process influences the way for both men and women access their rights.

In learning about human rights, we learn about ideas of respect, fairness, justice and equality. We learn about standing up for our own rights and about our responsibility to respect the rights of others.

There are close to 30 articles under human rights that people from around the world have agreed on by signing the Universal Declaration of Human Rights at the United Nations. The most relevant and important rights applicable in the case of adolescent girls include:

- the right to life, liberty, personal security
- freedom from torture
- a fair trial
- freedom of speech
- freedom of religion
- Health, education and an adequate standard of living.

Governments have a particular responsibility to ensure that people are able to enjoy their rights. They are required to establish and maintain laws and services that enable their citizens to enjoy a life in which their rights are observed.

We also have responsibilities and duties toward other people and the community. Individuals have a responsibility to ensure that they exercise their rights with due regard for the rights of others. For example, when a person exercises their right to freedom of speech, they should not infringe someone else's right to security by giving a hate speech or using abusive language to put someone down. Human rights are an important part of how people interact with others at all levels in society- in the family, community, educational institutions, workplace, in politics and in international relations. It is vital therefore, that people everywhere should strive to understand what human rights are in order to ensure justice, equality and the well-being of society. But people's rights are violated quite often. Often, it is girls and women who are deprived of their right to life, education, work and more.

Anyone's rights can be violated. One extremely common violation is when individuals face violence in their lives – domestic violence or sexual harassment/abuse.

GROUP EXERCISE:

Discuss in your groups and fill in the table. One example has been done for you.

| My rights to: | Which means: | Resources Needed | Persons responsible: |
|--|-------------------------|----------------------------------|----------------------|
| life, liberty, personal security | Safety in using toilets | Safe toilets at schools and home | Parents Teachers |
| freedom from torture | | | |
| a fair trial | | | |
| freedom from speech | | | |
| freedom of religion | | | |
| Health, education and an adequate standard of living | | | |

Annexure 2

Child Marriage: Violation of Human Rights?

HEALTH AND CHILD MARRIAGE:

Meena is 15 years old, and lives in a village. She studies in class IX. One day, a neighbour approached her father with a marriage proposal between her and his nephew. The nephew stays in Chhattisgarh and as a seasonal brick kiln worker, often migrates to other states. Meena was very reluctant about the marriage, but her father considered it a good opportunity and had her married within a month. After a year, at the age of 16 years, Meena gave birth to a baby girl. During her pregnancy, she did not get proper food or health care. Most of the times, her husband was away for work. Though he visited home off and on, he did not send her money regularly. She had a very difficult pregnancy and was often very weak and ill. The child was born underweight and malnourished.

In the next few months, she had frequent fever, rashes, was tired often and had swelling around her neck. She went to a doctor who prescribed a blood test; the result showed that she was HIV positive.

When her in-laws found out, they called her a “loose” character and drove her away along with her daughter. By this time, her daughter was also falling sick frequently. She went to her parents, but they turned her away as well.

In your group discuss:

- What are the rights being violated and how?
- What is the impact of these violations on the girl?

RIGHT TO CHOICE AND CHILD MARRIAGE:-

Rama stayed in a village close to an urban area. Every year, she performed fairly well at school. When she was

promoted to class IX, her father gifted her a mobile phone although Rama’s mother disapproved of it. Rama had a few friends with whom she attended an English coaching class. She frequently chatted with her friends especially after getting the new phone. However, her father did not like her being “free” with her friends.

One day, she noticed that her parents had begun looking for a match for her. She told them that she would like to continue her studies instead of marrying. Her father began suspecting that she was in a relationship. He insisted that Rama must marry the person whom he chose.

The next day, on her way to school, she met her friend Pratim and told him what was happening at home. Both Rama and Pratim missed school that day and spent that time in a park to find a solution to Rama’s problem. When she was returning home with Pratim, she met her father on the way. Her father scolded her and asked her to return home immediately.

Rama did not return home that day. Rama’s father filed a complaint at the police station that his daughter was kidnapped even though he suspected that that was not true.

The next day he learnt that Rama had married her friend Pratim and was at her in-laws’ house.

He went to Rama’s in-laws’ house with some influential people from his locality and beat up the boy. Her father had hoped that Rama would return after this, but she did not. Instead, she told the police that she had chosen to marry Pratim and that she had not been kidnapped.

In your group discuss:

- What are the rights being violated and how?
- What is the impact of these violations on the girl?

EDUCATION, EMPLOYMENT AND CHILD MARRIAGE:

Shreya came from a poor family. Since childhood, Shreya was very good at studies. She had two brothers both of whom went to school and also attended tuition classes.

When she reached class IX, at the age of 15 years, her parents arranged her marriage with a person who worked as a tailor.

After her marriage, Shreya wanted to return to her studies, but was not allowed to do so. Within the next three years, she gave birth to two babies. Gradually, her husband's business deteriorated. She was tortured continuously and told repeatedly by her husband that she should earn and feed her children.

She wanted to escape from this situation. She learnt about a vacancy for an Anganwadi worker and applied for it. She did not get the job and was informed that the minimum educational qualification required was class X.

In your group discuss:

- What are the rights being violated and how?
- What is the impact of these violations on the girl?
- Had Shreya completed her class 10th, how would it have improved her life?

VIOLENCE AND CHILD MARRIAGE:

On a December morning when Radha was returning home from her tuitions, she heard that her close friend Mini had been raped the previous day. Within a week of that incident, Radha's father began looking for a boy to get her married. The groom was 14 years older than her. Radha was 15 years old at that time and wanted to study further. She wanted to become a self-dependent person. She was pursuing a course in Basic Computers. She tried telling her father about this, but he opposed her and said that if something like 'Mini' should happen to her, nobody would touch her, and he would lose his respect in society.

So, Radha had to drop her studies and get married. On the first day, her in-laws asked her to bring another 30,000 rupees from her parents. They said that this was a compensation for her dark complexion.

Gradually, she was asked to do all household chores from the moment she woke up, which was usually at dawn before the other family members awoke. She was only allowed to sleep after everyone had gone to bed at night. She was rarely given enough to eat; she was told that it was a punishment for not bringing any more dowry. She was unable to talk to her husband since he was much older than her. Previously, when she had requested him, she had been refused money for expenses; this added to her apprehension about talking to him about the situation at home. She was also very uncomfortable about her husband having sex with her whenever he wanted to. He rarely seemed to care about what she thought or wanted.

Though Radha also wanted to resume her studies, nobody felt that was necessary. After a few months

Radha learnt that her husband was in another relationship with a colleague at work. She feels that even though he does not beat her, he does not treat her like a human.

In your group discuss:

- What are the rights being violated and how?
- What is the impact of these violations on the girl?

Annexure 3

Role-plays

ROLE PLAY – SHAZIA

Shazia is 15 years old and a very cheerful girl. She is not exceptional in studies but is quite smart and intelligent and takes part in many completions and activities. Everyone loves to be with Shazia. One day, there is silence in the class; everyone is very quiet. The teacher comments on this but no one says anything. After a while, you look around for Shazia and notice that she is absent. The teacher asks in fun, “Where is the class gramophone today? Is that why you all are silent?”

Everyone looks glum and then one girl gets up and says, “Sir, Shazia is getting married. Her father said she won’t come to school now onwards”.

Depict the role-play from here on. Show what you think a frontline worker should do. It is your choice to depict it the way you like.

ROLE PLAY – ANANT

Anant is 16 and one day he comes to the community centre on a new cycle. Everyone surrounds his new shiny bike, and wants to touch it, ride it. Anant feels very important and jokes with everyone that there are big benefits to being a boy. There is a lot of laughing and teasing. You too compliment him on his new bike but are surprised – Anant’s family can hardly afford a bike like this one and ask him where he got it from. Anant says very cockily, “This is just the beginning Asha Didi, for me agreeing to get engaged to my prospective bride. See what happens at my wedding”.

Depict the role-play from here on. Show what you think a

frontline worker should do. It is your choice to depict it the way you like.

ROLE PLAY – SUNAINA

Sunaina’s parents are very loving and love their daughter. They encourage her to come to adolescent group meetings and other activities. One day, they want to take time and meet Asha who is the Frontline worker facilitating the adolescent group. The parents appear very serious and sad. They share with the Asha that the village people and Panchayat leaders are putting tremendous pressure on them to get Sunaina married off – they say that Sunaina should be married off and sent to her marital home, as she is so tall and looks grown up. The Panchayat leaders feel that because she is so “free”, she is setting wrong examples for other girls in the village who now want to copy her. Sunaina’s parents are now looking towards the Frontline worker for help and say, “Do something”.

Depict the role play from here on. Show what you think a frontline worker should do. It is your choice to depict it the way you like.

Annexure 4

Oath

Oath

(Towards ending Child Marriage, gender-biased sex selection, dowry and abuse/violence against women and girls)

I, as a citizen of India take the oath that:

I will not participate in the marriage ceremony of anyone who is below the legal age of marriage, which is 21 for boys and 18 for girls. I will also persuade and inform my relatives and community not to do so.

I will uphold and honour the rights of the girls and support every action in my community for better and higher education, nutrition and protection of the girls and also ensure that she gets her legal share of property or inheritance.

I will try whole-heartedly to stop my community members from undertaking sex-selective scanning and subsequent abortion. I will try whole-heartedly to eliminate dowry practices in the community.

I will build respect for women and girls by discouraging inappropriate behaviour towards them by boys and men in the community – whether at home, on the streets, at my workplace or anywhere else.

I will do everything in my power to protect all children and adolescents from violence and abuse – physical, emotional or neglect of any other manner.



breakthrough

human rights start with you

E-1A, First Floor, Kailash Colony, New Delhi, 110048, India.

☎ 91-11-41666101 📠 91-11-41666107

✉ contact@breakthrough.tv

www.inbreakthrough.tv

 /BreakthroughIN

 @INBreakthrough

unicef 

unite for children

73 Lodi Estate, New Delhi 110 003, India

☎ 91-11-24690401 📠 91-11-24627521

✉ newdelhi@unicef.org

www.unicef.in

 /unicefindia

 @UNICEFIndia