

Sayfty Gender Sensitization Training

Training Evaluation Report



Educate. Empower.

6 October 2018

Executive Summary

From the years 2007-2016, gender-based violence rose 83% in India.¹ In 2016, there were over 125,000 reported instances of sexual assault and over 27,000 cases of sexual harassment. There were over 33,000 cases of kidnapping a woman to force her into marriage. There were nearly 39,000 reported cases of rape, including gang rape and custodial rape. These numbers are largely under representative of the volume of sexual violence against women in India. With two-thirds of the country living in rural communities where patriarchal systems are the strongest, most crimes of sexual violence and sexual harassment go unreported and are simply accepted as a way of life.

Economist Amartya Sen estimated that more than one hundred million women were missing, not only because of female infanticide in the underdeveloped world, but also because of the large disparity in resources for health, nutrition, economics, and education between male and female children. He wrote, “We confront here what is clearly one of the more momentous, and neglected, problems facing the world today.”² Sen wrote this in 1990. Nearly twenty years later, women are no better off in the global south, where gender stereotypes are widely viewed as biological truths, and where the dominance of patriarchy continues to result in violence against women. Such inequalities are addressed by the United Nation's 17 Sustainable Development Goals, of which numbers two and three are education and gender equality, both of which are the core mission of Sayfty and central to the campaign described in this report.

Sayfty believes that the root cause of gender-based violence is the acceptance of gender stereotypes and the widespread ideas that women are less worthy than men to be educated and be empowered to determine their own futures. To address this root cause, Sayfty piloted the [Rebel Books Campaign](#), which teaches books about female experiences and feature female main characters. This was paired with gender sensitization training in June/July 2018 at Pardada Pardadi Educational Society in Anupshahr, Uttar Pradesh with 55 students in four batches. Our evaluations report dated June 20, 2018 described and analyzed this training. The report also included possible adaptations of the campaign to reach groups of students varying in age, educational level, and gender. These adaptations were practiced for the first time with three batches of youth receiving skills training at Joining Hands in Badarpur, Haryana. Two of the three batches were mixed gender, and one was women only, who were in a hospitality training program at the center specifically set aside for women.

The following report highlights the adaptations of the original campaign, summarizes the discussions held during the gender sensitization training, and compares the effectiveness of the campaign between the mixed gender groups and the female only group, based on pre and post reading surveys. We have included additional adaptations of this campaign that may be effective for groups of similar demographics.

¹ National Crime Records Bureau, Ministry of Home Affairs: Crime in India 2016: Statistics

² Sen, Amartya. More Than 100 Million Women are Missing. New York Review of Books. 1990

Section 1.0: Campaign Overview

1.1 Background and Objectives

The original objective of the Rebel Books Campaign is to introduce children to storybooks with female main characters so that they can see girls and women occupy various roles that challenge gender norms. Sayfty believes that this is a root solution to gender-based violence and gender equality, aligning with UN SDGs two and three. After the pilot campaign for all female students in Anupshahr, the format was adapted for groups of inner-city underprivileged youth age 18-28 in Badarpur, Haryana. The students were receiving skills training at Joining Hands, an organization that reaches youth in the Badarpur area for skills such as personality development, resume writing, basic computer skills, and English lessons. The center also offers job placement services for their youth upon completion of the three-month course. Most of the students have previously either completed their 10th or 12th levels, but do not have the skills required finding gainful employment, which is one of India's most urgent problems. As of today, India has 356 million youth ages 10-24, the highest in the world.³

In keeping with the idea of employability, the female participation rate in the formal labor market has actually decreased from 27.9% in 1990 to 24.5% in 2017.⁴ Since the population of India has increased nearly 54% in that time,⁵ these statistics are worth investigating. What are the possible reasons for fewer women entering the workforce? Do the statistics for increased education for the girl child actually translate into female empowerment? If not, what is the root cause? Much more research needs to be done to identify gaps that still persist in gender-biased educational and workplace policies, but the goal of Sayfty's Rebel Book Campaign not only addresses the root of female empowerment with children of school age, but also empowerment of young people who are beginning their lives as independent adults. This is also a crucial stage of life where young people will either feel encouragement to achieve their personal goals, or they will not. Young people may be more apt to take risks and rebel against traditional roles, and this is something to be encouraged through gender sensitization training.

The objectives of the campaign include:

- To raise awareness about gender stereotypes
- To discuss and share personal experiences of gender expectations
- To question gender norms
- To educate and empower

1.2 Campaign Materials

- **Pre and Post-Reading Surveys:** Each student completed a short survey before reading, asking them to identify gender stereotypes in a list, to choose the definition of empowerment, and to name books with female main characters and women in society who are empowered. The same survey was given after the gender sensitization training to assess their learning of the concepts.
- **Gender Sensitization Training Presentation:** The concepts of gender stereotypes and empowerment discussed in words and pictures

³ The Power of 1 Billion, UNFPA 2014

⁴ <https://data.worldbank.org/indicator/SL.TLF.TOTL.FE.ZS>

⁵ <https://data.worldbank.org/indicator/SP.POP.TOTL?end=2017&locations=IN&start=1990>

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Section 2.0: Gender Sensitization Training—Pre Presentation Discussion

Each student was given the same ‘Pre’ and ‘Post’ reading form as the original campaign that was focused on reading the Rebel Book. However, due to the age group and the fact that two of the three batches was mixed-gender, it was decided that the book used in the pilot campaign was not appropriate for this audience. The same feedback form was used to assess learning outcomes of the concepts of gender stereotypes and empowerment, and it can also provide information about how many youth know of female-lead books and empowered women.

The first two batches of mixed-gender students began with a short exercise to personalize the information that would follow in the training. Each student was asked to write down what they thought were the three best things about the life of the ‘other’ gender (Sayfty does not advocate that there are just two genders, or that any gender identity is ‘opposite’ to another. For clarity of the report, women were asked to write about the lives of men, and vice versa). This resulted in a very productive and interesting conversation amongst students, the details of which are to follow.



The pre-presentation exercise for the third batch of female-only students was adapted. They were asked to compile a daily routine of an average man and woman in India. The schedules were written on the board side-by-side with class participation and compared. This exercise was not done to expose gender biases and stereotypes like the exercise for the mixed-gender groups, but to highlight the gender roles in the home, which is a shared female experience of the group demographic. This discussion seemed less productive and will be elaborated on in the next section.

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Section 3.1: Gender Sensitization Training—Presentation of Concepts

Gender Sensitization training began with defining ‘sex’ and ‘gender’ and discussing the differences between them. This led to a discussion about what words/activities/traits are associated with men/boys and women/girls. The group together identified these words and categorized them. The word ‘stereotype’ was defined and the examples the group brainstormed were used for this discussion. Each word was then associated with ‘positive trait’ or ‘negative trait’. The group discussed how stereotypes affect the daily lives of each person in the areas of education, activities, career, and the future and how people are treated differently in their communities or in their families because of their gender. The concept of ‘empowerment’ was defined and the group brainstormed words/traits associated with empowerment, concluding with examples of empowered women in public life. When the training finished, the same survey taken before reading was given to assess the students’ learning of the concepts.



Section 4.0: Training Assessment, Obstacles, and Conclusion

After gender sensitization training concluded, the same pre-reading survey was given to each student to assess his or her learning of the concepts.

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4.1 Pre/Post Reading Survey Results

Batch	Pre-Reading			Post Reading		
	Knowledge of what a stereotype is (self-reported)	Ability to identify stereotypes from a list	Identify the correct definition of empowerment	Knowledge of what a stereotype is (self-reported)	Ability to identify stereotypes from a list	Identify the correct definition of empowerment
1-Mixed Gender	17%	10%	100%	100%	61%	100%
2- Mixed Gender	6%	6%	100%	100%	56%	100%
3-Female Only	15%	10%	85%	100%	47%	91%

4.2 Results Analysis

The self-reported knowledge of what a gender stereotype is dramatically increased by (85-94%) after gender sensitization training,. However the percentage of students who correctly identified gender stereotypes from a list was lower than that of their self-reported knowledge of knowing what a stereotype was. In a list of four items, three were gender stereotypes including:

- Boys wear blue and girls wear pink
- Boys don't cry
- Girls are not strong

The vast majority of participants that correctly identified a gender stereotype only identified one on this list, not all three, and the overwhelming majority chose 'Boys wear blue and girls wear pink'. Possibilities accounting for the difference between self-reported knowledge of what a stereotype is and being able to correctly identify could be the desire to answer 'Yes' I know instead of 'No', I don't know. This indicates that students may feel pressure to be correct all the time, are afraid of making mistakes, or feel like it's a negative thing to admit they don't know something. Originally in the girls-only pilot this was linked to the socialization of girls, where they are often hesitant to voice opinions or take risks in asking questions or admitting they don't understand. However, in mixed-gender groups, we found similar results, where students are unwilling to admit they don't know something and also to copy from others around them in order to get the right answers. We may be inclined now to attribute this with the Indian education system or perhaps an aspect of culture, which stresses the importance of an affirmative answer regardless of the ability to follow through or prove the affirmative, is correct or achievable.

The vast majority of the students had an easier time with the word 'empowerment' and this is perhaps because this concept is a sort of 'buzzword' in India and elsewhere, like in SDG goals themselves. However, when asked to identify a book with a female main character or an empowered woman, there were very few variations in answers. Many students in the mixed-gender batches wrote 'Anne Frank' for a book with a female main character because they read excerpts from this book in their English lessons at Joining Hands. Some students also wrote 'Anne Frank' for empowered woman, presumably since she is also the main character in a story they read. This indicates that although they know what empowerment

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means, and although this word is ever-present in society, they are not able to identify many women that they know of who are empowered, famous or not. This could be due to the fact that the students come from disadvantaged socioeconomic positions and do not have access to media or contact with women who are leading different kinds of lives. This is also a symptom of larger cultural norms.

4.2.1 Discussion Observations and Analysis

The men in the mixed gender groups were asked to write the three best things about a woman's life and vice versa. It was noticeable that after 5 minutes, the women of the groups had written at least three, if not more, in mere seconds, and men struggled to write even one. Many men misunderstood the assignment and wrote things like 'Women are nice'. This was corrected by explaining further, and also translating the difference between a personality trait and aspects of one's life. After this clarification, it was obvious that men were unable to think of many things that they thought would be the best about living life as a woman.

The ideas women had about men's lives proved to be an exceptional way of addressing gender stereotypes of men that are often not addressed in discussions of gender. These must be addressed more in order to fully analyze the concept of gender as a social construct, and how the constructs of masculinity play a crucial role in the subordination of the feminine. Among the top answers to the question of the best part of men's lives were:

- Ability to wear the clothing they choose
- Ability to go out alone/at night (without fear)
- Ability to travel alone (without fear)
- Ability to not care what others think

The whole of the discussion was summed up with the words 'freedom' and 'choice' that were the root differences between the lives of men and women in India. However, when the men were asked if these ideas of their lives were correct, the majority said that one or more of these did not apply to their lives. For example, some men had families that did not allow them to be out at night by themselves, or even with friends. Many of the men said that they do not feel safe alone at night, and all of the men said that they do care what other people think. The women of the group showed surprise, and this allowed the group to discuss other ideas of female life that were at opposites, such as the inability to go out at night, physical safety, lack of work prospects and more. It was tangible that these groups of students had little or no experience having discussions about gender norms, and further, *questioning* those norms in a mixed-gender group. This exercise seemed extremely beneficial and ignited the students to participate.

The third batch of female-only students was asked to write down the daily routine for the average man and woman in India. The class together compiled the list on the board. What was illustrated was a difference in free time between men and women, and women's greater responsibilities in the home. This discussion seemed less fruitful than the one with mixed-gender perhaps because what we were describing was simply the average way of life for women in India. There was nothing notably 'questionable' if the audience has already accepted that this is the way their lives will eventually be when they have families. Most of the women seemed unengaged during the discussion, which indicated that we were not

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discussing anything out of the ordinary, or that the link between the lives of men and women in the home had any significance to gender biases in other aspects of life, even though this link was stressed.

4.3 Obstacles

- **Language Barrier**

There were a few challenges during the discussion and presentation, the largest being a language barrier. The mixed-gender groups had a lower level of English than the female-only group. The concepts and the ideas the students had written down were translated by the English teacher at Joining Hands, which proved to be beneficial. The students were encouraged to write their own thoughts in Hindi and to speak in Hindi to express themselves, so that they were able to fully participate.

- **Concept Understanding**

In a larger cultural context, it is radical to openly question gender stereotypes, especially for youth who come from disadvantaged backgrounds. Gender stereotypes are complex concepts that are not regularly taught in schools, and even adults have a difficult time accepting that gender stereotypes are just stereotypes. Gender norms are so deeply rooted in the collective psyche that they go unchallenged. The concept of true empowerment and bodily integrity are particularly difficult to teach when students have very few, if any, real life examples of women who are empowered to choose their own futures. In addition, it was clear that young men had never contemplated their own male privilege and the ideas of masculinity as stereotypes that also negatively affect their lives. Thus, making real connections from the concept of stereotypes to their own lives may not happen with just one workshop.

4.4 Adaptations

Possible adaptations to this style of workshop might include changing the feedback forms to include more questions about gender stereotypes that are more analytic in nature for older students, and also possibly to have the workshop translated completely into the native language. Another possibility is to continue with the Rebel Books concept for youth-aged students, which requires reading a female-centered short story and conducting the workshop over two days instead of one.

4.5 Conclusion

By the time children become youth, they have already absorbed societal expectations of them and are beginning to enter into social contracts that are usually based on gender norms. However, youth-aged people tend to have radical ideas and a less traditional outlook on life while they are still forming their own identities. This means that while it is also crucial to reach children of school age about gender stereotypes and empower little girls, it is also crucial to reach youth entering adulthood. The youth are the next decision-makers and jobholders and parents. Education does not only entail formal schooling and diplomas and degrees. Education is also grassroots initiatives with people of all ages to improve their lives and the lives of everyone in society.

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Based on the first youth-oriented gender sensitization training, it is concluded that there is an enormous benefit to mix-gender groups. Having workshops like this where individuals can analyze gender stereotypes and share their own experiences is not only fun for participants, but it is eye-opening and creates a lasting impression of the concepts being discussed. The men and women in these batches were active, interested participants who felt comfortable in this context to be open about themselves.

Similar to the pilot training sessions, what's clear is that change does not happen overnight. While one training session is beneficial, it is not enough to eradicate stereotypes and gender-based violence. This is why it is essential to conduct gender sensitization training with as many participants as possible so the first step is taken toward a deeper understanding. Even if the answer is still unknown, it is important to keep asking 'Why'.

4.6 Acknowledgements

The gender sensitization training was made possible at Joining Hands and we thank Aparna Singh for her coordination and cooperation. We would also like to thank the students of Joining Hands for their participation and generosity of spirit.

Finally, these trainings would not have been possible without Samantha Pasowicz who has been volunteering her time with Sayfty for the past six months. We would also like to acknowledge Dr. Shruti Kapoor who has guided the trainings and helped finalize this report.

4.7 About Sayfty

Sayfty educates and empowers girls and women against all forms of violence. Sayfty's vision is to make the daily lives of millions of Indian women safer by empowering them to take a stance against gender violence. A woman's safety is her birthright and our programs and initiatives ensure that she feels safe and free from violence.

We educate women and girls about the issue of violence against women by using digital media, storytelling and gender role discussions.

Our online campaigns empower women and girls by making them more aware of their rights, helping them identify and speak out against gender violence. We provide safe spaces (online and offline) for open conversations with boys and men to bring about a fundamental shift in how violence against women is perceived. Our self-defense workshops instill confidence in women and girls to protect themselves while encountering perpetrators.

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Appendix



Feedback Questions (Pre book reading)

Date: _____ Full Name: _____

1. What is your gender (circle one)? Male / Female
2. What is your age? _____-
3. Do you understand what gender stereotype means (select one)? Yes / No
4. Which of these is an example of gender stereotype (select all that apply)
 - a. Boys wear blue color and girls wear pink colors
 - b. Boys don't cry
 - c. Girls are not strong
 - d. Education is good for all
5. Name a story book in which the girl is the main character?
_____ -
6. The word 'Empowered' means? (Pick One)
 - a. The authority or power to do something
 - b. I don't know
 - c. Not powerful
7. A Girl can be the hero of a story? Yes / No
8. Name one girl/woman who is empowered? _____

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