Community Mobilization of People with Unique Sexualities: MODULE 1: A Strategic Approach to Empower Communities with Unique Sexualities, is the first module in a series of six on empowering people with unique sexualities.

COMMUNITY MOBILIZATION OF PEOPLE WITH UNIQUE SEXUALITIES

MODULE 1
A Strategic Approach to Empower Communities with Unique Sexualities

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Introduction to Module 1

A Strategic Approach to Empower Communities with Unique Sexualities

Module 1 — A Strategic Approach to Empower Communities with Unique Sexualities is mandatory pre-requisite reading for all facilitators and for all project staff before conducting a workshop with participants with unique sexualities or being involved with these community members in advocacy activities or related to forming or managing community-based organisations (CBOs). Module 1 gives an overview of the context that people with unique sexualities live in, focusing on the socio-economic and political factors that can lead to their stigmatization, discrimination and marginalisation. The strategy paper describes KHPT's organisational stand on these inequalities and the process of developing the strategy. There is an in-depth focus on CBOs, including guiding principles for their formation and effective and efficient management. The future role for Karnataka Health Promotion Trust (KHPT) is outlined. Much of the information included in the strategy is presented in Modules 2-6 in an easy to understand, participatory way. The training approach section will enable the operationalization of the strategy by preparing facilitators to plan for the workshop(s), advocate for participation, build trust between the facilitator and other participants who may have different viewpoints and priorities, and to give them the knowledge and skills, plus the enabling attitudes and behaviours, for a successful workshop.

GLOSSARY

Of Terms Related to
Unique Sexual Identities

Sex
The biological difference between males and females, including chromosomes, genitalia and reproductive organs, hormones, etc. For example, a woman can become pregnant and give birth, but a man cannot.

Gender
The socially constructed roles, rights, responsibilities, possibilities, and limitations that, in a given society, are assigned to men and women - in other words, to what is considered "masculine" and "feminine" in a given time and place.

Gender roles and norms
In all societies, males and females are expected to behave in ways that are very different. Men and women, boys and girls are socialized from early childhood to conform to masculine and feminine roles and norms. They have to dress differently, play different kinds of games, be interested in different issues and subjects and have different emotional responses to situations. Women and men perform different activities, although the nature and range of these activities vary across classes, across communities, and can change over time. Women are typically responsible for childcare and household work; men are typically responsible for meeting the household's needs for food and resources. Women and men have different levels of access to and control over resources, including economic, political, social, information/education, time, internal, and power and decision making.

Sexuality
Sexuality is how one perceives their sexual orientation, for example, heterosexual, homosexual or bisexual.

Sexual orientation/identity
The main focus of an individual's eroticism and/or emotional attachment with reference to the sex and gender of the partner with whom he /she is involved with in sexual activity.

Homosexuality
Sexual interest in and attraction to members of one's own sex. The adjective homosexual is used for intimate relationships and/or sexual relations between people of the same sex. Female homosexuals are frequently referred to as lesbians and for male homosexuals the word 'gay' is often used as an alternative.

MSM
MSM can be categorized into several main categories based on their partner preferences.Not all MSM have many sexual partners, and are therefore not at a substantially increased risk for HIV compared to other men. However, there are MSM sub-populations which do have high rates of partner change, as well as high number of concurrent sexual partners. Those that often engage in anal sex with multiple partners are at particularly high risk, since HIV is more transmissible through anal sex than by other sexual practices.

Male homosexuals
A male who feels and relates to other males mentally and sexually. This is a broad diverse term that can be broken down into a variety of sub-groups as detailed below:

Kothi
Males, with male genitals, who show varying degrees of 'femininity' (female feelings, which may be situational), and take the 'female' role in their sexual relationships with other men, and are involved mainly – though often not exclusively – in receptive anal/oral sex with men. To a layman's eyes their sexual encounter resembles what takes place between a man and a woman.

Satla Kothi
Kothis who wear feminine attire, including a sari, and can be referred to as satlas.

Double-decker
Males, with male genitals, who can play both the role of a woman and man during sex, i.e., they are males who both insert and receive during penetrative sexual encounters (anal or oral sex) with other men. Kothis and Hijras label these males Double-Deckers, and currently some males self-identify as Double-Deckers.

Panthi
Males, with male genitals, whose sexual orientation is usually masculine. Panthi is the term used by Kothis and Hijras to refer to a "masculine" insertive male partner or anyone who is masculine and seems to be a potential sexual (insertive) partner. Panthis prefer women to men, but also visit MSM as clients for sexual experiences with men. Often Panthis are not recognized by other MSM as being part of their community, but are perceived as mere clients, or possible threats.

Bisexual
Individuals who are sexually attracted to both males and females. A bisexual male enjoys sex with both men and women, but usually prefers men more than women. Bisexual males who give preference to women are called Panthi, as defined above.

Transgender
An individual who does not identify with the gender assigned to them. For example, a male, with male genitals, who feels he is a female by nature and wishes to dress, act, and behave like a woman.

Hijra
Males, who generally have normal male genitals, but who have a feminine gender identity, adopt feminine gender roles, and wear women's clothing. Becoming a Hijra is a process of socialization into a well-defined, organized Hijra family ('Gharana') through a relationship characterized as a student ('chela') to a teacher ('guru'). The term Hijra has traditionally been translated into English as 'eunuch' or 'hermaphrodite', in which there is some irregularity in their male genitalia, but only a few are born with male intersex variations. However, some Hijra undergo an initiation rite into the Hijra community called nirwaan, which refers to the removal of penis, testicles and scrotum.

Jogappa
Transgender individuals who have been dedicated as part of the Devadasi tradition to be male volunteers in the service of the gods in the temples. Compared to other MSM such as Kothis, there is little or no stigma attached to their begging or sex work for income as they are perceived as part of the religious tradition and are treated with respect.

Power structures
Every group in our society has a unique power structure, for example, family, the work place, or religious groups. Power structures are related to the level of access to valued resources such as financial (money and property), knowledge (education and occupation), and health (physical and mental). These social resources can be divided into three forms of capital: Economic capital in the form of material assets and income; Cultural capital such as educational qualifications and status; and Social capital in the form of networks of contacts and social associations.

Social inequities
Unequal access to valued resources, including financial (money and property), knowledge (education and occupation), and health (physical and mental). For example, not having equal opportunities and access to knowledge could affect their access and participation in the political decision making process, i.e., not allowed to vote. Social inequities often lead to 'powerlessness' among communities with unique sexualities as those who do have access to the valued resources exert their influence over them.

Marginalisation
The inferior treatment of certain groups in society.Often those in the fringes of society are women, backward castes (dalits) and member of communities with unique sexualities. These are the 'powerless' groups within society who are often very vulnerable to violence, exploitation and injustice.

CONTENTS

A Strategic Approach to Empower Communities with Unique Sexualities

A STRATEGIC APPROACH

To Empower Communities
with Unique Sexualities

1

Background of Karnataka's Communities with Unique Sexualities

India ranks second in the world in the overall burden of HIV/AIDS, with official estimates of approximately 2.5 million persons living with HIV infection. Karnataka ranks third in HIV prevalence out of all states in India, with an estimated 270,000 persons living with HIV/AIDS out of its population of approximately 55 million.

An important feature of the HIV/AIDS epidemic in Karnataka, as in India, is its remarkable heterogeneity. Certain population groups are known to be at higher risk of HIV infection and transmission than others depending on the socio-economic and political factors that influence the context of the epidemic, opportunities and support for the members of these populations at highest risk, and the behaviour of individuals.

In order to effectively address the epidemic, it is vital to understand the factors that increase susceptibility to HIV, which includes exploring risks and vulnerabilities as a result of their gender orientation and sexual choices. One such group of high risk individuals are men who have sex with men (MSM), out of their own preference and choice. There are several factors that increase the risk and vulnerability of MSM to HIV, including the immediate factor of sexual transmission due to sex work as an occupation and the underlying factors of stigma and discrimination, violation of human rights, social inequities and marginalisation.

The prevalence of HIV in Karnataka among MSM is approximately 12%, which can be linked to inequalities in education, occupation, legal frameworks and government policies, plus a stigmatizing social context. First of all, most of the people within the MSM community are uneducated, or have only minimal education. Job opportunities tend to be scarce, especially for non-manual, higher caste prospects, and thus income levels are usually marginal. Although the American Psychiatric Association removed homosexuality from its official diagnostic manual in 1973, and most psychiatrists today have come to the conclusion that sexual orientation is not likely to change through any form of 'reparative' or 'conversion' therapy, legal and religious barriers to acceptance of MSM still exist. In India, government policies and legal frameworks are punitive to MSM: for example, Section 377 of the Indian Penal Code states that "Whoever voluntarily has carnal intercourse against the order of nature with any man, woman or animal shall be punished with imprisonment for life, or with imprisonment of either description for a term which may extend to ten years, and shall also be liable to fine." Technically, Section 377 does not prohibit homosexuality or criminalize homosexuals as a class, but targets instead sexual acts against the order of nature. However, these sexual acts, most notably penile-anal penetration, are commonly only associated with homosexuals, making them far more vulnerable to prosecution under the law than heterosexuals. Thus, the criminalization of homosexuality condemns entire communities to live their lives in the shadow of harassment, exploitation, humiliation, and degrading treatment. The idea of sex without the possibility of conception has been used by both the judiciary and religious groups to characterize homosexuality as a 'perversion'. Most religions and theological bodies across the world consider homosexuality as being against the order of nature. While some have adopted a conciliatory approach towards decriminalisation, most continue to oppose its legalisation. In India, some religious leaders have made remarks that homosexuals are mentally ill and need hospitals, not legal vindication.

In the social context, conservative notions of relationships, as being

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only monogamous, single-partner, marital and procreative, permeate the current Indian society. Not all aspects of sexual behaviour conform to simple labels, yet MSM is used as a blanket term to denote all men who have sex with other men as a matter of preference or practices, regardless of who, how or when they have sex, and irrespective of whether they also have sex with women or not. However, it must be recognised that there is a huge diversity of meaning within the term MSM. At different times, as their sense of identify and sexual orientation changes, different individuals might identify themselves as a Kothi, a Satla Kothi, a Double-Decker, a bisexual, a Panthi, a transgender, a Hijra or a Jogappa. *(See Glossary for detailed definitions).*

Historically, society's intolerance towards anyone who was not of the sexual 'norm', caused many people to repress their real sexuality. Many who knew and felt strongly that they were categorized as MSM remained 'in the closet' so as not to come up against prejudice, 'anti-gay' sentiments, discrimination and even violence. Because of the societal pressures, social stigma, and low self-esteem among MSM they were not successful in accessing existing information or services that could help them overcome the socioeconomic, political and social inequalities that negatively affected them. Now, over the last 20 years, various prejudices against race, colour, religion, sex and sexual orientation, have softened. However, some people and governments have continued to take a hard-line on MSM communities and continue to discriminate against them.

Recently, many MSM community members have adopted the term 'people with unique sexualities', to describe themselves. This term encompasses a wider connotation of the risks and vulnerabilities linked to specific sexual behaviour. It not only takes into account the risk factors of being infected with HIV and developing AIDS, but focuses on the effects of being stigmatized and ostracized in society, leading to marginalisation and feelings of rejection and depression and to marginalization. This term is an attempt by members of MSM communities to create a universal understanding and acceptance of the various identities that fall under the umbrella of 'unique sexualities'. As the focus of this manual is not specifically on prevention of HIV, but more on the social manifestations of certain sexual behaviours and on empowering communities,the preferred term will be **'people with unique sexualities'** or **'communities with unique sexualities'**.

2

KHPT's Response to Inequalities of Communities with Unique Sexualities

Avahan—The AIDS India Initiative of Bill and Melinda Gates Foundation—has been supporting Karnataka Health Promotion Trust (KHPT) since 2003 to deliver targeted HIV intervention programmes to over 20,000 members of communities with unique sexualities in 20 of the 29 districts in the state. Over this period, many prevention strategies have been implemented successfully. However, KHPT, along with several other non-government organisations (NGOs) working with these communities, increasingly felt that empowering and supporting a collective organized voice of this group would be an essential prerequisite to finding effective sustainable solutions to their problems.

Yet, the process of collectivisation within communities with unique sexualities was challenging. Some of the difficulties faced were that many members refused to come out openly and acknowledge their identity for fear of being stigmatised and cast out by their families and larger society. Many community members struggled to resolve their inner conflict in relation to their identity, which in

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turn affected their self-esteem and took away their confidence to come out and collectivise. Other members feared the legal consequences of being identified as "one of those" by law makers and law enforcers of society as homosexuality was still punishable by law. A lack of motivated community leaders shifted the entire onus on just a handful of members. There were also conflicts between different sexual orientations with Kothis, Double-Deckers, and Panthis each forming their own sub-groups. All of these realities further weakened the possibility of collectivization.

As a first step KHPT began to instil self-acceptance among the community members and build their self-esteem through the launch of Naavu Nammavaru, a large scale campaign across all the districts of Karnataka. This campaign increased the project reach, improved service delivery and initiated community mobilization activities.

To follow-up the Naavu Nammavaru campaign, a visioning workshop was organized for selected key community leaders identified from each district. The objective of this workshop was to

rights. Community members began to understand that a person has the right to feel in control of one's body; understand and express one's feelings; choose how one will express his/her sexuality with respect for oneself and others, and finally choose whether one will be in a relationship, and what kind of relationship it will be.

KHPT then began a series of community capacity enhancing activities focused on institution building, community empowerment, and creating an enabling environment.Using trained teams of community members they explored sexualities through an experiential process so that they could understand the context of the community members' environment and lifestyles. This series of activities cumulated in the formation of Community Resource Teams (CRTs) who facilitated workshops at the district level to train and mentor other community members and staff members of other NGOs.

With the help of the CRTs, KHPT then facilitated the formation of a state level community organization of persons with unique sexualities —SARATHYA, the Karnataka State Federation of Communities with Unique Sexualities. KHPT envisioned SARATHYA would be the main support for all advocacy and lobbying initiatives at both the district and state level to ensure inclusion of all the community's concerns related to government policies affecting their lives.

deliberate on a vision of community mobilization and draw up action plans to form Community-based Organisations (CBOs) in each of their respective districts. One decision taken during the visioning exercise,on how to define the CBO membership, was to limit membership to Kothi, Double-Deckers and bisexuals, and exclude Panthis and other groups with unique sexualities. It was also agreed that the process of forming these CBOs would be overseen by several key persons from each district and a core committee of community leaders. These community leaders

would subsequently write up CBO development guidelines.

The efforts towards developing and strengthening district level CBOs increased the community ownership of the process and fostered an environment of acceptance and trust between all members of the unique sexualities community. This in turn helped the community change its attitude and perceptions. The CBO premises began to be a trusted and safe space for community members to come together, focusing on physical and mental health and on sexual

3

KHPT's Strategy for Mobilising Communities with Unique Sexualities

The outcome of KHPT's internal analysis and reflection during the process of community mobilization with members of communities with unique sexualities was that the denial, blame and stigma surrounding HIV had silenced open discussions, delayed effective responses, and added to the burden of those already living with HIV and AIDS. KHPT identified a need for more open debate around issues of sexuality that addressed gender equality in sexual relationships, and challenged the stigmatisation and discrimination faced by those people with unique sexualities who were infected with or affected by HIV/AIDS. KHPT also identified the need to critically analyse the overall impact that HIV and AIDS is having on individuals, households and communities of persons with unique sexualities, and empower them to advocate for their rights through formation of effective and efficient CBOs.

3.1 Guiding Principles

There was an agreement on a set of three guiding principles on which to build a platform for its philosophy for engaging with persons of unique sexualities in Karnataka and the development of its overall strategy.

To support the dignity of persons of unique sexualities

KHPT recognizes the right to life with dignity and will respond to the emerging demands of these communities for respect and dignity of life. Healthy sexuality is positive, enriching and is about how we communicate, accept and express love. It means having the ability to enjoy and control our sexual and reproductive behaviour without guilt, fear or shame. It involves people being able to comfortably discuss feelings, values in relationships, initiate sex as well as to say no to sex. A change in power relationships will be necessary for realizing dignity asalthough some people with unique sexualities enter sex work by choice, most enter due to factors beyond their control, including stigma and discrimination.

To oppose violence and sexual abuse

KHPT will oppose any form of violence against persons with unique sexualities and any system that exploits them. It condemns all forms of violence and sexual abuse as a serious violation of human rights. It facilitates a response to violence and sexual abuse through capacity building to deal and cope with it,

facilitating local mechanisms to support risk management and legal action.

Engagement with the State

KHPT believes that the State is the 'rights holder' as well as 'rights provider'. The State has an obligation to ensure fulfilment of rights to all its citizens without any discrimination and is accountable to any rights violations. Government policy reflects laws and regulations that govern and legislate the way health projects work. Making policy level changes that focus on vulnerabilities of persons with unique sexualities, such as lack of health care, social entitlements, stigma and discrimination is necessary for change. KHPT believes that the constitutional rights of persons with unique sexualities cannot be denied on the pretext of their identity gender and/or profession. Therefore, it will act as an advocate to sensitize and educate policy makers about improving the overall human rights of persons with unique sexualities by engaging in constructive dialogues with the State.

3.2 Overall Philosophy

The overall philosophy of KHPT is that persons with unique sexualities are marginalized and disadvantaged communities. To reduce the vulnerabilities of persons with unique sexualities and to achieve a reduction in HIV and AIDS,KHPT should encourage and facilitate community mobilization of these communities so that they can collectively challenge the power structures that cause and reinforce their marginalization. Through a process of reflection on individual attitudes and beliefs,

critical thinking and strengthened capacities, the result will be the formation of strong CBOs and networks. These will empower persons with unique sexualities to challenge power structures and create an enabling environment so they can access their rights.

KHPT sees the need to form CBOs both in the context of HIV prevention and also as a strategy for behaviour change. Although KHPT affirms that HIV prevention provides an opportunity to mobilize these high risk groups, it also considers that the formation of CBOs is not merely for HIV interventions. Rather it offers an opportunity to work with marginalized communities to help them work together to fight against discrimination, gain power, and claim their rights. KHPT will focus on an integrated response to HIV

and AIDs taking into account both the overall societal dimensions and the prevention initiatives focused primarily on individual behaviour change. KHPT recognizes that once these communities gain a public voice, they should be left to decide their own agenda, which may or may not include a focus on HIV and AIDS.

KHPT has identified three important needs related to forming effective CBOs that must be strengthened, both at individual and at group levels, to operationalize its overall empowerment strategy: enhancing the self-esteem and dignity of persons with unique sexualities; facilitating the development of CBOs; and encouraging responsive governance of CBOs. See the diagram below for a visual representation:

3.3 CORE PRINCIPLES OF CBOS

KHPT believes that mobilizing communities by enlisting grassroots support to form CBOs is an effective strategy to increase effective and sustainable outcomes for prevention interventions, bring about changes in practices, policies and laws, and reduce stigma and discrimination. KHPT believes that CBOs should be formed and governed by the core principles that will ultimately make them stronger and thus enhance their effectiveness and sustainability: inclusiveness and respect for diversity, responsive governance, and community-led agenda.

Inclusiveness and respect for diversity

The membership should be defined and drawn from the specific
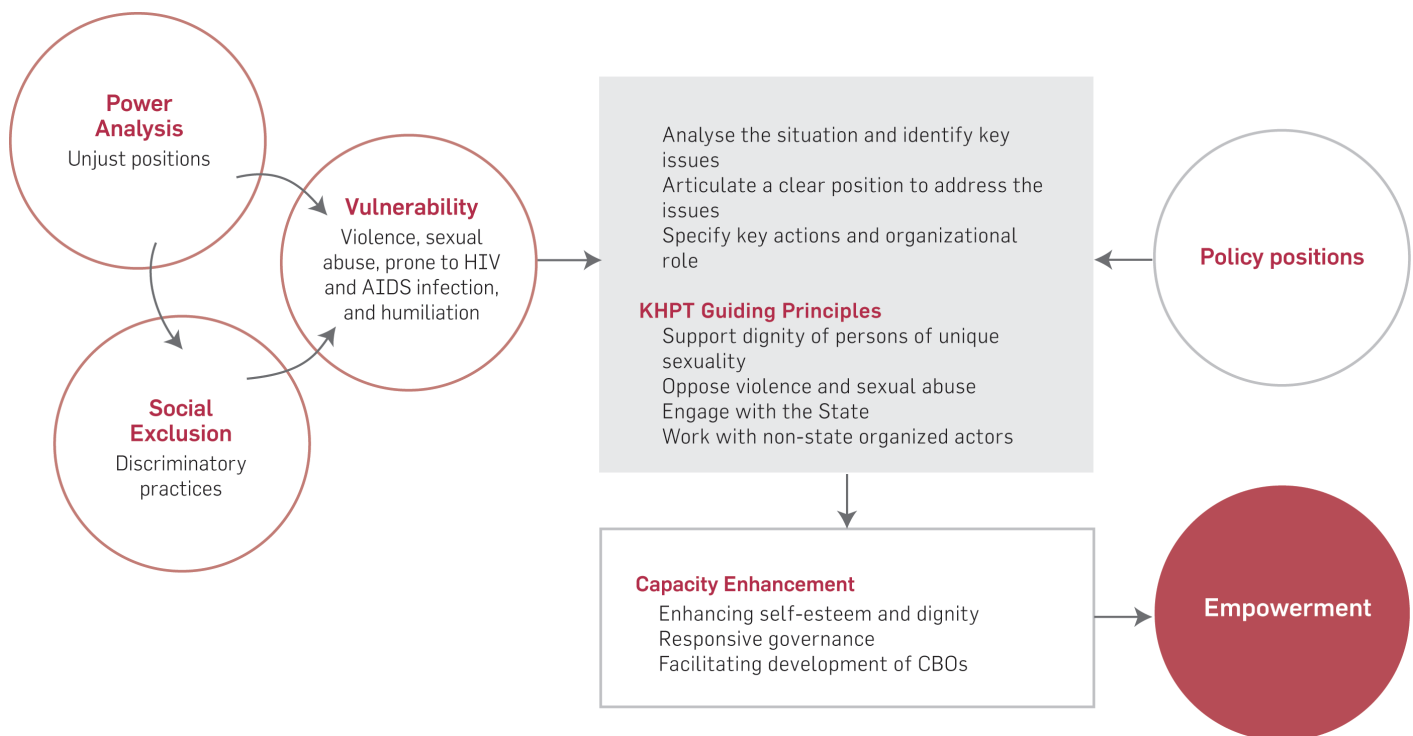
community with the majority of members participating in all management and financial deliberations. Divergent interests of the community members, diverse social realities, and different perceptions based on past experiences, geographical affiliations, and individual differences in personalities and emotional status may prevent persons with unique sexualities from being mobilized to work together. Therefore, forming CBOs requires quality facilitation skills to harness the potential advantages of diversity in raising public solidarity on issues, while dealing with forces that weaken working together. As well as varied perceptions and aspirations, differential levels of participation and expression are natural in any community. Equal opportunities must be available to those who are most deprived within the community. An inclusive attitude enables respecting diversity and valuing self-worth of other members and translates into ensuring the participation and meaningful representation of all persons with unique sexualities.

Responsive governance

The CBO's legitimacy comes from the democratic process of choice of leadership, transfer of leadership, and mobilizing different members of the community to take up responsibility to increase the level of ownership and sense of belonging. All decisions made should include community involvement of its members giving them a platform to air their concerns and interests and a means to externally present their consensus. Although individual members have the freedom to align themselves with any political party or religion, no affiliation to any particular political party or religious group should be linked to the functioning of the CBO. The governing rules must ensure transparency and accountability

to the community members and other stakeholders with regard to all finances, activities, processes and decisions. There must be a fair and just distribution of resources to allow it to effectively and efficiently function.

Community-led agenda

Every community has the inherent ability to draw on its unique experiences to articulate its needs. With encouragement and mentoring, persons with unique sexualities can begin to think critically about themselves, leading to an acceptance of their own unique identity and enhancing their self-esteem and dignity as citizens entitled to rights. They can also begin to reflect on the situation of stigma and discrimination within societal structures so they realize their risks and vulnerabilities in the specific context of HIV and AIDS. These critical thinking reflections can then be translated into concrete actions through the CBO's agenda, or purpose. The agenda is set by community members themselves and should be representative and dynamic, and generate solidarity within its members. It should lead the way to formulate strategies, develop plans and inspire actions that can achieve its objectives and ensure appropriate outcomes. The CBOs focus should be on community needs or issues that are of primary concern. Although this focus might go beyond the project objectives, ultimately it will enhance the CBOs independence and will lead to sustainability.

Effective management practices

To encourage the community to join together to articulate their needs, appropriate and effective strategies, methodologies and plans must be initially developed.The community members themselves must be in charge of the management plans, but should draw on other

organizations for specific skill development and services. Effective management practices include financial accountability as well. At the initial stages of CBO formation, KHPT supports the CBO financially through anNGO. But as the capacity of the CBO is built, funding support is given directly to the CBOs. At this stage, although the CBO receives direct funding from KHPT, the NGO continues to guide and support its financial management. In the long run, the funds generated from other sources such as income generation activities, management costs received from donors, profits through credit and savings schemes, may be utilized for advocacy and rights-based issues.

3.4 THE ROLE OF CBOS

To contribute effectively to community empowerment and leadership, the following roles assume critical importance:

Creating critical awareness: Information and knowledge dissemination on relevant policies and engagement in critical analysis of issues that concern the community should take place at all levels and at all times.

Accessing entitlements: Facilitate the process of receiving social entitlements from the state such as ration cards, pension, and housing, and take the lead in ensuring access to these schemes.

Provision of services: Identify the varied needs and services of the community that are considered essential, for example, medical, psychosocial or financial. The CBO should meet these needs directly, or link up with other organizations that have existing/available services in the area.

Empowerment process: Although empowerment is an on-going lengthy process, the focus at all times should be on encouraging the voices of its members to speak out against discrimination and assert their rights.

Challenging structures to address injustice: Societal structures and cultures discriminate and marginalize the communities. Through a participatory process, strategies to challenge these structures and question the practices that exclude them from the mainstream, should be developed.

3.5 DEVELOPING EFFECTIVE AND EFFICIENT CBOS

Encouraging responsive governance

Structured as well as unstructured processes are required to create and sustain responsive governance. To ensure that a CBO make decisions that benefit the larger interests of

its community, and holds itself accountable to those actions in a transparent manner, requires the following steps.

Setting standards and values: Develop a set of core standards that are non-negotiable in the overall functioning of the organization and in dealing with other groups and agencies. Democratically elect leaders to positions of responsibility within the CBO.

Formulating policies: Develop policies in line with the purpose/mission and governed by its principles.

Providing strategic direction: Develop a comprehensive strategic plan through community dialogue that has clear benchmarks and milestones.

Articulating positions: Take an unambiguous position on pertinent issues. Clarify the strategies and ways of achieving proposed changes to establish external credibility and support in forming networks or alliances.

Accountability to stakeholders: Develop a proactive mechanism to hold itself accountable to stakeholders including NGOs, funding organizations and donor agencies.

Facilitating community-led agenda setting

Setting a community agenda and developing goals and objectives should evolve organically through a reflection process on the needs of the community. It requires a conceptual understanding of HIV and AIDS and the linkages with the identified vulnerabilities in the community. These processes will identify some inherent challenges in operational implementation including addressing the diverse needs of the community, balancing community and project needs, developing a shared vision in diverse communities and balancing

limited time and resources. These processes are dynamic and will need expert facilitation, plus a schedule for regular reflection to react to changing dimensions in the community.

Agenda setting: Instigate a participatory process of reflection and critical thinking in the community that evolves organically, and with adequate mentoring and time, can be refined and developed into an agenda, or purpose, for the CBO to take forward.

Vulnerability analysis: Identify the nature and intensity of vulnerabilities in the community as well as the factors that cause them, which will point to community needs and feed into the community agenda.

Integrated agenda: Put into place a process that differentiates between community needs and project needs, clarifies how individual activities feed into each category, and broadens the community perception of micro and macro solutions.

Assisting empowerment efforts

The community can gain confidence and step up to meet their agenda objectives through a series of processes, including promoting leadership at different levels, regular interaction between the CBO membership and the larger community, capacity building and critical thinking. These processes require full community participation, continuous building of trust and mentoring of future leaders. They also involve practical challenges such as gatekeepers blocking progress and opposition from other organizations.

Becoming known as a pressure group: CBOs must believe strongly in their cause, be aware of their rights, and challenge the structures that perpetuate further marginalization of their community. Three processes can help CBOs to emerge as pressure groups. Group reflection can provide insights into oppressive political, social or religious structures so that the community can understand the operating dynamics. Mobilization can bring the community together to work as a team and build its collective strength so it can have greater influence. Solidarity building creates scope for building alliances with other organizations that will be sympathetic and supportive of the cause.

Widening the cadre base: Capitalize on emerging potential within the community by identifying local leaders and intellectuals and nurturing them to harness their wisdom. These community members, such as community peer educators, who demonstrate potential, can take up emerging responsibilities. Upgrade their skills so they can perform new roles of mentoring community processes in governance and management.

Facilitating trust in their own community: For support and guidance, community members need to trust their CBO. This requires a regular process to generate confidence in the CBO's ability to make a difference in situations and circumstances. Members can be motivated by acknowledging and celebrating success.

Building management skills

Management skills include implementing, monitoring and evaluating CBO activities, as well as accounting for resources, establishing office systems, adhering to decision making processes and ensuring the practice of governing principles. All of these processes can result in effective and efficient functioning of the CBO. For the purpose of orientation and capacity building of members, the following systems need to be introduced and capacities of the CBO needed to be increased either through in-house human resources and/or external expertise:

Decision-making authority: Generated from the governing principles, an objective and a democratic system of decision making must be established within the CBO.

Participatory management of activities: Develop a process to translate the set agenda into an implementable action plan. A methodology focusing on incorporating indigenous practices and identifying local participatory indicators and data collection techniques to monitor activities, must be created.

Human and financial resource management: To ensure transparency, a process to monitor financial inputs and outputs, as well as effective use of available human resources, is essential for sustainability.

Transparency and accountability: A strong mechanism to share the outcome of actions in a transparent manner and to demonstrate accountability to other stakeholders must be developed. Participatory planning and review processes help in maintaining accountability.

3.6 THE ROLE OF KHPT IN THE FUTURE

Continue to mobilize communities with unique sexualities

KHPT plans to run a series of workshops using the modules in the 'Community Mobilization of People with Unique Sexualities' manual to build their low social status and poor self-esteem so as to enhance community participation. This new found confidence will help communities with unique sexualities believe they are capable of bringing about any change in the existing situation that they feel is necessary, and that they will have the power to continue to work alone to carry their dreams forward.

Build CBO networks

KHPT plans to replicate and scale-up the capacity enhancement process to increase the number of strong CBOs that operate under responsive governance principles and good management practices. KHPT envisages this network of CBOs will operate under a federal model of governance. This will be reflected in a bottom-up structure beginning from the grassroots level, up to the state level, in which CBOs will be part of a larger federation. At all levels; the site, cluster, sub-

district, district and state level, there would be active networks, with inclusive representation.

KHPT envisions these affinity support groups as an active network that could be a key negotiating agent with the government. Given the necessary representation, Karnataka State could become a sponsor of a CBO network if formed and be involved at a greater level in the activities of the network, and subsequently establish its role of responsibility in issues concerning these CBOs.

KHPT believes that building a sustainable network of CBOs will be determined by sustainable community processes. The formation of CBOs must be grounded in the community who will develop their own agenda rooted in their perceived needs. In the context of HIV prevention, KHPT views the formation of CBOs in terms of dealing with the larger issues of the community. The project's 'targeted interventions' form only a part of the CBO's larger agenda. KHPT needs to recognize these needs.

Creating space for reflection and deliberation to clarify principles and concepts: A process for sharing good practices and implementation experiences should flow from the diverse field experiences of each CBO. This would contribute to critically examining processes with the potential to make more impact on the lives of each member. A similar platform for KHPT staff, as well as for all NGO partners, is essential in order to revisit current strategies for CBO formation to suit each unique community.

Developing a shared understanding: All KHPT staff, NGO partners, and field staff need to understand the principles of CBO formation and the processes required for its effective and efficient functioning.
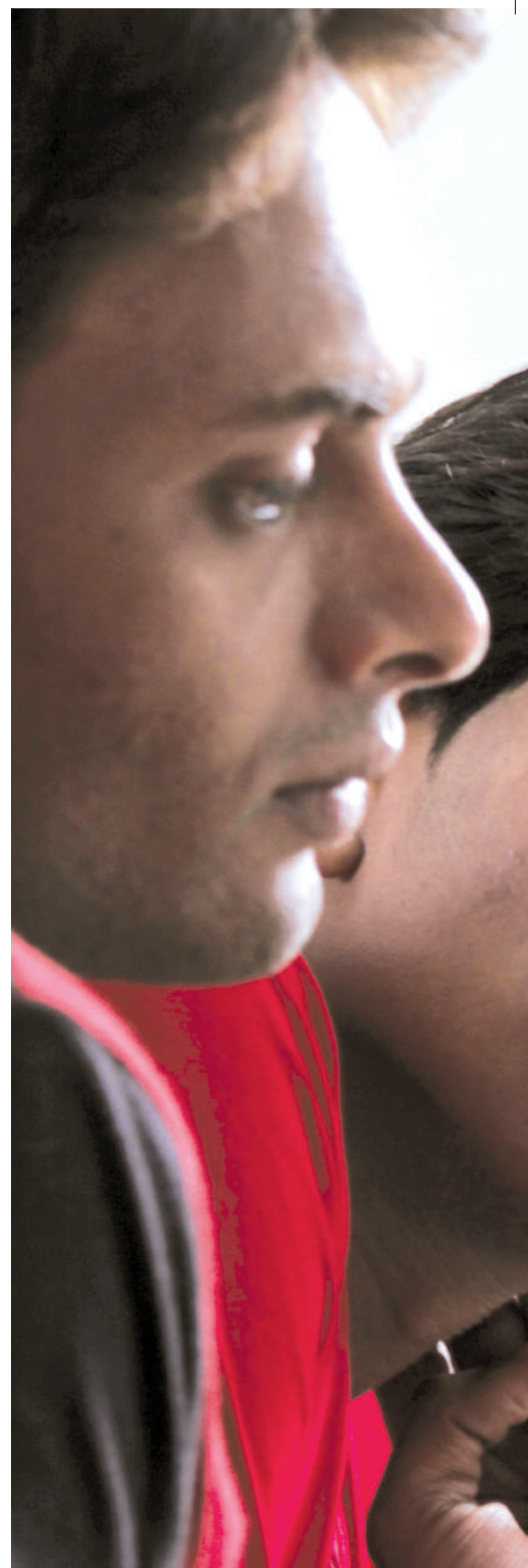
Building a resource centre for developing modules and undertaking capacity building: To build skills of the partner NGO's staff and the CBO's members, training modules must be developed and then field-tested. This will require coordination of extensive participatory inputs, TOTs, and joint reviews.

Process documentation: The dynamic processes and responsive strategies will provide evidence after further reflection and review of information collected from the field, to build a knowledge base on the mechanisms of CBO formation and their expansion. This information will provide the scope to identify good practices, learn from them, and make future modifications.

Facilitate and mentor CBOs: In the initial stages, mentoring and handholding of nascent CBOs is crucial in helping them gain an understanding of the concept and purpose of CBOs and in how to perform their roles through strategic and practical inputs at all levels.

Alliance building: At the state and national levels, building alliances with groups, organizations and agencies that are in sync with KHPT's understanding of the overall role of community mobilization and the part that CBOs play is crucial for sustainability.

TO SUM UP

The strategic vision of KHPT is to work together with communities with unique sexualities in Karnataka and India and empower them to work together to improve their health, reduce the incidence and burden of HIV and AIDS, and enable them to assert their rights and dignity. KHPT believes that each person has a right to live with the choices they make regarding their sexuality, gender and sexual orientation. To achieve this vision, KHPT commits itself to mobilizing community members by enhancing their self-esteem, collectivising them to form strong, effective and sustainable CBOs that can challenge power structures, and creating an enabling environment.

4

KHPT's Training Approach

4.1 Aim Of the Manual

Together with experts and with members of communities with unique sexualities, KHPT staff worked together to develop a resource on community mobilization issues, particularly focused on people with unique sexualities. Participants are guided in the exploration of their own sexuality and sexual orientation, to achieve self-acceptance, and to build their confidence and self-esteem. To create an enabling environment, the core processes of advocacy, both with government and the media, are explored in detail, allowing participants to create positive images and ensure entitlements, guaranteeing a long-term impact in reducing their vulnerabilities, including preventing and mitigating violence. To form and effectively and efficiently run CBOs, a module is aimed specifically at community organization office bearers, who are instrumental in forming CBOs using the guiding principles, overall philosophy, and core principles detailed in the KPHT strategy for mobilizing communities with unique sexualities.

4.2 Who Should Participate

Although this manual was specifically developed to strengthen the capacity of the members of SARATHYA, the information in this manual can enhance the understanding and capacities of both community members with unique sexualities and staff working in a HIV prevention program. It would be equally useful for staff of a development programme, health project, or service provider, including both community members and non-community members.

All the modules have been field tested with a variety of groups and varying literacy levels. The ideal number of participants is between 25-30 people. There may be very low literacy levels if the training will be focused on general community members with an overall aim of sensitization to the specific issues, and who do not need proficiency in advocacy work or forming/running CBOs. Nevertheless, there is information in each session that all participants can absorb verbally or through the use of participatory facilitation methods, some of which are outlined below. The role of the facilitator will be to determine what level the participants are at, and what information, and in which form, to deliver in the training.

4.3 Training Outline and Schedule

This training package consists of six modules. Although a detailed outline of the sessions, with a suggested time frame is presented below, there is scope for individual facilitators to change the duration of the sessions depending on the profile, background, literacy level and overall context of the training.

Module 1—A Strategic Approach to Empower Communities with Unique Sexualities is mandatory pre-requisite reading for all facilitators and for all project staff before conducting a workshop with

with participants with unique sexualities or being involved with these community members in advocacy activities or related to forming or managing CBOs. Module 1 gives an overview of the context that people with unique sexualities live in, focusing on the socio-economic and political factors that can lead to their stigmatization, discrimination and marginalisation. The strategy paper describes KHPT's organisational stand on these inequalities and the process of developing the strategy. There is an in-depth focus on CBOs, including guiding principles for their formation and effective and efficient management. The future role for KHPT is outlined. Much of the information included in the strategy is presented in Modules 2-6 in an easy to understand, participatory way. The training approach section will enable the operationalization of the strategy by preparing facilitators to plan for the workshop(s), advocate for participation, build trust between the facilitator and other participants who may have different viewpoints and priorities, and to give them the knowledge and skills, plus the enabling attitudes and behaviours, for a successful workshop.

Module 2—Getting Started Building Perspectives on Unique Sexualities should always be used to start a training workshop: initially if covering all modules at one time, or as a refresher if modules are scheduled over a period of time. It contains a set plan of sessions that sets the stage for the workshop activities and logistics, covering welcome, introductions, objectives, hopes and fears, and ground rules. Activities focused on building perspectives on unique sexualities set the foundation for all future work with a community. They provide an in-depth understanding about the concept of sexuality and its varied dimensions and manifestations.

They help community members to resolve conflicts of identity as well as help project staff to be empathetic and proactive in offering support to people with unique sexualities in their search for identity and approval. The initial explorations into social inequalities, marginalisation, and violence against communities with unique sexualities will be revisited in subsequent modules of the manual.

Module 3—Collectivization of Communities with Unique Sexualities focuses on the specific steps of collectivizing communities with unique sexualities to form CBOs. It helps community members to understand the need for coming together to exercise collective strength to achieve common goals and positive change. The process of collectivization can bring together a group of individuals who might have experienced social inequities and marginalization to empower them to find a way of life with dignity and respect irrespective of their sexual orientation. After these groups come together to identify their unique problems and search for appropriate solutions they are guided on how to form strong and effective CBOs that can challenge power structures, while creating a strengthened environment. Community members must understand how a CBO is organized around a set of democratic membership roles, rules and requirements that can promote group action. With a well-represented and democratically elected leadership, the CBO can help general members achieve their short-term goals through effective action that facilitates working together for a common cause and sustains this process for the community's long term progress.

Module 4—Introduction to Rights-based Advocacy provides members of communities with

unique sexualities the information about their basic rights as defined by both the Indian Government and by the United Nations' Universal Declaration of Human Rights. This legal perspective is based on the Constitution, the highest law of the land, and relies on the framework of law and governance, and the rights and responsibilities of citizenship. Module 4 also spells out particular challenges that face members of communities with unique sexualities and how basic needs and basic rights are intertwined with each other. Being aware of strategies to begin the process of strengthening just and equitable laws and amending or repealing unjust and inequitable laws is essential.This type of advocacy, based on a thorough knowledge of legal frameworks and a rights-based approach, ensures that the CBOs efforts will not be in vain.

Module 5—Skills for Advocacy presents specific capacities and skill sets for advocating with different stakeholders so that members of communities with unique sexualities can have their identified rights-based demands met effectively. The module is broken down into two sections: building knowledge and skills to develop advocacy strategies targeted at the government; and building knowledge and skills to develop advocacy strategies targeted at the media. The sessions focused on government are essential for ensuring access to available social entitlements for marginalized groups. Module 3 Collectivisation of Communities with Unique Sexualities is a prerequisite for these sessions as it lays the foundation of a rights-based framework. The sessions focused on media are crucial in reducing stigma and discrimination and heightening awareness in the society to the issues of people with unique sexualities. Participants will gain the skills needed to develop a positive media

story and to deliver a consistent message when being interviewed by the media.

Module 6—Strengthening Perceptions and Responses to Violence engages members of communities with unique sexualities in a reflection process to understand the root causes of violence. Social inequalities, marginalization, discrimination and stigma based on gender non-conformity and sexual orientation is deeply ingrained in the Indian society and very often leads to violence at both the individual and community levels. This module explores a wide variety of violence, who it affects, what its impact is on individuals, families and communities, and searches for strategies to mitigate the result. It proposes a way of assuring success of a long term vision to address violence through recognising the importance of data and its uses, and focusing on collaboration with like-minded organisations.

The proposed training schedule is as follows:

Module 1
A Strategic Approach to Empower Communities with Unique Sexualities

1. Background of Karnataka's Communities with Unique Sexualities	
2. KHPT's Response to Inequalities of Communities with Unique Sexualities	
3. KHPT's Strategy	
4. KHPT's Training Approach	

Module 2
Getting Started and Building Perspective on Gender and Sexuality

Session 2.1	**Welcome Participants**	30 minutes
Session 2.2	**Introductions of participants**	45 minutes
Session 2.3	**Objectives of the workshop**	30 minutes
Session 2.4	**Hopes and fears**	45 minutes
Session 2.5	**Ground rules for the workshop**	30 minutes
Session 2.6	**Who is this person within me?**	2 hours
Session 2.7	**Clarifying our unique sexuality**	2 hours
Session 2.8	**Heteronormativity and marginalisation**	1 hour and 30 minutes
Session 2.9	**Evaluation of Module 2**	30 minutes
	Total facilitation time for Module 2	9 hours

Module 3
Collectivization of Communities with Unique Sexualities

Session 3.1	**The root cause of a problem**	1 hour 30 minutes
Session 3.2	**Internal and external roadblocks**	1 hour 30 minutes
Session 3.3	**Generating solutions to problems**	45 minutes
Session 3.4	**Advantages of collectivisation**	1 hour and 30 minutes
Session 3.5	**Obstacles to forming a CBO**	1 hour
Session 3.6	**Aims and goals of a CBO**	1 hour
Session 3.7	**Long term vision of a CBO**	1 hour
Session 3.8	**Membership ofa CBO**	1 hour and 30 minutes
Session 3.9	**Persuasion techniques**	1 hour
Session 3.10	**Leadership and structure of a CBO**	1 hour 15 minutes

Session 3.11	**Formulating a CBO action plan**	1 hour 30 minutes
Session 3.12	**Evaluation of Module 3**	30 minutes
Total facilitation time for Module 3		14 hours

Module 4 **Introduction To Rights-Based Advocacy**		
Session 4.1	**Understanding citizenship**	2 hours 30 minutes
Session 4.2	**Exploring human needs and rights**	1 hour 30 minutes
Session 4.3	**Constitutional foundation of rights**	3 hours
Session 4.4	**Challenges to equal citizenship**	2 hours
Session 4.5	**Towards advocacy – social inequity and marginalization**	2 hours
Session 4.6	**Identifying barriers to 'life with dignity'**	1 hour
Session 4.7	**Developing rights-based advocacy strategies**	1 hour 30 minutes
Session 4.8	**Evaluation of Module 4**	30 minutes
Total facilitation time for Module 4		14 hours

Module 5 **Skills For Advocacy**		
Session 5.1	**Overview of advocacy concepts**	1 hour
Session 5.2	**Planning for advocacy activities**	2 hours
Session 5.3	**The 'Right To Information Act' - A tool for advocacy**	1 hour
Session 5.4	**Perceptions about the media**	1 hour
Session 5.5	**Assessing media channels**	2 hours
Session 5.6	**Developing a positive media story**	1 hour and 30 minutes
Session 5.7	**Interacting with the media**	2 hours
Session 5.8	**Evaluation of Module 5**	30 minutes
Total facilitation time for Module 5		11 hours

Module 6 **Strengthening Perceptions and Responses to Violence**		
Session 6.1	**Vulnerability to violence**	2 hours 30 minutes
Session 6.2	**Documenting incidents of violence**	2 hours30 minutes
Session 6.3	**Practical experience documenting incidents of violence**	7 hours
Session 6.4	**Responding to incidents of violence**	2 hours 30 minutes
Session 6.5	**Long term vision to address violence**	1 hour
Session 6.6	**Evaluation of Module 6**	30 minutes
Total facilitation time for Module 6		16 hours

4.4 APPROACH TO FACILITATION

Qualities of a Facilitator

Almost anyone can become a facilitator as long as they have the ability to acquire the right attitudes, behaviours, knowledge, and facilitation skills, and be able to apply these confidently in a workshop focused on community mobilisation of people with unique sexualities.

Ideally, facilitators should:
- Speak the local language of the participants
- Understand the culture of the participants and the social context
- Be willing and interested in learning from the participants
- Be committed to mobilizing community members of unique sexualities
- Have a basic knowledge of HIV

prevention and associated risks and vulnerabilities

- Have an open attitude to using participatory training activities/tools to fully involve and engage participants
- Be able to plan, monitor, and evaluate the training process, or be able to acquire these skills

Roles of a Facilitator

A facilitator needs to perform several roles effectively and efficiently:

Planner: Need to be familiar with the topic, session plans, materials and training process in advance to ensure that the objective of each training session is achieved.

Advocate for participation: Need to encourage and elicit active participation of all participants to build their capacity in all areas of community mobilisation.

Trust builder: Need to build trust between participants and the facilitator, as well as between different participants and groups who may have different viewpoints and priorities.

Capacity of a Facilitator

Knowledge and skills:
- Knowledge of HIV and AIDS: Facilitators should be able to provide basic and accurate information about the current situation for specific populations.
- Knowledge and skills about how to build trust in the participants so that they can openly explore their sexuality in an in-depth way to discover their unique sexuality.
- Knowledge of a range of examples to illustrate relevant social contexts in which inequalities exist and how the participants can challenge power structures, while creating a strengthened environment, through the establishment of CBOs and their effective and efficient management.
- Knowledge and skills about advocacy and how to enhance

participants' understanding of their rights and opportunities about how to work towards an empowering environment.
- Knowledge and skills about sexual violence and the participants' perception of sexual violence, its root causes, its forms and the impact, and how to develop a community led violence response system.

Attitudes and Behaviours

Perhaps the most important quality of a facilitator is that they have made a commitment to the importance and benefit of mobilizing the MSM community and sincerely want to develop the knowledge and skills necessary for empowering them. A facilitator should also commit themselves to the principles of participation so each of the participants can fully explore their role in their communities. They should model attitudes and behaviours that are empowering rather than disempowering, enabling rather than dominating, participatory rather than excluding, flexible rather than rigid.

There are many factors that encourage or inhibit a participant from fully taking part in workshop activities, such as language, experience speaking in public, and experience related to the topic.

Generally, participants from communities with unique sexualities have attended very few, if any, training programs. Even if they have attended a workshop/meeting, it probably would have been a traditional situation where there would have been minimum opportunity for participation in the process. The current training program is designed to be participatory in its approach. In the beginning, participants often experience tension, doubts and suspicions. A new place, new environment and new faces

could inhibit their participation. So be sure to create a supportive, fun and encouraging training environment. Power relations related to people's social and economic position in the community can also have an effect. Age and sexual orientation are possible factors that may affect a person's capacity to fully speak up and out during a workshop.

To correct and balance such situations, a facilitator must create an environment that is conducive to open discussion, sharing of experiences, and asking and answering personal questions. He or she must create an atmosphere in which everyone feels respected, safe, and encouraged to share their true views, and to listen to, respect and interact with others who might have diverging views.

Facilitation Skills

Active listening: This means more than just listening. It means helping people feel that they are being heard and understood. Active listening encourages participation and a more open communication of experiences, thoughts, and feelings. In active listening, the person listening:

- Uses body language to show interest and understanding. In most cultures this will include nodding the head and turning the body to face the person speaking.
- Uses facial expression to show interest and reflect on what is being said. It may include looking directly at the person speaking. In some cultures such direct eye contact may not be appropriate until some trust has been established.
- Listens to how things are said by paying attention to a speaker's body language and tone of voice.
- Asks questions to show a desire to understand.
- Summarizes and re-phrases the discussions to check on an

understanding of what has been said and asks for feedback.

Effective questioning: This is essential in training or facilitating as effective questioning increases people's participation in group discussions and encourages their involvement in problem-solving. In effective questioning, the person asking questions:

- Asks open ended questions, for example using the six key "helper" questions: Why? What? When? Where? Who? and How?
- Asks probing questions by following up people's answers with further questions that look deeper into the issue – continually asking "but why…?" is useful for doing this.
- Asks clarifying questions to ensure they have understood. This can be done by re-wording a previous question.
- Asks questions about personal points of view by asking about how people feel and not just about what they know.

Facilitating group discussion: This increases the participation of all group members and ensures that a range of community perspectives and interests are included. Good facilitation skills help to improve the quality of group discussion and problem-solving. Facilitators can also help build consensus where necessary, and encourage community ownership of the community mobilization process. When facilitating group discussions facilitators:

- Introduce themselves and the purpose and nature of the session to participants.
- Ask each person in the group to introduce themselves to each other.
- Ensure that everyone is comfortable and can see and hear each other.

- Agree with the participants on the aims of the session and how much time is available.
- Agree on 'ground rules' with participants, including the need to respect opinions and confidentiality.
- Agree with the participants on how the discussion will be recorded and what will happen to this record at the end of the session. Remember: this is 'their' process, not yours – allowing them to keep the drawings and diagrams from the session increases their sense of ownership in the process. However, taking notes and keeping copies may prove useful later.
- Help the participants to remain focused on the agreed aims of the session.
- Enable all group members to contribute to the discussion by paying attention to who is dominating discussions and who is not contributing (remember that people have different reasons for being quiet – they may be thinking deeply).
- Summarize the main points of the session and any action points that have been agreed upon.
- Thank the participants for their time and contributions and, if appropriate, agree on a time and place for a further meeting.

Using participatory methods and tools: Avoid didactic teaching (teacher-centred, telling facts, and assuming right and wrong answers). Instead, become familiar with participatory forms of learning. Some suggestions for including participatory methods and tools are:

For awareness-generating sessions introduce the topic, then use role-plays, small group discussion, case studies, simulation, and learning games to provide an opportunity to experience the concept, share

reactions and observations, reflect upon implications, and consequences, discuss patterns and dynamics, develop practical and conceptual understanding and apply it to real life situations.

For knowledge-based sessions start by introducing the topic, find out what the current level of knowledge is using the brainstorming technique, then use mini-lectures to present the information, backed up with audio-visual aids such as flip-charts or PowerPoint presentations. Follow-up with an exercise to practice the knowledge that was presented, then provide a handout to recap all information.

For skills-based sessions explain and describe the skills first, followed by a demonstration, and then hands-on practice time, either in pairs or small groups, followed by group discussion of success/ challenges with the process.

Preparing for the Training

In good time before the workshop starts, make sure all the logistical arrangements have been taken care of. Confirm an adequate training venue, accommodation, and food. If any assistant facilitators or guest speakers are needed for any of the sessions, invite them early enough so they can plan and confirm their schedules.

Before the workshop the facilitator should read the entire module thoroughly to see how each session flows into the next and how all the activities are linked together to achieve the overall aim. If possible, conduct a small mock training program before the real workshop starts. Or, try to attend other training programs conducted by other facilitators. Pay attention to understand how the sessions flow together; make a note of how you

would have facilitated the session in order to improve it; and note the time keeping strategies and how to keep participants 'on track'.

In some sessions that use a 'mini-lecture' as a facilitation methodology, a facilitator 'script' is provided and the text is italicizedand indented. Make sure you have read the background material on the topic so you will be prepared to answer any questions from the participants.

Then the facilitator should prepare materials and resources needed for each session (PowerPoint presentations, flip charts, marking pens, handouts, etc.).Each training session follows the same format and includes the following information:

Objective: What the facilitator hopes to achieve by the end of each session.
Description/Expected outcome: How the facilitator will achieve

the objective and how the new knowledge, skills or attitudes will affect the participant.
Methodology: Teaching approaches and techniques used.
Materials/Preparation Required: Materials that the facilitator will use during the session as well as preparation required.
Duration: Length of time for each session.
Process: Step-by-step instructions on how to implement activities and run sessions.
Notes for facilitator: Gives extra information to help the facilitator have a successful teaching experience. These notes could include extra information on the session topic, reflection on how the session might proceed or what could be the potential questions/concerns that are likely to be asked by a particular audience and suggestions for replies.

Evaluation Activities

Evaluation activities enable participants to assess training sessions by encouraging them to give their opinions on and reactions to what has been presented by the facilitator. A facilitator can get participants to evaluate many aspects of training by asking them to reflect on: relevance of the topics covered; facilitation style; facilitators use of language; space to freely express one's opinions; methodologies used; scope/level of participation; handouts and materials; adequate breaks;food; accommodation; or any relevant category. The facilitator should try to analyse this feedback as soon as possible so that the participants' likes and dislikes can be taken into consideration when planning future activities.

Community Mobilization of People with Unique Sexualities:
MODULE 2: Getting Started—Building Perspectives on Unique Sexualities
is the second module in a series of six on empowering people with unique sexualities.

COMMUNITY MOBILIZATION OF PEOPLE WITH UNIQUE SEXUALITIES

MODULE 2
Getting Started—Building Perspectives on Unique Sexualities

Introduction to Module 2

Getting Started—Building Perspectives on Unique Sexualities

Module 2: Getting Started—Building Perspectives on Unique Sexualities should always be used to start a training workshop: initially if covering all modules at one time, or as a refresher if modules are scheduled over a period of time. It contains a set plan of sessions that sets the stage for the workshop activities and logistics, covering welcome, introductions, objectives, hopes and fears, and ground rules. Activities focused on building perspectives on unique sexualities set the foundation for all future work with a community. They provide an in-depth understanding about the concept of sexuality and its varied dimensions and manifestations. They help community members to resolve conflicts of identity as well as help project staff to be empathetic and proactive in offering support to people with unique sexualities in their search for identity and approval. The initial explorations into social inequalities, marginalisation, and violence against communities with unique sexualities will be revisited in subsequent modules of the manual.

CONTENTS

Getting Started

Session 2.1 **Welcome Participants**

Process

- Begin the training by displaying a welcome sign, a banner, or a PowerPoint slide that reads 'Welcome to the Community Mobilization of People with Unique Sexualities Workshop' at the front of the training room as participants enter.
- Welcome the participants and any other guests who might be present to formally inaugurate the training workshop.
- Deliver a short lecture that gives information about Karnataka Health Promotion Trust (KHPT) and its purpose in organizing this workshop.

Karnataka Health Promotion Trust has been working with members of communities with unique sexualities in Karnataka since 2008. During this time efforts had been made to improve their health, lower the incidence and burden of HIV and AIDS, and reduce their overall vulnerability. However, Karnataka Health Promotion Trust, along with several other non-government organisations working with these communities, increasing felt that empowering and supporting a collective organized voice of these communities with unique sexualities would be an essential pre-requisite to finding effective sustainable solutions to their problems. To date, these efforts to collectivize communities with unique sexualities have been sporadic and different districts have had varying levels of success. Now, Karnataka Health Promotion Trust has developed a strategic plan to implement a fresh initiative to mobilize communities with unique sexualities. Through a series of trainings this initiative will build the knowledge and skills to allow people with unique sexualities to explore personal change, community change and their potential to make an impact on greater society. To address the identified need for a more open debate around issues of sexuality, specific activities will help community members resolve their confusion around their sexual identity, encourage acceptance and build self-esteem. To address the identified need to challenge the power structures that cause and reinforce their societal marginalization, specific activities will train community members to form and run effective and strong community-based organisations. Overall, through this process of reflection on individual attitudes and beliefs, critical thinking and strengthened capacities, communities with unique sexualities will be able to advocate for and access their rights and live a life of dignity and respect. To achieve this vision, KHPT commits itself to mobilizing these community members by enhancing their self-esteem, collectivising them to form strong, effective and sustainable CBOs, and creating an enabling environment so that they can advocate and sustain their activities.

- Encourage participants to ask questions for clarification, but assure them that as the workshop progresses the goal and objectives of the KPHT strategy will become clearer.

◉ Objective

To welcome participants to the training and allow the facilitator to introduce themself and briefly explain the relevance of the training, including the importance of the participants' roles.

Description/Expected Outcome

The training facilitator makes an introduction and shares the relevance of the workshop so that the participants have a clear view of its importance.

Methodology

Mini-lecture

Materials/Preparation Required

Welcome signs or banners

Time

30 minutes

Session 2.2 **Introduction of Participants**

⊙ Objective

To allow the facilitator to learn the names of participants and for the participants to become acquainted with each other in an enjoyable and relaxed atmosphere that builds trust and interest in each of the participants.

Description/Expected Outcome

Participants introduce themselves to the rest of the group using either words or pictures to break the ice and to learn something new and interesting about each other.

Methodology

Individual reflection and large group sharing

Materials/Preparation Required

Option 1: Badges for the participants and black marking pens

Option 2: Squares of blank chart paper, approximately 15 x 15 cm and sharpened pencils

Time

45 minutes

Process

Option 1

- Start off by telling the participants that you would like to learn everyone's names, since you are going to be working together for several days.
- Give each participant a blank badge and a marker.
- Tell them you would also like to learn something special about each of them.
- First of all, ask each person to think of an adjective that describes him or her that begins with the same sound as his or her own name. *For example,* 'merry Madhu'.
- Ask them to write the adjective and their name in large bold letters on the name badge.
- Then ask each participant to think of something special that they like about themselves.
- Now begin the activity by introducing yourself; *for example*: I am merry Madhu and I like my singing; or, I am terrific Tumkur and I like my cooking.
- Go round the circle to your right, each group member in turn introducing himself to the rest of the group in this manner.
- Now ask each participant to pair up with another person that they have never met or interacted with personally before, i.e., not good friends in their social circle.
- In pair groups ask them to each take a turn to explain to their partner why they choose the adjective they did and what significance their particular personal strength/ attributes has for them.
- Encourage participants to ask thoughtful questions to get to know their partners.
- Ask the participants to each wear their badge for the remainder of the training.

Notes for facilitator

It is important that everyone understands and respects each other as individual person with unique characteristics, so the introductions should not stop with only a name, but should be more intimate. Provide help for participants that need assistance with writing their names. If someone really can't think of an adjective for her or himself, help them by suggesting a suitable adjective. Encourage other participants to help too. If someone seems particularly shy, bear this in mind, because they may need some help to fully participate during the rest of the workshop.

Option 2

- Give each participant a small square of blank paper and a pencil.
- Tell the participants to imagine that the card is a mirror. Ask them to think about what they see when they look into a mirror. Ask them to visualize their reflection.
- Tell them to draw a line drawing of their face on that card.
- Reassure them that you are not expecting a 'work of art'. Rather they should create a simple line drawing that highlights their eyes, eyebrows, nose,

mouth and hair, plus any other unique features such as a mole, braces, a moustache, a beard, or spectacles.

- Emphasise that they should only draw their face, not their full body.
- Give everyone approximately 10 minutes of quiet drawing time to complete their pictures.
- Collect the cards and shuffle them. Redistribute them randomly among the participants, making sure everyone gets another person's drawing.
- Tell the participants to look very closely and concentrate on the drawing of the face. Ask them to think, 'Who could this be?'
- Now ask all participants to stand up with the card they were given and to start searching for the person that they think resembles the picture on the card. Encourage everyone to approach anyone that they think it might be. No one should be shy. No one should be embarrassed if it is the wrong person. Tell them to keep searching until they find that person.
- When they do find the person who matches the picture they should return the card and find out the person's: name, place of birth, family members, occupation, and special interests.
- After approximately 20 minutes, when everyone has identified the 'owner' of their card, ask each participant to introduce that person using the information they were told.

Notes for facilitator

It is important that everyone understands and respects each other as individual person with unique characteristics, so the introductions should not stop with only a name, but should be more intimate. Only assist with the drawing process if it is absolutely necessary.

Session 2.3 **Objectives of the Workshop**

◉ **Objective**
To clarify the objectives of the workshop so that everyone has an understanding of the purpose and scope of the training.

Description/Expected Outcomes
Participants are given a chance to review the objectives of the training workshop.

Methodology
Large group discussion

Materials/Preparation Required
Objectives listed on chart paper

Time
30 minutes

Process

- Clarify that this workshop will cover material developed in the 'Community Mobilization of People with Unique Sexualities' manual. There are six modules in the manual, all with a different focus.
- Tell participants that training with a focus on sexuality and societal inequalities such as this one can be challenging to facilitate and to participate in as the topics raised are personal and are directly related to a person's social and economic background.
- Display the following objectives of this training on chart paper or on a PowerPoint slide.
- Ask if there are any questions about any of the objectives.
- Display the list of objectives on the training room wall.

↳ **Notes for facilitator**
The particular module of the 'Community Mobilization of People with Unique Sexualities' manual will determine which objectives the current workshop should be focusing on. Review each of the relevant session's aims that you intend to present in the current workshop and make a list of those objectives on flip chart paper.

Session 2.4 **Hopes and Fears**

◉ **Objective**
To allow participants to voice their hopes and fears about participating in the 'Community Mobilization of People with Unique Sexualities' workshop.

Description/Expected Outcome
Each participant contributes to a list of hopes and fears after knowing the objectives of workshop, an exercise to further clarify and put them at ease.

Methodology
Reflection and large group discussion

Process

Option 1
- Explain to the group that participants should be aware of the overall purpose and expected outcome of the training workshop. Tell them that this is the time to voice any hopes and fears they may have about participating in the workshop.
- Give each participant two different coloured rectangular pieces of paper, for example green and white, and a marker.
- Ask them to write down their hopes about the workshop on the green paper and their fears regarding the workshop on the white paper.
- Collect all the papers. Ask for volunteers to sort them by colour and stick them up on a large board.
- Group any related hopes and fears together.
- Address issues relating to participants' hopes by highlighting any of the objectives that were discussed in Session 1.3 and posted on the training room wall. Clarify any fears that do not match with the objectives.

↳ Notes for facilitator

The facilitator will be responsible to clarify the scope and limitations of the workshop so that participants have a realistic view of the workshop's activities and outcomes. If there are hopes and fears that you cannot answer during the session, tell the participants that you will contact a member of KHPT for clarification.

Option 2

- Display the chart with two columns labelled 'Hopes' and 'Fears' at the front of the training room.
- Ask the group to brainstorm about what issues they want to put in each column.
- Write down all issues as the participants call out there ideas.
- When the chart is filled up, go back and discuss each entry. Highlight any of the objectives that were discussed in Session 1.3 and posted on the training room wall. Clarify any hopes that do not match with the objectives.
- Display the chart on the training room wall.

↳ Notes for facilitator

The facilitator will be responsible to clarify the scope and limitations of the workshop so that participants have a realistic view of the workshop's activities and outcomes. If there are hopes and fears that you cannot answer during the session, tell the participants that you will contact a member of KHPT for clarification.

Materials/Preparation Required

Option 1: Rectangles of blank paper, approximately 7X21 cm,of two different colours, black marking pens, large board to pin papers on, pins

Option 2: Chart paper with two columns labelled 'Hopes' and 'Fears' and marking pens

Time
45 minutes

Session 2.5 **Ground Rules for the Workshop**

◉ **Objective**

To agree on a set of rules for the group during the training workshop.

Description/Expected Outcome

Participants brainstorm possible workshop rules and agree which ones they want to observe as a group.

Methodology

Large group discussion

Materials/Preparation Required

Chart paper and marker pens

Time

30 minutes

Process

- Explain to the group that in order to get the most out of this workshop, everyone should agree on some ground rules, or ways of preventing any group tensions or conflicts during the workshop.
- Ask for a volunteer to write down topics while participants brainstorm ideas that they would like to include.
- Once all the rules proposed by the group are on chart paper, review them again together for clarity. Read out the rules and quiz the group on how each rule will help prevent tension or conflict during the workshop.
- Ask for a show of hands that all ground rules are unanimously agreed upon.
- Encourage group members to try to follow these rules.
- Ask two participants to volunteer during the workshop to help remind the group of ground rules throughout the training workshop. Ask them to also be responsible for bringing issues or problems to the attention of the facilitator and supporting the facilitator to distribute materials when needed.

Notes for facilitator

A core list of ground rules could include:
— Need to be punctual
— Confidentiality
— Good listening practices with only one person talking at a time
— Avoiding interrupting others
— No mobile phones in training room, or at least kept on 'silent mode'
— Respect for what others are saying…not to judge or ridicule anyone
— All trying to take part actively in discussion
— Not doing things that hurt or harm others
— Accepting that each of us has a right to change our minds
— Realising that all questions are worth asking
— Regular attendance at all sessions
— Participants can wear whatever clothes they are comfortable in. For example, Kothis can wear a sari or feminine clothing if the wish to.
— Use of chewing tobacco (Gutka), cigarettes and/or alcohol prohibited

Building Perspectives on Unique Sexualities

Session 2.6   Who is this Person within Me?

⊙ Objectives
To help participants explore the duality they might experience regarding their body and mind and to help each participant understand the different dimensions within the range of options within communities of unique sexualities.

📝 Description/Expected Outcome
Participants will understand the varied manifestations of sexuality among male homosexuals and begin to explore confusions regarding their own sexual identity.

⚙ Methodology
Play, mini-lecture, reflection and reading

🎨 Materials/Preparation Required
Pre-rehearsed play featuring 3 actors with pre-prepared female and male masks for closing scene
Handout 2.6.1: Dimensions of Unique Sexual dentities

🕐 Time
2 hours

Process

- Begin the session with the play:
  The narrator comes on stage and boasts that he has created the most handsome male in the world and parades one of the actors as that most handsome male. He then boasts that he has created the most beautiful woman in the world and parades the female on stage. The male and female then begin to boast about their individual perfections and ask the narrator to choose which one is the most perfect.

    The narrator says they are both the most perfect and they begin to fight. They continue to quarrel, which escalates into a knife fight, ending when they chop each other's heads off and die.
    The narrator then laments that he created the two most perfect human beings and is also now the cause of their deaths. He doesn't know what to do. He quickly decides to re-attach the bodies, but in his haste, he attaches the head of the male to the body of the female, and the head of the female to the male body.
    Suddenly, the actor with the male body and beautiful female face (wearing a mask) jumps up. She/he cries and rages over the change, screaming, 'What shall I do? Should I go to the men? Or to the women?' Then the actor with the female body and handsome male face (wearing a mask) jumps up too. She/he cries and rages over the change, screaming, 'What shall I do? Should I go to the women? Or to the men?'
    All actors exit.

- Wait until the training room is quiet again, depending on the response from the participants, and deliver this mini- lecture:

  Human beings everywhere are identified by their sex, either male or female, starting with birth. However, as a person grows older a choice is made depending on their dominant sexual leaning or orientation and one forms their sexual identity. Sexuality is a complex aspect of our personality and 'self'. Our sexuality is defined by sexual thoughts, desires and longings, erotic fantasies, turn-ons and experiences. In most societies it is considered the norm for humans to be attracted to the opposite sex, as procreation is the expected outcome of sexual intercourse. However, a person can be born with a unique sexuality and practice and enjoy sex with members of the same sex, not just for procreation purposes, but for sexual pleasure.

  When a person exhibits lack of interest in the opposite sex, does not find the opposite sex attractive, is not encouraged by the thought of having

sex with the opposite sex, and does not find satisfaction having sex with the opposite sex, then they will likely look for a different sexual experience, probably with their same sex. Homosexuality, or sexual interest in and attraction to members of one's own sex, is a prominent form of sexual activity that has been documented as being practiced globally in folklore, historical, religious, social and scientific writings. Female homosexuality is referred to as lesbianism. When two men unite sexually, mentally and romantically then they are called male homosexuals. Sometime the word 'gay' is often used as an alternative.

However, not all aspects of sexual behaviour conform to such a simple label as "MSM', or men who have sex with men. One man might label himself straight, be turned on by women and not by men, but may enjoy wearing women's clothes and might also enjoy his female partner stimulating him anally with a dildo. Some other men who consider themselves 'gay' have no interest in wearing women's clothes. Some men who are considered 'effeminate' are straight, others are not. Some men who look tough and 'manly' are 'gay', others are not. Some men enjoy sleeping with both men and women.

Sometimes, our sexuality can be suppressed: some people have sexual desires and fantasies about people of their same sex, but are not able to explore or discuss those thoughts and feelings for a variety of reasons, including pressure from family, peers and society in general. Some people suppress their feelings and try to have more socially accepted 'normal' sexual feelings. For many, these suppressed feelings can be problematic, such as lying to others, avoiding all sexual activities, or resorting to secret anonymous sexual relations with a person of the same sex.

Resolving one's sexuality—deciding on who you are and what you want sexually—is a difficult complex choice in life, but needs to be made with the best intentions of being true to oneself.

- Display these questions on chart paper:
  — Even though I am a man, why am I attracted to other men?
  — Should I listen to my mind or to my body?
  — Am I a female within?
  — Am I a male within?
  — If I listen to my mind, then what about the physical trauma?
  — If I listen to my body, what about my mental trauma?
  — In my present situation, which sex should I be part of?
  — Will men accept me if I try to join their group? What are the problems that I may have to face there?
  — Will women accept me if I try to join their group? What are the problems that I may have to face there?
  — With whom, male or female, can I have a sexual relationship and attain sexual satisfaction?
  — If I am able to attain mental satisfaction, will my body be supportive?
  — If I am able attain physical satisfaction, will my mind be supportive?

- Read each question slowly and ask participants to silently reflect on the question.
- Ask participants if they have ever asked themselves these questions and if they are struggling for answers.
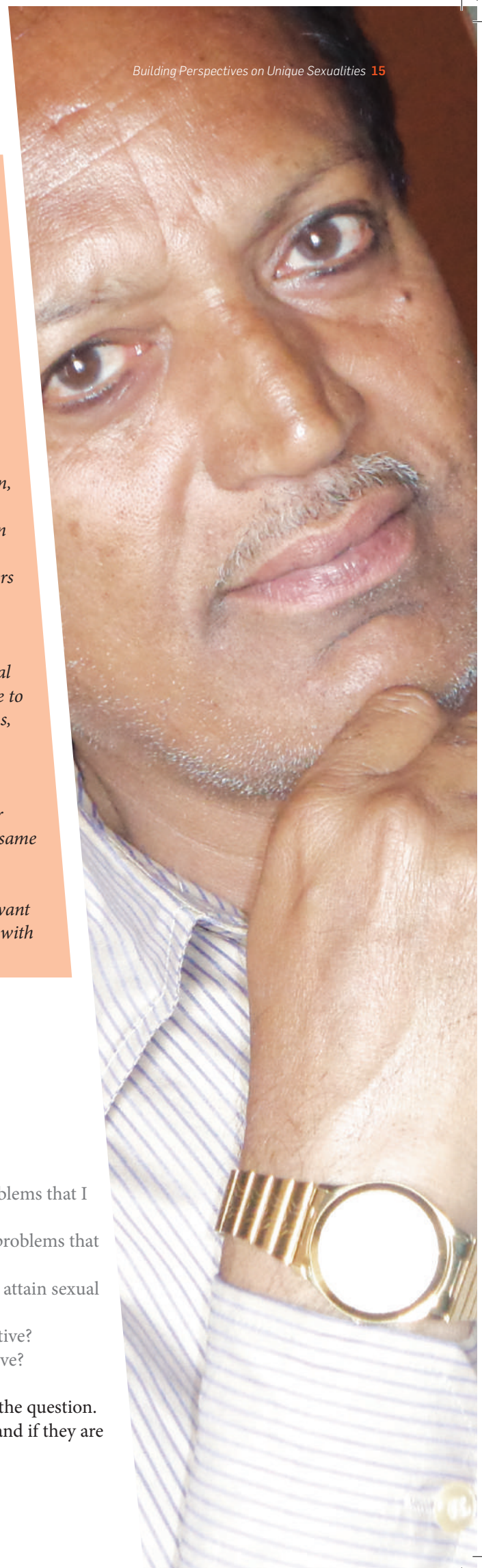
- Ask for any volunteers to share their responses with the other participants.
- Distribute Handout 2.6: Dimensions of Unique Sexual Identities. Read all terms and definitions. Discuss any questions and comments as a group.
- Tell participants that the questions posed earlier represent common conflicts raging within the minds of members of the unique sexualities community. Many of these people are struggling to come up with answers as they are unable to make a decision about their sex, sexual orientation and/or sexuality. This could be because they have not received any advice, or been engaged in an informed decision making process.
- Tell participants that the training is just beginning and that they will have many more opportunities to continue their individual explorations.

↳ **Notes for facilitator**
If possible, stage the play using three volunteer actors who are not currently participating in the Module 2 workshop, and who have rehearsed the following script in advance. Volunteer actors could be recruited from CBO members, or NGO staff, or members of the facilitation team. If none of the above is available, ask for volunteers from participants of the workshop who are keen to act. If none of the above is possible, develop a series of pictures illustrating the script and share with all participants in a plenary session.

Handout 2.6.1: **Dimensions of Unique Sexual Identities**

Sex
The biological difference between males and females, including chromosomes, genitalia and reproductive organs, hormones, etc. For example, a woman can become pregnant and give birth, but a man cannot.

Gender
The socially constructed roles, rights, responsibilities, possibilities, and limitations that, in a given society, are assigned to men and women — in other words, what is considered "masculine" and "feminine" in a given time and place.

Gender roles and norms
In all societies, males and females are expected to behave in ways that are very different. Men and women, boys and girls are socialized from early childhood to conform to masculine and feminine roles and norms. They have to dress differently, play different kinds of games, be interested in different issues and subjects and have different emotional responses to situations. Women and men perform different activities, although the nature and range of these activities vary across classes, across communities, and can change over time. Women are typically responsible for childcare and household work; men are typically responsible for meeting the household's needs for food and resources. Women and men have different levels of access to and control over resources,

including economic, political, social, information/education, time, internal, and power and decision making.

Sexuality
Sexuality is how one perceives their sexual orientation, for example, heterosexual, homosexual or bisexual.

Sexual orientation/identity
The main focus of an individual's eroticism and/or emotional attachment with reference to the sex and gender of the partner with whom he /she is involved with in sexual activity.

Homosexuality
Sexual interest in and attraction to members of one's own sex. The adjective homosexual is used for intimate relationships and/or sexual relations between people of the same sex. Female homosexuals are frequently referred to as lesbians and for male homosexuals the word 'gay' is often used as an alternative.

Men who have sex with men (MSM)
MSM can be categorized into several main categories based on their partner preferences. Not all MSM have many sexual partners, and are therefore not at a substantially increased risk for HIV compared to other men. However, there are MSM sub-populations which do have high rates of partner change, as well as high number

of concurrent sexual partners. Those that often engage in anal sex with multiple partners are at particularly high risk, since HIV is more transmissible through anal sex than by other sexual practices.

Male homosexuals

A male who feels and relates to other males mentally and sexually. This is a broad diverse term that can be broken down into a variety of sub-groups as detailed below:

Kothi

Males, with male genitals, who show varying degrees of 'femininity' (female feelings, which may be situational), and take the 'female' role in their sexual relationships with other men, and are involved mainly—though often not exclusively—in receptive anal/oral sex with men. To a layman's eyes their sexual encounter resembles what takes place between a man and a woman.

Satla Kothi

Kothis who wear feminine attire, including a sari, and can be referred to as satlas.

Double-Decker

Males, with male genitals, who can play both the role of a woman and man during sex, i.e., they are males who both insert and receive during penetrative sexual encounters (anal or oral sex) with other men. Kothis and Hijras label these males Double-Deckers, and currently some males self-identify as Double-Deckers.

Panthi

Males, with male genitals, whose sexual orientation is usually masculine. Panthi is the term used by Kothis and Hijras to refer to a "masculine" insertive male partner or anyone who is masculine and seems to be a potential sexual (insertive) partner. Panthis prefer women to men, but also visit MSM as clients for sexual experiences with men. Often Panthis are not recognized by other MSM as being part of their community, but are perceived as mere clients, or possible threats.

Bisexual

Individuals who are sexually attracted to both males and females. A bisexual male enjoys sex with both men and women, but usually prefers men more than women. Bisexual males who give preference to women are called Panthi, as defined above.

Transgender

An individual who does not identify with the gender assigned to them. For example, a male, with male genitals, who feels he is a female by nature and wishes to dress, act, and behave like a woman.

Hijra

Males, who generally have normal male genitals, but who have a feminine gender identity, adopt feminine gender roles, and wear women's clothing. Becoming a Hijra is a process of socialization into a well-defined, organized Hijra family ('Gharana') through a relationship characterized as a student ('chela') to a teacher ('guru'). The term Hijra has traditionally been translated into English as 'eunuch' or 'hermaphrodite', in which there is some irregularity in their male genitalia, but only a few are born with male intersex variations. However, some Hijra undergo an initiation rite into the Hijra community called nirwaan, which refers to the removal of penis, testicles and scrotum.

Jogappa

Transgender individuals who have been dedicated as part of the Devadasi tradition to be male volunteers in the service of the gods in the temples. Compared to other MSM such as Kothis, there is little or no stigma attached to their begging or sex work for income as they are perceived as part of the religious tradition and are treated with respect.

Power structures

Every group in our society has a unique power structure, for example, family, the work place, or religious groups. Power structures are related to the level of access to valued resources such as financial (money and property), knowledge (education and occupation), and health (physical and mental). These social resources can be divided into three forms of capital: Economic capital in the form of material assets and income; Cultural capital such as educational qualifications and status; and Social capital in the form of networks of contacts and social associations.

Social inequities

Unequal access to valued resources, including financial (money and property), knowledge (education and occupation), and health (physical and mental). For example, not having equal opportunities and access to knowledge could affect their access and participation in the political decision making process, i.e., not allowed to vote. Social inequities often lead to 'powerlessness' among communities with unique sexualities as those who do have access to the valued resources exert their influence over them.

Marginalisation

The inferior treatment of certain groups in society. Often those in the fringes of society are women, backward castes (dalits) and member of communities with unique sexualities. These are the 'powerless' groups within society who are often very vulnerable to violence, exploitation and injustice.

Session 2.7 **Clarifying our Unique Sexuality**

◉ **Objectives**
To help participants begin to understand the sexual duality of their body and mind and to become more comfortable about their own sexual identify and sexual orientation.

Description/Expected Outcome
Participants will explore common manifestations of sexualities among male homosexuals and begin to explore confusions regarding their own sexual identity.

Methodology
Role plays, group discussion, presentations

Materials/Preparation Required
Copies of role plays, marking pens and chart paper

Time
2 hours

Process

- Introduce the following activity as being designed to help begin to clarify their individual sexuality.
- Tell the participants form five groups. Give each group a copy of one of the following role play scripts. Ask them to read it together quietly:

Incident 1
A house, with two actors marking out a door. One actor strides out of the bathroom like a man and peeps into all the rooms in the house. Once he is sure there is no one at home, he enters the bedroom and begins to dry and comb his hair like a woman, applies makeup and lipstick and then puts on a sari.

Incident 2
A park in the city, an actor stands with a coloured cloth spread out like the limbs of a tree. Another actor enters the park wearing pants and a shirt, but is walking and behaving like a woman. He tries to attract another actor relaxing under a tree. That actor responds to his overtures and bends towards him. The actor who has the coloured cloth drapes it over the two actors.

Incident 3
A public toilet at a city bus stand. Three actors stand signifying people waiting for a city bus. One actor is looking around the toilets and sees another actor who looks like he is urinating in the toilet booth. He sees another actor go into the public toilet and start peeping into the booth where the other person is urinating. Both of those men's eyes meet and there seems to be an agreement. The toilet door closes.

Incident 4
A bedroom in a house, with one actor in the room who begins to dry and comb his hair like a woman, applies makeup and lipstick and then puts on a sari. Then two other actors rush in angrily and kick the actor with a sari on out of the house. The actor with the sari on falls down in the street and begins to cry. Then a Jogappa comes. He seems kind and applies vermilion on the head of the actor with the sari on. The Jogappa motions to a point beyond the room. The actor with the sari on smiles and nods his head.

Incident 5
A bedroom in a house, with one actor in the room who begins to dry and comb his hair like a woman, applies makeup and lipstick and then puts on a sari. Then two other actors rush in angrily and kick the actor with a sari on out of the house. The actor in the sari falls down in the street and begins to cry. Then a Hijra guru comes and tells the actor in the sari that he is ready to make him his chela. The Hijra begs him to give him dakshina. The actor in the sari agrees and gives him dakshina. The actor is then made part of the Hijra community according to the Hijra traditions.

- Give each group 20 minutes to prepare their short (2 to 3 minutes) role-play. Tell them to perform the role-play with whatever actions and facial expressions they want, but to use minimum dialogue between actors.
- Ask each group to perform their role-play.
- After each role play, discuss these questions with the whole group:
  — Who is the role-play about?
  — What happened in this play? Why?
  — Which of the roles did you understand in the play?
  — What is the relationship between the different characters in the play?
  — Can you relate to this?

- Highlight the fact that each of the five incidents reflects certain categories of people with unique sexualities as noted on Handout 2.6: Dimensions of Unique Sexual Identities.
  — Incident 1 reflects the characteristics of Kothi and Satla Kothi
  — Incident 2 reflects the mannerisms of a Double-Decker
  — Incident 3 reflects the characteristics of a bisexual
  — Incident 4 reflects the characteristics of a Jogappa
  — Incident 5 reflects the actions of a Hijra

- Explain to the participants that it probably was easiest to identify incident No 4 & 5, Jogappa and Hijra, as they already have a cultural, social and religious identity.
- Ask all the participants to now form three groups. Give each group an identity of Kothi, Double-Decker or bisexual. Give each group marking pens and chart paper and ask them to discuss the following two points and to record their answers:
  — Characteristics, inclinations and mannerisms of their unique sexuality category: Kothi, Double-Decker or bisexual
  — How other unique sexualities categories are similar and different to Kothi, Double-Decker or bisexual

- After 20 minutes, ask one member from each group to make a short oral presentation on each of the three unique sexuality categories. Encourage group discussion about characteristics of all unique sexuality identities listed on Handout 2.6: Dimensions of Unique Sexual Identities.
- Ask the participants if they now understand the variety of sexualities and if they have clarified any confusion regarding their own sexual identity. Encourage discussion.
- Again, remind participants that the training is just beginning and that they will have many more opportunities to continue their individual explorations.

Notes for facilitator

If developing the role-plays is not possible, develop a series of pictures illustrating each of the five incidents. Then divide participants into five groups and give a set of pictures to each group. Ask them to arrange the pictures in order and then develop a story line about what is happening to share with the other groups. Even though community members with unique sexualities identify themselves as Kothi, Double-Decker and bisexual they still might feel confused and anxious and be undecided about either hiding or being open about their true selves. This session provided additional opportunities for the participants to express their feelings and views openly and freely. However, be prepared for any emotional outbursts and denials among participants and handle them patiently.

Session 2.8 Heteronormativity and Marginalisation

⦿ **Objective**
To help the participants understand the current social context that limits access to social entitlements for members of communities with unique sexualities.

Description/Expected Outcome
The participants will gain clarity about how the prevalent heteronormative society increases social inequalities and exclusion for unique sexualities groups and highlights the need for advocacy.

Methodology
Group activity and discussion

Materials/Preparation Required
Chart paper
Label a box as Cluster 1 and put in small chits with the following words written on them: Hijra, Panthi, Kothi, bisexual, Jogappa
Label a box as Cluster 2 and put in small chits with the following words written on them: Priest, Parents, Businessman, Professor, Government employees
Make 6 large cardboard signs and label them: 'Land', 'Passport', 'Voter ID', 'Jobs', 'Marriage' 'Safety'

Time
1 hour and 30 minutes

Process

- Deliver this mini-lecture to the participants:

Not knowing how to access information about sex, sexual orientation and sexual identify that we have explored in the first two sessions of this workshop has probably resulted in some members of communities with unique sexualities having low self-esteem; a lack of confidence in their bodies and personalities, feelings of dejection and despondency, loss of interest in everyday activities, feelings of isolation and possible suicidal thoughts. Only if they as individuals understand their current physical and mental state and have come to terms with their sex, sexual orientation and sexual identify, can they be in a position to manage and resolve both personal internal conflicts and external social conflicts that arise.

Indian society, bound by traditions and customs, has no record of a homosexual culture, and has not yet accepted the practice of homosexuality. Homosexuality is currently described as immoral, vulgar, sinful and unnatural. Religious institutions also consider homosexuality as an act against creation. The Indian constitution states that homosexuality is an act punishable by law. In today's world a union between a male and female is the only socially, morally and legally accepted form of sexual relationship, leading to covert practice.

There are social, cultural, religious and legal barriers to living an open lifestyle as a person with unique sexuality. We need to address the issue of how society should treat people whose sexuality and sexual preferences are different from the 'normal' sexual behaviour of the 'majority'? It is KPHT's position that instead of classifying the large number of MSM in our society as a sexual 'minority', it would be more meaningful if they could be classified as people with unique sexualities. This term encompasses a wider connotation of the risks and vulnerabilities linked to specific sexual behaviour. It not only takes into account the risk factors of being infected with HIV and developing AIDS, but focuses on the effects of being stigmatized and ostracized in society, leading to feelings of rejection and depression and to marginalization. This term is an attempt by members of MSM communities to create a universal understanding and acceptance of the various identities that fall under the umbrella of 'unique sexualities', all members who deserve to live a life free from social inequalities and exclusion.

- Write the word 'heteronormativity' on chart paper and display it at the front of the training room. Tell the participants that this session will explore the concept and effect of 'heteronormativity' on the lives of people with unique sexualities. 'Heteronormativity' relates to the majority of lifestyle norms in which that people fall into distinct and complementary genders (man and woman) with natural roles in life. In 'heteronormativity', heterosexuality is the normal sexual orientation, and sexual and marital relations are only sanctioned between a man and a woman. A 'heteronormative' view is one that involves alignment of biological sex, sexuality, gender identity, and gender roles.

- Deliver this mini-lecture to the participants:

> *In every society some people have a greater share of valued resources than others. They have more money, property, education, health and power. These social resources can be divided into three forms of capital: Economic capital in the form of material assets and income; Cultural capital such as educational qualifications and status; and Social capital in the form of networks of contacts and social associations. Often these three forms of capital overlap and one can be converted into the other. For example a person from a well-off family can afford expensive higher education and so can acquire cultural or educational capital. Power comes from control of financial resources, knowledge, natural resources, or human resources.*
>
> *People who are outside the norm of 'heteronormativity' are likely to face social inequality, or unequal access to the valued resources I just talked about. Social inequality is caused by marginalisation, which is the inferior treatment of certain groups in society. These groups tend not to have equal economic opportunities and lack access to productive resources and avenues to utilise their full capacity. Being politically marginalized affects their access and participation in decision making processes. Socially and culturally these groups may be dominated by other groups in the society. As a consequence certain groups have emerged to be socially ignorant, illiterate, uneducated and dependent and devoid of the basic necessities.*

- Introduce the following activity as being designed to help illustrate how certain groups can face social inequality and marginalisation.
- Put the two boxes labelled Cluster 1 and Cluster 2 in the centre of the room.
- Ask participants to choose a chit from either box. Ask them to remember which Cluster their chit was from.
- Now place the 6 cardboard signboards in 6 different locations in the training room.

- Call out the word on one cardboard signboard. Ask everyone to look at their chit and decide if they would have access to that resource (financial resources, knowledge, natural resources, or human resources) or that capital (economic, cultural, or social). If the answer is yes, tell them to go and stand next to that particular signboard. Ask those people which Cluster they belonged to and to explain why they would access to that valued resource.
- Now ask the people who thought that they would not have access to that resource (financial resources, knowledge, natural resources, or human resources) or that capital (economic, cultural, or social) which Cluster they belonged to. Then ask them to explain why they would not have access to that particular resource of capital and why they thought they were being marginalised by receiving inferior treatment.
- Continue on with the other 5 signboards in a similar manner.
- Finally ask the whole group which Cluster has more power?
- Display the following questions on chart paper and display at the front of the training room and ask the participants to discuss:
  — Why does a heteronormative society consider certain entitlement to only certain groups of people?
  — How is the choice of sexuality and sexual orientation/identitygoverned by societal norms and entitlements that are provided within a heteronormative framework?

- Sum up the discussion by highlighting these main points in a mini-lecture:

> *There are several factors why communities with unique sexualities experience social inequality and marginalization. One of the immediate factors is due to sex work as an occupation, which lacks social and moral sanction and is perceived as illegal. Homosexuality is also viewed as immoral, deviant from the gender and sexual norms. Some members of society who hold the power over critical resources such as money and knowledge believe that they don't deserve any entitlements, but more often should be punished. Moral values of the 'heteronormative' society also strengthen the tendency of violence against people with unique sexualities. This mind set, coupled by criminalization of sex work or homosexuality, facilitates and even justifies an environment that denies people with unique sexualities their rights and negatively impacts their physical health, mental health and emotional wellbeing. Many people with unique sexualities are not aware of their rights and entitlements and their low self-esteem make them more susceptible to discrimination, stigma and violence as part of everyday life. Addressing the root causes of social inequality and marginalization is a key aspect of reducing vulnerability to HIV as well as fostering an empowering environment.*

Notes for facilitator

This session requires the facilitator to be well versed with the understanding of how a heteronormative framework is a barrier to accessing entitlements for communities with unique sexualities.

Session 2.9 **Evaluation of Module 2**

Process

- Tell the participants that this session will give them a chance to evaluate the activities conducted during Module 2. Evaluation is the process of assessing or measuring the quality of a workshop in terms of whether or not the objectives were achieved, identification of both positive and negative aspects of the activities or of the logistics, and most importantly gathering input to make the workshop better in the future.
- Encourage them to give their thoughtful and honest opinions on and reactions to a variety of factors that are listed on the evaluation feedback form.
- Remind them that the evaluation is confidential and no names are required.
- Distribute a copy of the evaluation feedback to each participant
- Give the participantsapproximately 10 minutes to fill the form and collect them after they complete it.
- Ask if one or two participants would like to verbally share their experiences about the training with the larger group.
- Thank all participants for their cooperation.
- Congratulate all the participants on their excellent participation and wish them all the best

⤷ Notes for facilitator

An evaluation feedback form can include a variety of training aspects such as: relevance of the topics covered; facilitation style; facilitators use of language; space to freely express one's opinions; methodologies used; scope/level of participation; handouts and materials; adequate breaks,food, accommodation, or any relevant category. To develop an evaluation feedback form the facilitator should review all activities conducted during the workshop and determine which categories are most important to get feedback on. Against each of the chosen categories, provide four options for the participant to judge by with a simple check mark under Very good, Good, Average, or Poor.

● Objective
To obtain feedback from the participants about aspects of Module 2.

Description/Expected Outcome
Participants will reflect on the sessions conducted in Module 2 using the categories on the evaluation feedback form, which will provide the facilitator with scope to make changes in the training content, methodology and style for future workshops.

Methodology
Individual reflection

Materials/Preparation Required
Evaluation feedback forms

Time
30 minutes

Sample of an evaluation feedback form

Subject	Very Good	Good	Average	Poor
Training content				
Training methodology				
Language				
Adequate breaks				
Food				

The facilitator should try to analyse this feedback as soon as possible so that the participants' views can be taken into consideration when planning future activities.

Community Mobilization of People with Unique Sexualities:
MODULE 3: Collectivization of Communities with Unique Sexualities is the third module in a series of six on empowering communities with unique sexualities.

MODULE 3
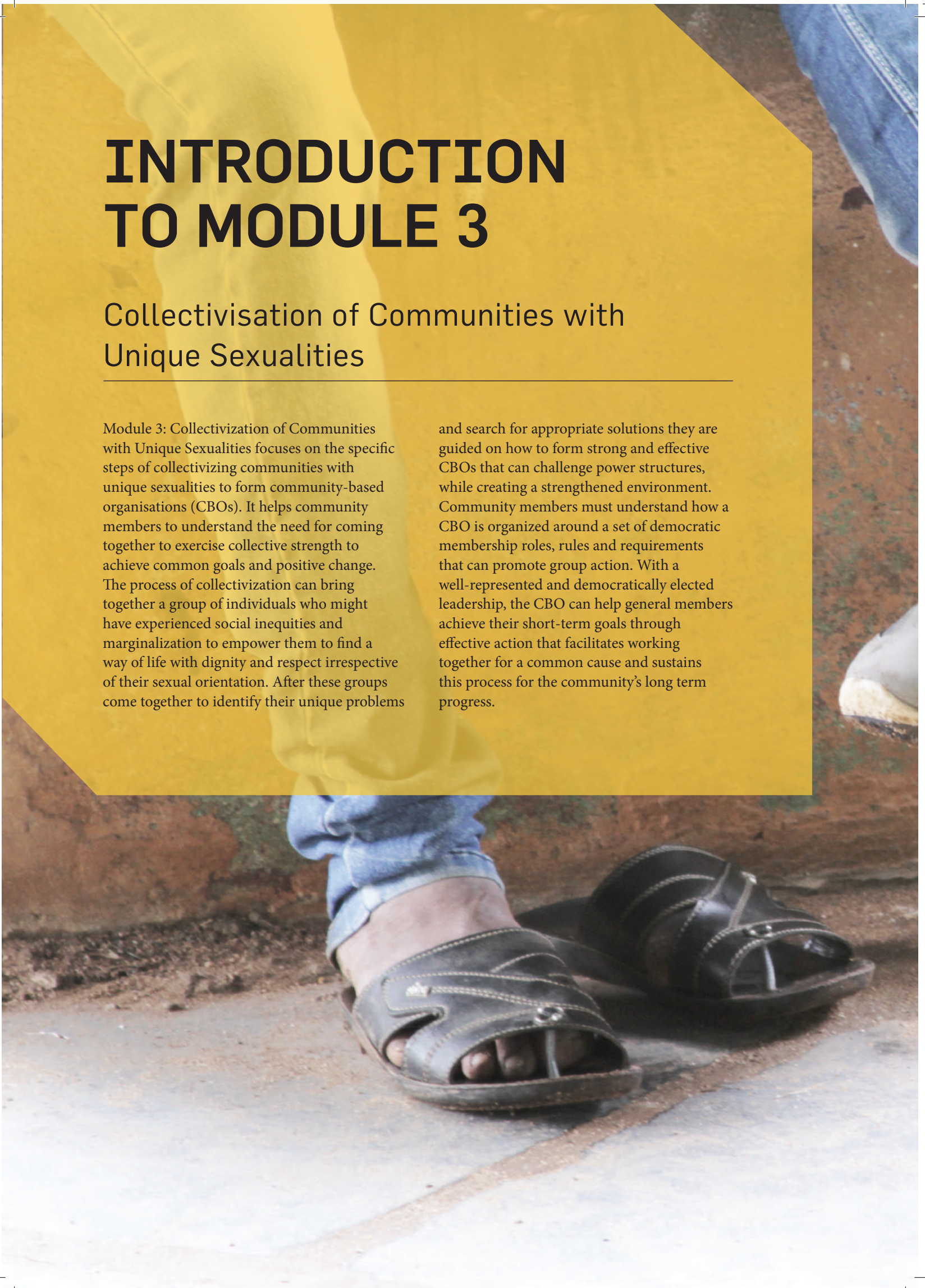## Collectivisation of Communities with Unique Sexualities

INTRODUCTION TO MODULE 3

Collectivisation of Communities with Unique Sexualities

Module 3: Collectivization of Communities with Unique Sexualities focuses on the specific steps of collectivizing communities with unique sexualities to form community-based organisations (CBOs). It helps community members to understand the need for coming together to exercise collective strength to achieve common goals and positive change. The process of collectivization can bring together a group of individuals who might have experienced social inequities and marginalization to empower them to find a way of life with dignity and respect irrespective of their sexual orientation. After these groups come together to identify their unique problems and search for appropriate solutions they are guided on how to form strong and effective CBOs that can challenge power structures, while creating a strengthened environment. Community members must understand how a CBO is organized around a set of democratic membership roles, rules and requirements that can promote group action. With a well-represented and democratically elected leadership, the CBO can help general members achieve their short-term goals through effective action that facilitates working together for a common cause and sustains this process for the community's long term progress.

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Session 3.1 **The Root Cause of a Problem**

● Objective
To realize the importance of identifying the root causes of problems, not just surface causes.

Description/Expected Outcome
The participants will understand that they need to search for the root cause of any problem before trying to solve it and that everyone can help find solutions to problems affecting communities with unique sexualities.

Methodology
Storytelling, reflection and analysis

Materials/Preparation Required
Copy of Gangamma's story. Chart paper and marking pens

Time
1 hour and 30 minutes

Process

- Ask a participant to volunteer to read the following story:

  Gangamma, a woman belonging to the lower strata of society, has been a widow for four years. She supported her aged parents and five teenage children by working as a maid in the homes of her neighbourhood. She was a popular worker as unlike some other women of her community she had no vices like drinking alcohol, chewing tobacco or beetle nuts. She never got sick and always seemed cheerful and good natured.

  One day she developed a severe stomach ache. Thinking it was a common ailment she drank a home remedy prepared by her mother and rested awhile. When the pain in her stomach became unbearable, she decided to visit the village doctor. He had a good reputation, and the government hospital was over 5 kilometres away, which was much too far to walk. After Gangamma gave the village doctor two rupees he took a quick look at her, gave her two pills to take, and told her she would be fine.

  When she reached home Gangamma took the pills, but then started vomiting and had diarrhoea. She was tired and weak so she went back to see the same doctor with her mother. The doctor asked if she had taken those pills on an empty stomach and then gave her some root extract to drink. As soon as she drank it she fell on the ground and lost consciousness. Her mother began to wail, but the doctor declared that there was no hope of her surviving.

  Her mother and some other patients at the clinic volunteered to take her to the government hospital to try to save her life. The doctors there did some tests to find out exactly what was wrong with Gangamma. When they found out that it was a gastric problem, they treated her with the correct medicine. A week later a healthy and happy Gangamma was back at work. Everyone rejoiced that Gangamma was her old self again.

- Write these questions on chart paper and display at the front of the training room.
  — What happened in the story?
  — Why did this happen?
  — Who was at fault? Gangamma or the doctor? Why?
  — What should have been done?
  — Have you faced similar situations in your life?
  — What did you learn from Gangamma's story?

- Ask the participants to form 4 groups. Encourage them to discuss their answers with one another.
- Ask one person from each group to sum up their group's discussion.
- Highlight the root causes of the problem: The village doctor gave Gangamma medicine without studying the symptoms. This only aggravated the situation. Therefore, if finding cures for the problems affecting our society is the objective, we must develop a clinical and analytical approach to find the right solutions.

Notes for facilitator

Generally people expect instant solutions to their problems. For example they apply ointment to an itchy skin rash for instant relief. After this they continue the same treatment wherever the rash appears and this habit grows on them. The itchy skin rash cannot be cured by mere external application of ointment unless a thorough diagnosis is done. Looking deeper into a problem to get insight into the root cause can be a more lasting solution to many of our problems.

Session 3.2 **Internal and External Roadblocks**

◉ **Objectives**

To help participants understand the prevailing situation in society and the issues faced by people with unique sexualities and their communities and to assess the root causes of the problems in this context.

Description/Expected Outcome

Participants will have a clear picture of the social context they live in, the problems they face and the reasons for the problem, and will be inspired to think of ways and means of addressing these problems.

Process

- Start all three options by delivering this mini-lecture:

  Because of the predominate heteronormative view of Indian society today, people with unique sexualities are not treated as equal human beings with the same human rights as those people who follow more mainstream lifestyle norms. Even though the Indian constitution promises equal opportunities to everyone, people with unique sexualities do not enjoy equal privileges. Their biggest challenge today is to get the respect and acceptance they deserve. However, these efforts are sometimes blocked because of differences of opinion between individuals from the same community with unique sexualities, for example Kothi, Double-Deckers or bisexuals, or by differences between these three groups. People with unique sexualities seldom meet as a unified group to discuss their problems, exchange information, or share their joys and sorrows. The wider community of unique sexualities needs to take action to stop this feeling of distinctiveness and isolation by coming together to try to solve some of the problems affecting them.

Option 1
- Ask the participants to volunteer to join one of the three groups: Kothi, Double-Deckers and bisexuals. Give a chart to each group.

Identified Problems

In the family	Inmarriage	From neighbours	In society	Financial	Religious	Health problems	Emotional problems	Others
☐	☐	☐	☐	☐	☐	☐	☐	☐

- Ask them to identify and discuss problems that people in that particular group face. List these problems in the relevant column of the chart.
- Ask one volunteer from each group to display their chart at the front of the training room and to remark on the identified problems. Encourage discussion and questions from all group members.
- When all groups have presented their charts, highlight the problems that are common to all groups.

Option 2
- Divide the large group into 8 smaller groups.
- Randomly distribute a chit with a discussion topic written on it to each group. *Topics include:* Humiliation/Rejection/Stigma; Discrimination

and denial of justice; False accusations; Family situation; Financial issues; Emotional issues; Health issues; False accusations and stigma; and Dangers and discrimination.

- Tell each group to think about and discuss how their topic relates to people with unique sexualities. Then ask each group to prepare a short (5 minutes or less) role play on the topic.
- After each role play, encourage discussion from all participants so they can share similar life experiences.

Option 3

- Divide the entire group into pairs. Give each pair a chart paper and a marking pen.
- Randomly distribute a chit to each group that has a question written on it *(See Notes to facilitator)*.
- Tell the groups that they will be responsible for making a record, not only of the answers to that question from the two of them, but that they will also have to get and record the answers from all participants in the group, approximately 24 people.
- First, each pair should ask each other the question(s) in turn, and then decide how to tabulate their answers.
- Then they should make their way around the training room to ask other pair groups for their input related to their question.
- Tell them to plan on spending only 5 minutes with each pair group so they must keep the answers brief.
- When all groups have recorded the information on their chart paper, ask for volunteers to share the question and then to give an interpretation of the cumulative answers.

Notes for facilitator

For Option 3, depending on the size of the group, divide participants into groups of 2 or 3. Make one chit for each group using the following questions.

— Are you open about your unique sexuality? Why or why not?
— How do you feel about your unique sexuality? Why?
— Are you facing any emotional and/or health problems?
— Are you facing any problems from your spouse/family?
— Are you facing any problems from your neighbours?
— Are you facing any harassmentfrom the police/goondas?
— Did you face any problems when you pursued your studies?
— Have you faced any problems/discrimination/stigma at work?
— Are you facing any problems from fellow community members?
— Are you facing any false accusations from anyone?

Methodology
Small group discussion and brainstorming

Materials/Preparation Required
Option 1: Copies (3) of chart for participants to fill in
Option2: Chits listing the 8 topics for discussion
Option 3: Chart paper and marking pens; Chits listing the 12 topics for discussion

Time
Approximately 1 to 2 hours depending on which of the 3 options is chosen

Session 3.3 **Generating Solutions to Problems**

⊙ **Objective**
To help the participants understand that there is more than one way to solve any given problem.

Description/Expected Outcome
The participants will realize that when the root problem has been found, a suitable solution to solve a problem will be found, but only by looking at the problem in as many different ways a possible, and by discussing it and trying to solve it with more than one person.

Methodology
Story-telling reflection activity, followed by discussion and mini-lecture.

Materials/Preparation Required
Picture of a wild boar drawn on A4 paper

Time
45 minutes

Process

- Display the picture of the wild boar and then tell the participants this short story:

  One morning a wild boar ran loose in a village and created lots of problems. It destroyed the gardens outside people's houses, frightened little children, and damaged the wheat drying outside. It was completely out-of-control. The wild boar also chased an eight-year-old boy and hurt him. The little boy was left bleeding on the road for a long time before the villagers ran to help him.

- Ask the participants how they might solve the problem of the wild boar in the village.
- List their solutions on chart paper displayed at the front of the training room.
- Review all the different ways to solve the problem. Encourage discussion about which way might be the best, i.e., the easiest, the most economical, the most humane, the most effective for the long term, etc.
- Ask the group which is the best solution, for example, killing the pig, tranquilizing it, tying it up tighter, or putting it in a cage. Try to find a consensus within the group.

- Wrap-up the session by delivering this mini-lecture:

  If a problem is analysed carefully, many possible solutions can be found. Every problem does not necessarily have to be looked at in just one way, but can be understood from different angles. Although solutions can be found for each problem, sometimes the process may take some time. Although the example we used was about a wild boar, which can't be compared to some of the problems that communities with unique sexualities might be facing now, the objective of the session was to help you explore problem solving in a group, and to identify multi-dimensional and various options. For example, police and goonda violence may be one problem that your community is facing. Killing the police or goonda would never be a part of the solution, but you need to understand that they should first believe this problem can be solved. Then you could jointly think of solutions such a, sensitizing the police to their issues, supporting the police in maintaining law and order, preparing the community to take up safety measures while engaging in sex work, and behaving properly in public places.

Session 3.4 **Advantages Of Collectivisation**

Process

Stage 1
- Ask for four volunteers and give each of them some paper strips and a glue stick. Ask each of them to roll the paper strips like 'bangles' they might wear on their wrists. Then have the volunteers link the 'bangles' together to form a chain.
- Tell them to make as many links as they can in five minutes.
- Tell all other participants to notice any special techniques each individual is using to make their chains.
- After five minutes, measure the 4 chain lengths by placing them side by side.

Stage 2
- Divide the remaining participants into these four groups, but tie the hands of the original 4 participants who started making the paper 'bangles' into a chain.
- Give each of these groups a large number of paper strips and some glue sticks. Tell the groups to take a minute to discuss and decide on a plan for making as many paper chains as they can in five minutes.
- After one minute tell them to start the game. At the end of five minutes, measure the length of the chains prepared by each of the 4 groups.

Stage 3
- Place the chains made by the 4 individuals next to the chains made by the four groups side by side in the front of the training room so all participants can see them.
- Ask the participants to discuss the following questions:
  - Which chains are longer, those made by the individual, or those made by the group?
  - Why? What was the benefit of working together in a group?
  - What can the shorterchains be compared with?
  - In Stage 2, did the people whose hands were tied put in any effort during the activity?
  - Who can you compare the people whose hands were tied with?
  - How did the original participants feel when they had their hands tied?
  - Did anyone come forward to untie their hands? Why or why not?

↳ **Notes for facilitator**
The participants must realize that unity is strength. A group can only be strong when members realize that it is advantageous to work together.

◉ **Objectives**
To help participants understand that working together as group can be beneficial in the short, medium and long-term and to develop skills of convincing others to participate in group activities.

Description/Expected Outcome
Participants will take part in an activity that will help them see that it is advantageous to work together and will be able to convince others that working together as a group is a good thing.

Methodology
Paper chain game, role play, and discussion.

Materials/Preparation Required
Old newspapers cut into thin strips, glue sticks, scissors.

Time
1 hour and 30 minutes

Session 3.5 **Obstacles to Forming a CBO**

◉ **Objective**

To highlight that some disruptive forces, such as hostile and selfish people, from both inside and outside a CBO, can weaken and destabilize the group.

Description/Expected Outcome

The participants will understand that not everyone will be willing to support a CBO, but that if the goals and objectives of the group are important to the individual members, then these hostile attitudes will not be tolerated.

Methodology

Balloon game

Materials/Preparation Required

Balloons, string or rubber bands, and 2 toothpicks.
Handout 3.5.1: Obstacles to Forming and Sustaining a CBO

Time

1 hour

Process

- Ask the group to form a circle and give each participant a balloon and a piece of string or rubber band. Tell them to blow-up the balloons as big as they can, and then to tie the end securely.
- After every one has blown up their balloons, tell them to begin hitting their balloon as hard as they can to try to keep it as high in the air as they can make it go.
- Because the balloons have been blown up very large, some of them will burst because of the air pressure on the inside and outside.
- After approximately 3 minutes, quietly choose two people whose balloons have already burst. Give each of those people a toothpick. Tell them to act like they are helping other people to keep their balloons high in the air, but that really they will 'pop' the balloon with the toothpick. Tell them to do this as secretly as they can.
- After approximately 5 more minutes of play, or when almost no balloons are left, stop the activity.
- Ask all participants to sit down and discuss what happened during the activity. Ask the participants these questions:
  — Did the balloons break because of forces inside them or due to external factors?
  — How and why did this happen?
  — Who or what is likely to cause problems to a CBO?
  — Why should others in the CBO be wary of/ be watchful of people who might try to disrupt the CBO?
  — Is it possible to reform people who try to disrupt the CBO and convince them to be a positive influence?

- Distribute Handout 3.5: Obstacles to Forming and Sustaining a CBO. Read all terms and definitions. Discuss any questions and comments as a group.
- Sum up the discussion by saying that there are forces both within and outside an organization that can destabilize it. The CBO needs to have internal stability so that it can withstand destructive forces.

Notes for facilitator

To take away any blame for the 'popping' of balloons, make sure you tell the participants that you gave the two toothpicks to the participants and told them to secretly 'pop' as many balloons as they could. These two people represented the forces that could destabilize the organization.When forming a CBO there is a real need to be aware of possible obstacles that can be a threat within and without.

Handout 3.5.1: **Obstacles to Forming and Sustaining a CBO**

1. A lack of vision and long term goals
When a CBO lacks a long term goal, it becomes static in its approach and the community members begin to lose their faith in the CBO's ability to meet their changing needs. This will only lead to dwindling membership and ultimately the closure of a CBO. Therefore, it is important for a CBO to be driven by individuals with a vision for the long term betterment of the community members.

2. Egocentric and authoritarian leadership
An authoritarian person is one who insists on other members obeying his orders, agreeing with his ideas and following all his rules. An authoritarian person does not care about the democratic process where every member's viewpoints and concerns are considered. An egocentric leader is one who abuses leadership, as shown by the number of personal decisions versus group decisions acted upon. A CBO cannot prosper with leaders who do not exhibit democratic leadership styles.

3. Top to bottom approach in formation of CBO
If only senior level or 'older' community members take charge without representation from the bottom rung of the community, there could be serious consequences for the sustainability of a CBO.

4. Lack of clarity about strategic needs of a CBO
If the CBO only focuses on meeting the community members' immediate needs without giving enough attention to the strategic requirements for a CBO's sustenance such as funding, public support, and good rapport with government and the media, the CBO could fail. Community members need to be trained to think strategically in terms of planning their activities.

5. No democratic process in selecting members
One of the greatest strengths of any CBO is a democratic selection process of its leaders and board members which ensure rotational leadership and opportunity for new

members to participate and support a CBO's progress. A non-democratic approach will cause centralization of power and formation of sub-structures and dominant factions within a CBO, which can be a threat to the community's unity and the CBO's strength.

6. Poor focus on membership coverage
CBOs need to constantly reach out for new community members rather than only working with existing members. A CBO's strength would be affected if new members would be left out of the collectivization process.

7. Lack of voluntarism and commitment among members
The members of a CBO are its building blocks. Lack of motivation and commitment among the core team of a CBO can stop it from reaching its full potential. A successful CBO has strong self-driven and focussed community members who have the welfare of the community in mind.

8. Conflicts between CBO members
Differences in the sexual identities of the individual members of a CBO can often hinder the cohesiveness of a CBO. This can be avoided by regular introspective exercises that help members remember the CBO's core principles and the goals.

9. Lack of support from the intellectual class
A CBO's members must remain motivated and make continuous efforts to build bridges and encourage support from mainstream society. Getting public support for their cause can help them achieve their objectives and reach their strategic goals. For example, a CBO can reach out to experts and professionals to get advice and support on specific issues, such as receiving updates on new policies and laws from local lawyers or obtaining the latest HIV prevention strategies from local doctors.

Session 3.6 **Aims and Goals of a CBO**

Objective
To decide on and agree to specific aims and goals of a CBO.

Description/Expected Outcome
Participants will observe from the drawing activity that clear aims and goals are essential to agree on when starting up a CBO.

Methodology
Small group drawing demonstration, brainstorming, storytelling and discussion.

Materials/Preparation Required
Large sheets of chart paper and marking pens

Time
1 hour

Process

- Divide the participants into two groups. Give each group a large piece of chart paper and some marking pens.
- Ask the members of the first group to each take a turn and draw a single straight line on the sheet of paper.
- Then ask the members of the second group to draw a picture of a house by each taking a turn and drawing a single straight line on the sheet of paper.
- Make sure that all participants are able to see the results of both groups' efforts.
- Ask all the participants to discuss why the first group could not arrive at any specific image, whereas the second group was able to draw a picture of a house. Encourage debate between the groups.
- To sum up, tell the participants that CBOs must have an aim or goal to be relevant. Not having an aim or goal will delay, hinder or even completely derail the formation process.

Notes for facilitator
In the first group, the lines drawn probably had no intended meaning. In the second group, the members were able to create a definite image of a house. The difference between the two was a clear aim or goal.

Session 3.7 **Long Term Vision of a CBO**

Process

- Give each of the participants an A4 size piece of chart paper and a pencil.
- Ask them to each write 10 things that they need from a CBO. Give them some examples, such as health care, job training, support to get housing entitlement, etc.
- Now ask them to underline the five most urgent needs.
- Tell the participants to form five groups. Ask the members of each group to compare their five most urgent needs with the other members' lists. Discuss why some needs are common on all the lists, while other needs are only mentioned once or twice.
- Tell each group to come up with a list of five needs that they all agree are urgent.
- Give each group a large piece of chart paper and a marking pen and ask them to write down the five needs in large print and then display their paper at the front of the training room.
- Give everyone a few minutes to review all of the groups' decisions, before making a new list of the top five urgent needs from all the lists.
- Ask each participant to silently think if their individual needs match with this final list that the whole group agreed to.
- Ask for a show of hands to see how many participants think that their needs have been met by the group's consensus.
- Ask for a show of hands to see how many participants think that their needs have not been met by the group's consensus.If their needs have not been met, ask them to consider if their needs could be classified as 'less urgent' and more 'long-term'.
- Distribute Handout 3.7: Moving from Urgent Needs to Long-term Visions. Read each need and ask participants if they agree with the ranking from urgent to long term. Discuss and change the order if there is a consensus on certain points.

- Deliver this mini-lecture to the participants:

> *When a crisis strikes usually people who are facing a similar crisis get together. But once the crisis is over all of these people will go their separate ways. This also happens in a CBO when a need arises, and is then met. Usually people think that the CBO is there to solve urgent problems of individuals. They are not aware that these urgent problems are not the root causes of the problem. The root causes of the problems still need advocacy and action. A CBO has to work on both urgent needs and on long term goals/visions. The long term goals/visions are crucial because a CBO has a responsibility to try to change the overall environment for future members of the community.*

Objectives
To help the participants understand the community's expectations of a CBO and to formulate an appropriate vision and long term goal.

Description/Expected outcome
The participants will be able to convert individual problems to CBO issues and clarify a CBO's long term vision and goals.

Methodology
Individual reflection, group work, presentations

Materials/Preparation required
A4 size pieces of chart paper, pencils, large pieces of chart paper and marking pens.
Handout 3.7.1: Moving from Urgent Needs to Long-term Visions

Time
1 hour

Handout 3.7.1: **Moving from Urgent Needs to Long-term Visions**

- Help with getting a job
- Provide education about sexuality, health and services available to the community
- Provide financial aid or loans
- Helps prevent HIV and reduce the incidence of STIs
- Help overcome the false ideas, stigma and discrimination associated with sexuality issues
- Helps community members overcome low self-esteem
- Increase member self-acceptance and confidence
- Provide assistance during emergencies and counselling for members and their families
- Create an atmosphere of openness where every member can openly discuss their sexuality at group meetings
- Members of communities with unique sexuality will be able to manage and run a CBO in an effective, efficient and transparent manner so as to increase leadership within the community
- Lead advocacy efforts, agitations and other supportive programs to attract the attention of the society and government towards the concerns of communities with unique sexualities.
- The laws and policies necessary for communities with unique sexualities to be part of the mainstream of society will be formulated and implemented.
- The Indian law will accept marriages between people with unique sexualities.
- People with unique sexualities will be able to join together as families and will be considered as equals and on par with other families.
- There will be mutual respect for all members of communities with unique sexualities.
- An open atmosphere will be created where every form of sexuality is accepted.
- Communities with unique sexualities will be able to walk with their heads held high in a non-exploitative environment with equal rights and opportunities for holistic development of the community.

Session 3.8 **Membership of a CBO**

◉ **Objective**
To decide on guidelines regarding who will be allowed to be a member of a CBO.

Description/Expected Outcome
The participants will fully understand and come to a consensus agreement on the requirements for membership in a CBO.

Methodology
Play, discussion, mini-lecture

Process

- Begin the session with the play:

    Setting: *Two people sitting at nearby tables with signs promoting their respective informal groups: the 'Karnataka Jogappa Association' and the 'Karnataka Hijra Association'.*

    Jogappa: Come! Join our association. Come! We offer you all kinds of amenities. Peace of mind and happiness is here for you.
    Hijra: Come! Join our association. Come! We offer you all kinds of amenities. Peace of mind and happiness is here for you.

    Setting: *A Kothi enters the area and goes first to the 'Karnataka Jogappa Association' table.*

Kothi: I would like to join your group.
Jogappa: If you want to join this group you will get a free *chowdike* (stringed instrument that Jogappas use to play music at houses when begging or for religious purposes). You can wear a sari and as a permanent occupation you can beg in the name of god.
Kothi: I do not like to wear a sari or beg.

Setting: *The Kothi now goes to the 'Karnataka Hijra Association' table.*

Kothi: I would like to join your group.
Hijra: If you want to join this group, you will have to become a chela.If you take *Nirvana* (the ritual of castration before being initiated into the community of Hijras) you will get more customers and if you learn our songs and dances for public functions, you will get a lot of money.
Kothi: I do not want to be chela and sing songs and dances to get money.

Setting: *The Kothi stands in front of both the Jogappa and the Hijra.*

Kothi: I have my own wants; can I have them met in your association?
Jogappa and the Hijra: NO.

Setting: *A Satla Kothi enters the area and stands in front of both the 'Karnataka Jogappa Association' table and the 'KarnatakaHijraAssociation' table.*

Satla Kothi: I like wearing a sari when I feel like it, but not for the entire day. Can I join your association?
Jogappa and the Hijra: NO.

Setting: *A Double-Decker enters the area and stands in front of both the 'Karnataka Jogappa Association' table and the 'Karnataka Hijra Association' table.*

Double-Decker: Sometimes I want to act like a woman and sometimes I want to act like a man. Can I act like either when I feel like it in your association?
Jogappa and the Hijra: NO.

Setting: *A bisexual enters the area and stands in front of both the 'Karnataka Jogappa Association' table and the 'KarnatakaHijraAssociation' table.*

Bisexual: I want to join your association, but I want to secretly maintain my own identity. Is it possible in your association?
Jogappa and the Hijra: NO.

Kothi, Satla Kothi, Double-Decker, and bisexual: None of us can join your associations! There is no association that will satisfy each of our individual needs! What shall we do? Where can we find acceptance and assistance?

Setting: *All actors exit the training room.*

Materials/Preparation Required
Pre-rehearsed play featuring 6 actors with relevant costumes and props

Time
1 hour and 30 minutes

- Wait until the training room is quiet again, depending on the response from the participants, and discuss the following questions in-depth:
  - Why do you think all these people were not accepted into either association?
  - Are the differences between Kothis, Satla Kothis, Double-Deckers and bisexuals so large that they cannot work together in one group?
  - What might be some very specific needs of each group that must be met in a separate group?
  - Can we come to a consensus regarding who will be allowed to be a member of a CBO?

- For the last question, write down all membership criteria/requirements on a chart paper displayed at the front of the training room.

- To sum up the session deliver this mini-lecture:

A CBO should overlook differences and individual preferences and work in a united way for the larger cause of a community of persons with unique sexualities. A CBO should respect differences within the community itself and provide space for individuals to express themselves and their needs. Everyone within a community with unique sexualities does not have an open forum to express their true feelings. Many are not able to understand their sexuality, nor express their interests, hopes and dreams and have low self-esteem. Most feel that they are not being respected as individuals and are not able to access their rights. To overcome these barriers to a happy, healthy life, it is crucial for all members of communities with unique sexualities to join together in a CBO.

However, we must face the fact that there is dissidence and discrimination within communities with unique sexualities. There are many similarities between Kothis, Double-Deckers and bisexuals, but some other people with unique sexualities, such as Panthi, Hijra, and Jogappa, have very different activities, behaviours and cultures. Because of these differences, only Kothis, Double-Deckers and bisexuals will be allowed to be formal members of the CBO. However, the CBO will definitely consider supporting a cause and express solidarity with the other groups if the CBO is approached with a need.

Notes for facilitator

If possible, stage the play using six volunteer actors who are not currently participating in the Module 3 workshop, and who have rehearsed the script in advance. Volunteer actors could be recruited from CBO members, or NGO staff, or members of the facilitation team. If none of the above is available, ask for volunteers from participants of the workshop who are keen to act. If none of the above is possible, develop a series of pictures illustrating the script and share with all participants in a plenary session.

Session 3.9 **Persuasion Techniques**

Process

- Ask for three volunteers to participate in a role play in which they will try to persuade other members of the community to join the new CBO. Tell them they have 5 minutes to prepare the role play.
- Now ask for three other participants to come forward to role play a group of community members who are reluctant to join the new CBO. Take these three aside and tell them not to accept the invitation to join the new CBO, no matter what positive reasons the other group gives for joining.
- After 5 minutes, tell all the other participants to watch carefully and remember the positive arguments for joining and the rebuttals to any negative responses.
- Start the role play.
- At the end of the role play, ask if any of the three reluctant participants, or any of the larger group, was convinced that joining the group would be beneficial to them. If not, why not? (*Likely responses are:* they didn't understand the reasons or the reasons didn't apply to people with unique sexualities.)
- Ask the participants to discuss the following questions:
  — What are important techniques to use when trying to convince others?
  — What local techniques of convincing are applicable to this situation?
  — What can be done about people who cannot be convinced in spite of your best efforts?

- Distribute Handout 3.9.1: Persuasion Techniques.Read each technique and discuss.

Notes for facilitator
Office holders and members of a CBO are often likely to face questions from non-members about how they stand to personally benefit from joining the CBO. Officeholders and members must prepare themselves to effectively handle this situation by being able to persuade potential members, or people who are reluctant to join, of all the advantages of being in a CBO. To persuade other community members to join a CBO, they need to clearly state the objectives and how each individual member can both contribute and benefit from joining.

Objective
To help the participants develop the skills of persuading community members to come to a consensus.

Description/Expected Outcome
Participants will understand the need for good persuasion skills while planning and forming a CBO to be able to manage differences effectively and to overcome the challenges within and outside a CBO.

Methodology
Role play and discussion

Materials Required
Handout 3.9.1: Persuasion Techniques

Time
1 hour

Handout 3.9.1: **Persuasion Techniques**

1. Do your homework. Make sure you understand your own viewpoint. If you are going to try to convince somebody that joining a CBO is going to help improve their life, you must understand the advantages and have the correct perspective. Don't make assumptions. Don't let them come back and prove you wrong.

2. Learn the field. For certain areas you will need to know more than just the facts, as some subjects are subjective. For example, if you are selling something, like a car, you will need to know all there is to know about the car you are selling. Likewise, you will need to know all about the other cars that are in competition with your vehicle. You should be able to convince a community member based on the current realities and life situations of that individual.

3. Engage the person politely. Maintain eye contact where possible, but don't be rude by staring.

4. Establish mutual respect. You will never convince anybody of anything if they believe you do not respect them, so show the person you respect them to gain their respect.

5. Gain trust. To convince most people of anything, you will need their trust. They don't have to trust you as a person, but they do need to trust that what you are saying makes sense, that you know your "stuff". The best way to do this is to do your homework and fieldwork.

6. Listen carefully to what the other person is saying. Respond thoughtfully to their point of view.

7. Practice active listening. Active listening helps you control a conversation and keeps it on track. Active listening techniques include:

    a. Non-verbal feedback. Nodding your head as the other person talks, smiling to agree with statements, etc.

    b. Paraphrase what the other person has said to make sure you understand it.

8. Understand the other person's objections and respond to them in an intelligent manner.

9. Understand the other person's motivations. If you know what another person wants, you are more likely to be able to give it to them.

10. When you can, back up what you say with real facts. Lying will only convince somebody until they find out about the lie; but then you will never be able to convince them of anything again.

11. Be willing to be convinced. Sometimes accepting one point from the other person and showing that you can change your mind when you are wrong will help them to do the same, and change their mind about the subject you care about.

12. Keep vigilant about your beliefs, but always respectful of the beliefs of others. Explain why your belief is important to you in a way that the other person is able to understand.

13. Follow up. Ask questions to make sure the other person completely understands and accepts your viewpoint.

Session 3.10 **Leadership and Structure of a CBO**

◉ **Objectives**

To understand different types of leadership and how qualified selected representatives can form the democratic structure of a CBO.

Process

- Ask the participants, "Can you name a leader who has deeply influenced your life?"
- List the leaders on chart paper displayed at the front of the training room. Then analyse each one by asking the following questions and discussing thoroughly:
  — What was the context of the leadership?
  — What qualities of leadership did this person have?
  — What lessons can we learn from this person?
  — Is this kind of leadership needed for the formation and running of a CBO? Why or why not?

- Deliver this mini-lecture to the group:

> *It is important to understand the qualities of a leader.In this context we are talking about leadership that we expect in the members of a CBO that we select to become representativesof a CBO. For any CBO to function smoothly, it needs to have a formal structure that all members are aware of so that there is no infighting for positions of power and leadership.A CBO also has to have a formal set of roles and responsibilities of each position that all members are aware of so that they can elect the leader they have trust and confidence in to carry out those roles and responsibilities.*

- Distribute Handout 3.10.1: Structure of a CBO for Communities with Unique Sexualities. Read and discuss. Make sure you include information on:
  — What the form and structure of the CBOare at each level
  — How members select a representative at each level
  — How selected representative move from one level to the next
  — What qualifications and leadership qualities a representative should have at each level
  — What the roles and responsibilities of the representatives are at each level?

Description/Expected Outcome
The participants will identify the qualities of good leaders and understand the democratic structure and process of forming a CBO at all levels.

Methodology
Reflection and analysis, mini-lecture, demonstration, and group discussion

Materials Required
Chart paper and marking pens. Handout 3.10.1: Structure of a CBO for Communities with Unique Sexualities.

Time
1 hour and 15 minutes

Handout 3.10.1: **Structure of a CBO for Communities with Unique Sexualities**

At least two representatives from the district CBO will form the State level federation—SARATHYA

State level co-ordination → SARATHYA—State level federation

Selected members from the taluk groups will be elected to represent at the district level

District level coordination → District level CBO / District level CBO

This level of the CBO usually has about 25-30 members from a group of villages

Taluk/ block level groups

To ensure that collectivisation begins at the grass-roots level, the CBO would usually start at the village or site (2-3 villages) level. The actual starting point depends on the overall population of the area and the level of discrimination at the village or site level

Village/Site level groups

Form and structure of a CBO

Usually there are four levels of a CBO.The village level is where collectivisation usually begins with people with unique sexualities. Sometimes there are areas where the overall population with unique sexualities is very small. If the village is too small to start a group, then several villages might join together to form a site level CBO. If the members of these small communities feel either uncomfortable or fearful at exposing their sexual identities to each other or to the wider overall population of the area, the CBO can be formed at the taluk or block level. The taluk or block level is usually made up of about 25 to 30 members from a number of villages.

The district level CBO is comprised of selected members from each of the taluk or block level CBOs. Once all the districts have formed a CBO, two selected representatives from each district CBO will form the State level federation, known as SARATHYA. This is a Sanskrit word meaning 'Charioteer', but the English translation is the Karnataka State Federation of Communities with Unique Sexualities.

Both district level CBOs and the SARATHYA have coordination committees. These committees are made up of members of the CBO's Board of Directors (BOD). These coordination committees often include one or two spaces for non-BOD members, including people from unique sexuality communities such as Panthi, Hijra and Jogappa. These coordination committees are set up to monitor all the activities of the CBO and ensure that the CBO is following the guiding principles, overall philosophy, and core principles for CBOs as set out by KHPT's strategy.

Election of members and committee members of a CBO

It is the right of all the members of a CBO, at whatever level, to select the representatives in a democratic process. This will encourages maximum participation by all the CBO members. For 'voters' a democratic process will create an environment that will engender a feeling of belongingness and purpose. For the 'candidates', it will instil a responsibility to live up to the position's responsibilities and mandate. The voting during elections at each CBO level can either be through a unanimous vote or through a ballot vote.

At the village/site level

If there are a minimum of 10 members at the village/site level, the members can select two representatives as the site committee. This committee will interact with the taluk committee to select one or two people to represent the interests and needs of the village/site CBO at the taluk level CBO.

At the taluk level

All of the representatives that have been elected from the village/site level CBOs (minimum 7 representatives) will become the general members of the taluk level CBOs. These general members will select two representatives as the taluk committee. This committee will interact with the district committee to select two people to represent the interests and needs of the taluk level CBO at the district level CBO.

At the district level

All of the representatives that have been elected from the taluk level CBO will become the general members of the district committee (minimum 11 representatives). These general members will select members of the district executive committee, including the President, Vice-President, Secretary/Joint Secretary, and Treasurer. The district executive committee will select one member to represent the interests and needs of the district level CBO at the State level CBO.

At the State level (SARATHYA)

All of the representatives that have been elected from the district level CBO to represent their respective districts will become the general members of the State level CBO, SARATHYA. The State level CBO should have 13 members. These general members will select members of the State executive committee, including the President, Vice-President, Secretary/Joint Secretary, and Treasurer.

At all levels, as the general members progress through elections from level to level, there may be a need for them to relinquish their previous positions in a lower level CBO. For example, if the President of the district executive committee is elected to be the representative in the State level CBO, then he will give up his post and hand the Presidency over to the executive committee Vice-President. That district CBO can then have an election for a new Vice-President.

Elections should take place each year, between April and first week of June. In each election one-third of the office bearers should be new candidates.

Eligibility criteria for candidates

- All candidates must be members in good standing and have paid their membership fees of the CBO where they are campaigning for a position.
- All candidates must be at least 18 years old.

Roles and Responsibilities of Office Bearers

Village/Site level

- Ensure unity among the village/site community members.

- Understand the issues and needs of the village/site community members and have ideas of how to address them.
- Represent their CBO at the taluk level and share with the village/site level members what is happening at the taluk, district and State levels.

Taluk level
- Understand the issues and needs of the taluk community members and have ideas of how to address them.
- Establish rapport with various government, agency or NGOs at the taluk level.
- Mentor, supervise and follow-up on village/site level CBO activities, including elections.
- Represent their CBO at the district level and share with the taluk level members what is happening at the district and State levels.

Roles and Responsibilities of District and State level Executive Committee Office Bearers

The office bearers of the executive committee of a CBO play a vital role in the administration of the CBO. They are responsible for implementing the resolutions passed by the general members of the CBO. The executive committee normally has a minimum of five office bearers. The total number of office bearers in any executive committee must be an odd number because in case there is a tie in resolving an issue, the President can exercise the 'deciding vote'. The bye-laws of a CBO must prescribe a maximum number of office bearers on the executive committee. The tenure of the office bearers must be for a period of two years. Those elected twice for major positions like President or Treasurer cannot be selected again and they cannot contest the elections.

Generally, the duties and responsibilities of the executive committee office bearers are to:
- Understand the issues and needs and long term vision of CBOs at all levels.
- Mentor, supervise and follow-up on village/site and taluk level CBO activities, including elections.
- Recruit members and select personnel of the CBO.
- Oversee formation of various sub-committees that will implement advocacy activities and programmes of the CBO.
- Oversee the day-to day activities and financial transactions of the CBO.
- Promote and maintain cordial relationships with the government, donors and NGOs.
- Participate in government, agency or NGO meetings to get information on relevant schemes and benefit opportunitiesfor taluk and village/site level CBO members.

- Disseminate information about relevant schemes and benefit opportunities to the village/site and taluk level CBO committees.
- Organize and conduct capacity building training programmes for the village/site and taluk level CBO committees.
- Participate in training programmes organized by various government departments, agencies or NGOs.
- Assist with convening executive committee meetings, annual general body meeting and special emergency meetings and actively participate in them.

The specific duties and responsibilities of the President are to:
- Oversee all the activities of the CBO and take final decisions related to its day-to-day affairs.
- Convene all the meetings of the CBO in consultation with the Secretary and act as chairperson at all meetings.
- Cast discretionary vote if there is a tie decision.
- Sign all the agreements on behalf of the CBO.

The duties and responsibilities of the Vice-President are to:
- Preside over all the meetings and to assume all responsibilities pertaining to the CBOin the absence of the President.

The duties and responsibilities of the Secretary are to:
- Prepare, manage and maintain all documents of the CBO, including membership, programme activities and elections.
- Prepare the agenda for all CBO meetings and record all the minutes of all meetings.
- Maintain correspondence with government, donors and NGOs.
- Prepare the annual report of the CBO and present it in the Annual General Meeting.

The duties and responsibilities of the Joint-Secretary are to:
- Assist the secretary in all activities and assume all responsibilities in the absence of the secretary.

The duties and responsibilities of the Treasurer are to:
- Oversee and manage all financial matters of the CBO.
- Maintain all financial reports and files in an orderly and transparent manner.
- Develop and maintain the inventory of the assets of the CBO.
- Arrange for annual audits of the accounts.
- Prepare an annual report of the finances of the CBO and present it in the Annual General Meeting.

Session 3.11 **Formulating an Action Plan for a CBO**

⊙ **Objective**
To understand the meaning and importance of formulating an action plan to achieve the short-term objectives of a CBO.

Description/Expected Outcome
The participants will fill in an action plan chart to plan for future activities of a CBO.

Methodology
Mini-lecture, small group work, discussion

Materials /Preparation Required
Copies of blank chart printed on large pieces of chart paper and marking pens

Time
1 hour and 30 minutes

Process

- Deliver this mini-lecture to the participants:

> *For any endeavour to be successful, proper planning is very important. The planning done to achieve the objectives of a CBO is called an action plan. The participants can develop an action place by putting into practice what they have learned using their past experience and knowledge about their community with unique sexualities. To do this they must answer some specific questions pertaining to what an individual or group will do, and how to get things done. They must also have an idea about the resources, both financial and human, that are available for these planned activities. This pre-planning will make a CBO's objectives become a reality in the future.*

- First, divide the participants into four groups. Give each group a blank chart and a marking pen.
- Tell each group that they need to first agree on a short-term objective for a CBO, for example: building linkages with other organizations in their area; providing health education to a particular group; or providing literacy training to a particular group. Ask for more examples, but make sure these are short-term objectives, not long term impacts.
- Display this list in the front of the training room. Tell the participants that to formulate an action plan to achieve the objective they will now need to:
- List ideas for activities to achieve that objective (there usually will be more than one)
- For each activity decide:
  — Where the activity will talk place?
  — Who will the target audience be?
  — What resources are needed?
    Human: who will be the leader? Who will help? Collaborating agencies?
    Financial: Internal money or external money
  — Timeline: When it will take place? How long will it take place for?
  — Monitoring and Evaluation: How you will know it has been successful?

- Now ask the participants to fill out the chart for one of their identified activities.
- Give the groups approximately 30 minutes to complete the chart.
- Ask each group to choose a volunteer and to display their chart at the front of the training room and to give a recap of their activity and the process on how they filled out their chart.
- Display all charts on the walls of the training room for future reference for possible activities of a CBO.

Short-term objective					
Activity	**Where**	**Target Audience**	**Resources:** Human Financial	**Time line:** Start Finish	**Monitoring & Evaluation**

Session 3.12 **Evaluation of Module 3**

Process

- Tell the participants that this session will give them a chance to evaluate the activities conducted during Module 3. Evaluation is the process of assessing or measuring the quality of a workshop in terms of whether or not the objectives were achieved, identification of both positive and negative aspects of the activities or of the logistics, and most importantly gathering input to make the workshop better in the future.
- Encourage them to give their thoughtful and honest opinions on and reactions to a variety of factors that are listed on the evaluation feedback form.
- Remind them that the evaluation is confidential and no names are required.
- Distribute a copy of the evaluation feedback to each participant.
- Give the participants approximately 10 minutes to fill the form and collect them after they complete it.
- Ask if one or two participants would like to verbally share their experiences about the training with the larger group.
- Thank all participants for their cooperation.
- Congratulate all the participants on their excellent participation and wish them all the best.

↳ Notes for facilitator

An evaluation feedback form can include a variety of training aspects such as: relevance of the topics covered; facilitation style; facilitators use of language; space to freely express one's opinions; methodologies used; scope/level of participation; handouts and materials; adequate breaks,food, accommodation, or any relevant category. To develop an evaluation feedback form the facilitator should review all activities conducted during the workshop and determine which categories are most important to get feedback on. Against each of the chosen categories, provide four options for the participant to judge by with a simple check mark under Very good, Good, Average, or Poor.

Sample of an evaluation feedback form

Subject	Very Good	Good	Average	Poor
Training content				
Training methodology				
Language				
Adequate breaks				
Food				

The facilitator should try to analyse this feedback as soon as possible so that the participants' views can be taken into consideration when planning future activities.

● Objective
To obtain feedback from the participants about aspects of Module 3.

Description/Expected Outcome
Participants will reflect on the sessions conducted in Module 3 using the categories on the evaluation feedback form, which will provide the facilitator with scope to make changes in the training content, methodology and style for future workshops.

Methodology
Individual reflection

Materials/Preparation Required
Evaluation feedback forms

Time
30 minutes

Community Mobilization of People with Unique Sexualities:

MODULE 4: Introduction to Rights-based Advocacy is the fourth module in a series of six on empowering communities with unique sexualities.

COMMUNITY MOBILIZATION OF PEOPLE WITH UNIQUE SEXUALITIES

MODULE 4
Introduction to Rights-based Advocacy

INTRODUCTION TO MODULE 4

Introduction to Rights-based Advocacy

Module 4: Introduction to Rights-based Advocacy provides members of communities with unique sexualities the information about their basic rights as defined by both the Indian Government and by the United Nations' Universal Declaration of Human Rights. This legal perspective is based on the Constitution, the highest law of the land, and relies on the framework of law and governance, and the rights and responsibilities of citizenship. Module 4 also spells out particular challenges that face members of communities with unique sexualities and how basic needs and basic rights are intertwined with each other. Being aware of strategies to begin the process of strengthening just and equitable laws and amending or repealing unjust and inequitable laws is essential. This type of advocacy, based on a thorough knowledge of legal frameworks and a rights-based approach, ensures that the CBOs efforts will not be in vain.

CONTENTS

Introduction to Rights-based Advocacy

Introduction to Rights-based Advocacy

Session 4.1 **Understanding Citizenship**

◉ Objectives
To understand the relationship between individual and state as the basis for understanding the rights and responsibilities of citizenship and to appreciate democracy and the opportunity it provides for positive outcomes.

Description/Expected Outcome
Participants will understand the basis of laws and governance and be persuaded that the best form of governance that gives scope for rights and advocacy is democratic.

Methodology
Group work, presentations, discussion, reading, and collective reflection

Materials/Preparation Required
Chart paper and marking pens.
Handout 4.1.1: Citizenship and Handout 4.1.2: Democracy

⏱ Time
2 hours and 30 minutes

Process

- Ask the participants to form four groups. Give each group a large piece of chart paper and a marking pen.
- Tell each group to imagine that they are in charge of a primary school and to think of things that would be required for good management of that school.
- Ask them to discuss the issue and then write down the 10 most important aspects of managing a primary school.
- Ask for a volunteer from each group to display the chart paper in the front of the training room and share with all participants.
- At the end of all four presentations highlight the terms that are the most frequently mentioned on all the chart papers. These will probably include the following: discipline, punctuality, following a time-table, following rules, good financial and human resource administration, a proactive headmaster, and respect for other students.
- Highlight the following issues:
  — Every institution/society needs to agree on certain principles and related rules that should be followed in daily living, such as respecting each other, following rules, keeping time, etc.
  — These principles and related rules help individuals to be protected, healthy, and prosperous. For example: Children cannot be allowed to physical fight or mentally abuse (bully) each other.
  — A law can be defined as 'A rule that is essential for governing citizens of a country to better their social life.' Laws are sanctioned by the state and penalties are imposed if they are violated.
  — Rule of law is an essential principle in a nation's life which can have significant impact on the individual citizen's welfare.

- List these questions on chart paper and ask all participants to discuss in a group:
  — Do we require law for governance? If yes, why?
  — Is there need to know what the laws are in your country? Why?
  — Do laws affect our daily life? If yes or no, give some personal examples from your daily life.

- Distribute Handout 4.1.1: Citizenship to all participants. Read it aloud and discuss.

- To sum up, tell the participants that laws and good governance are crucial for ensuring citizen's welfare and for governing the nation in an orderly and a respectful manner, but that these laws must be fair and equitable to all. Write these three words on a large piece of chart paper and display at the front of the training room: military leaders, dictators, elected politicians. Ask the group to:
- Discuss what type of relationship each one of these 'leaders' would have with ordinary citizens.
- Think up one word or phrase which might sum up ordinary citizens' lives under each of these 'leaders'. Write that word below the corresponding word.
- Decide which of the three is best for ordinary citizens and why.
- Distribute Handout 4.1.2: Democracy to all participants. Read it aloud and discuss.

- Sum up the session by delivering this mini-lecture:

> *Democracy provides the best space for people to participate in governance, such as making laws, removing laws, electing leaders, and voting-out leaders. Democracy does not only mean voting in elections, but means active citizenship in governance. Although the state/ government has obligations and duties towards citizens, citizens also have rights and responsibilities. As citizens become more conscious of their rights and get involved with governance, more equitable and fair laws will be made and community rights will be ensured.*

Handout 4.1.1: **Citizenship**

National citizenship

Citizenship can be defined as the relationship between an individual and a nation to which an individual pledges allegiance and is in turn entitled to protection. Citizenship entails obligations including payment of taxes and military service among others. In general, full political rights, including the right to vote and to hold public office, are predicated on citizenship. Citizenship may normally be gained by birth within a certain nation, descent from a parent who is a citizen, marriage to a citizen, or naturalization.

In the modern world, citizenship is a legal status that bestows uniform rights and duties upon all members of a nation. Modern citizenship is associated with equality before the law, freedom from arbitrary rule, and a basic sense of human dignity bound up with the idea of human rights. Citizenship is a powerful term that evokes not only the rights that citizens may claim, but also the duties to which they are called, including dying for one's country.

International citizenship

In recent years, some intergovernmental organizations have extended the concept and terminology associated with citizenship to the international level, where it is applied to the totality of the citizens of their constituent countries combined. Citizenship at this level is a secondary concept, with rights deriving from national citizenship. For example, individuals from a country that is part of the Commonwealth of Nations have Commonwealth rights. Likewise, individuals from a country that is part of the European Union (EU) have EU rights. These rights usually include free movement across country borders and right to residence and limited employment opportunities. Other entities sometimes cross national boundaries such as trade organizations, non-governmental organizations, as well

as multi-national corporations. The term "citizen of the world" applies in the sense of people having fewer ties to a particular nation and more of a sense of belonging to the world in general.

Sub-national citizenship
Sub-national entities may impose requirements, of residency or otherwise, which permit citizens to participate in the political life of that entity, or to enjoy benefits provided by the government of that entity. In cases such as this, those eligible are also sometimes seen as "citizens" of the relevant state, province, or region. An example of this is how the fundamental basis of Swiss citizenship is citizenship of an individual commune, from which follows citizenship of a canton and of the Confederation. Another example is the Åland Islands, where the governorship is an administrative post appointed by the Government of Finland, but does not have any authority over this autonomous region. The United States has a system of dual citizenship where one is a citizen of both their state of residence as well as a citizen of the entire United States. State constitutions may

grant certain rights above and beyond what are granted under the US Constitution and may impose their own obligations, including the sovereign right of taxation and military service.

Honorary citizenship
Some countries extend "honorary citizenship" to those whom they consider to be especially admirable or worthy of the distinction. By act of United States Congress and presidential assent, honorary United States citizenship has been awarded to only seven individuals. Honorary Canadian citizenship requires the unanimous approval of Parliament. The honorary Canadian citizenship includes among others Nelson Mandela in 2001, the 14th Dalai Lama, Tenzin Gyatso in 2006 and Aung San Suu Kyi in 2007. American actress Angelina Jolie received an honorary Cambodian citizenship in 2005 due to her humanitarian efforts. Cricketers Matthew Hayden and Herschelle Gibbs were awarded honorary citizenship of St. Kitts and Nevis in March 2007 due to their record-breaking innings in the 2007 Cricket World Cup.

Handout 4.1.2: **Citizenship**

What is democracy?
The word 'democracy' has been a fashionable political slogan during much of the 20th Century: as in 'Our Democracy' or 'People's Democracy' or 'Social Democracy'. But what does the word 'democracy' mean? The literal meaning is 'power of the people'. In practice it usually means a method of decision making by a majority vote, and specifically of appointing a government by elections.

Democracy as an anti-theory: The idea of democracy was advanced as an anti-theory to 'autocracy' and 'aristocracy', which respectively mean 'power of a single ruler' or 'power of a superior group'. And like all anti-theories it accepts the basic assumptions of the theories it seeks to oppose. In this case, it is the idea of 'power' of government being a privilege of the ruler, which the ruler exercises for his own benefit, usually at the expense of and to the detriment to those ruled by him. Thus in an autocracy an all-powerful king rules his kingdom for his own pleasure, and in an aristocracy a privileged group rules over the lower classes, again for the benefits of the ruling group. In a democracy the theory is that the will of the majority of the people is supreme, above the will of the minority.

Democracy as a method of appointing a government: Since all people of a nation cannot in any meaningful sense govern it, in practice a 'democratic government' means a government where the person or group of people at the top of the government are elected by some form of a voting system. Such 'representative' government is usually elected for a limited period, after which another election is held. At the elections, people have the opportunity to select a candidate from a small pre-selected group. The candidates usually represent 'political' parties, which, in their turn, represent a group of population united by a common set of vested interests or prejudices. If one of the parties gets the majority of votes, it forms the government of the country and will be able to enact laws and govern the country in the interests of the group which it represents, usually at the expense of the other groups.

While such a method makes it possible to replace the government at regular intervals, it does not guarantee that the elected government will be composed of honest and competent individuals capable of performing the tasks of governance satisfactorily. As a result, some such democratic governments stagger from scandal to scandal,

until they become so unpopular that they are replaced by candidates from an opposing party, who sometimes continue to behave in the same way.

Democracy as a method of decision making:
Democracy as a method of decision making is deciding an issue by a majority vote. Thus, if among a group of 10 people, six people vote that the next meeting should be on a Tuesday and four people vote that the next meeting should be on a Wednesday, the meeting will be held on a Tuesday. If the difference between Tuesday and Wednesday is merely that of convenience, then the above method is a perfectly sensible and practical way of decision making. But, if, unlike the above example, the issues to be decided by vote involve issues of fact, issues of justice or morality (right and wrong), such as issues that can affect the rights of others, as often happens in issues confronting governments, can such issues be successfully decided by majority vote?

What can and what cannot be done democratically:
It is impossible to reliably arrive at a correct decision by a majority vote on issues of fact, because facts exist independently of any person's will, desire or opinion. The only way to establish facts is by investigation. Often, however, people confuse facts with speculation and false assertions. Such assertions are accepted on trust. Assertions by a greater number of people are given greater credibility. This often leads to wrong decisions. Many miscarriages of justice are due to trials by jury, where decisions on matters of fact are decided by vote.

It is impossible to reliably arrive at a correct decision by a majority vote on issues of justice or morality (right and wrong), because justice or morality do not depend on any person's will, desire or opinion. Issues of justice and morality can be only decided by objective and impartial application to a case of basic principles of 'natural justice' and 'natural morality'. Thus, if nine people decide to take over the house of one person who is against such decision, then such decision would be unjust, because it would violate the property rights of that single person. However, it would be democratic, because taking over the house would be the 'will' of the majority. Attempts to resolve matters of truth and justice by vote usually lead to unjust decisions, which in their turn lead to conflicts, wars and terrorism. The history of the 20th century provides evidence of the truth of this statement.

Making democratic government work: The slogan, 'Government by the People' is misleading. In any country, 'the People', as a single entity capable of performing duties of government, does not exist. In a democratic country 'the People' do not rule, because there is always a small group of elected officials who govern the country. The important issue is not 'who' governs a country, but 'how' the duties of government are performed. Only by ensuring a strict definition of the duties and powers of government, and providing effective monitoring and control of the performance of the government, can the powers of government not be abused.

(Source: Adapted from Truth, Honesty and Justice: The Alternative to Wars, Terrorism and Politics available at http://www.truth-and-justice.info/democracy.html)

Session 4.2 **Exploring Human Needs and Rights**

Process

- Ask the participants to form two groups. Give each group a large piece of chart paper and a marking pen.
- Tell Group 1 to discuss some human needs that they feel are essential for a happy, healthy, and prosperous life. After discussing, list 10 human needs that are most important on the chart paper. Then prioritize 5 of these needs as the most important by numbering these from 1- 5.
- Tell Group 2 to discuss some human rights that they feel are essential for a happy, healthy, and prosperous life. After discussing, list the 10 human rights that are most important on the chart paper. Then prioritize 5 of these needs as the most important by numbering these from 1- 5.
- Ask for a volunteer from Group 1 to present their chart paper at the front of the training room and to explain their rationale for prioritization of those needs. Encourage discussion from members of Group 2.
- Ask for a volunteer from Group 2 to present their chart paper at the front of the training room and to explain their rationale for prioritization of those rights. Encourage discussion from members of Group 1.
- Point out the common issues between the two groups ranked both as rights and needs. Ask the participants how to explain this.

- Deliver the following mini-lecture to the participants:

> *Basic human needs go beyond the physical necessities of water, food, shelter and clothing. Human beings have the need to express themselves, to satisfy their emotional needs, and to provide for their loved ones. Rights are essential requirements that allow a person to live life with dignity and self-respect, for self-development, to create one's own identity, to be treated with equality. When we talk in terms of needs nobody is duty bound to fulfil these needs. On the other hand every right has a core content that can be linked back to being able to live with dignity. Rights set the standards for the fulfilment of needs for the vast majority of a population. Be careful when talking about rights. For example, the right to good health is really not a right because sometimes, even with the best medical care being available and accessible to all people, some people will not be able to have good health.*
>
> *Tell the participants that in the next session they will study how the State, or elected government of any country, decides on the core content of these rights, with input from ordinary citizens exerting their right to take part in selecting their government representatives and leaders.*

◉ Objective
To understand and distinguish between needs and rights and their connection.

Description/Expected Outcome
The participants will be able to draw a link between an individual's needs and rights and begin exploring the relationship between the two in terms of governance.

Methodology
Group work and participatory discussion

Materials Required
Chart paper and marking pens.

Time
1 hour and 30 minutes

Session 4.3 **Constitutional Foundation of Rights**

◉ Objectives
To understand that the Constitution is the highest law of the land and the foundation of all rights in India, and to identify and internalize their fundamental rights and link these rights to the Universal Declaration of Human Rights.

Description/Expected Outcome
Participants will be familiar with the Indian Constitution at the national level and the framework of human rights at the international level that will broaden their scope for discussion on rights of the sexual minorities, governance and citizenship.

Methodology
Group reflection, discussion, mini-lecture, and reading and analysis

Materials/Preparation Required
Chart paper and marking pens. 15 x 7cm pieces of paper. Large board and pins.
Handout 4.3.1: Rights Enshrined in the Indian Constitution and Handout 4.3.2: Universal Declaration of Human Rights

Time
3 hours

Process

- On a piece of chart paper write the word 'FAMILY'. Display it at the front of the training room Ask all the participants to think about who takes orders from who. Who is the highest level of authority? Write down the group consensus after they have had a short time to discuss. *The order might look like this:* Grandfather – father – mother – older children – younger children.
- Now write the words 'PRIMARY SCHOOL' on the piece of chart paper. Ask all the participants to think about who takes orders from who. Who is the highest level of authority? Write down the group condenses after they have had a short time to discuss. *The order might look like this:* Education Board – District Education Officer – Block Education Officer – School Board – Headmaster – Teacher – Student.
- Continue on with the exercise writing the words 'POLICE' and 'MILITARY'.
- Now ask the participants who is the highest authority in the country from whom everyone takes instructions? What order should these entities be in? *The expected response should look like this:* Supreme Court – High Court – Prime Minister – Chief Minister – Parliament.
- Now ask who do these highest authorities obey? Can they do whatever they want according to their whims and fancies?

- Deliver the following mini-lecture:

> *The Constitution is the highest law of the land. It could be called the 'Mother of all laws' or the 'Law of all laws'. Our country, India, is governed by the constitution, which is called constitutionalism. The institutions in the country that enforce and protect the constitution include the Courts, the Police and the Legislature. All the laws in the country have to fall in line with the basis premises in the Indian Constitution. The Constitution (1) Defines the rights of citizens (2) Defines the duties of the state (3) Defines the rules of governance and (4) Defines the checks and balances of power, including the way to protect all the Constitutional rights, the roles and functions of the different organs of the State; the Legislature to make laws; the Executive to implement the laws; and the Judiciary to arbitrate or adjudicate disputes between citizens, citizens and state, state and state.*

- On a large board at the front of the training room, pin up four 15 x7cm pieces of paper with the words 'EQUALITY', 'LIFE WITH DIGNITY', 'SAFETY & PROTECTION', and 'ENTITLEMENTS', written on them. Give each participant three 15 x 7cm pieces of paper and ask them to write down three of the rights that they think are most important in their lives.

- Then ask them to go to pin their responses under the appropriate title. Review all the 'rights' that the participants have identified and discuss why each is important.
- Distribute Handout 4.3.1: Rights Enshrined in the Indian Constitution to all participants. Read it aloud and discuss.
- Draw the participants' attention back to the large board at the front of the training room and the four categories EQUALITY', 'LIFE WITH DIGNITY', 'SAFETY & PROTECTION', and 'ENTITLEMENTS'. Ask for volunteers to share any experiences in their lives that they think was a violation of their constitutional rights or where some of their constitutional rights have been defended.
- Encourage discussion between the volunteers and the whole group.
- Distribute Handout 4.3.2 Universal Declaration of Human Rights to all participants. Read it aloud and discuss. Try to highlight some of the linkages and common themes between the Indian Constitution and the Universal Declaration of Human Rights

Handout 4.3.1: **Rights Enshrined in the Indian Constitution**

The Indian Bill of Rights is a very detailed and comprehensive Bill of Rights. Part III of the Indian Constitution contains Articles 12-35 which give details about the Fundamental Rights including:

The right to life
The right to equality
The right to freedom of expression
The right against exploitation
The right to freedom of religion
Cultural and educational rights
The right to constitutional remedy
The right to peaceful assembly
The right to form organizations and associations

These are enforceable in the court of law for redress of breach.

Fundamental Rights are those rights and freedoms of the people of India, which enjoy constitutional recognition and guarantee. The Supreme Court of India and State High Courts have the power to enforce Fundamental Rights. The Supreme Court is the guardian protector of fundamental rights.

The people of India enjoy only the fundamental rights given in the Constitution. The Constitution of India does not give any recognition to natural or un-granted rights.

The fundamental rights of the people are not absolute. Some limitations have been placed on them. While describing the scope of each right, the Constitution also describes its limitations. These have been laid down for protecting public health, public order, morality and the security of India.

For example, the Right of Education. By the 86th Amendment Act, Article 21A has been included in the Bill of Rights. It limits the Right to Education to children between the ages of 6 to 14 years.

Rights are equally binding upon all: The Constitution makes the rights binding upon the Union, the States, the Parliament, and all other State authorities.

Enforcement of Rights: The Constitution not only grants, but also guarantees, rights. It provides legal and constructional protection to the fundamental rights. The citizens have been given the right to seek the protection of the Supreme Court and other courts to get their enforced.

Parliament has the power to amend Fundamental Rights: The fundamental rights contained in the constitution can be amended by the Parliament. The Parliament has, in practice, exercised this power on several occasions.

Provision for the Suspension of Rights: The constitution provides for a suspension of fundamental rights during an emergency. However, such a suspension automatically ends when the emergency ceases or when the President withdraws it.

The Directive Principles: Part IV of the Indian Constitution contains articles 36 to 51 that give details about the Directive Principles of State Policy (DPSP). The DPSP are not enforceable in a court of law, but they are very essential to governance and to the lives of the majority of people. Some of these are:

Right to work, including the provision for just and humane conditions of work, i.e., maternity relief, etc.

Right to Property is not a Fundamental Right. Initially, the Constitution granted the Right to Property to citizens. However, because this interfered with the implementation of some socio-economic reforms, the Right to Property was deleted from the list of Fundamental Rights. It was made a legal right under Article 300A. This was done by the 44th Amendment of The Constitution. Now Right to Property is a legal right, but not a fundamental right of the people.

Some special rights, such as cultural and educational rights, have been granted to minorities. It abolishes untouchables and makes this distinction a crime. It has also granted special protections to women, children and the weaker and marginalised sections of society. However, there is a lack of social and economic rights: the Right to Work, Right to Leisure, and Right to Social Security have not been included in it.

Constitutional Superiority of Fundamental Rights. The fundamental rights of the citizens are superior to ordinary laws and the DPSP. No law can violate Fundamental Rights.

Institution of National Human Rights Commission (NHRC). With a view to check possible violations to rights, the National Human Rights Commission has been working in India since 1993. It is five-member commission.

The Indian Bill of Rights is a very detailed and essential part of the Constitution of India. It grants and guarantees equal fundamental rights and freedoms to all people of India. It constitutes a very strong pillar of India's Democracy.

Right to Equality
Article 14: Equality Before Law— All citizens enjoy equality before law. All enjoy equal protection of law.

Equality before law, however, does not mean absolute equality or equality is among the unequal. It means equality or equality among the unequal. It means equality among the similarly placed people. It does not prohibit the classification of persons into different groups.

Article 15: Prohibition of discrimination—It prohibits discrimination on grounds of religion, race, caste, sex or place of birth. No person can, on any of any of these grounds, be denied access to shops, hotels, public restaurants and places of public entertainment or the use of wells, tanks, bathing Ghats, and places of public resort.

Article 16: Equality of Opportunity—this right provides equality of opportunity for all citizens relating to employment or appointment to any office the state. However, qualifications can be fixed for various jobs.

Article 17: Abolition of Untouchables—For eradicating the evil practice of untouchables in India, the Constitution has abolished untouchable. Practice of untouchable in any form is an offence publishable by law. All citizens of India now enjoy equal status.

Article 18: Abolition of Titles—the Constitution prohibits the state from conferring any title on citizens. However honours for military or academic distinctions can be given. This right does not prevent the grant of military decorations such as Parma Vir Chakra, Mahavir Chakra. Vir Chakra and Ashok Chakra.

Right to Freedom
Under a set of four Articles (19- 22), the constitution grants the Right to Freedom to the entire citizen. These articles together constitute the charter of freedoms of the people.

Fundamental Freedoms of Citizens (Art. 19): All citizens have the right to: (i) Freedom of speech and expression (ii) Freedom of assembly (iii) Freedom to form associations (iv) Freedom of movement (v) Freedom to reside and settle (VI) Freedom of profession, occupation, trade or business.

The Right to Freedom, like the right to equality is also not absolute. It is also subject to reasonable limitations. These freedoms have to be used without any violation of public order, public health, morality and security of state. Further, in respect of freedom of profession, trade, and business, the state can prescribe professional or technical qualifications. The State can also nationalize any industry or business.

Protection against Arbitrary conviction (Art. 20). The constitution provides protection against arbitrary

conviction in cases of offences committed by a person. It lays down the following: no person can be punished except for a violation of law and no person can be subjected to a punishment greater than the one prescribed by law. For one crime one punishment can be given. No person accused of any offence can be forced to give evidence against himself.

Protection of Life and Liberty (Art. 21). It grants protection to the life and liberty of citizens as well as non-citizens. It says, "No person can be deprived of his life and liberty except according to the procedure established by law."

Protection against Arrest and Detention (Art. 22). The Constitution also provides protection against arbitrary arrest and detention. Any person arrested by the police enjoys certain protections. He has a right to be informed about the grounds of his arrest. He has the right to consult his lawyer. He must be seen before the nearest magistrate within a period of 24 hours of his arrest.

Right against Exploitation (Articles 23-24).
Prohibition of Traffic in humans and forced Labour (Art. 23). This right prohibits sale and purchase of human beings. It also prohibits begging and forced labour.

Prohibition of Employment of Children (Art. 24). No child below the age of fourteen years can be employed to work in any factory or mine or any other hard harmful job.

Right to Freedom of Religion (Articles 25- 28)
Freedom of Profession and Propagation of Religion (Art 25). All persons enjoy the freedom of conscience. They have the right to profess, practice and propagate any religion. Forcible conversions stand prohibited. No one can be forced to adopt or leave a particular religion.

Freedom to Manage Religions Affairs (Art. 26). Every religion has the right to: establish and maintain religions institutions; manage its own affairs; own and acquire movable and immovable property; and administer its property in accordance with law.

Freedom from paying taxes for the promotion of any Religion (Art. 27). No person can be compelled to pay any tax for the promotion or maintenance of any particular religion.

Freedom to attend or abstain from religious functions (Arts. 28). The Constitution prohibits the imparting of religious instructions in any educational institution. No student can be forced to participate in religious worship that may be conducted in his institution. The right to religious freedom, like other fundamental rights, has

certain limitations. This right can be exercised subject to public order, morality and public health. It does not prohibit the introduction of social reforms.

Cultural and Educational Rights (Arts. 29 and 30)
Right to maintain Language, Script and Culture (Art. 29). Any section of the citizens having a distinct language, script or culture of its own has the right to maintain the same.

Right to establish and administer educational institutions (Arts. 30). All minorities, whether based on religion or language, have the right to establish and administer their own educational institutions.

Right to Property (Art 300A).
Originally this was a fundamental right under Article 31 of Constitution, but now it is a legal right and has legal protection.

Right to Constitutional Remedies
provides legal protection to Fundamental Rights. Citizens can go to the Supreme Court or the High Courts for getting their fundamental rights enforced. It empowers the Courts to issue directions or orders or writs for this purpose. The Habeas Corpus provides a remedy against wrongful detention of a person and the court directs the detaining authority to produce the detained person in the court and to explain the cause of his detention. The Mandamus directs the court to order an inferior authority to do an act, which falls within its jurisdiction. The Prohibition allows the court to prohibit an inferior authority from doing an act, which does not falls in its jurisdiction. The Quo Warranto allows the court to restrain a person from acting in a public office to which he is not entitled. The Certiorari allows the court to order an inferior authority to transfer the matter to it or to some other authority for its proper consideration.

Use of Fundamental Rights
Fundamental Rights are very important for the people, but have to be used in the interest of the unity and security of the state as well as not against public order, public health and morality. The existence of conflicts over caste, the presence of anti-national and anti-social elements, the activities of the terrorists, and the continued need for safeguarding the security, unity and integrity of the nation, all justify the existence of some limitations on fundamental rights.

Handout 4.3.2 : **Universal Declaration of Human Rights**

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law

in a public trial at which he has had all the guarantees necessary for his defence.

No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

Everyone has the right to freedom of movement and residence within the borders of each state.

Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

Everyone has the right to seek and to enjoy in other countries asylum from persecution.

This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

Everyone has the right to a nationality.

No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

Marriage shall be entered into only with the free and full consent of the intending spouses.

The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

Everyone has the right to own property alone as well as in association with others.

No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

Everyone has the right to freedom of peaceful assembly and association.

No one may be compelled to belong to an association.

Article 21

Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

Everyone has the right of equal access to public service in his country.

The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

Everyone, without any discrimination, has the right to equal pay for equal work.

Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, and housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and

professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27
Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28
Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29
Everyone has duties to the community in which alone the free and full development of his personality is possible.

In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30
Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Session 4.4 **Challenges to Equal Citizenship**

◉ **Objectives**

To help internalize human rights abuses, social inequalities and marginalisation that can affect members of communities with unique sexualities and to understand how laws and rights are embedded in the social, cultural and political structures.

Description/Expected Outcome

Participants will be able to understand that many different factors are involved in the realisation of human rights and realise that violation of rights and discrimination reflect the societal attitudes and norms.

Methodology

Viewing film, reflection, analysis, and discussion.

Materials/Preparation Required

Copy of the documentary film (DVD or computer download) and appropriate player.
Chart paper and marking pens.

Time

2 hours

Process

- Screen a documentary film that brings to life some examples of human rights abuses, social inequalities and marginalisation related to people with unique sexualities.

- Display these questions on a large piece of chart paper at the front of the training room:
  — What were the human rights violations shown in the documentary?
  — If we have been entitled to human rights and fundamental rights by the State itself, why does this happen?
  — Who are the perpetrators (violators) in the documentary?
  — Whose duty is it to protect the people in the documentary from rights abuses?
  — What can the oppressed people do to help themselves?

- Divide the participants in four groups. Give each group a large piece of chart paper and a marking pen. Ask them to discuss these questions in-depth and then to write their answers down.
- Ask one volunteer from each group to share their groups' consensus on each question. Encourage other groups to ask for clarifications and to make comments.

- Deliver this mini-lecture to the participants:

> *Many human rights abuses, social inequalities and cases of marginalisation are the result of bad governance. There are both structural and individual violations of rights. Structurally, the police, legal and judicial mechanisms are not upholding the foundations of Constitutional and human rights. Politicians can be part of the problem as they can be promoting discriminatory mind-sets. It is important to build healthy attitudes and understanding of human rights among those who govern. The inequitable sharing of resources in the society means that many citizens are treated as 'lesser citizens' or 'lesser humans' and members of communities with unique sexualities need to organise and push for the change of mind-sets at all levels of society.*

Notes for Facilitator

A relevant film or documentary, preferably in the Indian context, could be found online, or from local organizational resources. Some internationally acclaimed human rights films around the issues of communities with unique sexualities are 'The Last Chance' or 'In Pursuit of Equality'.

Session 4.5 **Towards Advocacy—Social Inequity and Marginalization**

Process

- Ask all participants to sit in one large circle in the training room. Read the following story aloud to all participants.

  Recently, in a nearby village, three very poor people who belonged to the Dalit group were brutally murdered by a group of people. Another person was seriously injured. It is now public knowledge that all the three of the deceased were homosexuals.

- Tell the participants that in any social context, many different groups contribute to societal norms that can play a role in either enforcing or negating the rights of people. This is a chance to explore some of the attitudes and positions that might be taken by different groups so as to understand the dynamics in upholding human rights.

- Divide the participants into six groups. Assign each group one of the categories below. Tell each group that they should pretend to be members of that category and to take on that role when responding to the story:

  Media: newspaper, radio, TV staff
  Politicians
  Religious leaders
  Family members
  The upper caste/dominant leaders of the village
  Police

- On a piece of chart paper write the following four questions. Display at the front of the training room.
  1. How did you feel about the three people involved in this attack?
  2. Choose three words that could describe the people who were involved in the attack?
  3. What do you think is the major problem faced by the three people involved in the attack?
  4. Can you suggest what could be done to either prevent this type of incident, or to mitigate its effect on communities with unique sexualities and/or to use it as a 'wake-up' call for action?

- Give each group a large piece of chart paper and marking pens. Tell them to react to this incident by discussing the four questions and writing down their agreed responses.
- Ask for a volunteer from each of the groups to display their chart paper at the front of the training room. Each presenter should report how their group's members responded to the four questions.

◉ **Objectives**
To help participants explore and understand the socio-cultural context of people with unique sexualities, and to understand the relationship between social dynamics, advocacy, and equity.

Description/Expected Outcome
Participants understand how various stakeholders influence societal norms and attitudes and explore possible solutions involving various advocacy strategies.

Methodology
Role plays, group discussion and presentations

Materials/Preparation Required
Chart paper and marking pens

Time
2 hours

- Ask the group why the six different groups had different responses to the four questions. Explore why they said what they did, where they got that particular opinion or attitude, and what biases continue to result in discrimination, violence, and injustice. Encourage questions and comments from all the participants.
- On another piece of chart paper, write down the ideas suggested by the groups for question 4.
- Ask the participants to review these ideas and to think about how they could go about implementing some of them.

Notes for facilitator

The facilitator should be aware that different members of each group might have conflicting opinions while taking on the various roles of groups that make up a particular social context. If any conflicts occur, remind the participants of the main objective of the session, which is to help them explore and understand the social context surrounding people with unique sexualities.

Session 4.6 **Identifying Barriers to 'Life with Dignity'**

Process

- Display this list of questions on chart paper at the front of the training room:
  — Name the critical areas of your life in which you feel discrimination and violation of rights (with examples – e.g. education, employment, transport/mobility, housing, etc.)
  — What are some of the ways that this discrimination and violation of human rights affects you?
  — What do you feel is the reason why people discriminate against you?
  — Within members of communities with unique sexualities, is the experience of discrimination and violation of rights the same? Or are there differences based on caste, class, education, or location?
  — Is this discrimination and violation of rights faced by members of communities with unique sexualities 'special or distinctive'? Or are there other people who face similar discriminations? If yes, who are these other groups?

- Divide the participants into five groups. Give each group a large piece of chart paper and a marking pen.
- Assign each group one of the questions to discuss in-depth for 15 minutes.
- Ask them to write down a complete answer to that question on the chart paper.
- Ask a volunteer from each group to share the group's answers with the other participants. Encourage comments and questions from all participants.
- Make sure that the following points come up and are discussed during the presentations:
  — Areas where communities with unique sexualities might feel discriminated against or have their rights violated probably include: education, job opportunities; trying to rent a house together, accessing health care, accessing food/ration cards, exercising civil rights such as collectivising, voting etc.
  — The concept of human rights, including the challenge of sexual minorities/MSMs to be considered human
  — Constitutional equality and treatment of being lesser citizens Understanding society and structures, including roots of biases, discrimination, and violence
  — Issues of caste, class, gender, including patriarchy and power The differences of caste, class, gender, ethnicity, rural/urban, elite/non-elite, dalits/non-dalits (backward castes) among members of communities with unique sexualities and how they have embedded these biases within themselves
  — The forms discrimination takes, including social norm prejudices and biases to actual violence, including honour killing

◉ Objective
To help participants understand the systemic and pragmatic barriers to full human dignity among a wide spectrum of society, not just members of communities with unique sexualities.

Description/Expected Outcome
The participants will be able to identify the structural barriers in their day-to-day lives through critical reflection and realise some of the root causes of discrimination and rights violations.

Methodology
Reflective small group work, presentations, and plenary discussion.

Materials/Preparation Required
Chart paper and marking pens

Time
1 hour

Session 4.7 **Developing Rights-based Advocacy Strategies**

◉ **Objective**
To help participants develop advocacy strategies to address rights-based inequalities.

Description/Expected Outcome
The participants will fill in a chart that will help them to develop strategies to address some of the rights-based inequalities that they have explored in Module 4.

Methodology
Mini-lecture, small group work, discussion

Materials /Preparation Required
Copies of blank chart printed on large pieces of chart paper and marking pens

Time
1 hour and 30 minutes

Process

- Deliver this mini-lecture to the participants:

> *Now that you have learned about the foundation of a rights-based approach to social inequality and marginalization, how would you begin to think about steps that you might take to resolve a problem in your community with unique sexualities? This problem could be an abuse related to any number of 'rights': the right to work, health, be educated, own property, or the right to choose a lifestyle. What could you plan to do at the local level, the regional level or the state level? What do you think could be done to change the attitudes and notions of different players at these different levels in the social, cultural and political spheres? Are any of the abuses related to rights happening to other vulnerable communities? How could you bring other groups into your strategy to resolve the problem?*

- Divide the participants into 4 groups. Give each group a blank chart and a marking pen.

- Display this list in the front of the training room. Tell the participants that to establish a strategy to address a rights-based abuse they will now need to:
  — Identify the rights-based abuse (the right to work, health, to be educated, to own property, etc.)
  — Who will the specific target group be?
  — Mobilize that target group by getting their consensus about and the need to resolve the abuse
  — Decide on what activities could be carried out to resolve the abuse: creating awareness, applications/appeals to the appropriate authority, marches/rallies, etc.
  — Decide where the activity will take place?
  — What resources are needed: Human and financial resources?
  — Are there any collaborating agencies that might support the action?
  — Timeline of activities
  — Monitoring and Evaluation: How you will know it has been successful?
  — Will the activity's outcome be able to affect changes at the policy level?

- Now ask the groups to fill out the chart. Give them approximately 30 minutes to complete it.
- Ask each group to choose a volunteer to display their chart at the front of the training room and to give a recap of their activity and the process on how they filled out their chart.
- Display all charts on the walls of the training room for future reference for possible activities of a CBO.

Sample of the action plan chart:

Short-term objective						
Target Group	**Mobilization Activities of Target Group**	**Activities to stop Rights-based abuse**	**Where**	**Resources:** Human Financial	**Time line:** Start Finish	**Monitoring & Evaluation**

Session 4.8 **Evaluation Of Module 4**

Process

- Tell the participants that this session will give them a chance to evaluate the activities conducted during Module 4. Evaluation is the process of assessing or measuring the quality of a workshop in terms of whether or not the objectives were achieved, identification of both positive and negative aspects of the activities or of the logistics, and most importantly gathering input to make the workshop better in the future.
- Encourage them to give their thoughtful and honest opinions on and reactions to a variety of factors that are listed on the evaluation feedback form.
- Remind them that the evaluation is confidential and no names are required.
- Distribute a copy of the evaluation feedback to each participant.
- Give the participants approximately 10 minutes to fill the form and collect them after they complete it.
- Ask if one or two participants would like to verbally share their experiences about the training with the larger group.
- Thank all participants for their cooperation.
- Congratulate all the participants on their excellent participation and wish them all the best.

Note to the facilitator

An evaluation feedback form can include a variety of training aspects such as: relevance of the topics covered; facilitation style; facilitators use of language; space to freely express one's opinions; methodologies used; scope/level of participation; handouts and materials; adequate breaks, food, accommodation, or any relevant category. To develop an evaluation feedback form the facilitator should review all activities conducted during the workshop and determine which categories are most important to get feedback on. Against each of the chosen categories, provide four options for the participant to judge by with a simple check mark under Very good, Good, Average, or Poor.

Sample of an evaluation feedback form

Subject	Very Good	Good	Average	Poor
Training content				
Training methodology				
Language				
Adequate breaks				
Food				

The facilitator should try to analyse this feedback as soon as possible so that the participants' views can be taken into consideration when planning future activities.

◉ Objective
To obtain feedback from the participants about aspects of Module 4.

Description/Expected Outcome
Participants will reflect on the sessions conducted in Module 4 using the categories on the evaluation feedback form, which will provide the facilitator with scope to make changes in the training content, methodology and style for future workshops.

Methodology
Individual reflection

Materials/Preparation Required
Evaluation feedback forms

Time
30 minutes
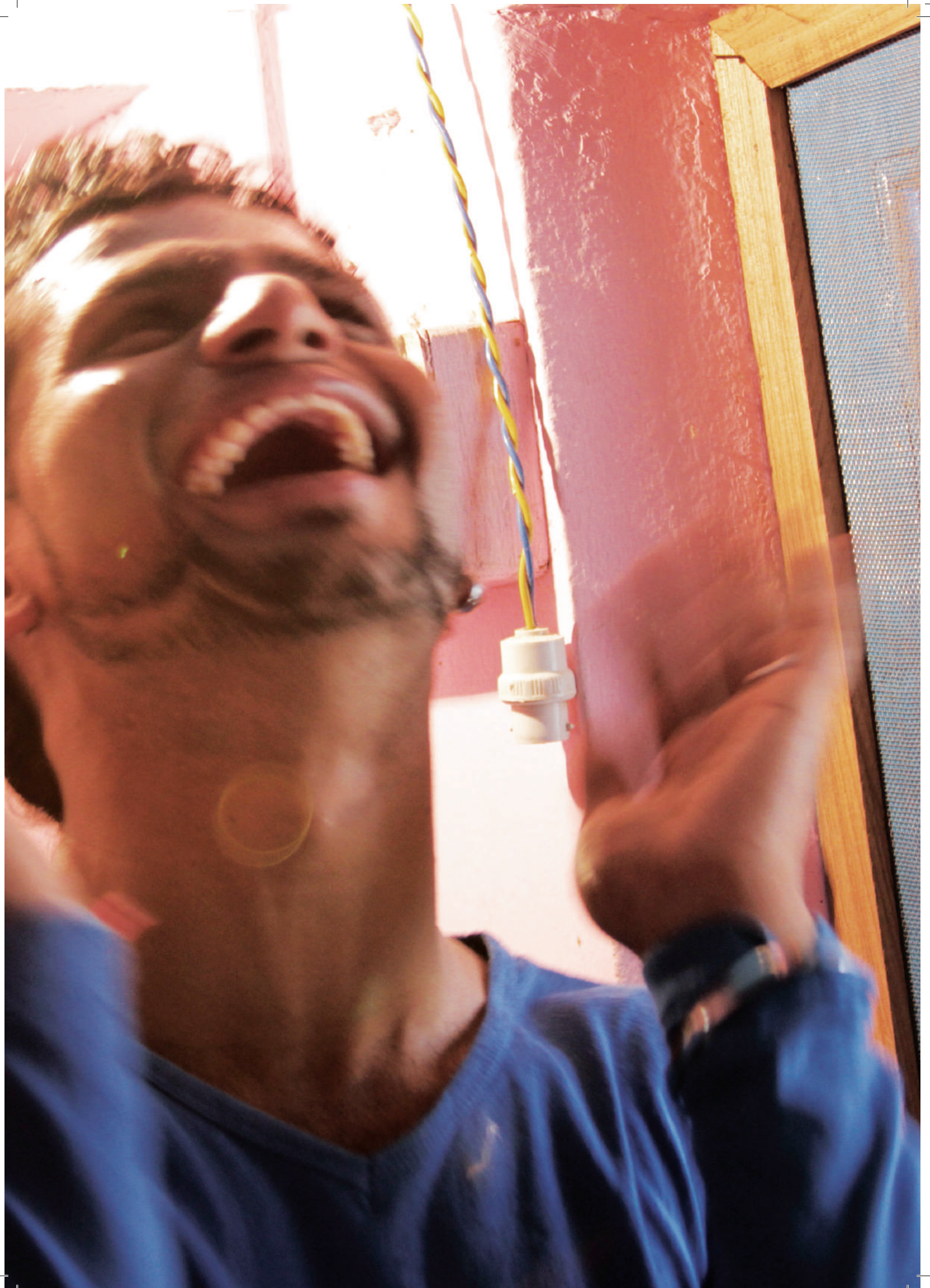
Community Mobilization of People with Unique Sexualities:
MODULE 5: Skills for Advocacy,
the fifth module in a series of six on empowering communities with unique sexualities.

COMMUNITY MOBILIZATION OF PEOPLE WITH UNIQUE SEXUALITIES

MODULE 5
Skills for Advocacy

Introduction to Module 5

Skills for Advocacy

Module 5: Skills for Advocacy presents specific capacities and skill sets for advocating with different stakeholders so that members of communities with unique sexualities can have their identified rights-based demands met effectively. The module is broken down into two sections: building knowledge and skills to develop advocacy strategies targeted at the government; and building knowledge and skills to develop advocacy strategies targeted at the media. The sessions focused on government are essential for ensuring access to available social entitlements for marginalized groups. Module 3 Collectivisation of Communities with Unique Sexualities is a prerequisite for these sessions as it lays the foundation of a rights-based framework. The sessions focused on media are crucial in reducing stigma and discrimination and heightening awareness to the issues of people with unique sexualities. Participants will gain the skills needed to develop a positive media story and to deliver a consistent message when being interviewed by the media.

CONTENTS

Advocacy with Government

Session 5.1 Overview of Advocacy Concepts

◉ Objective
To help the participants gain a conceptual understanding of advocacy.

Description/Expected Outcome
Participants will gaina conceptual clarity about advocacy that will prepare them for the practical exercises in Module 5.

Methodology
Mini-lecture, reading and discussion

Materials Required
Handout 5.1.1: What is advocacy?

◷ Time
1 hour

Process

- Deliver this mini-lecture to the participants:

> *KHPT has been involved in capacity enhancement of communities with unique sexualities on various needs-based and rights-based issues identified by community members. Advocacy has been identified as one of the core processes towards creating an enabling environment for HIV prevention as well as for community empowerment. Advocacy requires specific capacities and skill sets related to understanding the broader principles of advocacy, building leadership skills, and improving communication skills for communicating effectively with various stakeholders. The sessions in this workshop will focus on two areas that are important for the empowerment of the communities we work with. The first is access to social entitlements. There is a need to advocate for identified rights-based issues such as having optimum access to these services. The second is reducing stigma and discrimination. Advocacy with the media is a way to reach a larger audience, which is essential to create a positive image. Examples of efforts by community members that could have an impact in the long run to reduce vulnerabilities include regular trainings for the police departments and other government agencies at local, district and state level and sensitizing media through interface and consultations with communities with unique sexualities.*

- Ask the participants to form groups of four and give each member a copy of Handout 5.1.1: What is advocacy?
- Tell one member from each group to read the text out loud. Tell the participants in each group to interrupt the reader if they need to ask for clarification from the group, or to give personal examples of what advocacy means to each of them.
- Tell the participants to formulate questions on the information from Handout 5.1.1: What is advocacy? to share with members from other groups.
- Ask for a volunteer from each group to share their questions about advocacy with the whole group. Encourage group participation in sharing, debating and finally coming to a consensus about what advocacy is and how it could relate to them as individuals and for their CBO.

Handout 5.1.1: **What is advocacy?**

Definition:

Advocacy may be defined in a variety of ways, but at its core, advocacy refers to a process, initiated by citizens or groups of citizens, such as a CBO, to bring about change. Advocacy entails conducting a set of organized actions aimed at influencing social attitudes, socio-economic status and public policies and processes that enable and empower marginalized groups to attain all their rights-based entitlements. Advocacy is a process of persuading and pressuring other community members, local powerful actors, regional and state authorities to become aware of, understand the need for, and to act on supporting some sort of favourable change. This could be support of a change at community level, local level, district level, or State level, or even at international levels. There are many ways to bring about change that are dependent on a wide variety of factors as shown in the chart below:

Different Types of Advocacy

	Policy	Information, Education, Communication (IEC)	Community mobilization	Networking and partnerships	Fundraising & resource mobilization	Overcoming stigma and discrimination
What can it change	Development and implementation of policies, laws and rules	Awareness and behavior	Capacity of communities to identify and address their problems	Isolation and duplication of programme activities / interventions	Level of resources available for HIV/AIDS activities	Level of stigma and discrimination
Target group	Decision makers, leaders, policy makers, people with influence	Particular age group, gender, residents of an area, etc.	Members of a community	Individuals or groups who have a similar agenda	Communities, local councils, government, development partners	People who stigmatize and discriminate
Does it mainly target people who have influence over others?	Yes	No	No	No	No	No
Typical indicators of success	Favorable policies laws or practices implemented	Desired changes in knowledge, attitude, practices and behavior achieved	A community problem is solved; and more people participate in community activities	Members of the network / partnership achieve more than they could have achieved if they worked alone	Targets provide more resources (e.g. funds, supplies)to development initiatives	Actions showing reduced stigma e.g. fewer rights-based abuses and marginalisation

Two broad types of advocacy can be distinguished: individual advocacy and systems change advocacy.

Individual advocacy focuses on changing the situation for an individual and protecting their rights.

Systems advocacy focuses on changing policy and practice at the local, national or international level. Systems advocacy is a long-term approach to changing political processes, which requires sustained effort.

Because systems advocacy aims to affect long-term social change, it is generally considered to be a process that addresses strategic needs, in contrast to addressing the immediate and day-to-day needs that individual advocacy might focus on. However, advocacy is also a tool that is can influence practical needs and can be used in conjunction with practical activities.

In planning an advocacy strategy, it is useful to have a broader discussion of the interplay between strategic and practical needs in the context of the problem. CBOs formed by members of communities with unique sexualities can focus on both individual and systems advocacy depending on the level of the organisation as described in Module 3 Collectivisation of Communities with Unique Sexualities. For example, at the taluk level, CBOs would focus on individual /community needs such as advocacy for housing facilities, enrollment for voter's identification cards, or employment opportunities in government schemes. At the district level, advocacy efforts would focus on broader issues such as addressing violence by working with the police, the media and the judiciary. At the State level, SARATHYA would address human rights issues and initiate policy changes as well as building linkages with other like-minded groups. There may be issues that would require efforts for advocacy across all CBO levels simultaneously in order to bring about change. Efforts at all levels can make an impact. For example, the amendment of Section 377 of the Indian Penal Code

that decriminalised homosexuality. This was the fruit of advocacy over several years by groups at the district and State levels, which affected members at the village/site and taluk levels.

Module 5 focuses on systems advocacy and the strategies to influence policy makers when they make laws and regulations, distribute resources, and make other decisions that affect peoples' lives.

There are a variety of advocacy strategies, such as strengthening the ability of local organizations to influence change, delivering messages through the media, and bringing the attention of problems directly to policy makers. All effective advocacy strategies will aim to affect change with all these actors at the same time.

Generally the advocacy strategies included in Module 5 aim to improve respect for and the protection of human rights of members of communities with unique sexualities. KPHT main goals are to:
- Increase the understanding of human rights to include abuses suffered predominantly by members of communities with unique sexualities.
- Expand the scope of State responsibility for protection of human rights in both the public and private sphere for members of communities with unique sexualities.
- Improve the effectiveness of the human rights system at the state and national level to both enforce their human rights and also to hold abusers accountable.

An effective advocacy initiative or strategy requires organization, strategizing, information gathering, coalition building and action to achieve the objective. The actions to achieve the objective typically occur over time, and incrementally. Rarely do CBOs achieve success the first time they undertake an advocacy strategy. Rather, success must be achieved step-by-step through a persistent and long-term commitment to the advocacy goal.

Session 5.2 **Planning For Advocacy Activities**

Process

- Tell the participants that before any advocacy work can be done in the community there are crucial factors to consider in the planning stage.
- Ask the participants to form four groups.Tell each group to select one issue faced by members of communities with unique sexualities related to rights-based abuses and marginalization.
- Give them 5 minutes to discuss and then identify an issue. Ask each group to share their issue with the other groups. Make sure each group has chosen a different issue.
- Distribute Handout 5.2.1: Advocacy Priorities.Read it aloud and discuss.
- Tell the participants to use Handout 5.2.1: Advocacy Priorities to plan their strategy, using the bullets points under each topic to stimulate conversation and help group members come to a consensus.
- After 30 minutes, distribute one copy of the Planning for Advocacy chart to each group. Ask them to now fill out the columns with the information that reflects their discussions.
- Ask for a volunteer from each group to present the issue they identified and to share their planning strategy.
- Display the completed Planning for Advocacy charts in the training room to be reviewed at a later date by other members of the CBO for more input.

Notes for facilitator
Below is an example of the Planning for Advocacy chart

Objective
To help participants learn how to plan for advocacy activities.

Description/Expected Outcome
The participants will learn about valuable strategies for beginning advocacy activities.

Methodology
Mini-lecture, small group work, reading, discussion and presentation

Materials Required
Handout 5.2.1: Advocacy Priorities, copies of Planning for Advocacy chart and marking pens.

Time
2 hours

Planning for Advocacy chart	
Policy issue	
Target audiences	Primary audience Secondary audience
Policy goal and timeline	
Allies and/or collaborators and their roles	
Opponents, the threats they pose and mitigation strategies	

Handout 5.2.1: **Advocacy Priorities**

Criteria	Guiding questions
Select a policy issue	• Which policy issue is critical for addressing the rights-based inequality you identified? • Which policy change is your best option for a significant impact? • How many people will benefit if a policy change is achieved? • Can your CBO effectively advocate on this issue? Is the issue 'winnable'? • Are potential risks acceptable or not?
Select target audiences	• Who has authority to make these changes? (primary audience?) • Who has the greatest ability to influence the decisions of your primary audience? (secondary audience?)
Set a policy goal	• What should your advocacy initiative accomplish? • When will this change be achieved? • Can you clearly articulate the final or impact goal for your advocacy initiative? • Can you clearly articulate policy goals at the community level?
Identify allies	• Are there other organizations, groups and individuals who are concerned or already working on the same policy issue? • Do coalitions/alliances exist or do they need to be established? • What are the advantages and disadvantages of forming coalitions/alliances with each of them? • What role do these organizations want your CBO to play and what contribution do they expect from you?
Identify opponents	• Are there organisations, groups or individualswho oppose the proposed change? • What threat do these organisations, groups or individuals pose? • What can you do to reduce the influence of these opponents?

Session 5.3 **The 'Right to Information Act' —A Tool for Advocacy**

◉ **Objective**
To understand the 'Right To Information (RTI) Act' as a tool for advocacy.

📝 **Description/Expected Outcome**
The participants will know how to use the RTI process to get the information they might need for their advocacy initiatives.

Process

• Ask for volunteers to share any experiences they have had when they were denied an entitlement in a government office for no given reason.
• Encourage other participants to comment on, or ask questions about, the incident. Try to draw out possible actions that the participants could have initiated to solve the problem.
• Tell the participants that, as members of communities with unique sexualities, such experiences are very common. Many times people feel helpless in such a situation because they don't have the confidence or the necessary information to explore the root cause of the problem.

- Distribute Handout 5.3.1: Right To Information (RTI) Act. Read and discuss. Highlight the two case studies.
- Now, go back to some of the experiences that participants shared at the beginning of the session. Engage the group in a discussion on how RTI could have been helpful in that situation.
- Ask the participants if they would be prepared to use the RTI now if they needed any information, either for themselves, or for help with their advocacy work.

Methodology
Experience sharing and discussion

Materials/Preparation Required
Handout 5.3.1: Right To Information (RTI) Act

Time
1 hour

Handout 5.3.1: **Right To Information (RTI) Act**

1. When did the Right To Information (RTI)Act come into force?
On the 12th October, 2005 (120th day of its enactment on 15th June, 2005)

2. What does the RTI Act include?
It includes the right for any citizen to:
- Inspect works, documents, and records
- Take notes, extracts or certified copies of documents or records
- Take certified samples of material
- Obtain information in form of printouts, diskettes, floppies, tapes, video cassettes or in any other electronic mode or through printouts

3. What is not open to disclosure?
The following is exempt from disclosure [S.8]
- Information, disclosure of which would prejudicially affect the sovereignty and integrity of India, the security, strategic, scientific or economic interests of the State, relations with foreign States, or lead to incitement of an offence
- Information that has been expressly forbidden to be published by any court of law or tribunal or the disclosure of which may constitute contempt of court
- Information, the disclosure of which would cause a breach of privilege of Parliament or the State Legislature
- Information available to a person in his fiduciary relationship, unless the competent authority is satisfied that the larger public interest warrants the disclosure of such information

4. What does a "public authority" mean?
- Any authority or body or institution of self-government established or constituted: [S.2(h)] by or under the Constitution; by any other law made by Parliament;by any other law made by State Legislature; by notification issued or order made by the appropriate Government and includes anybody owned, controlled or substantially financed
- Non-Government Organizations substantially financed directly or indirectly by the appropriate Government

5. What is the application procedure for requesting information?
- Apply in writing or through electronic means in English or Hindi or in the official language of the area, to the Public Information Officer, specifying the particulars of the information sought for.
- The reason for seeking information is not required to be given.

6. What is the time limit to get the information?
- 30 days from the date of application or 48 hours for information concerning the life and liberty of a person
- The applicant must be provided with the information free of cost if the Public Information Officer fails to comply with the prescribed time limit

7. What is the fee?
- Reasonable application fees should be prescribed. The current fee is Rs.10/-
- The application for obtaining information under subsection (1) of section 6 of RTI Act, 2005, must be accompanied by the application fee, paid in cash or by demand draft banker's cheque or India Postal Order, drawn in favour of Rural Electrification Corporation Ltd., payable at the local office where the application has been submitted
- If additional fees are required, then the request must be made in writing with details of how the additional fees were calculated
- Applicant can seek review of the fee charged by the Public Information Officer by applying to the

- No fees will be charged to people living below the poverty line (BPL) who the government has made special provisions for. People in the BPL category are issued cards and can access some reductions.

8. What are the penalty provisions?

Every Public Information Officer will be liable for fine of Rs. 250/- per day, up to a maximum of Rs. 25,000/-for:
- Not accepting an application
- Delaying release of information without reasonable cause
- Denying information
- Knowingly giving incomplete, incorrect, or misleading information
- Destroying information that has been requested
- Obstructing the provision of information in any manner

RTI Case Studies

1. A female resident of a slum colony, Triveni, filed an RTI application and followed it up in East Delhi. She holds an Antyodaya card issued by the government for the poorest of the poor, and is entitled to wheat and rice at a subsidised rate of Rs. 2/-and Rs. 5/- per kilogram respectively. However, Triveni used to buy wheat for Rs.5/- per kg and rice for Rs.10/- per kg. When she came to know of the actual rates in February 2003 she was shocked. With help from KHPT she filed an RTI application asking for details of rations issued to her as per records. She also requested copies of cash memos (receipts, which a shopkeeper is supposed to issue for every transaction with a signature or thumb impression of the customer) that were purported to have been issued to her. The RTI reply stated that Triveni had been issued 25 kgs of wheat at Rs.2/- per kg and 10kgs of rice at Rs.3/- per kg every month for the last three months. However, she had really not received any grain at all. The cash memos showed thumb impressions in her name although she is literate and always signs. As a first step, she decided to confront the shopkeeper. However, he had heard she had received the RTI reply, so he came to her house and pleaded for her to forgive him. Since then she has been getting the correct amount of grain rations at the correct price. In this circumstance, the RTI was a useful tool that gave power to an ordinary citizen to stop being marginalized. If the RTI had not given Triveni access to the correct records, no one would have listened to her. This is a good example of how the RTI Act can redefine relationships between citizens, the people and the government in real terms.

2. When the RTI Act was implemented in 2005 a male citizen came to KPHT with a grievance that he had not had any electricity connection for two years because he refused to bribe the Delhi Vidyut board officials. Instead of taking up his complaint with that department, we asked him to file an application under the new RTI Act. He requested the names of the officials who had not taken action on his application, since, as per law, a consumer is supposed to receive his electricity connection within 30 days of applying for it. Immediately after sending the RTI, his electricity connection was provided. In ordinary circumstances, a complaint against the Delhi Vidyut board officials would have gone in the dustbin. However, with the transparent process of the RTI, corrupt officials are now not in control of vital information. This makes them more accountable to ordinary citizens.

Advocacy with the Media

Session 5.4 **Perceptions about the Media**

Process

- Tell the participants to start thinking about the media, whether it be the newspaper, radio, or TV, and how our lives are influenced by it. Tell them to think about some words that relate to either the Indian media or the international media.
- Tell the participants that they will play a word association game using a ball which everyone will take turns catching and throwing.
- Tell the participants to sit in a circle. As an example, the facilitator chooses a word or words that have some link with the media, for example, 'Breaking news.'
- Tell them that when you say the words, 'Breaking News' you will throw the ball to a person in the circle. Then that person has to respond to the words 'Breaking News' with the first word/ words that come to their mind, but still related to the media.
- Now start the game. Choose a person to go first using the example, 'Political scandal'. He will throw the ball to someone and say 'Political scandal'. The person who catches the ball will now respond with the first word/ words that come to their mind, but still related to the media.
- Continue the game by having each person who holds the ball thinking up another word/words related to media, and then throwing the ball to someone else and calling out the word/words.
- Play the game as long as it takes for everyone to have a turn throwing and catching the ball.
- Watch the game closely and listen attentively as each person names a media word and another participant responds to it. List all these words on the board.
- When the game is over, have all participants review the words that were used. Display another blank chart paper and label two columns, 'Positive' and 'Negative'. Ask the participants to classify the words under these two broad headings.
- Display another blank chart paper and label two columns, 'Information' and 'Viewpoint/Opinion'. Ask the participants to classify the words under these two broad headings.
- Tell the participants that through this exercise we can understand how people feel about the media. Use some examples of how the words were classified on the chart paper. For example, for the word 'media', one person responded with the word 'fear', while another person responded with 'information'. This shows that the first participant had some negative experience when interacting with the media, whereas the second participant views the media as a news dissemination tool.

Objective
To explore participants' feelings and opinions about the media.

Description/Expected Outcome
Participants will play a word association game to explore their feelings and opinions about the media.

Methodology
Game

Materials/Preparation Required
One ball, chart paper and marking pens

Time
60 minutes

Session 5.5 **Assessing Media channels**

◉ Objectives
Participants will identify differences between media reports in print and electronic format and note the elements that make either format more interesting and memorable.

Description/Expected Outcome
The participants will compare different types of media formats and understand what elements make a story newsworthy to different audiences so that in future they can tailor their advocacy messages accordingly.

Methodology
Comparison and discussion of news stories in different media formats.

Materials/Preparation Required
A media video clipping and a hard copy clipping of news, both showing the community in a positive light. Chart paper and marking pens.Prepared Media Voting chart.

Time
2 hours

Process

- Tell the participants that they will be comparing the same information, but in a different media format, to identify if the messages are the same, which has a 'stronger' message, which is more 'positive', and which type of media channel different viewers might prefer.

- Display the hard copy clip of a news story at the front of the training room, or pass it around so that all participants can see it. Ask the following questions:
  — What is this clip focusing on?
  — Who is the messenger?
  — Who is the target audience?
  — Are there any positive opinions offered?
  — Are there any solutions offered in the clip?
  — Who are the stakeholders supporting the solutions?
  — Would you call this a news (information) story or a human interest story?
  — If you recall one thing about the clip, what is it?

- Display the electronic clip of a news story at the front of the training room. Ask the following questions:
  — What is this clip focusing on?
  — Who is the messenger?
  — Who is the target audience?
  — Are there any positive opinions offered?
  — Are there any solutions offered in the clip?
  — Who are the stakeholders supporting the solutions?
  — Would you call this a news (information) story or a human interest story?
  — If you recall one thing about the clip, what is it?

- Ask the participants to form four groups. Give each group a chart paper and a marking pen.
- Ask them to discuss the two media formats that they have just compared and to list five differences.
- Ask for a volunteer from each group to display their chart paper at the front of the training room and to share the group's five differences. Encourage comments and questions during sharing.
- Make sure to highlight that when dealing with print media, it is more important to involve stakeholders who can offer strong opinions and solutions. When dealing with electronic media, it is more important to highlight visual appeal and to showcase personalities and confidence related to speaking and sharing ideas.
- Now ask the participants in each of the four groups to come to a consensus about which type of media report is 'best', looking at each of them from two

viewpoints: from a common viewer; and from a leader of a community with unique sexualities.

- Display the Media Voting chartat the front of the training room with two columns labelled 'Print clip' and 'Electronic clip', and two rows labelled 'Common viewer' and Community leader'. Ask for a volunteer from each group to share their group's vote.Make appropriate checkmarks in the columns.
- Although one type of media might have got more votes for different reasons, make sure to highlight that for advocacy initiatives, they need to reach out to both kinds of viewers when they are using the media to sensitise, share information, or gain support.

Notes for facilitator

Be sure to use a current, interesting and most importantly, a media story available electronically and in print that is relevant to members of communities with unique sexualities. Below is a sample of the voting chart:

Media Voting chart

	'Print clip'	'Electronic clip'
'Common viewer'		
'Community leader'		

Session 5.6 **Developing a Positive Media Story**

⊙ Objective
To increase knowledge and skills needed to develop a positive media story.

Description/Expected Outcome
The participants will agree on some criteria for developing a positive media story about their community and then, using those criteria, critique an electronic media clip.

Methodology
Brainstorming, discussion, viewing a media clip and reflection

Materials/Preparation Required
Handout 5.6.1: Elements of a Positive Story. Electronic clip of positive media story related to members of a community with unique sexualities.

Time
1 hour and 30 minutes

Process

- List these three questions on chart paper and display at the front of the training room:
  — What they would like to see in a good report about the community?
  — How would they like to be portrayed in the media?
  — What are the images and voices they would like to see in the report?

- Ask the participants to brainstorm some ideas for each question. List their answers on another piece of chart paper and display at the front of the training room.
- Distribute Handout 5.6.1: Elements of a Positive Story. Read and discuss. Compare the participants' list of the 'elements of a positive story' with Handout 5.6.1: Elements of a Positive Story.
- Show the participants the electronic clip of positive media story related to members of a community with unique sexualities.

- Discuss the following questions with the whole group:
  — Who was delivering the messages on the clip?
  — How was the story introduced?
  — How did the reporter depict the community?
  — How were the voices of communitymembers brought out?
  — How were some of the community experiences highlighted?
  — What did you like about the clip?
  — What didn't you like?
  — What are some suggestions to improve the clip?
  — Do you want to see similar stories being covered about your community in the media? If yes, what can you do?

Handout 5.6.1: **Elements of a Positive Story**

A good story must:

- Set the larger context to rights-based inequalities and marginalisation that lead to vulnerability for high-risk groups.
- Show the community responding to the challenge posed by social inequality or marginalisation that could inspire confidence in the community-led response.
- Demonstrate capacity to visualize the future, the ability to act and ability to make a difference.
- Be consistent in providing evidence, along with visual and vocal messages.

Session 5.7 **Interacting with the Media**

Process

- Write the following questions on chart paper and display in front of the training room:
  — Who are you and what organisation are you representing?
  — What are the challenges you have faced while trying to access social entitlements?
  — Which stakeholders have been supportive and which have not?
  — Give an example of how your community has been empowered through a CBO.
  — What do you want to achieve through this media interaction?
  — What is the key message you want to give to the listeners?

- Ask the participants to get into pairs. Tell them to pretend that they are on TV and are being interviewed by a TV reporter. Tell them to take turns interviewing each other using the questions on the chart paper.
- After 20 minutes, ask for volunteers to share their experiences about the mock interviews. Did they feel confident? Which questions were the hardest to answer? Was it possible to deliver the key message in a succinct, easy to understand manner?
- Introduce the guest speaker, a journalist/reporter, to the participants. Tell them that he will give them a short talk based on how to interact with the media successfully.
- When the guest speaker has finished his talk, distribute Handout 5.7.1:Tips for Media Interaction. Read it and discuss, asking for elaboration from the guest speaker.
- Ask the participants to get back into their pair groups and to once again practice being interviewed, but this time to keep in mind all the tips that the guest speaker has given them.
- With the guest speaker acting as a 'coach' ask each pair to come to the front of the training room and perform their interviews.The guest speaker will evaluate how convincing the interaction was and will tell each of the pair groups what they could have done better, and what else could have added weight and authenticity to their interview.

Objective
To build positive and effective advocacy skills when working with the media in advocacy initiatives.

Description/Expected Outcome
The participants will perform mock interviews and practice answering a series of questions so they can become confident when working with the media in advocacy initiatives.

Methodology
Mock interviews, reading, guest speaker (journalist) presentation

Materials/Preparation Required
Chart paper and marking pens. Handout 5.7.1: Tips for Media Interaction.Arrange for a journalist to interact with participants on advice for interacting with the media.

Time
2 hours

Handout 5.7.1: **Tips for Media Interaction**

Getting ready to be interviewed
- Be prepared: If you are not prepared, ask for more time
- Be on time
- Be clear on whether the reporter can use your name and photo.
- If possible, follow a written script
- Only talk about what you are sure of
- Answer only those questions that you are comfortable with
- Avoid arguments.
- Say 'no comment' if you do not want to answer a particular question

Submitting a written article
- Find out what kind of article is being requested and what the deadline is
- Get information about the newspaper/publication/ media channel that is requesting the article
- Approach the journalist as a professional, not as a friend
- Write a clear, concise story and make sure to include the full name and short description of your CBO

- Take along evidence in the form of photos, clippings, documents, etc.
- Give a contact numbers so the newspaper/publication/ media channel can call to clarify information

For positive approaches to the media
- Go beyond giving a press release to the media
- Highlight stories of empowerment that have happened through the CBO's activities
- Highlight stories about challenges that many people are facing
- Form a media committee in your CBO
- Invite one sub-district (Taluk) or district journalist to every CBO meeting: interact with them and get to know them
- To ensure coverage and validate your claim about an issue, share any photos, reports, awards or data
- Give a contact number so the newspaper/publication/ media channel can get in touch if there are any clarifications or to follow-up with future media exposure.

Session 5.8 **Evaluation of Module 5**

Process

- Tell the participants that this session will give them a chance to evaluate the activities conducted during Module 5. Evaluation is the process of assessing or measuring the quality of a workshop in terms of whether or not the objectives were achieved, identification of both positive and negative aspects of the activities or of the logistics, and most importantly gathering input to make the workshop better in the future.
- Encourage them to give their thoughtful and honest opinions on and reactions to a variety of factors that are listed on the evaluation feedback form.
- Remind them that the evaluation is confidential and no names are required.
- Distribute a copy of the evaluation feedback to each participant.
- Give the participants approximately 10 minutes to fill the form and collect them after they complete it.
- Ask if one or two participants would like to verbally share their experiences about the training with the larger group.
- Thank all participants for their cooperation.
- Congratulate all the participants on their excellent participation and wish them all the best.

Note to the facilitator

An evaluation feedback form can include a variety of training aspects such as: relevance of the topics covered; facilitation style; facilitators use of language; space to freely express one's opinions; methodologies used; scope/level of participation; handouts and materials; adequate breaks,food, accommodation, or any relevant category. To develop an evaluation feedback form the facilitator should review all activities conducted during the workshop and determine which categories are most important to get feedback on. Against each of the chosen categories, provide four options for the participant to judge by with a simple check mark under Very good, Good, Average, or Poor.

Sample of an evaluation feedback form

Subject	Very Good	Good	Average	Poor
Training content				
Training methodology				
Language				
Adequate breaks				
Food				

The facilitator should try to analyse this feedback as soon as possible so that the participants' views can be taken into consideration when planning future activities.

Objective
To obtain feedback from the participants about aspects of Module 5.

Description/Expected Outcome
Participants will reflect on the sessions conducted in Module 5 using the categories on the evaluation feedback form, which will provide the facilitator with scope to make changes in the training content, methodology and style for future workshops.

Methodology
Individual reflection

Materials/Preparation Required
Evaluation feedback forms

Time
30 minutes

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Community Mobilization of People with Unique Sexualities:
MODULE 6: Strengthening Responses to Violence is the sixth and last module in the series on empowering communities with unique sexualities.

COMMUNITY MOBILIZATION OF PEOPLE WITH UNIQUE SEXUALITIES

MODULE 6
Strengthening Responses to Violence

Introduction to Module 6

Strengthening Responses to Violence

Module 6 - Strengthening Perceptions and Responses to Violence engages members of communities with unique sexualities in a reflection process to understand the root causes of violence. Social inequalities, marginalization, discrimination and stigma based on gender non-conformity and sexual orientation is deeply ingrained in the Indian society and very often leads to violence at both the individual and community levels. This module explores a wide variety of violence, who it affects, what its impact is on individuals, families and communities, and searches for strategies to mitigate the result. It proposes a way of assuring success of a long term vision to address violence through recognising the importance of data and its uses, and focusing on collaboration with like-minded organisations.

CONTENTS

Strengthening Responses to Violence

Session 6.1 **Vulnerability to Violence**

Process

- Deliver this mini-lecture to the participants:

  ☞ *Members of communities with unique sexualities are frequently marginalized from society due to their sexual orientation and gender non-conformity. Marginalisation, or the inferior treatment of groups in society, which has cultural, economic, and political consequences, also articulates itself through a person's heightened exposure and vulnerability to violence. Community members, in addition to experiencing physical and sexual violence from their intimate partners during sex work, also experience violence from others in their personal lives. Violence might happen with their partners, family members, teachers or instructors at educational institutions, workplace colleagues, goondas (thugs) or the police. As well as negatively impacting on their mental health and emotional wellbeing, violence against members of communities with unique sexualities can heighten their vulnerability to HIV and other sexually transmitted infections (STIs).*

  As a consequence of the cultural, economic, and political deprivation caused by unequal opportunities and access to resources, and subsequent lack of power, many people are socially ignorant, illiterate, uneducated and devoid of their basic rights. Social inequalities, marginalization, discrimination and stigma based on gender non-conformity and sexual orientation is deeply ingrained in the Indian society and very often leads to violence. KHPT's position is that addressing violence is a key aspect of reducing vulnerability to HIV, as well as fostering gender equality, or the equal treatment of sexes in laws and policies within families, communities and society to ensure that everyone has the same chances to access social, economic and political resources. KHPT has developed a process that can enhance perception of violence and reporting of violence among community members using its existing peer and outreach worker model.

- Ask the participants to review Handout 2.6.1: Dimensions of Unique Sexual Identities that was distributed in Module 2. If some participants don't have their copy, give them new copies. Review and discuss.

- Tell the participants the following story:
  Mohan is a 23 year old man who works in a bank. He is an active homosexual who regularly has contact with other homosexuals on interactive web sites. The manager of the bank where Mohan works also visits these web sites and one day sees Mohan's profile. The next day he calls Mohan into his office and says he knows about Mohan's homosexuality.

Objectives
To help participants understand why persons with unique sexualities are vulnerable to various forms of violence, the consequences and impact of this violence and ways to mitigate it.

Description/Expected Outcome
The participants will be able to link power structures, social inequalities and marginalisation to their vulnerability to violence.

Methodology
Mini-lecture, reading, story, discussion, use of picture cards in small groups

Material/Preparation Required
Copies of Handout 2.6.1: Dimensions of Unique Sexual Identities. Chart paper and marking pens. Picture cards prepared from Annexure 1. Copies of 'Violence in the Community' charts

Time
2 hours and 30 minutes
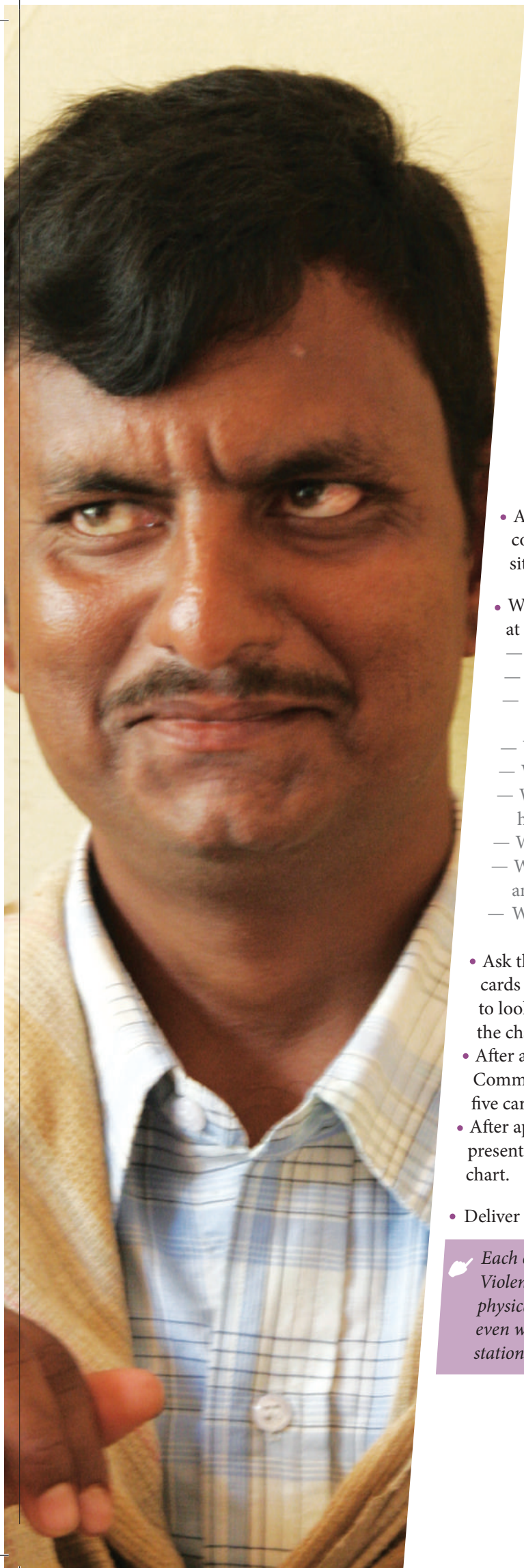
He threatens Mohan to have sex with him or else he will tell everyone at the bank that Mohan is a homosexual. Mohan is forced to have sex with the manager. Mohan thought this crisis was over, but after one week, the manager approached Mohan again for sex, threatening him with exposure if he refuses. Mohan is now afraid. He does not want to have sex with the bank manager. He gives an excuse and tells the bank manager that he will see him tomorrow. Mohan goes home very depressed. The next day Mohan did not come to work. The news then reached the bank manager that Mohan had committed suicide.

- Ask the participants if this situation that could happen in their communities today. Ask if anyone wants to share a similar situation, challenge or abuse.

- Write the following questions on a piece of chart paper and display at the front of the training room:
  — What is the card showing?
  — Who are the people committing the violent actions?
  — Is this incident similar to incidents that take place in your community?
  — Which are the most common places or situations of violence?
  — Who experiences this type of violence?
  — What happens when somebody experiences violence? What happens to the individual/family/children?
  — Why does this type of violence happen?
  — What is the impact of this violence, including economic, social, and health, on the individual, family, or community?
  — What strategies can we use to stop or mitigate this type of violence?

- Ask the participants to form four groups. Give each group five picture cards from Annexure 1 that show different forms of violence. Tell them to look at each card, discuss the picture and to answer the questions on the chart paper.
- After approximately 45 minutes, give each group a 'Violence in the Community' chart'. Ask them to fill in all the columns for each of the five cards.
- After approximately 25 minutes, ask for a volunteer from each group to present their cards and their answers on the 'Violence in the Community' chart.

- Deliver this mini-lecture to the participants:

☞ *Each of the cards shows a different manifestation of violence. Violence is an unjust exercise of power that can harm an individual physically, emotionally and sexually. Violence can occur anywhere, even within the security of one's home, on the streets, or in a police station. It can negatively affect an individual's mental and physical*

health, instilling fear and affecting productivity. When looking at these examples of violence on the cards we need to understand the psychological effect, personal and societal impact of violence, and not only focus on the physical harm. It is the right of every individual to lead a life free of violence of any form. Causes of violence can be varied, but its impact can be far reaching on both the individual and family.

Common impact of violence can include: low self-esteem, increased levels of anxiety, repressed feelings of fear, anger, guilt and confusion, regression, clinginess, aggression/temper, sleeping problems, fear of being touched or being close to someone, lack of trust, fear of making mistakes, restlessness, suicidal thoughts, inability to form stable relationships, eating problems, stress-related physical symptoms, i.e., bed wetting, headaches, or stomach aches, poor productivity at work, difficulties in concentration, decreased cognitive abilities, lack of social competence, and self-harming tendencies, such as hair pulling, nail biting, alcohol and drug abuse.

However, violence can be mitigated. We have heard many different strategies to overcome violence and you should have the confidence in yourself and others in your communities with unique sexualities that you can mitigate violence rather than become vulnerable to it.

Notes for facilitator

Violence is a sensitive and sometimes shameful issue. Some of the situations discussed during the session may remind participants of their personal experience with violence. Peer educators/village level workers from communities with unique sexualities may open up about violent experiences they have encountered immediately, as they have been exposed to this before. However, other participants may need some time to openly share their feelings. Do not force them to speak out, but instead ask them to talk about a situation that they may have heard from their friends. Below is an example of the 'Violence in the Community' chart.

S. No	Different forms of violence	Perpetrators	Situation/ Place	Causes	Impact on individual and family	Strategies to overcome this form of violence
1.						
2.						
3.						
4.						
5.						

Handout 2.6.1: **Dimensions of Unique Sexual Identities**

Sex
The biological difference between males and females, including chromosomes, genitalia and reproductive organs, hormones, etc. For example, a woman can become pregnant and give birth, but a man cannot.

Gender
The socially constructed roles, rights, responsibilities, possibilities, and limitations that, in a given society, are assigned to men and women—in other words, what is considered "masculine" and "feminine" in a given time and place.

Gender roles and norms
In all societies, males and females are expected to behave in ways that are very different. Men and women, boys and girls are socialized from early childhood to conform to masculine and feminine roles and norms. They have to dress differently, play different kinds of games, be interested in different issues and subjects and have different emotional responses to situations. Women and men perform different activities, although the nature and range of these activities vary across classes, across communities, and can change over time. Women are typically responsible for childcare and household work; men are typically responsible for meeting the household's needs for food and resources. Women and men have different levels of access to and control over resources, including economic, political, social, information/education, time, internal, and power and decision making.

Sexuality
Sexuality is how one perceives their sexual orientation, for example, heterosexual, homosexual or bisexual.

Sexual orientation/identity
The main focus of an individual's eroticism and/or emotional attachment with reference to the sex and gender of the partner with whom he /she is involved with in sexual activity.

Homosexuality
Sexual interest in and attraction to members of one's own sex. The adjective homosexual is used for intimate relationships and/or sexual relations between people of the same sex. Female homosexuals are frequently referred to as lesbians and for male homosexuals the word 'gay' is often used as an alternative.

Men who have sex with men (MSM)
MSM can be categorized into several main categories based on their partner preferences. Not all MSM have many sexual partners, and are therefore not at a substantially increased risk for HIV compared to other men. However, there are MSM sub-populations which do have high rates of partner change, as well as high number of concurrent sexual partners. Those that often engage in anal sex with multiple partners are at particularly high risk, since HIV is more transmissible through anal sex than by other sexual practices.

Male homosexuals
A male who feels and relates to other males mentally and sexually. This is a broad diverse term that can be broken down into a variety of sub-groups as detailed below:

— **Kothi**
Males, with male genitals, who show varying degrees of 'femininity' (female feelings, which may be situational), and take the 'female' role in their sexual relationships with other men, and are involved mainly—though often not exclusively—in receptive anal/oral sex with men. To a layman's eyes their sexual encounter resembles what takes place between a man and a woman.

— **Satla Kothi**
Kothis who wear feminine attire, including a sari, and can be referred to as satlas.

— **Double-Decker**
Males, with male genitals, who can play both the role of a woman and man during sex, i.e., they are males who both insert and receive during penetrative sexual encounters (anal or oral sex) with other men. Kothis and Hijras label these males Double-Deckers, and currently some males self-identify as Double-Deckers.

— **Panthi**
Males, with male genitals, whose sexual orientation is usually masculine. Panthi is the term used by Kothis and Hijras to refer to a "masculine" insertive male partner or anyone who is masculine and seems to be a potential sexual (insertive) partner. Panthis prefer women to men, but also visit MSM as clients for sexual experiences with men. Often Panthis are not recognized by other MSM as being part of their community, but are perceived as mere clients, or possible threats.

Bisexual

Individuals who are sexually attracted to both males and females. A bisexual male enjoys sex with both men and women, but usually prefers men more than women. Bisexual males who give preference to women are called Panthi, as defined above.

Transgender

An individual who does not identify with the gender assigned to them. For example, a male, with male genitals, who feels he is a female by nature and wishes to dress, act, and behave like a woman.

Hijra

Males, who generally have normal male genitals, but who have a feminine gender identity, adopt feminine gender roles, and wear women's clothing. Becoming a Hijra is a process of socialization into a well-defined, organized Hijra family ('Gharana') through a relationship characterized as a student ('chela') to a teacher ('guru'). The term Hijra has traditionally been translated into English as 'eunuch' or 'hermaphrodite', in which there is some irregularity in their male genitalia, but only a few are born with male intersex variations. However, some Hijra undergo an initiation rite into the Hijra community called nirwaan, which refers to the removal of penis, testicles and scrotum.

Jogappa

Transgender individuals who have been dedicated as part of the Devadasi tradition to be male volunteers in the service of the gods in the temples. Compared to other MSM such as Kothis, there is little or no stigma attached to their begging or sex work for income as they are perceived as part of the religious tradition and are treated with respect.

Power structures

Every group in our society has a unique power structure, for example, family, the work place, or religious groups. Power structures are related to the level of access to valued resources such as financial (money and property), knowledge (education and occupation), and health (physical and mental). These social resources can be divided into three forms of capital: Economic capital in the form of material assets and income; Cultural capital such as educational qualifications and status; and Social capital in the form of networks of contacts and social associations.

Social inequities

Unequal access to valued resources, including financial (money and property), knowledge (education and occupation), and health (physical and mental). For example, not having equal opportunities and access to knowledge could affect their access and participation in the political decision making process, i.e., not allowed to vote. Social inequities often lead to 'powerlessness' among communities with unique sexualities as those who do have access to the valued resources exert their influence over them.

Marginalisation

The inferior treatment of certain groups in society. Often those in the fringes of society are women, backward castes (dalits) and member of communities with unique sexualities. These are the 'powerless' groups within society who are often very vulnerable to violence, exploitation and injustice.

Session 6.2 **Documenting Incidents of Violence**

◉ **Objectives**

To highlight the importance of documenting incidents of violence and to introduce a process of reporting, including the reporting forms and roles and responsibilities.

Description/Expected Outcome

Participants will understand the importance and advantages of reporting and documenting acts of violence for follow up, compliance and advocacy, and the roles and responsibilities of each staff.

Methodology

Group work, reading, discussion, mini-lecture, role-play

Material/Preparation Required

Chart paper and marking pens. Handout 6.2.1: Case study of violence against Kokila. 'Reporting Mechanism' chart. Copies of the three (pink, green and yellow) reporting cards in Annexure 2. Four chits labelled with incidents of violence: sexual abuse by partner; repeated verbal abuse by a landlord; violence in the family; and abuse by general public.

Time

2 hours and 30 minutes

Process

Write these three questions on chart paper and display at the front of the training room:
— Should violence be documented?
— What are the advantages?
— What are the challenges?

- Ask the participants to discuss these questions as a group.
- Display a chart paper with two columns labelled 'Advantages' and 'Challenges'. As the participants discuss the issue, write down their comments in the appropriate column.
- Make sure to include advocacy, follow up, tracking violence cases, and building case history for police complaints as 'Advantages'.
- Make sure to include lack of clear formats, lack of support from staff, and illiterate community members as 'Challenges'.
- Distribute Handout 6.2.1: Case study of violence against Kokila. Tell the participants that this is a well-documented case of violence against a community member. It was instrumental in bringing about changes at the policy level. The judges used the case of Kokila to suggest the repeal of section 377 of the Indian Penal Code. This was not a unique isolated case, but part of on-going police violence against Hijras. The level of violence had increased after Hijras and other members of communities with unique sexualities started protesting against police brutality. Read and discuss.
- Display the 'Reporting Mechanism' chart at the front of the training room.
- Distribute copies of the pink, green and yellow cards to the participants.

- Deliver this mini-lecture to the participants:

The degree of violence faced by our communities is very high. However, most of the incidents of violence are not captured. Therefore, long term strategies have been limited. I want to introduce you to a simple system of documenting and reporting that you can begin to use in the field. Documentation and reporting serves several purposes focused on follow up, compliance and advocacy. Internally, it helps us review our work and take necessary steps to start new initiatives and design interventions. Documentation helps in discussions within the organization, especially with difficult cases or follow-up actions. Externally, it helps us to use the information as a learning resource for other groups/ organizations and also for advocacy.

It is important to divide responsibility among the staff while reporting violence so that not just one person is burdened, but the entire team is involved in recognizing and mitigating violence. Care should be taken

not to have any discrepancies in facts and figures concerning violent incidents. The three cards that I gave you will be used as written proof when contesting the incident of violence.

The first card to fill in is the 'Pink Card'. This is a pictorial reporting format that will be used by the peer educators in the field to record any incident of violence that they see or hear about when interacting directly with the survivor of an incident of violence. It is simple to use and only needs tick marks to be put against the relevant picture. The indicators are visual and therefore not very difficult to fill in. Peers should always carry these formats with them, just like the peer cards, and explore any incidents of violence they hear about. When they hear of somebody experiencing violence, they should not ignore it, but check if this is true, and record it on the 'Pink Card' after meeting the community member. This is not an exclusive task with targets, but a part of a peer's daily work in the field.

The second card to fill in is the 'Green Card'. The outreach worker will use this card to capture all the details of the case.

The pink and the green formats can be used for follow up and action.

The third card to fill in is the 'Yellow Card'. A member of staff from KHPT or a field-level supervisor will fill this in as a consolidated quantitative record of all violence cases for a single month in a given area.

- Ask the participants to form four groups. Give each group one of the chits labelled with an incident of violence: sexual abuse by partner; repeated verbal abuse by a landlord; violence in the family; and abuse by general public.
- Ask each group to develop a short role play based on their incident of violence.
- After 10 minutes, ask each group to perform their role play.
- Now tell each group to fill out the 'Pink Card' based on their group's role play.
- Ask for a volunteer from each group to explain how they documented the incident of violence by filling out the 'Pink Card'. Make sure that everyone is able to identify all the indicators and understand what they mean.

Notes for facilitator
If this module is being used in a region where there are no peers, outreach workers, or taluk coordinators, you can either find equivalent positions that already exist to do this task or assign specific people to engage in this system.

Example of 'Reporting Mechanism' chart

Taluk coordinator
Monthly consolidation
(*Yellow format)*

↑

Outreach worker
(Green format)

↑

Peer educator
(Pink format)
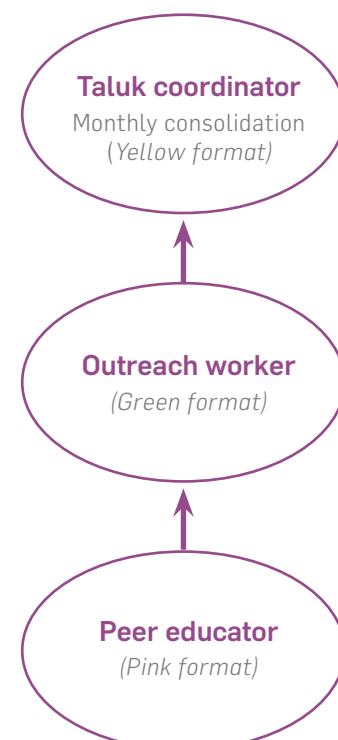
Handout 6.2.1: **Case study of violence against Kokila**

Kokila, a 21 year old Hijra, has been living in Bangalore City for the last 5 years. She survives by engaging in sex work, the only option available to most Hijras.

On 18th June, 2004 (Friday), around 8 PM, while she was waiting for clients, she was raped by 10 goondas (all male) who forcefully took her to the grounds next to Old Madras Road. They threatened to kill her if she wouldn't have sex with them. She was forced to have oral and anal sex with all of them. While she was being sexually assaulted, two policemen arrived. Most of the goondas ran away from the scene, but the police caught two. Kokila told the police about the sexual assault by the goondas. Instead of registering a case against the goondas and sending Kokila for medical examination, they harassed her with offensive language and took her along with the two captured goondas to the Byappanahalli Police Station. The police would not allow Kokila to put on her trousers and forced her to be naked for the next seven hours.

At the Police Station Kokila was subjected to brutal torture. They took her to a room inside, stripped her naked and handcuffed her hands to a window. Six policemen, allegedly drunk, hit her with their hands and lathis and kicked her with their boots. They abused her using sexually violent language, including the statements: "ninna ammane keyya" (we will f*** your mother), "ninna akkane keyya" (we will f*** your sister), "khoja" (derogatory word used against transgenders) and "gandu" (one who gets penetrated anally, a derogatory word). She suffered severe injuries on her hands, palms, buttocks, shoulder and legs. The police also burned her nipples and chapdi (vaginal portion of Hijras) with a burning coir rope. One policeman of the rank of Sub-Inspector of Police positioned his rifle on her chapdi and threatened to shoot her. He also tried pushing the rifle butt and lathi into her chapdi while saying, "Do you have a vagina? Can this go inside?" while other policemen were laughing.

At around 11 PM, the Inspector of Police, the highest-ranking police official of that police station, arrived and came into the room. He directed the policemen to continue the torture. The torture continued till 1 AM. Despite begging for water she was not given any water. The police tied her up and the Inspector of Police threatened to leave her on the railway track unless she confessed to the

knowledge of a robbery of a diamond ring and a bracelet. They paid no attention to her pleading that she had no knowledge of that robbery, or the person they were trying to get her to implicate in the robbery.

At 1 AM, four policemen, including the Sub-Inspector of Police and the Inspector of Police, dragged Kokila into a police jeep and took her to a hamam (bathhouse run by Hijras) in the Krishnarajapuram area. They physically abused her and forced her to knock on the hamam door and call the Hijras living there to open the door. At around 2 AM they took her to another hamam in the Garudacharapalya area. They broke open the lock of that hamam. They forced her to wear male clothing (shirt and trouser). They tied a towel to her head and threatened to shave off her hair. Police also searched both the hamams illegally.

At around 3 AM, Kokila begged the police to take her to the house of Chandini (a Hijra human rights activist) who lived nearby. The police entered Chandini's house forcefully and searched the entire house despite severe protests by Chandini. Chandini told the policemen that they couldn't enter her house at such an hour and without any valid reason and without her consent. When she protested, the police threatened her and her husband with dire consequences. Finally, on Chandani's demand that Kokila be left behind, and her assurance that she would bring Kokila to the Police Station in the morning if her presence were required, the police left her residence at 3.30 AM.

Kokila's complaint was registered in Ulsoor Police Station on 19th June 2004. The complaint was registered only after legal intervention and after putting pressure on various high-ranking police officials of Bangalore City for three hours. The First Information Report (FIR) included the following Indian Penal Code Sections: 506 (criminal intimidation - threat to cause death or grievous hurt), 377 (unnatural sexual intercourse), 504 (intentional insult with intent to provoke breach of peace), 324 (voluntarily causing hurt by dangerous weapons or means) and 34 (acts done by several persons in furtherance of common intention). Kokila has already identified the four policemen who tortured her. She has also identified five goondas, who sexually assaulted her.

Session 6.3 **Practical Experience Documenting Incidents of Violence**

Process

Stage 1: Practical experience in the field

- Tell the participants to take one copy of the 'Pink Card' to the field site. Meet any community member in the area who has experienced any form of violence in the past. Give a brief introduction about the purpose of the field visit, ask if they would mind sharing the incident of violence with you, gather details of the violence, and record the incident on the 'Pink Card'.

Stage 2: After the field visit

- Ask the peers what difficulties they faced in the field and in documenting the 'Pink Card'. Discuss these difficulties and strategies for how to overcome them.
- Tell the participants to form four groups. Each group should have at least three peers, one out-reach worker, and one taluk coordinator.
- Distribute copies of the 'Green Card' and the 'Yellow Card'. Explain these cards in detail.
- First ask the out-reach workers in each group to fill in a 'Green Card' with all the details of each case, using each of the peers 'Pink Cards' that were completed in the field. As the outreach worker is completing the 'Green Card' the peer can assist him with any extra details of the incidents. The taluk coordinator should be supervising this group work.
- Then, ask the taluk coordinator in each group to fill in a 'Yellow Card' with all the details of each case, using each of the out-reach workers 'Green Cards' that have just been completed. As the taluk coordinator is completing the 'Yellow Card' the peers and out-reach workers can assist him with any extra details of the incidents.
- When all the groups have completed both cards, and now have a complete set of the three reporting and documentation formats, ask the out-reach workers what difficulties they faced in completing the 'Green Card'. Ask the taluk coordinator what difficulties they faced in completing the 'Yellow Card'.
- Discuss these difficulties and strategies for how to overcome them.

Objectives
To give the participants practical experience of the three level process of reporting incidents of violence in the community and to help them embrace their role in addressing violence.

Description/Expected Outcome
Participants will understand the reporting process and accurately document incidents of violence through practical experience.

Methodology
Field visit and interaction with community members

Materials/Preparation Required
All logistics for the field visit. Copies of the three (pink, green and yellow) reporting cards in Annexure 2.

Time
4 hours for the field visit and 3 hours for group training after the field visit

Session 6.4 **Responding to Incidents Of Violence**

Process

- Ask the participants to form four groups. Give each group a copy of a case study. *(Case studies are provided in the next page)*
- Ask them to read the case study and to discuss how they might respond to each case of violence.
- After approximately 20 minutes, ask for a volunteer from each group to share their response plan with the larger group.
- Distribute Handout 6.4.1: Effective Response to Violence. Read and discuss.
- Ask the participants to brainstorm what skills they feel are important to have to be part of a Violence Management Team (VMT) member. Write down all responses on a chart paper as participants discuss and suggest ideas: Make sure that the following skills are highlighted: proactive and quick in responding to violence; good listener; empathetic; able to instil confidence and not blame; able to assess the immediate and long term needs of a survivor; able to use the 8 steps to plan an effective response; able to provide information and choices to empower the survivor; able to support the survivor to make suitable decisions; able to share information about available resources and support agencies; and able to maintain confidentiality and privacy.
- Distribute Handout 6.4.2: First Information Report (FIR). Tell them that this is part of providing support for survivors of violence as mentioned in Step 7 on Handout 6.4.1: Read and discuss.
- Distribute Handout 6.4.3: Safety Plans. Read and discuss.
- Ask the participants to brainstorm any challenges that they might face while trying to respond to violence. Write down all responses on a chart paper displayed at the front of the training room. Make sure that the following skills are highlighted: refusal by the survivor to reveal personal details; refusal by the survivor to cooperate with the concerned community staff; refusal by the survivor to assist in taking the case to court, but pay a penalty after policy report filed; a criminal act is linked to the incident of violence, such as trafficking; late reporting of violence; peer is in danger while trying to respond to violence; backlash from police and other perpetrators while responding to violence; lack of financial support to access timely services; and emotional burn-out of peers and outreach workers.
- Tell the participants that such challenges can be overcome with the support of people at the CBO or NGO level, where senior staff, supervisors, legal support and VMT members should meet with field staff to offer support on a regular basis. Challenges like the ones that have just been identified should be discussed in monthly meetings and the team can be given opportunities to solve solutions jointly. The presence of other members of the team will help overcome these challenges effectively.

Objectives
To gain knowledge and skills about how to respond to specific incidents of violence and to overcome related challenges by seeking input/support from qualified people on the team.

Description/Expected Outcome
The participants will be better prepared to face challenges when responding to violence by understanding their role and the role of others on the team.

Methodology
Case study analysis, reading, brainstorming and discussion

Materials/Preparation Required
Copies of case studies from Annexure 3.
Handout 6.4.1: Effective Response to Violence.
Handout 6.4.2: First Information Report (FIR).
Handout 6.4.3: Developing a Safety Plan.

Time
2 hours 30 minutes

Case Studies for Session 6.4 **Responding to Violence at the Site Level**

Case 1: An aged community member (about 45 years old) has been repeatedly facing sexual and physical violence from one of her regular clients that involves forced sex, threats, and sex without pay. Since the sex worker is old he feels that he cannot do much about the violence because if he did then he would lose his few clients and would be left without any money. This has led him to repeatedly fall sick and become isolated from his peers. What can be done to help him?

Case 2: A Kothi is being repeatedly harassed by a goonda on the street who has threatened to kill him if he does not pay him money. The goonda also visits the Kothi at his home and threatens his family members. He has been living in fear and is concerned about his safety. What can be done to help him?

Case 3: A Satla Kothi has been locked up by his partner in the house. His movements have been restricted and he has been told not to interact with anybody. His mobile phone has been taken away and he cannot visit the clinic or go to the shops to buy any provisions. The partner takes all his money and only provides him with the bare necessities to live on. The peer educator gets to know about this through another community member. What can be done to help him?

Case 4: A young community member was arrested by a police and put in jail. He was not allowed to contact anybody from the community or his family. The police were constantly insulting him using rude humiliating language. One of the community members who saw him being arrested tells the peer educator. What can be done to help him?

Handout 6.4.1: **Effective Response to Violence**

Support to address violence among survivors

Step 1: Identify the survivor of violence within the community.

Step 2: Meet the survivor of violence and get details of the violence to understand the nature of violence, its reason, intensity, duration, perpetrator and its impact on the individual. This meeting needs to happen at a place and time where the survivor in need feels safe and is comfortable sharing.

Step 3: Inform the person that he may be experiencing violence and that he may need to take action and support is available.

Step 4: Fill the 'Pink Card' based on the conversation with the survivor of violence.

Step 5: After understanding the nature of the incident of violence, use the 8 steps in planning for an effective response (below). Some cases can be resolved on a one-on-one basis. Other challenging or complex cases may require guidance from a third party, for example:

- Those involving 'powerful' perpetrators such as 'police' or 'politicians.
- Those involving complex police/ legal issues.
- When authority or influence of a senior member of CBO/NGO staff is needed.
- When a Violence Management Team (VMT) will follow-up a challenging cases when peers do not have the expertise to handle the complexities. The VMT is a team of 5-6 community members that is a specialized group of community members trained to handle violence. They have a 24 hour helpline on which

community members can make distress calls. The VMT will be in charge of responding to violence cases within 24 hours. They usually have an honorary legal person on the team who will offer them legal advice.

Step 6: Peer visits the survivor of violence regularly and helps him deal with this situation and discusses with him an appropriate safety plan.

Step 7: Appropriate services will be offered to the survivor of violence. For example: medical, counselling support, legal help, filing in and sending an complaint or a First Information Report (FIR) with the police, support for children, or provision of a shelter home.

Step 9: Regular follow up of the case with the survivor of violence.

Planning for an effective response

Step 1: Identify the problem and state it clearly

Step 2: Diagnose the problem—Cause and effect

Step 3: Collection of data for research phase

- Context
- Situation
- Process
- Knowledge
- Skills
- Networking

Step 5: Collation—putting in order and relevancy check

Step 6: Solutions/Alternatives/Options

Step 7: Implication Analysis (Each option—positives/negatives)

Step 8: Decision making and follow up

Handout 6.4.2: **First Information Report (FIR)**

What is an FIR?
A First Information Report (FIR) is a written document prepared by the police when they receive information about a cognizable offence. It is the first report of information that reaches the police. It is generally a complaint lodged with the police by the survivor of violence of a cognizable offence or by someone on his/her behalf. Anyone can report the commission of a cognizable offence either orally or in writing to the police. Even a telephonic message can be treated as an FIR.

Why is FIR important?
An FIR sets the process of criminal justice in motion. It is only after the FIR is registered in the police station that the police take up investigation of the case.

Who can lodge an FIR?
Anyone who knows about a cognizable offence can file an FIR. It is not necessary that only the survivor of violence of the crime should file an FIR. A police officer who comes to know about a cognizable offence can file an FIR himself/herself.

You can file an FIR if:
- You are the person against whom the offence has been committed
- You know about an offence which has been committed
- You have seen the offence being committed

What is the procedure of filing an FIR?
The procedure is prescribed in Section 154 of the Criminal Procedure Code, 1973.
- When information about the commission of a cognizable offence is given orally, the police must write it down.
- It is your right as a person giving information or making a complaint to demand that the information recorded by the police is read back to you.
- Once the information has been recorded by the police, it must be signed by the person giving the information.

Cognizable Offence
A cognizable offence is one in which the police may arrest a person without warrant. They are authorized to start investigation into a cognizable case on their own and do not require any orders from the court to do so.

Non-cognizable Offence
A non-cognizable offence is an offence in which a police officer has no authority to arrest without warrant. The police cannot investigate such an offence without the court's permission.

The police may not investigate a complaint even if you file a FIR, when:
   (i) The case is not serious in nature;
   (ii) The police feel that there is not enough grounds for investigation.

However, the police must record the reasons for not conducting an investigation and in the latter case must also inform you.
- You should sign the report only after verifying that the information recorded by the police is as per the details given by you.
- People who cannot read or write must put their left thumb impression on the document after being satisfied that it is a correct record.
- Always ask for a copy of the FIR, if the police do not give it to you.
- It is your right to get an FIR free of cost.
- Critical information to include on the FIR:
   — Your name and address
   — Date, time and location of the incident you are reporting
   — The true facts of the incident as they occurred
   — Names and descriptions of the persons involved in the incident

Handout 6.4.3 **Developing a Safety Plan**

People from communities with unique sexualities can protect themselves from violence even if they may not be ready to disclose or report an abusive partner or client. When they have a personal safety plan, they are more able to deal with violent situations. A CBO can review these points and help community members to develop their own personal safety plan:

Tips to escape from a violent partner
- Identify one or more close friends you can tell about the violence, and ask them to seek help if they hear a disturbance in your home or on site.
- If an argument seems unavoidable with the partner, try to have it in a room or an area that you can leave easily.
- Stay away from any room where weapons might be available. Practice how to get out of your home safely. Identify which doors, windows or staircase would be best.
- Decide where you will go if you have to leave home and have a plan to get there.
- Have a packed bag ready, containing spare keys, money, important documents, and clothes. Keep it at the home of a relative or friend in case of rushed departure.
- Devise a code word to use with your children, family, friends, and the Violence Management Team (VMT) when you need emergency help or want them to call the police.

Tips to escape from an 'at home' or from an 'on site' soliciting client
- Use your instincts and judgment. If the situation is dangerous, consider giving the abuser what he is demanding to calm him down.
- At home, you have the right to protect yourself and your family.
- Do not visit the client's place, but ask him to accompany you to your place of choice.
- Always carry chilli powder to throw in the face of a violent client to cause temporary burning of the eyes and skin.
- CBO can organize a self-defence class to teach its members techniques to protect themselves, for example karate or other martial arts.

How to Promote Non-violent Relationships Wherever You Are
Everyone can do something to promote nonviolent relationships.

Health Providers and CBOs can:
- Provide knowledge about physical, sexual, and emotional abuse and explore their own biases, fears, and prejudices.
- Provide supportive, non-judgmental care to victims of violence.
- Ask community members about abuse in a friendly, gentle way.

Lawyers, police and others can:
- Establish policies and procedures to ask clients about abuse.
- Establish protocols that clearly indicate appropriate care and referral for victims of abuse.
- Offer free facilities to CBOs and other groups linked to communities with unique sexualities seeking to organize support groups and to hold meetings.

Society and religious leaders can:
- Urge understanding, compassion, and concern for survivors of violence.
- Challenge religious interpretations that justify violence and abuse of women.
- Make their houses of worship available as temporary sanctuary for community members in violence.
- Provide emotional and spiritual guidance to survivors of violence.
- Support the efforts of survivors of violence to end relationships that put them at risk.
- Integrate discussions on healthy relationships and alternatives to violence into religious education programs.

The mass media can:
- Respect the privacy of victims of rape by not printing their names without their permission.
- Avoid sensationalizing cases of violence against people with unique sexualities, but place events in their proper context, and use them as an opportunity to inform and educate.
- Provide free airtime or space for messages about gender violence and announcements of available services. Reduce the amount of violence portrayed on television.
- Develop socially responsible radio and television programming that depicts equitable and nonviolent relationships between people with unique sexualities.
- Develop programming that creates public dialogue about sexual coercion, rape, and abuse.

Parents can:
- Refrain from arguing in front of their children. Teach their children to respect others and themselves.
- Encourage the health, safety, and intellectual development of their children and encourage their self-esteem.
- Avoid hitting their children; use nonviolent forms of discipline instead.

- Teach children nonviolent ways to resolve conflicts.
- Talk to their children about sex, love, and interpersonal relationships.
- Emphasize that sex should always be consensual.

Members of communities with unique sexualities can:
- Practice self-discipline.
- Stop violent behaviour with friends, community members and with other stakeholders.

Session 6.5 Long Term Vision to Address Violence

Process

- Ask the participants whether their effort to address incidents of violence can reduce overall violence within the community. Why or why not? Write their responses on a chart paper and display at the front of the training room.
- Ask the group if they have any strategies or ideas that can help them realize a reduction in overall violence within the community in the long run. Note these responses on the chart paper.
- Display another piece of chart paper at the front of the training room with the word 'Data' on it and a table showing an easy, clear example of data analysis (frequency table).

- Deliver the following mini-lecture to the participants:

It is important to build a long term vision to mitigate violence. To do this, the emphasis must go beyond responding to individual cases, and must be on trying to see the bigger picture of the violence in the community. Long term change is only possible when there is strong evidence of violence. Evidence can only be achieved through collecting, analysing and interpreting sound data. An example of how the data we collect can be analysed is shown on the chart. For example, out of the ten cards filled out, the violence was identified by: 1 police report, 1 legal action form, 6 from our helpline, and 2 from hospital records. If we can keep track of this data over a long period of time, we might be able to improve our services. For instance, if this trend stayed steady and strong, we could expand our helpline services and reach more vulnerable people. Sound data can influence planning, implementation strategies, capacity building of field staff or community members, and advocacy initiatives. Additionally, long term change is a reality only when we stop working in isolation and make joint and continuous efforts with other CBOs and NGOs, like-minded organizations and other agencies. We need to share the latest legal information that is crucial for the field staff and supervisors. There must be regular meetings to discuss data, strategies, and information updates with the field teams and all field staff should be aware of what the analysed data is showing.

Notes for facilitator
Develop a simple frequency table using the data in the mini-lecture.

◉ Objectives
To explore ways of assuring success of a long term vision to address violence through recognising the importance of data and its uses, and focusing on collaboration with like-minded organisations.

Description/Expected Outcome
The participants will understand that their efforts to address violence must expand to use of data and collaboration for a successful long term vision to mitigate violence.

Methodology
Discussion and mini-lecture

Materials/Preparation Required
Example of a frequency table. Chart paper and marking pens.

Time
1 hour

Session 6.6 **Evaluation of Module 6**

◉ **Objective**
To obtain feedback from the participants about aspects of Module 6.

Description/Expected Outcome
Participants will reflect on the sessions conducted in Module 6 using the categories on the evaluation feedback form, which will provide the facilitator with scope to make changes in the training content, methodology and style for future workshops.

Methodology
Individual reflection

Materials/Preparation Required
Evaluation feedback forms

Time
30 minutes

Process

- Tell the participants that this session will give them a chance to evaluate the activities conducted during Module 6. Evaluation is the process of assessing or measuring the quality of a workshop in terms of whether or not the objectives were achieved, identification of both positive and negative aspects of the activities or of the logistics, and most importantly gathering input to make the workshop better in the future.
- Encourage them to give their thoughtful and honest opinions on and reactions to a variety of factors that are listed on the evaluation feedback form.
- Remind them that the evaluation is confidential and no names are required.
- Distribute a copy of the evaluation feedback to each participant.
- Give the participants approximately 10 minutes to fill the form and collect them after they complete it.
- Ask if one or two participants would like to verbally share their experiences about the training with the larger group.
- Thank all participants for their cooperation.
- Congratulate all the participants on their excellent participation and wish them all the best.

↳ **Notes for facilitator**
An evaluation feedback form can include a variety of training aspects such as: relevance of the topics covered; facilitation style; facilitators use of language; space to freely express one's opinions; methodologies used; scope/level of participation; handouts and materials; adequate breaks, food, accommodation, or any relevant category. To develop an evaluation feedback form the facilitator should review all activities conducted during the workshop and determine which categories are most important to get feedback on. Against each of the chosen categories, provide four options for the participant to judge by with a simple check mark under Very good, Good, Average, or Poor.

Sample of an evaluation feedback form

Subject	Very Good	Good	Average	Poor
Training content				
Training methodology				
Language				
Adequate breaks				
Food				

The facilitator should try to analyse this feedback as soon as possible so that the participants' views can be taken into consideration when planning future activities.

Annexure 1

Picture cards for Session 6.1 Unique Sexualities and Violence
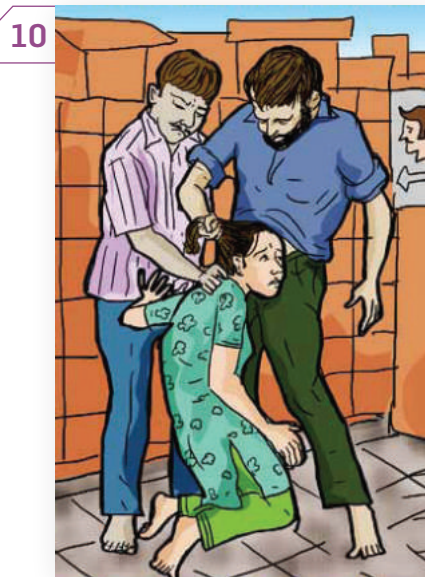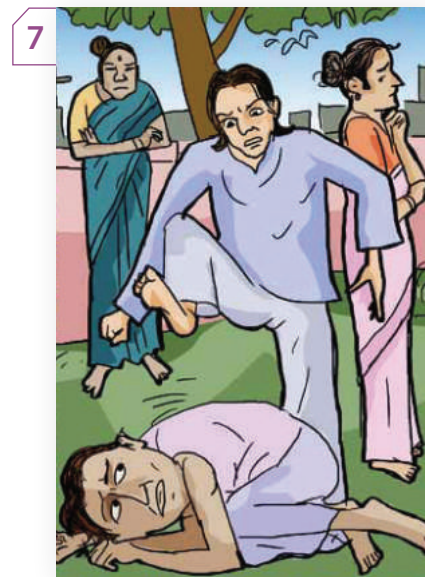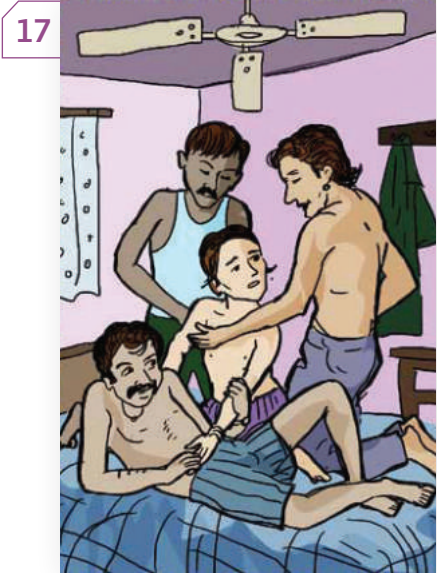
Annexure 2

**Crisis reporting cards: pink, green and yellow format to be used for
Session 6.2 Reporting and Documentation of Violence**

Pink card (front)

Instruction: This pink card should be filled by the peer educator. The peer educator must hand over the filled card to the outreach worker and keep a copy with himself/ herself. The peer educator should help the outreach worker to fill in the green format (Crisis case document).

Pink card (back)

Format 2 *(Green format)*
CRISIS DOCUMENTATION FORMAT

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MSM

1. NAME OF CBO: .... **Taluk / Zone:** .... **District:** ....

2. VICTIM/ VICTIMS DETAILS

S. no	Name	Typology (Kothi, bisexual, hijra, transgender)	Reg. no	Phone No.

3. VIOLENCE DETAILS

Date of occurrence	
Time of occurrence	AM/PM

Perpetrators (tick)	Police	Media	Lover	Family
	Client	Neighbour	Goonda	Public

Location of violence:	Address:	Landmark if any:

Description of violence	
Type of violence: Physical/ emotional/ verbal/ social	
Details of violence/ abuse	
Physical injuries/ extent of damage if any	

Police station limits:	
History of violence, if any:	
Reasons stated by victim for the violence occurred:	
Reasons stated by perpetrator and others:	

4. VIOLENCE RESPONSE DETAILS

Date of violence reported		
Time of violence reported	**AM/PM**	

Violence reported by	
Violence attended by	
Date of addressal	

Action taken and their outcome: Police/ lawyer/ doctor/ CBO/	

Format 3 *(Yellow Format)*
MONTHLY NARRATIVE FORMAT

PERIOD: .... (month)

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MSM

1	Total cases received:			
2	No of cases addressed:	POLICE	OTHERS	TOTAL
	Within 1-2 hours:			
	Within 24 hours:			
	Within 15 days:			
	Within a month			
	Cases in process:			
3	No of cases in the process of being addressed			
4	No of cases that are not addressed			
5	Most common violence cases seen on field	PERPETRATOR	TYPE OF VIOLENCE	
6	Services provided: Legal/ medical/ counseling/ other			

7	Challenges faced:	
8	Highlights/ Achievements	
9	Support needed	
10	Advocacy efforts	