

Expanding the Canvas: Deepening the Dialogue

SECOND

MENENGAGE GLOBAL SYMPOSIUM 2014

A Regional Symposium:
Western India

(Goa, Gujarat & Maharashtra)

Supported By:

SWISSAID

Organized by

SAMYAK

Sinhagad road, Pune

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OPENING CEREMONY:

Mr. Anand Pawar, Samyak welcomed all the participants on behalf of Regional Organizational Committees of MenEngage Global Symposium & SWISSAID & Forum to Engage Men, which is feminist men's organization. He further expressed that this is an opening ceremony, with a difference. Here we celebrate this occasion with songs of change, distribution of plants so that men nurture it in remembrance of this symposium. Mr. Pawar invited Vandana Kulkarni, Alochana, to read out 'Constitution of India'. Vandana Kulkarni read out preamble of 'Constitution of India'.

WE, THE PEOPLE OF INDIA,
having solemnly resolved to constitute India into a
[SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC]
and to secure to all its citizens:
JUSTICE, social, economic and political;
LIBERTY of thought, expression, belief, faith and worship;
EQUALITY of status and of opportunity;
and to promote among them all
FRATERNITY assuring the dignity of the individual and the
[unity and integrity of the Nation];
IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of
November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO
OURSELVES THIS CONSTITUTION.

Mr. Pawar added that in following two day we would be expressing our thoughts and work in the framework of the constitution. He further shared the two & half day schedule of the programme and shared information about the venue which has been named after socialist leader Mr. S. M. Joshi to commemorate him.

Songs: Organizations belonging to different state and region sung progressive songs of movement.

Second day commenced with a song led by Ms. Java Velankar, Ms.Sneha Girdhari, Swissaid welcomed all the participants on behalf of coordination committee.

BACKGROUND

Mr. Pawar informed that for the Regional Symposium initially organizing committee was formed in which feminist organizations; feminist activists, women's organizations and academicians, groups and individuals working with men were involved, they together were developed this programme.

Mr. Pawar explained that the songs sung yesterday were part of the design, considering that men usually do not get involved in such activity. Mr. Pawar further shared the outline of the two days.

Opening Remark

By Jaya Velankar, Forum for Women's Health, Mumbai

All over the world working with men came into focus in last two decades. However, this concept is not new to Maharashtra and India after knowing Jyotiba Phule's contribution to women's upliftment. But since last few years it has been specifically thought that men have to make conscious effort in understanding women's movement.

Masculinity is created by the same system that has created women. Men too are expected to follow list of dos & don'ts however their list of don't is shorter. The movement is an effort to observe masculinity from men's perspective. Once we understand the construct of masculinity we would have better ideas to deconstruct it.

Men Against Violence & Abuse (MAVA), Maharashtra & Men's Action For Stopping Violence Against Women (MASVAW), Bhopal groups have been working on these issues for long time. These groups have also been supporting women issues and promote gender equality. So similar groups all over the world came together and MenEngage was formed and their first conference was conducted in Rio De Janeiro. On the basis of the call of the world conference the approach towards this movement was designed as 'Expanding the Canvas & Deepening the Dialogue'.

The reason why symposium is conducted in India is first because of its strong social movements prevalent for several years. Secondly, it is also believed that these organizations have strength to counter communal attacks. Thirdly, because India is an important and influential country in the South Asia; it is considered as Big Brother.

Highlights of the Symposium

- Social workers, experts, academicians, representatives of social organizations, donor agencies, members of UN and they would dialogue and share their experiences.
- It would conduct skill building workshops for the participants.
- Representatives of Feminist movement all over the world would participate.
- Organizations working with men would choose what should be our priority list, for e.g. western India can priorities their issue.
- Media would also be involved to highlight these issues.
- Forum to Engagement (FEM) is an initiative in India.

Ms. Velankar further explained the details of the programme planned for the Symposium and explained the content of brochures with the participants. She also shared the seminars planned in other regions of the country.

Morning Session

PLENARY: “WHAT IS MASCULINITY & WHY WORK WITH MEN AND BOYS?”

Setting up the Context, Sharing Background, A Brief Orientation Session on Masculinities

Chairperson Mohan Hirabai Hiralal

Panellist: Sadhana Dadhich (Nari Samata Manch), Achyut Borgaonkar (Tathapi), Milind Chavan (MASUM), Lata Bhise-Sonavane.

Ms. Sadhana Dadhich said that feminist movement has addressed almost all issues pertaining to women. It has been instrumental in enactment of laws-dowry act, 498A, inheritance, etc, influenced policy changes. It has been very vocal about development issues, health issues, and caste issues and such. Feminist movement has been so thoughtful that it was able to run Women’s Study Centre, in Pune University.

On addressing issues of women for a long period a need was felt to work with men. The reason felt to work with men was also because we were aiming at equality. We also desired to tell men that being an agent of oppression they are losing out many good things in life.

Men have always been the violent type. But in some incidences it was observed that women have contributed in sexual assault of other women. This only shows that both men and women are cultivated by patriarchy. So the thought to work with men even became stronger, so we all live life with humanity.

Nari Samata Kendra is associated with feminist movement; it has started a programme called ‘Purush- Samvad’ to establish dialogue with men. We thought it is essential to enable them to alter the environment belong. However we continue to work from feminist perspective. We have realized women & men deal with the issues differently and therefore need to tackle it differently. I have to admit that there is always this fear that men would

dominate over this masculinity movement, but it is natural to feel so and yet move ahead with a hope for larger good.

Mr. Achyut Borgaonkar began questioning participants why do we need to work with men separately? This is the specific questions we should ask. So far men's issues are addressed at different fronts, whether it is labour, caste, etc., and there are different organizations tackling these issues where mostly men are involved. Despite that we need to work with men separately. In the struggle for equal treatment and equal rights for women, men have been left behind but it was natural.

Patriarchy prioritizes men from the moment he is born, in fact even before he is born. Women's secondary status is because of men and patriarchy. As patriarchy is appalling women similarly it is dreadful for men too. Though men have been bestowed with ample rights, they have been confined to a track. If they move out of that track they are made to suffer, for e.g. they have to earn certain amount and provide their family. If they do not abide by the law set for them, they would not be called a 'man.' When we asked people from the villages and cities to define men, they said one who earns money; who keeps his wife happy; who make his woman cry while having sex; one who have beard and moustache. This framework in which man is expected to live pushes him away from humanity. It is essential to tell men that it is inappropriate to boss over couple of other men. In this cases both are men- one who is a boss or one who is bossed over. But are we going to have preferences? Which type of men are we going to address, one who bosses around or one who is being subjugated? Therefore we would need to contemplate on different dynamics and prioritize them.

Mr. Milind Chavan expressed that feminist organizations had begun to dialogue with men who inflicted violence or were oppressive but its approach was not to work with men. Organizations working on HIV/AIDS have worked with men. There are some groups who believe that men are equally victim of patriarchy as much as women.

But we believe that women have been victimized more than men. Despite that we feel there is a need to work with men against gender inequality and to protect democratic equality, and secular values. Under which we believe that men have to accept women's human rights and move forward towards equality. Men need to stand with women to fight on gender inequalities.

Construction of masculinity happens at a very young age and there are groups who are working towards strengthening gender inequalities. Such groups and organizations are spreading all over the place which is alarming situation in context to democracy. Masculinity has deep rooted influence on wealth and power, but we also know that each man does not inflict power, but each has power to inflict. The established groups use masculinity to ascertain status quo. This sort of masculinity was reflected in Gujarat riots. Therefore it becomes essential to establish dialogue with men so that men are instigated to reflect on their masculinity. We need to believe that men can change because construction of masculinity is social process. We believe that men sensitivity towards needs to be increased. We need to be cautious and should not get entrapped in patriarchic approach towards men. However addressing issues of masculinity has become crucial in context with caste based politics.

Ms. Lata Bhise Sonavane, opined that India has a tradition of promoting women sensitive society. Mahatma Phule cultivated women centric norms for men; he was the first talk about human rights approach for women even before UNO was formed. Shahu Maharaj, was enacted act on devdasi, widow re-marriage, he was first one to enact reservation law and Babasaheb gave fundamental rights to women. After which 73rd & 74th amendment gave political rights to women and it challenged patriarchic society. Nevertheless even women are away from the key decision making processes, such as commission, committees etc. She is still eluded from property rights in spite of the act. And her status continues to remain secondary whether within family, work place or society.

In the current state of the society 'Masculinity' is used to make it violent. This masculinity attacks the constitution that has provided fundamental rights to women. I consider it is essential to work on Masculinity or else the democratic structure would be dissolved in no time.

I also believe that it is essential to work with children on masculinity, considering the growing cases of violence among the adolescent children. We need to teach them the responsibilities bestowed upon us by the constitution.

Mr. Mohan Hirabai Hiralal, expressed that feminist movement has made great contribution in focusing patriarchy. It talked about liberation of the society. It is because of the contribution feminist movement has made we are able to think about tackling issues of masculinity. It has also given us an understanding of society which is based on non-violence and social support. It has also talked about sustainable development & what should be our relationship with natural resources. We have to consider all these aspects when we would be working with men & masculinity.

If we have liberated society from patriarchal society then we would definitely talk about power and resources. We would have to be careful about symbolisms.

We need to understand that manhood and Masculinity are too different things. Both men & women have features of feminity & masculinity, therefore we need to accept it and move towards building humane society. We need to build our own liberal societies, in the areas where we live and we need to remember that our constitution supports us in this aspect therefore we need to look at the opportunities to build liberal mohallas and villages where we do not need a single leader but a community who can decide for themselves.

Participants Responses

Mr. Shasikant Ahankari, Hallo Medical Foundation

There was no person to represent Muslim community in this plenary. This being regional representation of the global symposium we need to discuss on the current global issues Israel/Palestine, Afghanistan, Iraq, Syria and Hindu community in context to Indian society then it would be useful for the new generation.

Patriarchy & Masculinity are common around the globe so they have to be spelt out significantly. We also need to draw our attention up global economic power in context to masculinity and patriarchy.

Ms. Preeti (Women's Studies Students)

As a student sometimes I feel whatever is taught in the academic course is anti-men and I feel men who study in our course have dualism. But when we interact with boys belonging to social science colleges we assume they would be sensitive, but in reality that is not the case.

Mr. Shivande

I feel the ideology of masculinity is the same but the details are changing. If a boy does not have a girl friend he not considered a man.

Mr. Anand Pawar

Working with men and working on masculinity are two different things. But most present here have misconceived the notion. He further quoted Sanjay Shrivastav "Everything related to masculinity is not always linked with men."

Participant's Responses:

When we have to conduct session on sexuality for a group of women we believe that woman social worker would be appropriate. But in reality that is not absolutely true. So we need to change this attitude. Love Jihad is a dangerous concept and that needs to be countered.

Ms. Manisha Tokale

We need to think about means to bring neglected communities such as Pardhi communities etc. in to the mainstream processes. Exploitation of masculinity by the political Parties particularly during cultural activities needs to be countered.

Mr. Subhash Mendhapurkar, SUTRA (Society for Social Uplift Through Rural Action)

Change cannot be initiated out of fear. We need to address issues related to citizenship rights and relationship of man and woman based on citizenship where equality is fundamental essence.

Mr. H.P. Deshmukh (Yuvagram, Kej)

Political parties do not take any interest in the social activities, though most of the time change is initiated by social organizations. Political leader did not felt the need to attend at the Symposium in Delhi, though they were invited. So I wonder how can bring about change, because without them we cannot make policy changes.

Mr. Ravindra Raghuni Pandharinath (MAVA)

After 20 years this dialogue has been initiated. There is no men's movement, in fact women's movement had given us energy and it has become our roots. I believe it would begin in small phases. Change is possible when both men

& women work together. Processes would differ; we would need to be patient.

Ms. Jaya Velankar

Being feminist, I believe that priority of feminist organization is to work with women, because women are paying high price in the patriarchy society. Even today, dalit woman stands on the lower rung of the ladder. But it also means that as feminist organization I would also work on masculinity. Whether working with men or on masculinity, feminist organizations have felt a need to constrict because there are chances that the leadership that they have painstakingly earned over the period is subtly taken over by men. At the same time organizations working on men by men would be largely taking away their share of funds and that would be appalling situation for feminist and women's organizations.

Mr. Sanjay Sontake, Gramshree Nagpur

First, we need to spell out issues related to sexuality in open forums to address issues of patriarchy. Second, we need to vary of masculinity models that are emerging. Third, apprehensions towards men's group need to be diluted. Four, political models are created using groups like cattle rearing community etc. that too needs to be understood in order tackle them.

Ms. Medhavini, Vacha

I second Jayatai's views. We certainly need to talk about masculinity that is observed in physical structure, social structure & political structure. We work on Right to Pee campaign and we have been raising issues of women's social & physical need. To ignore women's need in the city development plan & structure, is a violent face of masculinity. It happens in every aspect of daily living, such as height of handles in the train, height of first step of the bus. Men have been oppressing women in different aspects, those aspects also needs to be dealt. Also disparities in permit men and women in

performing certain activities particularly observed in villages needs to be addressed. Finally, the issues of adolescent and the potential outputs are framed for boys, there is a need to make them girl centric as well.

Mr. Janardhan **Rupekar** Aurangabad, Pachod

These concepts need to be introduced among boys at early age because it is difficult to discuss these issues in the villages.

Panelists Views

Mr. Milind Chavan shared that the intention was not to create a scare among participant but to point out the issue. In Gujarat school students are given supplementary books to study which has false information. Several books are banned. Newspapers are not ready to publish any anti-government articles. We need to understand this is silent emergency on expression and thought.

Ms. Lata Bhise, expressed that Indian Constitution had made provision for gender equality however none of the political parties did not pay and heed to it. Before 73rd amendment, women did not noted in any decision making processes at the grassroots level even in Kerala or Bengal. It was only after 73rd amendment women's right in politics was dispiritedly given to women.

Trade Unions too have opposed Sexual Harassment Act. Both government and trade unions are not very encouraging about Vishakha Committee. The human resource development of current government sent an order to rename Women Studies department as Family Study department, or NCERT text book content was changed. On such a backdrop it becomes difficult to work with men because always the fear that the current government would jeopardize would linger upon.

The growing masculinity and communalism, growing abhorrence between communities has become a challenge for feminist organization. Feminist

organizations would really require men's support to challenge growing cult of Hindu Janajagran Samittee, Savarkar Vad, Love Jihad, etc.

Mr. Achyut Borgaonkar, said that it is sad that in 21st Century men have to be taught to take personal responsibility. I think it is essential to look at the global politics in context to donor agencies behind initiation of projects on working with men.

Masculinity is promoted in every aspects of life. Masculinity reflects itself in 'larger than life' concept, but the need of the time is to follow approach of feminist organization to take one step at the time.

Ms. Sandhna Dahdich pointed out that we have previously worked on feminity as we now work on masculinity. There are apprehensions about working with men because there are historic realities associated with it and it is good to be cautions. Though we have no apprehensions about working with organizations working men, we have known for a while.

I do not support calling Savitribai 'mother' as I fear that we will lose the context of her struggle.

Mr. Mohan Hirabai Hiralal concluded the panel discussion. He opined that we all need to expand our horizons until then change is not possible overnight. We need to communicate over the period to overcome our apprehensions. We need to take dialogue forward, form study circles and consistently deliberate on it. We also need to work as a community to give appropriate direction to the movement.

Ms. Preeti, thanked all the panelist and the chairperson of the Panel. Manisha Tokle honored the guest with a gift.

Afternoon Session

SESSION 1: MEN AND VIOLENCE

Moderator: Harish Sadani (MAVA, Mumbai)

Speakers: Urmila Salunkhe (Akshara, Mumbai), Jagdish (Nari Samata Manch), Rashi Vidya Sagar (Dilasa, Mumbai), Seema Shah (Anandi, Gujrat)

Urmila Salunkhe, Akshara, Mumbai

Mr. Jagdish, Nari Samata Manch

We work with married men group and youth group in 20 villages of Pune district. But when I started working in the village I was recognized as a person who works for women. First, I practiced what I taught other men & youth. I did all household chores before and after marriage and established dialogue, which helped in building good communication between him & his mother, him & his wife, and between all three of them.

In villages he undertook health camps for single & deserted women; built awareness on repercussions of eve teasing & child marriage; promoted consent in sex & her decision in family planning.

Violence related to masculinity is observed in the villages. Awareness programmes have been conducted and dialogue concerning it is initiated.

Ms. Rashi Vidya Sagar, Dilasa, Mumbai

Dilasa is a department in the BMC hospital. It is running for last 10 years and in last 7 year BMC has taken its ownership. Dilasa counselling centre works on the principles of feminist counselling centre. We really do not know where men fit in feminism. But we have observed cases of sexual assault among minor boys and generally deal with two types of clients, victims of sexual assault and abusive men. We have observed that men too are victim of rape but do not reach us. They visit hospital when there are severe health consequences or when they are badly hurt. It is observed that victims of rape have several misconceptions related to their sexual status. It is difficult for rape victims to accept their victimization & powerlessness and desires to express aggression.

Ms. Seema Shah, Anandi, Gujrat

SESSION 2: HEALTH, SRHR, CARE GIVING

Moderator: Dr. Shashikant Ahankari (HMF)

Speakers: HALO Medical Foundation), Mukta Puntambekar (Muktangan, Pune), IHMP (Pachod), Pritam Potdar (SAMYAK)

HALO Medical Foundation),

Mukta Puntambekar (Muktangan, Pune),

IHMP (Pachod),

Pritam Potdar (SAMYAK)

SESSION 3: MAKING OF MEN, SEXUALITIES AND IDENTITIES

Moderator: Poonam Kathuria

Speakers: Bindumadhav Khire (Samapathik), Sneha, Mumbai, Stree Mukti Sanghatana, Pune and Vijay Jagtap (Sai Life Care, Fonda-Goa)

Mr. Bindumadhav Khire expressed that we have to understand just because sexual minorities does not fit in the stereo types it does not mean they do not exist. There are multiple sexual identities and one need to understand and respect their existence. Until one confines both men & women within a framework of stereotypes and if they are enforced to live within this framework then we have to assured that they do not understand sexuality and masculinities. There are several grey shades in sexualities and to understand masculinities we would have to understand all of them.

Mr. Bhaskar Bhauji, Society for Nutrition, Education & Health Action (SNEHA) said that we have realized that it is essential to work with men in order to deal with issues of violence against women and women's health and increase their participation so as to help them grow their understanding on gender issues, patriarchy & masculinity.

Sneha also believes it is necessary to work in the health & law and order systems, as in most cases decision making power & control lies at the hand of men. We also have to understand that Samaj or Jat Panchayats continues to controls societies, both in villages, hamlets and cities. This kind of structure affects women & her status.

We talk about sexuality with adolescent groups. We have reached out to 300 children and would be reaching out 900 more. Recently, we have also initiated dialogue with men. Previously, we had initiated dialogue on violence with men.

Mr. Vijay Jagtap (Sai Life Care, Fonda-Goa)

Ms. Alka Pavangankar, Stree Mukti Sanghatana, Pune

Participants Responses:

Mr. Bindu Madhav, expressed that it is essential to counsel them about responsibilities & liabilities if they face any difficulties and whether they have sufficient information about it. There is need to inform them about legal health issues and allow them to make their own judgement. We are used to train & teach our children. Culturally, we are trained to take decisions.

Mr. Subhash Mendhapurkar, opined that one should not impose ones morals & values on children, and needs to a draw a line. One has to be cautious about what one is being transferred to the children whether middle class values or liberal & responsible behaviour.

Participants Responses

1. Name or photo displayed on a political party hoarding is interpreted as masculinity among school and college going children.
2. We have to counsel adolescent from the psychologist point of view. It is also important to emphasize on the minds of children that women are not goddess nor maids.

“MEN AND MASCULINITIES IN MEDIA AND LITERATURE”

Chairperson: Dr. Mangesh Kulkarni, professor Political Science

Speakers: Ravindra R. P. writer, Geetali Vi. Ma. (Purush Uvach), Wasim Maner (Film Director)

Dr. Mangesh Kulkarni, expressed that in today's time our lives are getting media saturated and it has invaded our lives to great extent. Representations of different kind of masculinities appear in media. Media also creates construction of identities. The concept of metro-sexuality is media generated. It reinforces existing concepts of masculinity, in addition to that make them disputable and interrogative. Create new identities and participate in that processes.

Mr. Ravindra R. P. Purush Spandan, mentor of MAVA expressed that masculinity comes in different forms most of which is reflected in media, particularly in Hindi cinema and its songs. It has portrayed multiple shades of dominant masculinity as well as soft, kind, wise masculinity.

In literature it is observed that women who are masculine are praised whether she is Rani of Jhansi, Indira Gandhi or Margret Thatcher. Society values Masculinity therefore honor its carrier, whether man or woman.

Vithal, the god of the poor is depicted as mother, loaded love and kindness. He has large following, but Marathi literature has never cared to show this influence in our society. Feminist literature has progressed from expression of women's struggle for liberation to her individual growth as human.

Now we need literature that would express liberation of man from masculinity and his growth towards humanness. This progression would give us new direction towards masculinity.

Ms. Geetali Vi. Ma. (Milun Sarya Jani/Purush Uvach) shared that currently, inclusive literature is available but in a smaller quantity. But literature available today which has large outreach depicts patriarchy. In last several years imageries of ideal man and woman are not much flexible.

Portrayal of women in Television is negative with few exceptions. In current cinema and comedy TV serial there is a trend of male characters dressed as woman. It is presented as hilarious.

The premise of Purush Uvach is to express male suppression in patriarchal society at the same time has also contributed in creation of positive images of men while Milun Sarya Jani has expressed images of woman's struggle and her assertiveness.

Mr. Wasim Maner (Film maker) revealed that there are certain norms of entertainment film. These films have proper patriarchal pattern for e.g. Lai Bhari. Film makers who make successful commercial films exactly know what they want in a film and understand its saleability value.

As a writer it is very difficult to choose the right subject for cinema which is commercially viable. The most nonsensical films are made by very smart and intelligent people they exactly know what works and what does not.

Industry is male dominant. Women film makers like Farah Khan even after giving several hits is questioned about her abilities. Hindi cinema segregates films with women's lead role as women's oriented film.

Dr. Manges Kulkarni thanked all the speakers and concluded the plenary. He said, it is essential to understand the processes of making of a cinema and not only look at the depiction of women in Cinema.

Marathi literature is extremely bourgeois culture but when one is critically gauging literature and other forms of media it need not always be from progressive movement. It is important that whether the media is able to express reality in given context and the insights and perceptions it is able to communicate, apart from sheer pleasure of reading. A novel like 'Khosla' talks about different shades of masculinity & homo-sexuality. Cobalt blue, by Sachin Kundalkar it talks of masculinity. This shows how marathi literature is prosperous.

Participants Responses

Ms. Sadhana Dhadich

A novel called Kacod by Kiran Nagarkar expresses different shades of masculinity.

Mr. Subhash Mendhapurkar

Serials on channel called 'Zindagi' such as "Zindagi Gulzar Hai", "Kahi Ankahi" & "Ishq Gumshuda" expresses nuances & subtleties of gender issues. Masculinity portrayed in advertising should also be discussed.

Ms. Preetam Potdar

In recent Marathi daily soap sensitive men are portrayed which is really good, because soft characterization of men illustrates that men have softer angle to their personality.

Mr. Suresh Medhapurkar

Dalit literature has presented issues of gender and that needs to be unfolded

Mr. Anand Pawar

We need to pay attention to literature on male having sex with men (MSM). As a social worker we need to explore literature, we need to read book on different subjects. Because reading would help flourish once work. It would help to present your work better.

Mr. Wasim Maner

TV channel owners are not bothered who is writing the script but what runs better ad what is happening. They never take the actions that would generate bitterness. Media only gives that much that could be consumed by the audience, because if it does not do so, it would affect the business.

About advertising, almost all of them sell sex. The kind of budget spend on advertisement is huge.

There have been attempt to show different kinds of media forms such as in case of cinema it is Satyajit Ray, Zoya Akthar in case of advertisement it is Swanand Kirkiree, but from the larger purview it is always the same.

The time has come where you see big house cinema experimenting with small budget films. Therefore we can hope to see more films which has aesthetic abilities and sensibilities.

THEATRICAL PLAY

A Marathi Play “O Womania’ A feminist Marathi play on right to Pee by Ojas S. V. and team was performed to build awareness on women’s discomfort.

Sneha, gave a brief on the schedule planned for the third day.

RECAP ON DAY-II

Vijay Jagtap facilitated feedback session. He invited participants to share their views on the sessions conducted on day-II.

Participants Feedback

1. Marathi language received more prominence which was disadvantageous for the non-Marathi speaking participants.
2. More has been spoken about literature & media however there is very little presence of all the communities most of us are associated with. It is very difficult for media or literary community to reach Phase-Pardhi & nomadic tribes therefore I suggest that the knowledge that these communities have been vocally broadcasting through cultural mode of communications needs to be documented in any form.
3. 'Womaniya' act and the 'Mardangi & Media' session were really good. However, the post lunch session was poorly executed as it failed to link with the content.
4. Poor weightage on the issues related to the minority & dalit communities. The inherent culture of dalit and tribal communities has promoted gender equality therefore there is a need to look into historical facet of community behavior.
5. Language of communication was big hurdle in understanding the content. It would have been better if there was more emphasis on the session of 'Making of Men'.

Mr. Jagtap concluded the session with an assurance to provide more translators to participants who belongs to other states.

PLENARY: CONNECTING THE DOTS: MASCULINITY & INTER-SECTIONALITY

Mr. Subhash Medhapurkar, founder member of SUTRA (Society for Social Uplift Through Rural Action), Ms. Kiran Moghe Janwadi Mahila, Mr. Ganesh Kadu, Shetkari Kamgar Party, Panvel, Men & Disabilities, by Mr. Rajiv Kalelkar,

Chairperson Mr. Subhash Medhapurkar, said that symbols of masculine identities have changed over the years, however we need to examine whether approach towards masculinity has changed.

Men & Globalization

Presented by Kiran Moghe

We have arrived in the time where there is no misconception related to globalization, therefore it is essential to recapture and review globalization in current state of affairs. Privatization & liberalization are two important phases of capitalism. In capitalism, production is always profit based and never people centric. It is crucial aspect, as the system is oppressive for the labor community, whether they are farmers, unorganized labour or women. On one hand in such a profit centric system severity of oppression is increased, which directly influence the income earned by the labour community, so that their mere existence degenerates and on the other hand capitalist system is keen on generating market to sell these production. But its core objective is profit. These two aspects are contradictory to each other. In such as circumstances poverty grows as well as production of goods increases; therefore crisis of over production is created and which is directed towards stocking and marketing. It is focused towards creating new opportunities and instigates people to purchase these productions or generate new systems such as credit card economy, i.e. capitalism generates innovative ideas to market for its excessive production. It is more inclined to

create bubbles. For example the economic crisis generated in USA, in which housing market was created for people having no capacity to purchase, so banks were involved to provide loans on credits to large extent without considering purchasing capacity to the people and so the whole economy went through an economic crisis.

It is essential to understand that since past few years capitalist countries are looking at third world countries as a potential market for their excessive production at the same time creating cheap labour opportunities for migrating labour forces, women and men to create global system for global capitalism. Briefly this can be termed as globalization. Liberalization system generates structural corruption by creating conducive environment within the system. Principally, it aims to loot natural resources & labour resources of the third world countries.

The intrinsic structure of the global restructuring creates disparities among countries as well as disparities within the country. Globalization has multiple shades & layers which affects human relations, therefore it is essential for us to look at gender inequalities in this purview.

Globalization favors market economy and hinders State economy. In fact State is used to support market economy such as Private Public Partnership which is referred as market fundamentalism. In such a scenario the ideology of welfare state which was prevalent in India has taken a back seat.

Globalization has created a structure in which global capital is created through profits which may not necessarily be earned through production but can be earned through means like betting by investing in financially structured market.

Currently, to a large extent money is earned through revenue generated in share market by monitoring rates in share and through profit earned through

commodity exchange at financial level. In such a scenario growth in employment is absent therefore unemployment has increased at global level.

Big corporate companies are taking over small scale industries, cottage industries and small farmers and creating their profit making structures.

At the global level there is a rise of supranational or transnational corporation which is corporation of multi-national corporate are in the process to govern countries with support government that represents capitalist societies. It has adversely impacted our country, rise men farmers suicidal cases, unemployment, in-formalization of employment, rise in contract white collar workers & bonded labour.

On one side one observes that women need jobs for which they are stepping out of homes, on other hand men are losing jobs, therefore it is essential to look at impact it has within the family structures. Though more women are offered work, it is mostly in unorganized sector, such as house cleaning, waste work etc. similarly, international organizations are taking efforts to recognize sex work as labour. So in such a situation commodification of women in the media to market products in the global capitalized economy has been established. This aspects needs to be examined from masculinity perspective.

On one hand global market determines standards of local production i.e. production has to be viable for the international markets, in which nation has neither control nor choice on its production and on the other hand local market is refurbished to suit international products, causing disparity in import and export rates which is making several nations bankrupt. In order to overcome economic discrepancies there is extensive growth in alcohol production. For e.g. Amma units for poor are possible in Tamil Nadu as it is funded through revenue incurred from alcohol.

Ms. Moghe concluded her session saying that it is essential to understand process of capitalism and its multi-layered impact it has upon our lives in context to our work areas, social life, etc. Being social worker one has to cite these issues and begin joining the dots because it does not only related to economics but also concerns social aspects of people's life. The rise of identity politics is re-emphasizing caste & religion which has co-relation with economic instability which supports pro-capitalist economy structures.

Mr. Medhapurkar pointed out that impact of globalization can be noted from the emergence of product packaging systems. He further quoted Nandita Das views on globalization, she says when aspiring goods become essential goods impact of globalization becomes obvious. He also pointed out development has one indicator which is correlated to garbage creation as increase in garbage is directly related to GDP growth.

Title

Mr. Ganesh Kadu, Shetkari, Kamgar Paksh

Mr. Ganesh Kadu, said that to bring about desired change in the society one has to begin from self and I am sincerely making that effort, however, if one has to really work together for the broader good then one has to change our attitude & approach towards political parties and only then it is possible to make a difference. If social workers from the organization work along with workers of the political parties then there is certain guarantee to achieve result. He further added that it is also essential for good people have to join politics. Similarly, more self-driven women have to play active role in politics however most of them join politics because of their family linkages in politics.

There is a need to redirect masculinity among the political workers into positive energy, for e.g. training given on Vishakha guidelines to political workers showed its impact when the young political workers introduced it in

school and college. On the hind side it is important to understand that school or college did not object because we belonged to political background. Nevertheless at the broader level the goals were achieved; youth gained awareness on Vishakha guidelines; girls received secured environment, women learnt about their rights.

Mr. Kadu, concluded his session saying that several such initiatives can be implemented by associating with political leaders, which would broadly help the society.

MASCULINITY & PATRIARCHY IN RELATION TO DISABILITY

Mr. Rajiv Kalekar, Mumbai

Masculinity and Patriarchy are correlative terms. Masculinity is natural facet of man, nevertheless it has social construct which has been routed and nurtured by patriarchy for centuries. It is constructed on four facet aggression, repression, submission and permissiveness; however masculinity needs to be assertive but it has been misplaced by patriarchy & manhood. There is a need to explore 'assertion with masculinity' as it would not only be advantageous to women but also for men.

Aggression within masculinity is cumbersome to men. It is monsterous approach towards life and man is enslaved within it. They seem to be in continuous need to exhibit aggression to prove their masculinity because of which gradually humanness within man is getting diluted.

'Masculinity' portrays power & dominance; several men with disability desire to assert masculinity, they too desire to be like other men but they do not have strength as normal man, therefore they feel weak. Patriarchy controls power which percolates in masculinity whether he is disable or non-disabled man.

The world in which man believes to exist and sustain is a power-driven world, so actually the question is of existence, so one has to construct a new paradigm. In reality there one does not need power all that they need is recognition. Civilization and culture has deluded concepts of power and recognition, but if one denies power, it would wither away and each person would gain recognition and the disabled people would benefit first.

Man yearns for power; he wants power over universe and every species and things on the earth. Man is the most insecure person on this planet therefore he created weapons and tools. He constantly craves to triumph over others this need to rule over others is risen from his insecurity.

Mr. Kalekar concluded his talk emphasizing on the point that disabled man is no exception, but he is aware of his limitation and gets more frustrated. But both need to recognize that aggression is not going to help them in any way. Emergence of humanity is possible when they reach a stage of powerlessness. Both men and women can help disabled person gain recognition and help him overcome his weakness.

Participant's Questions

1. Directly and indirectly globalization makes an impact on the day to day life of the people so how can one stop it?
2. Is humanity fading away from the society from masculinity aspect?
3. Mr. Kadu I would like to know your experiences related to your efforts in breaking your masculinity image in the party politics?
4. How one should tackle impact of negative forces of masculinity while building public image in politics?
5. It is essential to understand although patriarchy and masculinity are linked they are different concepts. Masculinity is a behavior which is nurtured within patriarchy?

Participant's Feedback

- ✪ As a social worker we need to build understanding of economics & politics in context with masculinity.
- ✪ Unequal distribution of work at work place and home, disparity in wage, unequal rights over property reasserts masculinity in men. Men's control over political processes also contributes to masculinity, so these issues needs to be cited from masculinity perspective.

Panelist's Explanation

Kiran Moghe explained that capitalist society is such that creates contradictions it is driven by profits so on one hand labours are oppressed and on the other hand producer is pressurized to sell the products and to gain profits they develop different strategies. In this scenario globalization is one state which further promoted capitalism.

We need to react/fight back for which we need to create an understanding before we oppose it. There are several understand and misunderstanding about globalization, so we need to understand the forces that drive it.

We also need cite in what aspects it affects patriarchy & masculinity and whether it is strengthening it even further. It is multilayered and very microscopic. So what we need to observe is what kind of jobs are offered to women after farming season, do they get wages or not, or what happens to the family and wife of the farmer who committed suicide.

Marx said that when capitalism hunts for profits and reaches its ruthlessness it come dripping with blood. In this context humanity has very little chance to survive so it is a challenge before us to protect it.

Mr. Kadu said that women belonging to the party or in the polling section treated with respect. Our party is primarily driven by 80 percent social and 30 percent political activities. It is a challenge to promote women in politics

as it hurts man's ego. But if good people work in association with politicians then politicians will also find right direction to make good contribution in society.

Mr. Mendhapurkar concluded the session quoting his mentor, who said that tragedy and comedy of human civilization started with surplus production. Ms. Sneha thanked the member on the dice for their sharing perceptions.

SECOND SESSION

PLENARY: WAY FORWARD FROM FEMINIST PERSPECTIVE

Chairperson Ms. Manish Gupte, MASUM,

Panelist: Ms.Poonam Kathuria of SWATI, Gujarat, Dr. Nandita Shah, Akshara, Mumbai & Mr. Anand Pawar, Samyak

Ms. Manisha Gupte, expressed that she has decided to pose questions to the panelists and on which each one deliberated over it. She further expressed that patriarchy has been central to the feminist movement. Feminism has made its strong mark in Maharashtra, particularly the socialist feminism. It has not tackled patriarchy in isolation but in correlation with caste systems and rights of the minorities. As feminist we are looking at masculinity with similar sensitivity and come here with an approach to strengthen organization working on masculinity as a process of feminist movement.

Questions Posed:

1. What masculinity do you observe when you work with men or women? And what hope or challenge you observe to go forward?

Anand Pawar: Working on masculinity is not about working with men, it about understanding concept of masculinity? It defines how man should be? It has to be intervened in all sections of the society. Our challenge is to explore masculinity to define masculinity as sometimes behavior is

described as masculinity. All aspects which describes manhood, defines masculinity. So when one addresses issues of masculinity we address its definition.

Ms. Manisha Gupte: In the initial phase of women's movement and feminism we learnt about issues related to identities or recognition. We learnt a lot from these identities such as disability rights, sex workers rights, LGBT rights and we have continued to learn. What we learnt in the process is that many aspects of masculinity are biological essentialism. Our movement is to take it forward towards beauty.

Ms. Nandita Shah: masculinity is not monolith it has its own variations. Masculinity varies and modifies in different situation. There is a separatist approach that is distancing women's organization and organizations working with men. How can we create challenge among men and masculinity? We cannot separate feminity from masculinity, as women have their ideas about men. Today metro sexual man is a real man. This is a new concept, another way in which masculinity is defined. Again today, sexually assaulting women from different religion & sect has become definition of masculinity. We need to work against the fundamentalist environment that is being created. It is being reinforced. Masculinity is one aspect of patriarchy, so we need to think about ways to tackle patriarchy in its different forms and challenge it.

Ms. Poonam Katuria: Masculinity is a trait which is observed in women as well. If we have to define masculinity it would be that it is sense of power which would reflect in ones behavior, it is a sense of entitlement of power. Masculinity is a sense of power relationship. It is theatre, it is a part, and it is hegemony masculinity that arises at a particular time. It is more of an imagination and each man aspires for it. Sexual assaults on women are its outcome.

When we defined masculinity it helped me as a person to talk with them from their perspective, and I felt that very empowering. I also felt that patriarch is patronizing. I feel now I have found the right approach communicating with men. And in reality men do not attribute to hegemonic masculinity.

Ms. Manisha Gupte: We all have features of masculinity in us in men it is more as then have been nurtured to be so. Masculinity can also be observed in mother-in-law & daughter in law relation, for e.g. in cases when mother in law desires for grandson and cannot have it. It is also patriarchic attitude but it is also attributes of masculinity.

From patriarchal point of view when someone rules over somebody then are we calling that masculinity and if one submits are we calling that femininity? Or are we calling that non-hegemonic masculinity?

2. How do we organize to challenge patriarchy and its related other systems of domination in context to power?

Women do not have environment to assert their power and in given environment if at all matriarchy emerges it would be violent. So we are on the right track that we are in process of annihilation of power across between all genders.

Ms. Nandita Shah: we are creating a continuum in which femininity is at the bottom and hegemonic masculinity at top. It is a wrong premise as it is challenging entire analysis of patriarchy. We are destroying patriarchy when we commit that both men and women suffer in the society. If we do not understand that how can we challenge this whole process? The difficulty is that when we look at masculinity from this purview how we conceptualize patriarchy? In a patriarchy unequal relations of power exists and masculinity is one form of power that reinforces assertion. But the power relations between them continue to exist.

A benign patriarchy does not have potential to change the system. It is challenge to connect gender stereotypes with patriarchy. Few aspects of masculinity are superficial which can be challenged but the question is how we challenge its intrinsic sense of power. First we need to challenge patriarchy at its core to be good human beings.

Ms. Manisha Gupte Human rights violation still needs to be addressed such as control over property, patriarchic rights such as changing girls name and surname after marriage etc. Social organizations has challenged 'bread transaction' but has not challenged daughter transaction which is very common. So that means we still to reach core issues. When would we move forwards towards making despicable act, racist act, xenophobic act, anti-religion act? We have work towards achieving annihilation caste and patriarchy.

Mr. Anand Pawar: Sanjay Shrivastav writes on masculinity, he write that patriarchy is a system of male supremacy and masculinity is system of making superior men.

Men realized power in disparity and violence which gives recognition. So men have to begin to change by themselves. I have personally learnt about masculinity after listening to stories of oppression shared by different people belonging to caste, tribes and religion; from feminist movement. Understanding of masculinity was built on feminist approach. I would like to look at this issue from feminist perspective call myself a feminist. Most of the men think that feminism is for women, but that is not the case so we have to begin analyzing masculinity from feminist point of view. Feminism talks about different aspects of life and we need explore and adapt those perspective. But unless we analyze that we would not be able to understand power dynamics. We are confined in symbolism in case-stores etc.

Indicators for change in man can be defined as follows:

1. Has he changed his homo-phobia.
2. What he thinks about soldier and war?
3. What he thinks and talks about Pakistan?
4. What are the variations in his relations, such as his association from people belonging to men & women of different caste, religion and sex?
5. One who does not shy away from “Jai bhim” salutation?
6. Other behavioral patterns observed in men at home level.

If all these aspects are covered then we can say power analysis has been done and we have tried to bring about change.

Ms. Manisha Gupte: Women are bound to fail too in the first five indicators you have mentioned. When we go to Pakistan people are happy to see us and they invite neighbours to meet us. But here if any Pakistani friend comes to our house we have to hide them, because then we are termed as unpatriotic. Bernard Shaw had said that patriotism is a last resort of the coward.

Ms. Poonam Katuria: We have to challenge structure of patriarchy as well as masculinity. The word superior connotes quality but with men it is understood as power. Feminist movement approach towards power is different; it talks about inner strength, i.e. power within. We need to have similar approach while we address issues of masculinity as all power in men is externally sourced which is generally associated from external behavior in men. Opposite of masculine is feminine and opposite of masculinity is femininity. It is observed that femininity is in men. We need to identify marginalized masculinity, as they could be our support as they are exploited by the hegemonic masculinity. Marginalized masculinity such as gay people, dalit men, etc. We need to work towards changing their power aspiration. In the process of women’s liberation if we compare indicators with the developed countries, such as right to abortion, voting rights etc. we were at the par and not backward. But in later years it changed as our culture did not change. In foreign culture individual is strong whereas we are

community or society driven which is good in a way. In their culture individual initiative was more but the community is not strong. But we were left backward because our society creates hurdles in our changing process.

Ms. Manisha Gupte: We stress upon caste and class as there is patriarchy in each of them and there is caste and class system in each home. As Babasaheb Ambedkar said “Caste is endogamy and endogamy is caste.”

The caste issue that reflects in South Asia emerges from our conservative Asian society. Though there is no manuscript called ‘Manusmriti’ it exists in our mind. That is why Babasaheb Ambedkar burnt it as a symbolic gesture. Feminist movement is not about working with women similarly working on masculinity does not mean working men.

So what would be the relation of masculinity movement with the feminist movement? So would our alliance be strategic, intrinsic or practical because we want to collect together to address issues pertaining to patriarchy?

Mr. Anand Pawar: Essentially it has to be intrinsic, but in the beginning it may not be so considering the environment. There is lot of distrust, constraints at the thought and work level. I think it should have feminist values and its relation should be intrinsic. For e.g. one feminist value is that even if there are any differences one has to accept it and still work together. In this context men would have to take primary responsibility to bridge the gap and build trust.

Ms. Nandita Shah: Symposiums are not enough to grow these relationships; we will have to come together on the streets. We need to break the isolation i.e. women’s movement will work with women and men’s movement will work with men. Unless there is no challenge for men’s group within, i.e. until women assert her rights within family, the change in men is never going to be challenging patriarchy. Therefore there is a need to build the

process. Empowerment of women within family is an indicator of change in man. This process has happen simultaneously or otherwise assertion of empowerment is not possible.

Why men groups do not counter those men groups that stands against women's movement. Women's movement is countering them but no men organizations seem to stand up. For e.g. women's movement are confronting issues concerning 498A, men's ministry etc. There is a need to take up this issue together.

Women's movement is addressing severe issues of gender neutrality, because it has potential to negate women's movement. Men organizations need to discuss these issues, but men who support women rights are not taking positions on this issue.

There are multiple issues that we should work together such as Love Jihad. Presently, women's groups are working in one way and men's groups who support women's rights are working in another way. So there are no opportunities to come together, so we need to seek those opportunities and create new forums. Working with men alone is not the solution. So women and men have to be dealt together and that is challenge that has to be taken up.

Ms. Poonam Kathuria: This concept of working with men is an initiative of UN level; one does not see their interest to work with women's movement. A separate dept. was established. In India several sensitive people are involved who pointed it out strongly. It is matter of time; and it would be mis-tracked. It will gain its momentum and sweep away patriarchy and only focus on masculinity. But the issue is now do we stop this?

Why men groups do not take positions, is also a matter of concern, is it because this movement is weak and is in the process of reflection. Or they are only thinking about themselves and not about women, so they are not

able to take positions or they are patronizing. Men's organizations have to spend time to deal with their inner strength.

Manisha Gupte requested participants to specifically share their view on how to move forward.

Mr. Ravi: There are several issues, but this is a good beginning of communication. After a very long time the walls have fallen down and concerns and fears have surfaced. Stands have been taken regarding 498A, about homosexuality. The global process is not going to derive much. The important aspect is how do we move towards building intrinsic relation and grow communication between us.

Mr. Mohan Hirabai Hiralal: there are several forums to generate dialogues of this kind, but the challenge is create conducive environment in the area one lives. There is to need to create spaces of opportunity to involve all section of the community to decide how they desire to live.

Mr. Subhash Mendhapurkar: Do we want decentralization of power or power of decentralization?

Mr. Ganesh: Self-analysis is essential. My sensitivity towards women at home, work place and society is at equal level.

Ms. Jaya Welankar: global market determines metro-sexuality & choices people make related to sexuality. It is a fake picture created by market driven economy.

Ms. Manisha Tokale: Masculinity reflected through caste for e.g. Khardai, Sonai incidences, where children of bhangi community were cruelly killed by dalits, the masculinity that reflected in it and how the power dynamics were used it needs to be addressed. Custodial death and custodial rape and the power relations of the established forces are not discussed. It is also essential to address issues of metro-sexuality.

Dr. Ahankari: Social and political has always been connected to each other. All the organizations whether it is social organization, feminist movement, and movement on masculinity all have always worked towards annihilation of power and they need to be together.

The definition of sexuality has not percolated among all the activists and social groups. 70-80 percent of violence cases have occurred due to issues related to sexuality. It has to be communicated in simple language so that people are able to understand it.

- Is it possible to control objectification of women in media? Masculinity adversely affects women as well as weaker section of the society.
- What role jat Panchayat or mohalla committee plays in addressing issues of masculinity and patriarchy? Small groups, youth in the villages encourage violence. Therefore there is a need to discuss these issues.
- As a social worker we have to connect these issues at the ground level and be more aware and informed.
- I look at the spaces to come together even within the feminist movement. Issues of women are not completely countered, there are groups within the movement that is working on sexuality are finding different spaces and there is another group that is struggling to address fundamental issues. These two groups find it difficult to come together but they need to be connected and tackle issues together. Has the movement not addressed the issues of masculinity & patriarchy? Does men feel defeated and that is why they feel the need for new platform

Ms. Medhvanti: What kind of connection Feminist org & masculinity org would have? We need to understand that the issues of grassroots women are very different. Therefore once again we need to come together.

Ms. Sneha Hasn't women's organization previously associated with men's organization? If this dialogue has been created by the symposium then this kind intellectual interaction has to be continued.

Ms. Vasanti Mule: When we talk about power we have to be careful that women rights are protected in this whole process.

Mr. Achyut Borgaonkar: I always believed that there is no duality. Men's participation in women's movement was essential part of the movement's progress. But now has it been established that men would work for men's liberation and women would work for women's liberation and they both should have intrinsic relationship. So now if I have to work for men issues should I seek new forums. So if we have to question patriarchy or annihilate power then this is path towards humanity and not process to be good man or good woman. So is it dual? I want to understand.

Ms. Manisha Gupte: We are using term feminist movement, which aims to challenge patriarchy. But there are several organizations work with men but does not challenge patriarch. There are different types of organizations and both has to extend their and move out of our comfort zone and counter caste based issues. We do not believe in dualism but it exists.

Ms. Poonam Kathuria: There is no dualism. We would have to recognizes, patriarchy and masculinity gives privileges to men and deprive women. So the process of being human would be different. We have to understand this distribution. We are not talking about men's movement but instead working for men. In India we are attempting to connect it with women's movement.

Mr. Anand Pawar: Streemukti Sampark Samiti recently discussed this issue of spreading the word through media, which said that there has to be alternative methods to monitor it. This forum should also think about it.

After IWHM, there has been consistent discussion on women's health at Maharashtra level forum. Similar efforts are needed at Maharashtra level whether global symposium exists or not. Presently, Forum for Engagement has been taking efforts in this direction. We also need Study Circle to be developed an understanding of this issue.

I think the dualism exists so does the conflict exist but it has to be countered. Outside Maharashtra situation is different, so it needs to be addressed.

Ms. Nandita Shah: We have never put our minds together to work together. We need to counter the conflict and check on which issues we have differences, which issues we disagree and which issues we agree. So we need to create such platforms?

Media is ruled by leading couple of corporates. So in this state of affairs how are we going to tackle these questions? We need to introduce our new language to counter media. Anti consumer movement is one such language initiated in the developed countries. It challenges capitalist market and internationally it had been pursued for e.g. in Germany people have formed a movement that they would not purchase anything new. There different such movements that are being initiated. We have to do cross-cutting thinking and bridge gap and challenge the current environment. The MARD movement of Faradh Khad, that has to be understood and look for such different avenues.

Manisha Gupte thanked all the panelists for sharing their views and concerns and concluded the session.

Ms. Sneha Giridhari thanked and honored all the panelists and the chairperson. She further expressed that this symposium has been thought provoking and crucial step forward.

Ms. Preetam Samyak thanked all the participants, panelists and all the social workers who contributed to make this symposium successful.
