

Integrating gender in a Life Skills Education
Programme for rural adolescents -The experience of
Rural Women's Social Education Centre, Tamilnadu, India

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Draft Paper

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1. Background and context

1.1. Introduction

Gender roles, norms and gender power dynamics are at the core of sexual, reproductive, psychological and social well-being. Adolescence is a period when gender roles and norms, especially in relation to sexuality and identity are evolving and becoming defined. This period therefore offers an opportunity for promotion of gender equitable values, attitudes and behaviour. Yet, while gender as an 'antecedent' or determinant of adolescent health and development has been addressed in a number of studies and reviews, there is a very limited understanding of how best to address gender concerns within programmes for adolescents.

This paper seeks to document the experiences of integrating gender in a life skills education programme for rural adolescents in Tamil Nadu, India. The paper is based on in-depth interviews with young women and men who had participated in the Life Skills Education Programme more than two years ago. The interviews aimed to find out their perceptions about whether and to what extent the information and values imparted in the programme, especially those related to gender roles and norms, have had an impact on their lives two or more years down the line.

The first part of the paper gives some background details about the study area, the implementing organization and details about the Life Skills Education Programme. The second section of the paper describes the study methodology and the characteristics of participants, and the third section presents the results of the study.

1.2. The context

The Life Skills Education Programme described in this paper is being implemented in rural Kanchipuram district in Tamil Nadu, India. Tamil Nadu is generally considered as among the more 'developed' states in India. In reality, the state presents a mixed picture in terms of development and women's status. The state has a high female literacy and work participation rate, and the second-lowest total fertility rate in the country, with below-replacement levels of fertility. [1] On the other hand, female infanticide has been reported from several parts of the state, and recent data show that 'social causes' (read infanticide) accounted for 8% of infant deaths in 1995. [7]

The implementing organization is Rural Women's Social Education Centre (RUWSEC), a grassroots women's organization founded in 1981. The organisation operates from Chengalpattu, near Madras (Chennai) in Tamil Nadu. The organisation's activities cover a rural population of about fifty thousand.

Achieving women's well-being through women's empowerment has been the main focus of the organisation's work since its inception. In pursuit of this goal, the

organisation carries out a wide spectrum of activities which are community-based, school-based and through health facility. It works with women and men, primarily from economically and socially marginalized communities. Life Skills Education Programme for adolescent girls and boys is only one of the several projects implemented by the organisation.

In the project area covered by the Life Skills Education Programme, adolescents (10-19 years) constituted 22.5% of the total population. The proportion of illiterate adolescent girls (23.4 per cent) was twice that of adolescent boys (11.5 percent). Seventy two per cent of the boys were currently in school, as compared to only 55 per cent of the girls. Only a third of the boys and 22 per cent of the girls who were in school were above 15 years of age.

A third of the boys who were out of school had never been to school, and about 19 per cent had dropped out before grade five. In comparison, nearly fifty per cent of out-of-school girls had had no schooling at all, while about 20 per cent had dropped out before grade five.

Ninety per cent of the boys who were not in school worked as agricultural labourers, most of them (75 per cent) as casual daily waged workers. Among girls, two thirds worked as agricultural wage workers, 15 per cent as workers in production units in the export promotion zones located in Thirupporur block and on the outskirts of Madras city, and 20 per cent were home-based. Boys had fewer employment opportunities outside agriculture as compared to girls, because the export promotion zones largely employed girls rather than boys. For both boys and girls, there were few openings for vocational training or skill development that would help them secure jobs outside agriculture after completion of high school.

1.3. RUWSEC's Life Skills Education Programme

The Need

RUWSEC's work with adolescents dates back to the early days of the organisation's work, although it was several years before it evolved into a programme with well-articulated objectives. The Life Skills Education Programme described below began in 1996, bringing together various projects with adolescent boys and girls that had been previously initiated under a single cohesive programme.

The need for a cohesive programme for adolescents with a clear vision, well-articulated objectives and adequately planned interventions began to be felt by the senior workers of the organisation through 1994-95. To some extent, this was influenced by the discussions about the needs of adolescents during the preparatory meetings for ICPD in which senior staffs participated. The focus on young people as a result of the HIV/AIDS pandemic was another contributory factor.

The community context had also undergone rapid changes within a short span of five to six years starting in the mid-eighties. There were better roads and better access to towns and to Madras city. Exposure to mass media had increased with the installation of 'public' televisions by the government in the villages. When private television channels and satellite connections became the norm in the early 1990s, news and views from the world over came to these villages near Chengalpattu, as they did in other parts of Tamil Nadu.

Another factor was that, about 10 per cent of adolescent girls were employed in a number of small-scale industries that had come up in the area. For many of these girls, this was probably the first time that they were spending extended periods of time outside the village environment without the supervision of elders, and in the company of men.

Overall, the macro-social context was supportive of work with young people, and there were sections of the local community, which expressed the need to "do something to help adolescents not lose their way". This included members of the women's 'sanghams' in villages.

In addition, the fact that many of RUWSEC's programme co-ordinators who started out as young mothers in 1981 were now dealing with adolescent children brought in an element of strong personal motivation to help adolescents deal with their lives more responsibly.

Framework and guiding principles

In designing its programme, RUWSEC has been guided by the 'life skills' education approach, which takes into account these multi-dimensional needs of the adolescent.

'Life skills' have been defined as 'abilities for adaptive and positive behaviour that enable us to deal effectively with the demands and challenges of everyday life.' (WHO, 1993)

Life skills can be grouped into five major areas:

- Self awareness and empathy
- Communication and interpersonal relationships
- Decision-making and problem solving
- Creative thinking/ critical thinking
- Coping with emotions and stressors

The organisation has integrated into this approach an explicit gender analysis and training component, which it believes constitutes an essential life skill in the current times where gender power equations are undergoing major changes. Programmes focusing exclusively on sex, reproduction, family planning and HIV/AIDS without addressing the adolescent in his/her totality may not succeed in achieving what a 'sex

education' programme aims to do - to promote healthy and responsible sexuality and reproduction. For after all, adolescents' sexual and reproductive behaviour is but an extension of their behaviour in other facets of their lives.

Programme objectives

The vision of the programme is to provide adolescents with the information and tools necessary to

- Cope with the physical and emotional changes occurring during adolescence
- Evolve into mature and well-adjusted adults capable of making decisions concerning various aspects of their lives confidently and responsibly
- Adopt values and behaviour patterns that subscribe to egalitarian and humane gender relations and uphold social justice.

The specific objectives of the programme may be summarised as follows:

- Meet adolescents' practical needs such as literacy and numeracy skills and help with school lessons; information regarding further training and income earning opportunities; access to health services; recreation; and involvement in community activities
- Help adolescents develop a positive self-image, and become more expressive and assertive in their relationship with their peers and others..
- Facilitate the acquisition of knowledge, views and skills that will help adolescent girls and boys understand the physical and emotional changes being experienced; feel at ease with their sexuality; and make informed and responsible decisions through adolescence and thereafter, concerning sexual behaviour, marriage and child-bearing
- Create gender awareness among girls and boys, help imbibe behaviour patterns and values that promote egalitarian gender relations, and discourage violence against women and sexual abuse.
- Prevent substance abuse and suicide
- Develop critical and analytical thinking; and leadership and organising skills that would enable them to act creatively to bring about positive changes in their lives

Programme components

The programme covers both adolescent girls and boys, and consists of eight projects. Five of these are life-skills education projects catering to specific sub-groups of adolescents. Three are projects providing a range of services or opportunities to the adolescent population in general. These projects are complementary, and together seek to address the multiple and diverse needs of adolescents.

Table 1 below summarises the different components and population sub-groups covered:

<i>Target group</i>	<i>Location</i>	<i>Frequency</i>	<i>Coverage</i>	<i>Workshop duration</i>	<i>Course duration</i>	<i>Year of start</i>
Out-of-school (Including illiterate) girls, unmarried, 11-18 years	a) Community b) RUWSEC's training center	a) fortnightly b) Three times/yr	60 villages	a) 2 hrs b) One day	2 years#	1982
Out-of-school Boys, unmarried, 15-19 years	a) Community b) RUWSEC's training centre c) Youth centres	Monthly	a & b) 60 villages c) 6 villages	a) 2 hrs b & c) One day	2 years#	a) 1994 b) 1996
Secondary school students (boys & girls)	a) School b) RUWSEC's training center	a) 8 /year b) 2 /year during vacation	10 schools	a) 3 hrs b) One day	1 year	1996
Young women working in factories	a) Community b) Vocational training centre	Once a week	a) 3 cohorts b) one cohort	2 hrs	a) 2 years b) 1 year	1996
# The duration of 2 years for each cohort was fixed only in 1998						

The curriculum

A core-curriculum has been developed, organized around the following major themes:

- Personal development
- Gender issues
- Taking care of ourselves
- Reproductive health and rights
- Leadership skills
- Social awareness

[Annex 1 contains one example of how the curriculum has been adapted to suit the needs of the secondary school project].

Each workshop is divided into a number of sessions. There are very few 'lecture' or 'input' sessions, and topics were covered mostly through case studies, group discussions, role plays, brain storming and other participatory exercises requiring each student to express her/his views and ideas. No matter what the method used, the underlying principle is to treat participants not as empty vessels which have to be filled with information, but as intelligent persons who bring with them knowledge and wisdom, and through the facilitation process, build on these. Facilitators elicit opinions from participants and frankly admit when they do not know something. They welcome challenges and disagreements and channel these into interesting debates.

2. The Present Study

The present study was designed as a rapid assessment to find out the impact of the Life Skills Education Programme on the lives of those who participated in it.

2.1. Research questions, methodology and respondent characteristics

- a. Do young women and men use the information and values learnt in the Life Skills Education Programme in their lives? If yes, in what ways and why?
- b. What barriers if any, do they encounter when trying to practice different gender norms and values?
- c. Is there a gender difference in whether and how changes can be made in one's life on the basis of new learning? If yes,

The respondents of the study were selected randomly from participants of RUWSEC's adolescent life skills education programme who had attended workshops 2- 6 years ago. [Table A]

A purposive sample of 40, with 20 men and 20 women, was chosen to carry out in-depth interviews. When selecting the respondents care was taken to get representation from different socio-economic and demographic groups. Within each group, 10 were selected from school-based and 10 from out-of-school [community-based] programmes.

Data were collected through in-depth interviews using a structured guideline. The interview-guideline was loosely structured, with open-ended questions about background characteristics, what they liked best about the programme and whom they shared the new information with; attitudinal and behavioural changes after attending the classes, barriers to practicing new gender roles or norms.

A little more than half the respondents (52.5 percent) were below 19 years of age. The mean age of female respondents was 19.8 and for males it was 20.06 years. The majority of the participants (33 of 40) belonged to Schedule class/ 'dalit' community. Thirty percent of respondents: 8 females and 4 males were married. Seventy percent of the males and 55 percent of females lived in nuclear families. Average household size was 5.7 and 4.9 for male and female respectively. Slightly more than half of the respondents came from households that possessed some land while 19/40 were from landless households. Except a visually impaired girl, all participants had attended school. But there was a wide sex difference in the level of schooling. Ninety percent of men had 9 or more years of schooling as compared to only 60 percent of women. Around sixty percent of respondents were not engaged in economic activities that brought an income. Four men and three women were working in factories, five were agricultural

labourers and the remaining four were 'others' category, which includes business, social work. [Table B]

Watching television was the major source of entertainment reported. Among male, playing cricket and other games was the second most common entertainment. Many respondents reported reading as a hobby.

About two-fifth of the respondents (65 percent) had attended the life skills workshops 3- 4 years earlier and another 17.5 percent had done so 5- 6 years earlier. Only seven had attended workshops two years ago.

Overall, self-confidence and assertiveness-related workshops were the most popular. Workshops on 'Menstrual health' and 'Relationship with the opposite sex' were the second and third favourites. One-fifth liked the workshop on 'Gender roles' and another one fifth liked the information on 'Sexually Transmitted Diseases and HIV/AIDS'. Half of the female respondents liked the topic on 'Menstrual Health and hygiene and whereas the same percentage of males liked the workshop on 'Self-confidence'. [Table C]

Information/knowledge from the workshops was shared most commonly with friends, but also with parents, brothers and sisters. [Table D]

3. Impact of the programme

3.1. Self -Confidence and Assertiveness

The life skills education programme has played a major role in developing individual's self confidence and assertiveness. Overall, nearly two third of the respondents; fourteen women and twelve men stated that their self-confidence and assertiveness had developed considerably.

Seven women and one man stated that they were able to speak with others with greater confidence:

I was very timid and afraid to speak with men. I was also very innocent and needed an escort to go out of the village. So, my father used to come with me. Now, I have become a better judge of people. My self-confidence has developed a lot. That's why I stay and work in Chennai city. If I had not attended the workshops, s I would not t have such courage and confidence. WOS-2

In the early days of marriage, my husband had a habit of bringing his friends home; one of his friends behaved badly (sexual harass) with me. I disliked him and told my husband not to bring such friends home. After a week when my husband was not at home that person came home. I told him "Don't speak with me". WIS-14

I am able to boldly raise objection to anything that maybe wrong in my village. MOS- 4

Two women and five men had succeeded in their education and in finding employment:

Generally, in my family girls were not sent to school after menarche. My parents tried to stop my education after the 10th grade. But I convinced them and joined 11th grade in Chengalpattu town. WIS-17

A man who runs a small business said,

I went to Pondicherry on my own and met the marketing manager of a company to start a business. Based on his suggestion, I started my business and learn a living successfully.

MOS - 3

I was working in a company which terminated my employment last year. I didn't lose my confidence. Immediately I started a small business and I am able to take care of my family and am able to send my brother for higher studies. MOS-5

In my village I was the first student to opt for science in the twelfth grade. My friends told me that it was a tough subject. But I have confidence that I will definitely succeed. MIS - 11

Six respondents; three women and three men had taken significant decisions about their future.

I decided that I would not marry before 21 and will marry the person of my parents' choice.

WOS-7

I decided not to have any sexual relations before marriage. Even after marriage I will remain faithful to my wife. MOS - 2

One school-going girl reported that she had consulted a doctor for her white-discharge problem, an act of considerable courage in her view:

Overall, my self-confidence has developed. Recently I had white-discharge. Immediately I consulted a doctor without feeling shy and got cured. WIS-19.

Four married and one unmarried girl had handled assertively situations of sexual and romantic advances by men:

One day, my fiancée wanted to have sex. I didn't agree to this. He became angry and said that I did not love him but I was firm in my decision. Now we are married. I am happy about that decision. WOS-1

When I was in school, three boys had sent love letters to me. I told them directly that I was only friends with them, and did not care for them in any other way. WIS-16

Two men overcame their peer pressure assertively:

A 30 year old married man with three children shared,

My friends compelled me to have sex with prostitutes many times. But I rejected their offer strongly saying "AIDS could spread easily through such sexual contact. MOS - 7

A seventeen-year old twelfth grade boy said,
I haven't bowed down to peer pressure to drink. MIS – 13

3.2. Health information and behaviour

Menstrual Health and Hygiene

Three out of twenty female participants reported that they had wrong notions about menstruation before attending the workshops:

I believed that during periods it is not good to enter the pooja [prayer] room, that we shouldn't water plants or touch infants. But I learnt from the workshop that these were wrong. WOS-2

Eleven girls had changed their practices related to menstruation and menstrual hygiene after attending the workshops:

I learnt how to use cloth properly. When I was sitting outside my home on the second day of my first menstrual period (a ritual –function is organised on this day, when a girl attains puberty), one of my relatives had asked me to stand. Since I didn't use any cloth or napkin, there were bloodstains on my skirt. I felt ashamed. After the workshop I shared my learning with my mother and sister. Now we maintain good menstrual hygiene, by cleaning the cloth and drying it in sunlight. I also learnt that menstrual blood is not bad blood. WOS-3

Earlier I used to ask my mother to wash the cloth that I used. When she asked me why I did not do it, I told her that my friend's mother cleaned hers. But now, I wash them myself. I go to school by bus so I use ready made 'Stayfree' napkins. WIS-17

I didn't know how to use cloth during menstruation. I used two petticoats with panties. Now I use 'Kotex' readymade napkins. My mother gives me money for them. This is the only aspect that she has changed. WIS-18

Substance abuse among men

Three men had stopped consuming addictive substances :

I had have given up the habit of drinking and consuming panparag.
MOS – 2

I drank because I thought drinking would make me happy. . But after I got to know the side effects of drinking, I have stopped the habit. MOS – 8

Three more men decided never to use addictive substances:

I have decided that I will not drink. MOS – 5

I have decided not to use substances. MIS – 18

Changes in other health practices

Almost half of the participants stated that their health-related practices had changed for the better:

I clean fruits and vegetables before I cook/ eat. I used to take a bath once in two or three days, and changed under-garments once in four days. But now, I take a bath and clean my home regularly. I have green, leafy vegetables. WOS-2

Since I learnt the importance of immunization, I was regular with the injections and ate healthy food during my pregnancies. WOS-4

I keep my house and its surroundings clean. I used to get angry even for small matters. But now I try to be more calm. MOS - 10

I practise good personal hygiene: bathe regularly, cut my nails, keep my house and its surroundings clean, don't eat food sold on pavements. MIS - 16

3.3. Gender issues

Changes in attitudes about gender-based hierarchies

Six respondents: three men and three women said that they had wrong notions that 'men were superior' but it had changed after the workshops:

Earlier I used to think that a wife should obey her husband's words and commands. But I realized we, women also have our own feelings; men should respect the feeling. Since I shared this with my husband, he supports me in doing household work like cutting vegetables, dressing children and cleaning the house etc. Earlier if I returned home late he used to scold me but not now. WOS-10

When I was studying in the 9th and 10th grades, my friends encouraged me to sing and appreciated my voice. They suggested that I join an orchestra group. At the time, I thought that a woman cannot sing with a man. (After the workshops) I realized that it is a profession and there is nothing wrong in working jointly with men. WOS-9

Earlier I thought wives should serve their husbands. I learnt through the workshops that they also have their own feelings and rights. Now I help my wife in doing household chores like cleaning house, fetching water etc. We both have jointly decided to stop with two children. MOS-8

Earlier I believed that women were responsible for the sex of the child. But now I know that men are responsible for it. One of my relatives had only girl children. So her husband tried to marry another woman. I told him the facts and prevented his second marriage. I felt proud of it. MOS-3

Men's participation in household work

There is a welcome trend that we observed from the study that men have started sharing household chores with their mothers/ wives.

Half of the male (10 of 20) respondents, three of whom were married, reported that they do help women in domestic work:

I help my wife in performing household chores like fetching water, bringing firewood etc. Initially when I started sharing the household work with her, she didn't like it. She said if some body saw me, they would ridicule me. Then I explained to her that it was a personal matter and we should not bother about what others say. MOS - 7

Another youth who has three married brothers said:

I help my mother in doing household work. On seeing this my brothers have also started helping their wives with the housework. MOS - 9

A teenage school-going boy said:

I fetch water, cut vegetables, clean the house and so on.- MIS - 19

Relationship with opposite sex and elders

Five women and two men expressed that the workshops had facilitated development of positive relationships with the opposite-sex, and also better relationships with family members:

I have no brothers. So, I felt very shy to speak with men. After attending the workshop, particularly the one about 'Relationship with opposite sex', I began to speak with men boldly and now I strongly believe that a man and woman can be good friends [have a platonic relationship]. WIS-19

A young man who attended the workshops in the year of his marriage, said that he began respecting his wife's sexual likes and dislikes:

Earlier I used to have sex with my wife whenever I liked. Since the workshops I ask her about her interest and have sex with her consent. MOS - 7

3.4 What are the barriers to adopting behavioural changes

Being male or female

More than one third of the respondents (7men and 7 women) felt that it was far easier for men as compared to women, to adopt behavioural change on the basis of information and attitudes learnt in the Life Skills Education workshops:



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12000

Even though we have information and confidence, we can't overrule the opinions of our elders and husbands.. For example, even to buy a saree we need husband's permission. If I were a man I would have been able to act differently. There is a notion in society that whatever men do, it is right (nothing is wrong). WIS-20

Even though I am a man, I am not in a position to practice all that I learnt, how could a woman practice it? MOS-1

If I were a woman I couldn't practice what I learnt. My husband should have the same attitude towards gender equality MOS-8

Interestingly seven men and two women felt that they could practice the norms easily if they were women:

If I was a girl, I could have shared household work the with my mother. I could inform other women about white discharge, how to protect oneself from coercive sex and all that. MOS-10

Since I am a girl, I could share all the information and knowledge with my family members and tried to change their habits. If I were a boy, it would not have been possible to share with family members because men rarely share matters with others. WIS-18

Only one girl proudly said that women only practice the matters

If, I am a man it would be very difficult to practice them. Because, women are only household administrator, they can only practice them completely. WOS-5

Parents and neighbours

Most of the female respondents said that they faced opposition from elders and parents in establishing gender equality:

This programme has changed me in many aspects. But, I couldn't change my parents because there are very orthodox. Even now, my mother has restrictions for me during menstruation- not to enter the pooja [prayer] room, sleep out side the house, not touch others, have oil bath. Every month I have arguments with my mother. Even though I know that menstrual blood is not dirty, my mother won't accept it. WIS-18

I know the nutritious value of milk, egg and fruits. So I give them to my infant. But elders in my family shout at me and feel that the infant could fall sick frequently because of my food practices. So in a joint family, I am not able to adopt the healthy practices that I learned about. WOS-8

I have good and friendly relationships with girls. My friends perceive these as wrong. So I am afraid to have any interaction with girls. MIS-11

When I do household work, my neighbours pass negative comments. My parents also scold me. MOS-8

Age

In a social setting where authority and age are directly correlated, being young is a barrier to making any changes for many young people:

Since I am a young girl I am not allowed to change the usual practices. So I accept [nod my head] what elders say. In our village it is very difficult to practise what we learned. WIS-13

Since I am only fifteen, it is difficult to talk about love and gender relations with others. MIS-16

Wife

Two married men said their wives do not understand their desire to be different:

Some times I feel it is not good to help my wife with the household work because when I try to help her, she scolds me and tells me to be a man and not perform these tasks'. MOS-4

I told my wife that vasectomy is very simple. I could undergo the operation, but she didn't accept. She said that I was the only earning member in our family and if something happened to me then there would be no one to support us. MOS-7

Conclusions

The paper presents a preliminary assessment of the impact of a life-skills education programme which intended to bring about attitudinal and behavioural changes in young women and men in matters related to their health and in gender roles and norms. We find that the programme has made a deep impression in the minds of its participants, and helped them in achieving greater self-confidence in managing their lives and in taking autonomous decisions despite being in a social setting where young people are not allowed to voice their opinions freely. Clearly much has been learnt also in matters related to health, especially around menstruation and substance abuse.

In terms of adopting gender-equal behaviour, it is encouraging to note that both women and men have internalized what is meant by gender-equal behaviour and do not seem opposed to it. Changes are being implemented in areas where these are relatively simpler – for example, in sharing household chores. Changes in sexual and reproductive behaviour are likely to be much more difficult. There are also many barriers to their practicing what they believe, especially as young people. Being female also imposes additional obstacles to behaving as equal persons to men.

Nevertheless, we believe that the changes that have begun are promising, and with continued efforts, could bring about greater gender equality in these communities. An important lesson learnt is that continued and sustained efforts are needed, lasting for several decades, before substantial change can be seen. Time-bound projects operating over short durations of three or four years may not do justice to the enormous task at hand.

TABLES

Table A

Years elapsed since attending Life skills education workshops

No. Of Years elapsed	Male	Female	Total
1	1	0	1
2	2	3	5
3	7	8	15
4	6	5	11
5	4	2	6
6	0	1	1
<u>Not reported</u>	0	1	1
Total	20	20	40

Table B <i>Socio economic demographic profile of study participants</i>						
VARIABLES	MEN			WOMEN		
	In school	Out school	Total	In school	Out school	Total
AGE						
<=16	7	-	7	3	-	10
17-19	3	-	3	4	4	11
20-22	-	3	3	3	3	9
23-25	-	2	2	-	2	4
26 and above	-	5	5	-	1	6
MEAN	16.3	24.9	20.06	18	21.6	19.8
EDUCATION						
No Schooling	-	-	0	-	1	1
1 - 5	-	1	1	-	-	0
6 - 8	-	-	0	3	4	7
9 - 10	6	5	11	2	1	3
11 - 12	4	2	6	4	3	7
graduation & above	-	1	1	1	1	2
RELIGION						
Hindu	10	10	20	6	5	11
Christian	-	-	0	1	3	4
Not reported	-	-	0	3	2	5
CASTE						
Dalit'	7	10	17	6	8	14
Others'	3	-	3	3	1	4
Not reported	-	-	0	1	1	2
OCCUPATION						
Studying	5		5	4	-	4
Not working	2	2	4	6	5	11
Company salaried	2	2	4	-	3	3
Agri wage	1	3	4	-	1	1
Singer	-		0	-	1	1
Literacy Teacher	-	1	1	-	-	0
Business	-	2	2	-	-	0
FAMILY TYPE						
Nuclear	9	5	14	5	6	11
Joint	1	5	6	5	4	9
MARITAL STATUS						
Married	-	4	4	4	4	8
Unmarried	10	6	16	6	6	12
LAND OWNING STATUS						
Land owned	8	5	13	6	2	8
Landless	2	5	7	4	8	12
MEAN OF HOUSE HOLD SIZE	4.3	7.1	5.7	4.4	5.4	4.9
TOTAL	10	10	20	10	10	20

Table C
Topics which were most useful

S.No	Topics/matters	Males	Females	Total
1.	Marriage and expectations from life partner	3	4	7
2.	STD, HIV-AIDS	7	1	8
3.	Substance abuse	4	0	4
4.	Reproductive track infection	0	3	3
5.	Learning about our bodies	3	3	6
6.	Violence against women	4	1	5
7.	Status of women	1	5	6
8.	Self confidence/ Assertiveness	10	7	17
9.	Gender equality -roles	4	4	8
10.	Relationship with the opposite sex and elders	4	7	11
11.	Menstrual Health and Hygiene	2	10	12
12.	Health and Hygiene	2	5	7
13.	Common diseases and Home Remedies	2	4	6
Total participants		20	20	40

Table D

With whom did you share the information

S.No	Persons to share	Males	Females	Total
1.	Spouse	2	1	3
2.	Friends	17	15	32
3.	Parents	3	8	11
4.	Siblings	2	8	10
5.	Neighbours and others	2	4	6
Total participants		20	20	40

ANNEX 1

WORKSHOP PLAN FOR SECONDARY SCHOOL STUDENTS

- | | |
|---------------------|---|
| Workshop1 | <ul style="list-style-type: none"> - Introduction to RUWSEC, and the "Life Skills Education Programme". - Self-introduction by facilitators and students - Speaking before a group (exercise) - Collective/democratic functioning in groups (simulation game: "FLOODS", about a household deciding what to take with them when escaping from flooding into their houses) - Base-line assessment of students' views and knowledge about themselves and their bodies |
| Workshop 2 | <ul style="list-style-type: none"> - Self-awareness (exercise on what I like about myself and in what ways I would like to |
| Workshop 3 | <ul style="list-style-type: none"> - My appearance, myself: Reflective exercises for appreciating one's strengths and (becoming aware of and) coming to terms with one's weaknesses/limitations - Learning about our bodies :discussion in small groups, based on the book "Our body and its functioning", published by RUWSEC . This is followed by a question-answer session |
| Workshop 4 | <ul style="list-style-type: none"> - Friendships, and other relationships that matter to us (exercise) - Dealing with/resolving conflict with parents and significant adults - Gender roles (opinion poll, and discussion based on it) |
| Workshop 5 | <ul style="list-style-type: none"> - Relationships with the opposite sex: romantic and platonic - Exercises in evolving one's own norms on appropriate behaviour; deciding how far to go in a romantic relationship; learning to say no |
| Workshop 6 | <ul style="list-style-type: none"> - Marriage, and expectations from the life partner (for girls) - Responsible sexuality (for girls) - Dealing with bullying and peer pressure (for boys) - Sexual abuse and Rape: high risk situations and self-help strategies (for girls) |
| Session 7 | |
| Session 8 | <ul style="list-style-type: none"> - Thinking and planning positively for one's future - Evaluation of the course (students' self-evaluation and questionnaire and interview-based assessment by facilitators) |
| Vacation Workshop 1 | <ul style="list-style-type: none"> - More about our bodies, contraception and abortion (for girls) - Gender relations (for boys) |
| Vacation Workshop 2 | Violence against women; Suicide Prevention (for boys and girls) |

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