

Nashik Shikshan Prasarak Mandal's
Late Bindu Ramrao Deshmukh Arts And Commerce Mahila
Mahavidhyalaya, Nashik Road
**One Week Short Term Course on
Gender Sensitization
Class- TYBA**

Unit -1 Gender Issues**15 Lectures**

Women in Indian history .
Marriage, Family and Gender
Violence against women
Women and education
Women and health
Women, work and economy
Gender, law and policy
Women, power and politics
Gender and Caste

Unit- 2: Introduction to Women's Studies:**15 Lectures**

Introduction to Women's Movement in India
Gender and development
Gender and culture and media

Unit -3: Third Gender Issues**15 Lectures**

LGBT – Meaning and Concept
Issues of Third Gender (Socio-Culcural, Economical, Educational, Health and Political)
Gay and Lesbian Marraiges

(Project/Field Work)

(Interviews, Oral history, Biographical research, Focus group)


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Savitribai Phule Pune University, Pune, And
Nashik Shikshan Prasarak Mandal, Nashik
Late. Bindu Ramrao Deshmukh Arts And Commerce
Mahila Mahavidyalaya, Nashik Road,
Short Term Gender Sensitivity Credit Course
8th To 14th February 2022
Gender Sensitization Credit Course Report 8th feb.2022

Savitribai Phule Pune University and Nashik Shikshan Prasarak Mandal Late. Bindu Ramrao Deshmukh Arts and Commerce Mahila Mahavidyalaya, Nashik Road, Nashik collaboration with KTHM College, Dep. of Sociology the seven days short term Gender Sensitivity Credit Course was conducted online from February 8th to 14th, 2022 for the TYBA class under the Department of Sociology. On Tuesday, February 8, 2022, In the first session, Transgender Hon. Sonali Dalvi Pune introduced the topic of Trans Gender Law and Policy. "We have to face social distances from birth," she said. During the Corona period, transgender people suffered greatly. Dr. They don't touch us. We should be seen as human beings. There are many misconceptions among people about LGBT. Children born with two sexes should be given food, clothing and shelter if they are rejected by the family. There should be a shelter home for transgender people as once the family is out of the house all their relationships are broken. When it comes time to go to school and get education, people always look at such children with the same eyes. Sonali Dalvi opined that gender sensitivity should be read and listened to and society should be sensitive as there is no job and no money. Separate toilets should be built for transgender people. Crying doesn't solve life's problems so I have always raised my voice for them. The Karnataka government has reserved two per cent seats in government jobs. The Kerala government has implemented a number of policies. As the Odisha government has issued BPL card, transgender people should get Aadhar card, ration card, voting card, police should have gender sensitivity course. Schools should have vocational courses. Sonali Dalvi said that now we get transgender certificate from the collector. Sonali Dalvi answered many questions asked by the students. Prof. Dr. Sanjay Savale KTHM College, Nashik, expressed his positive opinion and supported the transgender movement. Principal Dr. Leena Pandhare expressed her Presidential sentiments and we share your grief. We are connected with your movement and students will also participate in this


A. D. Dalvi
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movement. Asso.Prof. Dr. Vinod Nirbhavane Course Coordinator thanked Sonali Dalvi, Principal and students.

In the second session from 2 to 3.30 pm Principal Dr. Faruk Sheikh Sandeep Kala Mahavidyalaya Zodge Taluka Malegaon guided the students on the subject of gender and Muslim women. He said that there is equality between men and women in Islam and women are involved in every aspect of Islam. Islam gives women free opportunity. It is also often objected that wearing the burqa is a culture derived from Turkey and is used in our country. The Indian Muslims here must decide whether to wear the burqa or not. Today, the literacy rate of Muslim women in the country is 53 per cent and that of children is 43 per cent. In general, Bangladesh and Bhutan are ahead of India in the global report on gender parity. Such incidents have taken place in our country. In Rajasthan, if another girl is born, she is killed. The Government of Maharashtra has made it compulsory to put the name of a woman on Satbara Utara. In rural areas, it is necessary to bring boys and girls together from school, to exchange ideas, to inculcate gender sensitivity in them. Gender equality is essential to the physical transformation of girls, as well as to create a passion for education, to create counseling centers in colleges, to form student gram panchayats for students, and also to form study groups in urban areas. According to Shariat law, a Muslim marriage cannot be dissolved. The Muslim community also insists on limiting the number of children. In the unorganized sector, the Muslim community is engaged in small businesses and is constantly doing the same business. Many misconceptions are spread that people in the Muslim community are quarrelsome. Muslims try to live in their social and economic conditions. They are in the unorganized sector, said Principal Farooq Sheikh.

In the third session, Assit.Prof. Deepak Shinde Department of Sociology, KTHM College, Nashik presented the topic of Gender and Land Allocation and Disputes. According to him, women from upper castes may have got rights but women from disadvantaged groups have not got rights. Gestational diagnostic testing has been misused as the birth of a daughter is considered a crisis. 58% of the population is engaged in agriculture. In India, agriculture is also a real estate with a reputation for solar protection. There is sentimentality in land ownership. Land ownership is at different levels in Africa, USA, Nepal, Pakistan and India. Land is a means of maintenance. Subramaniam Swamy has said that the women who work in the land are suffering a lot. If one seed is sown, many seeds are obtained. Where women are given secondary importance in terms of dignity and rights. The mentality was that

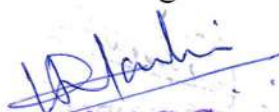

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Shriya could not manage the farm so houses, cars, land were less in the name of women, land prices in the city were higher than gold. Land is a natural component. Power comes to those who have land through financial institutions. Land is a measure of women's rights. 18 to 15 per cent of women own lands. In Nashik, the proportion is nine percent. Women belong to this group. Women got the right to vote. In Parliament, the number of women in the Legislative Assembly does not exceed 15 per cent.

For the first time since independence, the Hindu Code Bill was rejected in the Lok Sabha. The 1976 Equal Pay Act was enacted. In 1965, the Maximum Land Retention Act was enacted. Guyran had to try to get the land to the women. Dadasaheb Gaikwad has done a great job in allocating land in Nashik. The Maximum Land Ceiling Act came and feudalism was undermined. The wages of women in rural areas are low. The 74th Amendment gave 33 per cent reservation to women in local bodies. Although laws are being made, there are many loopholes. Women who have land in their name get more rights. Research has shown that it reduces the incidence of domestic violence. In 2006, a law was passed to free women from domestic violence. Women have been pushed into the field of seasonal forms.

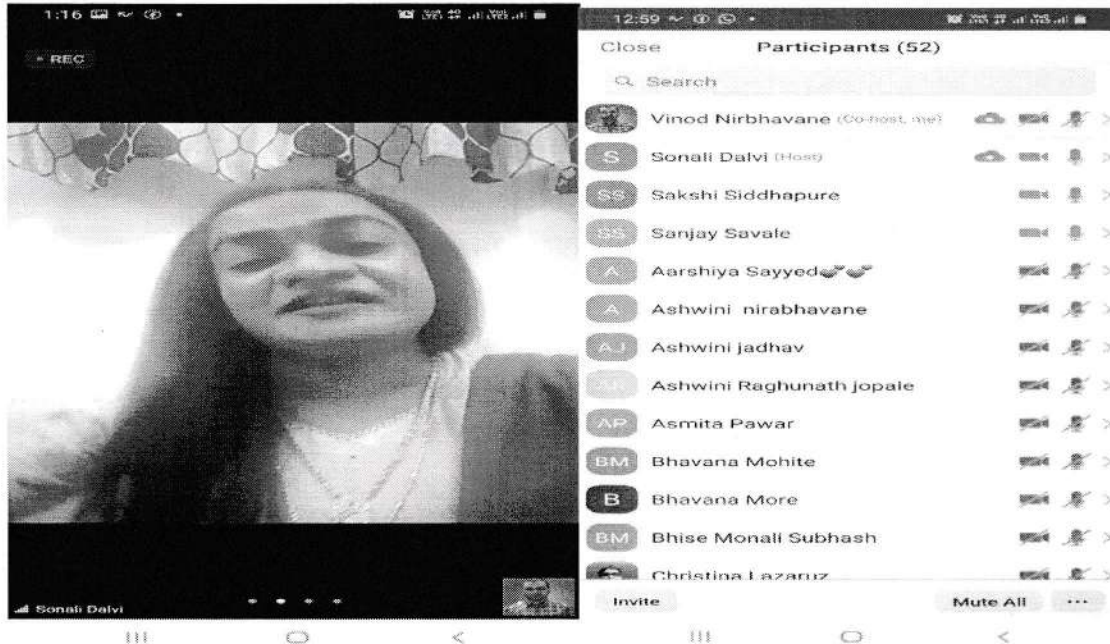
Zero budget is seen in many offices after globalization. The government's withdrawal from education and health is a result of globalization. Women can also earn money. It is true that land is a separate property. Whoever owns more land automatically gets power. The five talukas studied in Nashik are Nashik taluka, Dindori, Trimbakeshwar, Igatpuri, Sinnar, Niphad. Brothers and sisters struggle to own land. In the agricultural sector, land census is done. Land ownership is only 10 to 20 per cent for women. The lowest land ownership is in Niphadtaluka. Nandgaon is a drought prone district where 20% of the land is owned by women. How about 20 per cent in Trumbakeshwar, 22 per cent in Malegaon and 22 per cent in Deolataluka. Land holding, possession of land, land ownership and occupation is the seventeenth verse. This seventeen transcript, which is always useful, is unique. The names of father, mother, sons and daughters are mentioned on Satbara Utara. The rights of the daughter are denied after the death of the father. The provisions of the Hindu Succession Act, 1956 apply. But women are excluded from ancestral lands. Indian women's property law states that after the Inheritance Rights Act 1974, a girl child is entitled to the same birthright as a boy. On the issue of gender and land allotment, Assit. Prof. Guided by Deepak Shinde. Asso. Prof. Dr. Vinod Nirbhavane organized the program. Performed under the guidance of Lina



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Pandhare. It was attended by students from KT College, Nashik, Women's College and Ratra College.



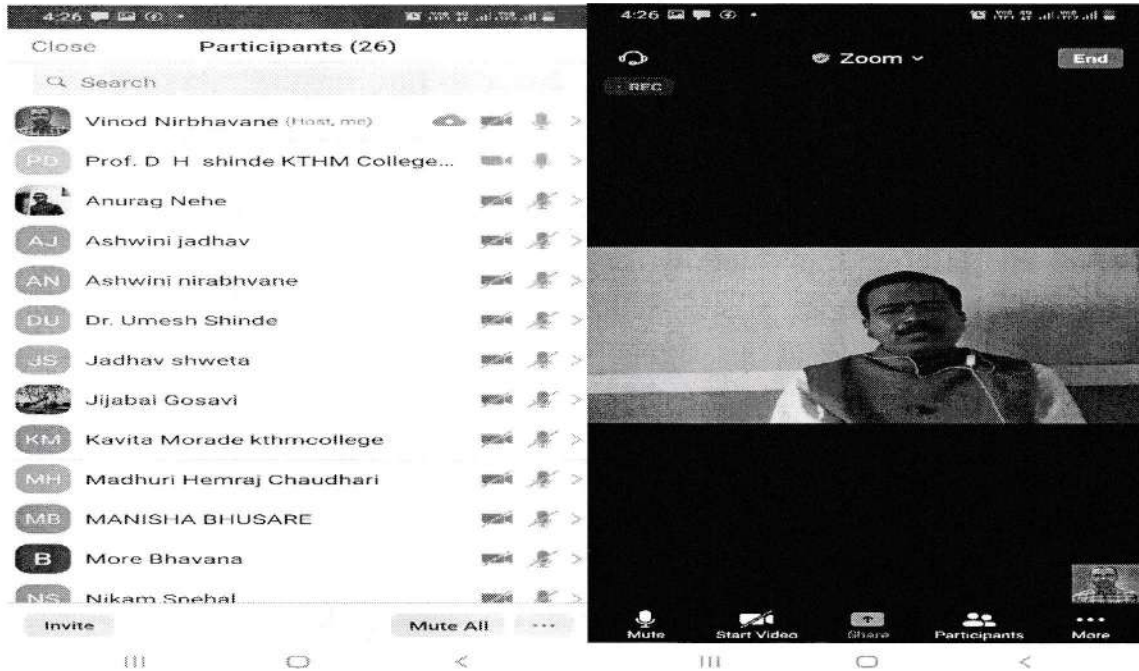
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Gender Sensitization Credit Course Report 9 Feb.2022

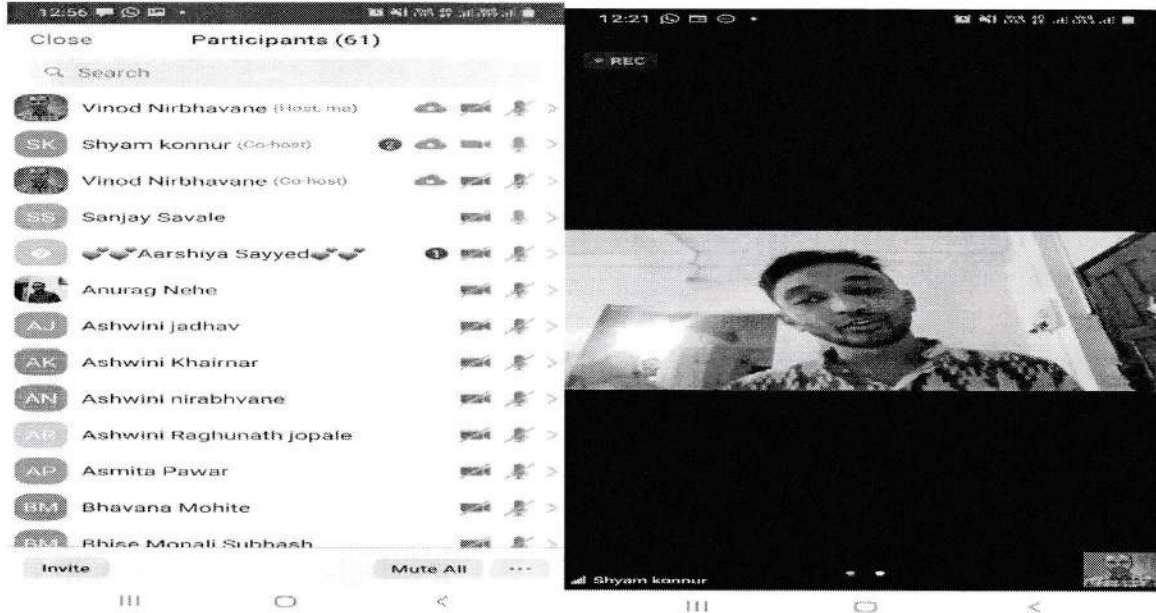
On February 9, 2022, Hon. Sham Konur gave a lecture on the introduction of LGBTQ in the first session. He informed about the programs implemented online for this community. In 2009, he founded Mist, an organization that conducts programs such as film festivals and art festivals, bringing together all the communities that fall into this category. In Pune, Hyderabad, Bangalore, programs have been implemented under Mist Sanstha. This community is in a dilemma and we are working to give it various rights. We are working for the enactment of various laws to ensure our fundamental rights, equality and the right to life as human beings. He also clarified the issue of child marriage and the consequent atrocities against women. Explained how discrimination is done by giving various examples of gender equality. Also, Hon'ble Principal Dr. LeenaPandhare clarified that students should be connected with this community and be sensitive about them.

In the second session, Assit.Prof.Deepak Shinde presented women's stories on gender issues and land allotment and debates. The women have to face a struggle as they ask for a share in the father's land. Relationships are broken, consent has to be obtained as you have to go to court. He clarified that gender discrimination is practiced in respect of property. While studying the cases of different women, due to the division of land, women are given different types of contamination. She is not considered cultured. Widows have a feeling of insecurity, so the brother explained that the family should be entitled to the property on their own. Gender-based marriages are not something that is born in the society. This is due to the fact that the various inequalities and benefits are not allowed to fall into the hands of women. The land has a reputation. The law gives equality to all. These are the consequences of patriarchy. He clarified that gender sensitivity should be understood as the cycle system is closed as women do not want to ask for land as it is the share of men and these incidents can be brought to light through research.

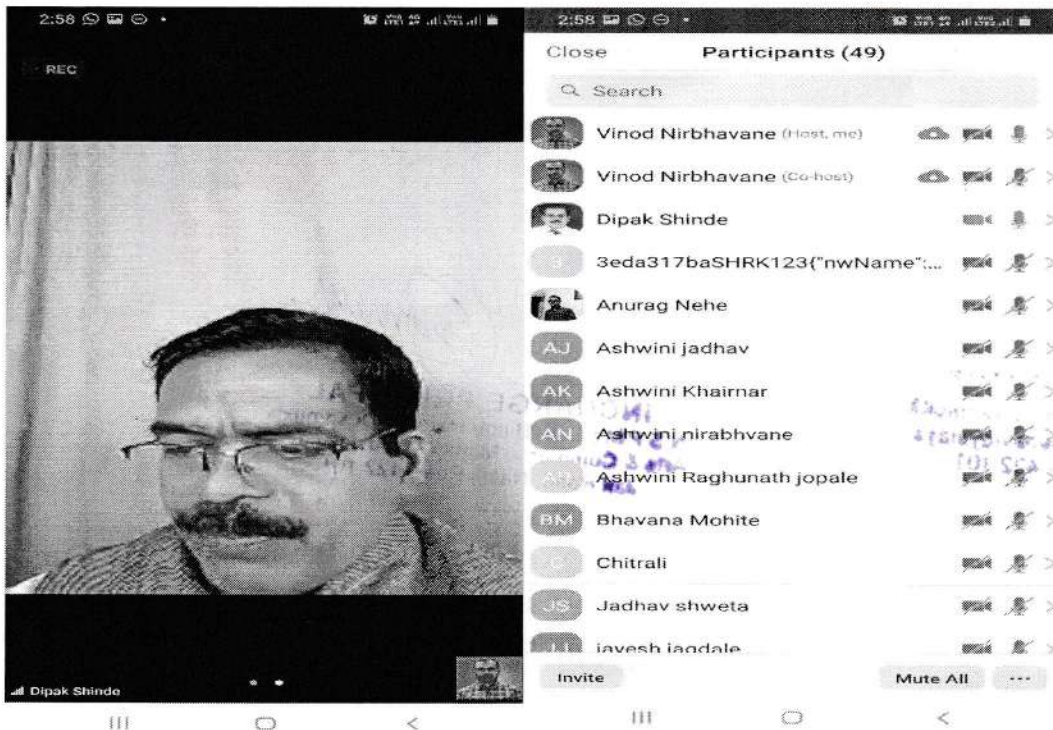
In the third session, Assit.Prof. Dr. UmeshShinde, Department of Sociology, KTHM College, Nashik, guided the students on the subject of gender and tribal women. To what extent do tribal women face gender discrimination? He also clarified about marriage rights, property rights, working conditions.


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Sham Konur
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Gender Sensitization Credit Course Report 10 feb.2022

In the first session in the Gender Sensitivity Credit Course dated 10th February, 2022 Hon. Yogini Raul, Mumbai, shared her thoughts on the subject from the root to the fruit of gender equality. He said that women invented agriculture and due to this various restrictions were imposed on women. This was because after the invention of agriculture, there was a need to store grain and inheritance rights for how to protect it. From that came the institution of marriage. The woman was transformed into a wife and the children born from that woman are ex-husbands and from that came the patriarchal system.

It is usually between the ages of 12 and 13 that children begin to experience sex changes. We should not only talk about girls, we should also talk about the question of third parties. Also women are lazy, women should be beautiful it is part of male power. We need to change our concept of health. A woman's body and appearance are determined by what she looks like. We have programs to show the girl that she should wear a sari, also put her neck down and be ashamed, it is said that a woman does not understand science because she does not talk much. So girls should learn science and technology without learning sewing and mehndi. There are many organizations in the women's movement that help you and you should never give up the scientific approach. Each police station has a female cell. Ask for help from teachers or various boards. Go to Buddha Vihara and see if we can talk to anyone. Look at what is going on around you, listen to what they have to say. There are counseling centers in many places. We need to think about what we can do to bring equality in all homes. Even if we keep doing it little by little, these changes happen in a few days, years. If there is any big event, only girls give bouquets and wave, so we should not do that. Girls should stop decorating themselves so that women should be treated equally in the union. You are not a showpiece. We should wear everyday uniforms. Your financial independence should be considered. Every girl should have a job. The reason behind this is financial independence. You understand financial transactions, you should start financially self-reliant now rather than move on when the situation arises. No religion has given anything to women. Pooja-archa religious program should be stopped by women. The idea of religion should be put aside by girls. We have to


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make our own progress so that no one punishes us. Does fasting increase a husband's life? Girls get mental strength through education. The Dowry Prohibition Act was passed 60 years ago but there are a lot of laws on why the Dowry Prohibition has been passed.

The media has also had some benefits. When a law is enacted, five to six organizations are in operation. The Verma Committee passed the Nirbhaya Act in consultation with 76 types of people. Stop being afraid of what people say. People have no subjects to chew on. "Parents love their daughters so much that they take care of them," said Yogini Raul. Principal Dr. By Lina Pandhare We need to do social awareness consciously. He said that we should think carefully about our rights.

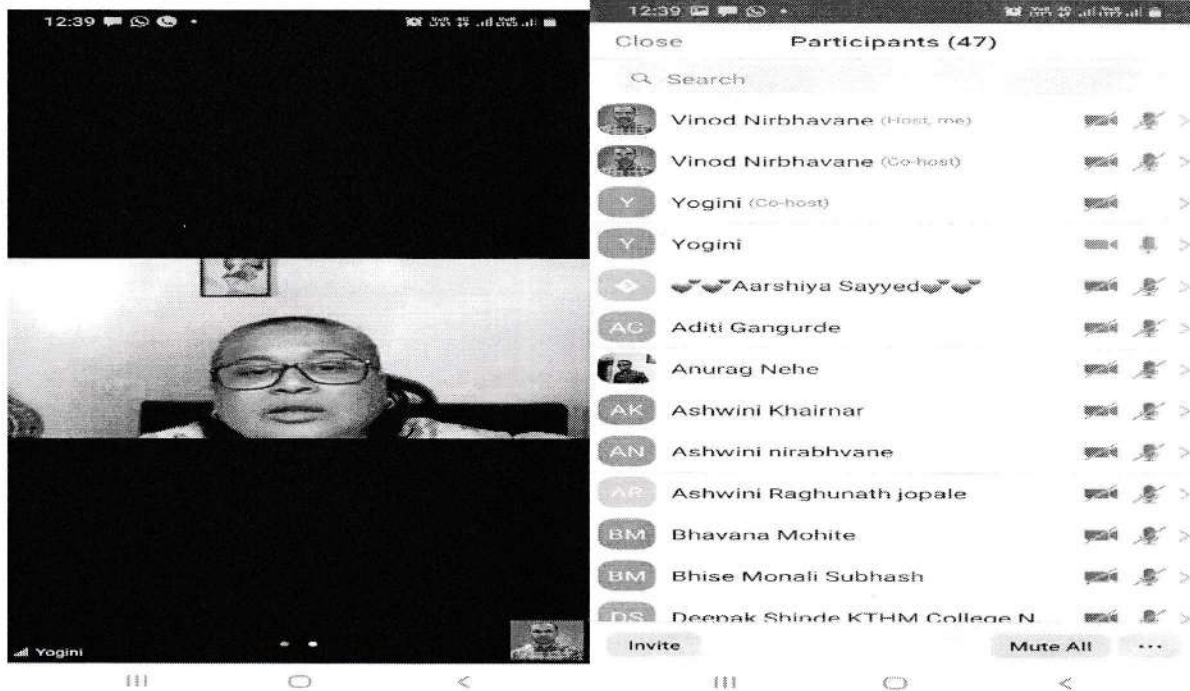
In the second session, Prof. Dr. Salma Aziz, Head, Department of Sociology, AbedaInamdar College, Pune, spoke on Violence Against Women in India and the Changes That Happen in It. Although domestic violence is being perpetrated, there is little talk of it. There are also many cases of domestic violence in Bihar, Uttar Pradesh and Madhya Pradesh. Domestic violence is also seen among women belonging to socio-economically backward classes. For this, it is necessary to create awareness about laws and ideology. Domestic violence is ignored by the group, the family. 55% women are victims of domestic violence in Uttar Pradesh, Bihar and Madhya Pradesh. Domestic violence involves physical abuse, burnings, injuries, and beatings to establish control. In the case of children, child marriage, child sexual abuse, child abuse, malnutrition, neglect of health, neglect of education. The Constitution gives rights to women but we see places all over the world where these rights cannot be exercised by women due to lack of education. Therefore, it is important to create awareness about gender. In the third session, Prof. Dr. ShashikantMalode shared his views on gender and women in the unorganized sector. In the unorganized sector, the proportion of working women is high and wages are low.



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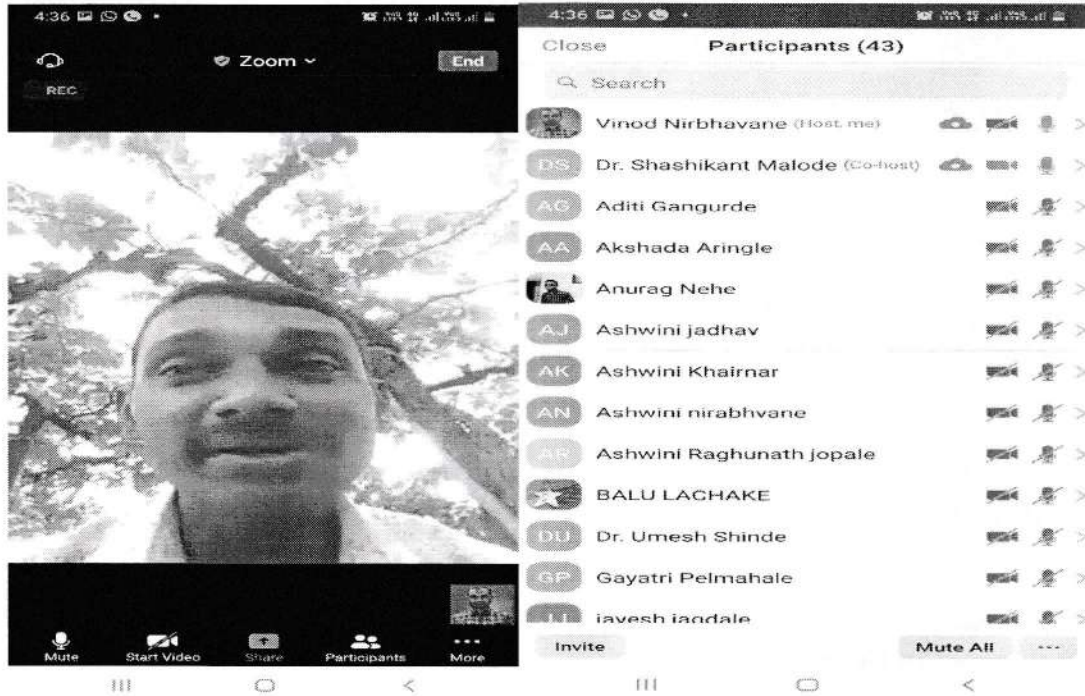
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Prof. Dr. ShashikantMalode shared his views on gender and women in the unorganized sector.

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Gender Sensitization Credit Course Report 11 feb.2022

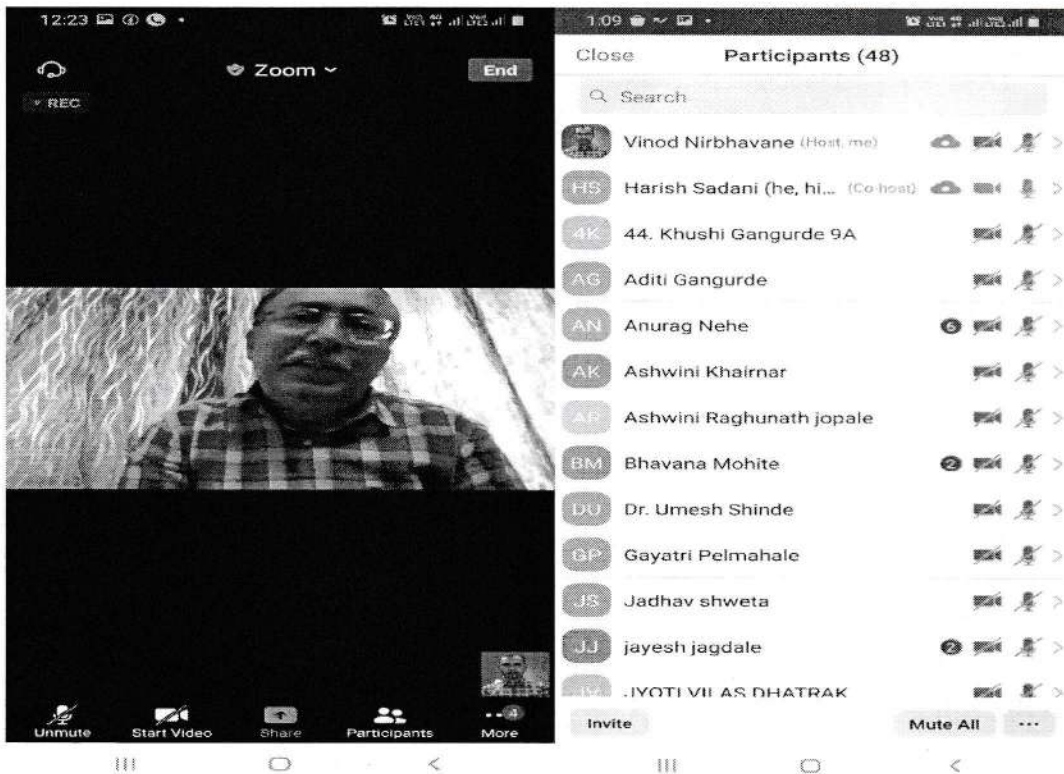
Hon. Harish Sadani Mumbai shared his thoughts on this topic while understanding gender. There has been man-made sexism for years and centuries. We go from one stage of life to another. So development depends on how much we change our way of life. It is important to prioritize education and health as monthly income is not development. The perceptions and images of the subject of being male are different. In the patriarchal system, the system of transfer of power from one man to another and to a third man is maintained, as there will be only one man in place of the father. That is, patriarchy is deeply rooted. An alcoholic meets different people throughout the day, but when he comes home, he beats his wife because it is a privilege given to him by the system. The five institutions of family, religion, education, media and government have imposed restrictions on women for centuries. They are related to each other. The attitude towards men is that men are superior to all others are inferior. That is, the masculine system is our enemy and we have to constantly question it. The man has to constantly prove himself to be the savior. The younger brother is asked to protect his sister. Girls also love movies like Bahubali and Kabir Singh. Children are inculcated with the idea that men should look at women as objects and should not waver. This leads to boys committing high speed driving, curd laying, cigarette smoking, jumping, drinking and even committing crimes. You are always portrayed as the winner. Criticism of women in everyday life is gender based violence. Insults are used in relation to women. He expressed the view that gender, which is acceptable to one, may not be acceptable to the other.

In the second session, Prof. Dr. Smita Avchar, Head, Department of Sociology, Dr. Babasaheb Ambedkar, Marathwada University, Aurangabad, spoke on the issue of sexual harassment of women in the workplace. The 2013 Act established women's committees in the workplace. Such committees are also functioning in the private sector in all state level offices. In 1990, Bhavaridevi, an activist of Saathiya Sanghatana in Rajasthan, was subjected to unfair treatment of child marriage by the upper castes in the village while she was doing social work. Sexual harassment in the workplace is defined as sexual harassment, exposure to pornography, speaking, emailing, physical or verbal gestures, or any other act. But the woman in front must have felt that such an act was inappropriate, so the head of the office was entrusted with the responsibility of ensuring that such abuse does not occur in his area. An internal grievance redressal committee was set up for this purpose. There should be a committee consisting of the chairperson of the


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committee to provide security to the victim, change of place of work and also a lawyer, police and social worker. It mentions a number of confidential matters, such as being a lawyer and having a complaint against a man. The maid is also subject to this law. Direct or implied action is defined as persecution. Even so, owning one is still beyond the reach of the average person. It is important to conduct training in this regard and men should also be aware of what their actions fall under the purview of the law.



11 feb.2022, Hon. Harish Sadani Mumbai shared his thoughts on this topic while understanding gender.

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Gender Sensitization Credit Course Report 12 feb.2022

Prof. Dr. Sanjay Savale, Head, Department of Sociology, KTHM College, Nashik, in the first session presented his views on the realities of gender sensitivity in rural tribal areas. Gender can be changed but body cannot be changed. Empowerment, equal opportunity, gender analysis and gender discrimination exist but we feel it is ignored and gender discrimination. What kind of behavior is gender equality will create equality and we will move towards humanity. We are at a level of sensitivity. We want to move towards pure humanity. The social organizations that shape our behavior need to change. Deprived elements are pushed away from the mainstream. In rural areas, Maharwada, Mangwada and Chambharwada still seem to be outside the village. Roles, responsibilities, restrictions, opportunities are determined by how a person behaves. It is important that you understand the social space. We are not very advanced in urban areas. At some level we have backwardness. In rural tribal areas, there is a patriarchal system in the villages. In rural areas resources are scarce and gender is high. The rural areas need to be connected to the markets but they have not been in touch for many years due to lack of transportation and means of communication. Many tribal lands have been usurped by moneylenders. Here is illiteracy. There is a lack of desire for literacy. Alcoholism is a problem of livelihood and there are few options for it. There is a huge difference in the wages of women. There are some similarities between tribal gender and brotherhood but there is patriarchy among the tribals. Here too there seems to be male dominance. Patriarchy is also high among the nomadic people. Many tribal women are plagued by health problems. Abhivyakti Sanstha is working in Nashik and this organization has formed an action group by bringing together girls in the age group of 13 to 25 years in tribal and rural areas under this project. The first thing they did was to select specific villages, contact the girls, link them to these groups, discuss gender first, and make a map of the village. There is no environment for girls to get education here. Public opinion is not favorable for girls to go to the city for education. They are also terrified. Academic shyness appears here. Poverty, backwardness leads to this shyness. This put a lot of pressure on the girls and they worked as researchers. Organizational action, grouping of parents, grouping of boys, political interference in determining the age of marriage, census of girls, finding out the educational status, statistics of girls who have never been to school, holding parent meetings and raising awareness among girls Happened. The positive attitude of the Gram Panchayat members has alleviated many of the problems faced by the girls. This includes interviewing parents, finding out what



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the girls' jobs are, and giving them confidence. When girls started asking questions, talking to parents, women working in self-help groups used to ask their husbands, now they just tell. The children should be taken along and the children started working on this project. The girls started talking about sanitary pads. That is, children's reading groups, study groups, helped to create sensitivity about gender. If the question of women's livelihood arises from education and ability, then the people of the house also take notice of it. Quality increases at the social level. From village to district, state, country and what is happening in the world, Jagbhan helps to raise one's own status. Tribal children learn to understand the world around them by overcoming fear, pressure, shyness, language, customs, inferiority complex. Even if they get low marks, we should salute them.

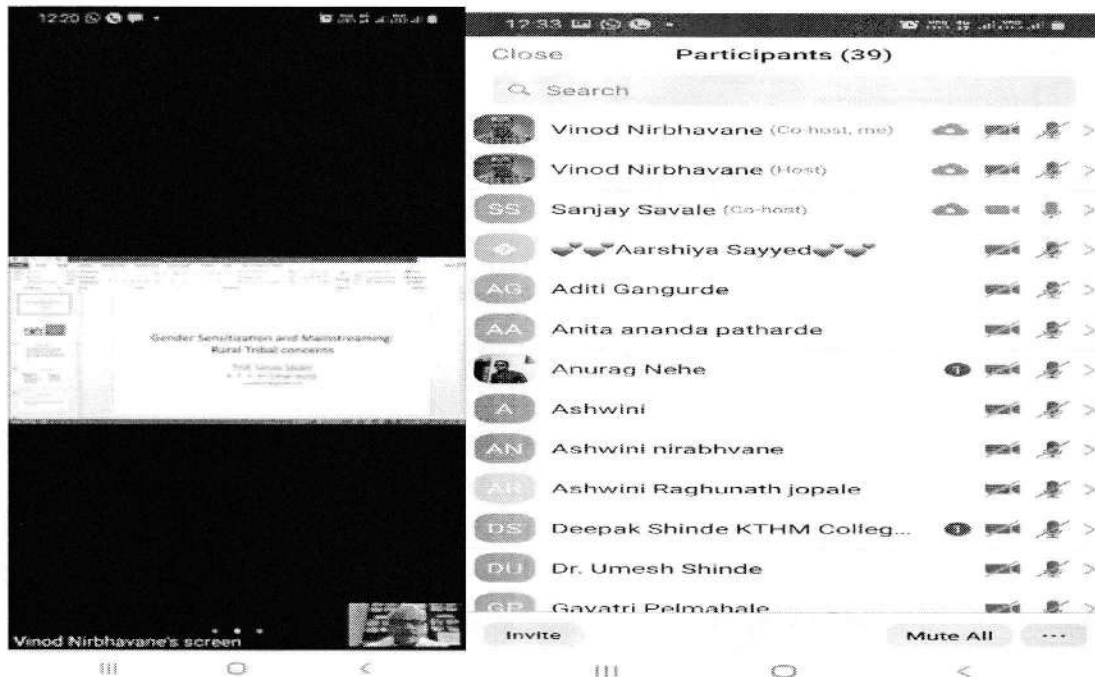
In the second session, Hon. Asso.Prof. Dr. GulabPathan, Head, Department of Sociology, Poona College, Pune, shared his views on the subject of women's studies. Although women's liberation movements have taken place, education must be disseminated among women so that gender equality is not achieved. Gender inequality is reflected in the way we speak and behave. We are members of a patriarchal culture. Women are a tool and men should change their minds about being superior. There is equality under Article 15 of the Constitution and the burning of women by dowry is a disturbing phenomenon and hence education is important to change the man. The cost of marriage of girls Why and why should such spending be stopped. Children have been given a lot of rights by the patriarchal system. Girls, however, are deliberately kept away from it. Changes are needed at the social level. Governments make laws that change people's lives. There are many organizations that help women. Where there are backward people nothing changes and therefore the movement for gender equality is not over. You can't depend on the government to do everything. Changing the mindset of the society at a time when we need to change ourselves is really a big thing. Even well-educated people speak wrong. It is important to know the framework of the law. Many revolutionary laws have been passed in the case of women before independence. The ban on Sati, Hindu Remarriage Act, Anti-Child Marriage Act, Property on Property, Shariat Act has saved the lives of so many innocent women.

Even after independence, special laws have been enacted. The Special Marriage Act, the Prevention of Untouchability Act, the Hindu Adoption Act, the Anti-Hunda Act, the Domestic Violence Act have definitely stopped many bad things from happening but these laws are still needed. We get reports of atrocities against women both before and after marriage. In the surrounding socio-economic as well


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as in some highly educated middle class families, women have to face violence in different ways. Women from middle class highly educated families do not have to face these problems as much as hard working socially, economically backward women have to work hard to earn a living, to run a family. This means that although women's issues seem to be different at different levels, women's movements continue through these different mediums. Change is happening but it should happen faster. Asso. Prof. Dr. Presented by Gulab Pathan.



Prof. Dr. Sanjay Savale, Head, Department of Sociology, KTHM College, Nashik, in the first session presented his views on the realities of gender sensitivity in rural tribal areas.

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Asso.Prof. Dr. GulabPathan, Head, Department of Sociology, Poona College, Pune, shared his views on the subject of women's studies.

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Gender Sensitization Credit Course Report 13 Feb. 2022

Hon. Shobha Pawar, Member, Women and Child Welfare Committee, Nashik, shared her views on gender sensitivity and human trafficking. In them, children play on the field, which develops their own experience on an ideological level with other children to struggle for leadership. The girls, however, play at home as they are within the threshold and being the only girl, her physical qualities do not develop. Children develop different skills and this game should not be seen as just a toy. It becomes a birth certificate. In it, the boy and the girl form the third body. Gender is a physical representation. The names of the boys are also going to be grandiose and the names of the girls are stamped with fragility. All these have an effect on human traffic. Girls are trafficked among the poor. To date, arms trafficking has been the number one occupation in the illicit trade, followed by the sale and purchase of girls. Is. A case of kidnapping is registered under section 363. Girls are lured into love traps and cheated by boys. This has increased in recent times. When parents ask a girl under the age of 18 if she is in love with someone, the girls get angry and leave the house. While not a groundbreaking contribution to the genre, schoolgirls and college girls are exposed to the scourge of exposure. Women are trafficked and sold for sexual exploitation in the red light area. Girls are lured away by the lure of jobs by recognizing their socio-economic status and showing various lures. Such buying and selling takes place from one state to another as well as to another country. It is not possible to get out of the fact that women are abducted and sexually exploited by setting up various fake organizations, which means that the human trafficking network is international in that it sells for age, sexual exploitation, organs. Therefore, it is important to take such incidents seriously. Your actions must be safe. It is important to say goodbye at home. You must have a helpline number. You need to know who your friends are at home. A separate cell has been set up in the police station for the safety of women. Sakhi One Stop Center is near Nasardi Bridge. No matter what the problem is in the trust cell, family harassment does not complete the police but you have to get there and there are really people working hard in these systems. As the girls have a rich family, they are forced to get married and buy and sell. The mediator knows the feelings of the family and is taken advantage of. The idea is that girls are being blackmailed and this is what happens.

In the second session, Hon. Asso. Prof. Dr. Vidya Avachat Head Department of Sociology, S.P. College Pune, presented her thoughts on the subject of women's movement in India. The result of the women's movement is the enactment of laws


Shobha Pawar


Vidya Avachat

that are expanding the movement. The women's movement is a subject to be taken seriously. Magazines of women's movement, women's study centers are constantly working to create awareness about women's issues by writing, propagating and disseminating it. Women working in the medical field Women working in different fields are constantly raising awareness about women's issues. Women's liberation is a concerted effort, an ideological thread that brings together various elements. Gail Omvet has proposed two types of women's movement, the women's equality movement and the women's liberation movement. The pre-independence movement was to change the treatment of these women. The leadership here was male and the educated men were from the newly emerging class. Public support was not forthcoming. The participation of women in the freedom movement became important as part of social reform. After independence, the movement from 1947 to 1975 gave women rights under the law. The participation of women was increasing. Women have joined the tribal movement. Land acquisition. Prohibition of Alcohol Alcohol was a major problem for women in the geographical area. The issue of water has become important. Mrinal Gore raised the issue of water intensely. The cheating front was removed. The fights against the government and the issues of this fight were linked to women, not men. The involvement of middle class women was related to issues related to the family system. The Chipko movement took place during the same period, from 1972 to 1974. It had a large number of women. SunderlalBahuguna encouraged the tribal women to fight a unique battle against the contractors, which led to the environmental and Chipko movement being taken up at the governmental and political level. Ordinary women were involved in this movement and nowhere in the middle of this movement is this type of secondary seen. The international movement of the decade of 1975 is significant. This decade was important to bring the entire state system in place. Attempts have been made to address the issue of injustice and atrocities against women. The secondary place of women in the family structure has been underlined and the incidents that have taken place have led to anti-Hunda anti-rape movement. The Mathura rape case in 1980 and all these incidents and this case created a widespread movement and it became law. Questions were raised as to where and how these incidents took place, what the defense system was like. The society became aware of the incidents of police brutality against women in custody and protested against it. Women are considered as victims. In some cases, when the court acquitted the criminals, the society revived and the state was dragged into the movement. Here, women started agitating with anger and excitement. The realization that I was a woman grew

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stronger. Even in the Shahbano case, women's movements have definitely had a socio-political impact. She should get alimony and this was protested and politicized by upper class Muslims in the name of religion. In the middle ages, there was a large section in Rajasthan who supported the practice of sati and forcibly forced a woman to perform sati, which was said to be a cultural issue of our tribe. It was decided how great it was. This created two different groups and the state had to intervene. This led to many people joining the women's movement. The movements of the present decade are no longer geographical. The means of peace, ideological struggles, accommodating the intelligentsia have become such. Tribal agricultural laborers, upper and middle class women have participated in it. The anti-dowry movement underscores the duality of women. On the contrary, there was an ideology that the younger sister was being married off and this was questioned by the movement. Due to the large scale movement, upper class women were also falling victim to it. In Pune, Mumbai, Nashik, Delhi, Hyderabad we see this proportion in a wide range. Awareness of the anti-Hunda law gave impetus to lawsuits against the in-laws.

The anti-Hunda movement was initially opposed by working women and the middle class women were subjected to atrocities within the four walls. In the age of globalization, women have had movements about women's work, equal pay, domestic violence, and women's division of labor. He was responsible for taking care of the children, taking care of the house and the family system in the nineties. There is no movement left on a question with flags.

It was important to think of women as human beings. The post-1990 legislation is also significant. In Rajasthan, the mother-in-law of a woman who went for sati was a teacher. Awareness has been created to prevent this from happening and we are seeing changes in it. If you listen to the experiences of the women of the previous generation, the concept of in-laws seems to be a big part of the movement. What has been the effect of the movements so far, has there been awareness? So the laws have been passed, the atrocities at work, these laws are the success of the entire women's movement. Although they have not been completed, some questions can be raised on that side. The first question is from the superiority of the first movement then the symbol

Dressing like a man is not an ideological development. Rejecting that symbol, rejecting Mangalsutra means rejecting the symbol of marriage. Ideology should be emphasized and rejecting such symbols was revolutionary. The existence of the


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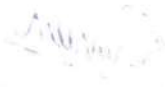
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husband was denied and therefore he was opposed. This led the family to say that women should not join the movement. VidyaBal also said that the symbol should be left to that person. Later it was realized that a girl should not wear the clothes of a boy so there is not much change. Men are asked what makes them cry like wives, whether bangles are full. SharmilaRege noted the duality of women and wrote about it. How textbooks are written about this is important. Women do housework so it is not secondary. Asked about the work of women and the work of men. Why women in TV commercials? Such questions were asked. What a woman has to do with shaving was opposed. Kamala Basin has said that women's issues cannot be solved by taking sticks, but by writing for it, creating awareness, creating space for thought process among all the common people. In the middle period of women's movement, men became aloof. You can see the change in cinema too. It is important to know the politics and the cause of power regarding women's issues.

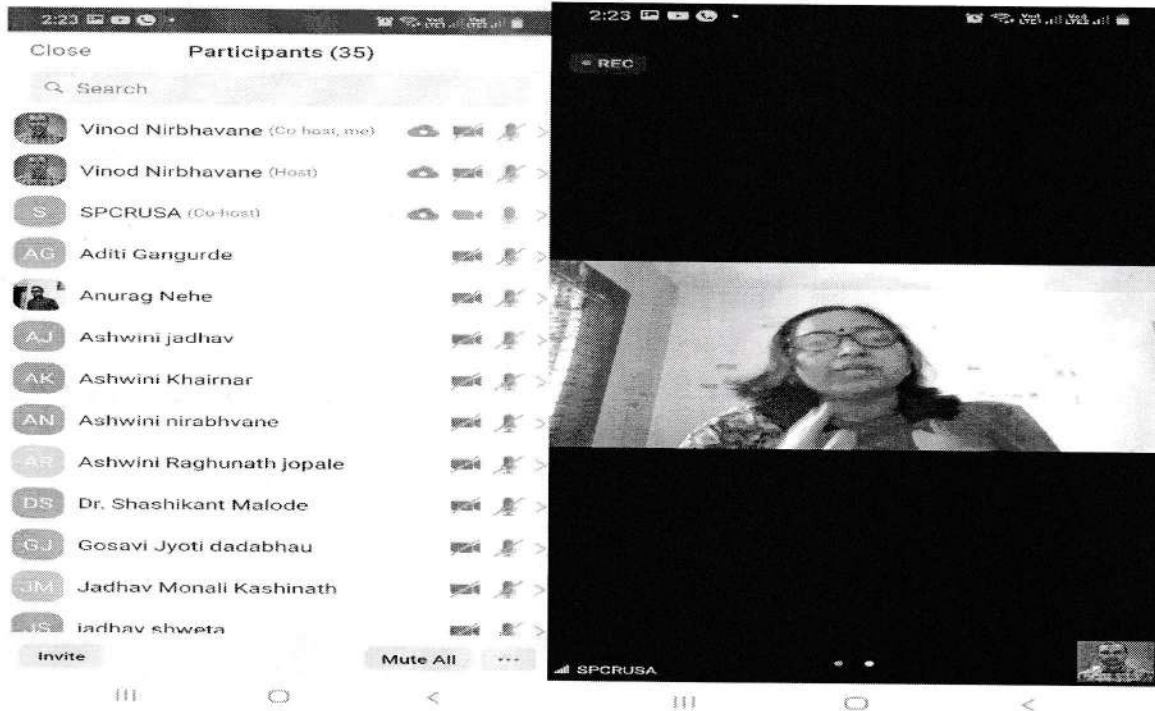
Target women so that your religion will survive. Questions are deliberately created. We need to know what it is, there should be legal discussions, if we tell children about the law, the questions will be lessened. Section 498 is misused. Blackmailing is done. Such questions arise because they do not know the law. Who started the working women's movement, the NGO movement? They are politically and religiously motivated, and these movements receive global funding. Self-help funds are provided. If there is a case of dowry in an alley, the locals oppose it. The pressure from smaller organizations now seems to be building. Some organizations have merged into this political party and their political participation should be increased so these organizations say that they have gone into politics. Some organizations have succeeded. Although some have failed, we can see that the women's movement is working through different mediums at different levels and this has led to a radical change.


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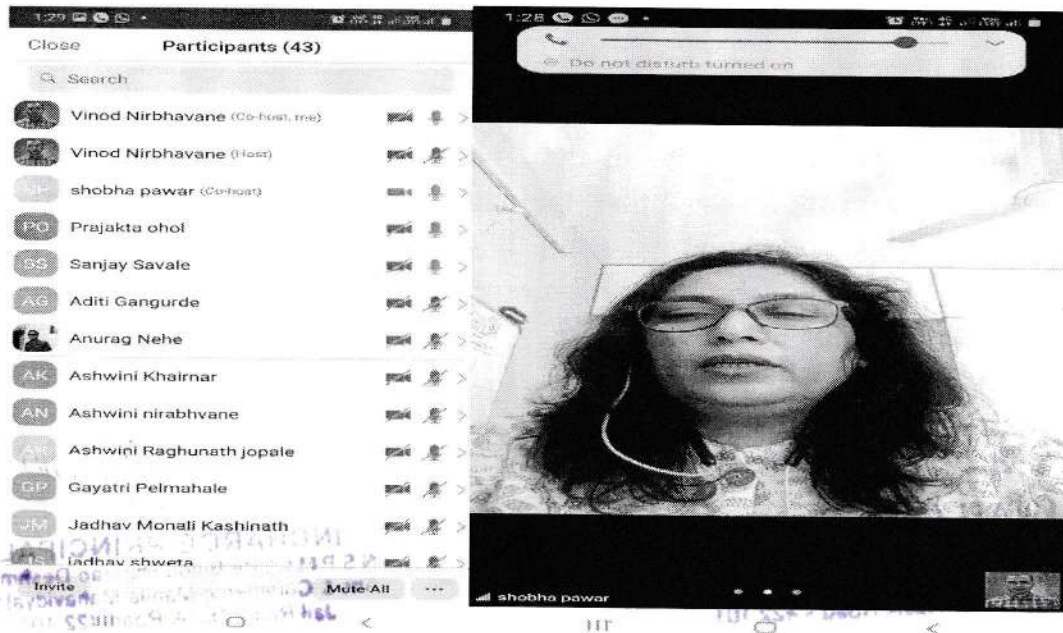

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Asso.Prof.Dr.VidyaAvachat Head Department of Sociology, S.P. College Pune, presented her thoughts on the subject of women's movement in India.



13 Feb. 2022, Hon. Shobha Pawar, Member, Women and Child Welfare Committee, Nashik, shared her views on gender sensitivity and human trafficking.

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Gender Sensitization Credit Course Report 14 feb.2022

14th February 2022 Prof. Dr. Praveen Ghodeswar, Director in charge, School of Humanities and Social sciences, Yashwantrao Chavan Maharashtra Open University, Nashik, guided the students online as the chief guest. In it, Savitribai Phule discussed the changes expected in relation to women's issues. Convinced the students of the importance of education. Women's issues are different in societies at different levels. The problems of tribal and Muslim women are different, the problems of nomadic women are different, they have no village. Sharmila Rege has written a great theoretical essay on Dalit women. In such a situation where caste-based structures are stronger than the classroom, the students are expected to diligently wait for education as well as contribute to social work. For this, slogans and slogans should be prepared to raise awareness on women's issues and to think about why the rules of conduct are for women only. Women should condemn the family system, the restrictions imposed by the caste system, the observance of religion. Our original religion has affected all other religions. The founder of any religion is not a woman and therefore all our religions are founded by men. Even today, cyber feminism has emerged.

In the second session, Hon. Asavari Deshpande Project Head Pravara Medical Trust Nashik Division raised the issue of prostitutes. He said that prostitutes are trafficked and therefore need to be rehabilitated. Wherever these prostitutes live, they are harassed by hooligans and mistresses, as well as mistresses and the people around them. Initially, the girls are told to be in love and get married and run away. These girls are brought from Rajasthan, West Bengal, Nepal. At first, they are physically abused for a month or two and they have to move from place to place. In 80% of the cases, they do not even know that they are married off and sold. In a village in Rajasthan where prostitution is a traditional business, girls are bought and sold. She is the only one who is motivated to do this business. These are just some of the goal setting shareware that you can use. In some places, girls are converted into prostitution business. This is because the girl's place is secondary in the society. The question arises as to which man should be named after the children of prostitutes. Now even if the mother's name is mentioned, it can continue. Babies are not kept here because it is very difficult to keep children. The mother has to stay away from the children. Also, the family is not invited to the wedding. Even if a person is running a business at home, there are a lot of ethical issues. The women are kept in government ashrams whenever the police raid such places. Often these women are brought here by the family. The criminal can also present his case in




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the court but these women are assumed to be rehabilitated. Rehabilitation is not the right thing to do. Even after rehabilitation, the society does not accept the woman. This business is done between the ages of 18 to 40 and also in the age of 50. Since these women have run away from home, they do not have documents, do not have a bank account and therefore efforts are made at the institution level to get these documents. Women prostitutes also have basic rights. These women are not accepted in the society. It is difficult for them to get out of this business as they are not educated so their exploitation is high. They can't read or write, they have language problems and it becomes difficult to tell them the problem and send them back. Although sent home, the woman is not accepted by the family. The role of law in this regard is still unclear and is not viewed from an ethical point of view. The police do not treat these women as per the guidelines given by the Supreme Court. It does not bring stability to their lives. Problems arise in children's education. In the patriarchal system, girls are sold. While there are no restrictions on children having sex, women have many restrictions. So girls, women fall in love with each other and they are cheated. The proportion of men in prostitution is not high but the proportion of women is high. Women are subjected to physical and mental abuse. Have to stay away from family. Making a living is not easy. The owner, the hooligan, the police, the people around. Women who are high profile prostitutes show that they are working somewhere. We initially had to find women in the prostitution business. Also in LasalgaonPimpalgaon women from rural areas come to the market place for such business. Organized prostitution is a crime under the law and police raids are carried out to rescue such women but the police are also unable to take action and do not know their role so the women are harassed. The question arises as to whether the prostitution business should be socially recognized. Young girls should not be in the business and women who have been forcibly evicted should be allowed out. Women who want to stay in the business should be allowed to stay. The society should also accept women who are being rehabilitated. They have to face huge problems. In order to be honored as a human being, it is important to organize events for such women, to involve them in the general public, to walk with them, to talk to them, to interact with them. The role of the media is also important. Rehabilitation opportunities for these women need to be made available in the workplace. Such women need to be tested for HIV by talking to them. They go against the police as this is not done by putting pressure on them. Due to the efforts of NGO workers, such women go to hospitals for checkups on their own. They also try not to deceive others, not to bring young girls into the business and to ensure that these women do not become HIV positive.

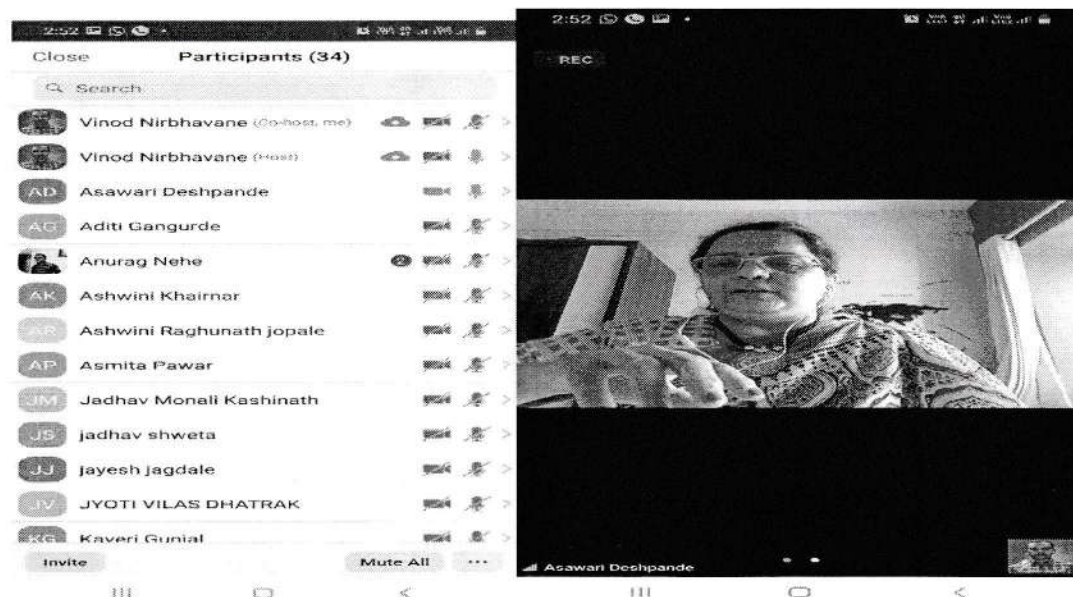

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Asavari Deshpande opined that for the last ten years no woman has been positive and therefore it is necessary to reduce the number of women in this business and cultivate gender sensitivity.



14th February 2022 Prof. Dr. Praveen Ghodeswar, Director in charge, School of Humanities and Social sciences, Yashwantrao Chavan Maharashtra Open University, Nashik, guided the students online as the chief guest.



Mrs. Asavari Deshpande, Project Head, Nashik Division, Pravara Medical Trust, He shared his thoughts on the issue of Prostitutes.

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