



Presents



Youth Outreach Program
ZEE Jaipur Literature Festival

15th - 28th January 2019

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We would like to thank the Jayshree Periwal International School for giving our participants a place they could call home. The workshop space at the Jayshree Periwal High School has become a room where we release and create our emotional journeys.

This program would not be possible without the opportunity given to us by Teamwork Arts. Pvt. Ltd. And Teamwork Fine Arts Society. The Outreach Program is as old as the Festival. Each year, our association grows stronger, and our shared commitment to the world of arts, deeper.

Our heartfelt gratitude to the Population Foundation of India (PFI) for extending their support and partnering with us for this year's Outreach Program. Their session on 'Adolescent Reproductive and Sexual Health' was an eye-opener in many ways. It gave our participants a new impetus to think about 'Boundaries and Safe Spaces'.

A special mention to our partnering institutions this year. We had 51 participants from 5 schools in Jaipur and 6 NGOs from across Rajasthan and Madhya Pradesh.

The schools who partnered with us from Jaipur are:

1. Jayshree Periwal High School
2. Jayshree Periwal International School
3. Rukmani Birla Modern High School
4. Sadhu Vasvani Public School
5. Maharani Gayatri Devi Girls' School

The NGOs who partnered with us are:

1. Doosra Dashak, Bassi, Rajasthan
2. Jan Chetna Sansthan, Abu Road, Rajasthan
3. Urmul Seemant Samity, Bikaner, Rajasthan
4. Jagriti Gyan Vidya Mandir, Jaipur, Rajasthan
5. The We Consultants, Janwaar, Madhya Pradesh
6. The Kabir Foundation, Khajuraho, Madhya Pradesh

A special mention to the team of Pratham Books, who helped us take our performances to various schools in Jaipur.



“Now I am in Univ 1st year, and am finally breaking the boundaries that have shackled me all these years.”

- Roshni (name changed) and Kiran (name changed) from Doosra Dashak speak passionately about how their will and grit smashed boundaries society created for them.

Both of them are now pursuing their ambition to get educated and redefining their Safe Spaces.

“I have finally found a safe space with my family and friends, who don’t judge me or slut-shame me.”

- This is the culmination of a powerful scene, through which our participants focus on their responsibility in making their classroom a safe space, where no girl is subjected to character assassination based on her clothes, her relationships and her choice of friends or the pictures she decides to put up on social media.



In its 12th consecutive year of the Zee Jaipur Literature Festival Youth Outreach Program 2019, the Yuva Ekta Foundation delves deeper into the human psyche to help young people understand personal boundaries and create safe spaces for themselves and others, with its theme- **‘BOUNDARIES: Understanding and Redefining Safe Spaces’**.

Personal boundaries are like imaginary bubbles around us.
WE decide who to let in and who to leave out.

An effective way of understanding personal boundaries is by recognizing how the body registers feelings of ‘YES’ and ‘NO’. Everyone registers ‘YES’ and ‘NO’ feelings differently.

A ‘YES’ feeling may feel light and uplifting. A ‘NO’ feeling may feel heavy or uncomfortable. Learning to recognize the way ‘YES’ and ‘NO’ feels in the body is a powerful tool to help identify our feelings and speak out, reclaiming our power.

“Why doesn’t he understand, NO means NO, No does not mean that he should try harder.”

- Kanishka (name changed) shares her experience of on-going harassment by a boy for the last 3 years, with whom she had shared her telephone no with at a party. Despite her clear ‘no’ he continues to inundate her with phone calls, intruding into her privacy.

In the light of the current “Me Too” movement it is important to create platforms for such conversations to happen openly amongst youth, setting foundations of Dignity & Respect as the base lines for every interaction, every relationship.

51 young adults from five schools in Jaipur share this platform with 6 NGOs which come from rural areas of Rajasthan and Madhya Pradesh. Whether from an urban or rural background, the aim is to get the young people to become aware of their boundaries, and have the courage and confidence to articulate them. In the workshop, they explore their options if someone crosses them, and how to feel guilty or embarrassed for doing so, or not blame themselves for inviting unwanted behavior.



Participants at the Community Performance at Madhogarh Village, on the outskirts of Jaipur

“In some ways, it looks like Jaipur and other Indian cities have moved ahead of rural areas, but at the very core, there is still a lot of regressive conditioning, and patriarchy still plays a very big role. Although on the outside they look so different, there is this underlying connection that cuts across urban and rural.”

- Puneeta Roy, Founder & Managing Trustee, The Yuva Ekta Foundation

The workshops start on 15th January in the Jayshree Periwal School Auditorium where these 51 participants walk in with a lot of excitement, nervousness, anxiety and even fear. This is their first interaction and they are clearly at a loss for words. When we ask some of the rural participants them about their feelings, most of them share that they are nervous as the city kids speak in English and they worry that they will not be able to catch up. Some are already missing their families and school friends. Some of the Jaipur school children are as nervous in anticipation of what lies in store for them over the next two weeks.



Addressing the participants in the school auditorium on the opening day of the workshop

Not Ayaan (name changed) though. He is visibly excited to be with the group and can't wait to share his story with us- *"When I watched the performance in my school last year as an audience member, it blew my mind. The way it transformed the space and made every one of my peers open up about their experiences and struggles, was inspiring. That moment I decided no matter what, I will be part of this program next year. If half an hour of that performance affected me so much, I can't wait to see how next 15 days will transform me"*

We start with fun ice-breakers in order to get the participants more comfortable and familiar with each other. In one such exercise, a school participant partners with an NGO participant. They are given 15 minutes to share their life stories with each other, at the end of which they introduce their partner to the larger group. This simple exercise pulls them out of their comfort zone, as they begin to understand that even though they are from starkly different backgrounds, they are connected by their emotions, dreams, aspirations and fears.



During the subsequent days, we explore what Boundaries and Safe spaces mean for each one of us. Organically the workshop space transforms into one such safe space, where each participant takes responsibility to make sure everyone gets a chance to express themselves, without any fear of judgment or ridicule. The discussions become more honest and critical as participants share stories they haven't shared even with their families and closest friends.

From consent, gender and caste to mental health and body image issues, the workshops traverses into complex issues faced by young adults today. As we introduce more and more ideas into the ever-expanding canvas, real stories start to emerge.

"We don't think twice if we have to visit a doctor for a stomach ache, so why do we feel so scared to seek help for mental health?"

"Conversations about safe sex is taboo, and there is no place to seek information, be it home or school."

"If we do not trust and support girls when they talk about sexual abuse, where will they find safe space to talk and seek help?"

"My friends and I have made a promise to each other that when we grow older, we will break the barriers of caste that have been dividing our village for generations."

"I have realized that maybe it's my fault that I did not make my classroom a safe space for my friends who had to lie to fit in."



Rehearsals in progress at the school auditorium during the first week of the workshops

The workshops are designed in such a way that each day we explore one facet of the theme through real life stories and experiences. The participants are divided into groups and each group first explores the theme within themselves, and then presents their story in the form of a short theatre piece based on real-life experiences of the participants. Apart from theatre, we also use arts, creative writing, body movement, meditation and creative visualization.



Edwin Thomas of PFI addressing the children

As part of the program this year, there is a 3-hour workshop on adolescent sexual health, facilitated by **The Population Foundation of India**. The children afterwards discuss which boundaries the workshop had broken for them.

One young participant shared of how he had connected with the issue of homosexuality through it -

“It broadened my boundaries about the LGBTQ community, and today I realize I will not judge them in the way I have previously judged them. I have broadened my boundaries”



The 7-day workshop culminates in an interactive performance titled **‘Meri Seema, Meri Suraksha’** (My Boundary, My Safe Space), which is performed in 10 schools and a community space in *Madhogardh* village (about 40 kms from Jaipur) before being showcased on **SAMVAD** stage, at the prestigious Jaipur Literature Festival Grounds. The performances are well received and at the end, audiences are invited to share their personal experiences of rejection/ abuse and of boundaries they were able to/ or not cross.

It is fascinating to see how the performance venues magically transform into safe spaces for audience members to share personal experiences of humiliation and abuse, which they may be speaking about for the very first time publically. The honesty and truth of our participants have clearly been the catalyst for this catharsis and the beginning of their healing.



Public Performances in different schools and community centres during the Festival days



One teacher observed, *“Since my association with Yuva Ekta, I’ve become a better person. Through the workshops, a mirror is held up to how children feel, the turmoil they go through, and it’s made me introspect and change my approach.”*

Two school principals share their own experiences of vulnerability and where they had drawn strength from.

“I have been a child sexual abuse survivor. The perpetrator was my uncle and then his sons. I want to use this platform to remind everyone that child sexual abuse is more rampant than we would like to believe.” - JLF Visitor

“Even though I am tall and look strong, I do get bullied and feel vulnerable. I would like to tell my peers that a person has to feel safe in his mind before feeling safe in the world.”

– Student at Jayshree Periwal International School.

“Because of my Muslim name, my classmates used to call me ‘Pakistani’. I never felt safe in my classroom.”- JLF Visitor

Through the Zee Jaipur Literature Festival Youth Outreach Program 2019, we have connected with over 4000 students, teachers, community members and JLF Visitors.

Our heartfelt gratitude to Teamwork Arts Pvt. Ltd, Teamwork Fine Arts Society and The Zee Jaipur Literature Festival for providing us this platform. We would also like to thank Ms. Jayshree Periwal and her schools for being our supporting partner in this endeavor.

Quantitative Survey Report

Boundaries: Understanding and Redefining Safe Spaces

Youth Outreach Program Assessment

Introduction and Literature Review

For the fourth consecutive year, The Yuva Ekta Foundation has prepared a survey report to highlight some of the key findings of the program. The idea of this survey is to quantify as much as qualify the degree to which arts can have an impact on young adults. Alongside, it also gives us an indication on the areas that need to be worked on.

Our theme for 2019 was borne out of the rise of the #MeToo movement that erupted in India last year. A lot of debates emerged in the public sphere that ranged from understanding the assertiveness of gender identity to questioning the legitimacy of the movement itself (Dutt, 2018). Amongst all this, we realize that the need of the hour is to discuss and really delve into issues about space and violation of space. What are the boundaries set by one person? What does it mean to violate these boundaries and, what are the corrective mechanisms to make sense of these ideas?

Personal space and a person's boundaries are perceptible i.e. these boundaries are invisible and enclose a space which can be likened to a bubble. Whether these are fluctuating or stable is also dependent on the individual itself. These boundaries define territory and trigger a sense of danger when unwanted stimuli threatens to break them (see Olarotimi, 2014). From physical to emotional, setting boundaries is an important part of 'well-being' (see Joaquin 2018). These aspects of well-being or self-care can help avoid mental distress in professional and personal settings (see Nelson 2016; Bernstein-Yamashiro and Noam, 2013; Reynor et al., 2017).

Our discussions through these workshops were around defining and understanding personal boundaries. More importantly, we introduced concepts of social hierarchy to relay a sense of boundaries that are for us and around us. Social institutions like family, peer groups, caste, gender and religion have their own set of norms which govern human behavior in every setting. Functionally, these normative orders reward positive behavior and punish deviance by threat of ostracisation and exclusion from institutions (see Deshpande, 2011) (see also Parsons, 1937). Through our workshops we heard instances where many such institutions became hindrances in one's progress, by setting boundaries that were unwanted.

It is not easy to talk about boundaries and safe spaces, given the conflicting perceptions and requirements of institutional barriers. But given the need of the hour, it is important for young adults to process the boundaries that they need to set and the ones that they need to break if they choose to.

Research Design and Methodology

This research was designed through 3 self-report questionnaires. The first 2 questionnaires belonged to the preliminary phase of the research while the remaining questionnaire was a follow up. Therefore this study was divided into two parts. The first part i.e. the first two questionnaires were administered on the first two days of the workshops. Participants were given 45 minutes to fill both these questionnaires since there were long answers to be written as well. For most part, these questionnaires consisted of multiple-choice questions. The questionnaires were available in Hindi and English.

The first questionnaire consisted of 21 questions divided into 2 sections. Only 1 of them was a long-answer question. The second questionnaire consisted of 22 questions divided into 2 sections with two long answer questions.

The third questionnaire i.e. the last part was distributed on the last day of the program. Participants were given the sheets on the morning of the 28th and they returned them to us within 4 hours. This was unlike the last 3 years when we allowed participants to take the final questionnaire home with them. The follow-up questionnaire consisted of 20 questions.

Limitations of our study

Given the paucity of time, we feel that survey questionnaire is the best way to cover the range of our participants. However it does come with a few drawbacks. Firstly, we can't fully know the intention behind a participant's self-reporting. Moreover, since this is only a survey, we can't make individual case comparisons using scales and measurements. This would require a more rigorous exercise whereby it would be easier to show if there are differing levels of boundary formation among individuals. We also cannot commit to in-depth analysis of issues raised within these questionnaires.

What we can offer is a general sense of our thematic outlay, giving basic ideas on boundaries and personal spaces as seen by young adults. We feel that our survey should also be seen in relation to the workshop exercises and discussions, which can help us cover certain limitations of the survey itself.

Participant socio-demographic profile and the workshop space

Our mandate as the Foundation has always been to diversify the learning experience by integrating participants from a range of socio-economic categories. The visible confidence with which our participants return to their schools and villages, has encouraged the concerned co-ordinators to choose candidates who are inhibited, shy and need to build their self-esteem, rather than the Youth Leaders who were our earlier profile.

Following our trends from the last few years, we have seen a drastic increase in female participation. This year, the trend reaches an all-time high with the participation of **girls reaching upto 65% of the total participants. Out of 51 reported cases, 33 are girls.**

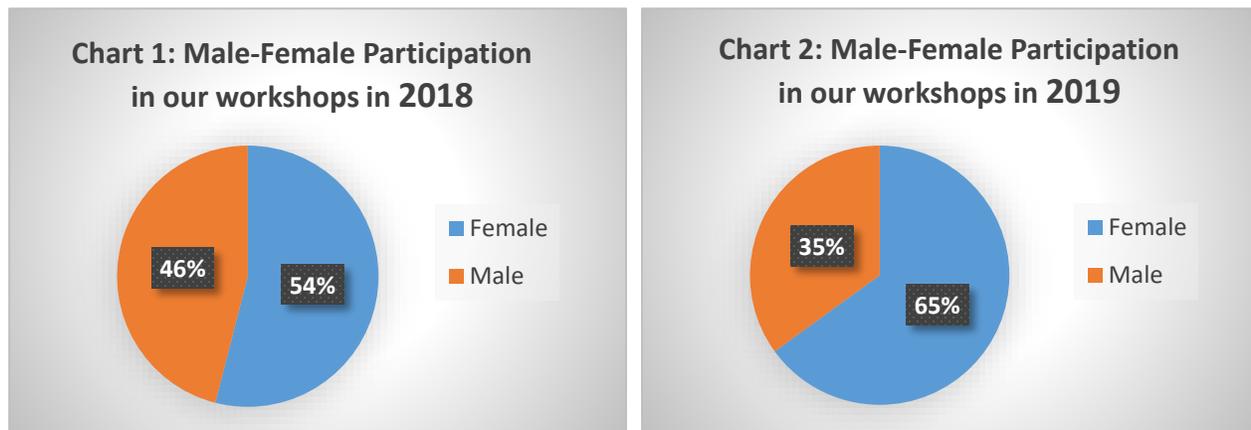


Chart 1 and Chart 2 compare the male-female participation ratio in our workshops through 2018 and 2019. If you notice, the number of girls participating in our workshops (blue legend) has seen an upward trend. This increase is well in line with the progression through previous years as well. A lot of first generation women learners come to participate in our workshops. Field Coordinators from several NGOs have claimed that they are now sending more women with extremely limited or no access to city-life. This workshop offers them a chance to get away from several customary practices that keep girls away from such opportunities.

Yet another trend we see maintained is the presence of first generational learners from rural areas. More than half our participants reported that that their parents (both father and mother) had either dropped out of schools or not gone to school at all. In fact, all of our rural participants fall under this category. **None of our participants from rural areas reported about any parent having completed basic schooling till the 10th grade.**

Much like previous years, income and development indicators also exhibited a massive rural-urban divide. **Close to 70% of our participants from Jaipur belong to families where the monthly income is above INR 75,000** while only 1 participant from rural area has reported the same. In an exact inverse, we see that **70% of our rural participants from Rajasthan and Madhya Pradesh come from families where the average monthly income is below INR 10,000.**

We combined various indicators like electricity, water and medical facilities to create an Area Development Index. From Table 1, we can see that close to **87% of our participants from urban areas report a highly efficient access to electricity, water and medical facilities** while only 44% can say the same in rural areas. Conversely of course, most of our rural participants (close to 56%) come from areas where the above mentioned services are either ‘erratic’, ‘unpredictable’ or scarcely available.

Table 1: Area Development Index [Count, Row%]

Residence	Highly Developed Area	Problem of Access to Resources	TOTAL
Urban	20.00	3.00	23
	86.96%	13.04%	100
Rural	8.00	10.00	18
	44.44%	55.56%	100%
TOTAL	28	13	41
	68.29%	31.71%	100

As facilitators, we work with this diversity and curate an experience that can cut across social and economic divides. Do boundaries and safe spaces mean the same for urban and rural participants? What are the ways in which we can bring differing cultural experiences onto one platform? A discussion on a few areas will elucidate responses to these questions.

Key Findings of the Survey

(i) A changing sense of Personal Space and Boundaries

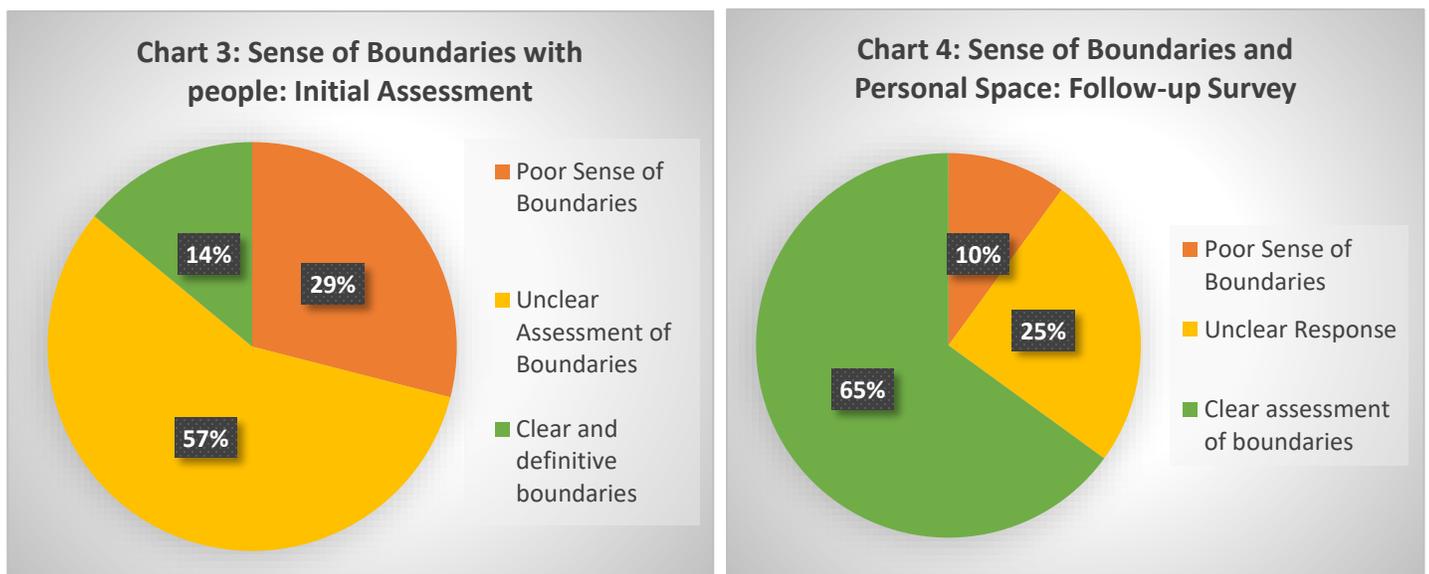
Through our assessment we wanted to check if there has been a change in how individuals perceive boundaries around them, especially with close friends and families. We asked several questions in the first part of our survey to understand how this plays out.

Before the beginning of our workshop process, close to 29% of our participants invariably find themselves always around people, often unable to assert their need for their personal space. They are either constantly surrounded by people, feel that people take undue advantage of their friendship or experience a general discomfort/guilt while saying ‘NO’. **Close to 57% are those who can’t always establish their boundaries clearly, whilst only 14% of our participants feel that they can clearly be assertive about their boundaries and space and don’t hesitate in saying ‘NO’.** Chart 3 clearly depicts these responses. Setting a boundary or having a clear sense of personal space is a combination of several factors (see Nelson 2016; Bernstein-Yamashiro and Noam, 2013; Reynor et al., 2017). The aforementioned factors helped us assess the changes that taken place in the same areas after the workshop.

Similar questions were asked in the follow-up survey to take stock of change in the nature of boundaries and personal spaces.

We found that after our intervention, not only are people more comfortable expressing their boundaries, but are also able to negotiate better with their circumstances when their sense of personal space is challenged. **Close to 65% of our participants are now able to tell their friends clearly that they need to spend time with themselves and prioritise that effectively.** We find that as a huge mark-up from the previous results. Chart 4 reflects this data.

Mentioned below is a comparison between data collected from our preliminary survey and the follow-up survey.



The charts indicate that two changes have categorically taken place. **Firstly, number of people who can calmly and calculably assert their boundaries has gone up. From 14% who did manage to do this earlier, the number rose to 65% after our workshop process.** Secondly, the number of people who were unclear in establishing a sense of space has reduced. We have come down from 57% (Chart 3) to a meagre 25% (Chart 4). **While it doesn't necessarily translate into always saying 'No' to your friend, it does mean that our participants can think effectively and can respond with a greater sense of awareness to their friends.**

(ii) Classrooms as safe-spaces

Much of one's early life is spent on gaining education in schools, and classrooms become sites that make such learning possible (see also Parsons, 1937). Albeit statistically varied, we noticed a significant push towards making classrooms safer spaces. Each year, 'slut-shaming' is a heated issue that invariably comes up as part of our discussions. Many personal narratives emerge from the girls in the workshop. This year we were able to contextualize the discussion within boundaries and safe spaces within immediate surroundings.

We noticed that when asked initially, only 58% of our participants would actively discourage rumour mongering in classrooms. Notice Chart 5 where we show how the other 42% would either be indifferent, or their behavior towards the victim is likely to get affected due to the rumours.

It ties in intricately with experiences of girls being slut shamed by their peers and teachers. Mostly, participants tell us that people don't know anything about them, but are ready to make judgments based on pre-conceived notions or whatever they hear about them.

We asked similar questions on the safety of classroom environment and how behavioral responses are affected by peer groups. **It was found that now close to 63% would actively discourage and stop their friends from making fun of someone who is 'different' or 'new' (Chart 6).** Even if they can't stop their friends, close to 30% said that they would approach the victim of such an act later. **A whopping 82% (see Chart 7) would also immediately stop their friends from slut-shaming.**

Chart 5: Response to rumour mongering in classroom situations: Initial Assessment

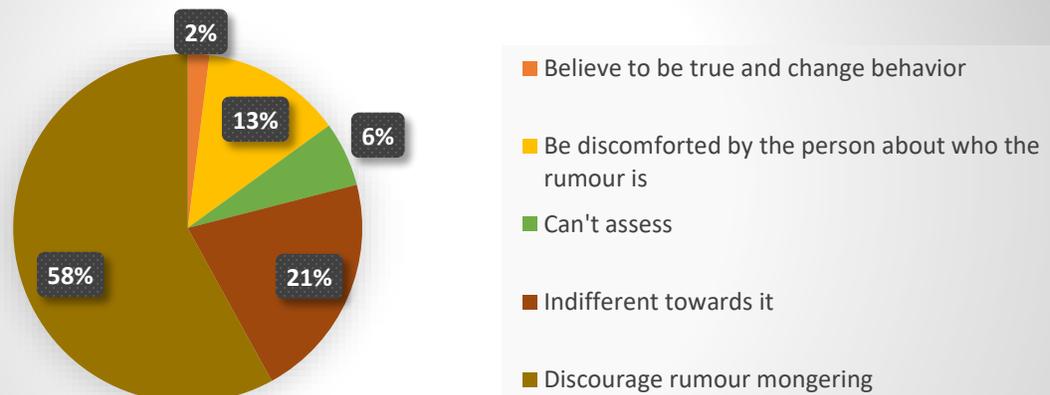
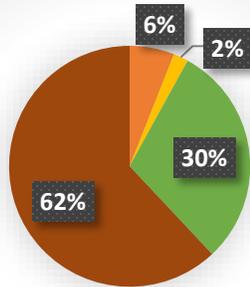
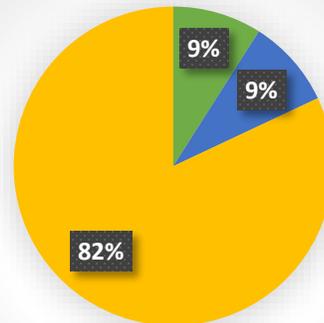


Chart 6: Response to friends making fun of a newcomer in the classroom: Follow-Up Survey



- Join the fun because that's how we mingle
- Not make fun but can't stop friends
- Approach the newcomer later
- Rescue the newcomer and stop my friends

Chart 7: Response to Friends Slut Shaming OTHERS: Follow Up Survey



- Not sure what I would do
- Not stop immediately but speak to them later
- Confront them immediately

Data in Charts 6 and 7 is a crucial identifier of pro-social behavior. The discussion around slut shaming and personal narratives around it, translated into one of the most powerful scenes in the play. During our performances there were incidents where our participants chose to leap up to one another's defense. At a school performance we heard a few giggles after someone from the audience pointed to one of the actors on stage, mocking her as being 'moti' (fat)! Once the performance was done, this seemingly innocuous comment became the highlight of the discussion. Our participants from the performance demanded an explanation from the audience on this derisive remark. The atmosphere was heated and the culprits were made to apologize! This incident reflected a heightened empathy within our participants towards a group member whom they felt was humiliated, cementing the sense of bonding within the team that was growing stronger with each passing day.

Classrooms are often sites of power and hierarchies amongst young adults (see also L'Pree, 2017). It is easy for a student to feel neglected, excluded and unsafe. Therefore, it is crucial that we establish safer classrooms where all students can openly express themselves, without being scared of how their opinions will be viewed.

(iii) A lack of Awareness on Minorities and Minority Rights

One of the most startling revelations is that **most young adults aged 14-18 are not aware of the meaning of 'minorities'**. Within their responses, some have even confused the term 'minorities' with 'minors'. While most of our participants' perception revolves around ratio and numbers, very few managed to respond to the Qualitative question in our survey, with regard to elements of class, religion or caste as signifiers of minorities.

This also indicates that the discourse surrounding the rising incidents of hate crimes is not being contextualized within classroom settings. **It is found that only close to 33% of our students get 'extremely uncomfortable with incidents of mob lynching'**. A majority of students (close to 48%) indicated that they get only 'slightly uncomfortable' upon hearing these incidents and would largely keep their opinions to themselves. We broke down this data further. **Out of those who get affected by mob-lynching and still keep their opinions to themselves, 86% belonged to urban areas. Among those who get affected by mob lynching and want to voice their opinions, 56% belong to rural areas.**

While we see more of a bend towards being affected by these incidents in rural areas, one cannot conclusively prove what this data implies. Does it mean that mob-lynching is more of an immediate reality in rural areas (see Bhadwar et.al, 2019) (see also Apoorvanand, 2018)? Does the data reflect that even though there are more opportunities to raise your voice in urban areas, not many end up doing that because of an atmosphere of fear (see also Joshi, 2018)? Or are we perhaps more insular and isolated in our urban homes while whatever little is left of "community" can only be found in the rural context? We get a minute hint on this idea of isolation through another question where we assess the comfort level of our participants in expressing their anger or sadness. **Close to 90% of our participants who opted to remain private about this, belonged to urban areas.** More on this is presented in a later discussion.

We have no follow-up data to show a change in attitude towards such instances. As an area of discussion, it wasn't brought up by any of the participants through the course of these workshops. We came close to discussing it only once as part of our post-performance setup, but even that discussion was not comprehensive. We feel that discussions around minorities and minority rights is an aspect of boundaries and safe spaces that needs to be explored. It concerns itself with social and cultural milieus which are often fault-lines for communal tensions.

(i) Exploring the canvas of Sexual Harassment

There was a certain fluidity to our discussions on gender. For many participants, it was a prominent boundary that had to be negotiated with. Within this opus, dialogues and narratives of 'slut-shaming', sexual harassment and accountability also gained importance. In one of our sessions, we played the controversial 'Gillette' advertisement that spoke about men holding other men accountable, urging us to re-think our attitudes on masculinity.

These ideas were taken forward and converted into scenes and monologues. One of our NGO participant's recounted a story where her cousin for was forced to leave school after she was harassed by her own brother. In the scene that followed, our participant's monologue highlighted the disenfranchisement of women who are sexually harassed. There is a constant fear of the perpetrator's power and a societal backlash that threatens to ruin the reputation of the victim, especially within the closer knit rural communities. She had remarked, "If the police and authorities don't listen to me, what hope do I have? Where do I go?"

Within this social milieu then, what does it mean to take an active stand against sexual harassment? We wanted to grasp our participants' level of initiative and proactivity when they either became privy to cases of sexual harassment through their peers, or are victims of such an act themselves.

When asked in our initial assessment, close to 84% of our participants said that if their friend confides in them that they have been sexually harassed, they will immediately complain to the relevant authorities along with the victim (Chart 8). As we ended our workshops, 49% of our participants were clear that they would report cases of sexual harassment if they became victims of such an act themselves. Many (33%) would even chose to settle the matter directly with the assailant (Chart 9).

Charts 8 and 9 reflect our participants' reaction to instances of sexual harassment.

Chart 8: Advice to friend who has been sexually harassed: Initial Assessment

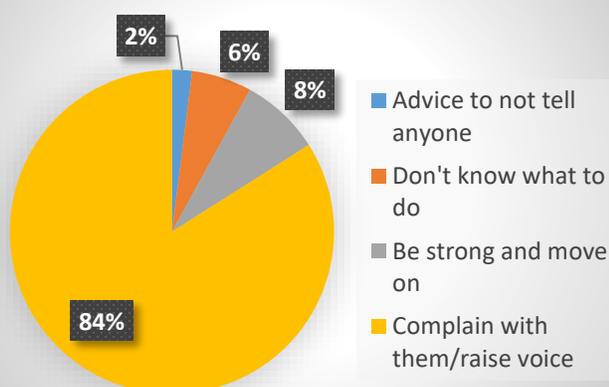
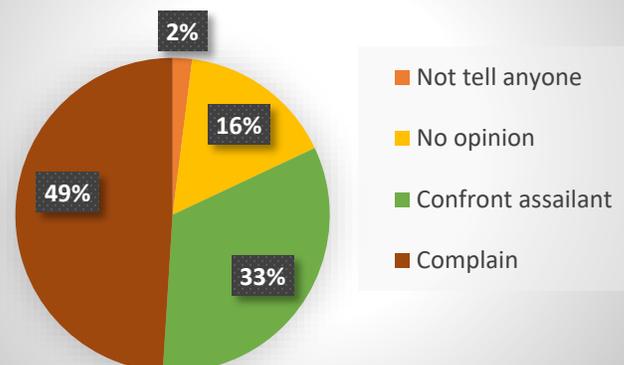


Chart 9: If you have been touched 'inappropriately' by family or friend: Follow-up Survey



The difference in responses and action could be based on the fact that one's identification of boundaries is separate in these contexts. It is not easy to face the emotional turmoil of being a victim of sexual harassment, as mentioned by one of our participant's herself. It would require a certain degree of emotional maturity as well as support from their family/ peer group to be able to step out and bring the predator to book!

The fact that our group of 51 young people were processing the workshop conversations and scenarios and drawing strength from each other, was clearly reflected in the manner with which they came together as a unit to defend and speak for their friend when she was being mocked at a school performance! We hope that even after our project is over, they have now been suitably sensitized to raise their voice against any wrongdoing they witness.

This leads us to believe that at a broader level, discussions on institutional safety must be a part of our classroom experiences. Ideas about law, justice, reporting crime etc. need to be made accessible to all, so that perpetrators of sexual violence can be effectively dealt with. For individuals, this needs to translate into making a 'safer' environment for victims of sexual harassment. S/he should not have to deal with a cultural or social counterattack that shifts the burden of harassment from the perpetrator to the victim itself. This also ties into our deliberations on 'slut-shaming' within educational institutions. All stakeholders involved must constantly strive to create safe and non-judgmental spaces where nobody feels targeted and humiliated.

(ii) Increased sensitization towards mental health

Towards the end of our workshops, we noticed an increased awareness of mental health and a tendency to reach out and express one's emotional conflicts. A lot of our time in the workshop was spent on establishing a rapport with everyone, to convert the environment into a 'safe-space'. Even in our preliminary assessment, we saw a tendency to talk sensitively about mental health issues.

63% of our participants would recognize a cry for help and recommend their friends to visit counsellors. After our workshops, we were elated to find that **even if their parents did not support the idea, 67% of our participants would still go and visit the nearest school counselor or teacher to seek support if they deem it necessary.**

One area which shows interesting results is the recognition of one's emotions and what they translate into.

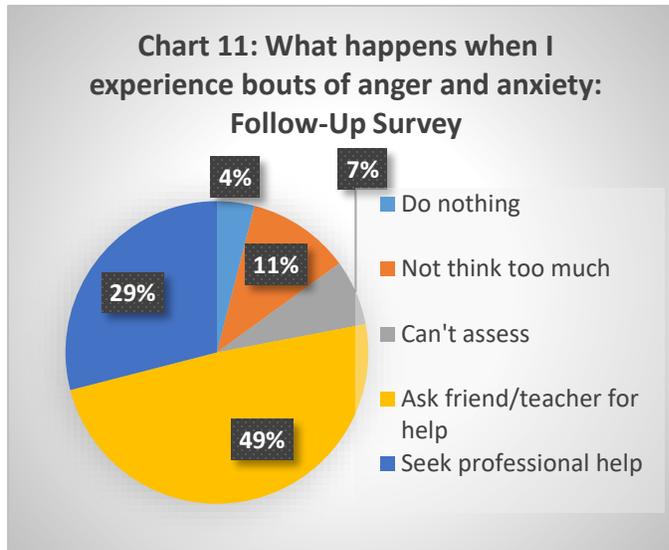


Chart 10 shows us that most of our participants were not initially comfortable expressing themselves when they were angry or upset. 26% would rather keep to themselves. As mentioned earlier, most of those who picked this option belong to urban areas. A hefty number thinks that it's either wrong to tell people when you are angry or upset (26%) or one comes across as weak while doing that (21%).

As we mentioned, discussions on mental health were aplenty. In one of our workshop sessions, conversations about mental health issues got so intense that our workshop extended beyond the stipulated time and none of the participants wanted to leave. Many opened up about their history of seeking professional help and the group itself took a huge step in understanding emotional health. The data in Chart 11 reflects exactly what the group underwent. Here, our participants are more aware of the consequences of their thought process and are increasingly willing to seek help. **Close to half of them (49%) would now immediately approach their teachers or friends and about 29% would seek immediate professional help if they notice irregularities in their emotional and mental responses.**

Conclusion

Our 14 day intervention is divided into two parts: the workshop and the performances. Each of these parts carry a unique meaning for our participants. While the workshop becomes a 'safe-space' to express yourself and understand others, the performances are a time to reach out and expand one's circle of influence.

Based on our theme each year, we realize that our questions act like triggers to spark off a journey that we set out on together, in which there is a lot of co-learning from one another.

This is a time for us to also catch up with our alumnus and find that this process of growth has been perennial and the sensitization process we have triggered, still continues to be a part of their lives, no matter which sphere they are engaged with. Many have started self-help groups, study circles and initiatives to positively influence the lives of others around them.

This year our workshop managed to cover a vast canvas from personal to social boundaries. We can say with utmost confidence that we increased a sense of ownership around personal boundaries amongst our participants. Whether it was about having the confidence to say 'NO' or the importance of making classrooms safer learning spaces, there was a general sense of empowerment our participants felt, that was reflected in their conduct during the performances and the discussions that ensued thereafter.

While we broke and created new boundaries in and around the idea of 'self' and 'the other', one boundary we surely overcame was that which separated the rural from the urban. Our participants felt a sense of ease, comfort and community, fuelled by a common goal and purpose they were unanimously a part of.

A discussion on boundaries would be incomplete without mental health (see Olarotimi, 2014), and as far as results go, there is a marked improvement in understanding key issues related to emotional turmoil and disturbances.

What we also uncovered was a lack of focus on social boundaries within school environments. Given the measure of influence classrooms enjoy in an individual's life, a lot of emphasis needs to be laid on sensitizing the youth about the social 'other' with whom real or imagined boundaries exist. It gains even more importance when we lay focus on sexual harassment. Do our participants or young adults feel safe and comfortable to report instances about and around them? Our conversations/ discussions on this topic and a strong articulation of their rights and responsibilities brought a visible change in the confidence and assertiveness within the group, especially amongst the girls from the rural areas.

At this point, it is possible for us to make a case for Expressive Arts for social justice and empowerment. We have seen through data gathered, that a diversity of voices allows people to listen to multiple perspectives and create a mutual learning environment. We do realize that limited issues can be addressed in a span of 14 days, but we can say that our workshop and consequent performances did manage to open up essential pathways. Many of the discussions we had are perhaps beyond the scope of school curriculums. An examination oriented system of education might not always highlight social concerns that challenge the status-quo (see Pathak, 2018). It is time to re-look and re-invigorate such discussions by creating an environment that makes it possible to address them.

Expressive Arts and Theatre helped physicalize and verbalise our discussions on boundaries and safe spaces. As mentioned in the qualitative report, our participants underwent a range of activities designed to help them process our theme.

Through workshops, discussions, performances and the results of the given survey, we can make a strong case for the use of Expressive Arts within the sphere of education and development (see David, 1997).

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Zee Jaipur Literature Festival 2019

**Primary Questionnaire
Part I**

Boundaries: Understanding and Redefining Safe Spaces
Youth Outreach Program

Instructions

1. Answers to this questionnaire will be kept undisclosed to other participants and will only be used for analysis anonymously
2. The questionnaire will only be seen by us after the workshops, so there will be no judgment attached to what you answer
3. You can ask us or your partner for any information or doubt you may have regarding the same
4. Please fill in your own questionnaire, don't cheat. THIS IS NOT AN EXAM!

Section I: Basic Information and Kin Details

Name:

Age:

Gender:

School and Class:

Area of Residence:

Father's Educational Qualifications:

Mother's Educational Qualification:

Father's Occupation:

Mother's Occupation:

SECTION 1: Demography

1. Including you, how many members live in your household?
 - a) 1
 - b) 2
 - c) 3
 - d) 4
 - e) More than 4

2. What is your estimated Monthly Family Income?
 - a) Below Rs. 10,000
 - b) Rs. 10,000 to Rs. 25,000
 - c) Rs. 25,000 to Rs. 50,000
 - d) Rs. 50,000 to Rs. 75,000
 - e) More than Rs. 75,000

3. How many earning members are there in your family?
 - a) 1
 - b) 2
 - c) 3
 - d) 4
 - e) More than 4

In the following questions, tick the statement which comes close to describing your area

4. How would you best describe the electricity supply in your area?
 - a) We don't face any significant issues and the supply is constant
 - b) Apart from the summer months, we don't face any major issue
 - c) Our supply is erratic and unpredictable
 - d) We always face a problem and the Electricity Board is not responsive
 - e) Can't comment on the nature of the supply

5. How would you best describe the water supply in your area?
 - a) We get running clean and healthy drinking water always
 - b) We get clean and healthy drinking water most times of the year
 - c) We have designated hours of water supply everyday
 - d) Our water supply is broken most times of the year and we rely on tankers etc
 - e) Source of water is far and we have to travel long hours to access fresh water.

6. From the following options, rate the medical facilities in your area
 - a) I have a lot of private and government hospitals around my area
 - b) I have government hospitals and small private clinics in my vicinity
 - c) We only have traditional healers and *Dais* in our neighbourhood
 - d) I only have a private clinics around the area
 - e) No medical facility in my area

7. How would you rate your relationship with your neighbours?
- a) Extremely warm, we celebrate festivals and moments collectively
 - b) Cordinal enough, we know them and only interact occasionally
 - c) Mediocre relationship, they know us and we know them
 - d) I hardly interact with my neighbours
 - e) Terrible, there is an environment of mutual hatred

Section II

8. I am often confused about what I want and what I don't
- a) Yes, I am always confused
 - b) Yes, but only to a certain extent
 - c) Can't assess this
 - d) To a large extent I am fairly certain about what I want
 - e) Not at all, I am always clear
9. It's hard for me to take decisions on my own
- a) Yes, very hard. I keep asking people to help me out
 - b) Yes, I tend to overthink long and hard before making decisions
 - c) Can't assess this
 - d) Not very hard and I often get help from others
 - e) Not hard, I am fairly confident of the decisions I make
10. I feel ashamed or scared asking people for what I want
- a) Yes, I feel a sense of guilt and unease
 - b) Mostly yes, I don't know how people will judge me
 - c) Can't assess this
 - d) Even if I do, I still try to ask
 - e) Not at all, nothing to feel ashamed about
11. I have a difficulty in saying no to people
- a) Yes, I can't say no, I feel guilty
 - b) Yes, I often experience discomfort saying no
 - c) Can't assess this
 - d) Not always, but only to people who don't know me that well
 - e) Never, I am confident about saying no
12. I feel that I like being surrounded by people all the time
- a) Yes, I need people around me to make me feel happy
 - b) Yes, I am always surrounded by friends and family
 - c) Can't assess this
 - d) Not really, I try and find time for myself but it doesn't always turn out the way I want
 - e) No, I like being alone and comfortable with myself

13. I feel like people take undue advantage of my friendship

- a) Yes, everyone takes me for granted
- b) Yes, but I am generally a very friendly and open person
- c) Can't assess this
- d) Not always, but I am unable to stop them even if they are
- e) Never, I have very clearly defined my boundaries

14. Even if I feel angry or hurt, I don't end up expressing myself

- a) Yes, I think it's wrong to tell people when you are angry or upset
- b) Yes, because I feel that I might come across as weak
- c) Can't assess this
- d) Not always, but largely I am a very private person and what I feel is my business
- e) Never, I always tell people when I feel angry or hurt

15. I feel that my happiness depends on other people

- a) Yes always, my first priority is that people should be happy
- b) Yes to the extent that people care about me, so I should care about them as well
- c) Can't assess this
- d) Not always, sometimes my happiness is different from theirs
- e) Not at all, my happiness is solely personal

16. Most of my class has a different opinion than mine, so I feel uncomfortable sharing it

- a) Yes because I feel judged and my opinion doesn't matter
- b) Yes because I prefer just adjusting myself to what others are thinking
- c) Can't assess this
- d) Not always but I prefer keeping my thoughts to myself
- e) Never, I will keep my point across with ease and confidence

17. I get very agitated when things don't go according to plan

- a) Yes, I need to be meticulous or else I lose my composure
- b) Yes, I feel a slight discomfort and I make it a point to come back to a set pattern
- c) Can't assess this
- d) Not always, a little deviance is fine for me to adjust to
- e) Not at all, even if the plan has changed completely, I can reprogram myself

18. If I disagree with someone who has power/control over me, I would

- a) Not voice my opinion because I respect them no matter what
- b) Get discouraged and worry about why we can't think similarly
- c) I do not have an opinion
- d) I voice my opinion but worry about the consequence
- e) I voice my opinion with absolute comfort and confidence

19. If my friends make fun of the way I speak/look/behave, I would
- a) Let it go because they are my friends and we keep joking about these things
 - b) Not react instantly but I get uncomfortable with it
 - c) I have no opinion
 - d) I casually let my displeasure known
 - e) I take a strong stand and express with absolute honesty
20. A post I put up on social media was met with a lot of opposition and now I am uncomfortable sharing my opinion
- a) Yes because I feel I will be judged for what I have to say
 - b) Yes because I don't want to face opposition to my ideas
 - c) Not on social media, have no opinion
 - d) Feel a little uncomfortable and change the way I say things
 - e) I don't care about the opposition, I still have an opinion that needs to be voiced
21. Where or when do you feel 'safe' in voicing your opinion? Give us examples from your life



**Primary Questionnaire
Part II**

Boundaries: Understanding and Redefining Safe Spaces
Youth Outreach Program 2019

Instructions

1. Answers to this questionnaire will be kept undisclosed to other participants and will only be used for analysis anonymously
2. The questionnaire will only be seen by us after the workshops, so there will be no judgement attached to what you answer
3. You can ask us or your partner for any information or doubt you may have regarding the same
4. Please fill in your own questionnaire, don't cheat. THIS IS NOT AN EXAM!

Name:

Section III

22. When I am a part of group tasks
- a) I feel like my opinion is always unheard
 - b) I always go with what everyone else has to say
 - c) Can't assess this
 - d) I am always too careful not to hurt anyone, but I say what I have to
 - e) My first priority is always to keep my point across openly
23. While working, I'd rather be a part of groups where roles are clearly defined
- a) Yes, need to always know who is doing what and there should always be a leader
 - b) Yes, groups need to be orderly even though a leader may not be required
 - c) Can't assess this
 - d) Not always, a little flexibility of group roles is fine with me
 - e) Not at all, I prefer complete flexibility of group dynamics

24. I want to approach a confidant urgently but they tell me to come back later
- a) I feel angry or annoyed that they haven't heard me out
 - b) I will push after them and persist them to talk to me
 - c) Can't assess this
 - d) I will be a little hurt but still wait for an appropriate time to talk
 - e) I will patiently wait for them to call me back
25. In discussions about politics and religion, I rather rely on what others are saying
- a) Yes, I feel like people will judge what I have to say
 - b) Yes, because I believe others are smarter than me
 - c) Can't assess this
 - d) Not always, but I rather keep my thoughts to myself
 - e) Not at all, my opinion might be different and needs to be heard
26. I hear a nasty rumour about my classmate, I would
- a) Believe it to be absolutely true and change my behaviour accordingly
 - b) Do not believe it 100%, but still be slightly uncomfortable talking to that classmate
 - c) Can't assess this
 - d) Do nothing about it because it is not my business
 - e) Discourage my friend from spreading such rumours and approach the individual who the rumour is about
27. I have trouble trusting people of the opposite gender
- a) Yes, I am always suspicious of their intentions
 - b) Yes, I am physically uncomfortable and I rather avoid any conversation
 - c) Can't assess this
 - d) Not really, I mean I am uncomfortable but I will still try and interact with them
 - e) Not at all, I have a wonderful group of friends and I am close to everyone
28. My parents are uncomfortable with me befriending someone from another religion, I would
- a) Break my friendship instantly because my parents are right
 - b) Distance myself a little from the friend for the sake of my parents
 - c) Can't assess this
 - d) Not tell my parents that I am still continuing the friendship
 - e) Talk to my parents and trust to negotiate with them
29. If I like someone and I don't want them to know but this secret of mine comes out anyway
- a) I will be completely tensed, wouldn't know what to do
 - b) I will be nervous approaching the other person
 - c) Can't assess this
 - d) I will immediately ask my friends to help out
 - e) I will approach the person directly and explain my stance

30. I always feel threatened by strangers and outsiders
- a) Yes, I fear what or who I don't know because the difference is overwhelming
 - b) Yes, I prefer to stick to my known group
 - c) Can't assess this
 - d) Not always but I largely keep to myself
 - e) Not at all, nothing fearful or threatening about new people
31. Often at home, I feel that my parents don't understand me
- a) Yes, it is true and I don't like it one bit
 - b) Yes it is partially true but I try not to get bothered by it
 - c) I do not have an opinion
 - d) Not really, but even if they don't, I keep my opinion to myself
 - e) This problem doesn't arise because we communicate very openly at home with everyone
32. Among the following institutions I feel safest in and why?
- a) School
 - b) Family or Household
 - c) Friend or Peer Circle
 - d) Interest Groups (like sports club, reading group etc.)
 - e) Any other (please specify)

Section IV

33. Whenever I hear news on lynching/mob violence
- a) I ignore it because it is none of my business
 - b) I tend to not think about it because it doesn't affect me directly
 - c) I do not have an opinion
 - d) It makes me slightly uncomfortable but I keep my opinion to myself
 - e) I get extremely uncomfortable and express my thoughts honestly
34. If one of my friends is making a misogynous or casteist statement, I often let it pass
- a) Yes, because I feel that it's okay to make these comments in light conversations
 - b) Yes, because nothing I say or do can change anyone's opinion
 - c) Can't assess this
 - d) I will let it pass for the moment but approach my friend separately
 - e) I will never let it pass, always intervene voice my opinion
35. If I want advice about sexual health, who do I turn to and why?
- a) Mother
 - b) Father
 - c) Sibling
 - d) A very close friend
 - e) Someone else (Please mention)
 - f) No-one

36. My classmate comes and tells me that s/he can't talk openly in front of me
- Tell her/him to stop being a victim and move on
 - Irritated at this complaint, I get defensive
 - I do not have an opinion
 - I won't totally accept the blame for this
 - Understand the discomfort and try to resolve the situation
37. If my friend keeps talking about self-harm and being depressed, I ignore it
- Yes because it is attention seeking behaviour in all likelihood
 - Yes because it is not my problem, I will mind my own business
 - I have no opinion
 - Not really, but I will tell my friend to toughen up and not be so weak
 - No, I will recognize that this is a cry for help and encourage my friend to seek therapy/ let some trustworthy elder know
38. My friend has just informed me that s/he was sexually harassed, I would
- Tell him/her that she might not be right in what s/he felt
 - Advise him/her to not tell anyone because it is a big deal
 - Don't know what I would do
 - Tell him/her to be stronger and move on
 - Take relevant actions by complaining with the victim
39. I identify myself as a feminist, but I am often scared to say it
- Yes, because everyone reacts to it very negatively
 - Yes, because people might not understand what I mean
 - I don't identify myself as a feminist, so I have no opinion
 - I'm not scared but I also wouldn't want to stretch the argument too much
 - Of course not, I am proud of who I am and I will say this
40. If I see an abuse of power happening either physically or virtually, I prefer to not react to it
- Yes because it is too dangerous to go against someone who is powerful
 - Yes because it is probably none of my business, I don't take it seriously
 - I have no opinion
 - I don't always react, but I am not comfortable with it
 - I take a strong stand against it and reach out to some authority figure as well
41. If an elder in your family refers to your garbage collector as a 'Dalit' or a 'Bhangi', what are you likely to do?
- Do nothing, for everyone has a term of reference, just like family members do
 - Do nothing because family members should not be questioned
 - I don't know what to do in such situations
 - Let them to say it and speak to them later I think it is wrong
 - Confront them immediately and tell them what is wrong about it

42. Do you feel that India is a 'safe' country for minorities? What are your definitions of the term 'minority'? Elucidate your answer with a few contemporary examples.
43. What is your definition of a safe space?



Zee Jaipur Literature Festival Youth Outreach Program

Boundaries: Understanding and Redefining Safe Spaces Follow-up Questionnaire English

Instructions:

1. All questions are compulsory
2. Your answers will be kept confidential
3. Please be honest

1. I feel like my emotions are always too complicated to be expressed

- a) Yes, I feel that people will always think I'm crazy
- b) Yes, I never know what I am feeling and my mind is too cluttered
- c) Can't assess this
- d) Not always, but I can't always word my feelings
- e) Never, and even I feel they're complicated, I don't mind expressing

2. I find it difficult to discuss intimate details about my body with other people

- a) Yes, I feel ashamed of their judgement
- b) Yes, I don't want others to be troubled by what I'm going through
- c) Can't assess this
- d) Not always, but I need to think a lot before saying anything
- e) Not at all, I feel very comfortable talking about it

3. My teacher or relative has touched me inappropriately and I am uncomfortable with the scenario, I would...

- a) Not tell anyone because I feel guilty for perhaps sending out the wrong signal
- b) Not tell anyone about it because it might make matters worse
- c) I do not have an opinion
- d) Confronting the assailant directly and settle the situation with them
- e) Complain to relevant authorities to mitigate the situation

4. My friend keeps coming up to me and telling me that s/he is depressed, I would...
- a) Not pay heed to her/him because s/he is doing this to seek attention.
 - b) Not take her/him too seriously because people need to toughen up
 - c) Can't assess this
 - d) Give them a pep-talk and tell them it'll be alright
 - e) Instantly advice them to see a counsellor and support them
5. I really have to study for my next exam, but my friend keeps insisting that we make a plan to meet, I would...
- a) Go out of my way and meet the friend because s/he is insisting
 - b) Get extremely flustered and annoyed with the situation
 - c) Can't assess this
 - d) Would try and say no, but If my friend insists, then I go
 - e) Explain to my friend we should make alternative plans
6. Who do I turn to for information about safe-sex practices?
- a) Family Members
 - b) School Counsellor
 - c) Internet
 - d) A medical practitioner like Anganwadi Behenji/Asha tai etc.
 - e) Ant other (Please specify)
7. If I need to source a sanitary napkin from a chemist, I would
- a) Not be able to do it because I find it inappropriate to ask
 - b) Not be able to do it because I feel uncomfortable asking for it
 - c) Can't assess it
 - d) Ask for it but keep it low and insist on a carry bag
 - e) Be comfortable and not be unnerved at all
8. A classmate of mine is always made fun of by everyone, people stay away from him/her but now s/he needs help with studies, I would
- a) Not help because I myself always very uncomfortable around him/her
 - b) Not help them out because my classmates would make fun of me as well
 - c) Can't assess this
 - d) Help him/her out only when my classmates are not aware of it
 - e) Approach that classmate directly and address the issue without hesitation
9. I often feel that others look better than me
- a) Yes, because my body lets me down
 - b) Yes, because I am not confident about my attitude
 - c) I can't assess this
 - d) Not always, but I want to acquire certain traits from others
 - e) Not at all, I am perfectly fine the way I am

10. I tell my parents that I want to see a mental health practitioner because I feel anxious and they shun me away, I would

- a) Listen to them and not make any such requests
- b) Get irritated at their behaviour and burst out at them
- c) Can't assess this
- d) Try to convince them and if they don't then it's alright
- e) Approach the nearest school counsellor or teacher for support
- f) If you feel that there is something else that you would do, please specify...

11. If I get bouts of anger, anxiety and panic frequently, I would

- a) Not do anything because these are normal emotions
- b) Try not to think about them too much
- c) Can't assess this
- d) I would ask a friend or teacher for help
- e) I would immediately seek professional help

12. I don't befriend people of the opposite gender frequently

- a) Yes, I don't feel physically comfortable around them
- b) Yes, I always doubt their intentions
- c) Can't assess this
- d) I have some friends of the opposite gender but not too close
- e) Nothing like this, I make all friends easily and I have good friends irrespective of gender

13. Everyone has a place in society, and they should be constantly reminded of it

- a) Yes, we have been ordained to perform specific roles
- b) Yes, our society can exist best if placed in an orderly hierarchy
- c) No opinion
- d) I don't always feel that way, people should be allowed to step out of their positions when they choose
- e) No, we are all free and mobile and we don't need to be punished for doing what we want

14. If you have a group of friends constantly calling someone a 'slut', what are you likely to do?

- a) Join them because this is all light humour and people should be okay with this
- b) I will join my friends because it is hard to go against everyone who is teasing
- c) I am not sure what I will do in this situation
- d) Don't stop them immediately but speak to them later
- e) Stop them immediately, confront them and explain what they are doing wrongly

15. Whenever I see a transgender or someone who is too 'effeminate' or 'tomboyish', I get uncomfortable with their behaviour

- a) Yes, because there is a certain oddity them, it feels out of place
- b) Yes, because I am always wary of how they look at me
- c) Can't assess this
- d) Not always, but I don't always want to become friends with them
- e) Not at all, I am really comfortable with everyone

16. A student of foreign descent has come to my classroom and everyone is making fun of his accent, I would

- a) Join in the fun because that's our way of mingling
- b) Not make fun but not stop because it is difficult to go against the class
- c) Can't assess this
- d) Won't do much at this time, but probably reach out to the newcomer later
- e) Immediately rescue that newcomer and stop my friends

17. I am often wary of people who live on the streets

- a) Yes, because they are often thieves and burglars
- b) Yes, because they are dirty and unclean
- c) Can't assess this
- d) Not really, but I don't voluntarily approach them
- e) Not at all, I don't fear anyone on the streets and interact with them freely

18. When someone criticises me, I take their criticism at face value

- a) Yes, I think what others think about me matters a lot
- b) Yes, people always say the truth about me, they can't be wrong
- c) No, I hate it when people criticise me
- d) Not always, but I do take criticisms very seriously
- e) No, I don't need others to tell me where I'm wrong

19. I ask my partner to get physically intimate with me but s/he says s/he needs time

- a) I keep trying to convince him/her why we should be intimate
- b) I ask my friends to help me out and talk to him/her
- c) I don't know what to do
- d) I would try and reason out with him/her but not too much
- e) I never ask suggest anything like this again and give him/her time to respond

20. What according to you is a 'safe space'? Has this workshop changed your perception of the same?