

From Victim to Survivor: Refusing Patriarchy, Asserting Autonomy

Stories of women
survivors of violence

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JAGORI ('AWAKEN, WOMEN')

Is a women's documentation, training and communication centre with the aim of spreading feminist consciousness to a wider audience using creative media. Established in 1984 Jagori is rooted in the experiences of the Indian women's movement with a vision to help build a just society through feminist values. It defines its mandate as building feminist consciousness through identifying and addressing the capacity-building, information and networking needs of women, particularly those belonging to oppressed groups in rural and urban areas.

OUR OBJECTIVES

- Action research and production of creative feminist materials
- Consciousness-raising and leadership development on women's rights and gender equality
- Supporting women's struggles against all forms of violence ensuring access to safety, dignity, justice and rights
- Creative campaigns and educational materials on key feminist concerns to respond to the programming and resource needs of women's groups, community and field organisations, media and development organisations
- Advocacy and Networking to enlarge and claim democratic spaces and strengthen women's movement building efforts

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That women all over the world face frequent and compound forms of emotional and physical violence, and that governments are often ill-equipped and unwilling to enact meaningful reform are devastating contemporary realities. It took decades after the adoption of the Universal Declaration on Human Rights in 1948 for the United Nations to acknowledge the need for specific legal and policy framework to engage with the various inequities confronting women in both the public and private spheres. The Convention on the Elimination of Discrimination Against Women (CEDAW), adopted by the UN General Assembly in 1979 and sanctioned on September 3rd, 1981, has provided a comprehensive global framework for protection against all forms of discrimination, including gender-based violence.

The UN Declaration on the Elimination of Violence against Women, adopted in 1993, has defined violence against women as “any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life, and whether those acts are perpetrated by the State or private persons”. As of July 2013, CEDAW has been ratified by 187 countries, including India, out of 194 Member-States of the United Nations. Mobilizations, campaigns, awareness-raising activities, policy and law reform, among various other initiatives, have been undertaken all over the world in a bid to eradicate violence against women and girls.

Yet, the systemic nature of gender inequality has enabled violence against women to remain an unrelenting fact of life across cultures, classes, ages, professions and contexts. Gender-based violence is perhaps the most brutal manifestation of the insidious multi-layered forms of bias faced by women each day, and has stayed firmly in place due to societal entrenchment of

such discrimination. Sexual harassment is often justified based on the woman's attire or trivialized as a result of its sheer ubiquity; dominant patriarchal notions of honor result in the silencing rape victims; and young girls are taken out of school to be married off before they have an opportunity to secure financial and emotional independence for themselves.

Jagori: Ending the Cycle of Violence

In India, gender bias is an institutionalized practice, enforced at every level of society – from the maltreatment and exploitation of female domestic workers to the blatant lack of female representation at both the national and state levels of government. Since its inception in 1984, Jagori has worked tirelessly to ensure that victims of gender-based violence have the ability to extricate themselves from such destructive cycles and become survivors of gender-based violence. In 2004, with the opening of its counseling centre, Jagori was able to scale up its operations and provide direct assistance to women in need in the Delhi/NCR area.

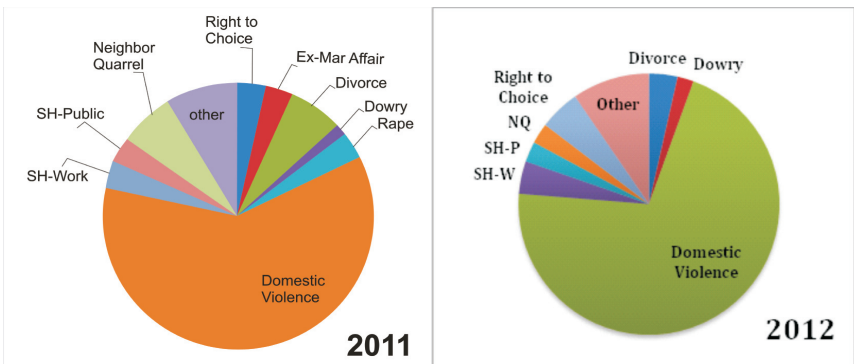
An overwhelming majority of survivors of violence and abuse are unaware of their basic rights and the kinds of protection available through legal intervention. When such women and their families visit Jagori, the counseling centre facilitates timely resolution of the issue by providing either direct guidance to the implicated parties, assisting with the filing of an FIR, or referring the victim to another NGO, lawyer or alternative source of mediation. Jagori's team of counselors empowers each woman to move beyond the act of violence, motivating each woman to be emotionally independent and financially self-sufficient. The primary goal at the heart of the counseling enterprise is to enable the successful transition from victim to survivor, teaching women to access the various resources required to declare their autonomy.

Jagori counselors employ a specific type of counseling – feminist counseling – as they encourage each woman to free herself of the culturally induced sense of guilt and shame associated with gender-

based violence. Feminist counseling recognizes that violence and abuse do not occur within vacuums, but rather, at multiple (often conflicting) intersections, including: gender, class, caste, age, and sexuality. Helping the woman understand the composite politics of violence ensures that the woman will be best equipped to extract herself a system which seeks to silence her. Jagori's feminist counselors empower women to take control of their lives, but also recognize that many times, the process of asserting one's independence is a slow and measured one. Therefore, no matter the type of case, empathy toward each woman and respect for their decisions govern the counselor-client relationship.

Over the years, not only has there been an increase in the number of reported cases of violence against women, but there has also been a marked diversification in the kinds of cases fielded by Jagori. For example, the pervasiveness of smart phones and the dangerous ease of data dissemination in the internet era have resulted in novel forms of gendered violence, making young women in particular susceptible to cyber-based manipulation. Additionally, the entry of more women in the workplace, while certainly a step in the right direction towards a more egalitarian-minded republic, has also resulted in a new and complex arena for sexual harassment.

Between 2011-2013 Jagori's counseling centre handled cases in areas ranging from stalking to intra-family rape. As in past years, the bulk of the cases brought to Jagori remain in the area of domestic violence and marital cruelty. The following charts depict the types of cases handled in 2011 and 2012:



¹ Up to March 2013

Current State of Gender and the Law

Recent developments in Indian constitutional law address some of these modern varieties of gender-based discrimination. In the aftermath of the brutal and violent gang rape of a young woman in New Delhi on the night of December 16th, 2012, Indian lawmakers were forced to reconsider the efficacy of the rule of law with respect to acts of violence against women. The following week, the Justice Verma Committee was formed at the behest of the Government of India with the intent to expediently review existing legislation, as well as suggest innovative and more comprehensive amendments to ensure that criminal law successfully respond to contemporary trends in sexual violence against women.

The three-member committee comprised of (late) retired Chief Justice J.S. Verma, retired Justice Leila Seth and former Solicitor General Gopal Subramaniam located its authority within the framework of the constitution, noting that failure to secure the rights of women is tantamount to denial of the constitutional right to dignity and equality. Invoking the constitution transformed the issue of violence against women from being an attack on a vulnerable subset of the population into a threat to the fundamental rights of autonomy, equality and dignity for all Indians.

The major recommendations put forth by the committee included recommendations for new amendments addressing the public disrobing of a woman, voyeurism, and stalking; as well as updating extant provisions such as Section 354 of the Indian Penal Code, under which a person who “assaults or uses criminal force to any woman, intending to outrage or knowing it to be likely that he will thereby outrage her modesty” is punished with imprisonment of up to two years, or fine, or both. With respect to S. 354, the committee advocated shifting the focus from the “outraging of modesty” to the actual violation of non-consensual sexual assault, expanded to incorporate “non-penetrative touching of a sexual nature.”

Much to the chagrin of multiple human rights and women's rights organizations, the Criminal Law Amendment Act of 2013, given the assent of the President on April 2nd, 2013, failed to embrace some of the most revolutionary and potentially impactful recommendations.

Major Critiques of CLAA

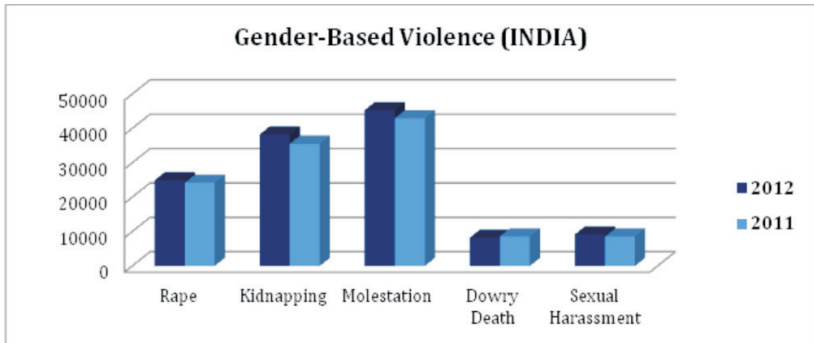
- Failure to criminalize marital rape (barring the period of separation);
- Failure to reduce age of consent to sixteen;
- Repudiation of review and revision of Armed Special Forces powers Act (ASFPA);
- Repudiation of recommendation to eschew the death penalty in favor of life in prison as the maximum punishment for rape.

The other significant recent addition to the constitutional protections afforded to women is the Sexual Harassment of Women at Workplace (Prohibition, Prevention and Redressal) Act of 2013. Given the assent of the President on April 23rd, 2013, the Act set in place a much-needed mechanism for “aggrieved wom[e]n” to seek redress for implicit and explicit unwelcome acts or behavior.

Strengths of SHWWA

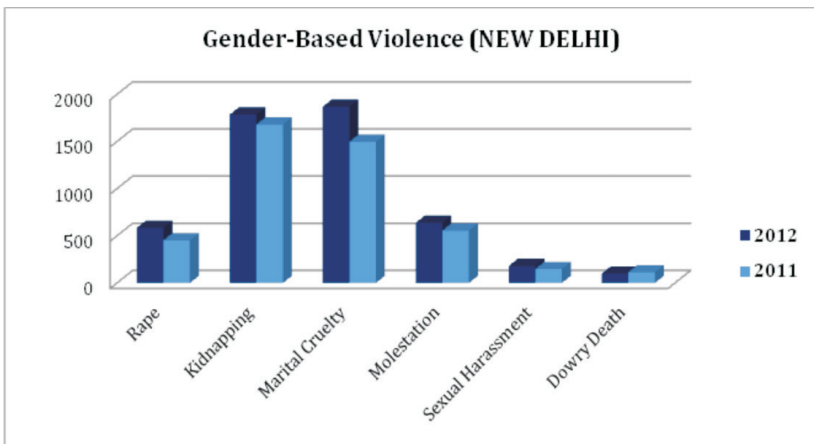
- Broadly defines both “employer” and “employee”, ensuring the protection of domestic workers, contractors and apprentices and others not engaged in traditional employer-employee relationships;
- Defines “workplace” in similarly liberal terms;
- Establishes transparent protocol for reporting, addressing and resolving harassment by putting in place strict deadlines for undertaking inquiries, forwarding complaints to the police and enacting punishments for those deemed to be guilty.

The increasingly aggressive stance toward perpetrators of violence against women in Indian constitutional law also reflects the almost across the board rise in violent crimes committed against women in all of India from 2011 to 2012 (as depicted in the National Crimes Records Bureau Report):



Cases of marital cruelty, already occurring at alarmingly high rates, increased nationwide by approximately 7.5% from 2011 to 2012 (99,135 to 106,527). The total number of crimes against women in India saw also saw a marked increase from 2011 to 2012, up by 6.4% (228,650 to 244,270).

In New Delhi, with the exception of dowry deaths, the numbers of violent crimes committed against women increased across the board from 2011 to 2012, according to the same NCRB Report:



Four Stories, Four Women, Four Survivors

In this booklet, the cases covered represent a diversity of issues pertaining to the safety and security of women and girls of all ages. The goal is to offer a variety of examples of survivors and the mechanisms and mediums they utilized in order to overcome compound forms of violence and abuse. Each individual case highlights a particular subset of crimes against women: rape; dowry harassment; child marriage; and stalking. The names of the women in all of the following studies have been altered, but their stories remain unchanged. Working with Jagori – and sometimes other NGOs and external resources – each of the four women were able to locate the strength within themselves to challenge the patriarchal systems which refused to let them be equal participants in society.

The common thread between these four remarkable women lies not in the brutality they have each experienced in the past, but in their proactive responses and the inspirational paths they have since forged for themselves.

MOLLY

CHILD MARRIAGE

Before Molly turned seventeen, her marriage was arranged to a man approximately twenty years her senior. His parents had given her parents an undisclosed sum of money, and as a result, both parties desired a hasty union. As soon as Molly laid eyes on a photo of her husband-to-be, she ran desperately to Jagori's local office, convincing the counselors to reason with her parents. Her family refused to call off the wedding – even when Molly threatened to take her own life – and forced their teenage daughter to abandon her studies and go through with the marriage.

During the first month of marriage, Molly suffered intense sexual and emotional abuse; Jagori notified her parents of her husband's cruel behavior, but they were unsympathetic to their daughter's woes. Unable to bear this maltreatment any longer and yearning to return to school, Molly departed her marital home for a women's shelter – where she would be able to both reside and resume her studies. About a year after her marriage, Molly was able to secure a divorce – but only because her husband was planning to get remarried. She happily lived at the shelter for more than a year, successfully completing 9th standard, until she fell gravely ill with tuberculosis. Unable to find permanent lodging because of her illness, Molly was adopted by a group of women from her local Jagori office. Showering her with affection, support and guidance, these women treated Molly as though she were their daughter. In these women, Molly not only found her first real family, she also found strong, independent female role models.

Currently, Molly is getting ready to resume her 10th standard studies and dreams of achieving a Masters in Social Work. She also works in the field on behalf of her local Jagori office, serving as a passionate advocate for women's rights and children's education. A few years ago, Molly felt utterly incapable of altering her station in life; today, Molly is an empowered, self-assured young woman, daring herself each day to

accomplish more than she did the previous day. Although she has not spoken with her maternal family since her marriage in 2009, Molly finds all the strength she needs in the friends she has made through Jagori, and most importantly, within herself.

WHAT WORKED

- Molly's unflappable optimism and commitment to completing her education
- Jagori's continued intervention and encouragement;
- Support from the Women's Shelter.

WHAT DID NOT WORK

- Parents forcing her to marry at a very early age in consideration for money; while notified of the abuses suffered by Molly at the matrimonial home and the events thereafter, parents totally unresponsive and unsupportive, totally abandoning her to date;
- Sexual and emotional abuse by the husband; maltreatment at the matrimonial home.

APPLICABLE LAWS

- Section 498A, Indian Penal Code for subjecting a woman to cruelty by husband or his family for dowry or any other reason.
- Protection of Women from Domestic Violence Act (PWDVA) 2005 for the sexual, emotional and other forms of abuse by the husband and his family.
- Protection of Children from Sexual Offences Act, 2012 as amended by the Criminal Law (Amendment) Act 2013.
- Prohibition Against Child Marriage Act, 2006 against the parents for promoting child marriage and cause it to be solemnized; and against the husband who being an adult contracted child marriage.

REKHA

SEXUAL HARASSMENT IN A PUBLIC PLACE

As a young girl, Rekha watched helplessly as her mother was subjected to unwarranted emotional abuse and physical violence at the hands of her father. At the age of thirteen, on her way home from school one day, Rekha noticed a group of women huddled together for a meeting. Her curiosity piqued, she approached the group to ascertain the reason for their gathering; once she realized they were part of Jagori, she joined them, and since that day, has never looked back. Spending her after-school hours with Jagori, she inhaled the library's feminist literature, championed the helpline in her school and community, and quickly began to realize that although she was still young, there was a way that she could help to extricate her mother from the vicious cycle of abuse. She brought her mother to Jagori, and with the patient encouragement from Jagori's counselors, her mother began to speak out against her father. Her mother's newfound confidence precipitated her father's sudden departure from their family home, but her mother soon found a job with Jagori, and the family – finally at peace – learned to make ends meet.

Years passed and Rekha's father remained estranged from her family, but during those years, Rekha and her younger sister were able to continue their studies thanks to the many sacrifices of their mother and older brother. When Rekha entered the 12th standard, a middle-aged male neighbor began to pressure her mother for Rekha's hand in marriage; her mother was emphatic in her rejection of his offer, but this denial only had the effect of intensifying his dogged pursuit. In between following Rekha to and from school, he threatened to kidnap and rape her, and frequently subjected her to lascivious comments and lewd actions – at one point, even surreptitiously taking photographs of her. Rekha filed FIR but reporting his actions to her local police station had absolutely no effect; he was able to bribe them with and continue stalking and harassing Rekha with disturbing ease.

On her 18th birthday, he waited outside of her school gates, leaving only (temporarily) when she threatened to call her principal. Although her mother had now arranged a van to transport her safely to and from school, he trailed the vehicle and waited outside of her house as her friends gathered to celebrate her birthday. Unable to stand his harassment any more, Rekha made her way to Jagori, and with the help of the local counselors, was able to register a second FIR and have him arrested. Meantime, Rekha got employed as operator at Delhi Government's 181 Helpline – a position that allowed her to help other women in distress and, provided her with a sense of standing, if power, in the community and be able to deal with the police better and expedite the trial for her case.

The trial, however, brought its own unique struggles for Rekha and her family. Her stalker was able to hire a private lawyer who was able to manipulate Rekha's initial statement against his client, and make it seem as though she was merely after his property. By the third court date, miscommunications between her mother and her deeply apathetic government lawyer resulted in the charges being dropped.

Despite an unhappy ending to her case, Rekha's individual story remains decidedly optimistic. Now studying towards her Bachelors in Commerce in one of India's prestigious colleges, she continues to work with the 181 Helpline, counseling survivors of violence and abuse. Her past troubles have given her a sense of confidence and assertiveness that she did not have before and she is now more vocal than ever in the campaign against gender-based violence and abuse. Her heart set on either becoming a lawyer or a social worker, she is committed to helping women emerge from behind "the four walls" to receive an education – no matter their age – and never lose faith that a solution to one's problems always exists.

WHAT WORKED

- Rekha's long history of engagement with Jagori enabled her to recognize and remedy the systemic abuse her mother was subjected to;
- Encouragement from mother and older brother to continue her education;
- Rekha's refusal to allow her stalker to dictate her life;
- Employment with and support from 181 Helpline.

WHAT DID NOT WORK

- Corruption within and absence of support from the local police;
- Ineffective and indifferent government lawyer.

APPLICABLE LAWS

- Section 354A, Indian Penal Code on sexual harassment per the Criminal Law (Amendment Act) 2013.
- Section 354D, Indian Penal Code on stalking per the Criminal Law (Amendment Act) 2013.
- Section 509, Indian Penal Code on sexual harassment.

SALEENA DOWRY HARASSMENT

In 2008, at nineteen years of age, after completing her 12th Std. exams, Saleena's marriage was arranged and completed in accordance with Muslim tradition. Her relationship with her husband was a loving one, and within a year of marriage, she gave birth to a son. In the meantime, however, her relationship with her mother-in-law and father-in-law became increasingly acrimonious; they both verbally abused and physically assaulted Saleena when her husband was out of the house. A few months passed, and Saleena and her husband, no longer willing to stomach the unwarranted mistreatment, made plans to move out of the family home. Her husband's grandmother begged the young couple to remain in the home, stating that she would not be able to survive the humiliation associated with a broken family.

In spite of their better judgment, Saleena and her husband continued to live with his parents. The invectives persisted, and Saleena began to accept their cruelty as her unavoidable reality. During a brief stay at her maternal home, her parents requested that her husband speak to his parents about the repayment of a loan – their youngest daughter was soon to be wed – they had taken to open a business around the time of Saleena's marriage. When they returned home, Saleena's husband spoke to his parents about the money; unsurprisingly, they dismissed the request, falsely stating that the loan had actually been a dowry payment. A few days later, while Saleena was asleep and her husband was out, her in-laws manifested their feelings in blazing terms: dousing her body with kerosene, they lit her body on fire and locked her in the smoldering chamber.

Other family members present in the house were able to rescue Saleena from the powerful flames, but not before third-degree burns had covered over 80% of her body. She remained in intensive care for over fifty days, accruing a hospital bill that totaled to 3.5 lakhs. In no position to support his ailing wife financially – or emotionally – her

husband soon stopped coming to visit, leaving her parents and sister as her sole caretakers. The medical attention that Saleena's vulnerable condition required was both frequent and rigorous; her mother, a cosmetics salesperson, and her father, a carpenter, soon fell deep in debt to various relatives, friends and banks. Determined to contribute to her own hospital bills, but unable to find – let alone take up – any form of employment, she resorted to begging near her hospital.

As she dealt with her intense physical pain, Saleena also had to move forward with her case against her in-laws and, sadly, her husband as well. At first, the police were frustratingly uncooperative, sending her from station to station, each one claiming that they lacked jurisdiction to register her case. Thankfully, she was able to present her case to a female police officer at one of the stations, and her in-laws and husband were arrested as a result of the officer's timely registration of the FIR. The case against her in-laws and husband is ongoing, but as a result of recent reconstructive surgeries, Saleena has been able to make great strides in terms of moving forward with her life.

Thus far, Saleena has undergone four of the eleven required surgical procedures; as the surgeries must be performed gradually, the process of rebuilding her confidence and sense of self will also be a measured undertaking. Around the time of her first surgery, thanks to a chance meeting with a couple of Jagori employees near the Shivalik office, Saleena was able to get in touch with the Violence Intervention Team. When the counselors asked the young mother what she wanted for herself and her son, Saleena immediately expressed a desire to become financially autonomous and begin working as soon as she was capable.

With help from Jagori, she was able to generate the funds to open a small convenience store and set up shop close to a temple near her parents' residence. To ensure her continued prosperity, Jagori made a concerted effort to reach out to shop owners and residents in the area to allay apprehensions regarding both Saleena's physical security and mental acumen as a businesswoman.

Today, at twenty-four, Saleena is an entrepreneur and single mother serving as a venerable role model for her son, who will turn four this September. With the support of Jagori's counselors and her loving family members, Saleena no longer sees herself a victim of gender-based violence, but as a survivor – looking forward to a bright future for her store, herself and her son.

WHAT WORKED

- Rescue of Saleena by some members of her matrimonial home; Do we need this?
- Emotional and financial support from Saleena's family;
- Timely registration of case by female police officer;
- Jagori's counseling services and assistance in securing a form of livelihood for Saleena and her young son; Pro-bono plastic surgery
- Saleena's faith in herself and her ability to transcend her traumatic experiences.

WHAT DID NOT WORK

- Initial lack of cooperation by the police;
- Abuse and harassment by parents-in-law;
- Husband's inability to speak out against his parents and prevent them from abusing his wife.

APPLICABLE LAWS

- Section 498A, Indian Penal Code for subjecting a woman to cruelty by husband or his family for dowry or any other reason.
- Section 406, Indian Penal Code for recovery of streedhan from husband or parents-in-law.
- Protection of Women from Domestic Violence Act (PWDVA) 2005 for the verbal, emotional, mental, physical, economic abuse.

SHANTI

RAPE

An alcoholic by the age of fifteen, Shanti's eldest son quickly became physically violent and verbally abusive with the entire family – mother and father included. As a result of his alcoholism and hostile demeanor, unlike the rest of his siblings, he never married and continued living as a bachelor – into his forties – with his mother, father and the families of his two younger brothers. After her husband passed away in 2011, Shanti began to feel increasingly terrorized by her eldest son; in futile attempts to appease his vicious temper, she would cook for him, wash his clothes and see to it that all of his daily chores were taken care of.

In late September 2012, after a night of celebrating a wedding in their community, her son arrived at the house in a drunken rage. He dragged his mother up the stairs by her arms, brutally raped her and then wrenched her uterus outside of her body, finally abandoning her broken, profusely bleeding body on the floor as he disappeared into the night. Shanti's youngest son found her in a near comatose state and immediately called the police helpline which dispatched an ambulance to take her to a nearby government hospital.

She remained at the hospital/trauma centre for twenty-five days, during which time she received treatment and underwent a surgical procedure to repair her extensive internal injuries, with the hospital waiving the fees for the surgery. Following her discharge from the centre she was moved to a mental health support facility where she rested under the generous care of a psychologist. Thanks to the compassionate counseling of her psychologist and daily companionship from one of the Sisters, she was able to locate the strength she needed to begin the healing process. Her two younger sons, their wives, her three daughters and their husbands also served as a tremendous source of love and assistance during this time, and her recovery was certainly expedited by their unwavering support.

While she was still at the trauma centre, the local police stopped by to collect statements from Shanti and her family. Within a few days of the incident, her younger sons visited the same officers' station with the intention to register a case against their eldest brother; the officers offered circuitous advice, ultimately telling the two men that they could not apprehend the suspect because they did not know his whereabouts. After successive unproductive visits, frustrated by the unabashed indifference of the officers, the brothers gave up hope of registering the case.

Seven months after her rape, in March 2013, the location of her rapist still unknown, Shanti arrived at Jagori in search of justice. Struggling with an immense amount of shame associated with rape at the hands of her own son, Shanti was highly apprehensive of sharing her story with those outside of her family. As a result of guidance from Jagori's counselors Shanti is now able to see that her son's transgression are no mirror of her own failings, and that he – not Shanti – should feel overwhelmed with disgrace at his heinous crime. Jagori was also able to inspire a sense of urgency in the otherwise lackluster response of the local police station, and in early July 2013, almost a year after her rape, Shanti was finally able to register an FIR.

Today, Shanti lives with her two younger sons and their families, taking immense joy in raising her grandchildren. She is still haunted by the unspeakable trauma that she has been through – sometimes unable to sleep through the night – but remains strong and optimistic through her faith in God and encouragement from Jagori and her family.

WHAT WORKED

- Expedient action post-incident by various actors:
- 1. Emergency call to the police helpline by the son after finding Gudiya;
- 2. Urgent dispatch of ambulance and timely arrival at the hospital.
- Care and treatment at both the hospital/trauma centre and mental health facility, including surgery free of cost;
- Feminist counseling by Jagori and support in filing FIR;
- Shanti's strength and optimism, as well as support from her family

WHAT DID NOT WORK

- The police refusing to register a case for nearly a year after the crime.

APPLICABLE LAWS

- Section 375 of the Indian Penal Code for rape, as amended by Criminal Law (Amendment) Act 2013.
- For Police Officers not recording information regarding an offence, a Home Ministry advisory provides that the police must register an FIR upon receipt of information of the commission

Principles of Feminist Counselling

Feminist counselling is a process of working with women facing violence by recognising that violence against women is a consequence of patriarchal institutions and structures. It is unique in its politics and ideology as it believes that social institutions, including the family, are key sites and perpetrators of this violence. It is a value system that recognises the agency of the woman as central to the process and works to enable her to use this agency to end violence.

Principles of Feminist Counselling

- Feminist counselling is articulated within a rights-based framework.
- The objective of feminist counselling is to support the woman seeking help as she moves from being a victim to becoming a survivor to developing into a change agent in her own right.
- The process underscores the ability of a woman facing violence to support other women in distress. It also provides a doorway for collective action.
- The process of feminist counselling recognizes a woman's agency, helps her discard her guilt and tries to enable and empower her to make independent decisions and take control of her life.
- The feminist space where the woman seeks help gives her an opportunity to articulate, reflect, analyze and find life-affirming solutions.
- There is an acceptance and validation of the woman's experiences; she has the autonomy to make decisions as well as to rethink and change her mind.
- Self-determination and informed choice are important components of feminist counselling.
- The woman's confidentiality will be maintained; however it will be preserved keeping in mind the politics of silence that forces a woman to stay silent in the face of violence.
- The caseworker should have an implicit belief in the woman's version regarding the violence she has faced/is facing, and

looks at the situation from her point of view.

- The caseworker should be empathetic and have a non-judgmental attitude towards the woman seeking help.
- The caseworker should be objective and will maintain boundaries with the woman seeking help. Her emotional involvement will be controlled.
- The caseworker should recognize a woman's multiple social identities. Every woman should be treated as specific and unique and not try to "homogenize" her or generalize her needs.
- There is recognition about the unequal power relations between a caseworker and survivor. The feminist counsellor works towards minimising this hierarchy.
- The over-arching vision of feminist counselling may be said to be the politicization and conscientisation of the woman seeking help.

List of Service Providers (New Delhi)

Legal Support

- Lawyers Collective
- (Women's Rights Initiative) 011-24373993/24372923
- Human Rights Law Network 011-24374501/24376922
- Delhi Legal Service Authorities 011-23383014
(details at <http://dlsa.nic.in/contactus.html>)

Helplines for Women in Distress

- Police 100/1091
- Saheli (Wednesday & Saturday) 011-24616485
- Delhi Commission for Women 011-3379181/23074344
1800-11-9292
- All India Women's Conference 10921/23234918
- National Commission
for Women 011-23237166/23234918
- North East Helpline 1800-11-4000

Shelter Homes

- All India Women's Conference
(Bapnughar) 011-23381377
- Mahila Dakshata Samiti
(Snehalaya) 011-22375113/24102067
- YWCA 011-23362779/975

Sexual Health/Sexuality Issues

- SANGINI TRUST 011-65676450
- Naz Foundation 011-26910499
- TARSHI 011-26474022/26472229

Mental Health Trauma

- Manas 011-41708517/41707590
- Sanjeevani 011-26862222/24318883
- Institute of Human Behaviour
& Allied Science 011-22583322/22114021

List of Protection Officers (New Delhi)

1	Ms. Binita Bahuguna, 20/21, Gulabi Bagh Shopping Complex, Delhi.	North	23652304 23934502	9953641954
2	Pooja Rai 20/21, Gulabi Bagh Shopping Complex, Delhi.	West	23652304 23934502	9015285239
3	Ms. Sneha Yadav, Nirmal Chhaya Complex, Jail Road, New Delhi	West	28520952	9968686030
4	Ms. Amita Rani, Nirmal Chhaya Complex, Jail Road, New Delhi	West	28520952	9999103989
5	Ms. Kiran Sharma Kasturba Niketan, Lajpat Nagar, N.D.	South	29819812 /29810892	9871696097
6	Ms. Rekha, Kasturba Niketan, Lajpat Nagar, N.D.	South-East	29819812 29810892	9968307220
7	Ms. Priti Mudgal, Block No.10, Geeta Colony, Opp. Shamshan Ghat, New Delhi.	East	22450147 22450151	9971797255
8	Ms. Diksha, Sanskar Ashram for Girls, Dilshad Garden, Opp. GTB Hospital, Delhi.	North East	22133765	9968313588
9	Ms. Neha Walia, Sanskar Ashram for Girls, Dilshad Garden, Opp. GTB Hospital, Delhi.	North East	22133765	9868522308
10	Ms. Madhu Manavi, 1, Canning Lane, K.G. Marg, N.D.	New Delhi	23071093	9871686085
11	Ms. Preeti Saxena, GLNS Complex, Delhi Gate, New Delhi.	Central	23318323	9654993700
12	Ms. Kirti Dhaka, N.P. School for deaf, Sector 4, Near Vishram Chowk, Rohini, ND-85	North West I	27933961	9716324434
13	Ms. Jyoti Sirohi, N.P. School for deaf, Sector 4, Near Vishram Chowk, Rohini, ND-85	North West I	27055275 27056278	9971355560
14	Ms. Neeraj Chauhan, N.P. School for deaf, Sector 4, Near Vishram Chowk, Rohini, ND-85	North West I	27055275 27056278	9811885167
15	Ms. Madhulika, N.P. School for deaf, Sector 4, Near Vishram Chowk, Rohini, ND-85	North West II	27055275 27056278	9990644300
16	Ms. Archana Singh, N.P. School for deaf, Sector 4, Near Vishram Chowk, Rohini, ND-85	North West II	27055275 27056278	9910994411



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