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Editorial

It is argued in this issue of the Newsletter that, as the role of the youth in this fast-changing world is becoming more and more significant, it has become necessary to create an enabling environment so that they may live harmoniously in a gender-equal world. Despite some progress towards the Millennium Development Goals (MDGs) targets of eliminating gender-based disparities of various forms, millions of girls and women around the world continue to suffer from discrimination and violence throughout their lives. The MDGs' successor, the Sustainable Development Goals, recognizes that achieving gender equality is not just highly moral but is also a key to a sustainable future. Youth can play a particularly useful role in accelerating progress towards a gender-just world. Three key reasons follow in support:

First, there are currently 1.2 billion youths in the world (those aged 15-24 years), accounting for nearly one-sixth of the world's population. These young people are more vocal against injustice of various kinds. The 'demographic might' of the youth can be positively tapped to curb various gender-based inequalities. Second, the internet and social media platforms, such as Facebook and Twitter, provide an opportunity to create a gender-just world. Young people are the most avid users of technology and social media, and are engaging themselves in constructive conversations on gender issues. They can pave a way forward to promote gender equality. Third, while gender socialization - doll for the girl, football for the boy - occurs at a very young age, young people remain receptive to ideas and change. Creating positive social norms at early ages when their minds are beginning to be shaped provides an important way to end the entrenched nature of inequalities. Indeed hitherto considered naïve and inexperienced, more recently multilateral institutions such as UN have increasingly sought to involve young boys and girls in setting the future development agenda (s). The UN Youth parliament is an example in this regard.

There are also initiatives at the country levels in this direction. In India, a recent joint initiative by the Ministry of Human Resource Development and Ministry of Women and Child Development aims at engaging students to act as Gender Champions (GCs) in all schools, colleges, and universities across the country. They can be both boys and girls above 16 years of age enrolled in an educational institution. They are envisaged as responsible leaders who will facilitate an enabling environment within their respective institutions where everyone is treated with dignity and respect irrespective of their gender. As an institution committed to gender equality, IIHMR University has whole heartedly welcomed this initiative, and is working with GCs and students to promote gender equality. In the subsequent newsletters, we hope to share with you our experiences with GC scheme.

Wish you all happy 2017 !

About the Center for Gender Studies at IIHMR University

A "Resource Center on Women's Health, Empowerment and Rights" was established at IIHMR in 1997 with the support of the Ford Foundation in a project mode for five years. Working on the issues further strengthened the thoughts and ideas and, therefore, the Center was rejuvenated as "Gender Health Resource Center". The Center believes that gender is a part of quality concepts; ethics and rights, and one of the major social determinants of health. Since IIHMR was incorporated as a research university in September, 2013, along with retaining its core strength in Health, it has also diversified in other fields of study. In order to make the Centre more inclusive, its nomenclature has been changed to Center for Gender Studies (CGS).

The Center believes that gender relates to men and women both as well as such people who do not identify with their assigned gender at birth or the binary gender system. The aim of the Center is to undertake academic programs, studies, research and capacity building activities related to gender. The Centre will promote awareness of its relevance in historic, economic, political, social and scientific contexts. The mandate of the Centre is as under:

1. The Center will offer disciplinary and interdisciplinary academic programs in Gender Studies.
2. It will provide technical and institutional support for gender mainstreaming in planning, implementing, monitoring and evaluation of programs.
3. The Center will generate quality research on various aspects of gender which can influence policy formulation, budgetary allocations, public opinion and awareness.
4. It will work as a vibrant forum for building capacities of persons who are involved in the implementation and formulations of the policies/programs related to gender and equality. It will help educators, policy makers and all other key stakeholders in gender-transformative planning and designing service delivery system.
5. The Center will organize lectures, seminars, workshops and film screening on a wide range of subjects related to gender and equality.
6. The Center will promote community engagement. The team of the Center and researchers will collaborate with community groups, non-governmental organizations, institutions of learning, and policymakers, and such engagements will be central to the mandate of the Center and its activities.
7. It will document and disseminate the perspectives and experiences of studies and research conducted on gender and related issues. The Center will publish a newsletter on a regular basis.
8. The Center will collaborate and network with national and international organizations for the advancement of its activities.

.....Human!

It's not Mars or Venus; it's universe
It's not water or land; it's life
It's not culture or society; it's people
It's not in house or out house; it's work
It's not floor or ceiling; it's home
It's not weak or strong; it's strength
It's not Men or Women; it's human

*Pallavi Rao, Shyra
1st Year, MBA HM*

As per the directions of the Ministry of Women and Child Development, and the Department of Higher Education, the Ministry of Human Resource Development, Government of India, the Secretary, University Grants Commission has circulated the Gender Champion guidelines to all the universities. Gender Champions are envisaged as responsible leaders who will facilitate an enabling environment within their academic institutions where girls are treated with dignity and respect. They will strengthen the potential of young girls and boys to advocate for gender equality and monitor progress towards gender justice. Center for Gender Studies (CGS) is implementing the scheme at IIHMR University, Jaipur. The very first activity was to organize a gender sensitization workshop for the gender champions. The workshop was organized on October 22, 2016, to create an enabling environment where male and female students are treated with dignity and respect. The objectives of the workshop were:

- To develop understanding of gender champion scheme among the selected students;
- To identify social and cultural constructs of gender that shape the experiences of boys and girls in the university context; and
- To plan an activity calendar (tentative) for November 2016-March 2017

Accredited Social Health Activists (ASHAs) are local women trained to act as health educators and promoters in their communities. The Indian MoHFW describes them as: "...health activist(s) in the community who will create awareness on health and its social determinants and mobilize the community towards local health planning and increased utilization and accountability of the existing health services". The objectives of the study were: (i) to identify the key factors of low and high motivation level among ASHAs; (ii) to assess the need of training, mentoring and support towards better job satisfaction and quality health provisioning, and (iii) to draw up recommendations on enabling factors for ASHA motivation. This study is descriptive and exploratory in nature. The study was conducted in three high priority districts, namely Allahabad, Hardoi, and Shahjahanpur in Uttar Pradesh. A purposive sample was used to select the blocks and ASHAs. A total of nine blocks in three districts were covered, and in each block nine ASHAs (3 poor, 3 average and 3 good performing) were selected randomly. The field work was completed during June 11-23, 2016. A sample of 79 ASHAs, 76 facilitators (ASHA Sangini and Community Resource Persons, 93 co-workers (AWWs and ANMs), 26 block and 10 district level officials, 38 PRI members, and 49 ASHA Husbands. The motivational preferences were:

- Opportunity for saving lives of mother and child
- Opportunity to serve the community
- Encouragement for development
- Appreciation/ praise for good work
- Necessary competence (including behavior) to shoulder responsibilities

Mostly the following motivators were not sufficiently available to the ASHAs in their work environment:

- Timely payment of money for work
- Equal opportunity to work with no discrimination
- Reward for good work
- Balance between work and family
- Feedback on performance

Psychologist Fredrick Herzberg said that an organization can motivate the team by eliminating elements of work dissatisfaction, and then create conditions for work satisfaction. To increase the level of motivation of the ASHAs it is recommended that:

- A. The key stakeholders (PRI members, block and district level officials) do not have a fair understanding of "ASHA" concept and, therefore, a common understanding has to be created.
- B. Encouragement for development for the ASHAs; they may be supported and the cost can be met out of NHM funds. Further, those ASHAs who are otherwise eligible should be given priority in admission into ANM / GNM Training School.
- C. The facilitators can develop and promote teamwork for increasing satisfiers. Everyone, irrespective of senior or junior should mutually respect each other.
- D. Facilitators need to explain to people how their performance has helped the organization and what they can do for the greater mutual benefit. They may be trained for the same.
- E. It is necessary to get teams to follow quality processes. Meetings should be held to allow the exchange of views and a sharing of information on face to face basis, analyze the root causes of performance gaps if any, and select interventions to close the gaps in terms of quality.
- F. The reward may be planned at the cluster level. It may be non-monetary. Such planning can be done in consultation with ASHAs.
- G. Training is a continuous process and should be conducted on a regular basis in one or another way. Motivational workshops need to be organized for all the staff.

The most important motivational factor for the ASHAs was the financial gain and hope of being absorbed in government jobs. Irregular payment and lack of clarity on incentives were what dissatisfied the ASHAs.

Strengthening the implementation of the Beti Bachao Beti Padhao Program in four districts of Rajasthan

Neetu Purohit, J P Singh and Anoop Khanna

IIHMR with the financial support of CECOEDECON, and UNFPA Rajasthan State Office has initiated a study on Strengthening the Implementation of the Beti Bachao Beti Padhao Program in four districts (Dausa, Karauli, Sawai Madhopur and Tonk) of Rajasthan. Beti Bachao Beti Padhao (BBBP) was launched by the Prime Minister on January 22, 2015 at Panipat, Haryana. BBBP addresses the declining child sex ratio (CSR) and related issues of women empowerment over a life-cycle continuum. It is a tri-ministerial effort of Ministries of Women and Child Development, Health and Family Welfare and Human Resource Development. The key elements of the scheme include Enforcement of PC and PNDT Act, nation-wide awareness and advocacy campaign and multi-sectoral action in select 100 districts (low on CSR) in the first phase. There is a strong emphasis on mindset change through training, sensitization, awareness-raising and community mobilization on ground. CECOEDECON is seeking services to carry out a baseline survey for the project. In this context, IIHMR, Jaipur proposed to conduct this baseline study to provide program team with detailed baseline data on required key project indicators. Specific objectives for the baseline study are to:

- Provide detailed contextual information / situational analysis on attitudes, knowledge, and behavior of communities and stakeholders in each of the four districts relating to the rights of girls and women to help refine and evidence the project theory of change
- Gather relevant baseline data for key project indicators to enable changes in the lives of girls to be measured over the course of the project and beyond
- Develop recommendations for on-going project monitoring, learning and final impact assessment of the project

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Shaily Jain, MBA RM-5

Coalition on Adolescents' Rights and Empowerment (CoARE)

Nutan Jain

The Coalition on Adolescents' Rights and Empowerment (CoARE) brings together various civil society organizations, academic institutes, CSRs, INGOs and media groups that design, implement, advocate and evaluate programs that benefit adolescents throughout Rajasthan who are trapped in the violation of their rights. We believe that when adolescents are educated, healthy and financially literate, they can create lasting change within communities and put an end to the generations of discrimination and poverty. The Coalition provides a unique platform for organizations to collaborate, share information, tools, and resources amongst members; to elevate / bring to forefront girls' voices to advocate for better opportunities, skills and empowerment; and to influence laws, policies and programs having direct bearing on adolescents for realization of their rights and entitlements. The CGS coordinator has participated in the meetings regularly. Save the Children, Jaipur has taken a lead in this regard.

Equality is not a privilege but a
Human right

When did feminism become men hating?
When did demeaning women become
unflinching?

Male or female are one in the world
Let the stigma from your brain uncurl

If a woman can cry, so can a man
If a man can laugh, so can a woman
Expressing emotion is so very essential
That will aid us to define our potential
There is no need to prove one another
To provide one gender is better than the other
For we are of equal value,

So, stop the fight, will you?
Let's not forget there is grey in between black
and white
Leave behind all the stereotype and become a
flashlight
Together we will make our future bright
Equality is not a privilege but a human right

*Alisha Mukhia
MBA HM 21*

Session on Rights Based Approach to Family Planning in International Training Program on Family Planning and Reproductive Health Commodity Security

Nutan Jain

UNFPA Asia Pacific Regional Office has identified IIHMR as having the potential to act as a Regional Training Centre for capacity building in Reproductive Health Commodity Security and Family Planning (RHCS/FP). In May 2016, UNFPA and IIHMR had a joint consultation to design and develop the course curriculum, training methodology, and course coverage for a 2-week International Training Program on Family Planning and Reproductive Health Security (FP/RHCS). The joint consultation produced the course, including a session on "rights-based approach to family planning". The session was conducted on Oct 10, 2016 with the participants of various countries. The session was well-accepted and the participants requested to increase the duration of the session.

It is important to emphasize that the freedom from repeated pregnancies can also lead to improved space for women to be involved in other activities. Indeed fertility decline has been found to be associated with improved 'agency' of women. It allows women to spend more time in schools, and improved education can lead to improved employment and income prospectus. This can lead to improved standing of women both within and outside the household. Importantly, exposure to higher education among women can also lead to more informed decisions about their family size improving access to FP is key to achieving several development goals.

Gender and Development – Teaching Module for Rural Management Students

Nutan Jain

MBA-Rural Management students (second year) at IIHMR University were taught one-week module on Gender and Development during July 11-15, 2016 with the following objectives:

- " Define gender related terms and outline key concepts relating to gender and development;
- " Explain importance of gender issues in development policy and practice;
- " Analyze government schemes from gender perspectives applying gender analysis tools and frameworks; and
- " Develop plans for gender mainstreaming

The contents covered were: Concepts and terms used in Gender and Development; Gender and Management; Gender, Rights and Legal Frameworks; Gender analysis; Gender mainstreaming; gender-responsive budgeting; and Gender -sensitive indicators for Monitoring and Evaluation The course was delivered through lectures using power point presentation, film/ video, games, individual exercises, analysis of frameworks, case study, group work, self-study and exposure to various government organizations like State Commission on Women, One-stop Crisis center, and Gender cell.

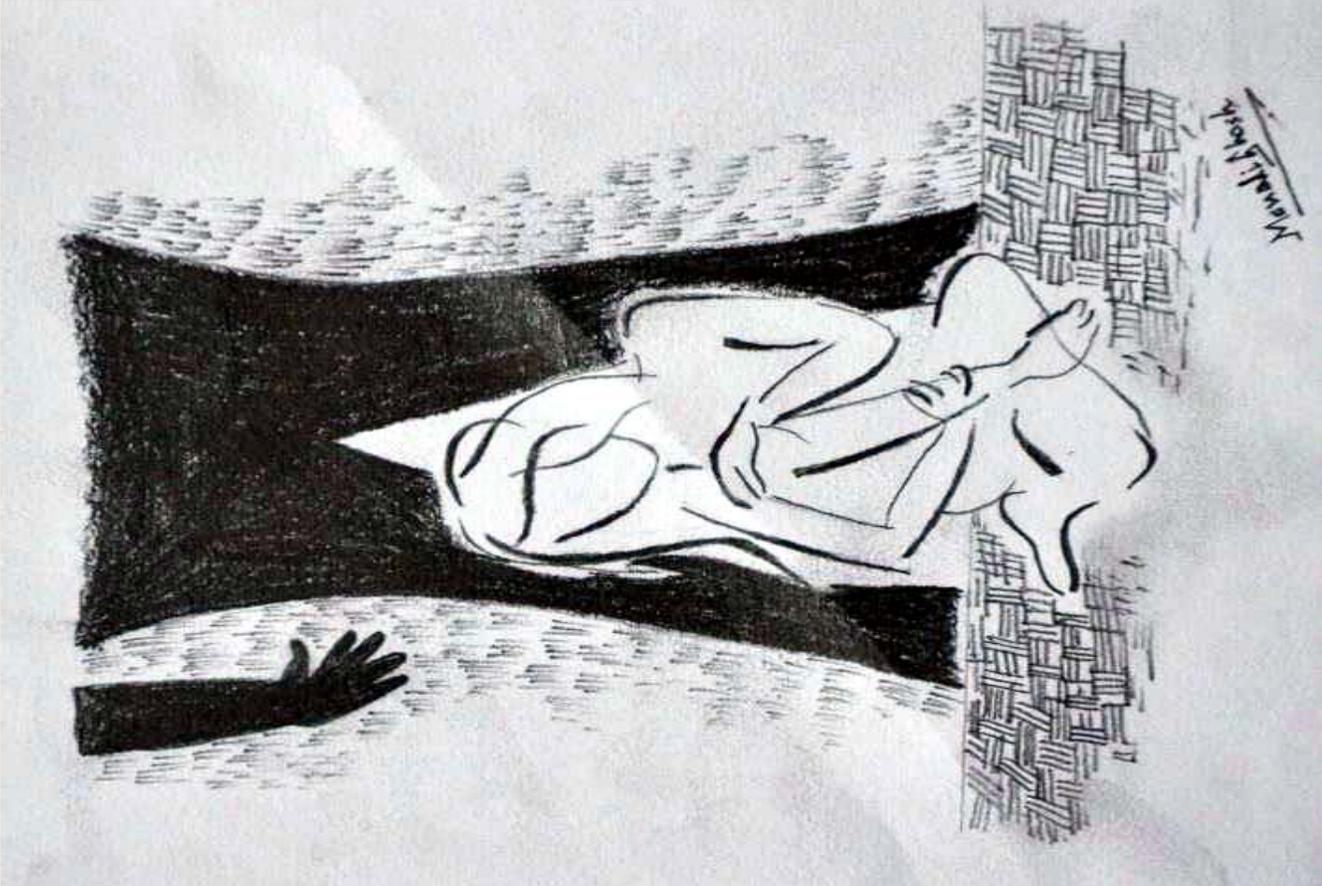


Gender Issues

Inshu Maurya



Silent Tears



Social Portrait

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The rural tribal area is recognized for its bucolic culture, traditions and customs. But there is another side of it with stories of subjugation and neglect faced by tribal women. When such women are provided with support and direction, they can shatter stereotypes in society and beat all kinds of discrimination and oppression. A tribal woman from a village of KKKK block in Rajasthan became an example for several tribal women. It is a story of a WWWW that would make all of us pause and think: Why did she have to go through discrimination? Why was she denied her right to freedom? Why was she married off at such an early age?

“WWW was just 16 years old when her parents got her married to a man who was 8 years older than her. She did not even know the name of her husband during her marriage. She remembers the day when she followed all the sacred rituals and came to VVVV village with her husband. After spending 2 to 3 days, her husband started coming home drunk late in the night and it became a routine affair. Whenever she asked him, he would beat her like an animal. Her husband went to KKKK for wage earning and whatever he earned, he used to spend the same on buying liquor. It was so difficult for her to manage without money. Sometimes she would ask her brother-in-law and neighbors for money. WWWW had to bear the brunt and humiliation without complaining. She had no family or friends in the village to whom she could share her feeling. The only people she was allowed to be in contact with were her in-laws. She started feeling that it is her own fate. Within two years, she gave birth to two babies. Her life fell apart when she again discovered that she was pregnant. She said 'I was so worried as I was unable to afford another child to feed; most of the time, my children and I had to sleep without having meals'. But the real problem started when she had to run home, feed her three children and aged parent-in-laws.

However, after all this, her husband's drinking and abuse continued. WWWW stayed suffering as she could not see a way out. Day by day, the situation became worse. Once her son was severely ill and doctors referred him to a hospital in a district.

She did not have money for his treatment. In such a painful situation, a few members of a SHG in her village helped her by contributing 1000 rupees. With her eyes filled with tears she took money and went for the treatment. Later she also decided to join the group although her husband tried to stop her. With the support and encouragement from the SHG members, she took a decision for herself. There was no looking back and she started attending regular meetings of the SHG. She said “for the first time after my marriage I opened up and shared my pain in the SHG meetings. The emotional support from my group was more substantial than the monetary help”.

Feminism

Poornima Thapa Research Scholar, Department of Political and Cultural Change
Centre for Development Research, University of Bonn, Germany

'This film is extremely important not only for me but for them, too. I don't want to sound pro-feminist and say that these girls have made a beautiful film, but they really have,' said Shah Rukh Khan during a recent promotional event for the movie Dear Zindagi.

Although more and more people are beginning to understand the essence of feminism, the negative connotations of the term still persist. As a result, even though some individuals might agree with the notion of gender-equity, they wouldn't want to be known as feminists. Media and popular culture are to be held responsible to some extent in propagating misconceptions about the movement.

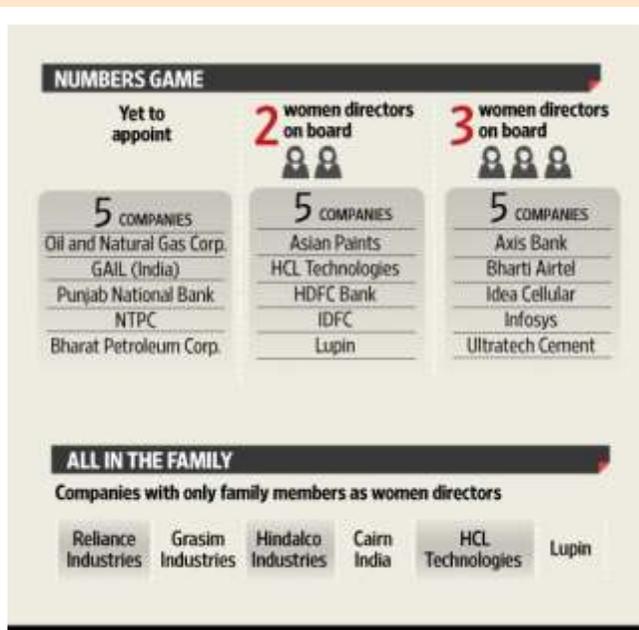
Feminism does not advocate that women are better than men or that they deserve special privileges by virtue of being women. Neither do feminists promote uplifting women at the expense of men. Rather, it calls for each individual to be treated on the basis of their individual strengths and capabilities as a human being, not the strengths and capabilities assumed of their gender. The only underlying principle is equal social, economic and political rights for all human beings, and that equal opportunities for everyone is advantageous for not just one gender group but the society as a whole. Feminists are also frequently blamed of being anti-men, whereas feminism only opposes patriarchy, or the socially constructed system that has been subjugating women since time immemorial. Another misconception is that feminism is only for women. On the contrary, societal gender roles can be just as oppressive for men. For instance, men are expected to assume the role of providers to their families, placing them under tremendous pressure to perform and succeed.

Hence anyone who believes in equal rights for women and men can be a feminist.

So do we really need feminism? Despite around half of our population comprising of women, only 7 out of 24 of our cabinet ministers are women. Women have transitioned from the roles of the 'nourisher' and 'care-taker' and are scaling new heights in academics, science, art and the corporate world, but still have to struggle with the glass ceiling, unequal pay, sexual harassment at work and balancing the professional-personal spheres. This can be visualized by the abysmal representation of women in the top echelons of the corporate world, which can be translated as unwillingness of the companies to hire or inability to retain women. Further, a Cornell Law Review article stated that 'over half of Fortune 500 companies chose to 'conform to anti-harassment policies not for the wellbeing of female employees or equal opportunity, but for fear of legal fees' (<http://www.hr-guide.com/data/A07202.htm>). Closer home, even after multiple reminders and fines, only token appointments are being made by India's top companies to address gender imbalance in their boards.

We still need feminism, because in a country plagued by rape, stalking and eve-teasing, the women are taught to stay inside

instead of teaching the society to not view women as objects. Our society has come a long way, but social evils, such as female infanticide, honor killing, dowry, child brides, female genital mutilation, and other 'customs' are still rampant. It is more than a gender-issue... it is an issue of humanity. People of both genders, can come together as equal partners to rectify the injustice: the women as torch-bearers and the men as willful supporters of the movement, women recognizing and taking apart the inequalities rooted in their everyday existence; and men supporting equal rights for the women around them by not propagating the age-old asymmetries of power. We would continue to need feminism till there is a question of 'Why do we need feminism?'



Source- Livemint, 16/12/2016

<http://www.livemint.com/Companies/9tIeuFcZJUAPPfjxcTHpvJ/Indian-companies-struggle-to-place-women-on-boards.html>

Rebel

Why would I tell you who I am?
Let my actions do the talk.....

I want to tie the knot at 25; now will I
hide under evil?

I will not lower my gaze, when
you stare at me in utter maze...?

Oh! you can narrow your eyes..
Seeing my hair streaked in blue dye

About me you are free to whisper,
But my music will always muzzle the humour

Ask me to play with dolls
I will climb a tree instead.

"Who am I?" you ask??
I am the fourth word, when you ask for three,
I am the wind, against your cheek

I am the slogan on the street
I am the freedom that you seek

I am the rebel who you hate
Yes, I am THE WOMAN, mate!!

*Satarupa Sen
HM 21, Batch B*

WE TOO WANNA LIVE

"Why are you not doing this to me mom?
Inside me is running your own blood's storm
Am waiting to see the world outside
Excited to tie by your side."

Couples dream, desire and pray for a male child
But when God sends us, they go wild
Why is still there a trend of female infanticide?
Oh, people, awake!! Stop the genocide
A girl is not lesser than a boy
Do not wish her identity like a toy
Fetuses cannot express their pain of feeding

One day, we all are going to answer for our dealings,
forget not that we exist because of a woman So we
do not have any right to behave as demons try to
listen to their unheard voice and cry Just because its
'her' and not him, don't let them die

Don't let anymore their blood shed; let them live
their life dead.

Zubeda Hasan

Evolving Gender Sensitive Youth Force

It is time to stand up collectively and challenge ingrained cultural patriarchal systems. Mere sensitization is not enough there is need to evolve gender sensitive youth power, irrespective of male and female. In the demographic analysis, it is very clear that women are in a disadvantaged position, be it education, health and employment. Their right to freedom, participation and live with dignity is denied. It is evident that India is also a country with highest maternal mortality rate largely due to negligence, lack of care and access to the facilities. Not only this, we have been loosing young women and their potential by increasing heinous crime such as abuse, rape and molestation.

Some of us are privileged to study in educational institutions which promote and engage youth energy to make the rest of the population aware of the systems of subjugation and control. But we need to take one step forward to organize the youth for this cause. We need to initiate discussions and take up issues in our daily life first and raise voice against any form of discrimination. Secondly, we need to work towards education system that should reinforce and address stereotypes and facilitate the youth to challenge those.

Smita Kumari

HM 21

"Surrogacy" wombs for rent

Having a baby is a dream for every woman.
It makes her complete
As a woman but some are not fortunate to fulfill
their dreams

I, the surrogate mother
Who tried to make them happy
I flourish their happiness, in my womb
I can feel the connection
Between me and the little flower's whole journey

Why don't you allow me to have a look at it,
Why can't I feel the warmth of it in my arms?
I know I was only the gardener of the little flower.
It's all yours

And sometimes you leave it with me
How I'll up bring it, for the rest of my life
Where I did this, to come out from my crises

Manu Sharma "Manuz"

At a glance, surrogacy seems like an attractive alternative, as a poor surrogate mother gets much needed money, an infertile couple gets their long-desired biologically related baby and the country earns foreign currency. However, the bitter truth is that due to lack of proper legislation, both the surrogate mother and the intended parents are somehow exploited and the profit is earned by middlemen and commercial agencies. Moreover, there is no transparency in the whole system, and the chance of getting involved in legal problems is there due to unpredictable regulations governing surrogacy in India.

On the other hand, it seems ironical that people are engaged in the practice of surrogacy when nearly 12 million Indian children are orphans. The reason is that adoption of a child in India is a complicated and lengthy procedure for those childless couples who want to give a home to these children.

In terms of payment received by the surrogate, there are further two types of surrogacy:

When a surrogate receives monetary compensation along with medical expenses for carrying the child, it is referred to as commercial surrogacy.

When no monetary compensation is given beyond medical and any other reasonable expenses, such surrogacy is deemed to be altruistic in nature.

Surrogacy has been a legal practice in India since 2002. Over the years it has become a booming business, with over 3000

fertility clinics having been established. The Indian surrogacy industry is in great global demand due to great medical facilities as well as favourable rate of currency exchange.

On August 24, 2016, the Union cabinet approved the Surrogacy (Regulation) Bill, 2016. The bill proposes a ban on commercial surrogacy, restricting "ethical" and "altruistic surrogacy" to legally-wedded infertile Indian couples, who have been married for at least five years. Single individuals or those in a homosexual relationship cannot apply. Legal parents will be the couple commissioning the surrogacy, and not the surrogate mother. A child born through surrogacy will have the same rights as a biological child. The Bill aims to prevent exploitation of women, especially those in rural and tribal areas.

Coordinator, CGS

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