Editorial

This issue of our Newsletter, is themed around the current #Me Too Movement that is forcing us to interrogate and re-evaluate so many complex, difficult and painful issues regarding the sexes. The Pioneering Women page details the life and endeavours of Tarana Burke, the founder of the #Me Too Movement. The Centre’s student and D. Phil scholar of the Dept. of English and Modern European Languages, Leema Dhar, has written an emotional as well as a well reasoned out article on Sexual Harassment of Women for the Legal Literacy page. Shabista Jamal, a student of the Centre’s MA in Women’s Studies programme writes an insightful piece on whether or not the #Me Too percolates to the rural masses in a country like India.

Prof. Sarvajit Mukherjee’s Coffee Break is as usual, charming, entertaining and informative to read, so, I will not sound the Spoiler Alert!

In the Students’ Contribution page, Tooba Masood, Research Scholar in English, raises our awareness of how acknowledging pain and talking about trauma are an important aspect of Women’s Studies as they aid psychological integration and recovery.

Assistant Professor Gurpinder Kumar’s academic paper entitled “Sex, Gender and Society: A Perspective” was accepted for presentation in the ICPR National seminar on Women, Gender and Patriarchy: Exploring the Margins, University of Delhi. A special lecture on Chimamanda Adichie’s writing and her idea of feminism by Prof. L.R. Sharma of the Dept. of English and MEL, A.U., was much appreciated by the Post Graduate students who mentioned in the feedback form that they were delighted by the lucid and accessible manner in which the lecture was delivered.

As always, I hope you enjoy reading this edition of our Newsletter and find it informative as well as entertaining.

-Prof. Smita Agarwal
Director

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Activities of the Centre

The new session began with the commencement of the teaching of the 1st batch of the Master’s Programme in Women’s Studies, thanks to the enormous support of our Hon’ble Vice-Chancellor, Prof. R.L. Hangloo. 14 students have taken admission in this course and Prof. Smita Agarwal and Assistant Professor, Gurpinder Kumar, are teaching this programme.

The Centre is also running successfully the 7th batch of the three months Certificate Course on “Understanding Gender”. Thus, the Centre is now conducting two academic programmes simultaneously. Due to an expansion of its academic activities, the Director, Prof. Smita Agarwal, has made concerted efforts and has acquired additional space in the form of a large lecture hall adjacent to the Centre. The students are enjoying their respective courses and lectures on topics such as genesis and scope of Women’s Studies, Women’s movements, caste, class, patriarchy, religion, Women in literature, feminism, gender and its social construction, psychological, sociological and anthropological viewpoints on gender, Women in media and development and feminist research methodology.
25 candidates had applied for the post of Guest Faculty in CWS and 14 candidates were called for the interview after scrutiny of application forms as per university norms. The interview for Guest Faculty was held on 7th August, 2018, and Dr Anshu was appointed and has been entrusted with the responsibility of overseeing the Certificate Course of the Centre.

A Special Lecture was organized on 6th September, 2018 at CWS for the Certificate Course “Understanding Gender” students. Harish Kumar Yadav, Research Scholar, Department of Political Science lectured on “Women and War”. The student feedback forms revealed that the listeners found the lecture lucid and informative.

Mr. Harish Kumar Yadav, in his lecture, talked about War and Women focusing on issues related to women from South Asia. In a war situation women are always the victim. Women are physically and sexually exploited in war. Mr. Harish Yadav discussed the policy of war that controls the sexuality of women especially on the basis of religion, nation, race etc. Women in war affected region are raped and after that they live under physical and mental torture and their families also live under collective shame. While talking about World War II, he added that women also become violent and take part into violent activities. Lastly, he concluded that there should be research on women’s situation and circumstances related to war affected regions.

The M.A. Mid-Semester Examinations were held from the 24th to the 28th of September, 2018. The Practical PPT test was held on 15th October, 2018.

On 31st October, 2018, a Special Review Lecture by Prof. Smita Agarwal was held in CWS for the “Understanding Gender” students. In an interactive session, Prof. Agarwal enquired of and clarified the difficulties and doubts of the students.

Assistant Professor Gurpinder Kumar’s research paper entitled “Sex, Gender and Society: A Perspective” was accepted by the ICPR National Seminar on Women, Gender and Patriarchy: Exploring the Margins, University of Delhi. The paper was based on the difference between sex and gender, highlighting that sex is a biological concept based on biological characteristics such as difference in genitalia of the male and female. Gender, on the other hand, primarily deals with personal, societal and cultural perceptions of sexuality. For a very long time, the words “gender” and “sex” were used interchangeably, but that is not the case any longer and also nowhere close to the truth.

So, for those who want to progress with the times and embrace the full spectrum of human identity, a common question arises: what is the difference between sex and gender? The term sex refers to biological characteristics, namely chromosomes, internal and external sex organs, and the hormonal activities within the body. Essentially, when we use the term sex, scientifically speaking, what we are really commenting on is “male” vs. “female”. The sex of an individual is based on genetics, making it much more difficult to change.

The gender identity that most people adhere to is usually unconscious, or forced upon us at an early age. We see the concepts of gender in the colours assigned to children (blue for boys, pink for girls), the common length of our hair (men-short, women-long), the toys we play with, the jobs we aspire to, and the behaviours and interests we are “supposed” to embrace.

Throughout history, gender roles have been put in place based on social constructs, and the strength of these traditions is shocking at times. The idea of being a “real man” creates a cult of masculinity, which is not a healthy standard to force upon those who feel or believe differently. Similarly, being a “good woman” (particularly in the past) is associated with rules of femininity, and has resulted in practical and psychological oppression for millennia. Many people do not firmly fit within one gender and, instead, embrace the concept of gender fluidity. To summarize, many people believe that “Sex” is determined by nature, whereas “Gender” is determined by nurture, but even that is too binary a classification. Sex does impact gender, but neither of these qualities in a person is a definition. These concepts help us understand who a person is, not what they are, which allows the opportunity for personal choice and change.
Families, schools, peers, the mass media and religion are agents of socialization for the development of gender identity and gender roles.

Sex is a biological concept, while gender is a social concept and refers to the social and cultural differences a society assigns to people based on their sex.

Several biological explanations for gender roles exist, but sociologists think culture and socialization are more important sources of gender roles than biology.

Lastly, a Special Lecture was organized on 1st November, 2018, for the students of the Master's Programme. Prof. Lakshmi Raj Sharma from the Dept. of English and MEL, lectured on “Women in English Literature” focussing on the feminist ideas and writings of Chimamanda Ngozi Adichie. The student feedback for the lecture was extremely positive with the listeners praising Prof. Sharma’s ability to clarify core concepts with grace and ease.

Prof. L.R. Sharma taught about Chimamanda Adichie, her life as well as her activism. She was living in Nigeria. It was a male dominated society, much like India. She was independent and not happy because she didn’t want to be suppressed. She started questioning and arguing with people in society. She had a boyfriend. Her boyfriend used to tell her, “You are a feminist. Because you are arguing, you are a feminist”. This supposed that women are not to argue in male dominated society. Adichie didn’t accept stereotypical ideas which are outdated. Prof. Sharma added, that in 2012, Adichie gave a TEDx talk entitled: "We should all be feminists", delivered at TedXEuston in London, which has been viewed more than five million times. She shared her experiences of being an African feminist and her views on gender construction and sexuality. She said that the problem with gender is that it shapes who we are. She also said: "I am angry. Gender as it functions today is a grave injustice. We should all be angry. Anger has a long history of bringing about positive change, but in addition to being angry, I’m also hopeful because I believe deeply in the ability of human beings to make and remake themselves for the better." Prof. Sharma also listed Adichie’s fifteen suggestions on how to raise a baby girl found in Dear Ijeawele, or A Feminist Manifesto in Fifteen Suggestions. They are as follows:

1. Be a full person.
2. Do it together.
3. Teach her that 'gender roles' is absolute nonsense.
4. Beware the danger of what I call Feminism Lite.
5. Teach Chizalum to read.
6. Teach her to question language.
7. Never speak of marriage as an achievement.
8. Teach her to reject likeability.
10. Be deliberate about how you engage with her and her appearance.
11. Teach her to question our culture's selective use of biology as 'reasons' for social norms.
12. Talk to her about sex and start early.
13. Romance will happen, so be on board.
14. In teaching her about oppression, be careful not to turn the oppressed into saints.
15. Teach her about difference.
Tarana Burke (born September 12, 1973) is an African-American civil rights activist from The Bronx, New York who founded the Me Too movement.

Early life and education
Burke was born in The Bronx, New York, and raised in the area. As a teenager, she became involved in working to improve the lives of young girls living in marginalized communities. Burke attended Alabama State University then transferred and graduated from Auburn University. During her time in college, she organized press conferences and protests regarding economic and racial justice.

Career/Activism
After graduation, she moved to Selma, Alabama in the late 1990s. After working with survivors of sexual violence, Burke developed the Non-profit “Just Be” in 2003, which was an all-girls program for young black girls aged 12-18. In 2006, Burke founded the MeToo movement and began using the phrase “Me Too” to raise awareness of the pervasiveness of sexual abuse and assault in society.

In 2008, she moved to Philadelphia and worked at Art Sanctuary, Philadelphia and other Non-profits. She was a consultant for the 2014 Hollywood movie *Selma*, based on the 1965 Selma to Montgomery voting rights marches led by James Bevel, Hosea Williams, Martin Luther King, Jr. and John Lewis.

The phrase “Me Too” developed into a broader movement following the 2017 use of #MeToo as a hashtag following the Harvey Weinstein sexual abuse allegations. In October 2017, actress Alyssa Milano encouraged women to say “Me Too” if they’ve experienced sexual harassment or assault, and the hashtag went viral. Milano quickly acknowledged Burke’s earlier use of the phrase on Twitter. On October 15, 2017, Burke was notified by her friends that the MeToo hashtag was being used online. Burke decided to be in service and shape the movement to make it about “empowermental empathy”. *Time* named Burke, among a group of other prominent female activists dubbed “the silence breakers”, as the *Time* person of the Year for 2017.

In 2018, she attended the 75th Golden Globe Awards as a guest of Michelle Williams. Burke received the 2018 Prize for Courage from The Ridenhour Prizes, which is awarded to individuals who demonstrate courageous defense of the public interest and passionate commitment to social justice, for popularizing the phrase “Me Too” as a way to empathize with sexual assault survivors more than a decade ago. Burke is currently Senior Director at Girls for Gender Equity. Burke organizes workshops to help improve policies at schools, workplaces, and places of worship, and focuses on helping victims to not blame themselves for sexual violence. Burke attends public speaking events across the country.

Activism
1. Girls for Gender Equity
2. Just Be Inc.
3. Me Too movement

Honours and Awards
1. 2017: *Time*, Time Person of the Year.
2. 2018: The Ridenhour Prizes, The Ridenhour Prize for Courage
SEXUAL HARASSMENT OF WOMEN AT WORKPLACE
(PREVENTION, PROHIBITION AND REDRESSAL) ACT

She had always been the bubbly, vivacious girl of twenty-five working in a private e-commerce company and a poetry-lover. She loved talking of Wordsworth and her mind wandered in the forest with Lucy. At home, she chirped like a free bird, giggling, reading books and living her life as it comes. She stayed awake till wee hours and wrote poetry and, in the morning, as fresh as a rose, she took a bus from the stand a kilometre from her house and it would take precisely twenty minutes to reach the office premises.

One day Ella came back home, heard her mother call out her name from the kitchen but chose not to reply. Her mother, thinking her daughter might not have heard, went to have a talk but with a loud thud saw her bedroom door shut. She knocked twice, thrice until it struck her that there was pin-drop silence in the room. The next day, she returned but a similar silence prevailed. And one fine day when she tried to have a conversation with Ella over the matter, she saw tears in the eyes that always sparkled with a smile as if she wanted her silence to be heard. The diary of the poetry-lover flashed all the recent blank pages. The free bird became caged, all so sudden. She had silenced herself from within.

Ella’s mom noticed the dark circles beneath her eyes. Ella for the first time in her life looked at her mother visibly in pain and said this was the fourth time she had been sexually harassed at work.

And not just one, there are thousands of such Ellas we might come across in our everyday life. Many Ellas take a stand and most others don’t. Misinterpretations of a woman’s words are common these days. Just because she is polite and humble doesn’t mean she is “available” and can be taken advantage of. “Groping” happens practically everywhere — from a shopping mall to a moving bus, to schools, colleges, markets and the sheer nuisance of being “felt by a stranger’s hand” makes women mistrust men in general and even question an honest man’s intentions. In some cases, there’s possibly no one to offer a helping hand or hear her painful silence and that results in psychological trauma for the rest of their lives eventually leading them to become suspicious, withdrawn and reclusive.

On one hand, there is a man who can be a woman’s best friend and she starts seeing men from a fresh perspective. On the other, there are men who are only on the look-out for “trapping a prey” with a “gentlemanly” facade. The worst part is that these strange men satisfy their so-called erupting sexual perversion by a touch of an unknown woman’s body.

And these problems sprout at the grass root level- at home having a distant male relative molest a cousin under a veil that it’s “absolutely normal.” And threatening the woman’s reputation (the man’s reputation mostly stays untainted) might get her a life of social isolation. Even the prospective grooms at times end up questioning her “purity.” In higher educational institutions asking for sexual favours in exchange for a reward/certificate/achievement that might be hindered if rendered a “No” is also a common practice these days.

Workplaces are places for these “flesh-thirsty” men to gain opportunities as soon as a new fresher or employee joins in so they can be “used” (objectifying a woman) on the pretext of gaining a promotion or higher pay-package. Since modern India is mostly dominated by the western mindset, hence most of the metro-women feel it’s just another hurdle they would need to cross for a better job prospect.
Since the Harvey Weinstein case, many women say “Me Too” and have since come forward with their experiences of being sexually harassed by colleagues and bosses, costing influential men in the entertainment industry and the media — including journalists — their jobs.

An online survey launched in January by a Non-profit called Stop Street Harassment found that 81 percent of women had experienced some form of sexual harassment during their lifetime.

Those numbers are much larger than suggested by other recent polls. Those polls used a more limited sample or narrower definitions of harassment, says Anita Raj, director of the Center on Gender Equity and Health at the University of California, San Diego, who analyzed the results of the new survey.

The new survey, on the other hand, included a larger, more nationally representative sample of men and women of ages 18 and above, says Raj.

The survey also involved a broader definition of sexual harassment that includes the "continuum of experiences" that women face, she says.

That includes verbal forms of sexual harassment, like being catcalled or whistled at or getting unwanted comments of a sexual nature. It also includes physical harassment, cyber harassment, and sexual assaults.

The results released in a report show that 77 percent of women had experienced verbal sexual harassment, and 51 percent had been sexually touched without their permission. About 41 percent said they had been sexually harassed online, and 27 percent said they had survived sexual assault.

The report also looked into locations where people experienced harassment. The majority of women — 66 percent — said they'd been sexually harassed in public spaces. "The public forums are where you see the more chronic experiences of sexual harassment," says Raj. These include verbal harassment and physical harassment, like touching and groping.

However, 38 percent of women said they experienced sexual harassment at the workplace. Thirty-five percent said they had experienced it at their residence. These experiences are more likely to be assaults and the "most severe forms" of harassment, says Raj.

"The findings show that this is a pervasive problem and permeates all sectors of our lives," says Holly Kearl, the main author of the report. "Most people who said they had experienced sexual harassment experienced it in multiple locations."

"Sexual harassment until more recently has been viewed as part and parcel of what people experienced," says Decker, who wasn't involved in the survey. As a result, public health researchers don't monitor it. "It's often been dismissed because it's considered not as egregious as sexual assault or rape."

One of the most striking findings from the report is that there is a very clear "gender differential," she says. While men experience sexual harassment as well, the prevalence is higher for women, as is the intensity of those experiences. It also shows that men are more frequently the perpetrators, she adds.

The researchers were surprised at how few of the victims confronted their harasser. Instead, they changed
their own lives to avoid harassers and reduce their risks of being harassed.

"They were changing their routes or routines; they were changing jobs or moving," says Kearl, a researcher.

The report also shows that most victims suffer from anxiety and depression as well, just like victims of sexual violence. "It shows how challenging it is to confront someone. You'd rather change your life than confront the harasser," she says.

Raj says her own teenage daughter's experience illustrates this. A couple of years ago, her daughter stopped walking to the public library by herself after she was harassed by a group of boys.

"She was walking from her high school in a very privileged, affluent area, an area that most people would define as very safe," Raj recalls. "As she was walking alone around 3 o'clock in the afternoon, there was a group of boys that started calling out to her and saying things like 'nice hips.' And it just made her feel so uncomfortable [that] she didn't walk alone anymore."

Like Raj's daughter, most women (and men) first experience sexual harassment pretty early in life — during preteen or teenage years. "That's really disconcerting," says Raj.

Similarly disconcerting is the fact that most victims don't report their experiences, says Decker. "People don't even mention it to friends, families." And so, sexual harassment is "thriving on the silence of women," granting impunity to perpetrators, she says.

Some of that has been turned upside down by the #MeToo movement because it broke that silence and made it more culturally acceptable to talk about sexual harassment. The Supreme Court passed 'The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act' in 2013. #MeToo Movement is symbolically the roar of the repressed silences as many popular celebrities have been exposed amidst sexual abuse allegations being named by women who have been raped, molested or harassed by them in the past. Hence, the movement that initially gained impetus in the West has now gained momentum in India as well.

In a nutshell, there is an Ella in every one of us. When we look into the mirror in the morning we may not have the slightest idea what the day may bring with it. A woman needs both the woman and the man to lend a helping hand, those who can free her from the deep, dark patriarchal dungeons of the debauches. It's high time we need to realise that humanity is our only religion. An empathetic heart is all it takes to win over one another. Just a little effort to try and read the silence behind someone's hesitation, pain behind someone's smile and fear behind someone's thoughts. Remember, social judgement is an easy task- judging someone's dressing style, preference of colour, posture, appearance but social acceptance needs guts, courage to say to the other- "I like you the way you are." We are individually different and unique and that's what makes each of us special in our own ways.

If not anything, try to be a good human. Humanity, after all, is an underrated profession.
As the father of a pre-teen son I am often to be found in the various pizza outlets dotting the town. I sit there glumly watching all my injunctions about healthy eating disappearing down the gullet. The compensation is witnessing the happy camaraderie of my son and his friends who busily exchange the wedges among themselves.

On one such occasion I noticed a particularly gregarious group of young boys and girls clustering around a table. The suburbs of the town are now teeming with institutions offering various professional courses, besides the time honoured engineering and medical colleges of Allahabad, and these to-be professionals and wannabe professionals from the various coaching institutes form the main clientele of the pizza shops. This noisy group occupied itself with selfies, until a couple of their friends walked in. They were greeted with a chorus of squeals and whistles. Both the boy and the girl who had just come in had taken special care of their appearance, and were obviously the reason for the party. However, no sooner as they settled in, a marked gender difference started emerging amongst the group. While the girls were brimming with appreciative comments on the girl’s black dress and glittering danglers, the boys were busy cutting her male friend down to size. None of the male bonding, so resoundingly glorified by Amir Khan in 3 Idiots was in evidence. From being grinningly happy, he turned to sheepish protests, and then violent as his carefully gelled and styled hair was repeatedly ruffled by his peers, and his trendy shades passed from hand to hand and finally snapped into two. What promised to be a merry gathering with friends ended up by the party being asked to leave the premises. The boys were into a heated altercation with the manager, when I collected the kids and left.

Thinking back, I was struck by the fact that folk wisdom is often flawed. We have been brainwashed into thinking that women are always jealous of each other—especially in matters of appearance and apparel. This was certainly not the case on that day. In fact I notice women note and appreciate anything that is special or different in the daily appearance of other women. It is rarely so in the case of men. I wonder what made the boys in the pizza shop react so savagely to their friend? Could it be sexual jealousy—that he was out with his girlfriend while they were only part of a mixed group? Could it be the instinct to push out anyone who looks different from the herd? Or, in the race for supremacy demanded by the corporate world for which they are being fashioned and groomed, they are required to strike at and kick down anyone who looks like a competitor?
Indian Women’s voice through #MeToo: An attempt to shake up Patriarchy

"#MeToo" was a campaign against sexual harassment at the workplace started in 2006 on “Myspace” social network by a Black women activist Tarana Burke. In India, it was started by a Dalit woman Raya Sarker in 2017, but #MeToo arrived in autumn of October 7th, 2018 and that becomes the first successful campaign against “patriarchy” on the social media, which helps to break the cage of modesty and speak about a woman’s right and justice on a global platform. In our country, till today, more than 1.3 million #MeToo tweets have been tweeted and each tweet has a painful story of women’s oppression & outrage. Thomson Reuters survey 2018 indicates India is the most dangerous nation for sexual violence against women.

Although, the National Crime Records Bureau (NCRB) reported 338954 crimes against women, which includes 38947 rapes in 2016 the numbers are increasing every year. However, National Family Health Survey 2015-16 clearly indicates sharp increases in the sexual violence against women in the last decade. According to the ILO 2016 global employment report, India is placed at 120th of 131 on the women workforce participation, and if women are not secure at the workplace, it could go much lower than what we have now. Therefore, in this context #MeToo emerges as the voice of voiceless working women and has added new “waves” of feminism to the history of NGOisation of feminism evoked in India. Today, through the #MeToo revolution women are trying to break the silence and speak openly/frankly in the public domain and discussing dishonors upon herself without any hesitations which leads to women’s empowerment in the future.

Furthermore, that campaign is filling the gap of Simone de Beauvoir’s unfinished work against the arrogant and dominating attitude of males and putting a question mark in front of the proclaimed first citizen. In a nutshell, #MeToo will help to identify the blurred line of consent in patriarchy and flawed ideas of machismo which are normalized in terms of sexual harassment. Finally, this digital hashtag is an example of the power of digital anonymity and solidarity, but there is still a long way to go.

![Graph showing physical, sexual, and emotional violence rates](image)


Khushboo Singh
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Sitting in the bright sunlight,
She tried to reach for the light within her.
A half-hearted affair really,
For she had given up on it long ago.
All she could scoop out was the Darkness-
Acres of it, buried through and through.
Why, then, did she go on groping?

Mornings came,
For Life to tantalise her
With the smell of wet grass, and the giggles of happy children.
And, silly human that she was,
She got taken in by the ruse.

But it blasted soon enough-
This dance of normality and happy cheer.
Her scars made sure of that.
The acid had gone, but the scars had stayed,
Stayed to mock her when she tried to laugh.
Fair enough.
What's laughter when your twisted, shrivelled mouth
Can't put as much as a smile together?

Yet, was it so bad to want to smile?
Couldn't they leave her alone? Her scars?
For just a day? An hour may be?
No.

They were stuck to her very being.
Did people even remember what she looked like
without them?
When Life was ungrossed by her?
Her self in one piece,
Her Faith intact.

Arms flailing,
Breath rising,
She scratched for it- her wholeness.
Only to look around aghast, petrified;
In fresh hell, reliving it over and over,
Second by second.

But, as ever, the shock wore off soon enough;
The pain came to cover it.
She welcomed the pain-
All shades of it.
Her only constant in the wake of the Darkness,
When she thought she'd collapse,
When the earth, sky and the city spun around her,
When she floundered for an anchor,
For some method in the sheer madness,
Wanting to scream, but finding no voice-
Why she? Why anybody?
Then the rage would subside,
And she would be back in her swoon of benumbing pain-
The old, familiar Friend.

-TOOBA MASOOD
Research Scholar,
Department of English and MEL,
University of Allahabad.
Is #MeToo restricted to the urban or educated?

MeToo – is a much-required movement to bring forward the horrors faced by women at the hands of abusive men who wear a mask of dignity in front of the world. While the movement is catching steam in India, with stories predominantly from the film industry coming out on social media, it is a movement which needs a voice in every sector and workplace.

Let’s give a little thought to this issue. Make an assumption that there are only two types of audience, one is urban and the other is rural. India has 37.7 crores living in urban areas and 83.3 crores living in rural areas making 31% of the total population living in urban areas. This means these campaigns reach only 31% of the population. The assumption that only the urban population gets the benefit is safe because, these hashtags make sense to those who are out, interacting with a wide spectrum of the public. This broad spectrum is found only in urban areas and in particular, only in big cities.

For example, after the Nirbhaya rape incident, people had taken to the streets across the country in all major cities but not in non-urban areas. Of course, support is given in the virtual platform but the real action is seen in urban areas. Thus, the affected people might be 31% of the total population. Within this 31%, the core of the campaign tags the youth and some educated public. Thus, these campaigns target a small chunk of the population and within them, a small group will be anchored towards a change. Apart from this, will the agitation and online campaigns bring about any change? We witnessed a wonderful gathering of the public to discuss the ongoing #MeToo movement and find appropriate solutions to this problem. Interestingly, everyone had a solution viz. educating the male child, punish the culprit, change of patriarchal mindset, and surprisingly some of them vouched for class struggle as the solution. Of course, all of these can be the solution, but, they do not address the root cause of the problem which lies in the society. A stringent law does not bring a social reform but an educated society will carve out a solution from within if the situation is empathized with.

This movement is absolutely indispensable to change. The total impact of these campaigns on the country cannot be seen in a short period of time. Even though these tag only a few urban youth, they bring a major qualitative change in their thinking. These young people may then pass on this information and educate others. This very little change often opens up the arena of social change for the coming generations.

Shabista Jamal
MA Women’s Studies, CWS, AU
स्वाधीनता दिवस के अवसर पर प्रातः 10 बजे कुलपति महोदय के दरवार- झड़डाटेह एवम अंधों जी विभाग के सामने लॉन में कथाकर प्रेमचन्द की मूर्ति का अनावरण किया गया, समारोह के मुख्य अतिथि इ.विवि के पुरा छात्र न्यायमूर्ति श्री सुधीर नारायण ये।

माननीय कुलपति जी के अध्यक्षता में 20 अगस्त 2018 को इ.विवि के सीनेट हॉल में “शोध-पत्रिकाओं की गृहीतता” पर इण्डियन एक्सप्रेस के पत्रकार श्री श्यामसागर जी दरबार एक व्याख्यान प्रस्तुत किया गया।

अरबी फारसी विभाग इ.विवि में अरबी और फारसी विषय में उद्ध सिक्षा व रोजगार के बेशुमार मौके के उपर दिल्ली के मशहूर मोटरवर्टर Dr. SHAMSHAD AHMAD दरवार एक व्याख्यान का आयोजन किया गया।

NSS इ.विवि एवम कुम्भ मेला प्राधिकरण के तत्त्वाधान में कुम्भ मेला-2019 के सफल सम्पादन हेतु समुदाय समर्थन एवम कुम्भ सेवा मित्र कार्यक्रम का आयोजन 19 नवंबर 2018 को विवि के सीनेट हॉल में किया गया।

महिला अध्यक्ष केंद्र इ.विवि की निदेशिका प्रो. सिमना अग्रवाल की अध्यक्षता में 29 नवंबर 2018 को मी.टू पर केंद्र में एक-दिवसीय परिचय का आयोजन किया गया।

Editor:
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