Centre for Women's Studies
Campus Newsletter
UNIVERSITY OF ALLAHABAD

International Women's Day Special

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Editorial

As the Indian democracy evolves and matures, Indian society has no option but to witness the weakening and gradual diminishing of the ***sovereignty of patriarchy***.

Our regular Newsletter columns, Legal Literacy, Students' Contribution and Coffee Break enlighten the reader as to how this is quite really and rapidly coming to fruition in the urban, metropolitan centres of the country. For this change to trickle down and fructify as Women's Empowerment down to the poorest and most marginalized sections of our polity, it may as well take generations.

We are acutely aware of the challenges. As a Centre for Women's Studies, we are also full of hope. Each year, a fresh set of young minds engages, argues and broadens the scope of an awareness that they then carry forward into those areas of the nation where they settle down for work.

This is the Centre's brief – to sensitize, educate, research and create knowledge about those aspects of women's lives that we are unaware of or just take for granted.



I'm sure you'll enjoy reading this issue of the Newsletter that celebrates International Women's Day, 2019 by bringing into focus the religious, social and political challenges the Indian society and State encounter when grappling with Women's Empowerment.

-Prof. Smita Agarwal
Director

Activities of the Centre

The Centre is successfully running its 1st batch of the Master's program in Women's Studies (IInd semester) with enormous support from our Hon'ble Vice-Chancellor, Prof. R.L. Hangloo. Prof. Smita Agarwal and Assistant Professor Gurpinder Kumar are teaching this program. The students enjoy their participation in the course. Lectures were organized on topics such as feminist theory, post-modern feminism, types of feminism, women in politics, economics, law and education etc.

Students of the Master's program (IInd semester) were given T-1 topics for assignments by Prof. Smita Agarwal and Assistant Professor Gurpinder Kumar.

A Special Lecture was organized on 26th November, 2018 at CWS for the three months Certificate Course "Understanding Gender" students (research scholars). Assistant Professor Gurpinder Kumar lectured on "Women and Law". Mr. Gurpinder in his lecture taught about Special Laws on women and the issues related to Indian women, The Sati (Prevention) Act, 1987, Protection of Women from Domestic Violence Act, 2005 and The Sexual Harassment of Women at Workplace, (PREVENTION, PROHIBITION and REDRESSAL) Act, 2013. He spoke on the definition, historical backgrounds, scope and main features of the said Acts. He taught that women are physically, sexually and mentally exploited in our patriarchal society. He talked about gender socialization that

controls women especially on the basis of caste, class, gender, religion, nation, race etc. He concluded that there is a need to research on women's situation and circumstances.

The **Master's program in Women's Studies** End-Semester Examination was held from **10th to 13th December 2018** at CWS. Practical Exam was held on 17th December 2018.

The **Three months Certificate Course "Understanding Gender"** PPT, practical, poster making and presentations exam was held on 5th and 6th December 2018. **Prof. Smita Agrawal** and Assistant Professor **Gurpinder Kumar** were the examiners. The students were divided into 5 groups and they elaborated upon the different topics assigned to them.

The Three months Certificate Course "**Understanding Gender**" written exams were held on 8th January 2019 at CWS.

On 26th January 2019, during the Republic Day Ceremony in the Senate Hall, **Justice Pankaj Bhatia** and **Vice Chancellor, Prof R.L. Hangloo** awarded certificates to 21 students of the Three months Certificate Course "Understanding Gender".

On 28th November 2018, a **Special Lecture** on "**Globalization and Gender**" emphasizing the position of women after globalization was held in the CWS for the "Understanding Gender" Course students. Prof. Agarwal emphasised that, unnerved by the progressive changes of globalization, the traditional patriarchal society has a negative, adversarial and, a backlash impact on women, exemplified by Khap Panchayats also getting very active in globalization. Globalization has also impacted cultural change in Rajasthan, Haryana, Delhi, West UP, Uttarakhand and Punjab. Women suffer physical, mental and psychological damage because of their demands to modernize. Prof. Agarwal discussed the positive and negative aspects of globalization on gender and discussed how middle class women may have gained in empowerment while the situation of lower class women remained quite alarming.

Assistant Professor Gurpinder Kumar's research paper entitled "**Women, Society and the Education System: A Gender Perspective**" was accepted by NAAC sponsored National Seminar on Revamping the Indian Education System: Issues & Challenges, S.G.G.S. Khalsa College, Mahilpur, Punjab. It is undeniable that the world holds a sort of obvious prejudice between men and women, despite all the feminist talk about gender equality. Education plays a crucial role in shaping and influencing the minds of the next generation towards gender equality. There are so many challenges posed towards girls in schools because of the gender bias in society, leading them to adopt the stereotyped role instead of raising them as a self-aware, independent woman. It is necessary for educators to understand the importance of unbiased education, by treating girls and boys equally in the educational sphere so as to help root out all forms of gender bias from our society.

A Special Lecture was organized on 27th November, 2018, at CWS for the Master's Program students. Prof Lakshmi Raj Sharma of the English Dept., A.U., lectured on "Women in English Literature" emphasizing on the writing, views, life and activism of Chimamanda Ngozi Adichie.

The Centre organized a discussion on #Metoo on 29th November, 2018.The mentor was Prof. Smita Agarwal, Director, CWS, University of Allahabad. Gurpinder Kumar, Assistant Professor, CWS, AU welcomed the all participants and introduced the discussion. Approximately 20 research scholars and students participated in the discussion. T**ooba, Amina,** D**ev Kumar, Kuldeep Verma, Anamika Gupta, Prasen**, R**ashmi,** R**amchandra** talked about #Metoo started by American actress Alyssa Milano who shared her story of sexual assault against Harvey Weinstein.

International Women's Day, 2019, was organized on 8th March, 2019, at the Centre. The theme was "Think equal, be smart and innovate for change". Guest speaker, Dr. Shilpi Mehrotra, eminent researcher in the field of rural women and technology, gave a lecture on "Need to empower rural women through technology transfer for sustainable livelihood". Her talk was prefaced by a cultural presentation wherein the students of our Centre sang "Bol ki labh azad hai tere" to the excellent guitar accompaniment of Prasen while Vineeta elaborated upon the history of International Women's Day.

Assistant Professor Gurpinder Kumar coordinated the program and Dr. Anshu delivered the vote of thanks.

Outreach Programmes of the Centre in 2019

Well known academic, researcher and writer, Dr. Kapila Vatsyayan invited Prof. Smita Agarwal to speak on the changes glimpsed in Asian women over the past decade in a Colloquium entitled, ***I Speak for Myself***, organized by her under the Asia Research Project of the India International Centre, New Delhi, on 2nd March, 2019. Taking Uttar Pradesh and Allahabad University as her area of research, Prof. Agarwal spoke at length on the empowering changes she is witnessing among the young women who come to the University of Allahabad to seek education. Prof. Agarwal highlighted the fact that gone are the days these young women saw themselves as victims of a system. Now, they are confident and empowered and moving ahead with grace and dignity. To corroborate her facts, Prof. Agarwal offered examples from the creative writing these girls are producing wherein strong female protagonists dot the creative landscape.

On 7th March, 2019, the Eve of International Women's Day, Prof. Smita Agarwal was invited as Guest of Honour in a function organized by the Centre for Women's Studies, Hamidia Girls Degree College, a Constituent College of the University of Allahabad.
Prof. Agarwal read her woman-centric poems in English and Hindi and made a congratulatory speech in honour of Mrs. Tazeen Ahsanullah, Manager of the College, who was conferred a Lifetime Achievement Award by the College.

On 8th March, 2019, International Women's Day, Prof. Smita Agarwal was invited by Ewing Christian College, a Constituent College of the University of Allahabad to deliver the Keynote Address for the Symposium, *Women's Emancipation: Issues and Challenges*. Prof. Agarwal spoke at length on women in conflict zones being forced into migration due to racism, nationalism and religion. She illustrated her talk with the oral narratives of women as testimony of the problems women face and surmount in today's violent world.

On 1st February, 2019, Assistant Professor Gurpinder Kumar conducted a Gender Sensitization workshop in CMP Degree College, Allahabad, with the collaboration of the Sexual Harassment Cell, Gender Sensitization Cell of the college. The Centre is proud to announce that this cCell of the college is now headed by Dr. Ruchika Verma, erstwhile Research Associate of the Centre. Gurpinder Kumar lectured on Understanding Gender and Sexual Harassment at the workplace. The motive of workshop was to make the students aware regarding issues of gender discrimination. He elaborated that differences between the male and female sexes are anatomical and physiological. He said Gender sensitization enhances gender sensitivity through the modification of behavior by raising awareness of gender equality concerns. He added that it can be achieved by conducting various sensitization campaigns, training centres, workshops, programs etc. regarding gender justice and gender equality issues. He taught about the Sexual Harassment Act's definition, historical background, scope and main features. He alerted the audience that there should be need to raise a voice against silent violence, stalking, eve teasing etc and counselled that one must talk with friends, family, teachers and others if one is being harassed. One must definitely and approach the available Sexual Harassment Cell.

Dr. Anshu took part as an representative of the Centre for Women's Studies in a 3 day (23-25 Feb. 2019), workshop organised by the Dept. of Geography, Aligarh Muslim University.The subject of the workshop was ***Engendering Budgets & Gender Inclusive Urban Development.*** The organiser and manager of the workshop was the Geography Department Professor, Ateeq Ahmad. Dr. Anshu presented the conclusions of surveys carried out by the Centre for Women's Studies, University of Allahabad, namely, "A Survey of Sexual Harassment in the University of Allahabad" and "Demonetization & Its Impact On Working Women Managing Households & Small Businesses in the Unorganized Sector" at the workshop.



Krishna Sobti

Krishna Sobti was born on 18 February 1925 in Gujrat city in the Punjab province of British India, (Gujrat, became a part of Pakistan after Partition). She was educated in Delhi and Shimla. She attended school along with her three siblings, and her family worked for the colonial British government. She initially began her higher education in at Fatehchand College in Lahore, but returned to India when the Partition of India took place. Immediately after Partition, she worked for two years as a governess to Maharaja Tej Singh (b.1943), the child-Maharaja of Sirohi in Rajasthan, India. In her old age, when she was past her 70th birthday, she married Dogri writer Shivnath who, by a remarkable coincidence, was born of the same day of the same year as her. The couple settled into his flat in Mayur Vihar near Patparganj in East Delhi. Shivnath died a few years later, and Krishna continued to reside alone in the same apartment. She died on 25 January 2019, in Delhi after a long illness.

Writings

Sobti's use of idiomatic Punjabi and Urdu while writing in Hindi has expanded over time to include Rajasthani as well. The intermingling of Urdu, Punjabi and Hindi cultures, influenced the language used in her works. She was known for using new writing styles. The characters in her stories were 'bold', 'daring' and ready to accept challenges. Her ability to adapt dialect and language specifically to the region she is writing about has been praised by critics for lending authenticity to her characters. It has also been cited as a reason for the difficulty in translating her works into other languages. Although Sobti's works deal closely with issues of female identity and sexuality, she has resisted being labelled a "woman writer" and has spoken of the importance of occupying both, masculine and feminine viewpoints as a writer.

Her writing style and idiom, as also her choice of subjects, has attracted some amount of criticism. It has been said that she uses too much profanity in her writings, often gratuitously, and that her style of writing is "unliterary". She has also been accused of being obsessed with sex, the redeeming feature being that descriptions of sex in her works are always from the perspective of a woman character, and no work of fiction ever produced by her has failed to feature at least one intensely sexualized woman character. A selection of her major works are published in *Sobti Eka Sohabata*. Her publications have been translated into multiple Indian and foreign languages such as Swedish, Russian and English.

Honours and Awards

Sobti won the Sahitya Akademi Award for *Zindaginama* in 1980. Sobti was also appointed a Fellow of the Sahitya Akademi, India's National Academy of Letters, in 1996. In the citation given to her following her appointment, the Akademi praised her oeuvre and writing, saying that, "Renewing at every step her five-decade long creativity with fresh insights and dimensions, Krishna Sobti has regarded literature as the true play-field of life, and she has held a formidable mirror to this life." In 2015, she returned both, the Award and her Fellowship, citing governmental inaction following riots in Dadri, concerns regarding freedom of speech, as well as comments made by a government minister concerning Hindi writers.

She was offered the Padma Bhushan by the Government of India in 2010, which, she declined, stating that "As a writer, I have to keep a distance from the establishment. I think I did the right thing." She received the Jnanpith Award in 2017 for her "path-breaking contribution to Indian literature".The Bharatiya Jnanpith mentioned in the statement that "the language used by Sobti in her writings is influenced by the intermingling of Hindi, Urdu and Punjabi cultures where her characters are always bold and daring – ready to accept all challenges thrown by the society".

She was also a recipient of Shiromani Award (1981), Maithili Sharan Gupt Samman and other awards.

Sabarimala

*During the first temple entry satyagraha in 1927, Ambedkar framed the issue as precisely being one of a right to access public spaces on an equal basis. "**The issue is not entry, but equality**", he famously said.*

"You can tell the condition of a nation by looking at the status of its women"

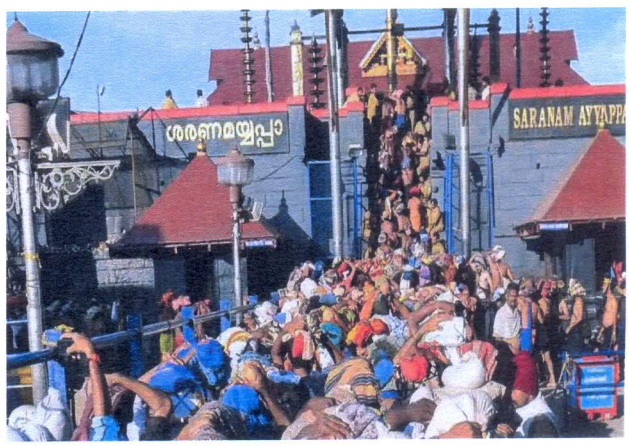
– Pt. Jawaharlal Nehru

The Lord Ayyappa Temple at Sabarimala in Kerala has opened its gates to women of all ages following a Supreme Court verdict on September 28, 2018. The images of ordinary women pilgrims trudging up the hill amid protests, will be etched in public memory forever. However, such is the power of entrenched patriarchy that women are being intimidated on their way to the shrine.

For centuries, women were not allowed to enter the Sabarimala shrine based on the biological reason of menstruation. Rule 3(b) of the Kerala Hindu Places of Public Worship (Authorization of Entry Rules, 1965) which states that "Women at such time during which they are not by custom and usage allowed to enter a place of worship" was the basis of the practice of excluding women of the age group of 10 through to 50 years to enter the temple. These Rules were framed under Section 4 of the Kerala Hindu Places of Public Worship (Authorization of Entry) Act,1965 (1965 Act). In 1993, a division Bench of the Kerala High Court (KHC) had upheld the entry ban saying it is usage prevalent from time immemorial. The KHC had further held that only the chief priest was empowered to decide on traditions.

A five-judge Constitutional bench of the Hon'ble SC ruled 4:1 in favour of allowing women of all ages to enter the temple. It found the practice discriminatory in nature and in violation of a Hindu woman's right to pray and practice religion. It also ruled that devotees of Lord Ayyappa do not constitute a separate religious denomination as they do not have common religious tenets peculiar to themselves other than those which are common to the Hindu religion.

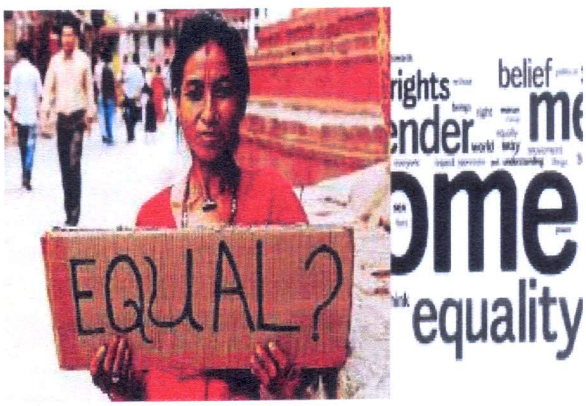




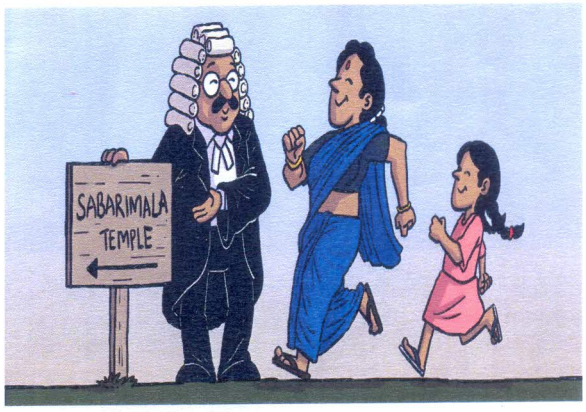
The Hon'ble SC struck down Rule 3(b) of the Rules 1965, which authorized the restriction as ultra vires of both Section 3 and Section 4 of the 1965 Act. Section 3 is a *non-obstante* provision which clearly stipulates that every place of public worship shall be open to all classes and sections of Hindus, women being one of them, irrespective of any custom or usage to the contrary. Further, Proviso to Section 4(1) creates an exception to the effect that the regulations/rules made under Section 4(1) shall not discriminate, in any manner whatsoever, against any Hindu on the ground that he/she belongs to a particular section or class. The Hon'ble SC held that the language of both these provisions indicates that custom and usage must make space to the rights of all sections and classes of Hindus to offer prayers at places of public worship. Any interpretation to the contrary would annihilate the purpose of the 1965 Act and the fundamental right of such women as they are entitled to practice religion under Section 25(1) of the Constitution of India.

The Bench appears to have framed the issue as a question of whether religious custom can override the right to gender equality in the context of a public temple. With respect, I do not think this is entirely correct. As argued above, the right to equality is not directly relevant in the present case, since Articles 14 and 15(1) make it clear that it is only enforceable against the *State*. The "publicness" of the temple is another matter altogether: I would argue that if the Court is to hold that the Sabarimala Temple is a "public temple", then it no longer remains a "denominational" religious institution, and loses the protection of Article 26(b) without the necessity of going into the morality clause. In such a situation, the question becomes straightforward: the petitioners have a right to enter the temple under Article 25(1), and the Devaswom Board has no corresponding right to deny them entry under Article 26(b). Without the umbrella protection of 26(b), for the reasons adduced at the beginning of this post, Rule 4 is either *ultra vires*, or unconstitutional.









Special Provisions in the Indian Constitution

- Articles 14. Equality before law The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth
- Article 15. Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth

1. The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them
2. No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to.

(a) access to shops, public restaurants, hotels and places of public entertainment;

- Article 17. Untouchability is abolished and its practice in any form is forbidden The enforcement of any disability arising out of Untouchability shall be an offence punishable in accordance with law
- Article 25. Freedom of conscience and free profession, practice and propagation of religion.

1. Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion

- Article 26. Freedom to manage religious affairs. Subject to public order, morality and health, every religious denomination or any section thereof shall have the right

(a) to establish and maintain institutions for religious and charitable purposes;

(b) to manage its own affairs in matters of religion;

- Article 28. Freedom as to attendance at religious instruction or religious worship in certain educational institutions.
- Article 29. (2) No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them

Gurpinder Kumar
Assistant Professor
Centre for Women's Studies,
A.U.

Coffee break



- Dr. Sarvajit Mukherjee
Dept. of English, AU

COFFEE BREAK





Here are some advertisements that popped up on my mobile *circa* March 8, 2019 -- 'Celebrate Women's Day with *XYZ*. Avail flat 50% off on huge range of shoes and accessories...' 'EARLY ACCESS TO Women's Day Sale!' 'Come Celebrate Womanhood... Grand Opening TODAY ! *XYZ* WOMAN' … and much more of the same. When did the 8th of March become another day of frenzied selling and buying and what has all this to do with International Women's Day? Sadly, we have stopped asking questions as the LPG (Liberalisation, Privatisation, Globalization) model swallows up another significant day. Unlike many traditional festivals that have been co-opted by market forces and transformed into days of mindless buying, Women's Day was born of protest and the consolidation of a vision. It commemorates the dawn of a new consciousness and that consciousness was mostly strongly against bracketing women as mere passive consumers. A foundational text of Anglo –American feminism, Friedan's *The Feminine Mystique,* had identified precisely this as the cause behind the malaise affecting women, leading them to compete for inessential goods, and badgering their husbands to bring home a larger cut of bacon.

As feminism journeyed through the decades, women managed to wrest at least some concessions from a reluctant establishment. The rights to education, to work, to own and to vote are hard won privileges. But as women became a sizable work force, able to earn and spend guineas, the market forces smelt blood. Here was a new class of consumer to be enticed ... and a new brand of feminism (post-feminism? Feminism suffused in pink?) was manufactured, and is wooed with a plethora of goods and services. Faludi had seen this coming and the writing on the wall was there for all to read in the form of her *Backlash*. Second and third generation urban feminists have reaped the benefits of feminism, but are only vaguely aware of the actuality of its struggle. Besides, who doesn't want to be successful and also be dressed for the part? And it's all so easy now, just the click of a mouse away.

The icing on the cake this Women's Day was another forwarded poem. The poet is Reecha Agarwal Goyal, and this is how it goes —

Women's Day?
Another way to say
That I am weak
And a day is needed
For my importance
To be acknowledged
I don't need a special day
Dedicated to me
I don't need you to remind me
that I am strong ....

It goes on this way, finally ending resoundingly,

… We don't have a 'men's day'
We should'nt need ' women's day' too.

Political Empowerment Representation of Women at Grass-roots Level in India: A Study with Special Reference to the Panchayati Raj Institution in Uttar Pradesh

Introduction

In the course of the progress of human civilization, women have played a significant role equal to men. In spite of significant contribution, women are still considered as inferior in the society. In the Indian context, the situation of women has not developed much. Even today they are suffering gender discrimination and social-economic and political deprivation in every sphere of life because of the dominance of a patriarchal society. Before Independence, due to lack of access of education and other social inhibitions and restrictions, women were not much educated and they had limited participation in the decision making process of governance. After Independence in India, with growing awareness, promotion of child education and other support facilities, the percentage of educated women increased and the contribution of women in every sector of economy was visible. This shows the remarkable achievement of Women's Empowerment. Noticeably, with the introduction of political representation of women in legislative bodies through the 73rd and 74th Constitutional Amendment at grass-roots level through representation of one-third of seats within all of locally elected governing bodies commonly known as Panchayati Raj Institution (PRIs.), women's political empowerment became an important aspect. In this regard a historic step was taken by the first woman President of India, Smt. Pratibha Devi Singh Patil, who had given the executive recommendation for 50% representation for women in village panchayats, and this is being implemented by some states of the country. But the role of women is not explicit because of the subordinate position of women in the patriarchal and religious Indian society. The main objective of this paper is to explore the knowledge about the representation of women at grass-roots level and the role of PRIs for empowering and bringing women into the mainstream. The paper also tries to analyse the role of women in the grass-roots governance structure with the case study of the Panchayati Raj Institution in U.P.

Political Empowerment of Women

Empowerment of women in all spheres and in particularly the political sphere is crucial for their advancement and for the foundation of a gender equal society. It is central to the goals of equality, development and peace. The Indian democracy which is more than half a century old has entered the next century. But a large mass of women are kept out of the political arena still. There can be no true democracy, or no true people's participation in governance and development without equal participation of men and women at different levels of decision making. Participation of women in political life is integral to the advancement of women. Article 21 of the Universal Declaration of Human Rights states that everyone has the right to take part in the government of the country, directly or through the freely chosen representatives. A proper representation of women in political affairs will ensure their views and needs reflected in public policies that affect their lives most.

Status of Women's representation in Panchayati Raj Institution in Uttar Pradesh

The state of U.P. is in population one of the largest states of India. It was created on 1 April 1937 as the **United Provinces**, and was renamed *Uttar Pradesh* in 1950. As Uttar Pradesh prepares for *panchayat* elections later this year, one big question remains unanswered: why has UP still not been able to reserve 50% seats for women in *panchayat* elections?

The Union Cabinet had, in August 2009, approved a proposal for moving a Constitutional Amendment Bill.

Following the cabinet approval, many states increased the share of women's participation to 50%, even before the constitutional amendment could be made. Bihar did it before everyone else, way back in 2005, while Maharashtra, Rajasthan, MP, Kerala and Karnataka, among others, have followed.
In Uttar Pradesh though, the share of women representatives at the gram *panchayat* still remains 33.42%. What makes it undoubtedly problematic is that a significant percentage of these elected representatives are rubber stamps; their husbands – *Pradhan Pati* – are the real masters.
In the Indian Constitution, there are provisions for equal rights for all citizens irrespective of their social and economic status. However, such provisions exist only in pen on paper for millions of economically and socially disadvantaged people in India, especially SC's, ST's and Women.

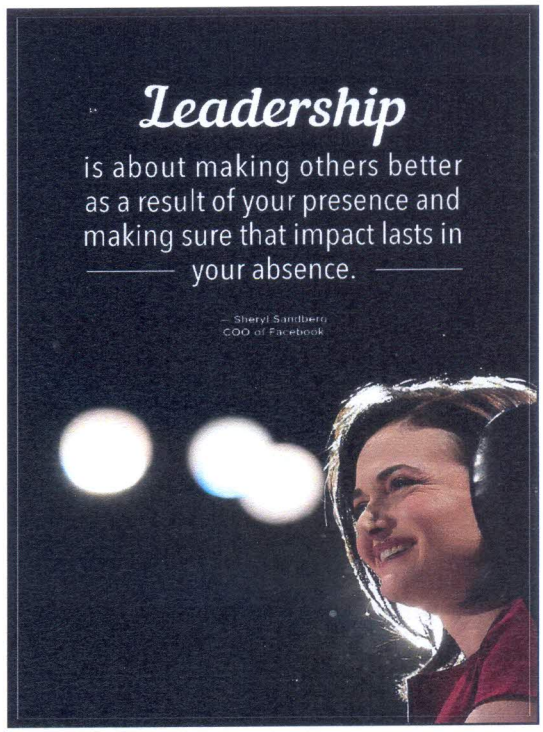
In conclusion, it may be considered that to achieve the Women's Empowerment, advancement can be facilitated with the co-ordination of different sections of society such as the male gentry, religious heads, political leaders, who should come forward and shun their interpersonal interests, even ego, to understand and appreciate that the women are an equally important segment of society as men. Male chauvinism must go, the sooner, so much the better. Unless this male dominated society is transformed and replaced by a better socio-economic set up where men and women are equal co-workers, the future of humankind appears to be bleak.
Law cannot do anything without the cooperation of society, because the mental set up of our society is traditional and religious and men hesitate to empower women. For the empowerment of women we have to change our mental attitude and educate women to demand empowerment as a Human Right.

Here are some suggestions:

- Education plays a very important role. It was seen often that maximum women have had primary and secondary education. They are not aware of their rights and powers so to enliven the goal of democracy through Panchayati Raj, we have to make them educated for their empowerment.
- Women constitute near about 50% of the population of the country. There is only 33% reservation for them. Reservation should be enhanced according to their population.
- Women are to be mobilized. The complexity of the function of local government demands skill, knowledge and its application. This can be acquired only through training.
- Our society is a traditional society. Our society does not allow to women to participate in public life. To make them empowered, we have to change our mindset in favour of women.
- Panchayati Raj Institutions should strengthened for an equitable and deep rooted democratic set up in the country.
- The State should make efforts to bring the provisions of Directive Principles of State Policy under the provisions of Fundamental Rights.
- Panchayati Raj Institutions may be strengthened to ensure social justice. An election code for *panchayats* should be adopted throughout the country.
- Political parties should work for women candidates with equal passion.
- Political awareness among women, especially the women of the marginalized sections of society, is a must for their empowerment since this will contribute to national development.
- The *Pradhan Pati* and relatives of the elected woman should be not be allowed to interfere in the decision making of the elected member and should be contained by either law or authority.

Empowerment of women is possible only through organizing them in groups, giving them intensive training of leadership, acquainting them with at least a few important procedures of accounting and cash handling, decision making, etc. Women who were members of the Mahila Mandals or self-help groups have succeeded better in public life than other women





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A.U.

8 मार्च 2019 को महिला अध्ययन केन्द्र मे अन्तर्राष्ट्रीय महिला दिवस के अवसर पर निर्देशिका प्रो. स्मिता अग्रवाल के अध्यक्षता में मुख्य अतिथि डा. शिल्पी मेहरोत्रा के दवारा ग्रामीण महिलाओं की जीवन शैली पर व्याख्यान प्रस्तुत किया गया तथा विश्वविदयालय के शोध छात्रों दवारा परिचर्चा का आयोजन किया गया।

26 जनवरी 2019 (गणतंत्र दिवस) को इ.वि.वि. के एतिहासिक सीनेट हाल में आयोजित समारोह में माननीय कुलपति जी एवम् केन्द्र की निर्देशिका प्रो. स्मिता अग्रवाल के द्वारा Understanding Gender Course 7th बैच के छात्रों को उनका प्रमाण पत्र प्रदान किया गया।

25 जनवरी 2019 को मानवविज्ञान विभाग इ.वि.वि. में गाँधी जी की 150वीं जयन्ती वर्ष के उपलक्ष्य में विशेष व्याख्यान का आयोजन किया गया। इस अवसर पर प्रो. चंद्रशेखर भट्ट भारतीय डायसपोरा अध्ययन केन्द्र के निदेशक द्वारा "गांधी एंड डायसपोरा : सम एक्सप्लोरेशन्स इन कन्टेम्पोरेरी इंडिया" पर व्याख्यान दिया गया।

10 जनवरी 2019 को सेन्टर ऑफ मीडिया स्टडीज़ इ.वि.वि. में कुंभ मेले में मीडिया कवरेज पर आयोजित कार्यशाला में प्रो. राम मोहन पाठक (वरिष्ठ पत्रकार व काशी विद्यापीठ वाराणसी के पूर्व डीन) के द्वारा कुंभ के तीन पक्षों (धार्मिक, आध्यात्मिक और लौकिक) पर प्रकाश डाला गया।

केन्द्रीय पुस्तकालाय इ.वि.वि. द्वारा अध्यापकों एवं शोधार्थियों को RemoteXs (e-books, e-journals and e-database) की सेवा प्रारम्भ की गयी है जिससे की यूजर कहीं से कभी भी किसी भी समय अपने उपयोग की सूचना प्राप्त कर सकता है।

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