

ABUSING THE WOMEN QUESTION

- ANOUSHKA DEB

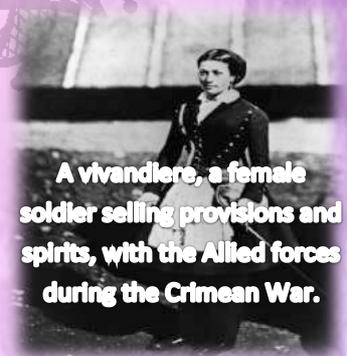
"I feel somewhat guilty in celebrating, knowing that the situation has not changed. Young, hopeful, women will never be supported by the government for advanced studies or appointed in professional ranks", voiced out Annushka, as she lay in bed, along with her lover.

"Well, isn't that exactly what you, I and so many others are fighting for? Which is why celebrating the fact that you published your first paper as an independent scholar is so important. So many women will derive inspiration from you to not let the government limit them", said Vladimir Dostoyevsky, as he caressed her cheek. Annushka was reminded of her mother, Svetlana, born in 1855, a year later to what would come to be known as the beginning of Russian feminism.

Although Russia had seen impressionable female monarchs in the form of Catherine, Maria and Alexandra, the onset of the cult of domesticity led to deteriorating condition of women, at least in the upper-class society. The idea that woman must be the mistress of her household and man, the provider became extremely popular, to the extent that where this was not

followed, women were eyed suspiciously, i.e., those in the middle class, who wouldn't stay at home and those from the lower strata, who could not afford to stay at home. In 1853-54, during the Crimean war, while Russian troops were suffering horrible conditions after the showdown against the Ottomans, who were supported by Britain and France, it was the female philanthropists who came to save the Russians. Community of Sisters of Mercy of the Exaltations of the Cross funded and organised by Grand Duchess Elena along with another group of nurses sponsored by Empress Alexandra, crossed the Crimea peninsula and saved the day.

Ideas of liberal feminism from the United States, Britain and France were being publicized by liberals, Elizabeth Taylor and John Stuart Mill. An improvement in the situation of women was proposed in front of the emperor, Alexander. A factor that was seen to be useful in bringing about the change was women's education. It would be wrong to say that in mid 19th century Russia, women were denied education. But they were taught religion, embroidery and social graces so that women were useful.



A vivandiere, a female soldier selling provisions and spirits, with the Allied forces during the Crimean War.

However, with the episode in the Crimean war, people started to argue for women's education for their own benefit. Thus, was the start of the "women's question". Even at present, 1905, the "big three" of the first generation of feminist activists, Anna Filosofova, Nadezdha Stasova and Maria Trubnikova were household names. Like most female activists of that time, the three of them hailed from the elite class.

They along with other feminists helped poor urban women and improved education for girls. Volunteers established night and day schools that instructed lower class women in basic literacy and numeracy and at times more. For instance, in 1863, the Women's Publishing Cooperative in St. Petersburg taught women how to print and bind books. The feminists were successful in their endeavor as, in 1858, the education minister ordered the establishment of more rigorous secondary education schools



for girls, Russia being the first country to do so. Soon colleges were established for women as higher women's courses in private universities and eventually in Moscow, Kazan, Kiev, Vilnius, and Karkhov were available. Subsequently, women were also allowed to study medicine. Varvara Kashevarvora-Rudneva being the first female physician of Russia.

The first radicals were the Nihilists in the 1860s. Their main aim was the rejection of the status quo under which they also saw women as being equal to men and not sex objects. The nihilists, particularly the female ones, paraded their rejection of the establishment through the streets, having cut their hair short, donning blue-tinted spectacles, and smoking cigarettes. They were devoted to reason and science scorning tradition, and religion. Despite being able to challenge the complacency of the privileged, their rebellion was short lived and by 1865, they were merely a fad among young elite people.



The status of serf women got better with the Emancipation Statute of 1861 which made the peasants independent farmers and incorporated them into free people. Schools were established in the countryside and women too migrated to cities in search of jobs. By the first decade of the 20th century, women workers in the factories increased. But that ushered in problems like deteriorating health and mental conditions among them. Women were reluctant to take part in workers' strikes and protests, but that also changed by 1905. Other professions developed by the late 19th and early 20th centuries like nurses, pharmacists, teachers, for women. However, their pay continued to remain less than their male counterparts.

"You think parents are not seeing you and your friends, becoming independent scholars, painters and whatnot and wanting the same for their daughters." Vladimir's voice bought Annushka back from her daze. She often went there, in the past. "But, most of them are elites, like us", she complained. "Workers' unrest of 1901, the students protests in 1902 and



1903. January 9 of this year was hard, I agree. So many workers died at the open fire, without even having met the Tsar, who should have listened to their problems. But can you deny them as examples of voices of the former serfs?", he asked. Unknown to either of them, 9th January would be christened as bloody Sunday due to this very reason.

On October of that year, a general strike which shut down major cities, turned to be the first step towards what later history books will term as Russian Revolution. Working-class women participated in the revolution. They joined newly formed workers' unions, organized all-female unions of laundresses in the capital and servants' unions in cities, elected female representatives to the soviets for committees representing workers, in Ivanovo-Voznesensk and St. Petersburg.

Anna Evreinova Peasant women too joined the turmoil and, demanded the renegotiation of leases on the land they farmed and attacked people they perceived as exploiters. Women and men marched on landlords' houses and

merchants' shops. The Philanthropic Society redoubled its petitioning for improvements in women's education and employment. Some of these women came together in Moscow in late winter to form the Union of Equal Rights. The leaders included Anna Evreinova, Anna Miliukova, Ekaterina Shepkina, Liubov Gurevich, Maria Chekhova, and Zinaida Mirovich. Quickly the union set up a national board of directors based in Moscow and St. Petersburg and promoted the establishment of chapters in other cities.

At the founding convention of the Union of Equal Rights in April, their general objective was declared as attainment of political and civil equality between women and men and better economic conditions for the former. Specifically, it called for universal suffrage, equal opportunities for females in education and employment, equal treatment of women in reform of the peasant commune, protective labor regulations, and an end to government regulation of prostitution.

To Annushka, Vladimir, now happily married, and their friends, it came as a surprise that in the coming years, while the feminist movements waned, the temperance movement against alcohol, gained strength. The Women's Mutual Philanthropic Society continued its work, and in 1908 a new group, the League for Women's Equal Rights, was

organized. In 1908, Anna Filosofova and Anna Shabanova of the Philanthropic Society held the First All-Russian Congress of Women in St. Petersburg. It, among other things, brought to the fore ideological and strategic disagreements between liberals and socialists that had existed as early as the 1870s and had caused dissension within the Union of Equal Rights in 1905 where feminists argued for an independent feminist movement, while agreeing that the situation of working-class women cried out for redress. After the Women's Congress, the League for Women's Equal Rights and the Philanthropic Society soldiered on. In 1910 they persuaded the Duma to pass a revision of the inheritance law that granted women equal rights to inherit moveable and urban property. Reform in the marriage law finally emerged from the Duma in 1914 and the wives could obtain legal separations and seek education and employment without obtaining their husbands' consent.

Across the empire, feminists scored successes in the last decades of the tsarist regime. They expanded women's education, improved their legal rights, re-energized the discussion of the woman question by publicizing the international feminist agenda—suffrage, legal and civil equality, educational and employment opportunities, improvements in maternity care and childcare, protective labor legislation—and developed their own analysis of the

situation of women in Russia. Feminists also spread the call for women's rights to working-class and peasant women.

During the World War in 1914-17, some women went as nurses to the battle ground and feminists too lend a hand to further strengthen their cause. Inflation was high and the Tsarina Alexandra, never really good at gaining the favour of her subjects, was failing even more. Protests happened at markets at all times.

Celebrating their daughter, Sophie's 10th birthday on 22nd February, 1917, Annushka and Vladimir were anticipating the next day. 23rd February, 1917 (8th March by the Gregorian calendar) came to be known as International Women's day primarily due to the fact that the women took to the streets and organised the uprising to bring down the Tsar.

The uprising against the tsar spun into a revolutionary effort to destroy the old political order. Crowds looted police stations and drove tax collectors out of town, peasants seized landlords' property, workers took over factories, and soldiers organized committees to speak for them in negotiations with officers. In the cities, democratic organizations sprang up, the most important of which were the soviets, elected assemblies of workers and soldiers. The politicians that benefited most from the Revolution were the Bolsheviks, the left wing of the Social

Democratic party. They also built a strong, well-led organization based in the working class and the army. Vladimir Lenin, the head of the Bolsheviks, declared a new government, based in the soviets and led by the Council of People's Commissars, which was composed mostly of Bolsheviks. The first stage of the Russian Revolution was over.

The battle continued for women. In the cities, women marched in demonstrations and joined political parties and trade unions. In the countryside, peasant women participated in the confiscation of the nobility's property. Women workers held meetings to discuss their problems, particularly low wages and sexual harassment. Some workers, such as the laundresses of Petrograd, unionized. More women than ever before were politically active, and their uprising empowered cadres of female leaders.

Women from all classes were joining the League for Women's Equal Rights to demand that women's rights be on the agenda of a democratizing Russia. Masses of women marched to the Taurida Palace, headquarters of the Provisional Government and the Petrograd soviet. They called on the leaders of both bodies to write women's equality into the laws of the new Russia. The men who came out to meet them declared their support for women's rights. The feminists kept up their lobbying thereafter, and by midsummer, the Provisional

Government issued an electoral law that granted the right to vote and to run for office to all men and women twenty years of age and older. The Provisional Government also opened the legal profession and the civil service to women, and abolished the rule that only men could serve on juries. Women also joined the ongoing war at the forefront.

Both Annushka and Vladimir were a part of the Bolsheviks, the social democrats led by Vladimir Lenin and recruited many women in their party. After the Bolsheviks seized power, they moved quickly to enact their program of women's emancipation by issuing laws that established the principle of women's economic, educational, legal, and political equality with men, and by designing social services. In communism, the feminists saw hope for the liberation of women. But by the 1920s, the Communist Party showed its limits to women's emancipation. Wanting factories to be more efficient led to women being unemployed since they did not possess the same skills as men did. They weren't opposed to the idea of women's liberation, in fact, Lenin was more committed to it than any other low ranking Communist leader. But women had to be patient for it. They did open posts for women in medicine, civil, education and sales. Married women had more rights under Soviet law than did women elsewhere. At this time, Joseph Stalin was emerging as a leader with a new party.

Soviet reached its height of success under Stalin and women's emancipation reached most of the women. Wages were still lower for them and very few were promoted to highest official ranks. His party modelled women as free, liberated and working but still carrying with her the idea of domesticity. At the wars, the women too, participated at the forefront.

The Soviet leaders did work for women, but it looked as if they were doing it for the sake of it. For instance, Marriage and divorce laws were made easier, but since birthrate went low, provisions were made for women to bear children and thus stay at home more often. This can be said true for Putin's Russia as well, the way he has legitimised the crude, vulgar locker room language alongside his personality as a "caring father". Annushka's concerns at the beginning now seems justified, for Sophie and the rest of her generation witnessed the continued abusing of the women question; young, hopeful feminist thoughts still lurk around the corner, but their ideas are not given a professional rank to come out in the wide arena.

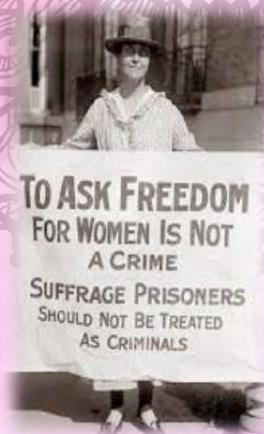
FROM REVOLTING TO VOTING

-SMRITI CHAUHAN

“In politics, if you want something said, ask a man; but if you want something done, ask a woman”. - Margaret Thatcher

These words by the first woman prime minister of the United Kingdom drives us to look back at her legacy, her legacy of women's movement for their political rights in Britain. This article would look at how varied aspects of industrial revolution laid down groundwork conditions for the women suffrage movement in Britain. From the times when Jenny spun 'jenny' to the times when women cast their votes on equal terms as men, the tale is equally enticing and inspiring.

The social legacies of industrialization and capitalism in the 19th and early 20th century, interlinked with the development of a working class and growing bourgeoisie, changed the social fabric of Western Europe. In the 19th century, Louise A. Tilly and Joan W. Scott, point out that the Industrial Revolution brought about a structural change where 'family economy' was replaced by the



Margaret Thatcher

'family wage economy' as it caused the growth of wage labor and shift in production, outside of the household to factories. The family wage economy was now defined by the need for money, to pay for food and rent, towards which individual wage

earners contributed. This shift had diverse impacts on the different classes. Children and especially daughters were an important economic resource for working-class families, as were put to work at a young age between 10-14 years, to contribute to family income. Typically girls from rural England and France shifted to cities, as the growing urban middle class created a demand for domestic servants. Daughters who shifted to cities became more independent of family control, especially in spheres of marriage and spending money. Yet this independence was accompanied by greater vulnerability of economic and sexual exploitation of young girls. In cities wages were often low, employment was seasonal and unstable due to economic fluctuations. Thus prostitution developed as a new occupation in order to survive. In 1836 Parent

Duchatelet found that majority of prostitutes in Paris were recent immigrants.

Among the working class, women contributed wages to the family fund, managed the house, bore and cared for children. Once a woman get married their domestic duties and childcare increasingly conflicted with their capacity to earn a wage as industrial jobs demanded long hours away from home. This conflict was resolved by married women not working unless financial necessity demanded. It also led to the concept of a 'male breadwinner' emerging, as a result of 'gendering' of the newly created public and private spheres.

Among the middle class or bourgeoisie Lynn Abrams says that children and wives usually didn't work and especially not out of financial necessity, as males earned well enough. Thus, the 'gendering' of the private and public spheres was greater in the middle-class household, as the married woman's ideal role was that of a mother/wife, who maintained a good house and provided an emotional haven for husband and children to escape the hardships of the industrial world. The increasing association of the home with women led to women being seen as dependents and incapable of productive roles like politics and work. Some aspects of industrialization, in particular, moved the status of women in the British society. Separation of home and

workplace led to men often competing with working-class women for factory jobs as they were often preferred by factory owners who could easily underpay and exploit them.



The middle-class women who were entitled to play the 'housewife' role had more leisure time which gave them opportunities to discuss political and social issues. At the same time, many middle-class women were spending time in activities like shopping which made them an important aspect of the emerging consumer society. The more daring ones even took part in adventure sports. The interesting part is that even women's fashion in early twentieth century reflected their social mobility by becoming increasingly 'less confining'. All these details opened up new avenues for women's activity and expression. Even when women were working outside the



boundary walls of the home, many still believed that the 'ideal women' belonged at home. Fueling these notions were some 'scientific theories' that stated that a woman's brain was smaller than a man's brain, therefore, they are incapable of understanding complex issues like politics.

Even more, it was unhealthy to challenge a woman mentally as it would redirect the supply of blood from the reproductive system to the brain which will lead to sterility or physical degeneracy. English laws stated that women had to give their earnings either to their husbands or fathers. There was no legal existence of married women. As Caroline Norton puts it in her book, 'The law could not prevent libel and torment, and fraud; the ripping up of old wounds or the infliction of new.' When the subjugations faced by women reached its zenith, it became imperative for them to demand their rights.

The women's rights movement can be traced in the popular temperance movement of the 19th century, which

should be understood in the light of lack of women being able to control household finance. Men could literally drink the family onto the street. Until the 19th century, most men were deprived of the right to vote just as women were. This privilege was only bestowed upon a certain section of propertied men. However, various acts like The Great Reform Act of 1832, The Representation for the People Act of 1867 and 1884 extended the franchise for men. It was this extension which further fuelled the women's desire for their voting rights. In 1869, James Stuart Mill proposed to parliament that women should have right to vote but the majority were hostile to the idea. His essay 'The Subjection of Women' had a major impact and became the 'bible' of the Suffragette Movement.

In 1888, first international women's rights organization formed the International Council of Women. In 1897, Millicent Garret Fawcett founded the National Union of Women's Suffrage Societies (NUWSS) which propined moderate peaceful methods for the right of women to vote. Like her sister, Elizabeth Garret Fawcett was a suffragist and established the London's School of Medicine in 1874. In 1907 the NUWSS organized its first large procession.



This march became known as the Mud March as over 3,000 women trudged through the streets of London from Hyde Park to Exeter Hall to advocate women's suffrage. In 1903, Women's Social and Political Union (WSPU) was founded by Emmeline Pankhurst including her daughter Christabel. Many had become frustrated because of the lack of success of NUWSS, so they resorted to more direct and violent means. The 'suffragette movement' lead by WSPU decided their motto to be "Deeds Not Words".

At first women from middle and upper classes were at the forefront of the struggle for the right to vote. But later even the working class women who initially were more concerned about their working conditions and wages later joined the suffrage struggle. In 1904, International Women Suffrage Alliance (IWSA) was founded by British activist Millicent Fawcett, American activist Carrie Chapman Catt, and other leading activists. Since New Zealand,

a British colony, had already given voting rights to women in 1893, it became an argument for women's suffrage in Britain.



Many influential and even politically active women strongly opposed the idea of votes for women. Among the most vocal were the Women's Anti-Suffrage League established in 1908, with over 100 branches in Britain. After two years, the Women's Anti-Suffrage League merged with the Men's League for Opposing Woman Suffrage to become the National League for Opposing Women's Suffrage. It was effectively a takeover

by the men, with Lord Cromer, head of the Men's League, chairing the new joint organization. In response to this, Cicely Hamilton, an English actress, writer, journalist, suffragist, lesbian and feminist, joined with her friends in founding the Women Writer's Suffrage League. They poked fun at opponents of women's rights in a series of satirical cartoons.



The suffragettes took militant actions such as chaining themselves to railings, arson attacks, and even bombings. Their targets were mainly institutions that symbolized male authority. The increasing violence of

the campaign was partly due to the leadership style of the Pankhurst's and partly to the frustrations of the campaign. The militant campaign tactics of the suffragettes were used against them because many opponents claimed the use of violence showed women did not deserve the right to vote. The leading suffragettes had a guard of 30 elite trained women who acted as bodyguards to protect them from the police using jujutsu. They were taught by Edith Garrud, popularly known as the 'fighting suffragette'.

The imprisonment as described the by the suffragette prisoners were inhuman and hostile. In prison, the suffragettes demanded to be treated as political prisoners but they were given the status of common criminals. The suffragettes' response was to go on hunger strikes in prisons. The authorities resorted to 'forced feeding' by use of tubes through the mouth or nose. In March 1913 Parliament passed the Prisoners' Temporary Discharge for Health Act. This made it legal to release prisoners because of ill health. Then when hunger- strikers had recovered their health they could be imprisoned again. The Act was a deliberate attempt to weaken the impact of the hunger strikes; the Liberal government was anxious to reduce the embarrassment caused by the treatment of suffragettes in prison. The Act was widely known as the "Cat and Mouse" Act to suggest that the

government was toying with the suffragettes like a cat with a mouse.

At the outbreak of First World War in 1914 as men left their jobs and went overseas to fight in the war, suffragist and suffragette leaders volunteered their members to take their place. At first, the government met their offer with patronizing remarks. But by 1915, as the war forced Britain to recruit more and more soldiers, the women's willingness to volunteer could no longer be ignored. Hundreds of thousands of women were employed in industries key to the war effort, such as munitions factories and weapons manufacturers. Many more women worked as conductors on the buses and trams, as laborers on farms, in hospitals as nurses and in offices as secretaries and assistants.

A few women's groups were reluctant to support what they considered an imperialist war, but most laid aside political campaigning and took up the war effort. Emmeline Pankhurst remarked that there was no point in continuing the fight for the vote when there might be no country in which they could vote. With the majority of young men enlisted in the army, the role these women played was crucial not only to the war effort but also to the running of the country.

On 6 February 1918, the Representation of the People Act 1918 was passed, enfranchising women over the age of 30 who met minimum property qualifications.

About 8.4 million women gained the vote. In November 1918, the Parliament (Qualification of Women) Act 1918 was passed, allowing women to be elected to Parliament. The Representation of the People Act 1928 extended the voting franchise in Great Britain and Northern Ireland to all women over the age of 21, granting women the vote on the same terms as men. There are different views among historians why this happened when it did. Some historians such as Arthur Marwick (War and Social Change in the Twentieth Century, 1974), have argued that while it's possible that their role in the workplace would have earned them political advancement eventually, it was the war which highlighted the economic and strategic value of women to the country. In addition to that, many served with such distinction, in the medical services particularly, that their political cause gained credibility as a result.

Whereas some others believe that stressing the importance of women's war effort takes away from the impact, which the pre-war women's movement had made. This line of argument can be taken further that in fact the war actually delayed women receiving the franchise. Women's suffrage was on the verge of being granted just before war broke out in

1914. 'Men make the moral code and they accept women to accept it. They have decided that it is entirely right and proper for men to fight for their liberties and their rights but it is not proper for women to fight for theirs.' - Emmeline Pankhurst It was this zeal of the women of Britain which enabled them to put up the challenging yet worthy fight for their rights. From Emmeline Pankhurst to Margaret Thatcher, the woman had come a long way to make the world realize her importance.

CHINA: A JOURNEY FROM FOOT BINDING TO AN UPRISING

-PREKSHA KOTHARI



The Chinese Communist Movement is one of the most widely known movements in the world. In some ways, it forms the very basis of the Dragon Nation's identity. But what is often neglected in the news and in scholarship are China's domestic and social changes that are inseparable from the country's exponential economic growth. In particular, the Chinese women's rights movement, beginning in the mid-twentieth century, has played a crucial role in China's rapid development.

In the mid-19th century, the lives of Chinese women remained much as they had been for the past millennia. Women were considered inferior and held little power in society. Under the Qing dynasty, in power at the time, this subordination of women continued, enforced by both the laws of the Qing and societal norms and mores. All of this changed when the seeds for the fight for were first sown during the Taiping Movement of 1851. Led by Hong Xiuquan, this movement changed China and, in many ways, shaped the country's future rise. Due to the Taiping rebellion, The Qing dynasty suffered significant blows in its power and territory. Hence two parallel governments of the Taiping rebels and the Qing dynasty were established. But by the end of the movement in 1864, the Qing people were successful in regaining their former regions of power, including Nanjing and Peking. The rebellion promoted an ideology that welded Christianity with popular Chinese religious beliefs. The Taiping, as the people behind the movement called themselves, offered many novel ideas that promised to drastically restructure Chinese society. Among these beliefs was a new vision of

gender roles. The Taiping social order was established, which called for equal treatment of men and women in terms of distribution of plots of land as well as funds from the treasury. The inhuman practice of foot binding was abolished and punishable, prostitution made illegal. Women were no longer forced to remain inside the intimate chambers of their homes, they had the liberty to find jobs in the field, the government etc. Many ranks of official women existed, from a position as a Chief of Staff all the way down to the Women Corps Superintendent of the camp. There were special contingents of women in the Taiping army during the rebellion. Jean Chesneau attributes the presence of rebel women in large numbers in the Taiping Movement to the weakening of the feudal structure due to the intensification of the feudal crisis. Julia Kristeva, on the other hand talks about the Boxer Rebellion of 1900- 1901, where a Chinese secret organization called the Society of the Righteous and Harmonious Fists led an uprising in northern China against the spread of Western and Japanese influence there. The rebels, referred to by Westerners as Boxers because they performed physical exercises they believed would make them able to withstand bullets, killed foreigners and Chinese Christians and destroyed foreign property.



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Julia Kristeva suggests that the daughters of the Boxers took part in military and political struggles because of the limited freedom accorded to women in non-Han, non-Confucian families. Thus, the rebellion encouraged women's participation and helped them fight for their right to be treated as equals. All of these factors stimulated women to also take part in other protests like the Reform Movement of 1898 which demanded, among other things, the right to education for women and the unbinding of their feet.

Though the Taiping Rebellion was a failure and ended in 1864, it did spearhead the fire for women's participation in China's escalation. The Taiping Rebellion and its ideals inspired the people of China to rise up against imperialism. The Communist Party of China, through years of struggle, rose to prominence and finally the Communist Movement from 1937 to 1945 helped cement their position in the minds of people. The struggle for the transformation in the status of women in China was closely connected with the struggle of the people of China against feudalism and imperialist control. Their long struggle for self-assertion within the family and society, against patriarchy, for the right to vote, for free choice of partners and divorce, for property rights etc., drew sustenance from the revolutionary movements in China. The movement proceeded along a zigzag path; it was attended with advances and retreats. At times,

women's rights movement's strengthened revolutionary struggles aimed at fundamental social transformation; at other times, these were fed by revolutionary movements.

Mao Tse Tung wrote that the Chinese people had three ropes round their necks, but women had four: political authority, clan authority, religious authority and the authority of the husband. These authorities embodied the whole feudal and patriarchal ideology as well as the social system. For thousands of years, political power in China, whether in slave society or feudal society, had been closely associated with the control of women. Neither did the women have any right over property, nor did they enjoy any independent decision-making power in matters affecting the family and clan. In fact, women constituted so important an element of the feudal system, that any attempt to emancipate women could only result in the entire restructuring of the whole social pyramid and a tremendous change in outlook towards women as also in the correlation of forces struggling for power. The formation of the Communist Party of China in 1921, and the spread of the revolutionary movement, brought the women's movement to the fore. The communists recognized that women were confronted with some specific problems peculiar to their social position and these made them the

most oppressed section among the oppressed classes in feudal China.

Thus, the battle for women's emancipation was closely tied up with the battle for social revolution in which they fought side by side with men. Chinese women took an active role in a large number of rebellions and movements of other types along with men. Appeals were made to women to help the army through reconnaissance missions, agricultural labourers, etc.

The first official move of the Communist Party in response to the growing solidarity of women was to set up a special women's department at the Second Party Congress held in 1922 in order to organise and lead women in revolutionary politics. This department was directed by Hsing Ching-yu, one of Mao's fellow student-activists from Hunan and the only woman on the Central Committee of the party. The Party included in its list of objectives "the unlimited right to vote for all workers and peasants, regardless of sex, protection for female and child labour and the abolition of all restrictions on women." It also espoused such democratic demands of feminist groups as the right to self-determination in marriage, equal husband-wife relations, equal rights to vote, hold office and education. Hsing was instrumental in bringing large sections of women belonging to these groups within the fold of the Communist Party of China, thereby

channelling the movement into a socialist direction.

Executed by the Kuomintang, who were the rivals of the Communist Party in 1928, Hsing Ching-yu was admired as the "Grandmother of the Revolution." The Women's Department's concentration on the task of organising women workers reflected the Chinese Communist Party's urban strategy of revolution as influenced by the Comintern. The first strike by women workers occurred in 24 silk factories of Shanghai in 1922 in which 20,000 joined and demanded a 10-hour working day and 5 cents wage-increase per day. The first rally of women, under party leadership, was held on Women's Day (8 March) of 1924 in Canton, where a group of girl students and women workers raised slogans: "Down with imperialism", "Down with warlords", "Same work same pay", "Protection for child labour and pregnant mothers", "Equal education", "Abolish child brides and polygamy", "Prohibit the buying of slave girls and the taking of concubines", "Formulate a child protection law".

These anti-imperialist and anti-feudal slogans echoed throughout the country and ushered in a new phase in the women's movement. To realise the slogan for women's liberation, the Communists first sought to educate and organise women for their struggle against their double oppression: the oppression shared by the men of their own classes as well

as the subordination at the hands of the other menfolk round them.

The scholar Julia Kristeva points out that the Marriage Resolution of 1931 helped eliminate at least the patriarchal authority of the clan system. It authorized free choice of partners, prohibited marriage between relatives through the fifth generation, as well as between so called 'piao' cousins i.e. 'relatives of the same generation other than those to whom one is connected exclusively by males' in the maternal lineage—a provision which struck at the system of clan isolation by arranged marriage between relatives. The provision of 'free divorce' ensures the economic security of women. The Regulation also abolished the distinction between legitimate and illegitimate children. It was the struggle for the attainment of women's liberation not only from the clutches of the landlords, but also from the oppression of their husbands and domestic seclusion. An important landmark was when in 1941, women were elected to fill 8% of the seats in township councils, including over region-wide elections in the base areas in 1941, during which there was a campaign for women's rights.

Today in contemporary China, the feminist movement has had its run ins with the government. In the past two decades, modern-day Chinese feminists have begun vocally challenging Marxist state feminism. The 2015 detainment of five Chinese

feminist protester's before International Women's Day—and their subsequent release upon popular outcry—is emblematic of deeply seated public discontent toward state policy on women's rights and the influence such discontent can have on the ever-watchful Chinese regime. Given both the domestic and international pressure at stake, the Chinese Communist Party (CCP) cannot afford to silence the country's feminist protest movement. It must treat women's rights as a priority in itself and not simply a prerequisite for its own economic advancement. Indeed, Chinese feminism has its own historic context different from that of the West, but an outdated vision on the issue will not only harm the citizens—it may destabilize the very balance the CCP has tried so hard to maintain.

SHADES OF FEMINIST MOVEMENT IN THE 19TH C HISTORY OF USA

- SOUMYA TALWAR



In the 19th century U.S. history, the White feminist movement was based on racism as it failed to set up bi-racial feminist alliance. On the other hand, both Black women and men were together due to the common causes that bound them as they wanted to survive impact of the brutal institution of slavery and wanted advancement of their race in the post-civil war era. However, when it came to providing political rights, even black men turned sexist. Therefore, for Black women, there were two important agendas: to achieve equality with men; to embrace anti-racism

For Black women, there always existed tension between their idealistic aim to achieve freedom from the shackles of racism; gaining economic freedom, and practical

reality of fulfilling their domestic responsibility. Freedom from racism, for Black women, meant destruction of accepted gendered boundaries that existed in the US society, but it also meant that even the Black men adopted White men's ideal of a patriarchal family and community structure in which men were superior and women were placed in a subordinate social role. The question then emerges as to why Black men wanted to adopt the dominant White culture?

Black men hoped for their development on gaining political, social and economic equality in American society but they also wanted to adhere to the "proper" notions of female behavior - dependent on notions of piety, purity, domesticity and submissiveness. Therefore, the history of Black women was multi-layered. Economically-family, friendships and their experiences as "free-born" and ex-slave women helped determine their goals, motivations and activities. It also influenced the degree of contestations to which they were willing to accept "true womanhood" ideals.

The history of Black women is based on individual personalities and perception of their roles as female activists. Some Black women struggled to meet middle-class standards of respectable womanhood in their daily lives and in their activism. Then there were others who

a) To achieve

didn't adhere to any sexual stereotypes and ignored expectations of ladylike behaviour. Black women participated in abolitionist movement to assist their family and community to secure racial equality. Freedom was important so that both Black men and women could exercise power over their own lives and establish their own institutions and methods of social organization. But the "public role" of the Black women had to be performed within the male assigned "parameter" of purity, piety, domesticity and submissiveness. There was an image of "bad" Black women- a myth created by White society about Black women's "character" based on 19th century notions about sexuality. Black women performed three services based on their "character of being bad": Service as breeders for the slaveholding economically; Sexual exploitation by the white masters and overseers; perform hard manual labor.

Therefore, Black women's image in White society was based on racist and sexist perception. Moreover White men, to strengthen their patriarchal dominance, looked upon female Black slaves as inferior human species who were sexually deprived. It is this negative sexual imagery of Black women that provided incentive to them to erase this image of "bad" women that justifies their subjugation and instead became free.

But according to historian Shirley J. Yee, the problem was that the black women once free traded one stereotyped reputation with another. This other stereotype image was based on adhering to values of „middle class white women“. Even Black leaders like Frederick Douglass, Philip A Bell and Samuel Carnish advocated strict standards of female propriety. But unlike white women, Black women showed the ability of becoming economically independent and run their own business.

In the field of education when in Northern states many Manumission societies opened up schools for Blacks, there were separate schools for Black women that provided only that much of education that prepared them to teach their children and become "ideal" companion for their husbands, i.e., domestic skills. This meant that Black women just like their White counterparts could only exist as daughters, wives, and mothers. Education, however, for black women was always an avenue to become economically independent as Black men often couldn't earn enough to provide for their families.

This meant that most black women had to bear the twin burden of traditional, domestic responsibility and earning wages. Many black women found a way out and they turned their domestic work into private business for example becoming a seamstress, hat mender, etc. These types of businesses

assisted Black women to avoid Black men's problems with job competition and racial hostility. At the same time, both Black women and poor White women had to work to support their families- they also became champions of labor movement in America. But especially for Black women the fact that they were required to work and options for work were limited meant that free blacks hadn't attained complete freedom. Many Black women had become „public speakers“ and their role was considered important for fund raising for abolitionist movement and for development of black churches.



The above picture, therefore, provides an image that Black women were not completely powerless. They established their own patterns of participation. They also attempted to reclaim a community identity that existed apart from the dominant culture and that registered the achievements and needs of Black women.

WOMEN STRUGGLE DURING INDIAN NATIONALISM

- SHIVANGI DIXIT

आधुनिक चीन के नमाणम जोथान सुयात सेनको ात है आधुनिक तुक के नमाणम मुतफ़ा कमाल पासाको ात है तजक वहीथान आधुनिक भारत के नमाणम मोहनदास करमच गाँधी ात है भारतीय

राजनीतमउनकासयवेश 1919 मरौलट एटकेवसयाह. आंदोलनसेआइसके बादतोभारतीयरायआदोलनकाचर. पूणतया. बदलगयागाँधीजीकेराीय आंदोलनमसयवेशसेपूवआंदोलनकक तमुयत: अभजनवादथीइसमपमी अंैजशाातलोगोकेसीमतवग काभावथा नेताकाआमजनतासेकोई ापकसरोकारनहथाभारतीयराीय कांेसकादायरासंकुचतथाऔरभाव सीमतइसलेयहआमजनता तकअपनीपंचनहबनापायापर तुगाँधीजीकेओजपूणनेतृवकेपरणामव पभारतीयराीयकांेसकेदेतेवके येकनागरकतकपंचा

गाँधीजीकेआंदोलनकभारतमशुआत रौलट एटसयाह. सेईरौलट एटएक ऐसा एटजसकेतहतअंैजकोभारतम

मनमानी करने के पूरी आजाद मल साहीड़द अं ेज भारत म कसी भी को बना कारण बताये बना अपील का अधकार दए. गर तार कर सकते थे इस काळे कानून के वरोधक शु आतनकेवल ह अ भजनोनेक ब कसमाजके समीवग वरोध व पआगेआय.े गाँधीजीके सुझावपरकां ेसूपेदसा हड़तालका आ वान कया और ज ा मदनमोहन मालवीय मजह ल हक़ ने क य था पका सभा से इ तीफा दे दया

अगले पड़ाव पर खलाफत का सन भारतीय राजनी त के लए एक बड़ा सवाल बन गया पर तु गाँधी जी ने इस सांझे संघष मरे ह ओ और मुसलमानो को एकजुट करबे का शानदार माण तुत कया खलाफत का उ े य खलुफा क सव यता और श को था पत. करना था कां ेस ने इस आंदोलन का समथ न कया और इस कदम ने ह -मु लम एकता को स त. कया रा वाद मु लमान नेता अबुल कलाम आजाद अंसारी हक़ म अजमल खान अली एयर मुह मद. अली इस आंदोलन म शा मल ए.

गाँधी 1919 म द ली म ए आल इंडिया स मलेन खलाफ़त म अ य चुने गए और उ हीने सरकार को धमक द क य द खलीफा के साथ याय नह आ तो वे असहयोग कर गे गाँधी और तलक ने इस कदम को रा ीय आंदोलन क तरफ आकृ ट करने का अ छा अवसर समझा. असहयोग. और खलाफत आंदोलन साथ -साथ चल और असहयोग के तरह ही खलाफत भी वफल हो गयान के

वल मुसलमानो ने ब क न नवग और आ दवासी जनजातीयो ने भी आंदोलन के हर मोड़ पर अ भजा तयो के कं धे से क धा मलाया जसके उदहारण 1921 म ए मोपला व ोह म पंजाब और 1930 म बंगाल म ए कसान व ोह है जो आगे चलकर भारतीय रा ीय आंदोलन म समाग मत हो गए मज र ने भी आंदोलन के समथ न म 1920-30 के दसको म अं ीज कं पनी के कारखान म हड़ताले क और 1920 म अटक क थापना क जसमे लाला लाजपत राय सुभाष चं बोश चतरंजन दस जवाहरलाल नेह जैसे लोग ए थे

भारतीय रा ीय आंदोलन. म म हला क ह सेदारी को कदा प नकारा नह जा सकता जब 1921 म गाँधी जी ने असहयोग के लए म हला का आ ावान कया तब म हला ने हजारो क सं या म बहार नकलकर वदेशी कपड़ो क होली जलाई शराब और वदेशी सामने क काने बंद कराई घर- घर म चरखे का चलन शु कया म हला क इस नेतृ व क उ घ ो षका चतरंजन दस क प नी ीमती बस ती देवी और उनक बहन उ म ला देवी बनी इसी कार रा ीय ीसभाक सद योनेमुंबईम खाद का चार कयाऔर सऑफवे सक भारतया ापरहड़तालआयो जतक गजुरातम क तूरबातोलखनऊ म लेडी अ ल कद र और नेह प रवार क म हला ने स या ह और ब ह कार आंदोलन का मोचा संभाला पंजाब म लाला लाजपत राय क प नी राधा देवी अली बंधुआ क माँ बी अमन तारादेवी उड़ीसा क रमादेवी म य ांत क अनुसूइसा

बाई और स क वय ी सुभ ा कु मारी चौहान के नाम उ लेखनीय है तो वहीदणभारतम लीलाबाईसु म यममु ुल मीरे ीज मू वामीनाथननेरा ीय वतं तासं ामके लएदेशसे वकासंघक थापनाक

आजद क अलख न के वल उ चकु लीन म हलाओ म थी ब क गाँधी क पुकार हा सये पर पड़ी ई यो वैशयाओ और देवदा सय तक भी प ंच चुक थी 1920-30 तक गा बाई रमाबाई जैसी औरतो ने आंदोलन को ख चकर समाज के न न तबके तक प ंचा दया इस समय तक सरोजनी नायड मुख रा ीय ने ी के प म 1925 म कां ेस अ धवेशन क अ य ता चुनी जा चुक थी 1927 म अपने म ास म ए अ धवेशन म कां ेस ने ' येक थ त म येक थान येक कार 'से सरकार का ब ह कार करने का नण य लया जसे 1929 लाहौर अ धवेशन म अमली जामा पहनाया गया स वनय अव ा आंदोलन क उपज साइमन कमीशन और नेह रपोट के कारण ई इसके काय म मरछु आूछ त का अंत खाद का चार और यो क नय यता क समा त शा मल थे नेह रपोट से ज ा और आगा खान के समथ क भी असंतु ट थे पर तु उ ह ने इस आंदोलन को अपना य समथ न दान नह कया उसी कार गैर- कां ेस ह जैसे क ह महासभा म ास क ज टस पाट ने भी आंदोलन के वरोध क घोषणा क पर तु युवा कां ेसो ने 26 जनवरी 1930 म वतं ता दवस समारोह म बढ - चढकर. ह सा लया 31 जनवरी 1930 को जब गाँधी ने 11 सू ी चेतावनी क मांग राखी तो इर वन ने

कसी समझौते का आ वाशन नह दया तब उ ह ने 12 माच 1930 को ऐ तहा सकदांडीया ाक शु आत ईजहाउ ह ने 6अ ैसम वूनोत इ केस

ापक पसेदेशम मालगजुरीरैयतवारीचौक दारीकरोक अदायगी रोक द साहीडद यदय प बड़े मु लम नेता का समथ न ा त न था पर तु फर भी था नया मुसलमान. नेता क भागीदारी. मा णत.है पेशावर म बादशाह खा गर तार कये गए और उसके बाद ं गाँआधु नक चीन के नमा ण म जो थान सु यात सेन को ा त है आधु नक तुक के नमा ण म मु तफ्रा पासा को ा त है ठ क वही थान आधु नक भारत के नमा ण म वही थान मोहनदास करमच गाँधी को ा त है भारतीय राजनी त म उनका स य वेश 1919 म रौलट ए ट के व स या ह आंदोलन से आ इसके बाद तो भारतीय रा ीय आंदोलन का च र पुण तया बदल गयागाँधी जी के रा ीय आंदोलन म स य वेश से पूव आंदोलन क क त मु यता अ भजनवाद थी इसम प मी अं ेज श ा ा त लोगो के सी म वग का भाव था नेता का आम जनता से कोई ापक सरोकार नह था भारतीय रा ीय कां ेस का दायरा संकु चत था और भाव सी मत था इस लए यह आम जनता तक अपनी प ंच नह बना पाया पर तुगाँधीजीके ओजपूण नेतृ वके प रणाम व पभारतीयरा

ीयकां ेसोदे सभ देतब केद शके येकनाग रकतकप ँचागांधीजी के आंदोलन क भारत म शु आत रौलट ए ट स या ह से ई रौलट ए ट एक ऐसा ए ट जसके तहत अं ेज को भारत म मनमानी करने क

पूरी

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आजाद मल साहीड़द अंेज भारत म कसी भी को बना कारण बताये बना अपील का अधकार दए गर तार कर सकते थे इस काळे कानून के वरोध क शु आत न के वल ह अ भजनो ने क ब क समाज के सभी वग वरोध व प आगे आये गाँधी जी के सुझाव पर कांेस ने पूरे देश म हड़ताल का आान कया और ज्ा मदनमोहन मालवीय मजह ल हक ने क य था पका सभा से इ तीफा दे दयाअगले पड़ाव पर खलावत का सन भारतीय राजनी त के लए एक बड़ा सवाल बन गया पर तु गाँधी जी ने इस सांझे संघष म ह ओ और मुसलमानो को एकजुट करने का शानदार माण तुत कया खलाफत का उेय खलीफा क सव चता और श को था पत करना था कांेस ने इस आंदोलन का समथ न कया और इस कदम ने ह - मु लम एकता को श त कया राीयवाद मुसलमान नेता अबुल कलाम आजाद डॉ अंसारी हक म अजमल खान सौकत और मुह मद अली इस आंदोलन म शा मल एग धी 1919 म द ली म ए ऑल इं डया खलाफत स मलेन म अ य चुने गए और उ ह ने को सरकार को धमक द क य द खलीफा के साथ याय नह आ तो वे आधी गर तार ए इन सब के वरोध व प मज रो ने शहर क सरकारी इमारत . और सरकारी ठकानो म तोड़- फोड़ क जससे

मज र वग का बड़ा ह सा य भाव म आया पर तु फर भी इस संघष म ह - मु लम एकता का अभाव नज़र आया साथ ही मज र और पढ़े - लखे वग क भागीदारी भी ा त नह ईऔोे गक घराने का वशाल समथ न इस आंदोलन क एक वषेशता थी उ ह ने आंदोलन को धन दया और ब ह कार का समथ न कया आया तत कपड़ो.का दाम 1929 म 2.6 करोड़ प ड से घटकर 1.37 रह गया बड़ी सं या म यो क भागीदारी इस आंदोलन क सरी सबसे बड़ी वशेषता थी वदेशी कपड़ो और शराबो.क कान पर धरने दया और हजारो क सं या म जुलुस नकले 1930 के दसक म म हला .को.पहली बार पु लस दमन का भी सामना करना पड़ा उन पर लाठ चाज कया गया उ ह जेल.भेजा गया 1930-31 म इन म हलाओ क सं या 17000 के करीब थी आंदोलन म पहली बार सीमा ांत क बुक वाली म हलाये भी शा मल ई द लीम अ णाआसफअलीतोबरारम ा णऔरमारवाड औरगजुरती ापारीघरानो.क औरदेशक कसानीयासंघष कोधा म कक य समझती थी कसानऔरतोनेमु य पसेअपनीमालगजुरीके व शकायतोको वरा यक मांगकेसाथजोड़द Nagpur म मज र वग क भारतीय राीय आंदोलन म वशाल भू मका रही और 1921 से अ धक सरी और खे तहर पैदावार क दाम म भारी गरावट के कारण कमजोर कसानो के आंदोलन म उ व तयाँ पैदा ई मदनमोहन मालवीय और जवाहर लाल.नेह ने रा वाद भावना पैदा क जसके फल व प वग य आंदोलन जनांदोलन

बन गया 1934 म समाजवाद का ेस पाट ने भारतीय रा ीय कां ेस के साथ मलने का नण य लया इन यास म कसानो के नेता जय काशनारायण न बूदरीपाद राममनोहर लो हआ आचया नर देव मुख थेस मशन के खाली हाथ वापस चल जाने पर भारतीय को अपने धोखा दए जाने का एहसास आ जापान स गापुर बमा मलाया पर क ज़ा करके भारत क ओर बढ़ने लगा यु के कारण व तु क क मते बढ़ती साहीड़द और लोगो म अशतोष फैं लता गया. गाँधी जी ने सरकार से भारत छोड़ने और स ा भारतीय कोदेनेक मांगक अग त 1942 को मुंबई के कां ेस धवेशनम भारत छोड़ो आंदोलनका तावपास आमु लमलीगकोयह आ ावसान दयागयाक सं वधान क रचना म संघ म शा मल होने वाली इकाइय को अ धक से अ धक वा यतता द जायगी पर तु शेष अ धकार क के हाथो म रह गे 9 अग त क सुबह ऑपरेशन जीरो ऑवर के तहत सभी मह वपूण कां ेस नेता गर तार कर लए गए गाँधी सरोजनी नहू और क तूरबा गाँधी को आगा खा पैलेस म रखा गया और राज साद को पटना जेल म रखा गया तो जवाहर लाल नेह को अ मोड़ा जेल म आंदोलन के नेतृ व वहीन होने क आशंका पैदा होते ही उसक बागडोर जे पी.राममनोहर लो हआ और मुख म हला.नेता आ णा आसफ अली सुचेता कृ पलानी और उषा मेहता ने संभाली संघष म व ालय और महा व ालय के व ा थ य ने भी बड़ चढ़कर भाग लया और भारत के लगभग सभी भागो म हड़ताल दश न जुलुस शु हो गए रे डयो का

काम उषा मेहता ने ार भ कया जब क राम मनोहर लो हआ कां ेस रे डयो म बोलते थे नवंबर 1942 म पु लस ने इ हे भी खोज नकाला इ हे 4 वष क सजा सुनाई साहीड़द इस संघष म हजारो म हलाये भू मगत ई और सामानांतर सरकार बनाने म सहायक ई नागपुर क ीमती शखाराम बंगाल क 73 वष या वृ ा मातंगी हा ज़र असम क 14 वष या कशोरी कनकलता कलक ा क तमा देवी जुलूस का नेतृ व करते ए शहीद हो गयी म हला .ने देश क आजाद म के वल य प से भू मका ही अदा नह क ब क अ य ता भी ां तका रय को घर म पनाह देना चार करना जैसे इ क ा करना ह थयार छपाना आ द के यास उनक ह मत के त टगोचर होते है च पू ताई गणप त राव गो पका बाई बाजीराव ताराबाई शंकर कामले आ द नाम ने अपनी जा त क चादर से बहार नकलकर गांधीजी के जनांदोलन क पुकार को वण य यो क तरह ही साथ क बनाया 1940 के दसक म मज र आंदोलन भी रा वाद आंदोलन के साथ जुड़ा दखाई. दया मज र यू नयनो म कां ेस क भू मका कायम रही जसके माण भारतीय रा ीय मक संघ कां ेस और ह द मज र पंचायत है इस समय रेलवे मज र जुट मलो कागज मलो और नगर पा लका. म काम करने वाले लाखो मज र कसान अपने आंदोलनक बागडोर देशके वतं तासं ामकोसौपद साथ हीम हला और मुसलमानो ने भी पूरी ह मतसे यासकरके देशक ताकतको मजबूत बनाया और दखा दया क भारत का रा ीय आंदोलन कु छ मुख नेता का आंदोलन मा

नह है वरन यह भारत देश का आंदोलन है



DEPARTMENT ACTIVITIES

The year 2017 like the previous years witnessed a number of activities. The Department conducted an in-house event to commemorate the 1942 Quit India Movement or popularly known as 'August Kranti'. The event witnessed patriotic songs rendered by the students of Sangeetika choir (Indian music society), followed by students' presentation on the August Kranti and ended with poem recitations by faculty members, Dr. Shubhra Sinha and Mr. Naresh Kumar.

The Department regularly organises lectures by eminent historians/scholars. On 25th August a lecture on "**Importance of Heritage and Archival records**" was conducted by **Mr. Yousuf Saeed** (film-maker, author and archivist). Then on 22nd September **Prof. Ajay Dandekar** of Shiv Nadar University (Director of School of Social Sciences) was invited to speak on "**Pastoral Nomadism: Debates and history**".

Movie/documentary screenings have been a tradition with the department and this year too saw some screenings as well. On 24th August the Department in collaboration with USIS Centre screened '**Hidden Figures**', a movie about African-American women facing racial prejudice at workplace and overcoming it. Another movie '**LOVING**' was screened on 28th February again in collaboration with USIS centre. A special lecture was delivered by eminent Russian Scholar **Prof. Eugenia Vanina** on "**India's Imported Past**" on 14th of March.

The Department has been involved with imparting heritage awareness program to the students and this is reflected in the many certificate courses and workshops that the students have undertaken under the guidance of Indian National Trust for Art and Cultural Heritage (INTACH), Delhi. In connection to this INTACH also conducted a workshop wherein some of our students were also taken for a visit to Lodi Garden on 16th January. The first and the second years were taken to Purana Quila on 7th February. There was also a visit to National Museum on 10th November by the First years. The Department regularly organizes lectures by eminent historians/scholars.

History Department also organised its Annual history day '**CHRONO**' on 27th March and the theme was '**Myriad Colours Of The Past**'. As part of the annual lecture we invited **Prof. Sunil Kumar** (Head, Department of History, Delhi University) who spoke on "**History Of Delhi**". The event was followed by a number of inter college events like slam poetry competition on the topic '**War and Peace**', a debate on the topic '**Should Housewives Be considered as contributors To GDP**', and also a quiz competition on the topic '**Food And Culture**'. There was also a panel discussion on the topic '**Cultures of India**' and the panelists included **Dr. Lata Singh (JNU)** and **Dr. Saumya Gupta (DU)**.



**PROF. EUGENA VANINA
LECTURE**



NOTICE BOARD



INTACH WORKSHOP



**VISIT TO PURANA
QUILA**



**PROF. SUNIL
KUMAR**



**MOVIE
SCREENING:
LOVING**

**MIDDLE
FIGURE**

