

**TEACHER'S ACTIVITY REPORT 2020-2021.**

**FACULTY: NA      DEPARTMENT/ COMMITTEE: WDC IQAC ACTIVITY No: SVC/2020-21/WDC/RR13**

<b>NAME OF THE ACTIVITY:</b> Launch of the Annual Newsletter “RUHANIYAT”			
<b>DATE</b>	<b>FACULTY</b>	<b>DEPARTMENT/COMMITTEE</b>	<b>COORDINATOR NAME</b>
24th November 2020	NA	Women Development Cell (WDC)	Dr. Rina Ramdev
<b>TIME</b>	<b>VENUE</b>	<b>NUMBER OF PARTICIPANTS</b>	<b>NATURE: Outdoor/Indoor</b>
6:00 PM	Zoom	58	-
<b>SUPPORT/ASSISTANCE:</b>	NA		

**BRIEF INFORMATION ABOUT THE ACTIVITY (CRITERION NO. – III, V):**

<b>TOPIC/SUBJECT OF THE ACTIVITY</b>	Annual Newsletter on the topic “GENDER EMPOWERMENT”. The second edition of Ruhaniyat comprises of 5 thematic sections - Patriarchy, LGBTQ+ & Gender, Activism, Pandemic and Consent. It ends with the 6th section - Highlights of the Year - which briefly mentions all the endeavours taken up by WDC SVC in the academic session 2019-2020.
<b>OBJECTIVES</b>	To create awareness among students on “GENDER EMPOWERMENT”
<b>METHODOLOGY</b>	Usage of literature to portray the society issues and ongoing concerns.
<b>OUTCOMES</b>	It was a prosperous event. A lot of positive response and encouragement towards the newsletter was received.

**PROOFS & DOCUMENTS ATTACHED (Tick mark the proofs attached):**

Notice & Letters	<b>Student list of participation</b>	<b>Activity report</b>	<b>Photos</b> ✓	Feedback form
<b>Feedback analysis</b>	News clip with details	Certificate	Any other	

IQAC Document No:	Criterion No: III, V	Metric No:
Departmental file no	IQAC file No;	

<b>NAME OF TEACHER &amp; SIGNATURE</b>	<b>NAME OF HEAD/ COMMITTEE INCHARGE &amp; SIGNATURE</b>	<b>IQAC COORDINATOR (SEAL &amp; SIGNATURE)</b>
Dr. Rina Ramdev	Dr. Rina Ramdev	



# Ruhaniyat

Volume 2.0



## LETTER FROM THE PRESIDENT

*Nainika Singh (2019-2020)*

*Kuch toh log kahenge*

The most important thing that needs to be addressed is that we should not let our decisions be affected by what other people think or say. Our decisions should be based on what is important for us instead of *log kya kahenge*. Every woman has dealt with *samaj ke char log* a lot. We have been taught that their opinion is really important for our lives. We have to keep society before us and our mental health. Keeping quiet, silent, and suffering all the abuse is the quality of personal strength of a woman and most importantly only woman has the responsibility to hold a family or relationships together.

When I became the president a year ago, I felt I knew what all problems we are facing and what I have to work on. Today, after a year, I feel I knew nothing back then. With every passing day, I have learnt something new and something shocking. I realized how the politics around these issues work and how deep-rooted patriarchy is in every act of our lives.

I can never say that I am not sexist but I will always try in my consciousness and in my knowledge to have a hold on it. I have always been really privileged in my life and I have realized them so late. The most common mistake that many of us are doing today is to make the fight of gender equality about who is superior and man vs woman instead of realizing that this is a fight against the oppressors.

It is really tough to unlearn what we have learned till now in our lives. Neither can we suddenly unlearn things (which are taught to us from the first word we have spoken) and be sensitized about everything neither can we expect everyone to do that. This is a slow and gradual process. We are learning things and we have a long way to go.

## LETTER FROM THE EDITOR

*Ayanabha Banerjee*

From the Baghjan oil field fire to a virus outbreak, 2020 feels like a dystopian novel. Marginalized and queer communities are the ones whose situation has worsened during this crisis. We at Women's Development Cell of Sri Venkateswara College understand the need to raise our voices at this point and have decided to release the 2nd edition of our annual newsletter *Ruhaniyat* with a focus on relevant issues, with a hope that it will help our readers inculcate a habit of asking questions.

Making a newsletter during the pandemic was a task none of us were prepared for. From constant discussions with my co-editor over the phone to trying to come up with suitable timings for meetings with the team, it has been a ride.

I would like to thank Bhavika Mehta, Rajeev Anand, Sumaiya Jawed, Priyanshi Narula, Aashi Kulshrestha, Mriga Sethi, Soumya Nayyar, Dipanshu Chaturvedi, Khushboo Arora and Srashti Sahay for contributing to the success of the newsletter.

The core of 2019-2020, consisting of Nainika Singh (President), Tanishq Yadav (Vice President), Rajeev Anand Khushwa (General Secretary), Saadan Hussain (Joint Secretary), and Ananya Gupta (Treasurer) has been a constant support.

Our convener, Dr. Rina Ramdev Ma'am has guided us throughout the process and we cannot be more grateful!

Last but not the least, I would like to thank Jyotismita Khataniar, the co-editor to the newsletter. She has been more than a capable and an efficient partner. We really do make a good team!

Here's to hoping the readers would find the same joy in reading as we did in making it.

To a feminist future!

*Editor-in-chief: Ayanabha Banerjee*

*Co-Editor: Jyotismita Khataniar*

*Illustration Credits: Dipti Jain, @ boqwaas*

# PATRIARCHY

## PATRIARCHY AND CASTE: WHY IT NEEDS TO BE DISCUSSED NOW?

Written by Aashi Kulshrestha

The Aryans invaded the Indian Subcontinent and gained a lot of property by enslaving the native people. This led to a master-slave relationship which did not exist before. The Aryan men introduced the Arya Varna which had these 4 categories. Any person who belonged to a higher caste automatically became pure and inherited loads of property and power. The only method to break this Varna system was marriage between a higher caste and lower caste. This was the reason that endogamy – marriage within one caste – was declared compulsory by law.

Women and their sexuality was seen as a threat to the caste system because they could bear the child of other caste and destabilize the hierarchy. Therefore, Aryan men wrote purushastra declaring patrilineal succession as a norm so, that the child born of a union would belong to the husband's family and will inherit their property. Texts of Manu instruct a wife to never become independent and laws which gave no share of the property to a daughter, wife or mother supported this ideology.

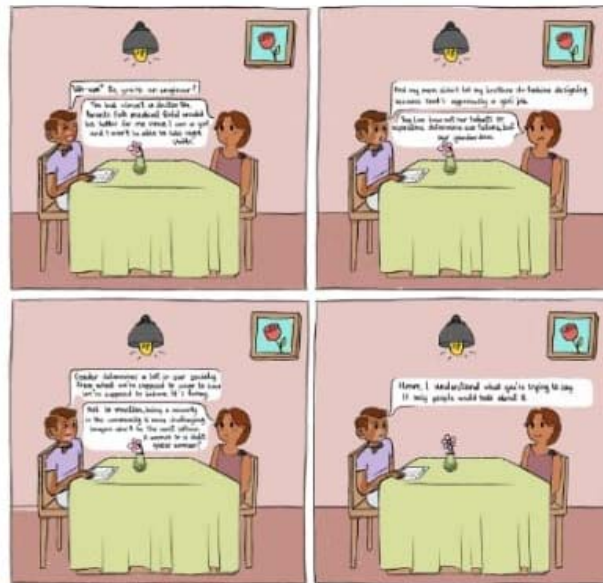
Wait, but how and does it affect us today?

Throughout ancient texts such as Manusmriti, Satapatha Brahman, Jataka, Mahabharata, and even Buddhist texts, the women are depicted as evil, deceitful, inconstant at heart such as they would leave a poor man for a rich one. Such centuries old notions about women still exist and are portrayed in popular cinema as well; the lyrics of the popular song: "chandi ki deewar na todi, pyar bhara dil tod diya. Ek dhanwaan ki beti ne nirdhan ka daaman chod diya" sung by Mukesh, are from the movie "Vishwas" (1969). These lyrics allow us to understand the power of property and money through which upper castes exercised their dominance, they also put the onus of such unjust norms, which were primarily shaped by men, on women by a clever usage of language. The women in the above texts were always described as sexually "ghoulish", weak of heart and mind that they could not decide what was good for themselves, they were always in look out for having sex with a man regardless of his caste, etc. These descriptions of women's "innate" nature as promiscuous became reasons for men to regulate their sexuality and guarding them inside their homes. However, these terms also serve as ancestors of yelling "whore!" at a woman, cat-calling and slut shaming in the modern day to express historic misogyny. After falsely representing women, these powerful men tried to brainwash them by telling what was right for them and what will give them salvation. They instructed women to follow pativrata dharma and stridharma which were essentially about staying virgin, revering the husband, keeping away from other men, never becoming independent and always subordinate to him. These rules were imposed by the king or state which allowed father in law and husband to beat his wife. Even today the court of law considers rape an outraging of modesty, as if modesty and respectability lie in the body of a woman. We live in a country where till this day communities such as Kanjarbhat, ask the bride to take a virginity test on the wedding night by having sex on a white bed sheet and then display the blood stains to everyone, else the marriage is pronounced annulled. Even the so-called progressive families expect the wives to take a 9 to 5 job to take care of children and household. The infamous curfew timings against which movements like "Pinjra-tod" which literally demand freedom of space and mobility for women, are active imply these structures. Many offices pay less salary to their female employs and stop their promotions because they feel women are supposed to stay home and men are the real bread-winners who need appraisals. If this hierarchy of post and its unfair procurement is not a creation and interaction of gender and caste inequalities, then what is it?

So, what do we do now?

We need to understand when British came to our country, the Brahmins offered Manusmriti and purushastras to understand the Indian society. While Narmada-smriti and Dasa Varna were such books which had more liberal attitude towards women, and talked about the condition of lower castes respectively but were ignored throughout history. It is important to recognize how endogamy becomes a discriminative convention. Uma Chakaravarty argues that Mandal Commission promised to give employment opportunities to break the faulty system of oppression running in the name of "good" and "bad" occupation.

But the commission never addressed inter-caste marriage issues when people still attach stigmas to it. In July 2019, an inter caste couple was killed by their community, which suggests that we still have a long way to go.





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This is to certify that the Activity report (Teacher/Department /Society/Association) has been submitted for documentation to IQAC, Sri Venkateswara College, University of Delhi.

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